### Andover, N. Y.

B. WOODARD, DENTIST, ISLANDE Rubber Plates by a new process. His own ion. The best thing out. Send for circular.

### Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDING Drugs and Paints.

### New York City.

2 BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. H. BABCOUK, Pres. 30 Cortlandt Bt.

M. TITS WORTH, MANUFACTURER OF M. TIISWORTH, Custom Work a Specialty
L. TITSWORTH. 800 Canal St.

POTTER, JR. & OO. PRINTING PRESSES. 12 & 14 Spruce St.

## Leonardsville, N. Y.

MSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engine.
STRONG HEATER Co., Leonardsville, 2.

### Plainfield, N. J. TERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. J. F. HURBARD, Trees TITEMOTRE, Sec., G. H. BARDOGE, Cor. Sec. Plainfield, N. J. gular meeting of the Board, at Plainfield, N. second First-day of each month, at 2 P. M.

## IE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

R. POPTER, President, Plainfield, N. J., R. POPE, Treasurer, Plainfield, N. J., HUBBARD, Secretary, Plainfield, N. J. its for all Denominational Interests solicited. apt payment of all obligations requested. TTER PRESS WORKS.

Builders of Printing Presses. POTTER, JR., & Co., - - Proprietors.

M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

### Westerly, R. I.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES

F STILLMAN & SON, MANUPACTURERS OF STILLMAN'S AXLE OIL. n gumming substances.

HE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY DES GREENMAN, President, Mystic Bridge, Ot. U. WHITPORD, Recording Secretary, Westerly

MAIN, Corresponding Secretary, Ashaway, R.I. MRT L. CHRSTER, Treasurer, Westerly, R. L.

## Chicago, Ill.

RDWAY & CO. MBRCHÁNT TAILORS 205 West Madison St.

B. COTTRELL & SONS, CYLINDER PRINTING PRESENT for Hand and Steam Power. tory at Westerly, R. I. 119 Monroe St.

## Milton, Wis.

M. GREEN, DEALER IN Lumber, Sash. Doors, Blinds, Salt, Cement, and Building Material.

ILTON COLLEGE, Milton, Win. The Fall Term opens August 29, 1888.

REV. W. C. WHITFORD, D. D., President. P. CLARKE,

REGISTERED PHARMACIST, t-Office Building, TOMAN'S EXECUTIVE BOARD OF THE

mident, Mrs. S. J. Clarke, Milton, Wis. etery, Miss Mary F. Bailey, " rer, Mrs. W. H. Ingham, "

retery, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. Western Association, Mrs. E. T. Platts,

Alfred Centre, N. Y. North Western Association, Mrs. Eliza Babcock, Albion, Wis.

## T. ROGERS Notary Public, Ognesyonese, and Iban Clark. Office at residence, Milton Junction, Win

Milton Junction, Win.

# Sabbath Becorder,

AMERICAN BARBATH TRACT SOCIETY,

ALFRED CENTRE, ALLEGANY CO. R. T.

spers to foreign countries will be on option of the publisher.

instant advertisements will be inserted for Wester as for the first insertion; subsequent insertions in suction, '80 cents per inch. Special contracts made will its advertising extensively, or for long permanent inserted at legal rates.

Series without extra charge advertisements inserted at legal rates.

# Recorder. Zabbath

PUBLISHED BY THE AMERICAN SABBATA TRACT SOCIETY.

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

TERMS-49 A TRAB, IN ADVANCE

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 13, 1888.

WHOLE NO. 2274.

## Sabbath Recorder.

gntered as second-class mail matter at the postoffice at Alfred Centre, N. Y.

| CONTENTS.   | •                |
|---|------------------|
| Only a Smile.—Poetry American Sabba'h Tract Society. Growing Old Gracefully An Unfounded Reputation Let the Girls Romb.   | 1<br>1<br>1<br>1 |
| Missions.  Journey From Shanghai to Tai-Chow  From F. J. Bakker   | 2                |
| WOMAN'S WORK. Lily-Work The Right Persuasion SABBATH REFORM.  | 2                |
| Outlook Correspondence  |                  |
| State Licenses. Mother's Boy.  EDUCATION.  Effects of Bad Literature.  Wrecked By Evil Literature.  |                  |
| Wrecked By Evil Literature Higher Education An Important Question  EDITORIALS.  | , ,              |
| Paragraphs. Consecration Service. Tract Society.  |                  |
| Communications.  A Friendly Criticism   |                  |
| Manager & Ange  | ٠.               |
| "Answer Him Softly."—Poetry. The Wonder-Ball. Remarkable Incident. More Wholly Thine.—Poetry. The Emperor of Chine. National Currency.  |                  |
| National Currency Calvin's Grave. The Power of an Under-Statement. A Grievance Against the Pastor. Mistakes of Young Men. The Patience of God. Christian Watchfulness. Being a Boy. | •                |
| POPULAR SCIENCE   |                  |
| CATALOGUE OF PUBLICATIONS, ETC  |                  |

### ONLY A SMILE.

Only a smile that was given me But it pierced the gloom of my saddened heart Like a sudden sunbeam's ray.

The shadow of doubt hung over me, And the burden of pain I bore, And the voice of Hope I could not hear, Though I listened o'er and o'er.

But there came a rift in the crowd about, And a face that I knew passed by, And the smile that I caught was brighter to me Than the blue of a summer sky.

For it gave me back the sunshine, And scattered each somber thought, And my heart rejoiced in the kindling warmth Which that kindly smile had wrought.

Only a smile from a friendly face
On the busy street that day! Forgotten as soon as given, perhaps, As the docor went her way.

But straight to my heart it went speeding To gild the clouds that were there, And I found that of sunshine and of life's blue skies I also might take my share.

## AMERICAN SABBATH TRACT SOCIETY.

Annual Report of the Executive Board.

Under this head we shall give, in successive issues, portions of the report of the Board, until the whole report is completed.

CANVASSING AGENT.

Rev. J. B. Clarke has continued his labors during the year, and having been much of the time among our newer and feebler churches his labors have taken on more of the missionary character than hitherto. But this has been a very important branch of our work. Our duty is not only to convey the knowledge of the truth which we represent, but also awaken a sense of Christian obligation to obey the law of God, to quicken the conscience and encourage organizing for the better maintenance of Sabbath worship. With this end in view and in response to earnest appeals for ministerial labor on the new and inviting fields recently opened in the west and south-west, Bro. Clarke was directed to visit these localities. His labors have been gratefully received and attended with evidences of divine favor and success. The cost of maintaining this work has been, for salary, \$633 28; expenses, \$172 45; total, \$805 73. Some of the visible results have been: Collections and donations, \$551 77; proceeds from sales of books,

The agent reports as follows: The work of the agent has been mostly of a missionary character during the year. Under the direction of the Board his efforts have been devoted mainly to some of the small churches and mission fields in the west and south-west. He has held revival meetings and sold publica- the Board to publish a leaflet, or card, con-

nearly 30,000 pages of publications, some on thoroughfares, but the bulk of them in connection with meetings.

He has visited in the interest of the Society the following places: Salemville, På.; Akron and Rapids, N. Y.; Chicago, Ill; Milton and Milton Junction, Wis.; Texarkana, Rupee, Marlin, Waco, Arlington, Dallas, Housley, Klebury, Gainsville, Bulcher, Sherman, Texas; Jimtown, I. T.; DeWitt and Booty, Ark.; Elk Creek, Mo.; Berlin, Coloma, Deerfield, Utica, Walworth and Albion, Wis.

In these labors your agent has aimed to exalt Christ as the Lord, our justification, righteousness and redemption, and his holy Sabbath made for all men. God's Son and God's Sabbath, both the same yesterday, today and forever. And while he has especially urged loyalty to the authority of God he has insisted that we, as a people, have no more ownership of his Sabbath, the Seventh day, which he blessed and sanctified, than we have of Jesus Christ, his Son, who kept and reconsecrated the Sabbath in honor of his Father. And as we preach no denomina tional gospel, and no denominational Saviour, so we teach no denominational decalogue, and no Seventh-day Baptist Sabbath, but rather the holy law and the holy day of him who "must reign until he hath put all enemies under his feet."

The impressions made seem to disarm prejudice, and lead all classes to understand cause of truth.

On the tour in the south-west nine series of meetings were held, varying from four services to fifteen, and in every series some persons as seekers of salvation professed themselves impressed with the claims of the Sabbath. No record was kept, but it is safe to say that scores were thus moved by the Holy Spirit. In the most of this work your agent was associated with either Bro. Shaw or Bro. Mayes on fields where it is expected they will continue to bestow watch-care and

labor in the future. The prospects for the Sabbath cause on those fields quite generally appear to be good, and our brethren there should have our sympathies and our prayers as well as our assistance so far as we may be able to give it. The field is large and the people approachable in nearly every place. The truth is certain to find, with some, a hearty acceptance judging

by fruits already gained. The Outpost, the organ of the Seventh-day Baptists of the south-west, a very valuable paper, published at Texarkana, Ark., and edited by J. F. Shaw and J. S. Powers, is exerting a strong influence, and is well adapted to the people of that region. It

is worthy of a wide circulation. The people whom we visited extended to us every kindness in their power, and expressed themselves as very thankful for our coming. They seemed cheered and strength-

ened by our labors. Besides these missionary efforts a canvass of churches in Wisconsin has been made, resulting in the sale of a considerable numsome additional funds for the Society.

The list of subscribers to revive the publication of the Quarterly has not materially increased since the last report, about threeenrolled.

Many details of interest are omitted from this report for the sake of brevity, and we There were on hand Sept. 1, 1887...... 1,892,232 close by appealing to our brethren everywhere to note the march of truth from year to year, and the opening fields on every hand zealous, trustful and valiant; more liberal and cheerful in giving, more earnest in prayer, that the Lord's harvest may not lie in waste for want of consecrated reapers. Thankful for the privilege of doing some thing for the spread of the gospel, and for health and grace received from the Lord this report is respectfully submitted.

J. B. CLARKE, Canvassing Agent.

EDGERTON, Wis., July 26, 1888. TRACT DEPOSITORY.

At the last annual meeting of this Society there was a resolution passed recommending have been thus employed. He has preached the Board has published 5,000 copies of about one hundred sermons, distributed leastet, "The Bible and the Sabbath."

Another leastet (four pages) by Rev. C. W. Threlheld, designed to be used in Bible Readings on the Sabbath question, has been published at a cost of \$10 55 for 1,000 copies.

The manuscript for the revised edition of Rev. J. W. Morton's tract-"Vindication of the true Sabbath "-is in the hands of the printers, and will be issued in a short time. A tract will soon appear containing

compilation of all Scripture bearing on the Sabbath and First-day. This will be a valuable array of all passages relating to this question. It is arranged by Rev. J. W.

Vol. I., "Sabbath and Sunday," was reported out of print last year, but since that time thirty-two copies, supposed to have been lost on the railroads, have been returned and redistributed. But a second edition of 1,000 copies of this work, revised, is just out and ready for sale.

"A Critical History of Sunday Legislation" has been published during the year by D. Appleton & Co., New York, and has been extensively advertised by that enterprising firm. A description of this work will be given later in this report.

Rev. James Bailey's Commentary on the Sabbath, containing 216 pages, has just been published by the Board in an edition of 1,000 copies. This valuable book is now ready for the public and will be found a great help in better our relations to them and to the studying the Sabbath question. We cannot give a better idea of this new work than in the concise language of the author in the

"The true import of the Sabbath is seen in its origin and relation to the worship of God in all dispensations. The Sabbath was instituted as the crowning act of God, at the close of his creative works. It followed immediately man's creation and the ordering its design—a spiritual rest or communion with God. Jesus, its Lord, said it was made There are young old people as well as old for man. As such it was observed by the young people. The heart, instead of drying patriarchs. When God's law was formulated and lithographed at Sinai, the Sabbath was defined as covering the family with all its members, including servants and guests. When worship was organized it was made fundamental in the organization. The church and its work.

"The diversity of opinions and practices at the present demands a revision. Most that has been taught from the pulpit and press has been sectarian, argumentative, with a polemic spirit, largely ignoring its spiritual character. Very little has thus been secured to the church by the contro-

"The design of this little book is to give a Scriptural exegesis of each passage used as a proof text, on its own teachings, divested of ural which sits down and counts its sorrows all controversial definitions. It is hoped or its sins over and over again, as a Catholic that the reader will be aided in his investigations in arriving at a clear and full knowl- is not religion, neither the one nor the other. edge of the philosophy of the Sabbath in its There will be regret; there must be penispiritual character, and as a means of soulcommunions with God. This is the design ber of our publications and the raising of and spirit of the writer, after years of close and shuts out the light of the sun, and even and prayerful study."

The Board have under consideration the the publishing of instructive tracts in other lines than that of the Sabbath, including If there is any honey in the past, extract it; ties, and exhort them to be little ladies. matters of doctrine which are considered of but leave the empty comb and the stinging fifths of the required five hundred being importance to our churches. But their plans | bees to their fate, and turn your face to the are not sufficiently mature to admit of defi- new light that is before you. Some one has nite statement in this report.

100 Vol. III., Sabbath and Sunday, bought that invite our labors. Let us be more Returned, reported lost, 32 Vol. I., Sab Total on hand Sept 1, 1888..... 1,866,172 EXPENSE ACCOUNT. To Printing 1,000 Bible Reading ...... \$10 55 

Agent's Salary 75 00
Book cupboards, etc. 13 44
Vol. III., expressage, etc. 8 89

### GROWING OLD GRACEFULLY.

BY REV. HENRY M. KING, D. D.

One of the most needful and practical lessons of life is this—if God, in his providence, should spare us to old age, we should seek to grow old gracefully, ripening and mellow- pose. Be not faithless and hopeless, but being, softening and brightening, filled with lieving. wisdom and patience and good cheer, as the years go by. We know the danger that old age, with its pain and infirmity, its release from active care, its narrowing circle of friends and its tendency to dwell in the past, may grow fretful and sour, morose, peevish and unattractive, may chafe under its surroundings, and feel out of gear with all the machinery of life, and with the appointments of God and of nature. This danger in a multitude of instances, to their praise be it said, is resisted and overcome. It may be or can, and will fill your vision with brightovercome in every instance, and old age always becomes the serenest, sweetest, sunniest, happiest, most attractive and most blessed period of life; as beautiful as an orchard, whose ruddy fruit bends the laden branches, and peeps out blushingly between the leaves, or as a harvest field whose golden grain rivals the brightness of the autumn sun. To grow older should be certainly to pleasantness, not only at the start, but increasingly so, as they approach the goal of the peace of God, and radiant with the hope

To this end, the old age may be sweet and not sour, attractive and not repulsive, neither rules may be suggested as worthy of remem-

First, accept the indisputable and inevitable fact that you are growing older every year and every day, that you are older to day than you were last year, or last month, or even yesterday. Do not conceal it from yourself, and do not foolishly and vainly attempt | cursed."—Standard. to conceal it from others. Acquiesce cheerfully in what you cannot help, and more than that, in what you would not help if you could. Only be sure that the advancing years are bringing to you wisdom and maturity of life, experience and strength of character, and then thank God for the blessed fruits of life of his physical condition. Its nature shows To grow older is not necessarily to grow "old" in the common use of the word. up may be full of richer life, and instead of being an urn for ashes, may glow with the

flame of a brighter and holier purpose. Second, do not brood over the past. The years bring changes, many and sad, the loss of friendships that were inexpressibly dear, and the vanishing of faces whose smile was as the light of heaven. Those who started prophets taught its sacredness. Jesus, its out with you in the morning of life, or stood Lord, made it fundamental in his kingdom. with you on your happy wedding day, are His apostles used it in their labors. To this fast disappearing. New friends have come time it is regarded as indispensable to the in; but the vacant places never get filled, and the heart will sometimes feel a pang of loneliness. Or, what is worse, the past may be full of lost opportunities, disappointments, hardships, miserable failures, or committed sins. Byron, prematurely old, wrote at the early age of thirty-six:

"My days are in the yellow leaf, The flower and fruits of love are gone, The worm, the canker and the grief, Are mine alone."

It was unnatural. All brooding is unnat devotee counts the beads of her rosary. That tence; but let there be no broodings, no morbid grief, which paints the heavens black the bright face of God's unchanging mercy. You cannot change the past. It is gone; let it go. The present and the fature are yours. said the only proper use of the past is to get a future out of it.

Third, have hopeful views; look on the bright side of things, do not be discouraged. Do not be a pessimist and think everything is going to the bad as fast as it can. In the name of eternal truth and Almighty God, and his ever-coming kingdom, do not despair of your times, your nation, your church, or yourself. The nation has endured Republican administrations and Democratic administrations, and passed through many a stormy presidential campaign, and still lives and, indeed, has grown richer and more prosperous all the time. The Church of Christ has passed through the hottest fires of persecution, hotter than will ever be kindled again, and instead of being consumed has shone the brighter. Error may seem to prevail, but

"Truth crushed to earth shall rise again, The eteranl years of God are hers."

than these, and be discouraged in your work and plays. The girls will grow into womanfor God and his church, is not only evidence | hood soon enough. Let them be children 

\$120 85 your future, unknown to you, is all known and similar ailments.—Selected.

to/him, and is within the safe circumference of his gracious promises. All things shall work together for good to them that love him. You are in his keeping, and your sainted dead are in his keeping. God is the God of eternity as well as of time, and the future is but the blossoming of his pur-

"Look where we may the wide earth o'er, Those lighted faces smile no more; Yet love will dream and faith will trust (Since he who knows our need is just), That somehow, somewhere, meet we must. Alas for him who never sees The stars shine through his cypress trees, And hopeless lays his dead away.

And fourth, and above all, be followers of Jesus Christ. This will make you patient and contented with God's appointments, will keep you from brooding as nothing else will ness and hope. No man should allow himself to grow old without Christ. No man should try to build the house of the soul on the weak and sandy foundations of his own righteousness. Be humble, sincere and open believers in the only Saviour of the world, who is the guide of youth, the support of age, the friend of the dying, and the author of immortality. Let not the sun of grow wiser, and wisdom's ways are ways of | your life go down in darkness and uncertainty. Let your last days on earth be full of of heaven. Be numbered with God's people here, and through divine grace look forward to a blessed and unbroken reunion with all uncomfortable nor a discomfort; four simple | the loved and sainted dead of all the ages. Then shall your old age be serene and happy and sustained under all infirmity and pain with the promise of eternal youth. "There shall be no more an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be ac-

### AN UNFOUNDED BEPUTATION.

A very good story is told of an eminent philosopher who gained an enviable reputation as a mathematician, when in reality he disliked everything connected with mathe-

He was one day walking with a friend who was a mathematicial genius. The mathematician's mind was occupied with an abstruse problem, and the philosopher was elaborating a new theory of volition. The two friends walked in silence for a short distance. Then the mathematician began to discuss his problem and to describe his solution. On and on, through the various involved processes he talked, and the philosopher in silence pursued his own line of thought. The mathematician explained his method to the end, and in a voice of triumph exclaimed, "Which, you see, gives us  $\hat{x}$ ." "Ah," said the philosopher, who had paid attention to not one word of the whole problem, but felt that politeness required some reply, "Ah, does it?" "Why, doesn't it?" cried the mathematician aghast. Hurriedly he went over the solution, and finally said: "You are right, you are right, it doesn't give us x, it gives us y."

From that time forth the mathematician looked upon the philosopher as a man of remarkable scholarship, and often said that P-was the only man who ever convinced him that he was wrong. Many reputations are founded on no firmer basis, we fear, and many seem to be as troublesome to their owners as poor Prof. P---'s proved to him.—Golden Rule.

## LET THE GIBLS BOMP.

Most mothers have a dread of romps; so

they lecture the girls daily on the proprie-They like to see them very quiet and gentle, and as prim as possible. The lot of such children is rather pitiable, for they are deprived of the fun and frolic which they are entitled to. Children—boys and girls—must have exercise to keep them healthy. Deprive them of it, and they fade away like flowers without sunshine. Running, racing, skipping, climbing—these are the things that strengthen the muscles, expand the chest and build up the nerves. The mild dose of exercise taken in the nursery with calisthenics or gymnastics will not invigorate the system like a good romp in the open air. Mothers, therefore, who council their little girls to play very quietly make a mistake. Better the laughing, rosy-cheeked, romping girl, than the pale, lily-faced one, who is called every inch a lady. The latter rarely breaks things, or tears her dresses, or tires her mother's patience, as the former does; but, after all, what does the tearing and breaking amount to? It is not wise policy to put an old head on young shoulders. To talk about the former times as better | Childhood is the time for childish pranks 

## Missions.

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

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

### JOURNEY FROM SHANGHAI TO TAI CHOW.

TAI-CHOW, China, April 30, 1888 You will be somewhat surprised to hear from me at this city, some two hundred miles from Shanghai, in the Che-kiang province. I had not planned for this journey myself; but some of my friends, together with Dr. Swinney and Mrs. Davis, had arranged it for me. And since they pressed the matter so persistenly, I finally yielded, trusting it would be profitable in point of health, and give me an opportunity of seeing something more of the work of the missionaries. My friend, Mr. James Dalziel, connected with the American Bible Society work at Shanghai, was to have a vacation, in which he proposed to visit a missionary friend, residing at the above-named inland city, and he desired me to accompany him. Having accepted his kind invitation, we arranged to take our departure on Wednesday, April 11th, but on the previous day I was drawn as juror on a case before the U.S. Court. The time appointed for the hearing was Tuesday, but for some reason the time was changed to Sabbath day, hearing which, I went immediately to the Consul General, telling him that I could not attend on that 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 shower are very disagreeable. The day was person appointed to fill your place." thanked him for his thoughtfulness, 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 consequence of these things we were delayed in our journey one week, but this gave us more time to arrange our home affairs, so that the delay did not work to our disadvantage in the occasionally through the villages, for the tracts to the people whom I meet on the least. Having provided ourselves with bed and purpose of a little bodily exercise, and the way and in the houses. And let me say to board for the overland portion of the journey, we took the steamer Ichang, for Ningpo, April 18th, 4 o'clock P. M. This steamer runs daily between Shanghai and Ningpo. We were favored with the company of Rev. M Mrs. Fryer. We moved slowly away from the French wharf, down the Wong-Poo. The picture which the river afforded was one of to their sale; but the illustrations accompanycrafts that navigate these waters form a special feature in the view. Here are the stately ocean steamers from every quarter of the globe. They have outridden the tempestuous waves of many a sea, and here, together, unfurl their respective national ensigns. The hundreds of Chinese junks, cargo boats, and sampans of various sizes, shapes and colors, make the scene especially amusing and attractive. As we pass along out of the harbor, across the bar, and view the forts along the banks, we are reminded that we beheld these same views a little more than eight years ago, a steamer for travel since that time. In fact, the water was somewhat rough. As we sat at dinner, about 7 o'clock P. M., the chief be tossed about after we were fully out at sea, where we were to turn our course toward the south. So I remarked to my friend, Mr. Dalziel, that he must not be alarmed should he hear strange noises during the night. But soon after retiring I fell into sweet sleep, dreams, making a very happy visit to my relwere in the river (Young Kong), and would | cient. soon be at Ningpo. I had only time to put myself in readiness to leave the steamer, and take a cup of coffee, before we were at the

tist Mission.

through Dr. Swinney, that I should spend a mountain lying a day's journey northwest when I returned. The Doctor is in a poor state of health, and is planning to spend several months of the season on the mountain. with the hope that it may improve his health so that he may be able to continue his medical labor in this land. After a short call, it was announced that the Chinese boat, on which we were to continue our journey, was awaiting us. Bidding the friends good morning, we proceeded on our way, in company with Mr. and Mrs. Williamson.

are very much unlike those about Shanghai, the latter being much more comfortable and convenient, having partitions so as to form apartments, and the whole cabin thus formed is decked overhead, and at the sides, so that they do not leak when it rains. The Ningpo boats have no partition whatever, and no decking. There is a covering made of bamboo matting, which is spread over the top in the form of an arch, which affords protection from the sun and rain, but by Bro. N. Wardner from Bro. Bakker. We they are not water-tight, and in a heavy trust that those who have the matter in cool and cloudy, and enjoyable. We were in sight of hills all day, and I could not but notice the great similarity between the general appearance of these ranges and those in Japan. There is a most striking resemblance. I do not know whether the formations are alike or not. It would be interesting to know. We leave the boat, and walk disposition of tracts. Previous to leaving you, that is a work I always did like to do, home I had provided myself with a number, and I certainly believe—however, I did not or and I find them very useful. Mr. William- do not see any fruit or success from it until son was very much pleased with these tracts, this very moment,—that this branch of and said, "They must be very attractive to work, I mean tract distributing, is a good Goddard and Mrs. Dr. Barchet, of the Amer. the Chinese, or I would not have sold so work. . . . But still I find ears and hearts miles distant. Those who attend the meetican Baptist Mission. They had brought many." I have with me six kinds in all. There to listen to what I would tell them, and some of their children to Shanghai, where are two of which I have sold the most; one they completed arrangements for sending is entitled "Discarding the False and Turn- I promised them to do. If the Lord permit, them to America, under the care of Mr. and ing to the True." The other, "Idols have no I hope soon to go thither again. In another spirit or life." When I was printing these I thought the headings would be an objection | the very first house, and offered the farmergreat interest to us. The great variety of ing them seem to take the eye, and they are anxious to see what it is all about. When- place. "Oh!" she said, "you will not ever I sell one of these, I pray God to bless find much piety in this place." . . . I went it to the enlightenment of these sin-blinded to many houses that very day, and although

canal where we were to pass into the river, where water is fifteen or twenty feet lower told her about our lost condition through than that of the canal. This place is called our sins and iniquities. I read, a piece of a Pau by the Chinese. You ask what is that? God's Holy Word and also prayed with her. It is not a lock, with gates and paddles like | She also told me to come back again. those seen on the canals in America. Far from it. It is strange that the Chinese mind has not enough inventive genius to enable the frontier of Germany-I saw a kind of when we came to China; also reminded that him to overcome some of the difficulties lythis is the first time I have been on board of | ing in his way. But to tell you about this | stepped in and found an old lady, about Pau. On the bank of the river and on either | eighty five years of age. She was a Jewess. it is our first and only exit from Shanghai side of the canal, was a perpendicular windsince we entered that place. We passed out lass made of the trunk of a tree, the lower of her sons, who kept house with her (her of the Wong-Poo into the Yang-Tsi, where shoulder of which worked in a hole made in stone, imbedded in the ground. The upper shoulder was secured in a frame-work of tracts, which they received very kindly. I engineer remarked that we might expect to wood. A few feet from the ground there were holes morticed through this trunk in which they inserted long levers with which mean the Jew and the Christian, etc. I to turn it about. Now they take two long, large ropes made of bamboo, and fasten them to the stern of the boat, one on either side, and also to the windless. Then they begin to and was wholly unconscious of the rolling of turn and haul the boat up, actually pulling copy of the monthly paper of Bro. Lucky. the sea. The only thing I could recollect in | it up out of the water, until it poises over on the morning was, that I had been, in my the ridge that forms the division between the Israel." But they said they could not read canal and the river; and as the boat poises atives and friends in the home land. We over, it slides down the mud embankment whom I believe is very earnest, and so I can often see our friends in our dreams, if into the river. The number of men required asked him if he could read good Hebrew. we cannot see them face to face. I awoke to transfer a boat of ordinary size over this He said that he could. Then I asked him quite early, and soon after waking, my friend | place is ten or fifteen, whereas a single man, called out to see if I was up, and said we with a modern lock, would be quite suffi-

The weather now looks somewhat threatening. We were in hopes of reaching Mr. Williamson's home before it rained, but as I hope they will do some good. I can tell wharf. Within a few minutes we saw Rev. | we go up the stream the water gradually be- | you, dear brethren, when I go out here and Mr. Williamson, who a few days previous comes more shallow, and we make very slow there to visit and talk with the people, had been in Shanghai, and with whom it was progress. Just as night came on, a heavy find many who will listen to the Word of arranged, that upon our arrival at Ningpo, thunder storm set in and delayed us a few God, but still they are neglected. Their we should accompany him to his home, sit- hours, so that it was nearly midnight before so called pastors are most of them Rational as well as for myself, uated some eighty li on our journey inland. we arrived. Fortunately for us, the rain ists and Spiritualists, who, as you certainly greetings to you all.

Mr. Williamson informed us that the boat ceased at the time of our arrival, so that we can judge, make not much work to visit the was engaged, and the tide would serve us were able to have our baggage taken up in a people, and if they do (some of them do so best by starting at ten o'clock. We were dry condition. It was 12 o'clock when we every year), they talk about the corn, hay, conveyed in a small Chinese boat to the home retired, and I can assure you, after our long harvest, etc. And now it would surprise of Rev. J. Goddard, of the American Baptist day's journey, we were thankful for a com- many of you, I suppose, how such kind of Mission, where breakfast was awaiting us. fortable place in which to rest our weary bod- pastors receive their wages, if the people After an hour of social intercourse, Rev. Mr. ies. The next day, Friday, we visited a are so little interested in their service. Goddard accompanied us to the home of Dr. | mountain, Yöh-Ling (moon mountain), on | I shall try to tell you. Here, in this our Barket, the medical missionary of the Bap- which is built a solitary temple. The scenery all along the valley, as we ascended, was Previous arrangements had been made very beautiful, and especially so at this season of the year, as just now azaleas are in full month with Dr. Barket on Dau-Lau-Sau, a bloom. These slopes are everywhere covered with a profusion of variagated colors, interfrom Ningpo. Consequently, I left some of mingled with every shade of green. The my luggage with the Doctor, to be taken to view from the top was very picturesque, and the mountain for me, where I would meet him | here we could scan the undulations many miles away, until their rugged peaks were lost in a good deal of money, or a great farm the dim distance. Just back of the temple estate to the church, and so soon. you will the rocks were piled up in marvelous grandeur. One of these massive projections makes one think he is looking upon the Sphinx of Egypt. It has the appearance of a man's head, but no wings. We made a short descent, and came to a small grotto, evidently formed by an immense rock sliding part way down the side of the mountain until it rested on a firm projection of solid rock. Our attention was called to the fact that at one side of this cave had been placed numerous little sticks to support the The Ningpo boats employed in traveling Mr. Williamson says the Chinese. put them there, on their visits, to acquire merit by thus preventing this immense rock from sliding down any further. We wandered about the paths and gathered flowers until we were weary of the sights, and then re-

(To be continued.)

turned for rest.

### FROM F. J. BAKKER.

Extracts from a letter or report received charge will see that the needed copies of the Eduth are furnished. A. E. M.

VRIESCHELOO, Holland, July 18, 1888.

Now I will try to give you some little account of my work since I wrote to you last. In summer I cannot do any other work than visit some poor fellows in their cottages and little houses, and talk very simply with them about the way of salvation, and give some some asked me to come to them again, which place, where I never was before, I came in woman a tract. She was very kind. She told me that she had seen me once in our some did resist and laugh at the true Word

In the afternoon we came to a point in the of God, some did listen with much earnestness. One woman sobbed in tears when I

When I came further in that village—this very place has been a fortress and lays on barracks, with the outside door open. I I tried to talk with her, and very soon two husband was dead), came near and asked me to come into their room. I offered them some told them about our Sabbath keeping. etc.. and how we must become one in faith .- I talked a good deal with them, and they listened very earnestly. I asked them if they could read good Hebrew. If so, I would have asked the office at Alfred Centre for a You know that Hebrew paper, "Witness to Hebrew well. Last week I met a Jew, one if I should give him a Hebrew paper if he would read it, and he promised me he printing office and ask if I could get one or two copies of the Hebrew paper every month.

little lovely land, in former centuries, as some of you certainly know, they who confessed religion were permitted only to be Romanists. So all the old cathedrals, churches and chapels were built by them. and some very pious and devout Romanists, viz., some rich farmer and his wife, would inherit a good place in heaven, after the Roman Catholic doctrine. Then they gave understand, the churches became very rich. After or during the time of the Reformation, all those Roman Catholic churches and their privileges came into the possession of the Protestants, and now you know very well, I suppose, that the preachers of the churches have a great income. Not far from here are some churches which have a yearly income of \$2,000, \$3,000, and some \$4,000 American money, yearly. So their church-going, pastor, etc., cost them not a cent. I saw once a cloister church some miles distant from our place which was built A. D. 1219. In some of these places are two pastors, and then they preach once on a Sunday; so they held, each one of them, one service every fortnight, that's all they do, nothing more, and therefor they receive nearly two thousand or more American dollars.

Sometimes I cannot help to think how strange things are going on in this wide, wide world! I, who with all my heart try and wish to work for the Lord's cause, and would do plenty more if I had only the means, cannot do more; and they do waste and spoil a good deal of money without doing some real work for it. However, the Lord shall judge every man according to

In my neighborhood there are many convinced of the Sabbath truth. Some such do confess openly, but still until now there is not one who is faithful enough, or has enough iniquity for righteousness.

We have at this time our meetings at two places upon the Sabbath, once at our home, and the next Sabbath at some place several ings are only they who keep the Sabbath. and they are very few. Strangers we see very seldom or never upon the Sabbath, when the dark evenings are, viz., from October to May or April; after that some will come to our meetings. My Bible class and Sunday-school, though not very largely at tended, especially in summer time, stand firm and well. I hope and pray the Lord will bless all those branches of work. All what I can say, dear brethren, about the work since the time we did commence to keep the Sabbath is, my work has been "sowing, sowing, sowing!" I have sent many tracts everywhere through the country and in Germany, yea, even to Palestine. Brazil and America, to clergymen and other people, wherever I can get the address. Yes, because I do keep account of those tracts which I do send by post, I can give you a list of what I sometimes do. April 24th did send to 62 clergymen, everyone of them 4 tracts. April 30th, to 100 persons in Germany, clergymen and other Christian people, 3 and 4 tracts. May 15th, 75 envelopes with every one 3 tracts, which I send throughout the country. I think sometimes in my heart, when the Lord will give me some money, I hope to know and find the way to use it. And besides this, all the tracts which I give away on the roads, ways and in the houses I never take account of. They are a good many certainly. My earnest and constant prayer and desire is that

the Lord may bless it. . On the 4th of July last I attended a great camp meeting several miles distant from my home. I left a good many of my tracts, I think about 2,000 pieces, and 100 Boodschappers. But very many would not take them because they know all about it. For instance, two of the gentlemen of the association of that camp-meeting to whom I presented a tract as soon as they saw the title of it, gave back the tract, each with the remark: "That you may take back again if you like, we know all about it." would. Now I thought of writing to the suppose they did say the truth when they church are you of?" "Of the Church of confessed, "We know all about it," because | Christ," he replied. "I mean of what per-

> good sketch of success and enlargement in to the Saviour, "I am persuaded that neither the cause of the Sabbath truth. I must close. | death, nor life, nor angels, nor principalities, May the Lord keep you, bless you and let nor powers, nor things present, nor things to you be a blessing for the cause of the Lord, come, nor height, nor depth, nor any other is my earnest and constant prayer for you all creature, shall be able to separate me from as well as for myself. With many Christian | the love of God which is in Christ Jesus."-

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,

### LILY-WORK.

"What are you dreaming about, Amy, my dear? Why do you, of all people, sit mood. ily here by the fire?" And the tall brother drew up a chair for himself, intent on a cosv

"I was not dreaming," said Amy; "only thinking."

"About what, if I may ask?"

"Well, you see, John, that, while you were away, we girls formed a missionary society. We call ourselves Temple Builders. I have been put in as president, and — and it both.

"How so, Miss Prex? Bothers you when you have attained to the height of ambition of many a man or woman either, to be president of anything, from the United States down to - or, perhaps, I should say up to a missionary society?"

"Nonsense! You don't know anything about it. We had a meeting yesterday, and it was a good meeting, if I am president. The programme was well carried out, the supper was all right, and we all had a splendid time; but" - and Amy sighed a little—"but somehow I don't feel satisfied, and I was wondering how I could make things different."

"That is rather an odd name, 'Temple Builders," said John, with seeming irrele-

"Not so very, when you understand it. We are supposed to help build the spiritual temple; to gather materials from the whole earth; to embroider the curtains; to bring our jewels, our silver and gold, to adorn it. We do give our money and our service, and yet—" And Amy sighed again.

"Perhaps," said her brother, gently, "you have left out the lily-work."

"Lily-work! What do you mean?" "Did you never notice, when reading the account of Solomon's temple, that the only flowers mentioned by name were lilies? The pillars before the porch either were adorned with hly work, or their capitals were cast in the form of a lily. The molten sea was wrought with flowers of lilies, or perhaps curved like an open blossom. Some translators think that the flowers carved on the walls were lilies."

"But," asked Amy, "of what signifi-

"This, my dear sister. All the connection between your missionary guild and Solomon's temple is a connection of type and fulfillment of the symbol and what it represents. You are temple builders, working not with material things, but with spiritual; laborers not for the temporal but for the eternal."

"And the lily-work?" "Is the symbol of holiness. It was the white lily, as the derivation of the Hebrew word tells us, the pure, the unspotted lily, shedding abroad its penetrating fragrance, that served as a model for the decorations of the holy temple. It has always been a sacred flower, companion, in art and poetry, of saints and angels. We ourselves associate it with our Lord, and use it as an emblem of his spotless purity. If you are temple builders, you must remember the

Silence fell between them, but after a moment, Amy said with eyes full of tears, "We shall have to begin with our own souls. I fear we are not fit to build the temple of the Lord."

"No doubt that is the secret of your dissatisfaction, an uneasy sense of unfitness for your work. I have noticed so often in pictures, in statues, in architecture, that the soul of the artist shines through his work. The painter cannot 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 ourselves. The first qualification for the Christian work is holiness."

"Oh, but, John, we are only ordinary

people, just every-day Christians. "I do not say you must be sinless in order to work for Christ, else were there no hope, but surely your aim can be rightpressing toward the mark,' even if you have not already attained. The more nearly you resemble the Lord, the more successfully you will carry out his plan for the building of his temple. Let me give you a motto for your guild." Taking a book from the shelf, he read.

> "'Bear a lilv in thy hand: Gates of brass cannot withstand One touch of that magic wand.' -Helping Hand.

## . THE RIGHT PERSUASION.

In terrible agony, a soldier lay dying in the hospital. A visitor asked him: "What they did more than once receive tracts and sussion are you?" then inquired the visitor monthly papers from us. "Persuasion!" said the dying man, as his May the day come when I can give you a eyes looked heavenward, beaming with love Guide to Holiness....

Sabbath Befo

Remember the Sabbath-day, to Bix days shalt thou labor, and do all seventh day is the Sabbath of the

OUTLOOK CORRESPONDE

BY THE EDITOR OF THE O

Mr. Editor, -Sir, in your nu (a copy of which you were ki mail to my address,) you say, of Episcopalians are deeply int Sabbath question." I trust the deeply interested in the ques Bishops, from all parts of the bled at Lambeth, have expres of the church by passing the lution with a unanimous vote: (a) "That the principle of observance of one day in sever the Fourth Commandment, is

ligation. (b) That, from the time of urrection, the first day of the served by Christians as a day rest, and, under the name of th gradually succeeded, as the gr tival of the Christian Church

position of the Sabbath." The rest of the resolution observance of the Lord's-day. I am, very faithf

JOHN ANKI Priest of the Diocese of N York City.

If one can accept the "Eco ory," as sufficient support for ance, the attitude of Episc pressed in the foregoing, is commendatory. Our objecti ory are these, briefly: '-

We find no facts which wa tion that "From the time of urrection, the first day of observed by Christians," et that the first day of the weel planted the Sabbath, through prevailing sun-worship cultu tic-born theories, which tau lessness of the Old Testam rogation of the Decalogue u Dispensation.

We cannot accept the pr and practices concerning t third and fourth centuries, the product of a paganized, tianity, which was far req Christianity of the New Tes

If it be urged that Chri the Holy Spirit should guid all truth, we answer that t based upon the idea that th be thus led if it continued for Christ and his Father b their commandments. No ance was ever made on any ence. Thus only could the Christ's love. When the mystery of iniquity, was whom Paul warned the Chi was removed from the fo obedience, mainly by the fe the Law of God, embodied pertained only to the Jet and nation, and that unde -the Church-were a law The Sabbath could not have except by such a wholese fundamental truth. Rom tendant errors and destr

was incipient in this lawle

We accord, heartily, wit under (a) in the above reso in the divine origin of the in the Fourth Commands lieve that the letter of t just expression of the spi the law, and hence, that Scripture to say that a la the seventh day only m saven." Still more is the when men introduce non for the observance of Su memorate redemption, h rection," &c., and, upon the eternal reasons which foundation of man's obli Sabbath. Sunday obser more than the "change Sabbath:" it compels me placing human theories sons, in place of the I principle embodied in th ment is binding, men m designated by the Comp We welcome the re

ends in the matter of we warn them against discarding God's law, to settle with Jehov "Church Authority." No question can be

Episcopal Church as t

# Woman's Work.

shall ask anything in my name I will de it." ommunications for this Department should essed to the Secretary of the Woman's Board eneral Conference, Miss M. F. Bailey, Milton,

LILY-WORK.

hat are you dreaming about, Amy, my Why do you, of all people, sit mood. e by the fire?" And the tall brother ap a chair for himself, intent on a cosy

was not dreaming," said Amy; "only

bout what, if I may ask?"

ell, you see, John, that, while you were we girls formed a missionary society. all ourselves Temple Builders. I have out in as president, and — and it both.

low so, Miss Prex? Bothers you when ave attained to the height of ambition ny a man or woman either, to be presiof anything, from the United States to - or, perhaps, I should say up to ionary society?"

onsense! You don't know anything it. We had a meeting yesterday, and s a good meeting, if I am president. programme was well carried out, the r was all right, and we all had a lid time; but"—and Amy sighed a —"but somehow I don't feel satisfied, was wondering how I could make different."

hat is rather an odd name, Temple ers," said John, with seeming irrele-

ot so very, when you understand it. re supposed to help build the spiritual le; to gather materials from the whole to embroider the curtains; to bring wels, our silver and gold, to adorn it. b give our money and our service, and And Amy sighed again. erhaps," said her brother, gently, ('you

left out the lily-work." y-work! What do you mean?"

Pid you never notice, when reading the nt of Solomon's temple, that the dowers mentioned by name were lilies? pillars before the porch either were ed with hly work, or their capitals cast in the form of a lily. The molten was wrought with flowers of lilies, or ps curved like an open blossom. Some lators think that the flowers carved on alls were lilies."

But," asked Amy, "of what signifi-

this, my dear sister. All the connecbetween your missionary guild and non's temple is a connection of type fulfillment of the symbol and what it sents. You are temple builders, workot with material things, but with spiritaborers not for the temporal but for eternal."

And the lily-work?" is the symbol of holiness. It was the s lily, as the derivation of the Hebrew tells us, the pure, the unspotted lily, ding abroad its penetrating fragrance, served as a model for the decorations of holy temple. It has always been a d flower, companion, in art and poetry, ints and angels. We ourselves associit with our Lord, and use it as an em of his spotless purity. If you are le builders, you must remember the

ence fell between them, but after a ent, Amy said with eyes full of tears, shall have to begin with our own souls. we are not fit to build the temple of

No doubt that is the secret of your disaction, an uneasy sense of unfitness our work. I have noticed so often in res, in statues, in architecture, that the of the artist shines through his work. painter cannot draw more holy angels he can imagine. How many pictures of led saints might pass easily enough for en goddesses by painting out their Our work cannot rise above our-. The first qualification for the Chris-

ork is holiness." h, but, John, we are only ordinary e, just every-day Christians."

do not say you must be sinless in to work for Christ, else were there no but surely your aim can be righting toward the mark,' even if you have lready attained. The more nearly you ble the Lord, the more successfully you arry out his plan for the building of mple. Let me give you a motto for guild." Taking a book from the he read.

Bear a lilv in thy hand:
Gates of brass cannot withstand
One touch of that magic wand.'"
—Helping Hand.

## THE RIGHT PERSUASION.

errible agony, a soldier lay dying in spital. A visitor asked him: What a are you of?" "Of the Church of ," he replied. "I mean of what pern are you?" then inquired the visitor. uasion!" said the dying man, as his ooked heavenward, beaming with love Saviour, "I am persuaded that neither nor life, nor angels, nor principalities, wers, nor things present, nor things to nor height, nor depth, nor any other re, shall be able to separate me from e of God which is in C to Holiness.

## Sabbath Beform.

"Remember the Sabbath-day, to keep it holy. Bix 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.

 $y_r$ . Editor,—Sir, in your number for July, (a copy of which you were kind enough to mail to my address,) you say, "that a class of Episcopalians are deeply interested in the Sabbath question." I trust that we are all deeply interested in the question; and our Bishops, from all parts of the world assembled at Lambeth, have expressed the mind of the church by passing the following resolution with a unanimous vote:

(a) "That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of divine obligation.

(b) That, from the time of our Lord's resnrrection, the first day of the week was ob served by Christians as a day of worship and rest, and, under the name of the 'Lord's-day.' gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath."

The rest of the resolution relates to "the observance of the Lord's-day."

> I am, very faithfully yours, JOHN ANKETELL, A. M.

Priest of the Diocese of New York, New York City.

If one can accept the "Ecclesiastical Theory," as sufficient support for Sunday observance, the attitude of Episcopalians, as expressed in the foregoing, is consistent and commendatory. Our objections to that theory are these, briefly: '

We find no facts which warrant the assertion that "From the time of our Lord's resurrection, the first day of the week was observed by Christians," etc. We do find that the first day of the week gradually supplanted the Sabbath, through the aid of the prevailing sun-worship cultus, and the Gnostic-born theories, which taught the worthlessness of the Old Testament, and the abrogation of the Decalogue under the Gospel Dispensation.

and practices concerning the Sabbath and charter of Edward I., into a duty of two Sunday, which were developed during the third and fourth centuries, since they were the product of a paganized, corrupted Christianity, which was far removed from the land the excise duties were established in Christianity of the New Testament period.

If it be urged that Christ promised that the Holy Spirit should guide the Church into says: A tax was put upon cider and perry all truth, we answer that this promise was based upon the idea that the Church should be thus led if it continued to prove its love for Christ and his Father by obedience unto their commandments. No promise of guidance was ever made on any terms but obedience. Thus only could the Church abide in Christ's love. When the lawless one, the mystery of iniquity, was revealed, against whom Paul warned the Church, Christianity | imposed upon legal papers. . . . and also was removed from the foundation of full obedience, mainly by the false doctrine that the Law of God, embodied in the Decalogue, pertained only to the Jewish dispensation and nation, and that under the Gospel, men -the Church-were a law unto themselves. The Sabbath could not have been supplanted except by such a wholesale destruction of fundamental truth. Romanism, with its attendant errors and destructive tendencies, was incipient in this lawless system.

We accord, heartily, with the idea set forth under (a) in the above resolution. Believing in the divine origin of the principle involved the law, and hence, that it is a perversion of paid by the auctioneer, who is also charged Scripture to say that a law which designates the seventh day only means "one day in seven." Still more is the Scripture perverted, when men introduce non-Scriptural reasons for the observance of Sunday, as, "to commemorate redemption, honor Christ's resurrection," &c., and, upon this plea, discard the eternal reasons which God gave as the foundation of man's obligation to observe the Sabbath. Sunday observance involves much placing human theories, ex post facto reasons, in place of the Divine Law. If the designated by the Commandment.

We welcome the representatives of the Episcopal Church as those who seek right ends in the matter of Sabbath reform; but to settle with Jehovah on the basis of of the mother country. "Church Authority."

## Cemperance.

"Look not thou upon the wine when it is redwhen it giveth its color in the cup, when it moveth itself aright." "At last it biteth like a serpent, and stinget! like an adder.'

### STATE LICENSES.

Are They Permissive or Restrictive?

BY D. READ, LL. D.

A few of our excellent brethren, well known and highly esteemed, have advocated the view that license-laws are restrictive and therefore right, and have more than hinted their impatient disapproval of others who, believing these laws to be permissive, and therefore wrong, refuse to sanction them, and persistently seek and vote for prohibition only. An editorial in the Baptist Review of April, 1887, expresses the opinion that the right to sell infoxicating liquors as a beverage, was in the early days of our national history recognized as universal, inhering in citizenship, and that license-laws were enacted in order to restrict and limit the evils of the traffic. We notice that one common principle is recognized by those who favor and those who oppose license laws, viz., that any laws which permit and sanction so great an evil as the liquor traffic, are wrong. The only question of differ ence between those who hold these opposing views, is, therefore, this single point, whether as a matter of fact license-laws are permissive or restrictive. It ought not to be difficult to settle this question.

1. The history of license laws in England, our mother country, shows that in the beginning these laws were enacted without any purpose or thought of restriction, or regulation, but solely in order to obtain revenue for the government. From Blackstone, Vol. I pp. 233 and 239, we learn that "the duties of tonnage and poundage were at first granted for the defense of the realm and the keeping and safeguard of the seas." By tonnage Blackstone means duties on wines, and h further says of this: "It is a very ancient hereditary duty belonging to the crown, called prisage or butlerage on wines, which is considerably older than the customs.' This prisage he explains as "the right of taking two tons of wine from every ship English or foreign, importing into England twenty tons or more," and he adds that this We cannot accept the prevailing theories | right of taking the wine was exchanged by shillings for every ton imported by strang ers, and called butlerage because the money was paid to the king's butler."

Blackstone further tells us "that in Eng-1643, and that their progress was gradual. being at first laid upon the makers or venders of beer, ale, cider and perry." On p. 232 he (the juice of pears) lest if exempt their use might prevent the consumption of malt." and use of beer and ale made from malt. On page 243 Blackstone says: "An eighth branch of duty is that arising from the licenses to hackney coaches." On page 242 he says: "A fifth branch of perpetual revenue consists in the stamp duties, which are a tax upon licenses for retailing wines." Here the word license, applied to retailing wines, is manifestly used in the same sense as when it is applied to the driving of hackney-coaches, and that is in the sense of permitting and authorizing. The stamp duty was imposed upon the license, and the license was a government permit.

On page 223 he says: "From the first origin of the excise laws the very name has of other commodities in the reign of William just expression of the spirit and meaning of sold by auction, for which a pound rate is missive.

with an annual duty for his license." kinds of business. The licenses were per- zation. missive and the tax for revenue only.

"Excise," says: "After the breaking out of stablisheth a city by iniquity," but the state back a consumptive—both spiritual and essential. Keep the boys in school, and the

established, designed in some form to reach blood of multitudes of men, women and nearly every species of manufacture. The most of these duties have been abolished, but those on spirits and tobacco are retained.' The excise duties on manufactured articles certainly were not intended to restrict or of good moral character (?) may have a limit manufactures, but simply and only to raise a revenue to meet the expenses of the government, and the same is true of the and war. God says: "That which is alto- him for the change that was soon to take excise duty on spirits.

of the United States, in a case involving the constitutionality of the prohibitory laws of Kansas, is based upon the idea that licenselaws are permissive and not restrictive. The Court declared that "the right to manufacture intoxicating liquors for one's own use as a beverage does not inhere in citizenship." "Nor can it be said that the government interferes with or impairs any that God is just," and since his day divine one's constitutional rights of liberty or Providence has exceeded his fears in dealing property when it determines that the with our nation. Let us beware. God still manufacture and sale of intoxicating drinks lives and still is just. An irrepressible confor general or individual use, as a beverage, flict is now going on between God and most are, or may become, hurtful to society, and of our states. "Who hath an arm like to account for his last moments of darkness to every member of it, and is therefore a God, or who can thunder like him?" In and despair. Beware of bad books! Shun business in which no one can lawfully our popular form of government every voter them as you would a viper! There is death engage." This utterance of the Court, it is responsible for the character of our laws, in their pages. will be perceived, is but another form of the and in a measure for their execution. Our old Roman maxim, "Salus populi suprema lex." Christian philosophy and statesmanship decide that since government exists by divine right, it may protect itself by a right equally divine. No citizen, therefore, can action." Applying this to the saloon-keeper, claim as a natural or divine right, liberty to and he is presumed to intend to produce the do anything which injures the state. But pauperism and crime which are well-known those who claim that liceuse laws are to result from his business. Applying this restrictive, admit that the traffic in strong to the board of excise, and they are predrink is injurious to community, and hence sumed to intend to produce the pauperism they must also admit that it is not a and crime which are well-known to result natural, divine right of the citizen, for no from the sale of intoxicating drinks which and are read and re-read, because there is one has a natural right to injure the state. If, therefore, it becomes a right of any citizen to sell intoxicating drinks, it must be by virtue of some law of the government; hence, license-laws which confer this legal

right are permissive, not restrictive. The whole argument of the Supreme Court "License in law may be simply and well put ourselves on the side of justice and right her parents were of no avail. Her pastor and defined as permission. Thus the permission and humanity and of God, by repealing all physician could exert no influence over her; accorded by a belligerent power to its own license laws and by enacting prohibitory and seemingly dead to all that was womanly subjects, or to those of the enemy, to carry on laws outlawing this guilty traffic. - Standard. | and true, herself a wreck, the happy home a trade interdicted by war, and the permis sion granted by a state to its citizens to sell certain wares, or exercise certain callings, are familiar examples of licenses." "The most common and important of these are licenses to keep a tavern, to sell spirituous liquors, to peddle out goods, to sell by auction and the like." "Finally, it is characteristic of a license that it rests wholly in the indulgence or will of the licenser and is revoka-

ble at his pleasure." "These are the inci-From this it appears that the government dents of every mere license, but if the license modeled their excise laws not to restrict or be supported by the grant of an interest, or limit, but rather to increase the manufacture be necessary to the enjoyment of a right, it attaches inseparably to it and partakes of its incidents.". "It may not only cease to be revokable, but may become capable of assign-It is well known that state licenses to sel intoxicating liquors as a beverage are revok-

able and are not capable of assignment; hence the conclusion is inevitable that such a state li cense is a mere license or permission to do what, otherwise, the citizen would have no right to of death. How much is mother's boy worth? do. This we think is a demonstration that the United States and the several states regard their own licenses to manufacture and Through weary years, in sickness and in gard their own licenses to manufacture and sell intoxicating drinks as permissive, not

Of course, we freely admit that there are restrictive clauses attached to all state libeen odious to the English people, but it censes, such as prohibitions against selling has nevertheless been imposed on abundance liquor to minors, selling on the Lord's day, election days, etc. But these restrictions III., and every succeeding prince, to support only confirm the view that the license as born. the enormous expenses occasioned by the wars such is permissive. The statutes of the on the continent." 'Thus brandies and states which allow licenses to be given are other spirits are now excised at the distillery, prohibitory to all persons who do not obtain in the Fourth Commandment, we must be plate in the hands of the vender who pays licenses, and therefore it follows as a neceslieve that the letter of that law is the only yearly for a license to sell it, lands and goods | sary conclusion that the license itself is per-

3. But if the Constitution of the United States and the statutes of the several states It is clearly evident, indeed certain, from both gave the legal right to manufacture and these extracts from Blackstone, that in Eng- | sell and use intoxicating liquors, as a beveland a license to sell liquors as a beverage rage, to every citizen, so that it might truly was, and is, regarded as permissive not re- be said that the right inheres in citizenship, strictive. Certainly the government by re- still such constitution and statutes would quiring a license from the auctioneer who contravene the "higher law" of God and sold goods and lands, and from the jeweler who produce another irrepressible conflict. This sold plate, did not intend to limit or restrict higher law of God against intoxicating their business, and the tax upon such license drinks is written in every tissue of man's was not intended to restrict the business in physical organism, in the constitution of volved, nor limit the number of those who en- society and in the Bible. The best medical gaged in those different kinds of business; but | authorities of our day teach that alcohol is a more than the "change of the day of the the sole purpose of the government in requir- narcotic, irritant poison, that it is always Sabbath;" it compels men to disobey God, by ing licenses and taking these, was to increase injurious as a beverage, and rarely ever necthe revenues. And there is not one word essary as a medicine. Our best civil officers in the laws concerning wines, beer, ale and unite in their testimony that intoxicating liquors, to indicate that the government in- drinks produce at least seventy five per principle embodied in the Fourth Command- tended to treat the manufacture and sale of cent of the pauperism and crime of our ment is binding, men must keep the Sabbath them in a manner at all different from other country and is "the dynamite of our civili-

Any one acquainted with the early legisla- giveth his neighbor drink, that putteth the lege. Cheerfully they endured the privation in this country, knows that our fore- bottle to him and maketh him drunken tions this extra expense had brought them, fathers brought over English laws, customs also." But the state by its license laws says believing they were obeying the voice of helpful in the church and in the community. we warn them against hoping to succeed by and ideas, that our excise laws were in the the saloon-keeper may put the bottle to his God. discarding God's law, and then attempting same form and for the same purpose as those neighbor's lips and yet have the respectabil-Appleton's Cyclopedia, Vol. 7, article to him that buildeth a town with blood and a strong, noble Christian man, he came life, a higher education is desirable if not No question can be permanently settled the civil war in 1861, it became necessary to until it is fully in accord with fundamental truth.

\*\*Excise," says: After the present of city by iniquity, but the civil war in 1861, it became necessary to says, "We authorize any town or city within physical. Although drawing near the grave, is consumptive—both and present a city by iniquity, but the civil war in 1861, it became necessary to says, "We authorize any town or city within physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical. Although drawing near the grave, is consumptive—both and physical and phys

ligion is "to visit the fatherless and widows in their affliction and keep himself unspotted from the world"; but the state says any person license to engage in a business which makes was dying, and begged the minister to do more widows and orphans than pestilence gether just and right shalt thou do;" but the place. After the man of God had prayed 2. The late decision of the Supreme Court state says: "A man may have license to and talked with him for some time, he take current money from his neighbor with- started up quickly crying, "It is too late, out an equivalent, giving him in return only I am lost; and it was those wicked books that poison."

itself against God, and, as I believe, must and does incur his just displeasure. Thomas Burn them, every one, that they may de-Jefferson said, in view of the abominations stroy no more souls." of slavery: "I tremble when I remember courts have decided, as a principle for their own guidance in criminal jurisprudence "that every man is presumed to intend the well-known consequence of his voluntary they license. Applying this principle to the nothing else at hand. And the taste for such voter, and he is presumed to intend to pro- reading when once thoroughly formed beduce the pauperism and crime which are comes a ruling passion, and most disastrous well-known to result from the sale of the results follow. intoxicating drinks which the board of excise which he elected has licensed the saloonkeeper to sell. Saloon-keepers, legislators in the case referred to proceeds on the sup- | making excise laws, boards of excise grant position that the manufacture and sale of ing licenses under their statutes, and voters intoxicating liquors as a beverage, is not a electing the men who grant the licenses and natural nor a constitutional right of the who make the laws, are all involved alike in citizen; hence the inference is logical and the common guilt of the iniquituous traffic conclusive that whenever a state passes li- in intoxicating drinks. And all these, tocense laws it thereby provides for conveying gether with the great army of their victims, to the citizen a right that is merely statutory one hundred thousand drunkards, are waging and local where there is no natural right. | this irrepressible conflict with the Almighty Appleton's Cyclopædia (Vol. X. p. 407) says: God. Let us call a halt, and repent, and

### MOTHER'S BOY.

It is just as impossible to run a saloon without grinding up boys, as it would be to run a saw mill without logs, or a flouring mill without wheat.

The question is, whose boys? My boys, your boys, or our neighbors' boys will become the first victims, and since all are in danger of gliding into the man-traps, an enlightened statesmanship will suggest the closing up of the dead-falls forever.

How cruel to grind up mother's boy, innocent and confiding! I hate the saloon, because its hands are red with the blood of mother's darling boy. His footsteps are dogged night and day. He is first plied with lemonade, then a few drops of damnation are added! Gilded saloons, charming pictures, enchanting music and the "scarlet woman" finish the allurements into this hole What's the price? To bring him into life health, her earthly hopes culminated in mother's boy. At mother's knees he was early dedicated to God, but the strain of temptation was too great. In an ungarded hour he fell into the meshes of the saloon infamy, and hope giving away to despair, the

From cottage and from mansion is wafted on the breeze, the bitter cry: "Where is my boy to-night?" The answer: "In dens of fathers."

O fatal delusion! that for the sake of mere party expediency, will make lawful the way that leads "Mother's Boy" to living death and eternal ruin!—M. E. Abbey, in Atlanta Commonwealth.

## Education.

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

## EFFECTS OF BAD LITERATURE.

BY BELLE V. CHRISHOLM.

A young man who had been reared in a

At last the long years of college life ity and sanction of law. God says: "Woe ended, but instead of their boy coming home

concerning his soul's interest. Suddenly he children." God says pure and undefiled re- wasted away, but regardless of all remonstrances, he seemed determined to keep death at a distance.

A few hours before his death, he sent for his father's pastor. He was aware that he something to lengthen his life, or to prepare led me astray. When I am dead, take them Thus the state by its license laws arrays from my trunk and burn them. In them you will find the beginning of my skepticism.

At the bottom of his trunk, as though hiding away in the darkest corner, they found the soul-destroying literature, sensational, immoral, skeptical. It was easy to trace his downward course, easy to understand the cause of his wanderings, and easy

WRECKED BY EVIL LITERATURE.

BY J. L. SPICER.

The noble work of the American Sunday-School Union, in furnishing and supplying wholesome reading and illustrated Christian papers and books, commends itself to all who love their fellow-men. The trashy sensational papers and novels get into the homes,

Last summer I became acquainted with a case where a mother of several children, s prominent church member and daughter of Christian parents, became so infatuated with sensational reading, furnished her first by her brother, that she gave up all else for gratification in this direction. All the money she could get hold of was spent for such literature. She neglected her work, became untidy, letting her children run as they would in rags and dirt, and refusing to even cook for them. To the pleading of her husband she refused to listen, the entreaties of broken up, dismissed from church connection, a disgrace to the name of wife and mother, she shows us what pernicious reading may do.—Sunday School World.

## HIGHER EDUCATION.

According to the last report of the United States Commissioner of Education, there are in our country 345 colleges and universities, 159 schools of theology, 175 schools of medicine and 49 schools of law. Ohio reports 32 colleges, Pennsylvania 24, Illinois 24, New York 22, New England 16. The whole number of students in 345 colleges is 67,642; of instructors, 4,720. The theological schools report 6,344 students, of whom 1,408 are Baptists, 920 Roman Catholic, 684 Presbyterian, 609 Methodist Episcopal, 526 Lutheran, and 320 Congregational. The 49 schools of law report 3,054 students. The 175 schools of medicine report 16,407 stu-

Rev. S. H. Lee contributes a thoughtful and stimulating article to the New Englander and Yale Review, entitled "Men of Wealth and Institutions of Learning." He urges the necessity of public and aggressive advocacy of higher learning. There are boys in nearly every community who might be stimulated to seek a college education if doating mother wishes he had never been any one brought the matter to their attention. They miss the advantage because no one urges them to secure it. All colleges need more money—the small because they are small, and the great because they are infamy licensed by votes of Christian great. Money can be secured by a proper presentation to rich men and women of the claims of educational institutions. Mr. Lee thinks that a fund of a million dollars might be raised among the alumni of Yale in five years by systematic donations, and any other college, in proportion to its prominence, might do as well. Give the boys and girls the best education they will take. Money may or may not come to them later, but the fruit of a good education will be gathered during the whole life.

## AN IMPORTANT QUESTION.

Shall the young man go on in school, or go into business this fall? That is a serious question of debate with many parents and sons. Of course the decision is an individual matter: but it is a sound general rule to keep the boy in school if you can. Let him go pious home, and who gave bright promise of into the high-school or the academy if possifuture usefulness, was very desirous of pre ble, and then pass him on to the college. He paring himself for the ministry. At a great | may go into business at the end of his schoolsacrifice, his parents furnished him with the life, and then his education will tell for good. In the Bible God says: "Woe to him that necessary means to carry him through col- He will probably be better prepared for success, even on the ground of moneymaking. But beyond that he can be more Life will have enjoyments for him which are impossible to the uneducated man, even with money. To get the most and best out of

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, Sept. 18, 188

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission ary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. I 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 coun-

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"An arm of aid to the weak, A friendly hand to the friendless. Kind words so short to speak, But whose echo is endless-The world is wide, these things are small, They seem as nothing—but they are all!"

An excellent article appears in our temperance column this week, on the question as to whether the license laws of our country are restrictive or permissive.

A DANISH brother in Wisconsin, writes for sample copies of Evangelii Harold, saying that he is very anxious to see a paper that teaches the faith which he holds. He says he is a Sabbath keeping Baptist, but knows no Sabbath keepers except Seventh-day Adventists.

SISTER HANNAH WHEELER, now in her 91st year, sends us \$2, to be divided equally between the Tract Society and China mission, which money she has earned with her own hands, since passing her 90th birth-day. "She hath done what she could," was spoken of one faithful in spirit and labor, many years ago, and it may with propriety, we think, be applied to this faithful mother in Israel.

On Thursday evening, August 30th, Rev. Prof. L. C. Rogers formally inaugurated the Charles Potter Professorship of History and Political Science, in Alfred University, by and Students of the University, on "The and the pastor of the First Alfred Church, Civilization: with a glance at some of the basal and structural Facts involved." The new department is opening with a fair the First Alfred church on Sunday afterattendance and favoring auspices.

A LETTER just received from brother Lawrence, of whom mention has several times been made in the RECORDER lately, says that on his return from our Conference, he found his former charge prepared to ask him to example should lead some away. One brother gravely informed him that "Christ commanded us to keep the first day of the week as the Sabbath, and not the seventh." When asked for the reference to the passage in which the command was found, he confessed his inability to give the exact place, but insisted that there is such a command. May we not hope that a diligent search for the exact words of this command will lead "The only thing remaining for us to do is 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 experience can little know. Let us assure this brother and his wife of a large place in our sympathies and prayers and, at the earliest practicable moment, invite them to a place of labor among

QUESTIONS 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 positive precepts and definite distinctions are not | The one aim of all school work is to fit stugiven, each man is a law unto himself, his conscience, meanwhile, accusing or else excusing Looking backward upon the course pursued, the fruits or results of the course must pass final sentence. In another column of this paper, we have permitted a good brother to make a friendly criticism upon us. Then the life propulsion becomes Godthe closing session of the late Conference. like and God-ward. And thus the spirit of The case is exactly one of those described all true culture is the true missionary spirit. above, in which every man must judge, if he judge at all, by his own standard. The Con. the claims of missions upon young people. ference and societies had held the people in The topic implies that young people have besides board meetings, committee meetings, this something may be summed up in our exist in order to the success of the work. meetings of the women and meetings of young Saxon civilization, which was bequeathed to Bro. Randolph responded briefly express-

ardsville had been unceasing in their attentions to, and care for, their guests. At the close of the afternoon session of the last day, the business of the meeting was substantially completed. How should the evening be improved? Some said, "Have no meeting at all;" others said, "Give up the evening to a general social time;" while still others, no doubt, would have preferred a sermon or a discussion of some question of theology, 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 upon the church organ, his choir sang three anthems or other arrangements of sacred music, and a young lady recited a little poem in so pleasing a manner that the audience insisted upon a second selection, the choir and the congregation sang one of the good old hymns of the church, a score of brethren gave warm, earnest, Christian testimonies, intermingled at intervals, with tender and touching appeals to the throne of grace, for blessings upon special objects, upon our people and upon the whole Israel of God. Thus the session closed. It is true the music was spirited. under the skillfull fingers of Bro. Daland it could not very well have been otherwise, but it carried to our mind no suggestion of the dance-house. That it should have done so to any mind is a surprise to us, and is proof of what we have already suggested in this article. that all minds are not constituted alike and, therefore, that each must 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 was a real rest of mind and body, and was, in that way, a preparation for, and not a hindrance to, a keen enjoyment of the fine spiritual exercises that closed the session. We know of very many more who were similarly affected by it. We regret that any should have been grieved an account of it.

### CONSECRATION SERVICE.

According to plans made by the Correan able address before the Trustees, Faculty | sponding Secretary of the Missionary Society Relation of Languages and Literature to a consecration service preparatory to the departure of Brother G. H. F. Randolph and his wife for their work in China, was held at noon, September 9th, at two o'clock. The large audience room was well filled, many being present from surrounding churches.

Rev. James Summerbell, of the Second Alfred Church, opened the service, reading the Second Psalm and offering prayer, which was followed with an appropriate selection resign his pastorate, lest his influence and by the choir. Several short addresses, upon various phases of missionary work, were then made by different persons as follows:

1. Prof. John Fryer, of Shanghai, China, spoke of the intellectual side of the battle with heathenism. It is a mistake, he said, to think of the Chinese 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 recognized this brother, and perhaps others, into the these facts and directed their efforts accordlight of divine truth upon this subject? ingly. The result was they gained the re-Brother Lawrence concludes in these words: | spect of the Chinese, and might have almost made China a Catholic country by this time to withdraw from the church, which we will but for petty strifes and jealousies among do at once. We have committed our way to themselves. The mistake of Protestant missionaries have been in ignoring the intellectual side of the problem in the great anxiety to save the souls of the heathen. The country is flooded with religious literature. This is important; it is the central aim of 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,

movements in China. Missionary Spirit in our schools. The spirit of missions is "Go and teach all nations." dents, young men and women, to go someculture to give right direction to this lifemovement, and no culture is true culture until it recognizes God above us and within 3. Rev. W. C. Titsworth presented briefly

pleasures, are the direct fruit of this civilizaability to do and by the need of those whom we may help. The cry of heathendom to-Christian civilization of our country and our 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 do what we can to promote the good work.

4. Mrs. J. B. Clarke presented a paper upon woman's work for héathen women. Woman's work in the name of the Master has long since passed beyond the bounds of experiment. In the spirit of Him who, girded with towel, took water and washed the disciples' feet, she has gone among the sick, the suffering and the dying and perrevolting service, that suffering and sorrow might come to the bodies and souls of men, children of Christian countries.

5. Rev. I. L. Cottrell spoke of our duties to the out-going missionaries. These are, obviously, 1st. To support them with all necessary material aid. In answer to the divine call, "Go ye," they have left all for the work of God in a strange land. In answer to the same call, we take up our part by sustaining them in their work, the most tangible of their needs being physical support. 2. It is our duty to these missionaries to follow them with our prayers and our sympathies. They go to do a work which can be accomplished only by much prayer and faith. But they go as our representatives, to do the work God assigns us in China, and we can do this only through strong faith and earnest praying.

6. Rev. L. A. Platts presented some facts, showing that the home work is energized by the foreign work. 1st, the foreign work is obedience to the divine command. No man or body of men can obey God without being energized in every nerve and fibre of the being by the act of obedience, for to obey is better than sacrifice. 2d, it is in accordance with the spirit of Jesus. Jesus left his home in heaven to dwell among men that he might save them from their sins. When men felt his touch of life in them they immediately went out after some other person to tell him the good tidings and to bring him to Jesus. It was the spirit which sent Paul up into Asia Minor, and on to Rome with the gospel messege; it brought light and life to us. We shall have most of the true spirit, when we too are filled with the desire to pass the word along the lines to those still in sin. Possessing this spirit, and earnestly obeying its promptings will bring richest blessings to our own souls. 3d, The history of our churches and of our missionary operations proves these state-Wherever we have been most engaged in foreign missions we have been most prosperous in our home church life and work,

7. Rev. A. E. Main spoke of the mutual relations of the missionnaries and the Board of Managers. He said: 1st, We are fellow-workers. These missionaries can do no work on their field that is not our work, and the Board can make no plans for that field that do not immediately and directly concern the workers on it. The work is one, and the workers, in China and Westerly, are fellow-workers. 2d. We should be in perfect confidence and great hope in the school and medical mission sympathy with each other. If this cannot be, it were better not to send missionaries to 2. Rev. D. E. Maxson spoke upon the China at all. The Board has confidence in its missionaries, and is in perfect sympathy with all their hopes and aspirations with respect to their work. We have every reason to believe that all this is reciprocated by those where, to do something. All life is propulsive, whom we send out. 3. There must be a its mandate is "Go." It is the aim of all true recognition of one another's rights. Again. if this cannot be, it were better not to send missionaries abroad. While we are thus mutually related it must be borne in mind that every man can work best in his own harness. The details of his work must be largely determined by the missionary, while the enlarging of plans and the adoption of methods involving increase of expense, etc., must not be made except by the Board or almost continuous session of hard work for received something which places them under with its consent. These suggestions indicate six days, with three long sessions in each day, obligations to missions. In a single word, some of the mutual relations which must

and pledged himself to carry them out to day who once were First-day people but who tion. Again, obligation is measured by our the best of his ability. He had been made are now Sabbath keepers through the power to feel to-day his insufficiency for the work of truth. Eld J. F. Shaw, he said, carried without divine aid, on which it is a joy to a burden for twelve years upon his heart on day is, "Come over and help us." The rely. He felt sure of the sympathy and this Sabbath question. Others are being prayers not only of the Board, but of the troubled and will eventually come to the time have especially qualified our young people at large, for which he was deeply light. grateful. Sister Randolph followed, saying that, notwithstanding her sense of weakness, she had accepted this call to this work joyfully. When she gave her heart to Jesus it 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 voice of Jesus and, with the same gladness which she experienced in conversion, she had accepted it, in his name, trusting in his

Rev. T. R. Williams then led the congregation in a prayer of consecration, which was formed, with heroic devotion, the most | followed by some parting words of encourage ment and cheer to the missionaries spoken might be relieved and the blessings of peace | by Rev. H. D. Clarke of Independence, their pastor. The choir and congregation sang women and children. The women and the missionary hymn, "From Greenland's children of China are the most abject suf- | Icy Mountains," etc., and Rev. Joshua ferers in consequence of the godlessness of | Clarke pronounced the benediction. Thus their religion and customs; and it is the pe- closed this very pleasant and impressive serculiar privilege of the women of our time vice. Then followed a general time of handto take to them the messages of Jesus' love, | shaking, of bidding good-bye, accompanied by which they are to be lifted up to the with many a hearty "God bless you," and noble estate enjoyed by the women and personal assurance of sympathy and support

### TRACT SOCIETY.

EVENING SESSION.

At the evening session the Society discussed esolutions relating to the SABBATH RECORD. ER, the Outlook, the Eduth, and the general work of the Society. (These resolutions have not yet come to our hands.)

Rev. D. E. Maxson said that our home work is the foundation of all our other work. The first resolution has reference to keeping the home. The RECORDER is the medium of home, denominational culture. It is worthy of the support of all our people. It comes to us to let us know what is going on among us, what we are doing and what we are becoming.

keep the RECORDER circulating,—to keep it coming into our homes,-it must be supported by subscribing and paying for it. Our circulation is small and we cannot make the old officers and substantially the old money on it. But if those who ought to take it would pay for it promptly it could be self-supporting.

Rev. O. U. Whitford said it is undenominational not to take the SABBATH RECORDER. Methodists take Methodist papers; Adventists take Adventist papers. We should also take, first 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 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 much easier to preserve in that form than at

Rev. T. L. Gardiner emphasized the idea that the paper belongs to the people. No company owns it in any such sense as to be 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 of our children we ought to support it and the truth which it advocates. But with our present facilities and working forces we cannot demand that it be a New York Inde-

Rev. L. A. Platts said that whether the form of the paper should be changed or whether it remain in the same form as now, a very important matter is that men who think and write on various religious and denominational subjects should send their thoughts to the RECORDER for publication, and do it with regularity and system. It is easy to write when one feels like it, and quite as easy not to write when one doesn't and of that which is to come, is less and less feel like it. It is quite another thing to fill a large newspaper every week, for fifty-two weeks in the year, whether men write for it

With respect to the Outlook, Rev. Geo. W. Burdick said that if he ever had any doubt of the usefulness of that publication, comments of some ministers at Northfield, Mass., commending the spirit and character of the paper. He found among them a surprising readiness to confess the truth.

Rev. W. C. Whitford reported similar incidents in Wisconsin.

Rev. J. B. Clarke said we do not appreci- ings. people, for consultation with reference to us through missionary work. Our homes, ing his entire sympathy, in thought, feeling ate the power of truth. He found nearly The writer fully realizes that it is very work, etc., while the good people of Leon- our churches, our social privileges and and purpose, with the Board and its plans, one hundred persons in the congregation to difficult to stand against a popular current,

Rev. I. L. Cottrell said he had great faith in the consciences of people.

Rev. H. D. Clarke said he found, through a friend who had large opportunity to observe, 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 one of the sad results of our work has been the making of no-law converts. We cannot help this. But if there is a hopeless condition it is this. It is our duty to proclaim the truth, and to redouble our efforts to save such from this destroying doctrine. Speaking of the num. bers coming among us, he plead for means in the hands of our Missionary Society to put them to work.

D. E. Titsworth said there is not only an Outlook but an inlook. If we keep the law of God we ought to be better than those who do not keep it. The people see this and demand it of us.

Concerning the Hebrew paper, Rev. W. C. Daland said it needs our sympathies. prayers, and our support. and it is worthy to receive them.

Rev. H. D. Clarke said it is a good plan to 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, we shall doubtless see the time when the congregations will rally around their pastors who embrace the Sabbath. Meanwhile, let us welcome to our number those who come to us, and set them at work.

The annual report of the Executive Board contained a recommendation to the effect that the Society take measures to locate the Board near the Publishing House, if practicable. This recommendation had been referred to a special committee, which committee reported that, in their judgment, it Rev. E. P. Saunders said that in order to was not practicable to make the change suggested by the recommendation, and their report was adopted. The Nominating Committee brought in their report renominating Board, and recommending that the Board be invested with discretionary, power in the matter of making changes in the location of the Publishing House in order to facilitate, simplify, and unify the work of the Society.

## Communications.

## A FRIENDLY CRITICISM.

"Let the righteous reprove me; it shall be an excellent oil." "Reprove a wise man and he will love thee." "Open rebuke is better than secret love."

It must be that occasions for the exercise of the above named grace, if such we may call it, are past and gone, so far as our Conferences and religious gatherings are concerned. At least it would seem so when we listen to the words of congratulation and praise that come now annually from the brethren as they close up the Conference. It certainly is a cause for rejoicing that the "old time" sharp debate over questions of doctrine, such as original sin, predestination, etc., has ceased, and brethren have come to bear and forbear and present their views in a more reasonable and graceful manner.

But, brethren, is there not a tendency now to the opposite extreme, that is, a popular following of whatever seems harmonious and pleasant without regard to principles of right? We think so, and as a result popular religious bodies are becoming more worldly in their actions, and that exhibition of godliness which is profitable unto all things, having the promise of the life that now is, manifest. We do not impugn the motives of any brother in this friendly criticism for we have occasion for joy that God has raised up among us men of earnestness, talent and zeal, but there is also occasion to fear that we are drifting into the notions and customs of those larger bodies of professed believers who he had that doubt removed by hearing the do appear to fulfill the prophecy of Paul when he said they should be "lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." We cannot but notice the ten. dency nowadays to mix in theatricals and parlor amusements with the religious meet-

but we hope a friendly reception meant criticism will be given, f write to provoke discussion. our own General Conference to be free from the above me dency. It was a remark hear than one earnest Christian, and good ministers, that the recent ing, in particular, was a grief to than an occasion of joy. The some of the music seemed to be priate for a parlor entertainm bly for a dance hall than for a sembly, and the recitation of a and humorous item, called to saying that there is but a sublime to the ridiculous." Po sometimes be over nice or too will certainly do us no harm to is appropriate for certain occ carefully observe what tends minds from serious reflection ship when it is most needed. Other tendencies might, no

observed, but we forbear. H offend the most sensitive mi heartfelt prayers for God's b us as a people, that he will holy, strict and well-discipline ask for this a careful reading thought.

IN THE FIRST PASTOR'S

BY MISS EMILY RANDO Paper read at the 25th Anniversary

ville, Kansas, Seventh-day Baptis The stand-point from which

things has much to do with duced on our mental vision. life may have the lights and a so as to make a pleasant pictu and enthusiasm are elements w to exist in the organization of in a new country. And ther room for it to grow in, which

The first settlers here came one of the constituent member moved "out west." When tling life moved further w hedged themselves about with took deeper root, and stayed w Five of the original members h to a higher life.

The first pastor had labore ary here, and probably not five years of his pastorate a prayer that no "discord might ever disturb the harmon planted here." His last word erence to the church express there might be more spirit

A Sabbath prayer-meeting, two years and a Sabbath-sch year, were the small beginning after.

That a large majority of the women did not seem to hinder prosperity of the church. meetings and societies. It become a member—a life me of the Woman's Missionary now understand it, it was du the Society. The object of to raise money for communic start a fund toward a church located somewhere on the L then a much-travelled thor the continent. All meetin from house to house. The meeting was held occasions moved. The choir meeting social gatherings. All who listened, and enjoyed the

They had no donation p parties. They had other w of their surplus grain, meat They carried such things i stead of small packages. was Jersey tea or no tea, ry fee, except on company days Pretty Coanothus American icles of white flowers, gen imaginary, pungent sensati

The annual Society dinn until they outgrew the hou fortable parties they were, w and children, knew how to ble places, have a good ti home when it was time to substantial dinners were Pleasant memories do clus fires, in small, unplastered h 18 common sympathy and ful hearts, looking forward And last, though not

Meeting was started. school kones had not yet be ond-hand building, rather been moved into the neight

o once were First-day people but who Sabbath keepers through the power Eld J. F. Shaw, he said, carried n for twelve years upon his heart on bbath question. Others are being d and will eventually come to the

I. L. Cottrell said he had great faith consciences of people.

H. D. Clarke said he found, through who had large opportunity to obhat people were reading the Outlook ght of Home, and that the people sing confidence in Sunday. .

J. W. Morton said that one of the alts of our work has been the making w converts. We cannot help this. there is a hopeless condition it is this. r duty to proclaim the truth, and to le our efforts to save such from this ing doctrine. Speaking of the numming among us, he plead for means hands of our Missionary Society to m to work.

Titsworth said there is not only an but an inlook. If we keep the law we ought to be better than those who keep it. The people see this and d it of us.

erning the Hebrew paper, Rev. W. and said it needs our sympathies, , and our support, and it is worthy ive them.

H. D. Clarke said it is a good plan the papers in the house and give o the Jew peddlars who come to the

the subject of, the attitude of the to this question, Rev. A. H. Lewis at in the on-goings of the work, we oubtless see the time when the conions will rally around their pastors nbrace the Sabbath. Meanwhile, let come to our number those who come and set them at work.

annual report of the Executive Board ned a recommendation to the effect e Society take measures to locate the near the Publishing House, if practi-

This recommendation had been reto a special committee, which co reported that, in their judgment, it t practicable to make the change sugby the recommendation, and their reas adopted. The Nominating Combrought in their report renominating d officers and substantially the old and recommending that the Board be ed with discretionary, power in the r of making changes in the location of ablishing House in order to facilitate. fy, and unify the work of the Society.

## Communications.

## A FRIENDLY CRITICISM.

et the righteous reprove me; it shall be ellent oil." "Reprove a wise man and l love thee." "Open rebuke is better

aust be that occasions for the exercise above named grace, if such we may are past and gone, so far as our Cones and religious gatherings are con-At least it would seem so when we to the words of congratulation and that come now annually from the en as they close up the Conference. ainly is a cause for rejoicing that the time" sharp debate over questions of ne, such as original sin, predestination, as ceased, and brethren have come to nd forbear and present their views in

reasonable and graceful manner. , brethren, is there not a tendency now opposite extreme, that is, a popular ing of whatever seems harmonious and at without regard to principles of We think so, and as a result popular us bodies are becoming more worldly ir actions, and that exhibition of godwhich is profitable unto all things, the promise of the life that now is, that which is to come, is less and less est. We do not impugn the motives of other in this friendly criticism for we ccasion for joy that God has raised up us men of earnestness, talent and zeal, ere is also occasion to fear that we are g into the notions and customs of larger bodies of professed believers who pear to fulfill the prophecy of Paul he said they should be "lovers of res more than lovers of God, having a

ing, in particular, was a grief to them rather | freighted with Conference delegates. than an occasion of joy. The character of some of the music seemed to be more appropriate for a parlor entertainment or possiand humorous item, called to mind the old saying that there is but a step from the years ago. sublime to the ridiculous." Possibly we may sometimes be over nice or too critical, but it. will certainly do us no harm to consider what is appropriate for certain occasions and to carefully observe what tends to turn our minds from serious reflection and holy wor-

Other tendencies might, no doubt, be here observed, but we forbear. Hoping not to offend the most sensitive mind and with heartfelt prayers for God's blessings upon holy, strict and well-disciplined people, we ask for this a careful reading and serious H. D. CLARKE.

ship when it is most needed.

### IN THE FIRST PASTOR'S FAMILY.

BY MISS EMILY RANDOLPH.

Paper read at the 25th Anniversary of the Norton ville, Kansas, Seventh-day Baptist Church.

The stand-point from which we look at things has much to do with the effect produced on our mental vision. Even pioneer life may have the lights and shadows toned so as to make a pleasant picture. Harmony and enthusiasm are elements which are likely to exist in the organization of a new church, in a new country. And there is plenty of room for it to grow in, which is no small advantage.

The first settlers here came to stay. Not one of the constituent members of the church moved "out west." When the busy, bustling life moved further westward, they hedged themselves about with improvements, took deeper root, and stayed where they were. Five of the original members have been called to a higher life.

The first pastor had labored as a missionary here, and probably not a day of the five years of his pastorate passed without a 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 expressed a wish that there might be more spirituality in the

two years and a Sabbath-school about one year, were the small beginning of what came

That a large majority of the church were women did not seem to hinder the growth and prosperity of the church. They started meetings and societies. It required \$1 to become a member—a life member I think of the Woman's Missionary Society. As I now understand it, it was during the life of the Society. The object of the Society was start a fund toward a church building, to be located somewhere on the Lane. This was then a much-travelled thoroughfare across the continent. All meetings went around from house to house. The woman's prayermeeting was held occasionally, as the spirit moved. The choir meetings were pleasant, social gatherings. All who could not sing, listened, and enjoyed the chat that came

They had no donation parties or pound parties. They had other ways of disposing of their surplus grain, meat and vegetables. They carried such things in large sacks instead of small packages. In those days, it was Jersey tea or no tea, rye coffee or no coffee, except on company days. A sight of the pretty Ceanothus Americanus, with its panicles of white flowers, generally causes an

until they outgrew the houses. Easy, comhome when it was time to go. The plain, memory of all who engaged in it. And the substantial dinners were as good as a feast. Pleasant memories do cluster around wood remain fresh in my mind. fires, in small unplastered houses, where there 18 common sympathy and brave and cheerful hearts, looking forward to better things.

school house had not yet been attained. A second-hand building, rather shally at that, had been moved into the neighborhood, and fitted school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the command of Captain Lugard, had a fight school at the case of Christ's sake at one's work-bench or sew-offers great inducements to every energetic young offers great inducement

but we hope a friendly reception of this well- up with benches. In this the first Yearly meant criticism will be given, for we do not | Meeting was held in September, 1864. There write to provoke discussion. To be plain, was great preparation in every household on our own General Conference does not seem the frontier. A generous hospitality awaited to be free from the above mentioned ten- all Long Branch, that would come. And it dency. It was a remark heard from more seemed that a "prairie schooner" could carry than one earnest Christian, and from several as much weight, in sturdy manhood, carnest good ministers, that the recent closing meet- purpose and consecrated life, as a palace car

A cold lunch, on the banks of the Nemaha River, in the early sixties, had as much relish as a 75 cent cup of coffee on a railroad train. bly for a dance hall than for a religious as- I have tried both. And the Yearly Meetings sembly, and the recitation of a love romance grew and prospered. Now is the harvest time of the seed sown twenty-five and thirty

> If any one thinks lightly of the small work done by a small number, now is their grand opportunity to do better work. If any think the old days were better, they have not done their best work, as the years have passed by, and now, also, is their opportunity.

### IN MEMORIAM.

The SABBATH RECORDER of August 9. us as a people, that he will preserve us a 1888, announced the death of Elder GEO. C. BABCOCK, which occurred at North Loup, Neb., July 14, 1888, in the 79th year of his age. This notice brings to memory scenes of other days. Some fifteen years ago, while engaged in missionary work, I formed the acquaintance of Bro. Babcock, at Brookfield, Mo., where he then resided. To me he was at once an interesting man. He was social, entertaining, instructive, warm-hearted and helpful. We had much pleasant and profitable conversation. He had already been called to mourn the loss of his beloved wife. This he felt most keenly, even though so comfortably situated in the family of his only daughter. These were the latter years of his active work as a minister. Age and bodily imfirmities were creeping on, yet he was earnest and efficient in talking and working to advance the cause of the blessed

In the spring of 1876 there was a most stirring time in that little Brookfield Church. River Tunnel have secured capital in Eng. Such experience can be matched in other Night by night for weeks we assembled to land and that work will soon be resumed. than the literary life. preach and pray, to sing and exhort in favor of our holy religion. Bro. Babcock was neither an idle nor a jealous spectator. He was ready to do anything, or to hold himself in reserve as the occasion seemed to require. One particular circumstance made a deep impression 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 upon the little platform in the corner of the house, with head bowed over the table. After the prayer I rose to proceed with the A Sabbath prayer-meeting, kept up nearly services, and saw three large tear-drops upon the table. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6. That scripture came to my mind immediately. It is not unusual for a minister to shed tears as he pleads with God for sinners. But at that time there was to me a particular significance in those tears. There were serious difficul ties to overcome. The labor in former times had not met the desires of my heart. At to raise money for communion service, and to this time I was exceedingly anxious that something of value should be accomplished. Indeed it seemed as though life would be a burden to me if God did not pour out an especial blessing upon the labors there and then. The sight of those tears upon that table gave me confidence. I said within myself, God will surely answer that prayer. And he did. We had a precious time. The membership of the church was greatly encouraged, and advanced in Christian activity. Sinners were converted. Five were baptized. The church was increased both by those who thus followed Christ, and by others by verbal testimony. Among the number baptized was Bro. Babcock's much-loved granddaughter. That revival season made a deep impression upon all the surrounding community. at Brussels to aid Cardinal Lavigerie to con-How many were converted and how many will be saved in heaven because of its influimaginary, pungent sensation in the mouth. ence only the judgment can reveal. At The annual Society dinners were kept up the close of those meetings the church of Brookfield, Mo., numbered twenty members. fortable parties they were, where men, women It disbanded years ago because of the removal workers. and children, knew how to get into enjoya- of nearly all its members. But that gracious ble places, have a good time, and then go revival of religion remains precious in the part that Bro. Babcock took in it will always

Bro. Babcock has gained a victory through | prevails. Christ, whom he preached. He has gone. We shall meet him no more here. How And last, though not least, the Yearly empty seems the space where he stood. One

### TRACT SOCIETY.

Receipts from Aug. 12th to Sept. 1, 1888. Church, New Market, N. J. ..... \$ 14 00 Ladies' Aid Society, New Market, N. J.... Mrs. W. J. Davis,
H. D. Babcock, Leonardsville, N. Y..... Woman's Executive Board..... Church, Farina, Ill..... E. H. Burdick, " on L. M..... Wm. C. Stanton, Westerly, R. I..... Sabbath school, Scott, N. Y..... Charles Saunders, Newport, R. I..... Collection at Annual Session of Society.... Mrs. Harriet Edwards, Ceres, N. Y..... Mrs. Estelle V. Rogers, New Zealand .... Y. P. S. C. E., West Hallock, Ill....

HEBREW PAPER FUND. Rev. C. W. Threlkeld, Alfred Centre, N Y., \$ 

E. & O. E.

J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., September 1, 1888.

## Condensed Aews.

The Iron Workers' Union of New York has withdrawn from the Central Labor

All the Sioux Indians who left the reservation have returned. The troops have been withdrawn and no further trouble is feared.

Colonel Edward G. W. Butler, the oldest graduate of the West Point Military Academy, died at St. Louis Sept. 6th, aged 89

It is reported from Aberdeen, Dak., that prairie fires are doing much damage in Edmunds and McPherson counties. Farmers have lost their crops and farm buildings.

It is said the projectors of the Hudson It will cost \$10,000,000 to finish the tunnel.

Frank Chapek, one of the anarchists who was implicated in the dynamite plot against Judges Gary and Grinnell and Inspector Bonfield, of Chicago, has been released on \$16,600 bail.

The New York Fire Commissioners have issued a circular to the uniformed force call ing attention to the fact that no member of the organization can be a delegate to a polit-

William Turnbull, of New York, an intimate friend of the late William H. Vanderbilt, is critically ill at the United States Hotel, Saratoga, with pneumonia. His recovery is doubtful.

Mayor Hewitt, of New York, has issued an appeal to the public for aid for the vellow fever sufferers. The Equitable Life Assurance Society has subscribed \$1,000 for that

The sales of leaf tobacco in the Danville, Va., market for the month of August amount to 2,605,673 pounds; sales from October 1st to July 31st, 29,858,643 pounds. Shipments of plug tobacco for the month,

Judge Ney, under the Iowa prohibitory law, has decided that a man cannot lawfully manufacture cider for use in his own family and has instructed the grand jury to indict if they find that such a thing has been done.

## foreign.

A bouquet without flowers is a novelty. Carried by the wife of the Italian ambassador in London, it was composed of gold and silver ferns, green leaves and grasses.

A cyclone struck Vera Cruz, Mexico, September 9th. Three large vessels were blown ashore and wrecked. The city is deluged and work is suspended.

state archives, has nearly completed a work on the founding of the new German empire. He has been engaged on it for many years. The Pope has instructed the papal nuncio

Prof. Von Sybel, keeper of the Prussian

suppression of slave trading. At the trades assembly at Bradford, England, recently, a resolution was passed favoring the exclusion from the country of semi-

voke an international conference on the

A dispatch from Zanzibar says: The chief proper. director of a German company was fired upon and forcibly prevented, from landing a Pungay on Wednesday. He returned t Zanzibar for armed assistance, which was granted by the Sultan. Great excitement

The Catholic bishops of Germany assem bled at Fulda have signed an address to the Pope in which they severely attack the

with Arab slave dealers in the Nyassa district about June 16th, attached to the expedition, and seven black allies were killed; Captain Lugard was wounded. The Avab loss is unknown. It is believed the Arabs retained their position.

### FINDING JOY.

BY EDWIN F. NASON, A. M.

"There are souls in this world," says Faber, "that have the gift of finding joy everywhere." To many, struggling among what seems "a sea of troubles," the saying may appear untrue. It is so easy to say, if my cheerful, happy friend were in my situation he would be unable to find aught save sorrow. Yet there are those who have known sorrow and suffering borne with a patience which could not but prelude joy. If we are to deem there is no joy save that which shows itself in noisy mirth or exuberant outbreaks, then the words of Faber might seem \$443 68 of doubtful truth. But there is a joy which seeks only quiet expression, and is found, though perchance rarely, under depressing We think that childhood's joys are not the

> highest joys, even though they be the most evident and easiest of attainment. We cherish and cultivate them for the child, but they are recognized as fleeting. They may be preparatory as well, if employed rightly, though in maturity the acquired joys are often too similar to those of youth. We do not expect the man to be always satisfied with the same books, the same occupations, the same recreations, that afforded him joy as a boy. He may sympathize with them from the recollections of boyhood, but if in his maturity he finds only a hundrum round of duties performed without satisfaction and productive of no pleasure, he has not learned the secret of finding joy under new conditions. It is often difficult to know where to look for what is termed the bright side of life, perhaps the too eager search for it sometimes leads us to ignore the joys that may lie amid the shadows. Robert Louis Stevenson, a writer who has won fame despite physical difficulties seemingly sufficient to debar him, says of himself, with satisfac tion at least akin to joy: "Nobody had ever such pains to learn a trade as I had, but I slogged at it day in and day out, and I frankly believe (thanks to my dire industry) I have done more with smaller gifts than almost any man of letters in the world."

I have seen it somewhere stated that one of the surest ways of diverting the mind in times of trouble is to seek some honest, healthful work. Perhaps many of the souls alluded to by Faber, have exercised their useful, of being helpful, brings with it a content that approximates joy. It is when we cannot discern the usefulness, nor feel conscious of the helpfulness, that joy is hardest of attainment. We see our plans in life obstructed, even overthrown, we find the health in which we exulted disappearing, or the wealth on which we depended vanish ing; and we turn from the paths we would fain have pursued, thinking to find no joy or brightness in the new ways in which our feet may be led. It is then, if ever, that the power of finding joy under untoward circumstances manifests itself. If, then, one can recognize the kindly hand of divine providence, the recognition and cheerful submission may well lead to the gift of finding joy everywhere. It is ever the lacking gift that may "toss us to the breast of God" to find rest and joy. The work sought in his service—and in its broadest sense work in God's service may include all honorable work done in the right spiritmay yield the most of highest joy and beneficial rest. We may not always know who renders the most acceptable service, nor may the recompense of joy always be yielded in the highest measure where we think it most deserved. Happily, humanity cannot decide that. It rests with him who recognizes that he best serves God who loves his fellow-man, and best aids humanity who worships divinity.—Morning Star.

## HOW TO KNOW.

We want to understand why God deals with us as he does. We long to know noth: ing else so eagerly as this. Not only is the future full of mystery, but also the present. the ways of God with him, and sensitive spirits often become impatient, and now and then profoundly unhappy, because they are so much in the dark. This longing, unquestionably, is natural, and nothing at pauper immigrants unless they are skilled fortable nor in any way advantageous, and to seek to satisfy it is lawful and

But the right method must be followed, and there is but one. It is of no use to hunt about for others. And this only right method consists in patiently and zealously and overcome habits of mind and body, imdoing the duties which every successive hour plies force of will and power of effort. This presents. In themselves they may have no same conquering and overcoming is necessary. direct relation to the particular form in to the true emancipation of women. which the problem of existence presents itself to us. But they cannot help having an indirect and important influence upon the

course of action wholly unlike what we had purposed. But it does what is better.

It brings us into harmony of spirit with God. It teaches us to see things to some extent from his point of view. It enables us to enter into some degree of sympathy with him. And when this work has begun to be accomplished, then we become conscious of a change in our own feelings. Our faith is increased and rendered more simple and sincere. We are more willing to leave everything which concerns us to be shaped for us by our Heavenly Father. As we become more enlightened as to his spirit and purposes, much which was dark and confusing in our relations to him does clear itself up satisfactorily, and the remainder of uncertainty is robbed of its power to annoy, by the consciousness that it all is in the hands of the being who best understands and loves and cares for us.

This method usually seems vague and unpromising to those who never have tried it. It is hard to lead them to appreciate its value. But those who, in humility and honesty, have made trial of it, have been assured by positive experience that it succeeds. In order to understand God's dealings with us, we must simply do our duty to him as well as we can. — Congregationalist.

### OVERWORKED WOMEN.

American women can do anything, so they try to do everything. Nature cries out against this covetousness. No one person is allowed to have or do everything. Only a certain amount of vitality is manufactured within a given time; and if the expenditure exceeds the income, the result, according to Micawber's calculation, is—misery! That is the state of our women—misery from over-

It grows largely from the fact of not understanding the relative value of things, and of not understanding the relativeness of things themselves. Luxury and beauty have a great moral influence, but they are not so valuable as peace of mind and rest of body, nor is their moral influence as great as that of a cheerful woman. Her price is above rubies. Like the Indian chief, we are forced to say, mournfully: "Too much house." That is what ails our women; they are dying of "too much house." When there is too much house there is

always too little home. Good house-keeping is by no means as rare as good home-keeping. It is offar less importance. A certain amount of drudgery must be gone through with daily in any calling—about three-fourths of life is drudgery. One fourth can be rescued from the toil and moil of the world by management and thought. The most difficult and the most necessary lesson for a house-keeper to learn is that she must assert her individuality. It is useless to try to please everygift in that way. The consciousness of being body. Many things in our homes are done directly with "an eye single" to our neighbors. Work must be pruned down and lopped off until it matches strength, for the latter refuses to be enlarged by any amount of thought. It is a nice point to adjust this balance properly. It requires much giving up and letting go. What shall we give up? Ay, there's the rub. Everything, seems so important. Things must be kept clean, there is no doubt about that; but the number of things to be kept clean can be greatly diminished. Wisdom would suggest the minimum consistent with comfort and refinement. In many homes there is an embarrassment of riches in the shape of conveniences and petty treasures that must be kept in order, stealing time that might be bestowed with profit and satisfaction upon the higher things of life-people, books, art, nature, and all the subtle excellencies that make life worth living.

Each must solve for herself the question of simplifying living in order to ennoble domestic life. Every woman knows her own complexity. The same things do not press with equal weight upon all. On general principles, however, it is safe to say that

"There's too much worry goes to a bonnet, There's too much ironing goes to a shirt."

There are too many preserves, too many ruffles and tucks, and elaboration in the making and trimming of garments, that add labor, and do not add to their beauty.

Woman's fetters are largely self-made. Carvings, upholstery, brasses, bronzes, that cause frowns, backaches, irritability, and heart-aches are a poor investment of money and time. Things, more than people, bring women to the verge of despair. The endless round of imagined duties cause chronic Indeed, the very past, of the facts of which overwork among women, produces the sad-we are assured, often seems to mock us by dest results to them, and those dependent the indefiniteness of its meaning. Even the upon them for rest and comfort. "There most matter-of-fact person sometimes feels is nothing in the world I dread," said the disturbed by this craving to know more of Household Philosopher, like a thoroughly exhausted woman. No amount of personal comfort ever compensates for such a state of affairs." Of course not. What constantly tired woman is capable of generous sympathy and ready help, or of companionship? Can which to be surprised; but it is neither com- she divide care and double joy? The better part of life cries out for warmth and tenderness; but the women who should give it are blindly wasting themselves on material things, polishing the outside of the cup without a thought of the wine within.

To conquer prejudice, surmount education

## Advantages of Stenography.

Business men cannot keep pace with the times And last, though not least, the Yearly lempty seems the space where he stood. Une least, the Yearly lempty seems the space where he stood. Une clauses in the new Italian penal code regard-solution of that problem. To foil faithfully without employing stenog aphers, whose services solution of that problem. The dignity of a more tie binding his friends to earth is ing abuses by the clergy. The archibishops for Christ's sake at one's work-bench or sew-school beauty and important influence upon the clauses in the new Italian penal code regard-solution of that problem. To foil faithfully without employing stenog aphers, whose services for Christ's sake at one's work-bench or sew-school beauty and important influence upon the clauses in the new Italian penal code regard-solution of that problem. The dignity of a more tie binding his friends to earth is ing abuses by the clergy. The archibishops for Christ's sake at one's work-bench or sew-school beauty and influence upon the clause in the new Italian penal code regard-solution of that problem. The clauses in the new Italian penal code regard-solution of that problem. The clauses in the new Italian penal code regard-solution of that problem. The clauses in the new Italian penal code regard-solution of that problem.

writer fully realizes that it is very to stand against a popular current

of godliness but denying the power

f." We cannot but notice the ten-

nowadays to mix in theatricals and

amusements with the religious meet-

# **H**iscellany.

### "ANSWER HIM SOFTLY."

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 In a hasty hour.

Answer him softly; for it may be-Like the sturdy tree, Which tested, in many a storm, its strength, To be rent at length— He struggled full oft, and resisted well, Though at last he fell.

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, 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.

Dora lay on a bed of pain. The active. frolicsome girl had suddenly been doomed to the shaded light, the tedious quiet, and the physical suffering of the sick-room. A fall on the ice while skating had done the

"Poor gay bird," the doctor said, "She a wonderful source of pleasure. has broken her wing, indeed. She will flutter and struggle for her freedom for a while, but, by and by, she will be patient and make the best of it."

By degrees the extreme pain grew less, and that was a relief. To have the curtain lifted a little and a chink of light let in, encouraging, but very slow.

"Is the skating good yet? and do you shall give it to her." have lots of fun?" she asked, wistfully, of The first present the two little friends who had come in to many busy stitches, was a beautiful gold sit a half hour with her after school.

"Oh, lots of fun! How do you bear it, lying here all day?" said Alice. "It must holding it up, delighted. seem fearfully long and dreary.

"It does, sometimes," sighed Dora. Then brightening, "But mamma has promised me I may invite some of the girls to tea if I keep on gaining. I have always had the promise of a party when I was

"Can you get up and stand on your feet then?" cried Alice joyfully.

"Oh, no! but I can see the rest play, and know about the supper, and I am to have as many girls as I am years old."

Caryl saw something peeping out from under Dora's pillow. "What is it?" she asked.

"I've been learning to knit," said Dora "and there's nothing amuses me so; it's almost better than stories."

They examined the pink and blue strip she spread out before them on the white bed-cover, and asked what it was for. "Nothing," she said, "only just to be her, too."—Seclected.

"Why don't you knit an afghan?" asked Caryl, who was an industrious, house-wifely girl, "I know a lovely stitch."

take so long.

who is an invalid."

The thought pleased Dora, almost as with folded arms, against the wall. much as that of the party. It would be less moments.

such a splendid idea, I could hardly keep it that the book he had in his hand contained to myself till we got away!"

in some amazement.

the Germans make, which they call a wonder-ball. Let's make one for Dora." "How can we? I don't know how."

women are great knitters. They get a the landing, saying:
quantity of bright wool for any purpose "Does your book tell of the blood which quantity of bright wool for any purpose they have in mind-say an afghan. Each | cleanseth from all sin?" friend buys a gift—a small one is best—and Around this is enough of the yarn to hide it entirely, when another gift is added, and so on, until all the presents are included and of the blood which cleanseth from all sin?" the yarn wound."

"How very curious! How are they gotten

receives the wonder-ball is asked not to unrequires.

"Oh, I see! There is always a present to come as long as the ball lasts." "Yes. You can see how interesting it

makes it. There's no telling how many cleanseth from all sin?"

after school a flock of the twelve girls who | "What do I want of it? Man, I am dying! had received Dora's invitations to her birth- I have been a wicked woman all my life. I day tea-patty met at Caryl's house, who, as shall have to answer for all I have done, to buy the wool.

upon the top with a ribbon. Caryl had chosen wools of the brightest, most attractive colors, and by the time they were all soon out again, but one word I heard I could wound, and the gifts enclosed, it made a ball almost as big as a bushel basket.

"How shall we carry it, and where will she keep it?" cried one.

"Mamma has a large scrap-basket she says we may have," said Caryl. "I'll put pretty ribbons on the handles and make it look festive. Bob will take it over for us

on his sled." Dora was gaining fast of late, and though | exclaimed, "Read more, read more." she could not leave her bed, she found great pleasure and diversion in the birthday preparations. When the hour for the party had followed him into his mother's room arrived, her little friends came in a body, bearing the wonder ball between them. the visitor could perceive tears rolling down

series of unknown presents ahead.
"I suppose I'll get about one a week, if I work hard," she said.

"More than that, if you like to knit as well as I do," said Caryl.

"I surely shall like to now, I can hardly wait to begin."

There was a pair of white ivory needles stuck in the ball, and while the other children played games. Caryl took a seatby Dora's bed, set . up the knitting, and mischief. It was very hard, harder because showed her how to begin. It was a very of her full health and high spirits, for she pretty stitch, and she forgot about her in the son also testified to the saving power missed the fresh air, the company of her helplessness while she practiced it. The of God's grace. mates, and the world's bright things gen. party was pronounced delightful, but when

> "The very name sounds as if it came from fairy land," said Dora.

The bit of knitting Caryl had set up. Dora kept for a pattern, and the next day she began upon the afghan in earnest.

"I lay awake in the night and thought what I could do with it when it's done, was another step in advance; then her brother she said to her mother. "You know poor was allowed to see her, then a friend or little Biddy Ryan. She is worse sick than I two for a few minutes at a time. This was am, and of course can never walk, since she is paralyzed. If the girls think it right, I

The first present that unwound, after thimble. It had Caryl's name on the card.

"She means I shan't be lazy," cried Dora,

According as its little owner was industrious or idle, did the wonder-ball unroll its treasures. Each had a surprise of its own; in one was a loving note; with another was a bit of original verse; with another a painted card. It lasted weeks and weeks, for Dora's twelve years old, and that will be in two mother would not allow her to confine herself too closely to the knitting. By the time the last gift was unwound, she had so gained in strength, she could sit by the window and watch for her friends' visits. They came and helped her join the strips and make the fringe, and the day Caryl's brother came to carry it for her to little Biddy Ryan for her birthday present, Dora took her first step since her fall.

"I wish everybody could have as good a time being sick as I have had," she said. "The doctor thinks the wonder-ball cured me for it made me so contented. And how proud Biddy Ryan will be of her bright coverlet! I wish the wonder-ball might cure

## REMARKABLE INCIDENT..

a garret in one of the worst parts of London, neglected to do. The widow of his prede-when his attention was arrested by a man of cessor, Hung-fung, joined with Prince representing the discovery of America by that he always avoided over statement of his "I can show you. I'll bring mine for you | when his attention was arrested by a man of to see. I am making it for Aunt Gretchen, | peculiarly ferocious and repulsive countenance, who stood upon the landing place,

There was something about the man's something to beguile her long, lonely, rest- appearance which made the visitor shudder, and his first impulse was to go back. He When Caryl and Alice had said good-night | made an effort, however, to get into converand gone out upon the street, Caryl burst sation with him, and told him that he came out with great excitement; "Oh, I have there with the desire to see him happy, and the secret of happiness.

"What is it? what about?" asked Alice | The man shook him off as if he had been a viper, and bade him be gone with his non-A present for Dora—a birthday present. sense, or he would kick him down stairs. My Aunt Gretchen has told me of a gift | While the visitor was endeavoring with gentleness and patience, to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind "I'll tell you. You know the German one of the broken doors which opened upon

For a moment the visitor was too much they get together and begin to wind the absorbed in the case of the hardened sinner yarn. A gift is at the center of the ball. before him to answer the inquiry, and it was the present T'sing dynasty of emperors was repeated in earnest and thrilling tones:

"Tell me, oh, tell me, does your book tell The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three-"They are knitted out. The one who legged stool and a bundle of straw in a corner, on which was stretched the wasted wind any faster than the actual knitting limbs of an aged woman. When the visitor the conclave of Manchu Princes, Princesses, entered, she raised herself upon one elbow, fixed her eyes eagerly upon him, and re-mother, who met in one of the secret chambers peated her former question:

"Does your book tell of the blood which Tsai-tien as the Hwangti.

the most experienced one, had been asked and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. Each had a little box with her card tied | "But once," she continued, "once, years ago, I came by the door of a church, and I went in-I don't know what, for. I was never forget. It was something about blood which cleanseth from all sin. Oh, if I could but hear of it now! Tell me, tell me, if there is anything about that blood in your book!"

The visitor answered by reading the first chapter of the first epistle of St. John. The poor creature seemed to devour the words, and when he paused, she

He read the second chapter—a slight noise made him look round; the savage man and though his face was partly turned away, Dora laughed more like her old self than she his cheeks. The visitor read the third, had before in weeks. She was dazzled and fourth and fifth chapters, before he could delighted with the thought of having a get the poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next

He never from that time missed a day reading to her until she died, six weeks afterward; and very blessed was it to see how, almost from the first she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened with silent interest; and blessing came not alone to the mother, for the remarkable change wrought

On the day of her funeral, he beckoned the guests were gone, they left behind them | the visitor to one side as they were filling up her grave, and said: "Sir, I have been thinking there is nothing I should as much like as to tell others of the blood which cleanseth from all sin."

### MORE WHOLLY THINE.

BY REV. ERNEST G. WESLEY.

More wholly Thine, my Lord, My soul would be; O lead me through Thy Word, Closer to Thee. More Thine, in knowledge sweet, More Thine, in Thee complete, More Thine, for service meet, More wholly Thire.

Do Thou but show the way, My soul shall trust On Thee, its only stay-Press on I must. More. Thine, in daylight clear, More Thine, in darkness drear. More Thine, in joy, not fear, More wholly Thine.

Only my heart I bring.— Naught else have I,— To Thee, my Lord and King, Who once didst die. More Trine, no more to stray, More Thine, each year, each day, More Thine, I ever pray, More wholly Thine.

-Morning Star.

## THE EMPEROR OF CHINA.

The New York Herald of February 9. 887, said: "Advices from Pekin say that the Emperor of China has assumed the government." It also gave the following wreath on the top of its staff, and the figure | vehemence of action is sometimes not out of

Emperor of China, at the age of eighteen, on to the centre. January 12, 1875. It is the custom in China for the sovereign to appoint his successor "I shouldn't know what colors to choose A visitor among the poor was one day from members of his family of a younger face and green lathe work on the back.

—or anything," said Dora; "and it would climbing the broken staircase which led to generation than his own. This Tung-che The \$5 National bank notes (old is take so long" Ch'un, her brother-in-law, and brought about | Columbus, and on the right a scene in own side, while he left something to be inthe election of Tsai-tien, the son of Prince | which appear Pocahontas and John Smith. | ferred that he did not fully put into words. Ch'un as Emperor, and for the first time in On the back is an engraving representing He knew and made use of the power of the annals of the T'sing dynasty the succest the landing of Columbus. The issue have under-statement, and his marvelous rhetorthe annals of the T'sing dynasty the succession to the throne passed out of the direct line. The dowager Empress herself became Regent. She was a woman of great tact and skill and had been Regent after the death of her husband during the minority of Tung-

Tsai-tien, who succeeded under the title of Kwangsu, or "Success of Glory," is the dynasty of T'sing, which succeeded the native dynasty in the year 1644. The surname of the family is Gioro—that is, golden their first ancestral chief, Aisin Gioro, because he was the son of a divine virgin. which the family belonged drove out the native rulers and occupied the northern provinces of China. Pekin was their capital for many years, and in the course of time founded by them. The word "T'sing," which means pure, was adopted as a surname to signify what would be the character of the administration which they set up.

Tsai-tien was born on the 15th of August, 1871. He was therefore a little more than three years of age when he was carried "cross and sleepy as he was," in the presence of and the Dowager Empress and the Empress of the palace, and there solemnly declared

rest."

"We'll make one; we'll make one!" cried Alice. "Won't poor Dors be delighted?"

An afternoon was set for the winding, and was as a set for the winding was as a set for the winding was a set for the winding.

There was something fearful in the energian that, as you did not send the winding of De Soto omitted.

The \$10 silver certificates (old issue) have on their face a likeness of Robert Morris, when Emperor, no lancet can tough him. His on their face a likeness of Robert Morris, when Emperor, no lancet can tough him. His on their face a likeness of Robert Morris, when Emperor, no lancet can tough him. His on their face a likeness of these notes being while and complaint a both unreasonable and unjust."

An afternoon was set for the winding, and was a set for the winding. The was something fearful in the energy of the west, was raised black. The new certificates have on the was a set for the winding.

An afternoon was set for the winding was a set for the west, was raised black. The new certificates have on the was something to the was something to the winding was a set for the was something to the was a set for the was something to the was a set for the was something to the was a set for the was something to the was a set for the was something to the was a set for the was something to the was a set for the was something to the was a set for the was something to the was a set for the was a set for the was something to the was a set for the

to the rank of Empress Dowager when he centre of their face a likeness of vice-presi. became sixteen, and his father was made dent Hendricks, and have green backs. T'ai Shang Huang. On the-18th of April, 1881, the Empress Dowager died, leaving (old issue) have in the centre of their face the principal governing authority in the a picture of the Goddess of Liberty, with hands of her colleague, the Empress mother, sword and banner, and lathe work on back Tsze An, by whom the Regency has been of notes. The notes of the new issue have conducted up to the present time.

the Emperor learned the noble art of how to govern China.' It was a part of his imperial training that a hahachutze, or "whipping- left of their face a represtation of the battle boy," was appointed to suffer for the faults of Lexington, and on the right is the God. of his imperial master. In matters of pleas dess of Liberty, surrounded by emblems of ure the wants or wishes of the youthful the different arts and trades of the country. ruler were not overlooked. Attention was paid to his exercises and sports.

daughter of a Mandarin named Tao tai, who, late-colored back, with this engraving on celestial authority, is a great beauty. He omitted .-- American Analast. selected her from over a hundred girls who had been gathered from all parts of China for his inspection.—Gospel in all Lands.

### NATIONAL CURRENCY.

"Fewer persons would be victimized b shovers of the queer 'if they would famil iarize themselves with the general features of the different issues and denominations of our paper currency. I see frequently published statements that notes 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 recently arrested the attention of a Tribune correspondent, who asked:

"Can you give off hand a correct descrip tion of each issue and denomination of paper currency in circulation?"

The treasury man confessed that he could not do it. I'wo or three days afterward he came back and said: "I have taken the trouble to look into that matter. It was a greater task than I expected. Here is a list of all the different kinds of currency, with the chief characteristic of each issue and denomination. All of them have been counterfeited except the silver certificates, which have not been out long enough to give counterfeiters an opportunity to do their work and get the false notes into circulation. If every man who handles money would paste this list in his hat and test every doubtful note by it, a good many thousand dollars in the aggregate would be

The list condensed is as follows: likeness of George Washington.

engraving of Martha Washington.

an engraving of two maidens in the attitude somehow, thinks that he aids his cause by of peace, each grasping the other's hand; on "piling on the agony." There is a certain the back of the note is an engraving repre kind of rhetorical dishonesty that is sadly senting the landing of the pilgrims, and on the prevalent among public speakers, who, left will be found the coat of arms of the state thinking, apparently, that the public will in which the bank is suituated. On the right | discount their words by about one-half, say is the representation of the American eagle twice as much as they mean or as is true, surrouded by National emblems.

The \$2 United States treasury note has ment exaggerations are confessions of weakon its face an engraving of Alexander Ham | ness, and are oftentimes an insult to the ilton, with lathe work on the back.

The \$2 National bank notes have on their lence, which the audience is not slow to face a picture of the Goddess of Liberty, appreciate. Force, vigor, animation, are reseated by a United States flag, with the quired in the presentation of truth. Even 2 engraved in large proportions extending | place, but over-statement reacts with crush-Small-pox carried off Tung-che, the late from the upper right hand corner of the bill ing force upon him who habitually uses it.

ing of General Hancock on the left of their sobriety and fair dealing. It is said that

The \$5 National bank notes (old issue) case better than his opponent himself could on the left of their face a picture of Gar- ical instinct was never at fault.—Golden field. On the back of the note, left side, is Rule. the coat of arms of the state in which the bank is situated, and on the right is the representation of the American eagle, surmounted by the letters "U.S." in monogram. The note is brown on the back.

The \$5 silver certificates have on their ninth Emperor of China of the Tartar face a vignette of General Grant, and on the back are scrolls representing five silver dol-

The \$5 United States treasury notes (old -and, according to tradition, was given to issue) have on the left of their face an engraving of the Goddess of Liberty, with Alexander Hamilton on the right and green About the year 1130 the tribe of Tartars to lathe work on the back. The new issue have an engraving of Jackson on the left, a pioneer scene on the right, and lathe work on I might have done for you in your sickness;

> The \$10 Treasury notes (new issue) have that you were sick." an engraving of Daniel Webster on the left of their face, the scene of Pocahoutas and Captain Smith on the right, and lathe work | you?" on the back. The old issue notes have a likeness of Abraham Lincoln on the left, an American eagle in the centre, and the Goddess of Liberty on the right.

The \$10 National bank notes (old issue) have on the left of their face an engraving sick unless you informed him, and you did of Benjamin Franklin drawing the lighten- inform him, because you desired his presence; ing from the clouds, and on the right a but the pastor, by some sort of clairvoyance representation of the Goddess of Liberty peculiar to himself, was to know what the borne by the American eagle. On the wack physician could not know, and so you took of these notes is a representation of De Soto no pains to give him a needless message! Is The Emperor was vaccinated when an in- discovering the Mississippi river. The new that it, brother? Now, be candid. Am I not things are wound up in it, and as soon as He sat down upon the stool beside her, fant before his high destiny was thought of; issues have chocolate-colored backs, with the to understand that, as you did not send for

The \$20 legal tender United States notes on the left's picture of Alexander Hamilton, Under the tender care of his instructors and on the right is the Goddess of Liberty. with shield and sword.

The \$20 National bank notes have on the The old issues of these notes have on the back a representation of the baptism of He was married in April, 1886, to the Pocahontas, the new issues having a choco.

### CALVIN'S GRAVE.

John Calvin's dust sleeps in the Geneva, which he "loved as his own soul." In accordance with his request no monument has been raised over his grave; but the sight is marked by a small stone seven inches high, on the top of which are only the letters "J. C." It is a remarkable co-incidence that the burial place of John Knox, in St. Giles Cathedral yard, at Edinburg, is also marked by a small, square stone having on it "J. K...

A fir tree some thirty feet high and three feet five inches in circumference grows on the grave of Calvin, and is perhaps nourished by the dust of the great successor of Augus-

Not far from Calvin's grave is the tomb of Sir Humphrey Davy, who died in Geneva, June 1, 1829, and was buried by his express desire in the cemetery of Plain Palais. Servetus is buried in champ du bourreau, the ancient place of execution, outside the walls. where he was burned at the stake in October.

For many years Calvin was the temporal as well as the spiritual ruler of Geneva, and while he ruled with imperial sway, he made it the most moral town in Europe. Knox declared that "it was the most perfect school of Christ since the days of the apostles." and Ancillon says that Calvin's "labors for civil law give him a higher title to renown than his theological works."—W. C. Advocate.

### THE POWER OF AN UNDER-STATEMENT.

Few public speakers realize, while they are speaking, the power of an under statement, just as few recognize the weakness of The old \$1 treasury note has on its face a an over-statement, unless it is made by some one else to them. The inherent strength of The \$1 silver certificate has on its face an the exact, unadorned truth, and the inherngraving of Martha Washington. ent weakness of exaggeration are evident The \$1 National bank note has on its face enough to every one but the speaker, who, with twice the necessary force. These vehecommon-sense and intelligence of the audi-

Let the orator err on the other side, if he The \$2 silver certificates have an engrav- must err at all; on the side of modesty, Daniel Webster would state his opponent's

## A GRIEVANCE AGAINST THE PASTOR.

"My pastor, I have somewhat against

"Ah! What is it?" "I was sick, and you did not visit me."

"Did you desire me to visit you?"

"Why, certainly. The presence, sympathy, and prayers of the pastor are naturally expected by the sick of his people." "As a rule, I suppose they are; but your case, it seems, was exceptional."
"What do you mean?"

"I mean that you did not desire anything so far from it, you did not wish me to know

"How can you say that?" "Well, let us see. Did a physician visit

"How did he know you needed him?"

"Why, I sent for him, of course." "Exactly; but you treated me differently; the physician would not know that you were

The average young man success in life, is apt to me of several mistakes. In the in danger of putting too hi services in any calling. He lacks experience and needs he can do is matter for expe men who give him a chance risk. "If I can fill the pla the pay," the youth says; al feels that the risk requires a pay. Why does the employ Probably from mixed motive to help young men; he is n to taking risks; he hopes to the risk. But at the same experience. Another mistal is to consider nothing but t looking the many other con no salary some places are w others at good salaries. The for learning are greater, th tion is more valuable, the rep is of more utility. Another class of mistake

influence of a young man i is necessarily a larger thin realize. His carelessness abo about religion, about mora called minor morals, count than he can see. It fixes his his power, his destiny, far be attainments. If it were on worldly results, faithfulness victions and religious dutie best interest. He is discoun and retarded in progress by n culture of his character and t his habits. Little vices gro and the young man who has unconsciously distrusted or man who affects his fellows uncertainty will be passed b In the moral region men ca take risks; and in the fiere life, such risks are less and les est and true men, whose in quivocally on the right side before the indifferent, careles men. The influence such a ca have is not to be lightly, and considered. The world knows one sinner destroyeth much In his mental life, the your

mistaken in his estimate of t opinions. Nearly all subjects vestigation. In some sense eve two debatable sides, except que as interpreted by a good co the youth who is sure that In and Gladstone wrong, makes take. Here is deciding with against knowledge, and his affect his character fatally. illustration of the dangers of ance in many things. Mode ways; it is especially fitting Rash judgments may ruin the accurately. All large questi rather than vehemence, and solved by heavy assertions. judgment, and respect the judgment. elders, even when, with your you cannot hold the same of and they may be both wron and wisest have made m make one when you treat yo finality.

All this does not mean bone and judgment. The convicti duties and morals require, field for the development of grip. Put your vigor into th ments and the main principle the first truths of religion. developed by such exercise any strain. The backbone transient opinion will wilt w wanted of it.

Religious mistakes are young at certain ages, but religious mistake is the neg religion. Experimental reli thing, while opinions abou clothing which is worn over ures. To know the truth in possess the reality. A few make you religious. You no acter renewed by grace. Ge fore you collect a set of the renewed nature shape your out from the centre of yo mental forms which are c First pure; before all thin Christ can make you pure

## THE PATIENCE O

I am going to tell you a beautifully true to both man and the character of G I cannot say it really happ you to hear it, and try alwa

Once upon a time, many a man, old, poor and hung ing in one of the wide, oper at the end of the day. The and soen it would be dark, would come forth from the their meat. And this old and longed to find some evening meal, and a place it was with thankfulness sight of the white tent of well to do farmer of the de turned. Standing in the dignified man with a turb long, loose robes down fro to his feet, fastened with a

f their face a likeness of vice-presiindricks, and have green backs. 20 legal tender United States notes ue) have in the centre of their face re of the Goddess of Liberty, with and banner, and lathe work on back . The notes of the new issue have left'a picture of Alexander Hamilton the right is the Goddess of Liberty rield and sword.

\$20 National bank notes have on the their face a represtation of the battle rington, and on the right is the God-Liberty, surrounded by emblems of ferent arts and trades of the country. d issues of these notes have on the a representation of the baptism of ontas, the new issues having a chocolored back, with this engraving d. -- American Analast.

### CALVIN'S GRAVE.

n Calvin's dust sleeps in the Geneva. he "loved as his own soul." In acce with his request no monument has aised over his grave; but the sight is d by a small stone seven inches high, top of which are only the letters "I t is a remarkable co-incidence that the place of John Knox, in St. Giles dral yard, at Edinburg, is also marked mall, square stone having on it "J. K.,

ir tree some thirty feet high and three ve inches in circumference grows on the of Calvin, and is perhaps nourished e dust of the great successor of Augus-

t far from Calvin's grave is the tomb of umphrey Davy, who died in Geneva, 1, 1829, and was buried by his express e in the cemetery of Plain Palais. Seris buried in champ du bourreau, the nt place of execution, outside the walls, e he was burned at the stake in October.

r many years Calvin was the temporal ell as the spiritual ruler of Geneva, and e he ruled with imperial sway, he made e most moral town in Europe. Knox ired that "it was the most perfect school hrist since the days of the apostles," and llon says that Calvin's "labors for civil give him a higher title to renown than heological works."—W. C. Advocate.

### HE POWER OF AN UNDER-STATEMENT.

ew public speakers realize, while they speaking, the power of an under statet, just as few recognize the weakness of ver-statement, unless it is made by some else to them. The inherent strength of exact, unadorned truth, and the inherweakness of exaggeration are evident ugh to every one but the speaker, who, iehow, thinks that he aids his cause by iling on the agony." There is a certain d of rhetorical dishonesty that is sadly valent among public speakers, who, nking, apparently, that the public will count their words by about one-half, say ce as much as they mean or as is true, h twice the necessary force. These vehent exaggerations are confessions of weaks, and are oftentimes an insult to the nmon-sense and intelligence of the audie, which the audience is not slow to oreciate. Force, vigor, animation, are reired in the presentation of truth. Even demence of action is sometimes not out of ce, but over-statement reacts with crushforce upon him who habitually uses it. Let the orator err on the other side, if he est err at all; on the side of modesty, priety and fair dealing. It is said that miel Webster would state his opponent's se better than his opponent himself could ite it, and then—would demolish it; and at he always avoided over statement of his n side, while he left something to be inrred that he did not fully put into words. knew and made use of the power of der-statement, and his marvelous rhetor-

## A GRIEVANCE AGAINST THR PASTOR.

"My pastor, I have somewhat against

l instinct was never at fault.—Golden

"Ah! What is it?" "I was sick, and you did not visit me." "Did you desire me to visit you?" "Why, certainly. The presence, sympay, and prayers of the pastor are naturally pected by the sick of his people." "As a rule, I suppose they are; but your se, it seems, was exceptional.

"What do you mean?" "I mean that you did not desire anything might have done for you in your sickness; far from it, you did not wish me to know

at you were sick." "How can you say that?"

"Well, let us see. Did a physician visit "Yes." "How did he know you needed him?"

"Why, I sent for him, of course." "Exactly; but you treated me differently; ie physician would not know that you were ck unless you informed him, and you did form him, because you desired his presence; ut the pastor, by some sort of clairroyance eculiar to himself, was to know what the hysician could not know, and so you took o pains to give him a needless message! Is set it, brother? Now, be candid. Am Lnot

o understand that, as you did not send for my presence was not desired? Pardon sy plainnes; I think, in comparative treat 

Mehodik Protestant.

MISTAKES OF YOUNG MEN.

The average young man who aspires to of several mistakes. In the first place, he is the risk. But at the same price he will buy for learning are greater, the future promotion is more valuable, the reputation acquired is of more utility.

Another class of mistakes relates to the influence of a young man in society. It is necessarily a larger thing than he can realize. His carelessness about the Sabbath. shout religion, about 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 possible attainments. If it were only a question of worldly results, faithfulness to moral convictions and religious duties would be his best interest. He is discounted in influence and retarded in progress by negligence in the culture of his character and the formation of his habits. Little vices grow to large ones, and the young man who has them is almost unconsciously distrusted or doubted. man who affects his fellows with a sense of uncertainty will be passed by in promotion. In the moral region men cannot afford to take risks; and in the fierce competion of life, such risks are less and less taken. . Honest and true men, whose influence is unequivocally on the right side, are preferred before the indifferent, careless, and uncertain one sinner destroyeth much good.

In his mental life, the young man is often mistaken in his estimate of the value of his opinions. Nearly all subjects are open to investigation. In some sense every question has two debatable sides, except questions of right, as interpreted by a good conscience. But and Gladstone wrong, makes a terrible mistake. Here is deciding without knowledge against knowledge, and his decision must affect his character fatally. It is a very good illustration of the dangers of ignorant assurance in many things. Modesty is good always; it is especially fitting in young men. Rash judgments may ruin the power to judge accurately. All large questions need light rather than vehemence, and they are rarely solved by heavy assertions. Be temperate in judgment, and respect the judgment of your elders, even when, with your present light, you cannot hold the same opinions. You and they may be both wrong. The best and wisest have made mistakes. You make one when you treat your opinion as a

All this does not mean bonelessness of mind and judgment. Thé convictions which plain duties and morals require, are a sufficient field for the development of backbone and grip. Put your vigor into the ten commandments and the main principles of liberty and the first truths of religion. A spinal column developed by such exercise will last under any strain. The backbone of tenacity in a transient opinion will wilt when real work is wanted of it.

religious mistake is the neglect of personal religion. Experimental religion is the real thing, while opinions about it are only a clothing which is worn over all kinds of natures. To know the truth in Jesus, that is to possess the reality. A few opinions will not make you religious. You need a whole character renewed by grace. Get the reality beout from the centre of your soul-life the mental forms which are called principles. First pure; before all things pure. Only Christ can make you pure. - W. C. Advo

## THE PATIENCE OF GOD.

I am going to tell you a story which is so beautifully true to both the character of man and the character of God, that, though I cannot say it really happened, I shall ask you to hear it, and try always to remember

Once upon a time, many, many years ago, a man, old, poor and hungry, was wandering in one of the wide, open deserts of Syria, at the end of the day. The sun was setting, and soon it would be dark, when wild beasts their meat. And this old man was weary, and longed to find some place to eat an evening meal, and a place in which to sleep.

bidden to come in.

A supper was prepared for him as soon as success in life, is apt to make one or more could be, and set before him. Doubtless the hungry man was very grateful to the in danger of putting too high a price on his hospitable man into whose tent he had come: gervices in any calling. He forgets that he but he was evidently not grateful to God, lacks experience and needs growth. What | for he began at once to eat the meal without he can do is matter for experiment; and the saying a grace—a fact which the owner of men who give him a chance to try, assume a the tent observed with pain, for he himself "If I can fill the place, I am worth | was a good man-his name was Abraham; the pay," the youth says; but his employer he was no other than the grand old Abraham feels that the risk requires a discount on the of the Bible. And observing that the old Why does the employer take the risk? | man ate without grace, or any acknowledg-Probably from mixed motives. He is willing | ment of God, he was angry, stopped his to help young men; he is not keenly averse meal, and told him to go out and away; he to taking risks; he hopes to gain by taking | would not have godless people under his roof. The graceless old man was dismayed, experience. Another mistake of young men | but he dared not disobey such a fine, poweris to consider nothing but the salary, over- | ful man. So he got up, left his unfinished looking the many other considerations. At | meal, and went out into the desert and the no salary some places are worth more than night and righteous Abraham stood at his nothers at good salaries. The opportunities tent door and watched him wander away. Scarcely had the man gone, when Abraham heard a voice saying, "Abraham! Abraham!" He knew the voice, for he had often heard it before, and he replied: "Here am I. Speak, Lord." "Where is that traveler that came to thy tent to night, weary and hungry?" "I sent him away, for he feared not Thee; neither did he honor Thee." "Abraham, Abraham," replied the voice gently and chidingly, "I have borne with him these seventy years, and could'st no thou bear with him for one night?" Sud denly Abraham was ashamed of himself and of what he had done, and immediately he set out to seek the godless old man, and when he found him he brought him to his tent again, saying to him, "God has pleaded for thee," he asked him to return to eat his meal and rest.

very best men. Compared even with patient | to brain-work. - Writer. men, Abraham was a glorious man, he was neither quick-tempered nor unkind; yet he was both quick tempered and unkind when compared with God. God could be patient with the man twenty thousand days and have is not to be lightly, and is not lightly one single night—not even one single meal. God has been patient with you. How many | Public Opinion. years have you lived? Almost every one of the hours of those years he has need to especially still when you have failed to be good, and are sad about it. No one ever became good or blessed who had not come to feel that everything he has—yes, life itself—he owes to God's patience with him. It is "because his compassions fail not we are not consumed." They are new every morning, fresh every evening.—S. W. Presbyterian.

## CHRISTIAN WATCHFULNESS.

As the sentinel on duty watches for the coming foe; as the sailor on deck watches for the coming danger from storm or breakers; as the watchman watches for the thief who seeks to plunder; as Satan watches for opportunities to sow tares and ruin souls; as the worldling watches for chances to Religious mistakes are common to the make a bargain; as the pleasure taker young at certain ages, but the most serious watches for seasons, times, and companies for personal enjoyment; as the lover of knowledge watches all openings for the increasing of knowledge, so should the Christian watch for the approach of his enemies and be prepared for conflict and victory He should watch for the dangers which beset his passage to the haven of rest, and, by the wisdom which cometh from above, fore you collect a set of theories. Let your avoid them. He should watch for occasions renewed nature shape your theories. Work of use places in all ways in his power; for all opportunities of laying up treasures in heaven; for all means of promoting his purity and happiness; for all sources whence may flow an increase in the knowledge of our Lord Jesus Christ. "What I say unto one, I say unto all, Watch!"—Bate.

## BEING A BOY.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal of work to do and not half so much fun. And yet every boy is anxious to be a man, would come forth from their lairs to seek and is very uneasy with the restriction put upon him as a bov.

the night, and was at once with kindness slower than one. Boys have a great power been added in the form of powder, a second of helping each other to do wrong.

But say what you will about the general divided pulp is then spread out in thin laywould very soon come to grief. He is always of these layers are placed in an hydraulic and carry all sorts of messages. He would ject to a pressure of 150 atmospheres until like to have as many legs as a wheel has all traces of moisture have been got rid of. spokes, and rotate in the same way. Leap- The matter is then passed between rollers frog is one of his methods of getting over heated to between 140 to 150 degrees. the ground quickly. He has a natural Fahrenheit, whence it issues in the form of genius for combining pleasure with business. | elastic sheets. Celluloid is made to imitate -Charles Dudley Warner.

## Hopular Zcience.

In the Algerian Sahara there are numerous subterranean lakes in which a number of small fish and mollusks live and multiply. Moreover, the artesian wells of the Sahara of ten throw out fish two inches in length. The governor of the oases of Thebes and Grabes, in Egypt, in 1849, asserted that he took from an artesian well, four hundred and forty feet deep, near his residence, fish in sufficient quantity to supply his table.

It is a psychological fact that a man of brain power is haunted and driven by an incessent, and instinctive craving for intellectual work. As the athlete suffers muscular irritability when inactive, so the intellectual man, with all his blood flowing to his cerebal organs, finds himself driven to mental activity. It seems a biological law, as it is a social law, that where power is there all power tends. The brain-waves of a strong intellect are so incessant that they impel and hurry the mind here and there in search of new problems on which to expend Now, what does this story teach us? It its force. Such an intellect is always emteaches us how far better God is than the ployed, for inherent in itself is the stimulus

OZONE IN CONSUMPTION.—In some experiments with ozone as a curative agent an English lady, so far advanced in consumption that her case appeared hopeless, has nights, when good Abraham, good and noble been treated with inhalations of this gas men. The influence such a careless man may as he was, could not be patient with him for with results described as marvelous. After a month's treatment the appetite was regained, considered. The world knows in this age that | God, my dear children, wants us to be good, | the sleep became calm and refreshing, and and grieves that we are not good far more there was a very good prospect of recovery. than the most sincere of our friends. But The ozone was prepared by passing a stream God is not impatient. However we try his of oxygen through the current of an induc-Spirit, he is never impatient. What a glori | tion coil, and was administered with atmosous fact this is—God never impatient! He pheric air in the proportion of one in five. is the God of all patience. Now, while we The experimenter has reached the concluare talking of this old man, and of the great | sion that the ozone treatment is specially the youth who is sure that Ingersoll is right God's patience with him, think how long applicable to all germ diseases.—London

> AN ANCIENT ART.—The American Anbe patient with you, and he will be patient | alust says the old Hindo art of uniting differwith you all the while, should you live to be ent metals by casting has been successfully very old. I cannot tell you how glorious revived in a Boston foundry, where steel and this all seems to me. Keep the idea of the bronze are the metals dealt with. Those porpatient God in your mind, especially when | tions of the finished article which are to be you are trying to be good, and more of bronze are first cast, and after cooling are removed from the mold and the surface thoroughly cleaned from all traces of oxide or other impurities. These pieces are then placed in a mold having a form corresponding to that of the finished article, and the vacant spaces are then filled with molten steel, which thoroughly unites with the bronze whenever it comes in contact with it. It is proposed to use this process in the production of firearms, with an inner lining of bronze and an outer jacket of steal, but the prospects of a useful arm being produced in this way do not appear very flattering.

MR. E. T. DUMPLE, writing in the Geological Bulletin, of Texas, brings out a very interesting fact, and one which may shed some light upon the question of who were the builders of the shell mounds of the coast regions of Texas. During the great storm of 1886, which so nearly destroyed Sabine Pass, one of these shell mounds, which was near a certain house on the riverbank, and the locality of which was exactly known, was destroyed or carried away by the violence of the waves, and rebuilt nearly half a mile further up stream than it formerly stood. It is therefore possible that these so-called Indian shell mounds, which are composed almost entirely of shells, with fragments of pottery, and sometimes a crumbling bone or two, were not built, as has been supposed, by Indian tribes who have lived on shell-fish, but are entirely due to the action of the water; and the presence of the Indian relics may be easily accounted for by remembering that these mounds are usually found in low ground, and, being high and dry, would naturally baselected as camping-places by the Indians in their hunting and fishing expeditions.-

How CELLULOID IS MADE—While everybody has heard of, or seen or used celluloid, only a few know what it is composed of or HE LIGHT OF HOME. how it is made. The following is a description of the process carried out in a factory upon the paper in a fine spray. This soon changes the cellulose of the paper into There are so many bright spots in the life acid having been expelled by pressure, the of a boy, that I sometimes think I should paper is now washed with plenty of water, It was with thankfulness that he caught like to live my life over again. There is a until all traces of acid have been removed; sight of the white tent of some evidently great comfort to a boy in the amount of it is then reduced to a pulp, and is passed well to do farmer of the desert, to which he work he can get rid of doing. It is some on to the bleaching trough. Most of the turned. Standing in the door was a tall, times astonishing how slow he can go on an water having been got rid of by means of a dignified man with a turban on his head, errand. Perhaps he could not explain why, strainer, the pulp is mixed with from 20 to long, loose robes down from his shoulders when he is sent to a neighbor's after yeast, 40 per cent of its weight of camphor, and

mixing and grinding follows. The finely usefulness of boys, a fair without a boy ers on slabs, and from twenty to twenty-five in the Hebrew language, devoted to the Christianisation would very soon come to grief. He is always of these layers are placed in an hydraulic of the Jews. the errands, go to the store, the post-office, sheets of thick blotting papers, and are sub- Foreign amber, ebony, ivory; etc., and besides its employment in dentistry, it is used to make mouth pieces for pipes and cigars, handles for table knives and umbrellas, combs, shirt fronts and collars, and a number of fancy articles.—Ex.

## ATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised by the author, and enlarged, and is published in three volumes, as follows:

Vol. I.—Biblical Teachines concerning the Sabbath and the Sunday. Price, in fine muslin, 60 cents. Paper, 80 cents. 166 pages. First edition almost exhausted. Second edition is in

process of publication. Vol. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588

Vol. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888 12mo, cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

EVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptist; a view of their Church Polity; their Missionary, Educational and Publishing intrests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABRATH. By the late Rev. Thos. B. Brown. Second Edition, 125 pp. Fine Cloth, 35 cents. This book is a careful review of the arguments in favor

of Sunday, and especially of the work of James Gilfillan. of Scotland, which has been widely circulated among the clergymen of America. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

The first edition is practically exhausted, but the second

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. Of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp. THE SARBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag*. By Rev. S. R. Wheeler, A. M. 82 pp. 7 cents

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. B. 2 cents.

SUNDAY: IS IT GOD'S SARBATH OR MAN'S? A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 13 pp. THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1 50 per hundred. Religious Liberty Endangered by Legislative Enactments.

An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp. Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh Day. By Geo. W. McCready: 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which? The Lord's-day, or Christian Sabbath.

Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday.

The New Testament Sabbath.

Did Christ Abolish the Sabbath of the Decalogue Are the Ten Commandments binding alike upon Jew and

Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ? GERMAN TRACTS,-The series by Dr. Wardner, as above,

The Bible Doctrine of the Weekly Sabbath. 20 pp. SWEDISH TRACTS.-The True Sabbath Embraced and

A Biblical History of the Sabbath. 24 pp. The Reason why I do not keep Sunday; and, Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address American Sabrath Tract Society, Alfred

AN EIGHT PAGE MONTHLY FOR THE FAMILY. near Paris for the production of celluloid:
A roll of paper is slowly unwound, and at the same time is saturated with a mixture of five parts of sulphuric acid, which falls Published by the AMERICAN SABBATH TRACT SOCIE

TY, Alfred Centre, N. Y.
A. H. Lewis, D. D., Editor, Plainfield, N. J.
C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y. COBBESPONDENCE.

Business letters should be addressed to the publishers. \*Communications regarding literary matter should be addressed to the Editor

BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps to his feet, fastened with a girdle round his he stops to stone the frogs. It is a curious then it is thoroughly triturated under mill Published at the Recorder office. Price & cents a copy per waist. The weary traveler asked shelter for fact about boys, that two will be a great deal stones. The necessary coloring having SABBATH TRACT SOCIETY, Alfred Centre, N.Y.

ערות לישראו -("WITNESS TO ISRAEL.")

A SIXTEEN PAGE MONTHLY,

Published by the AMERICAN SABBATH TRACT SO CIETY, Alfred Centre, N. Y. CH. TH. LUCKY, Editor. UTLOOK AND SABBATH QUARTERLY. A THIRTY-TWO PAGE RELIGIOUS QUARTERLY

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y. CORRESPONDENCE.

Business letters should be addressed to the publishers, as above.

Communications regarding literary matter should be addressed to the Editor, as above.

UR SABBATH VISITOR Is Published Weekly at

ALFRED CENTRE, N. Y. TERMS. Single Copies, per year..... 60 cents Ten Copies and upwards, per copy................ 50 cents.

CORRESPONDENCE. All communications relating to business should be addressed to Our Sarbath Visitor.
All communications for the Editor should be addressed to MRS. L. T. STANTON, Alfred Centre N. Y.

E BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY

- IN THE-

HOLLAND LANGUAGE.

PUBLISHED BY

G. VELTHUYSEN, HAARLEN, HOLLAND DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol-landers in this country, to call their attention to these im-portant truths.

N VANGELII HAROLD A FOUR-PAGE RELIGIOUS MONTHLY -- FOR THE --

SWEDES OF AMERICA.

Single copy..... Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. PLATTS, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Sweden who do not take this paper will please send them to this of fice, that sample copies may be furnished.

A NEW MAP

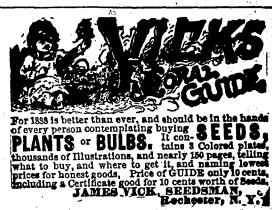
CITY OF ST. ANDREWS BAY.

First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews, showing the location of every public buiness place, and private residences, docks, etc. Everylot in each block and the adjoining addition to the Company's lands, with a full description of the place. The size of the map is 30x50 inches. Limited number now for sale at \$1 50 each.

ELIAS AYERS, PUBLISHER.

St. Andrews Bay, Washington Co., Fla.







tended to for MODERATE FEES Our office is opposite the U.S. Patent Office, and we can ob-WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED.

For circular, advise towards. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C.A. SNOW&CO







## The Sabbath School.

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

### INTERNATIONAL LESSONS. 1888.

THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 15-26. 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. Let. 16: 1-16. Aug. 18 The Feast of Tabernacles. Lev. 23: 38-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spies 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 Deut. 34: 1-12. Sept. 29. Review Service.

LESSON XIII.-DEATH AND BURIAL OF MOSES.

FROM THE HELPING HAND.

For Sabbath day, September 22, 1888.

SCRIPTURE LESSON.—Deut. 34: 1-12.

1. And Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, 2. And all Naphtali, and the land of Ephraim, and Man-

2. And all Naphtait, and the land of Epiraim, and marasseh, and all the land of Judah, unto the utmost sea.

3. And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar.

4. And the Lord said unto him, this is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with

will give it unto thy seed: I have caused thee to see it with
thine eyes, but thou shalt not go over thither.

5. So Moses the servant of the Lord died there in the land
of Moab, according to the word of the Lord.

6. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto

this day.

7. And Moses was a hundred and twenty years old when he died; his eye was not dim. nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended.

9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses. 10. And there arose not a prophet since in Israel like unto

11. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land 12. And in all that mighty band, and in all the great ter-ror which Moses shewed in the sight all of Israel.

Moses, whom the Lord knew face to face.

Golden Text.-The path of the just is as the shining light, that shineth more and more unto the perfect day.

PLACE.—Plains of Moab, situated between the eastern bank of Jordan river and the mountains of Moab. Mount Pisgah.

Persons.—Moses. Joshua, children of Israel. TIME. - About B. C. 1451, at the close of the 40th

### OUTLINE.

I. Moses viewing the promised land. v. 1-4. II. His death and burial. v. 5-7. III. Israel's mourning. v. 8.

IV. Joshua ordained and succeeding Moses. v. 9. V. Moses' characteristics. v. 10-12.

## INTRODUCTION.

The book of Deuteronomy, from which the last lesson of the quarter is taken, consists of several addresses of Moses to the people of Israel. These were delivered during the last days of his life. Deut. 1:3. The book is called by this name because in substance it is the repetition of the law. This last chapter was probably added by another and later inspired writer, as Moses would hardly have written the account of his own death and burial, and have added that he was the greatest prophet in Israel. His meekness and modesty were too great for that. In the last lesson, we left Israel in the wilderness of Zin, and on the southern border of Canaan. The Edomites forbade their passage through their country. They then journeyed toward the south as far as a branch of the Red Sea. On this journey, Aaron, Moses' brother, died, aged 122 years. The plague of the serpents also took place, because of their murmurings. Journeying north, they conquered the Ammorites, and finally arrived east of the Jordan in the plains of Moab. Balaam then uttered his prophecies, and Moses delivered his addresses and last song.

## EXPLANATORY NOTES.

V. 1, "And Moses." Son of Amram and Joch ebed, of 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, daughter of Jethro, prince of

Midian. "Went up from the plains." Here the Israelites were encamped. Num. 33: 49. "Moab." Eldest son of Lot, and progenitor of the Moabites. His half brother, Ben Ammi, was the father of the Ammonites. Moab's habits being quite settled, and peaceful, he remained near the rich plains and high lands his father coveted, while his roving brother went to the north-east. "Nebo." A portion of the range called Mountains of Abarim," and facing Jericho. "Top of Pisgah." Supposed to be one of the highest peaks of Nebo, or Abarim. "Jericho." west of Jordan. Here the two spies sent by Joshua from Shittim lodged in the house of Rahab upon its wall. Destroyed soon after by the Lord for the Israelites, 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 palms" made beautiful by Herod the Great and Archelaus. "The Lord showed him." A miracle of sight may, or may not, have been necessary. Being physically stronger in those days, no doubt they had better eyesight than we now have. To the land of Naph. tali would be about one hundred miles, and "unto the utmost sea" about fifty miles. "Gilead." A mountainous district directly north of Nebo, reaching to the Sea of Galilee. "Dan." A city at the foot of Mt. Hermon. v. 2. Names the districts apcalled in Gen. 14: 2, 8, Bela. This city was spared munity.

during the burning of Sodom, to afford shelter for Lot. Isaiah 15: 5, Jer. 48: 84. v. 4, "The Lord said." Repeating his promise to Abraham. "Thou shalt not go over." Because of Moses' impatience and momentary unbelief at the water of Meribah. Num. 20: 9-13. v. 5, "The servant of the Lord." שכר. ebed, a doer. The doers of the law shall be justified. Rom. 2: 13. "Died there." Aged 120 years. "According to the word of the Lord." Literally, "by the mouth of." Jewish teachers interpret it as "the kiss of the Lord." The loving, affectionate father kissed his obedient servant, taking him home to his reward. A greater privilege than to pass over into Canaan. v. 6, "And he buried him." What a burial! Sinful man laid the Son of God in his tomb, but God himself, with infinite tenderness, buries his faithful prophet and servant, Moses. "In a valley." גיא, gay, a gorge. In the ravine amid the mountains of Nebo. "Beth-peor." House of peor. Where was placed a Moabite idol. Moses' burial-place was in a gorge opposite this Moabite town. "No man knoweth his sepulchre." Hence no man could make it a place for superstitious worship. In all probability Moses' body did not see corruption, but with Elijiah's was transformed into a spiritual body to appear on the Mount of Transfiguration. v. 7, "Eye was not dim," etc. He had died in the vigor of manhood, and in the use of all his faculties. v. 8, "Wept for Moses." He had left the honors of a royal court to share Israel's afflictions. He had devoted his life for their redemption from bondage; had suffered and now died' because of their sins against God. Well might they weep and mourn their loss. "Thirty days." Seven days was the period for mourning usually, but for men of unusual eminence they mourned thirty days, and sometimes seventy days. Gen 50: 8-10. v. 9, 'Spirit of wisdom." Like Daniel. Dan. 6: 3. הכמה, chokmah, skill. Joshua united his shrewd skill with vital godliness, and such men can hardly fail of success. "Laid his hand upon him." The laying on of hands and prayer is a Bible doctrine. The church should perpetuate the practice upon the reception of baptized believers, and in the ordination of religious leaders and teachers. Heb. 6:2, Acts 8: 14-17; 19: 5, 6. "Hearkened unto him." Was duly recognized as their leader. v. 10, "Arose not." Rev. Ver., "hath not risen." Until Christ appeared as the organizer of a new dispensation. "Face to face." He had direct communion with God. No intervention of angels or communications through dreams and visions. God talked directly with Moses. v. 11, 12, Reference to the mighty deeds of God through Moses.

CENTRAL TRUTH.—The blessedness of a life de voted to the service of God, and the death of the righteous. See Num. 23: 10, last half of the verse.

Doctrines.—1. God gives his redeemed ones glimpses of the promised future. 2. Rich experiences come after faithful service and trust in God. 3. Faith gains a final victory. 4. God will have prepared leaders to carry on unfinished work.

DUTIES.-1. Submission to God's will in the spirit of meekness and trust. 2. Proper care of the bodies of the dead. 3. Cease mourning after a proper time. 4. Recognizing divinely appointed and ordained

Suggested Thoughts.-1. Moses was a consecrated man, and the meekest of men, and yet he was faithful in revealing to Israel their evil tendencies and warning them against violations of God's law. May not ministers now imitate him with profit to themselves and to the people? 2. Moses spent two-thirds of his life preparing for his great work. Why must any shrink from a long discipline, in order to do active, aggressive work?

## MARRIED.

 In Cuyler, N. Y., June 26, 1888, by Rev. L. R. Swinney, George W. Johnson, of DeRuyter, and Miss JENNIE B. LEE, of Cuyler.

In DeRuyter, N. Y., August 19, 1888, by Rev. L. R. Swinney, HERMON N. DOBAN, of Salon, and Miss Alzina M. Stanton, of Lincklean.

At the home of the bride's father. Thos. Randolph, at Newville, Wis., August 15, 1888, by Eld. S. H. Babcock, Mr. BERT T. FOCKLER, of Winons, Minn., and Miss Lizzie RANDOLPH.

At the Seventh-day Baptist parsonage, in Walworth, Wis., Aug. 26, 1888, and by the pastor, Mr. W. E. Kennedy, of Woodstock, Ill., and Miss JENNIE E. BACKUS, of Harvard, Ill.

In DeRuyter, N. Y., August 25, 1888, MARY JANE, wife of Wm. F. Wall, aged 52 years, 11 months and 16 days. In youth she made a public profession of religion and united with the DeRuyter Church, and continued a faithful member till death. In their happy home God blessed them with four children, one son and three daughters, and on these she lavished a mother's care and love. For some time her health has been failing, but having visited all her children she hastened homeward, where consumption rapidly did its work, and she peacefully died in the hope of a blessed immortality.

At Ulysses, Penn., Aug. 31, 1888, LUCETTA daughter of Henry and the late Celia Cobb, aged 12 years. For some time of late this bright and promising girl has been a great sufferer form dropsy. She leaves a lonely father and sister and a large A city of antiquity, situated in the plain on the circle of friends who came all the way to Independ ence to attend her burial and strew flowers upon her grave. The pastor of the Independence Church conducted the services held there, assisted by Eld

At Marlboro, N. J., Aug. 17, 1888, ALBERT H., eldest son of Watson and Sarah M. Davis, aged 18 years. He was a faithful member of the Sabbath-school, and enjoyed the services of the church, and would probably have been baptized last May, when a brother an another young man went forward in that ordinance, had his health per mitted. The funeral was largely attended on the afternoon of the 19th. The services were at the house, conducted by the pastor. Text, 2 Cor. 2:14.

At Dodge Centre, Minn., Aug. 31, 1888, of typhoid fever, HENRY S. LEHMAN, oldest son of Fred erick E and Mary Lehman in the 18th year of his age. This young man was unusually large and portioned to four of the tribes of Israel, "The utstrong physically. His death is a remarkable evmost sea." The Mediterranean, v. 8, "And the idence that life is uncertain whatever may be the sohth." The southern portion of the promised land. | circumstances as to age or constitutional vigor and s. R. W. | comed.

### Books and Magazines.

THE changeable temperature of autumn weather makes it necessary for those in care of the little ones to give wise heed to their clothing, diet, etc. Babyhood for September comes with its seasonable hints and suggestions upon these and other important

A very suggestive magazine "for pastor and people" is the Treasury. Its sermons by some of the best preachers of the times will prove valuable models for the young preacher, its descriptive and bi ographical articles are instructive, and its hints for practical Christian work are valuable to all classes. The September number is at hand. 771 Broadway, New York.

THE Forum for September begins the sixth volame of that popular review. The table of contents for this month is full and fresh. The topics presented give discussions of questions relating to poltics, legislation, literature, education and social reforms. Among the writers are James Parton, Prof. H. H. Boyesen, the Marquis of Lorne, Bishop Huntington, etc. The Forum Pub. Co., 253 Fifth Ave., New York.

In the Century for September are nine different articles on various phases of teaching, college matters, etc., including an illustrated article on Uppingham school in England, open letters and topics of the times. The frontispiece is a portrait of Edward Thring, late head-master of Uppir gham. There are in all seven illustrated articles, and the illustrations are unusually fine. The contributions are by eminent writers and the departments are ably edited.

THE September Harper's Magazine presents an attractive table of contents. To say that the number fully sustains the popular reputation which the magazine has made for itself, is to say about all that can be said of it. Profusely and finely illus-

We have received from E. B. Treat, 771 Broadway, New York, the National Hand-Book of American Progress. Edited by P esident E. O. Haven, 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 York and Northern Pennsylvania take a trip to Eldred, over the Bradford, Eldred and Cuba Railroad. Frank M. Baker, Addison, N. Y., Agent for Receiver; W. W. Atwood, Wellsville, N. Y., General Passenger Agent.

IRVING SAUNDERS expects to be at his Friendship studio from Sept. 19th to 25th inclusive.

### SPECIAL NOTICES.

THE next session of the Annual Meeting of the Seventh-day Baptist Churches of Iowa, will convene with the Welton Church, beginning at 2.30 o'clock, P. M., on Sixth day, before the first Sabbath in October next,

Eld. E. M. Dunn, of Milton, Wis., preacher of the introductory sermon, and Eld. A. C. Long, of Marion, Iowa, alternate. All are cordially 'invited. J. O. BABCOCK, Secretary.

A REGULAR MEETING of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventhday Baptist church, Westerly, R. I., on First-day, Sept. 16, 1888, at 9.30 o'clock, A. M. A full attendance is desired.

O. U. WHITFORD, Rec. Sec.

THE next Ministerial Conference and Quarterly Meeting of the Southern Wisconsin Seventhday Baptist Churches will be held with the Church at Walworth, on Sixth-day, Sept. 28, 1888, at 10 o'clock, A. M.

. The following programme was arranged for the Ministerial Conference: The subjects assigned to S. L. Maxson, J. Clarke

and R. Trewartha, which were a part of the programme for the last session, were continued. Does the Bible Teach the Post-millenial Coming of

J. W. MORTON. Christ? Exposition of the Scripture Lesson Concerning Dives and Lazarus, T. A. SAUNDERS.
What day and what time of the day was the Passover killed; and did Christ and his disciples eat the Passover before the regular time? N. WARDNER.

Church music,—our authority for it as an element of religious worship; and what kind of music is most conducive to devotion?

Are we, as a denomination, called upon to do evangelical or Bible-school work outside of our own denomination and on Sunday if neces-S. H. BABCOCK. We hope to see as many from our sister churches

and societies as can make it possible to attend. Come and see if the Lord will not graciously visit us with his blessing.
S. H. BABCOCK, Sec. Min. Con.

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 or Sunday Legislation, from A. D. 321 to 1888." SILAS C. BURDICK, Terms to agents will be given, on inquiry, by E. P. Books, Stationery. 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 Bo ciety, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Cen-

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. WM. C. WHITFORD, Corresponding Secretary, Mil-Sabbath in Hornellsville are especially invited to \*Zoar." One of the most ancient cities of Canaan, grief-stricken parents have the sympathy of the com-

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 de

sirous of helping in this good work, please report to the committee in their Association?

MRS. C. M. LEWIS, Chairman of Committee.

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

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

#### 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 per sonally 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, 1828, at ten o'clock in the forence on 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 fail not. (And if any of the above named persons in erested be un-(And if any of the above named persons in erested be un der the age of twenty one years, they are required to ap pear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guard-ian will be appointed by the Surregate, to represent and

act for them in this proceeding.)
In testimony wereof, 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.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St. New York.

## DESIREABLE FARM FOR SALE.

Situated opposite the First Verona Seventh-day Baptist church, and recently occupied by Thomas Perry, (deceased). For particulars address, CHARLES P. MAXSON, New London, N. Y.

## FOR SALE.

A 140 acres dairy farm for sale, situated 31/2 miles west of Alfred Centre, in the town of Alfred. For terms and further particulars address W. H. Church, Wellsville, Allegany

# Business Pirectory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIREC-TORY. Price of Cards (8 lines), per annum, \$3.

## Alfred Centre, N. Y.

A LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies Fall Term begins Wednesday, August 29, 1888. REV. J. ALLEN, D. D., LL.D., Ph. D.,

TYNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL. H. CRANDALL, Vice President,

E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. COON, D. D. S., ALFRED CENTRE, DENTIST.
OFFICE HOURS,—9 A. M. to 12 M.; 1 to 4 P. M.

Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. SHAW, JEWELER. AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

Implements, and Hardware. DUSINESS DEPARTMENT, ALFRED UNIVER-D SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

SEVENTH-DAY BAPTIST EDUCATION 80 L. E. LIVERMORE, President, Alfred Centre, N. Y W. O. Bundson Leasurer, Affred Centre, N. Y.

CABBATR-CHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. T. R WILLIAMS, Cor. Sec., Alfred Centre, N. Y.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

E. S. BLISS, Treasurer, Alfred Centre N. Y.

### Alfred, N. Y.

C. BURDICK WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTY.

### Andover, N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular,

### Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISK Drugs and Paints.

### New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOUR, Pres. 30 Cortlandt St.

M. TITS WORTH, MANUFACTURER OF R. FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 300 Canal St. POTTER, JR. & CO.

U. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTE,

## Leonardsville, N. Y.

RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATERCo., Leonardsville, N. Y.

### Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Tress D. E. TITSWOTEH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER. President. Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

**DOTTER PRESS WORKS.** Builders of Printing Presses. C. Potter, Jr., & Co., - - - Proprietors.

ATTORNEY AT LAW. Supreme Court Commissioner, etc.

### Westerly, B. I.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited.

F STILLMAN & BUN,
MANUFACTURERS OF STILLMAN'S AXLE OIL. F STILLMAN & SON, The only axle oil made which is ANTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly,

A. E. MAIN, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

## Chicago, Ill.

ORDWAY & CO.,
MERCHANT TAILORS 205 West Madison St.

## B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I.

Milton, Wis.

112 Monroe St.

P. M. GREEN, DRALER IN • Lumber, Sash. Doors, Blinds, Salt, Cement, Coal and Building Material.

MILTON COLLEGE, Milton, Wis.
The Fall Term opens August 29, 1888. REV. W. C. WHITFORD, D. D., President.

P. CLARKE, REGISTERED PHARMACIST, Milton, Wis Post-Office Building,

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis.

Secretary, Miss Mary F. Bailey, ' Treasurer, Mrs. W. H. Ingham. " Sceretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. Western Association, Mrs. E. T. Platts,

## Milton Junction, Wis.

Alfred Centre, N. Y.

Babcock, Albion, Wis.

North-Western Association, Mrs. Eliza

T. ROGERS,
Notary Public, Conveyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

## Sabbath Becorder,

AMERICAN SABBATH TRACT SOCIETY, -- AT --ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents and inch for the first insertion; subsequent insertions in 800 cession, 30 cents per inch. Special contracts made with parties advertisements inserted at legal rates.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOE PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, 50 that all work in that line can be executed with neatness and dispatch.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. Y."

MALIEUED BY THE AMERIC

Entered as second-class mail ffice at Alfred Centre, N. Y.

Learn to Give.—Poetry.

American Sabbath Tract Society....
Rogers Family Reunion....

The Boy...
The World's Way and Christ's Way A Pleasant Surprise..... The Angel of Little Sacrifices..... MISSIONS. SABBATH REFORM.

The New Jersey Sabbath Union Meet Women Who Go to College."..... Intellectual Culture in Reading..... TEMPERANCE.

Wine is a Mocker..... EDITORIALS.

COMMUNICATIONS. Our Young People.... Our Young People
Preach the Cross.
Proposed Colony Near Beaureguard
The Years of my Pastorate....
The Tract Society. HOME NEWS.

CONDENSED NEWS..... Missionary Society.—Receipts ..... MISCELLANY. God Grant I May Not Live in Vain. "What Was Lost Was Found."....

Jack's Temptation.
The Angel of Patience.—Poetry...
A Mother's Talk to Girls.
Dimes, How Counted and Made ...
Unseen Protection. If Ever I Am Converted..... POPULAR SCIENCE.....

CATALOGUE OF PUBLICATION

Learn to give, and thou Countiess treasures w Learn to love and thou Only they who love a

LEARN TO G

Learn to give and thou They the poorest are Learn to love, thy love and Deeper for the wealth

Learn to give, and learn Only thus thy life car Foretaste of the life abo Tinged with immorts

Give, for God to thee he Love, for he by love i Child of God and heir of Let thy parentage be -Lucy A. Benne

AMERICAN SABBATH T Annual Report of the

Under this head we shall giv portions of the report of the report is completed.

THE PRINTING Work done and charges m Sabbath Recorder ..... 

Light of Home. ..... Helping Hand... Evangelii Harold..... Eduth LeIsrael..... Our Sabbath Visitor ..... The Alfred Sun (press work The Bulletin (part of a year) 

Advertising (net)..... Stock, &c., sold..... Book and pamphlet work, e Job work (small jobs)..... Binding (not included above Total .....

STANDING OF Cash on hand..... Machinery and fixtures. .... Office material.... furniture...... Postage stamps.....

Recorder paper.... Stock, general....binding....atereotyping.... Inks. oils, etc..... Office labor

Advertising.
Bills Receivable..... Book accounts.

Book accounts..... Present worth.... Worth in 1887..... Net gain.....

Present worth.... THE SABBAT There has been no

the year in the circula There mems to be said the reprincipal to be said to be teligionia, denominat