

| 解issians． |
| :---: |
|  |
| CF UNTIL further notice，the address of th Corresponding Secretary will be as formerly Ash way，R．I |

journey from shangiai to tal choth．
You will be somembat surprised to hear
from me at this city，some two hundred miles from Shanghai，in the Che－kiang province． had not planned for this journey myself； but some of my friends，together with Dr
 me．And since they preesed the mater so
persistenly，I finally yielded，rusting it
would be proitable in point of health，and would be proitable in point of healt，and
give me an opportuaity of seeing something more of the work of the missionaries．My
friend，Mr．James Dalzel，connected with the American Bible Society work at Shang－ hai，was to have a vacation，in which he pro－
posed to visit a missionary friend；residing posed the above－named inland city，and he de
at
gired me to acompany him．Having ac－ sired me to accompany him．Having ac
cepted his kind invitation，we arranged to take our departure on Wednesday，April 11th，but on the previons day I was drawn
as juror on a case before the U．. ．Coort．
The time appointed for the hearing was Tues． day，bat for some reason the time－was
changed to Sibbbath－ Went immediately to the Consul General
telling him that I could not attend on tha day；whereupon，the General said，＂When
the time was changed to Saturday；I said that you could not be asked to act，as you
regarded that day as Sabbath．Consequently， you have already been excused，and another person appointed to fill your place．＂
thanked him for his thoughtfolness，and the deference he had shown me in the matter and was exceedingly glad to be entirely free
from passing judgment on the case．In con－ sequence of these thing our journey one wek，but affairs，so that the delas did．not work to our diasd vantage in the
least．Having provided ourselves with bed and board for the overland portion of the jour ney，we took the steamer Ichang，for Ningpo，
April 18th， 4 oclock P．M．This steamer runs daily between Shanghai and Ningpo．We were Pavored with the company of her．M．
Cooddard and Mrs．Dr．Barchetet，of the Amer． Godard and Mrs．Dr．Barchet，of hat Amer－
ican Baptist Miseion．They had brought they completed arrangements for sending Mra．Fryer．We moved slowly away from the French wharf，down the Wong．Poo．Th great interest to us，The great variety o cial festure in the view．Here are the stately occan steamers，from every quarter of the
globe．They have outriden the tempestr－－ unfurl their respective national ensigns．Th hundreds of Chinese junks，carga boits，and make the scene eapecially amasing and attrac tive．As we pasalong out of the harbor，
across the bar，and view the forts along the banks，we are reminded that we beheld these same views little more than el
when we came to China；also reminied tha this is the first time $I$ have been on board $o$ it is our first and only exit from Shangha of the Wong－Poo into the Yang－Tisi，wher at dinner，about 7 o＇clock P．M．，the chief engineer remarked that we might expeot to
be togeed about atter we were fully out at eea， wouth，So I remarked to my friend，Mr Dalziel，that he must not be alarmed shoald Bat soon after retiring I fell into sweet gleep and was wholly unconacions of the rolling． the morning was，that $I$ had been，in $m$ dreams，making a very happy risit to my rel－ atives and friends in the home land．
can often see our friends in our dreams， we cannot see them face to face．I aroke
quite early，and soon atter waking，my friend called oat to see if I ras ap，and said we
were in the river（Young Kong），and would myself in readiness to leave the steamer，and whart．Within a few minates we aqu Reè． Mr．Williamson，who a few days previous arranged，that upon our arrival at Ningpo， we ghted gome eighity li on our journer inland

## Mr．Williameon intormed as thint the bont was ongaged，and the tide would serve ut

 Was engeged，and the tide would serve utbest by starting at ten ocolock．We were
conveged in a mallil Chinese boat to the home of Rev．J．＇Goddard，of the American Baptist Mission；where breakfát was awaiting are，
After an hour of social intercourse，Rev．Mr． Goddard accompanied us to the home of Dr．
Barket，the medical misionary of the Bap． fist Mission．
Previons arrangements had been mad hrongh Dr．Swinney，that I should spend nonth with Dr．Barket on Dau－Laa－San， mountain lying a day＇s journey northwest
from Ningpo．Consequently，I left some of my luggage with the Doctor，to be taken to when I returned． state of health，and is planning to spend sev Tith the hope that it mon on min so that he may be able to continue his medi cal labor in this land．After a short call，it which we were to continue our journey，wa amaiting us．Bidding the friends good morn ing，we proceeded on our way，
with Mr．and Mrs：Williamson．
The Ningpo boats employed in traveling
 the later being much more comfortable and
convenient，having partitions so as to form apartmenta，and the whole cakin thu formed to docke overhead，and at the sides，
so that thes＇do not leak when it raing， The Ningpo boats have no partition what ever，and no decking．There is a covering
made of bamboto matting，which is spread of an arch，whic
 shower are very disagreeable．The day wa sight of hills all day，and I conld not bat sight of hills all day，and I conld not bat
notice the great similarity between the gen eral appearance of these ranges and those in Japan．There is a must gtriking resem
blance．I do not know whether the forma tiong are alike or not．It would be interest ing to know．We leave the boat，and walk purpose of a little bodily exercise，and the disposition of tracts．Previous to leavin
home I had provided myself with a number， and I find them very uneful．Mr．William and said，＂They must be very attractive to the Chinese，or I would not have eold many．＂I have with me six kinds in all．Ther is entitled＂Discarding the Falise and Tarn ing to the Trua．＂＂The other，＂Idols have n spirit or life．＂When I was printing these．
thought the headings would be an objection to their sale；but the illnátrations accompany g them seem to take the eye，and they ar ever I sell one of theses－7 praj．God to bles it to th．
hearts．
In

In the afternoon we came to a point in the where water is fifteen or twenty feet lowe than that of the canal．This place is called It is not a lock，with gates and paddles like rom it．It is strange that the Chinese min has not enough inventive genius to enable
im to overcome some of the difficulties ly－ ing in his way．Bat to tell yon aboat this
Pau．On the bank of the river and on either ade of the canal，was a porpendicular wind laes made of the trank of a tree，the lowe stone，imbedded in the ground．．The uppe shoulder was secured in a frame－work of
wood．A few feet from the ground there were holes morticed through this trunk in which they ingerted long levers with which large ropes made of bamboo，and fasten them to the etern of the boat，one on either side，
and aliso to the windiags．Then they begin to tarn and haul the boat ap，aectually pulling
it up out of the water，until it poieses over on he ridge that forms the division between the caial and the river；and as the boat．poises
orer，it lides down the mad embankment nto the river．The number of men required
to tranafer a boat of ordinary ize over this o tranater a boat of ordinary size over
place is ton or fitteen，whereas a single man， with
cient．
The
The weather now looks somewhat threat Williamson＇s home before it rained，but a willamson＇s home the stream the water gradnally be comes more shallow，and we muke very siow thunder storm set in and deliayed as a few hours，so that it was nearly midnight befor
oeased at the time of onr arrival，，o that wo
were able to hive our baggage takei ap in dry condition．It was $12{ }^{\circ}$ ollook when $^{\text {an }}$
retired，and I can asare day＇s jounney，we were thankftul for a com－ fortabie phace in which to rost nor weary bod
ies．The next day，Friday，we visited a mountain，Yü－Ling（moon monintain），on Which is bailt a solitary temple．The हoen
ery all along the valley，as we ascended，wa very beantiful，and especially so at this sea son of the year，as jnst now azaleas are in ful
bloom．These llop 隹 are everywhere covered with a profusion of variagated colors，inter mingled with every shade of green．The
view from the top was very picturesque，and
 the rocka were piled up in marvelous，gran
deur．One of these masive projections make one think he is looking apon the Sphinx o，
Egypt， It has the appearance of a man
head，bat no wings．We made a ahort de
 rock．that an one side of this cave had bee
fact that
placed numerons ilitle sticks to support th
rock put them there，on their visitg，to acquir
meriri by thne preventing thisimmense roci
from diding dswn any from diliang down any further．We wan
dered about the paths and gathered flower
until we were wearty of the sights，and then re turned for rest

## from F．J．baciker．

Extracts from a letter or report received bro．N．Wardner from bro．．haker．
truat that those ：Who have the matter


Vrisegreroo，＇Holland，July 18， 1888. Now I Iill try tog give jon oome litile ac In summer I cannot do any other work than
 about the \＃ray of salvation，and give some way and in the houseg．And let me say to
 do not see any frait or success from it until this very moment，－that this branch o work，I mean tract distribating，is a good
work．．．Bat still I find eara and hearts what I would tell them，and ome asked me to come to them again，which I promised them to do．If the Lord permit， place，where I never was bofore，I came in woman a tract．She was very kind．Sh
＂Oh！＂she said，
and mach piety in this place．
many honase that very day，and althoogh some did resist and laugh at the trae Word
of God，some did listen with much earnest－ ness．One woman sobbed in tears when I
told her about our lost condition througt our sins and miquaties．I read，a piece of
God＇s Holy Word and also prayed with her． She also told me to come back again． very place has been a fortrifss and lays
the frontier of Germany－I saw a kind bairacke，with the outside door open．
stepped in and found an old lady，abo eighty five years of age．She was a Jeweesg．
Itried to tally with her，and very soon twe of her sons，who kept house with her（her hasband was dead），came near and asked me
to come into their room．I offered them some tracts，which they received very kindly．
told them about our Sabbath keeping，etc． and how we must beoome one in taith，－1
mana the Jema and the Ohristian，otc．I
talked a good deal with them，and they list－ ened very earnestly．I asked them if they
conld read good Hebrew．If ao，I would have asked the ofice at alirea Centre or
oopy of the monthly paper of Bro．Lacky You know that．Hebrew paper，＂Wit tress to
Israel．＂But they aid then could not read

Hen Hebrew well．Last week I met a Jem，one asked him if he conld read good Hebrew． He said that he coull．Then I asked him if shoula give him a Hebrew paper if Foula．Now Ithoaght of writing | wo copies of the Hebrew paper every．month |
| :--- |
| I hope they will do some good．I can tell | yon，dear brethren，when I go out here and there to visit and talk with the people，

find many．who will liston to the Word of God，but still they are neglected．Theii
ooccalled pastirs are most of them Rational ists and Spiritualitits，who，as you certainl

of Bro．．．Wardere tom Bro．Bakker．We
can juge，mais not mach work to visii the
poople，and if they do
poople，and it they do（some of them do so
every vear），they talk
harvest，etc．And now it would sarprise
many of yon，I suppose，how such kind of
many of yon， 1 ruppose，how such kind of
pastors receive their wages，it the people
are so little interested in their
I shall try to tell yon
little lovely land，in forme

## fessed religi Romanits．

## and

and some very pious and weroont by them ii．，some rich farmer and his wife，would inherit．a good place in heaven，after the
Roman Catholic doctrine．Then they gave

## estate to the ohurch，and so soon，you wil

After or during the time of the Reformation all those Roman Catholic charches and thei
 have a great income．Not far from here are \＄2，000，$\$ 3,000$ ，and some $\$ 4,000$ American oney，yearly．So their church－going，
tor，etc．，cost them not a cent．I saw once
a cloister charch some miles dietant from some of these places are two pastors，and
then they preach once on a Sunday； hey held，each one of them，one servic every fortnight，that＇s all they do，nothin
more，and therefor they receive nearly two more，and therefor Aney receive neate
housand or more American dollare．
Sometimes I cannot help to think how
trange things are going on in this wide， wide world！I，who with all my heart try
wad wish to work for the Lord＇s canae，and would do plenty more if I had orly the
meana，cannot do more；and they do waste ind apoil a good deal of money without
and
doing some real work for it．Howerer，the Lord shall judge every man according to
In my

In my neighborhood there are many con－ confess openly，but still until now there is not one who is faithful enough，or has enough inquity fo：righteoanness．
We have at this time our meetings at two and the next Sabbath at gome place neveral miles distant．Those who attend the meet－
inga are only they who keep the Sabbath， nge the only they who keep the Saboath， very seldom or never upon the Sabbath， When the dark eveningg are，viz，from Oc．
tober to May or April；after that some will come to our meetinge．My Bible－class and Sunday－school，though not very largely a
tended，ospecially in summer time，stan tended，especially．in samer
frm and well．I hope ind pray the Lord
mill bless all those branches of work．All will bless all those branches of work．Al
what．I can asy，dear brethren，about the work since the time we did commence to keep the Sabbath is，my work has been＂sowing，sow－
ing；sowing！＂I have sent many tracts ererymhere through the country and in
Germany，yea，even to Pblestine，Brazil and Amerioa，to clergymen and other peo
ple，wherever I can get the address．Yea because $I$ Io keep account I can give you a
Fhich $I$ do send by post， list of what i．iometimes do．Aprii 24 th did
send to 62 clergymen，everyone of them 4 tracts．April 30th，to 100 persons in Ger many，clergymen and other Christian peo．
ple， 3 and 4 tracta．May 15 th， 75 envelopes throughont．the coantry．I think sometimes in my heart，when the Lord will give me way to ube it．And besides this，all the and in the houses I never take account of． They are a good many certainly．My ear－

## the Lord may bless it

On the 4th of July last I attended a great

 take them because they know all aboat it．
For instanco，，two the gentlemen of the as sociation of that camp－meeting to whom I pre－
Bented at tract an boon ma they saw the fitle

## 






 greetings to you all．

LLL－WORK．
＂What are you dreaming about，Amy，my
ear？Why do you，of all people，sit mood． dear？Why do yon，of all people，sit mody
ily here by the fre？And the tall brother
drew ap a chair for himself，intent on a cosy drew
talk．
i．

## ＂I was not dreaming，＂said amy；＂only hinking．＂ ＂About what，if I may ask？＂，

## Way，we goirl formed a missionary societs． We call ourselves Temple Builders．I have been put in as president，and－and it both．

## ＂How so，Miss Prex？Bothers you when ou have attained to the height of ambition

 of many a man or woman either，to be presi－dent of anything，from the United States
down to－or，perhaps，I should say $u$ p
 the eter
＂And the hly－work？＂
＂Is the aymbol of holiness．It was the
white lily，as the derivation of the Hebrem
word tells ue，the pure，the unspotted lily， word tells us，the pare，the unspotred liyy，
shedding broad its penetrating fragrane，
that served as a model for the decorations of he holy temple．It has always been
acred flower，companion，in art and poetry，
f Baints and angels．We ourselves associ af it with our Lord，and use it as an
ate it wo of his spotless purity．If you are ily work．＂fell between them，but after moment，Amy said with eeves fall of tears，
＇We ohall have to begin with our own souls．
I fear we are not fit to build the temple of ＂Lord．＂
No doubt that is the secret of your dis． satisfaction，an unease sennee of unfitness
or your work．I have noticed so often in pictures，in statues，in architecture，that the
sonl of the artist shines throngh his work， The painter cagnot d draw more holy angels
than he can imagine．How many pictures of so called saints might pass easily enough for heathen goddesses，by painting out their
halos．Our work cannot rise above our－
selves．The first qualification for the Chris－ tian work is holiness．＂＂Oh，but，John，we are only，ordinary
＂Ohe，just every－day Ohristians，＂


## the bight prbsuasion

 Guide to Holiness．

Sabbath 浆㫙


Prieat of
ork City．
If one can accept the＂Ece ory，＂as sufflieient support for
nce，the attitude of Episc ressed in the foregoing，is ommendatory．Our
We find no facts which wa
on that＂From the time 0 ion that＂From the time of
inrection，the first day
of

mberved by Christians，＂ef | bserved by Christians，er |
| :--- |
| hat tine first day of the wee | hat tne irrat day of the planeailing sun－worbhip olltuy

pic－born theories，which tay essnees of the Old Teetam rogation of
We cannot accept the pr and practices concerring， anday，which were develd
third and fourth centuries， third and forth centuries，
the product of a paganized，
tianity；which was far rea Clianits，
Clitianity of the New Tee
If be urged that Cori the Holy Spirit should guia
all truth，we answer that all truth，we anewer that t
based apon the ineag that thin be thas led if it continued
for Ohrist and his Father b for Ohrist and his Father b
their commandmente．No ance mas ever made on any
ence．Thas only could the
and ence．
Crikt＇s love．When the
mystery of iniqnity，was mystery oi iniqnity，was was removed from the fc
obedience，mainly by the
of The Law of God，embodied
pertained only to the Je and nation，and that ande
and

- the Church－were a law The Sabbath could $\begin{aligned} & \text { not haa } \\ & \text { except by anch a wholead }\end{aligned}$ except by ach a wholeas
fundamental truth．，Rom tendant errora，and destr
was incipient in this lawle
Went We accort，heartily，wit
ander（a）in theabove reac in the divinie origin．of the in the Fourth Command jast expression of the spi
the lath，and hence，that the lat，and hence，that
Scripure to asy that a
an the eventh day only $m$
$m$ en
then When men introduce non tor the obserrance of
memorate redemption， h rection，＂＂c．，and，apon foundation of man＇ 0 obi toundation Sunday obser
Sabbith．Sor
more than the＂chang more than the chang
Sebibath；it compele me
placing human theorie phacing haman theoried
apna，in plape of the
prinoiple embodied in th prinoiple embodied in th
ment
dexignated by by the mon m
dem Wpe welcome the rel Ypincopal
onde in the mattor of
ve warn them againat

$\qquad$
$\qquad$
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##  

uif－wois．













## 多


 But＂，akted Amy＂ot shat digniA．


 tithe ambol of halines．It wa the








 hh，but，Jotand．wo．ire only ordinaty



th tead，
 ，githend，

## －the bight prbsonson：

bio agon，$\frac{8}{\text { boldier lay dying in }}$





THESABAATHEECORDER，SEPTEMBER 13，188B

## Sablath weform．  OTTLOOR CORRESPONDENCE．

SY THE BDITOR OF THE OUTLIOOK．




（a）＂That the principle of the religious obervanee of one dapin gropn，embodied in hie Fourth Commandment，is of divine ob

## 



## position of the Sabbath．＂＂ Thest of the reblltion relates to＂th dberrance of the Lord＂ I ．day．＂

## 

## If one can accept the＂＂Ececlesiastical The ory，＂as sufficient support for Sunday observ

ance，the attitude of Episcopalians，as ex
pressed in rhe foregoing，is consistent an

## commendatory． 0 on ory are these，brieffy

## We find no facts which warrant the asser ．

## urrection，the first day observed by Ohristians，＂

that tne first day of the week gradually sup
planted the Sabbath，through the aid of the
pranted the Sabath，throagn the aid of the
previling sun－worship oultus，and the Gnos
ticborn theories，which taught the worth－
lessness of the old Testament，and the ab
rogation of the Decalogne ander the Gospe
长品品戠品
Dispensation．
W．cannot accept the prevailing theories
and practices
Snd practices concerning the Sabbath and
Sunday，which were developed during the
hird and fourth centovies
he product of a paganized，corrupted Chrie
Christianity of the New Testament period．
the Holy Spirit should gaide，the Church into all truth，we answer that this promise wa for Ohrist anid his Father by obedience unt ance was ever made on any terme bat obedi
ence．Thas only could the Euncoh abide in Christ＇s love．When the lawless one，the
mystery of iniqnity was revealed，agains
whom Paul warned the Ohurch，Christianit was remored from the foondation of
obedienco，mainly by the false doctrin obedience，mainly by the falae doctrine that
the Law of God，embodied in the Decalogue
perraned only to the Jewish dispensatio
and nation，and that under the Goopel，meater The Sabbath could not have been supplanted except by such a wholegale destruction of
fandamental truth．Romanism，with itsat was incipient in this lamlesg system． was incipient in this lamlest system．
We accont，heartily，with the idea set fort
under（a）in theabover resolution．Believin
in the divine origin．of the prinoiple involve lieve that the letter of that law is the on
just expresion of the spirit and meaning the laf，and hence，that it is a perversion
Scripture to say that a law which designat the seventh day only means＂one day in
seren．＂Still more is the Seripture perverted Fhen men introdicee non－Scriptural reason
for the observance of Sunday，as，＂to com
 the eternal reasons，which God gave as the foundation of man＇s obligation to observe th more than tha＂change of the day of the placing haman theories，ex post facto rea－ onas，in place of the Divine Law．If
prineiple embodied in the Fourth Command ment is binding，men mast keep the
designated by the Oommand ment．

## Episeopal Charche as thosese who seek righ

 ends in the matter of Sabbath reform；b discarding God＇s lame，and then attempting ＂Church Anthority＂on the basis of No quastion can be permanontiy settleduntilit it fally in accord with fandamental

## Hemperance


state hicenses．
Are They Permissive or Restrictive？
 1．The history of license laws iñ England，
our mother country，shows that in the be－
ginning


## shilling for every ton imported by strang． ers，and called butlerage beazue the money was paid to the kings buther．

## 




concerning his souls interest ．Sudadenly he
watred a
strand
 death at a distance．
hisw haur before his death，he sent for
his fother＇s pastor．He was aware that he
 him for the change that was boon to taike
place．after the man of Goí hat praye
and talked with him for
 from my trank and burn them，In them
you will tind the themining of Burn them，terery one，that they may de． At the bottom of his trunk，as tho thgh
hiding amay in the drarkest corner，they found the soul－destroying literature，Bensa－
tional，immoral，kgeptical．It mas eesy to
trice his trace his downward course，easy to under－
stand the eanae of his wandering ，and easy
to accoount for his has and deapair．Beware of bad books！Shan
them as you would a viper！There is death them as you wou．
in their pages．

## wrecerd by bil utrebatore．

The noble work of the American Sunday． School nion，in furnishing and aupplying
wholesome reading and illustrated Ohristian papera and books，commends itsell to oll who
Opee their
 and are read and re－read，becange there－is
nothing else at hand．Ahd the taste for such
reading Hhen once thoronghy roading $\begin{aligned} & \text { Then an once tharoughly formed be－} \\ & \text { comes a ruling pasion，and most dieastrons }\end{aligned}$ Last sammer I became acquainted with
 prominent charch member and daughter of
Christian parents，became oo infatauted with sensational readink，funniishod her firret by
her brother，that she
gave up all else for gratification in this direction．All the mone9
she
she could get hold of was spont for sach
 cook for them．To the pleading of her hus－
band she refased to listen，the entreaties of physician conld exert no influence over her；
and seemingly dead to all that was womanly
and true，herself a wreck，the happy home and true，herself a wreck，the happy home
broken ap，dismissed from church connec－
tion，a disgrace to the name of wife and mother，she ihows us what pernicious read－
ing may do．－Sunday School World．

$$
\begin{aligned}
& \text { It it j just as imposibile to tran a ealoon with } \\
& \text { out grinding pap bogs, gs it would be to rar }
\end{aligned}
$$

of




## Qducatian．

## 

## erpects of bad literature．

## by betide v．öbibhoim．

A young man who had been reared in
piong home，and who gave bright promise

necessary meana to carry him throngh coll
lege．
Oherrtull they
believing they were obeying the voice of
Ad last the long years of college lift
a strong，noble Ohristian man，he came
back a conamptive－both spiritual and
phyyica．Althongh drating namr the grave，
he insiated that he was improving every dey，


## THESABBATHERECORDER, SPPTEMBER 13,1888

The Sabhath 解ecarder Altred Contre, ©. . ․, Pitth-dedy, sppt. $18,1888$.



## 




##  <br> 

x excellent article appears in our temperance column this week, on the quegtion as
to whether the $i$ liense $l$ law of of our contry restrictive or permissive,
$\triangle$ Dasish brother in Wiseonsin, writes for sample copiee of Evangelii Haroll, baying that he is very gnxious to gee a paper that
teaches the faith which he holds. Ho says he is Sasbath keeping Baptitit, bat knows no
ventitas.
Sistres Handar Whebibr, now in her 9112 year, esnd us as \&2, to be divided equally
between the Tract Society and China mision, between the rraca societ gand inian mision, hand, , since pasaing her 9oth birth-day.
 Yearr apo, and it may with propriety,
think, be applied tot this taithanl mother Irrael
ON Thursday evening, Angnst 30th, Rer. Prof. L. C. Rogers formally inaugurated the Political Science, in Alfred University, by Political Science, in Alfred University, by an able address before the Trustees, Faculty Relation of Languages and Literatare to
Civilization; with a glance at some of the Civilization; with a glance at some of the
basal and structural Facts involved." The new department is opening wit.
attendance and favoring auspices.
aetier just received from brother Lawrence, of whom mention has several times on his return from our Conference he found his former charge prepared to ask him to example should lead some away. One commanded us to keep the first day of the When asked for the reference to the passage
in which the command was found, he confessed his inability to give the exact place, May we not hope that a diligent searoh for this brother,' and perhaps others, into the light of divine trath upon this subject?
Brother Lawrence.concludes in these words: "The only thing remaining for us to do is to withdraw from the charch, which we will do at once. We have committed our.way to
the Lord, and rest assured that he will order our steps aright." It costs something to take
such a step as this,-how much, we who have never had the exporience can little
know. Let us assare this brother and his wife of a large place in our sympathies and ment, invite them to a place of labor among

Qussitions of casuistry, propriety and the like, have to be settled, in a large degree, by
circumstances which are difficult to classify and define. In all such matters, where pos
itive precepts and definite distinctions are not itive precepts and deinite distinctions are no
given, each man is a law unto himself, his con bién, Looking bick ward apon excusing him. Looking backward upon the course parsued, the fruits or results of the course
muitipass final sentence. In another column must pass paper, we have pormitted a good the closing session of the late Conference The case is exactly one of those deescribed judge at all; by his own standard. The Con
ference and societies had held the people in almost continuous session of hard work for aix dayg, with three long sessions in each day
besides board meetings, committee meetings, meetings of the momen and meetings of youn people, for consiltation with refeenence to
work, etc, while the good people of Leon
ta
tentions to, and care anceasing in their he close of the afternoon session of the last day, the basiness of the meeting was subng be improved? Some said, "Have eeting at all;" others said, "Give up the evening to a general social time;" while still
others, no doaibt, would have proferred a sero donit, would have preferred a serology, social reform, or politics. What.was done was this: The pastor of the church
played, with a masterful hand, three choice selections of organ music apon the church
organ, his choir sang three organ, his choir sang three anthems or young lady recited a little poem in so pleas a second selection, the choir and the congre gation sang one of the good old hymns of the church, a score of brethren gave warm, earn
est, Christian testimonies, intermingled a intervals, with tender and touching appeals to the throne of grace, for blessings upon the whole Israel of God. Thas the session
closed. It is true the music was spirited, under the skillfall fingers of Bro. Daland i
could not very well have been otherwise, but it carried to our mind no suggestion of th dance-house. That it should have done so to any mind is a surprise to as, and is proof
of what we have already suggested in this article, that all minds are not constituted alik and, therefore, that each mast allow to every other the right of private judgment in such matters, passing no sentence upon those who
view them with eyes different from our own To us, this thirty five minutes' musicale wa
a real rest of mind and body, and was, in that way, a preparation for, and not a hin-
drance to, a keen enjoyment of the fine spiritual exercises that closed the session. .W know of very many more who were similarly
affected by it. We regret that any should affected by it. We regret that any should
have been grieved an account of it.

## солsвеванок sввиіе.

According to plans made by the Corre sponding Secretary of the Missionary Societ, a consecration service preparatory to the de parture of Brother G. H. F. Randolph an his wife for their work jn China, was held a
the First Alfred charch on Sunday after noon, September 9th, at two o'clock. The
large andience room was woll filled, many large andience room was, well flled, many
being present from sarrounding charches. . Rev. James Sammerbell, of the Second the Second Psalm and offering prayer, whic was followed with an appropriate selection by the choir. Several short addresses, apon
various phases of missionary work, were then made by different persons as follows
spoke of the intellectial side of the battl with heathenism. It is a mistake, he said, to think of the Ohinegf as an ignorant
people. Some of them have very keen intellects, and they have an especial fondness for the sciences, mathematics, and the like. The early Jesuite missionaries recognize
these facts and directed their efforts accord ingly. The result was they gained the re
spect of the Chinese, and might have almost made China a Catholic country by this tim bat for petty strifes and jealousies among
themselves. The mistake of Protestant missionaries have been in ignoring the intellectual side of the problem in the great anx iety to save the souls of the heathen. The
conntry is flooded with religious literature This is important; it. is the central aim the work of missions, but the intellectual
and physical conditions of the people must be recognized and met that through these
the soul may be saved. There is, therefore great hope in the school and medical mission ements in China
Rssionary Spirit in our sehooke upon th Missionary Spirit in our schools. The spir
it of missions is "Go and teach all nations." it of missions is "Go and teach all nations. dents, young men and women, to go somewhere, to do something. All life is propulsive
its mandate is " Go." It is the aim of all true culture to give right, direction to this life ovement, and no cultare is true cultar until it recognizes God above as and within ke and God-ward. And thus the spirit all true culture is the trae missionary spirit. . Rev. W: C. Titsworth presented briefly The topic implieg that young people have
received something which places them under obligations to missions. In a single word his something may be summed up in ou Saxon civilization, which was bequeathed to as through missionary work, Our home
pleasures, are the direct,frait of this civilizaability to do and by the need of those whom we may help. The ory of heathendom to
day is, "Come over and help us." The day is, "Come over and help us." The
Christian civilization of our country and ou time have especially qualified our young
people to hear and answer this call. But it is a call that comes to us all. Whether we
go to the foreign field or remain at home we are all under obligations to
can to promote the good work.

Mrs. J. B. Clarke presented a pape upon woman's work for héathen, women Woman's work in the name of the Master
has long since passed beyond the bounds of experimen

## girded with the discipl

 the disciples' feet, she has gone among th formed, with hing and the dying and per revolting service, that suffering and sorrow might be relieved and the blessings of peace women and "children. The women and children of China are the most abject suf their religion and castoms; gnd it is the of caliar privilege of the women
## to take to them the messages of Jesur time

 noble estate are to be lifted up to the children of Christian countries.. Rev. I. L. Oottrell spoke of our datie
the out-going missionaries. to the out-going missionaries. These are
obvionsly, 1 st. To support them with all
necessary material aid divine call, "Go ye," they have left all th the work of God in a strange land.
answer to the same call, we take up part by sustaining them in their work, th support. aries to follow them with our prayers an our bympathies. They go to do a wor
which can be accomplished only by much prayer and faith. But they go as our rep
resentativès, to do the work God assigns u in China, and we can do this only throug
trong faith and earnest praying. 6. Rev: L. A. Platts presented some facts, he foreign whe home work is energized by obedience to the divine command. No man or body of men can obey God without being nergized in every nerve and fibre of the better than sacrifice. 2 d ; it is in accordance with the spirit of Jesug. Jesas left
is home in heaven to dwell among me hat he might save them from their sins. hey immediately went out after some othe person to tell him the good tidings and to ent Panl up into Asia Minor, and on Rome with the gospel messege; it brough
light and life to us. We shall have most the true spirit, when we too are filled wit the desire to pass the word along the lines
those still in sin. Possessing this spirit nd earkestly obeying its promptings will bring richest blessings to our own soals.
3d, The history of our charches and of our missionary operations proves these state
ments. Wherever we have been most engaged in foreign missions we have
been most prosperous in our home church life and work,
7. Revo A. E. Main spoke of the mutual lations of the missionnaries and the Boar Managers. He said: 1st, We are fel-
ow-workers. These missionaries can do no ork on their field that is not our work, and he Board can make no plans forthat field that orkers onit. The work is one, and the work rs, in China and Westerly, are fellow-worker sympathy with each other. If this cannot Ching at Th Board haf missionaries, and is in perfect sympathy with all their hopes and aspirations with respect o their work. We have every reason to whom we send out. 3. There must bes a ecognition of one another's rights. Again, if this cannot be, it were better not to send mutually related it must be borne in mind hat every man can work best in his own
hat details of bis work must' be largely determined by the missinnary, while the enlarging of plans and the adoption
methods involving increase of expense; ets must not be made exceps by the Board
with its consent. These saggestions indica some of the matual relations which mast Bro Randol h adod briefly exp ing his entire sympathy, in thought, feeling
and purpose, with the Board and ito plang,
and pledged himself to carry them out to the best of his ability. He had boen made withont divine aid, on which it is a joy to
rely. He felt sure of the sympathy and prayers not only of the Board, but of the
people at large, for which he was deeply
grateful. Sister Randolph follow, rateful. Sister Randolph followed, sayin she had accepted this call to this work joy ally. When she gave har heart to Jesas Was with a pledge to serve him wherever and
in whatsoever way he should direct; and When this call came she recognized in it the whice of she expas and, with the same gladnes had accepted it, in his name, trusting in bi trength.
Rev. T. R. Williams then led the congre followed by some parting words of encourag
for ent py Rev. H. D. Clarke of Independence, their he missionary hymn, "From Greenland" Clarke pronounced the benediction. Thu losed this very pleasant and impressive ser shaking, of bidding good-bye, accompanied with many a hearty "God bless you,",and

## тваст восівт!

At the evening session the Society discussed rebolutions relating to the Sabbath Record er, the Outlook, the Eduth, and the general
(These resolation ork of the Society. (These
have not yet come to our hands.)
Rev. D. E. Maxson said that our hom
The first resolution has reference to keeping the home. The Recorder is the mediùm of home, denominational culture.
It is worthy of the support of ali our people. comes to us to let us know what is going
among us, what we are doing and what on among ns, what
Rev. E. P. Saunders said that in order to eep the Recorder circulating,-to keep coming into our homes, -it must be sup
orted by subscribing and paying for it. ar circulation is small and waying forn money on it. Bat if those who ought
take it would pay for it promptly it could take it would pay
self-supporting
Rev. O. U. Whitford said it is undenomi ational not to take the Sabbath Recorder Methodists take Methodist papers; Adventista
take Adventist papers. We should also take, rst of all, our own paper
Rev. L. E. Livermore presented a model made on the Sunday School Times, of what
the paper would be in size and shape if the he paper would be in size and shape if the
change now contemplated should be made. We can all do something for the Recorder, and if we can have it in a more convenient
form we can take a new leverage with those who do not now take it. It will be mach
easier to preserve in that form than at

Rev, T. L. Gardiner emphasized the idea hat the paper belongs to the people. No making money out of it. Every dollar that comes to it in the way of income goes into
it for its improvement. And for the sake on our children we ought to support it and our present facilities and working forces we cannot demand that it be a New Fork Inde
Rev. I
Rev. L. A. Platts said that whether the hether it remain in the same changed very important matter is that men now, hink and write on various religious and denominationsl subjects should send their houghts to the Recorder for publication, and do it with regularity and system. It quite as easy not to write whon one doesn't large ne. It is quite another thing to fill

## With respect to the Outlook, Rev. Geo

 W. Bardick aid that if he ever had any e had that doabt removed by hearing th omments of some ministers at Northfield, Mass., commending the spirit and characte of the paper. He found among them Rev. W. O. Whitford reported similarRev. J. B. Clarke said we do not appreci-
the power of trath. He found nearis
day who once were First-day people but who f trath. Eld J. F. Sha*, he said, carried buirden for twelre years upon his hearrt on his Sabbath question. Others are being

Rev. I. L. Cottrell said he had great faith the consciences of people
Rer. H. D. Clarke said he
Rev. H. D. Clarke said he found, through friend who had large opportunity to obarde, that-people were reading the Outlook
and Light of Home, and that the people were losing confidence in Sunday
Rev. J. W. Morton said that
Rev. J. W. Morton said that one of the f no-law converts. We cannot help this, It is our duty to proclesim condition it is this, is our duty to proclaim the trath, and redouble our efforts to save such from this
destroying doctrine. Speaking of the num in the hands of our Missionary for mean put them to work D. E. Titsworth said there is not only a outlook but an inlook. It we keep the law do not keep it, The people see this and emand it of us.
Concerning the Hebrew paper, Rev. W. Daland said it needs our sympathies,

Rev. H. D. Clarke said it is a good plan have the papers in the house and give them to the Jew peddlars who come to the On the subject of, the attitude of the
people to this question, Rev. A. H. Lewis said that in the on-goings of the work, w
shall doubtless see the time when the regations will rally around their pasto who embrace the Sabbath. Meanwhile, let o us, and set. them at work
The annual report of the Executive Board that the Sociecty takendation to the effect Board near the Pablishing House, if practierred to a recommendation had been re mittee reported that, in their judgment, it ras not practicable to make the change sug port was adopted. The Nominating Com mittee brought in their report renominating Board, and recommending that the Board b invested with discretionary, power in the matter of making changes in the location of the Pablishing House in order to facilitate,
simplify, and unify the work of the Society

## Wamunnicatinns.

prievoly criticism.
"Let the righteous reprove me; it shall be n excellent oil."."Reprove a wise man and
he will love thee.". "Open rebuke is better an secret'love."
ions for the exerci It must be that occasion, if such we ma call it, are past and gone, so far as our Con
ferences and religious. gatherings are con cerned. At least it would seèm so when wo listen to the words of congratulation and
praise that come now annaslly from the rethren as they close up the Conference It certainly is a cause for rejoicing that the old time" sharp debate over questions of octrine, sach as originalsin, predestination, to., has ceased, and brethren have come to
bear and forbear and present their views in bear and forbear and present their views
more reasonable and graceful mannê. But, brethren, is there not a tendency $n$ oo the opposite extreme, that is, a popular following of whatever seems harmonions and
pleasant without regard to principles of ceasant without regard to principles
right? We think so, and as a result popula eligions bodies are becoming more worldly iness which is profitable anto all things, having the promise of the life that now is manifest Wo do any brother in this friendly criticism for we have occasion for joy that God has raised a but there is also occasion to fornt and zeal drifting into the notions and castoms of do appear to fulfill the prophecy of Paul hen he said they should be "lovers of pleasures more than lovers of God, having a orm of godliness but denying the power thereof." We cannot but notice the ten. parlo
The writer fally realizes that it is yery


- once were First-day people but who [ Sabbath-keepers through the powe in for twelve years apon his hoert on
bbath queation. Others are being I. L. Cottrell said he had great faith H. D. Clarke said he i who had large opportunity to bat people were reading the Outlook
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alts of our work has been the making ${ }^{3 \pi}$ converts. We cannot help this there is a hopeless condition it is this
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ing doctrine. Speaking of the num ming among us, he plead for mean
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but an inlook. If we keep the ls we onght to be better than thone who
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to this question, Rev. A. H. Lewis to this question, Rev. A. H. Lewis
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annual report of the Erecutive Board aed a recommendation to the effec
ie Society take measares to locate the near the Publishing House, if practi This recommendation had been re reported that, in their judgment, i
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## Cammunicatians.

friendiy criticism
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as ceased, and brethren have come to nd forbear and present their viewi ir reasonable and graceful manner. opposite ertreme, that is, a popula without regard to principle bodies are becoming more porila ir actiong, and that exhibition of goo 5 the promise of the life that now is.
that which is to come, is less and lee set. We do not impugn the motives of octasion for joy that God has raised Ig into the notions fear that we a larger bodies of professed bélievers wl to fulill the prophecy of Panl I godliness but denying the pope
4. We cannot bat notice the ten
but we hope a friendly reception of this well. np with benghetr, In thit the first Yearly up with benohetr In, thing the first Yearly
Meeting washeld in September, 1864. There
was great preparation in every household on Was great preparation in every household on seemed that a "prairie sohooner" could carr freighted with Conference delegates. A cold lanch, on the banks of the Nemaha as a 75 cent cup of coffee on a railroad train
I have tried both. And the Yearly Meeting grew and prospered. Now is the harvesi
time of the seed sown twenty-five and thirty If any one thinks lightly of the suall work done by a small number, now is their grand the old days were better, they have not don

## their

ship when it is most needed.
Other tendencies might, no doubt, be here bserved, but we forbear. Hoping not to offend the most sensitive mind and with
heartelt prayers for God's blessings upon us as a people, that he will preserve as a
holy, strict and well-disciplined people, we ask for this a careful reading and seriou
thought.
H. D. Clarke.
in the fibst pastor's family

Aaper read at the 25th Anniversary of the N
ville, Kansas, Seventh.day Baptist Church.
The stand-point from which we look
hings has much to do with the effect pron
duced on our mental vision. Even pioneer
life may have the lights and shadows toned
so as to make a pleasiant picture. Harmony
and enthasiasm are elements which are likely
oxist in the organization of a new charch,
a new country. And there is plenty of
om for it to grow in, which is no small ad-
The first settlers here came to stay. Not ne of the constituent members of the church ling life moved further westward, they hedged themselves about with improvements, Five of the original members have been called
$\qquad$ ry here, and probably not a day of the five years of his pastorate passed withont
prayer that no "discord or contention might ever disturb the harmony of the church
planted here." His last words spoken in reference to the church expresed a wish that there might be more spirituality in the
church.
A Sabbath prayer-meeting, kept up nearly
two years and a Sabbath-school about onie
year, were the small beginning of what came
after.
That a large majority of the charch wer womendid not seem to hinder the growth and
prospenity of the church. They started
meetings and societies. It required \$1 to meetings and societies. It required \$1 to the Woman's Misionary Society. As
anderstand it, it was during the life of the Society. The object of the Society wa start a fund toward a church building, to b
located somewhere on the Late. This wa located somewhere on the Late. This was
then a much-travelled thoroughfare acros from house to house. The woman's praye meeting was held occasionally, as the spir
moved. The choir meetings were pleasant social gatheringe. All who coald not: sing They had no donation parties or pound parties. enThey had othor ways of disposing
of their surplus grain, meat and vegetables. They carried such thinge in large sacks in
stead of small packages. In those days, stead of small packages. In those days,
was Jersey tea or no tea, rye coffee or no co
fee, pretty Ceanothus Americanus, with its pan
icles of white flowers, generally canses an maginary, pungent sensation in. the mouth. The annual Society dinners were kept up
until they outgrew the houses, Eass, comortable partiea they were, where men, women ble places, have a good time, and then g Jome when it was time to go. The plain
substantial dinners were asigood as a feast Pleasant memories do cluster around woo ires, in small, anplastered honsees, where there Al hearts, looking forward to better things.
And last, though not least, the Yearly Heeting was started. The dignity of ond-hand building, rather shal at that, had

## in memosiam.

The Sabbath Recorder of August
888, announced the death of Elder Geo Babcock, which occurred at North Loup,
Neb., July 14,1888 , in the 79th year of hi
age. This notice brings to memory scenes of other dayg. Some fifteen years ago, whit
angaged in missionary work, I farmed the acquaintance of Bro. Babcook, at Brookfield,
Mo., where he then resided. To me he was ti once an interesting man. He was social,
entertaining, instructive, warm-hearted and helpful. We had mach pleasant and profit-
able conversation. He had already been This he folt most keenly, even. though so
comfortably situated in the family of him comfortably situated in the family of his
only daughter. These were the latter year bodily imfirmities were creeping on, yet he
was earnest and efficient in talking and Waat earnest and efficient in talking and
working to advance the cause of the blessed
Master. In the spring of $18 \% 6$ there was a most
stirring time in that little Brookfield Church. Night by night for weeks we assembled of our holy. religion. Bro. Babcock Was
nether an idle nor a jealoas spectator. He He
was ready to do anything, or to hold himself One particular circamstance made a deep impresion upon my mind. The meetings
were held in the little neighborhood schoolhouse. One night Bro. Babcock offered the
prayer at the opening of the meeting. He stood apon the little platform in the cornor
of the hopse, with head bowed over the table. After the prayer I rose to proceed with the
services, and saw three large fatr-drops upon the table. "He that goeth forth and
weepeth, bearing precions seed, shall doubt-
less come less come again with rejoicing, bringing his
sheaves with him." Ps. 126: 6. That scripture came unusul for a minister to shed tears as
not
he pleads. with God for sinners. But at that time there was to me a particalar significance in those tears. There were serious difficul
ies to overcome. The labor in former times had not met the desires of my heart. At
this time I was exceedingly anxious that something of value should be accomplished. ndeed it seemed as though life would
burden to me if God did not pour out an then. The sight of those tears upon that able gave me confidencer. tho he did. We had a precious time. The couraged, and advanced in Ohristian activity Sinners were converted. Five were baptized. The church was increased bocilowed Christ, and by others by verba estimony. Among the number baptized ter. That revival reasoz made a deep im pression upon all the surrounding community fill be saved in hesven becanse of its influ nice only the juidgment can reveal. A Brookfield, Mo., numbered twenty members t disbanded years ago becansg of the remova revival of religion remains precious in th memory of all who engaged in it will alway remain fresh in my mind.

## Bro. Babcock has gained a victory throug Christ,' whom he preached. He has gone

 We shall meet him no more here. Ho empty seems the space where he stood. On broken. May we all gain heaven and mee with him andS. R. WHEELER.

TRAOT SOCIETY.


## Eyzew <br> E. \& O. E. F. Hubibard, TT Platifirld, N. J., September 1, 1888. <br> otundensed ebews.

Domestic.
The Irron Workers' Union of New York
Tas withdarawn from the Oentral Labor
All the Sioux Indians who left the reser Ation have returned. The troops have been
vithdrawn and no further troable is feared. Colonel Edward G. W: Butler, the oldest
raduate of the West Psint Military Aosde
my, died at St. Louis Sept. 6th, aged 89 It is reported from Aberdeen, Dak., that
prairie fires are doing much damage in Ed munds and McPherson counties. Farmer
have lost their crops and farm baildings. It is said the projectors of the Hudson
River Tannel have gecared capital in Eng land and that work will soon be resumed.
It will cost $\$ 10,000,000$ to finish the tannel Frank Chapek, one of the anarchists who
was implicicated in the dynamite plot agains
Judges Gary and Grinnell and Inspeato
Boufield, of Ohicago, has been released Boufield, of
$\$ 16,600$ bail.
The New York Fire Commissioners have
ssued a circular to the uniformed foree call itg attention to the fact that no member of William Turnball, of New York, an in
timate friend of the late William H. Vander bilt, is critically ill at the United State
Hotel, Saratoga, with pneumonas. His re Mayor Hewitt, of New York. has issued an appeal to the pablic for aid for the vellow
fever sufferers. The Equitable Life Assur
ance Society has subseribed. $\$ 1,000$ for that

The sales of leaf tobacco in the Danville,
Va., market for the month of Augus
amount to 2,605,673 pounds; sales from
October 1st to July 31st, 29, 858,643 pounds Shipments of plug tobaco for the month
520,492 pounds.
Judge Ney, under the Iowa prohibitory
law, has decided that a man cannot lawfully
manufacture cider for use in his manufacture cider for use in his own family,
and has instructed the giand jary to indict
if they find that such a thing has been done.

Poreign.
A bouquet withont flowers is a novelty, dor in London, it. Was composed of gold and
silver ferns, green leaves and grasses A cyclone struck Vera Oruz, Mexico, Sep-
tember 9th. Three large vessels were tolown ashore and wrecked. The city is deluged
and work is suapended. Prof. Von Sybel, keeper of the Prusian
state archives, has nearly completed a work state arefounding of the newe German empire:
on the
He has been engaged on it for many years. The Pope has instracted the papal nancio
at Brassels to aid Oardinal Lavigerie to convoke an international con
At the trades assembly at Bradford, Eng
land, recently, a resolation was passed, favor
ing the exclusion from the conntry of semi.
paper immigrants unless they are skilled
A dispathe from Zanzibar says: The chief and forcibly prevented. from landing
Pungay on Wednesday. $\boldsymbol{H} \boldsymbol{e}$ returned Zanzibar for armed assistance, which was
granted by the Sultan. Great excitement The Catholic bishops of Germany assem-
bled at Falda have signed an address to the Pope in which they severely attack the
clauses in the new Italian penal code regard ing abnees by the clergy. The archibighops
of Cologne and Pósen are among the signers The Atrican lakes expedition, under the
command of Oaptain Lugard, had a fight


## DYERWORTLD WOMEN

American women can do anything, so they
to do everything. Nature cries out againgt this covetounness. No one person is
allowed to have or do everything. Only a within a amount of vitane; and if the expenditure
 It grows largely from the fact of not an-
derstanding the relative value of thinge, and hings themselves. Luxary and beauty have valuable as peace of mind and reat of body,
nor is their moral influence as great as that ubies. Like the Indian chief, we are forced
o ayy, mounnfully: "Too mueh honae." "too much house",
When there is too mach house there IWays too little home. Good house-keeping
is by no meangs rare as good home-keeping at dradgery mast be gone through with dail in any calling -abont three-fourths of life is the toil and noil of the world by manage ment and thought. The most difficalt and
the most necessary lesson for a house-keeper ality. It is aselegs to try to please every-
body. Many things in our homes are done
directly with "an eye single" to our neighbors. Work must ke pruned down and
lopped off until it matches strength for the latter refuses to be enlarged by any amoun
of thought. It is a nice point to adjuit thi balance properly. It requires mach giving
ap and letting go. What shall we give np? Ay, there's the rub. Everything seems so
important. Things must be kept clean, ber of thin
diminished.

## minimum finement. barrasme

 barrassment of riches in thany homes there is an an reveniences ond veniences and pitty treasuures thatit must
kept in order, stealing time that might
bestowed with profit and satistation nature, and ang the subtle excellencies, thet Each must solve for herself the quastion
of simplifying living in order to ennoble do mestic life. Every woman knows her own
comploxity. The same thinge do not prese
with equal weight apon all. on general
 There are too many preserves, too many
ruffles and tuckg, and elaboration in the
making aid trimming of garments, that add labor, and do not add to their beanty.
Woman's fetters are largely qell-mad Oarvinge, upholitery, brasees, bronzes, that
canse frown, backaches, irritability, and canse frowns, backaches, irritability, and
heart-aches are a poor investment of money
and time. Things, more than people, bring We want to understand why God deals ing else so eagerly as this. Not only is the fature fall of mystery, but also the present.
Indeed, the very past, of the facts of whici
we are assured, often seems to mookk re by
the indeffinitenees of its meaning. Even the

overwor
dest resul
upon the

## exhansted woman

$\qquad$ tired woman is capable of generous symmpathy
and ready help, or of companionship?
$\qquad$
$\qquad$ To conquer prejudice, surmont edacation
and overcome zabits of mind and body, im.
plies force of will and power of effort. This


[^0]

and
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| "answer him soprly." <br> Answer him softly.. You cannot know In the depths below How sharp was the struggle, the fight he made Ere the price he paid, And yielded his soul to the tempter's power Answer him softly; for it may beJike the sturdy tree, Which tested, in many a storm, its strength, To be rent at lengthHe struggled full oft, and resisted well, Answer him softly, lest you be tried On your weaker side, And fail, as before you so many have done, Who in thought had won; Fail, too, ere temptation had spent its force In its subtle course. Answer him softly; for none can tell, When the storm clouds swell, When the storm clouds swell, Whose barque shall weather the tempest, or whose Its venture shall lose. Speak gently; the weakest may stand the gale, The stoutest may fail. -G. N., in the Traveler. |
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## atter schobli a flock of the twelve girls who had receipled Dora's invitations to her birth. 

 to bay the wool. Each hada a litle box with her card tiednpon the top with a ribon. Cary had
ahosen wools of the hrightest most ive coloris, and by the time they were all
wound and the gitt enclosed, it made a
ball almost as ball almost as jig as a bucholel bagket. made
"Ho shall we carry it, and where wit


 arrived, her little friend came in a body,
bearing the wonder ball betwen them
Dori langhed more lik her old solf than she
had before in weeks. She was dazzled sand had before in weeks. She was dazzled and
delighted with the thouht. of having
series of unknown prosents ahead.
"I supge

## THE WONDER-BALL.

Dors lay on a bed of pain. The active,
frolicsome girl had suddandy been domed
 tall on the ice while gkating had done the
mischief
It was erry hard, harder becane
of her full health and high spirite, for she of her tall health and high spirits, for she
miked the fresh air, the company of hher
mates, and the world' bright things generally.
"Poor gay bird,", the doctor said, "She
Sas broken her wing indeed.
She will has boken her wing, indeed, She will
flutter and struggle for her freedom for
while, but, by and by, she will be patient While, but, by and by, ghe will
and make the best of it.".
By degrees the extreme pain grew less,
 was another step in ad vancese then her brother Was allowed to see her, then a Ariend on
to for a few minutes at a time. This was
encouraging, but very
 sit a half hoor with her after school. lying here all day?" gaid dlice
seem feartully long and dreary
"I
 to temif if Ikeep on gaining. I havee always
had the promise of a party when I was lide live
imeekg,
ween
 know about the supper, and I , am to have
as many yirls as
Cary yevil gary gomething peeping out from under Dota's pillow.
"What is it it " she asked
"T've been learning to knit," said Dora, alnost better titan storiere,"
They examined the pink she prread out before them and blue strip "Ned.corer, and asked what it was for.
"Nothing," ehe zaid, "only just
"Why don"t you knit an afghan?" asked Caryl, who was an industrich -or any thin ," " said Dora; "and it wonld

"I can Alow you.' PII bring mine for you
to see. 1 Iam making it for Aunt Gretchen, who is an invald,", ${ }^{\text {The the thought }}$ pleased Dora, almost as The thought pleased Dora, almost as
moch os that of the party. It monld be
gomething to beguile her long, loneoly, restless moments.
When arall and Alice had said god-night
and gone out upon the street, Caryl burrt




 quantity of bright wool for any purpose
they have in mind -say an atghan Each rriend bay a gift-a amall one ii best-and
they get ogether and begin to mind the
var. A gitit is at the center of the ball.
 so on, antil ail the presents are included and
the yarn wound."
out? out? "They are knitted out. The one who
receives receives the woider-ball is adead not to un
wind any faster than the pactual knitting requires," I een There is alway, a present
to cohe a as.long as the ball lasts,"




\section*{| ught |
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## bémabiable incident.

A visitor among the poor was one day a garret in one of the worat parts of London,
when his attention was arresteai by a man of pecaliarly ferocionas and repulsive oounte.
nance nance, who Btood upon the land
with- holded armag, againt the wall
There was something about the appearance which made the visitor shadder,
and his first impulge wat on bo back. He
made an effort, howere, to get gation with him, and told him that he came
there with the desire to see him happy, and that the book he had in his hand contained
the secret of happiness.

 tleness and pationce, to argua the point winn
him, he was startled by hearin teble him, he was atartled by hearing a feeble
voice, Hhich appeared to oome from behind
one of the broken doors which oponed unon Vone of the bropen doors which opened upon
the landing, asying
"Does your book tell of the blood which DDoos your boo
cleangeit from all sin
For
For a moment the vistor wai too moch
abeorbed in the ease ot the hardened ainner
before him to answer the ingairy and it mer before him to answor the inquiry, and it was
repated in earnest and thrilling tones.


 corner, on which was stretched the wasted
limbot an aged woman Whan the viitor
eiteread, she raised herself apon one elbor


He mat down upon the stool boide her
and inquired, "My poor triend, whatido you and inguired, "My poor friend, whatide her,
want to know of the blood whioh cleansoth SJ Thare what vomething faratal in the enor,



## The Nev" York $\overline{\text { Herald of February } 9} 9$ 1887, Baid: "Advices from Pekin say that

 188\%, Baid. "Advices from Pekin say thithe Emporor of of China has agaumed the
government." It also gave the following
Small-pox carried off Tung ohe, the late
Emperor of China, at the age of eighteen, on
for the esoverign to appoint hie successor
from memberg of his family of goongor
generation than his own. This. Toung.core
generation to do. The widow of his prede
neglecter
cosor, Hang.fung, joired with Prince
Oh,
Oh'3n, her brother-in-law, and brought abon
the election of Tai- tien, the son of Prince
Oh'an as Emperor, and for the firtst time in
the election of PBai-tien, the son or Prince
Oh'nn as Emperor, and for the first time in
the anals of the tsing dynasty the succes
sion to the throne passed out of the direct
sion to the throne passed out of the direc
line. The dowager Empress herself became
Regent. She was a woman of great tact and
Regont. She was a woman of great tact and
skill and had been Regent after the death of
her husband during the minority of Tung
Trai-tien, who succeeded ander the title o
Kwaigsu, or "Success of Glory", is the
ninth Emperor of China of the Tartar
dynasty of T"sing, which succeeded the
native dynasty in the year 1644. The sur
name of the family is Gioro-that is, goliden
-and, according to tradition, was given to -and, according to tradition, was given to
thair fritat ancestral chief, Aisin Gioro, be
canse he was the son
cause he was the son of a divine virgin
About the year 1130 the tribe of Tartars to
which the
which the family belonged drove out the
native rulers and occupied the northern provinces of China. Pekin was their capi the present T"sing dynasty of emperors, wa,
founded by them. The Ford "T'sing,"
Which means pure, was adopted as a surnam Which means pure, was adopted as a surname
to signify what would be the character of the administration which they set up.
1871. He was therefore a little more than and sleepy as he was" in the presence of
the conclave of Mancha Princes, Princesses and the Dowager Empress and the Empress mother, Who met in one of the secret chamber
of the palace, and there solemnly declared
The Emperor was Vaccinated when an in
fant before his ligh destiny was thought of fant before his high destiny was thought
otherwise it would have been difficalt
vaccinate him for his mother
Sinter of the Princees of Ohan, who is a


## national currevicy

"Fewer persons would be victimized by
'shovers of the queer. it they would famil
iarize themselves with the iarize themselves with the general features
of the different issues and denominations
of our paper currency. I see frequently pablished. statements that note frequently of small
denominations have been'raised' and suc cessfully placed in circulation. Now, nobody
of ordinary intelligence ought to be deceived by so transparent a swindle as that.".
The foregoing observations which fell from the lips of a treasury employee recentl
arrested the attention of a Tribune corres
$\stackrel{\text { and }}{\text { arren }}$
 The treasury man confessed that he could
not do it. Iwo or three days afterward he
came back and said. ""I hote then came back and said: "I have taken the
trouble to look into that matter. It was
greater task than I expected. Here is
list of all the different kinds of currency list of all the different kinds of currency,
Fith the chief characteristic of each iz8ee
and denomination. All of them have been
counterfeited except the silver cet tificates counterfeited except the silver cer tificates
सhbich have not been out long enong t
give counterfeiters an opportrnity to do thei Fork and get the false notes into crrcula
tion If every man who handles money
would paste this list in his hat and test
every donbtful note by it, a good maay every donbtful note by it, a good many
thousand dollars in the aggregate would be
saved every year." The list condensed is as follows:
The old $\$ 1$ trasary note has on its face The \&1 silver certificate has on its face a Thaving of Martha Washington.
The National bank note has on its face an engraving of two maidens in the attitude
of peace, each grasping the other's hand; on
the back of the note is an engraving repre
senting the landing oz the pilgrims, and on the senting the landing ot the pilgrims, and on the
left will be found the coat of arms of the state
in which the bank is suitanted. On the right is the representation of the American eagl
surrouded by National emblems.
The $\$$ Onited States treasury note ha
on its face an engraving of Elezander Ham
on its face an engraving of Alezander Ham.
ilton, with lathe work on the back.
The $\$ 2$ National bank notes have on their
face a picture of the Goddess of Liberty,
 from the upper right hand corner of the bil
to the centre.
The $\% 2$ silver certifcates have an engrav-
ing of General Hancock on the left of their
face and green lathe work on the balt face and green lathe work on the back.
The $\$ 5$. National bank notes (old issae)
have on the left of their faces an engraving representing the discovery of America b
Columbue, and on the right a Which appear Pocahontas and John SSitith
On the back is an engraving representing the landing of Columbus. The issue have
on the left of their face a picture of Gar-
field. On the back of the note, left side, is bank is situated, and on the right is the
rapresentation of the American eagle; surmounted by the letters "U. S." in mono
gram. The note ji brown on the back. The $\$ 5$ silver certificates have on thei
face a vignette of General Grant, and on the
back lars.
The क5 United States treasury notes (old
iscue) have on the left of their face an en graving of the Goddess of Liberty, with
Alezander Hamilton on the right and green lathe work on the back. The new issue
have an engraving of Jackson on the left,
ploneer scene on the right, and lathe the back.
The 10 Treasury notes (new issue) have
an engraving of Daniel Webster on the lef an engraving of Daniel Webstor on the let Captain Smith on the right, and lathe wor
on the back. The old iscue notes have likeness of Abratam Lincoln on the laft, an
American eagle in the centre, and the God dess of Liberty on the right.
The 10 National bank no
have on
of Benjam
ing from
represent
borne by
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##  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br> the power of an under-stitramex.


 ne ele to them. The inheranat trenenth enough to every one bot the speaker, who,
somehow, thinks that he aids his cause by "piling on the agony." There is a certan revalent among pablic spèakers, who,
hinking, apparently, that the pablic will wice as much as they mean or-as as is ruye,
with twice the necessary force. These vehement exaggerations are confessions of weak-ommon-sense and intelligence of the and
once, which the andience is not slow to quired in the presentation of truth. Even
vehemence of action is sometimes not out of place, but over-statement reacts with crush-
ing force upon him who habitually uses it. Lust err at all; on the side of modesty, sobriety and fair dealing. It is said that
Daniel Webster would state his opponents
case better than his opponent himself could case better than his opponent himself could
state it, and then-would demolish it; and
that own side, while he left something to be inferred that he did not fully put into words. He knew and made use of the power of
under-statement, and his marvelous rhetor-
ical instinct was never at fanlt--Gudder

## a gibrancer against rip pastoo.






"I mean that you did not desire anything I might have done for you in your sickne8s;
so far from it, you did not wish me to kuow you were sick."


## Yes." did he know you needed him?" How

Why, I sent for him, of course."
Eyactly; bat you treated me differently;
Eractly; but you treated me differently; the physician would not know that you weid
sick anless you nformed him, snd you did
inform him, befanee you desired his presence;
bit
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Rule.

THESABRATHEREOORDER, SEPTEMBER 1B, 1888


 t, just as few recognize the weak ness of
ver-statement, unlessit in made by ome else to them. The inherent strength of else them. Che inher and the inher.
exact, n nadorned trathe
weakness of exaggeration are evident


 exaggerations are confessions of weal anon-sense and intelligence of the andi "My pastor, I have somowhat agai
"e" "Ah! What is it?" I was sick, and you did not visit me."
Did you desire me to visit you?",
Why, certainly. The presence, symp "Why, certainly. The presence, sympa-
y, and prayers of the pastor are naturally
peected by the sick of his people." it seema, was exceptional." "I mean that you did not desire anything might have done for you in your dickness;
far from it, you did not wish me to know 1at you were sick."
"How can you say that?
Will on?",
"Hee." did he know you needed him Wow, I nent for him, of courre,",
Eyyactly; but you treated me differently, ee physician woald not know thist you wie ck unless you informed him, and you did
oform him, becanee you desirda hiap prosice;
at the pastor, by some sort ot




S ny asee it. ${ }^{\text {it }}$ modesty simpolf coul opponent himesif conl gide, while he left something to be inknew and made use of the power o

## 1 gribvance against thr pastoi

 ainst
 no salary some places are worth more than
sothers at good salaries. The opportanities
for learanigg are greater, the future promo
tion is more valuable, the reputation acquired is of mother class of mistakes relates to the
Anothe
influence of a young man in ozciety. I
is necessarily a larger thing the can
realize. He carelessiess about the Sabbath,
about religion, abont morals, even the so
called minor morals, counts for far more
than he can see. It fixes his place, his value,
his power, his destiny, far below his posible
gttainments. If it were only a question of
his power, his destiny, far below his
attainments. If it were only a question of
morldly results, faithfulness to moral con-
rictions and. religious duties would be his
best interest. He is discounted in inflinence
best interest. He is discounted in infliaence
and retarded in progress by negligence in the
calture of his character and the formation o
his habits. Little vices grow to large ones, is habits. Little vices grow to large ones
nd the young naan who has them if almos
nconscionsly distrusted or doubted.

 before the indifferente carieless, and andereertain
men. The influence sach a careless man may

have is not to be lightly, and is not lightly | considered. The world knows in this age that |
| :---: | :---: |
| one sinner destroyeth much good. |
| In his mental life, the young man is often |
| mistaken in his eitimate of the value of his |
| opisions. Nearly all subjects are open to in. | opinions. Nearly all sabjects are open to in

vestigation. In some sense every question has
two debatable sides, except questions of right, as interpreted by a good conscience. Bu
the youth who is sure that Ingersoll is righ
and Gladstone wrong, makes a terrible mis ? you collect a aet of theories. Leality be
renewed nature shape your theories. Work
Out from the centre of your soul-life the
ontal forms which are called principles First pure; before all: things pure. Only
Christ can make you pure.-W. C. Advo

THE PATIENCE OP 600.


In the Algerian Sahara there are numer-
ous subterranean lakes in which a number
of snall fish and mollaks live and maltiply.
Moreover, the artesian wells of the Sahara, of.
ten throw ont fish two inchesin in length. The
governor of the oases of Thebes and Grabes,
in Egypt, in 1849, asserted that he took
from an artesian well, four handred and
forty feet deep, near his residence, fish in
fafficient quantity to supply his table.

| d pulp is then spread out in thin layse layers are placed in an hydranlic separated from one another by some of thick blotting papers, and are sab- <br> a pressure of 150 atmospheres until natter is then passed between rollers to between 140 to 150 degrees, nheit, whence it issues in the form of sheets. Celluloid is made to imitate ebony, ivory; etc., and besides its yment in dentistry, it is used to make pieces for pipes and cigars, handles |
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| 16 pp . <br> ${ }_{40}$ An Appeal for the Restoration of the Bible Sabbath. <br> The Sabbath and Its Lord. 28 pp . |
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On application
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Centre, I : X.



## Publlghed by the AMERICAN sabbate tract socib

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## NEW MAP

CITY OF:ST. ANDREWS BAY.

## 

## BUCKEYE BELL FOUMDRY





The \$abbath school. "Search the Serptparse; for in them ye thlikk ye
infibiational liessons, 1888.


Eenant with Irrael.



 Lesson Xiti-meath and burial of

## For Sabbatw-ay, Skptember:28, 1888








 Golen Text-The path ot the jans in 2 at the Piacr.-Plains of Mosab, situated between th

 outhine.

1. Moses viewing the
II. His death and buria
III. Traene's mourring.
III. Itrae''s mourring.
IV. Joskua ordained and succeeding Moses. v.
V. Moses'
characteristics. v. 10-12. INTRODUCTION. The book of Deuteronomy, from which the last
lesson of the quarter is taky, conisists of several ad
dresses of Moses to the people of Tsrael. These dreses of Moses to the people, of Irrael. These
were delivered during the lasi days of his life. Deut. 1.3 . The book is called by this name b This last chapter was probably sdded by another
and later inppired writer, ss Moses would harcly have written the account of his own: death and buin Irreel. His. meeknese and modesty. were too great for that. In the last lesanan, we eett errabl in of Canaan. The Edomites forbade their pass ge
through their country. They then journeyed toward

 hese conquered the Ammorites, and fnally arrived east of the Jordain in the plains of Moab. Baleam
then uttered hin prophecies, and Moses delivered his addreeses and last song

## EXPLANATORY NOTES

EXPLANATORY NOTES.
V. , "And Moses." Son of Amram and. Joch-
ebed, ot the tribe of Levi. A man "mighty in
words and deeds," and taught " All the learning of the Egyptians," with whom he lived forty years. He married Zipporah, daiughter of Jethro, prince of
Midian. "Went up from the plains." Here the Midian. "Went up from the plains." Here the
Irraelites were encamped. Num.
Eldest son of Lot 4 . Moab." His half brother, Ben Ammi, was the fither of the Ammonites. Moab's habits being quite settled, and Ammonites. Moab's habits being quite settled, and lands his father coreted, while his roving brother
went to the northeast. "Nebo.". A portion of A city of antiquity, situated in Abarim. "Jericho." west of Jordan. Here the two spies pent by on thesha from Shitim lodged in the house of Rahab upon ite
wall. Destroyed soon after by the Lord for the wall. Destroyed soon after by the Lord for the
Israeites, it was rebuilt by Hiel, the Bethelite, in the days of Ahab, 1 Kings 16: 34. When our
Lord visited Jericho, it was a "city of palma" Lord visited Jericho, it was a "city of palms",
made beautiful by Herod the Great and Archelaus. "The Ldrd showed him," A miracle of sight may,
or may not, have been necessary. Being. physically stronger in those days, no doubt they had better
ejesightithan we now have. To the land of Naph. tali would be about one hundred miles, and "unto the utmost sea " about ifity miles. "Gilead." A
mountanous district directly north of Nebo, ing to the Sea of Galilee. "Dan." A city at ing to the Sea of Galilee. "Dan." A city at
foot of Me. Hermon $\begin{aligned} & \text {. 2. Names the districts } \\ & \text { portioned to four of the tribes of Israel, "The }\end{aligned}$ portioned to four of the tribes of Israel, "The ut
mont nea." The Mediterranean, $\nabla$, "And the
 Zonr., One of the most ancient cities or
callea in Gen, 14: 2,8 , Bela. This city rise


## MARRIED.








 and sugge
matters.
 models for the young preachere its deseriptive and bi-
ographical articles are instructive, and its.bints for practicial Chrisian or ork are v.luable to all classes.
The Sepitember number is at hand. 771 Brodway, Nem York.
 Huntington, etc. The Forum Pab Co
Iv the Centuru for Septemcer are nine different ricles on various phases of teaching, college mat.
iers, etc., including an illustrated article on Upping. ham school in England, open letters and topics of
the times. The frontispiece is a portrait of Edward Thring, late head-master of Tppir gham. There are are unuiually fine. The contrlbutions are by emi-
nent writers and the departments are ably edited. The September Harper's Magazine presents an
attractive table of contents. To say that the num ber fully sustains the popular reputation which the
nagazine bas made for itself, is to say about all magazine has made for itself, is to say about all
that can be said of it. Profusely and finely illus. trated. We have reccived from E. B. Treat, 771 Broad-
way, New York, the National Hrand way, New York, Ede Na by P esident E. O. Haven,
ican Progress. Edited
of Ann Arbor, Mich. A fuller notice will be given

Ir you wish to see the oil regions, the Kinzua Bridge and some of the finest scenery in Western
New Yorls and Northern Pennsylvania take a trip New Yorik and Northern Pennsylvania take a trib Railroad. Frank M. Baker, Addison, N. Y.
for Receiver; W. W. Atwood. Wellsville,

Igving Sadxders expects to be at his
studio from Sept. 19 th to 25 th inclasive. sprcial notices.
LTSTRE next essaion of the Annual Meeting of the Seventh-day Baptist Churches of Iowa, will
convene with the Welton Church, beginning at 2.30 convene with the Weiton Church, beginning at 2.3
o'clock, $^{\text {P. P. M., on Sixth day, before the first Sab }}$. bath in October next.
EId. E. M. Dunn, of Milton, Wis., preacher of th introductory sermon, and Eld. A. C. Long, of
Marion, Iowa, alternate. All are cordially invited

$$
\begin{aligned}
& \text { will be held in the vestry ofthe Pawcatuck Seventh } \\
& \text { dsy Baptist church, Westerly, R. } . \text {., on First-day }
\end{aligned}
$$

$$
\begin{aligned}
& \text { day Baptist church, Westerly, R. I., on First-day } \\
& \text { Sept. } 16.1888 \text {, at } 9.80 \text { oclock, A. M. A full at }
\end{aligned}
$$

 at Walworth, on Sixth-day, Sept.
o'clock, A. M.
. The following programme was arranged for the
Ministerial Conference:
The subjects assigned to S. L. Masson, J. Clarke
and R Trewartha, which were a part of the proand R. Trewartha, which were a part of the pro
gramme for the last session, were continued.
Does the Bible Teach the Post-mullenial Coming o
Christ?







|  | A. J. Pick, 4 Ulica Copernicu, Lemberg, Galizien, fur J. P. Landow. |
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|  | tion, from A. D. |
|  | ci Pledar Cards and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Misaionary so. ciety, or both, will be furnished, free of charge, on tre, N. Y. |
|  | TrF Thi Hornellsville Seventh day Baptist Church reguar services in the Hall of the Roya Templags, over the Boston Slore (Nast Brotherp), entrance between the Boston Store and that of $M$. |
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|  | A. Iuck A. M. The Sabbath-school follows th preaching eervice. Sabbath-keepers spending th Sabbath in Hornelliville |
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