



## 

 $\frac{1}{2}$ Leonardsville, A. Y.
 Fit Plainfiold, M. d.,







## 





## h.inn, Conesponding Secretary, Achity;R.I

Chicago, III.


Tilion, Wie.




VOMANS EXECUTVE BDARD OF THi

## 

## 



THESABBATHAEOORDER, OCTOBER 4, 1888

## \#lissians.

## "Go ye into all

## Eir UNIT further notioe, ,hee adidress of th

missonahy boakd meztice

## The regular quarterly meeting of the

 The regalar quarterly meeting of theBoard of Managers of the Seventh day
Baptist Missionary Society was held at it Baptist Missionary Society was
usaal place in Westerly, R. I., Sept. 16, 1888, commencing at 9.30 o'clock, A. M.
William L. Clarke in the chair.
Prayer by L. F. Randolph. Members present. 19, Visitors, 1 .
Minutes of the last quarterly meeting and of two special meetings were read and ap
proved. The Treasurer prosented his report, which,
after a elight amendment, was accepted and ordered to be pat on record.
Voted, that we pablish in our minutes
this year, ander the list of life members only those who have been added this year and that 0 . U. Whitford and A. L. Chester
be a committee to revise the roll of life members during the year.
Voted, that the salary of G. H. F. F. Randolph and wife as ou
China begin Nor. $1,1888$. Orders on the Treasurer granted for the

## quarter ending Sept: 1, 1888. <br> 

Voted, that the Treasurer sen to Gandicia.
Talicicia,
Theasurer was authorized to hire an amonnt not to exceed 41,000, to $m$
present demanda a pon the Treasary. prosent demands upon the Mreasury
Voted, that the Treasurer and sponding Seeretary be authorized to sen to the Pleasant Grove Charch, Dak., as moch of the Meeting House Fund as the deem best.

## Adjourned untill 1.30 P. M

William L. Clarke in the chair
Prayer by A. McLearn.
Appropriations voted for the year com mencing Sept. 1, 1888 and ending Sept.
1889, on the receipt of requests for 1889, on the receipt of re
companied wilh reports.
To the 1st and 2 d Westerly Ohurches R. ., at the rate of 100 each toward that
support of a pastor. To the ainckliane and Otselic Charches,
N. Y., at the rate of $\$ 7500$ each while N. Y., at the rate of 87500 each while em
ploying a pastor. To the Andover Church, N. Y., at th ${ }_{18}$ rate ofployed.
To the Hornellspille Oharch, N. Y., at of the labors of their present pastor, they employing a pastor the balance of the year. Vest Virginia, at the rate of missionary in and traveling expensee
To R. S. Holderby ma misionary on the South-Missouri fiela, at the rate of $\$ 400$ year, from the time of commencing hi
labors to June 1,1889, with traveling ex penses.
The rate of 8100 Abarn Charch, Mina., pasto
To the Garwin Church, Iowa, at the ra of 1150 a year as long as they, have a pastor
To the Cartwright Church, Wis, at the rate of $\$ 100$ per year, while a pastor is em ployed.
To the Long Branch Oharch, Neb., a the rate of $\$ 100$ for, the

## Tapport of their poutor.

ing flelde, at the rate of, His., and adjoin To 0 . W. Throlkeid, as mision inary on th Kentacky and Sonth-Illinois field, at th rate of 8400 a jear and traveling expensen.
To F. F. Jebnson, as miesionary on the keld, at the rate of 8400 a vear and Threlng expeninee for six month's labor.
the N. W. Aceociation, geneal miasionary

## Ill., at the rate of 8800 a year and traveling expenses.

To J. F. shaw, missionary in Texas an Arkansas, at the rate of 4000 year an D. N. Nemton, missionary in North Oar-
olina, at the rate of $\$ 150$ a year and traveling expenses.
To R. S. Willson, Alabama, at the rat T150 a year and traveling expenses. To R. B. Hewitt, for missionary labor in Miscigsippi and Lonisiana, outside of Bean-
regard, at the rate of $\$ 400 \mathrm{a}$ year and traregara,
eling ex
To Oh To Ch. Th. Lucky, mission work among the Jews, at the rate of $\$ 3333$ per month;
to inolude salary and traveling expenses, to include salary and
Appropriation to the Rose Hill and Eagi Churches, Texas, was deferite
Theeting Ior further information.
The Corresponding Secretary was instruc Hebron Churches concerning the neede of thir field.
There was appropriated to $G$. Velthaysen
the Holland field, $\$ 400$ on the Holland field, 4400 .
To the China field, for the salaries of the
misionaries; 22 , 500 ; for school missionaries, $\neq 2,500$; for school and inciidental sionaries have already in hand for those purposes, $\$ 500$; and also to start and sup ort a boy's school, $\$ 300$.
tructed to confer with our missionaries Shanghai, China, concerning a house for
new missionaries to that field
the Treasurer for the year be publight the Treasurer for the year be pablished.
the Anniversary minutes of the Society. Vonniversary minutes of the Society.
Voted, that the time of commencing losing our year of report of labor shall une 1st.

## W. L. Clakike, Chairman.

## womays wori for woman

Read at the farewell meting before
Woman's work for woman, both at hom and abroad, he
It is considered to be fitting, it is effective
It It is considered to be fitting, it is effective,
it is blessed. It is such a development that has been gathering force ever since Mary ablished the tidings of our Lord's resarrec women who labored with him in ther tho Imbued with the spirit of him who knelt with basin and towel, and washed the feet of is weary disciples she his weary disciples, she has set her hand t and suffering, in camp, in hospital, and by the fireside, and with the same touch of ten derness that a mother cares for her babe Her sympathy, her patience, her heroism has already been done by the Florence Night ngales and Sister Doras, of whom the world These qualifics
These qualifications, when coupled with missionary zeal which seeks its atrength trom God, that importunate apirit of prayer which pervaded the heart of John Knox, when he said, "Give me Scotland or I die," consti
tate her an angel of mercy among the de graded a
lands.
A little more than a half century ago, Ann Hazeltine Jadson became the first Amerioan emale missionary to foregn lands. Since then
housands of Burmese women have been raised to civilized and Christian womanhood.
The Karens alone, number thirty thousand in their charches, and send out women as
well as men to the foreign fields of the north. A year ago, a woman's hospital, ander the
management of a akilled lady physician, was pened at Rangoon, and already many scores of women have been blessed with its hulished in our own and other lands by the organized cfforts of women, it is doubtless true that the work has but just begun.
The masses of women are but juit beg The masees of women are but just begin sponsibility is their opportunity and their ability to assist in the work of evangelizing the world. A misionary, now laboringin China, says that once he opposed woman's work, but
that now hé is "all for woman's, work", for he has seen "the good they' do, especially in China, where they can do a work that men the field for Ohristian women, and that the opportunity is now. Also, a woman missionary from Ohina said, in the late London
Conference, "I bring you a message: Will
missionaries? Why? Becanse the home is
dark, the lot is so sad of every Ohinese woman and the speaker added, "The Chinese women ifference between the Ohristian and the hea Millions that you can hardly imagine."
Millions of heathen have never seen the
Bible. Vast numbers of women cannot rea it if they would, they must be taught. How shall they be taught without a teacher? how shall teachers go except they are sent? And
so to day the call is coming to Christian women as never before, to and in the delivermisery, as well as from the bondage of sin
mer from physical and domestic Which bringeth forth death. While there is
overy reasou why this work should be done, here are abundant reasons why wome should take a prominent part in it.
First, because it has been found that she kas a fitness for the work, and that she
can succeed in winning her way to the homes and hearts of her dark minded and sorrow ful sisters. We have only to look at the wo Second, the honored place in the wo
Second, the honored place in the world
Which woman has been exalted through the
influence of the gospel demands that she shonld do what she can to uplift those less loves as she would wish to be loved were the ase reversed, she will do this
Of course it is pot expected that every Ohristian moman will go to the foreign field, all can do some missionary work. They can give time, money, influence, sympathy and prayer. They can give what costs more than
all these, their sons and their donghers God only their sons and their daughters. apon those who bid farewell: to home and nstive land, or apon those who sitin desolate homes from which the brightness seems forever fled.
What is most needed then, to carry on the work so anspiciously begun, is more loving, up the Fanny Forresters and Judsons in iv home. But we must not think of this as all home. But we mast not think of this as all Dr. Swinney spends the years of her daugh ter's sbsence in lainentation and grief? Doe he not rather rejoice that she had a child nother of Sister Randolph may, for the pres ont, feel the weig $\hat{\text { tit }}$ of parting sorrow, will it not give place to joy that she is permitted to lay so costly a sacrifice upon God's altar? Is it too much to do for him, who giveth all things richly to enjoy, through the sacri fice which he made when Jesus cried from the crose, '
Let us, then, with new courgge and new
consecration, give ourselves and our all to the work: Which woman can do for Christ, and so hese loved shall help to rear amid the dark ness of heathen institutions that wondrons
stracture of a Ohristian civilization with all its hope and joy and promise.

Ma. HUDSON MAYLOR deprecated the
practice of the indiscriminate gratuition practice of the indiscriminate gratuitions
distribution of the Scriptares to the heathen; and in who contended that what a man buys he ralil. Who contended that what a man buys he
vook, was a valued book
and whatever was paid for it was a guaran. tee against waste. Bibles, therefore, ought
not to be given away in any but exeptionsl
cirematan

## TREASTBEB'S BEPORT.

L. Cbester, Treamurer,
In Aco't with rear
S. D. B. Missionary Societry

Balancolast report, June 18 th .
Recioith
Receipts from Jom June 18 h to
Augu



## ${ }^{\circ} 18466$



## 

## 

## II E e balal alak a aything in my name I will do it



The lack of earnest, believing, united prayer for missions is both lamentable and
fatal to success. Zaroaster bade his followers let the fires go out periodically upon their hearthstones, that they might be compelled or rekindle them at the sacred altars of the on our hearthe and altars, but that we have frgotten whence came the live coals; and the undying flame?
-Holding, as we do, to the opinion that frankness is oftentimes the best kind of farr ness, working in the behalf of a good influ the saive question, we choose at this time make use of some frankness here. When we left you in May' we chanced to be the pro prietors of many a brain-fag headache. We for upon this side during the obsence. for upon this side during the absence. I
was needful for all concerned that we should do so. Though the silence from us, and or so long a time may have a look of for getfulness or indifference, especially when one takes into account the great priviege Misionary Oonference, yet that Oonference by virtue of its own inherent greatness filled all so fall who attended it, that. We coul you. It is both our hope and expectation $t$ be able at different times and in differen ways to give out of that which we have
ceived. It was a pleasure to go. It is pleasure to retarn to the deak and the work We are at home, is the announcement we would make to you. Here you will
when you come, or Uncle Sam's mail bag will come for you, if you cannot come for yourselves; and we wish to give to our ladies women, and to our little girls a special and most cordial invitation to send to the little east room, letters of inquiry, or of information concerning any feature of Woman's Work as we Serenth day Baptist women are related
to it, snd to each other in it. We can be of to it, and to each other in it. We can be of
service to each other during the year, ea pecially if we will see to it that we use each
other, and in the spirit of Christian frank-

## AT THE CONPEBENCE

There seemed to be a common sentiment among the women who attended the Con work is in good condition; that it has grown during the year, and that it is bound to be come stronger in the year to come. One of the most encouraging featares of the work, the frequent expression of our women that
the work must grow, and that they are will ing to help it to do so. No person selfighly inclined in this direction wonld ask for more
cordial expressions of willingness to adopt who are really interested conid fail to see and to feel the strong support resting in the hearts of our women concerning our obliga These women came as practical helpers, though some of them may have little
dreamed how much good they were mean while doing, and they have gone this meeting to carry fresh impetus to
canse, Oar women were right in being
at all ancordial in greeting these; but gav frequent exprésions of gladness becauna of it. Our young women ought to feel that
they were welcome, and they doubtless do, they were welcome, and they doubtless do,
and also to feel that they are not simply wanted to be with us, but that they are The year's work,
cial point, was good considered from a fina cial point, was good, and especially bo whe
we remember that the Conference a short one. In some reepects the year was not satisfactory. The absence of two of th not satisfactory. The absence of two of the
officers at the latter part of the year was the oflcers at the latter part of the year was the
occasion of some of the deficiencies in the report; for which we can only ask the leni. ency of those locals which were not repre-
sented, as in full justice to them they should have-been. The shortness of the year also occasioned on the part of some of the locale
a seeming turning away from the interests a seeming turning away from the interests. before us, we hope will not again occar.
The sending out of missionaries has the attention of some in this direction, with What may have upor some this influence, that the missionary work is ours more than ated by the existence of fresh workers ape the China field ought reaily to baild us up work, and not by any means to make nsour

It is quite possible that scarcely one wom an in the audience of the women attending fo noon-meetings held by them, coull their presence there, and the real intere they manifested, if, one watohing them who Was anrious to catch the influence of inter Several bits of experience, though the item were small of themselves, came as pro that Conference week was a season of growth to us. One instance, only, from several, as
helpful, will be mentioncd here. One lady, helpful, will be mentioncd here: One lady,
who early in the week quietly expressed who early in the week quietly expres8ed
some doubts as to the need and the advis some doubts as to the need and the advis
ability of independent, aggressive work on the part of our women (we use these word
in their legitimate and not offensive sense in their legitimate and not offensive sense
came also as quietly and as earnestly to ex press an awakened feeling that our wome ought not to be obliged to resort to bas ment rooms, odd hoars, and out of the-wen
places for their meetings. All such women places for their meetings.
If our spirit and our methods are both commendable, they will act with and not against organized work among us. It is the old story of those who plead for the building up of any worthy, bat possibly unpopular, canse, that acquaintance with the heart

## mothers and daugiters.

One of the saddest of the many sad sights
this broad earth is that of a modter daughter estranged, meeting only on the low gronnd of daily queationing, "What shall me eat?" or, "What shall we drink?" or,
"Wherewithal shall we be clothed?" That
two persons whom God has united by a hond so holy and sacred as that existing between mother and her woman child, should reck lessif ignore the bond, or fretfally allow it
to chafe, ie as incomprehensible as it is com.
mon. But in spite of all thati the one has mon. But in spite of all that the one has their close relations, we gee far too many mothera and datghter who are strangers.
There is vain regret ou both sides, they would There is vain regret on both sides, they envy
like to be more to each other, tred
mothers and danghters who are friends; but like to be more th each or are friends; but
mothers and daughter whe
between them stretches the galf of years of between them stretches the galf of years of
separation, and the place where they might
have crossed, lies far back in the days that are gone.
We are too prone to blame the daughters
for this separation for nanally it began when for this separation, for unually it began ซhen the daughters were mere babies, and mother was all their world. Perhaps the first gried
came the day the mother was to busy to
comfort her baby heart, or too tired to hold came the day the mother was too busy
comfort her baby heart; or too tired to hol
the little one; and then,
too many of us kno the little one; and then, so many of ns kno
too well how the breach widened, bow th
mother laughed at the little secret told in mother laaghed at the little secret told in
baby glee, or was indifferent to the childish
trouble, or baby glee, or was indifferent to the childish
trouble, or didn't care when the tiny scholar stood at the head of the class, or scolded
becauge the litle one fell and tore the new
frock. And so becanie of the cold indiffer frock. And so, because of the cold indiffer-
ence, because the mother forgot that baby
joys and sorrows are very real to baby hearte,
the ohild began to foel that "mother dindt
care," and went somewhere else for attention.
 by, w non the child
doess not from her mother, and
will tell the secrets and aspirations of her young woman
0 mor mother?
0 mothers whose children are yet young, can youn not see to what you are dirivin youmg,
by rejecting their little confidences? Are by rejecting their little confidencees? Are
you "too busy to bother with them?" Feed
them on bread and milk, and clothe them in gingham pinafores, it necessary, but take
time, make time, somehow, to comfort and
caress the babies, and to male them fell that carees the babies, and to make them fell that
Jon are not only mothers, bat friends.-
Golden Jon are not
Golden Rule.

## 

 -
ost the Conference．They were not locrdial in greeting these；but gare young women ought to feel the to feel that they are not simply to be with ns，bat that they are ear＇s work，considered from a finan
nt，was good，and especially so whon ember that the Conference year wai iefactory．The absence of two of the a of some of the deficiencies in the those locals which were not repre en．The shortness of the year also ing tarning away from the interests aa，we hope will not again occar． ention of some in this direction，with e miseionary work is ours more than the existence of fresh workers apon ina field ought really to build af up
greater interest in both arms of our
quite posible that scarcely one wom． oon－meetings held by them，conld presence there，and the reat interest aanifested，if，one watohing them Whe
asions to catch the influence of inter ay be allowed the right to judge．
1 bits of experience，thougb the item mall of themselves，came ae proofs One instance，only，from several，as
al，will be mentiond here．One lady；
arly in the week quietly expreased of independent，aggressive work on ir legitimate and not offensive sense） an awakened feeling that our not to be obliged to resort to base－
rooms，odd hours，and out of the－way for thair meetings．All such romen
Tith them ingine ur epirit and our methods are both cory of those who plead for the bailding
cany worthy，but posibly anpopular that acquaintance with the heart 0
quicken interest in it and for it．：
mopleris and davgiters of the saddest of the many sed night ead earth is that of a mother and
eatranged，meeeting only on the low
daily guestioning，＂What ahall wo Withal shatl the be clothed？＂That and sacred as that existing bet a hoen
nd her woman－child，should rect ie as incomprorensible an it it com it
nt in spite of all that the one has enfrered for the other，in qpite of
and dationgh，we wee far too many is vain regret on both sides；they roal
ers and daughterach other，the eno are friends；bo naem atretches the galf of yearr o
nand the place where they migh

othery

ting bas
 not． 9
aother，hot hiom the

| Giducatian． |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  | Sold |  |  |
|  |  | dioly dramp by be |  |  |
|  |  | asile |  |  |
|  |  | 为 | deter |  |
| $\mathrm{An}_{\mathrm{a}} \mathrm{adtax}$ |  | 何 |  | dich |
|  |  |  |  |  |
| I bring you this morning a friendly greet－ ng，a few words of hope and faith，though |  |  |  |  |
| mendene | 为 |  |  |  |
| to | ceathe |  |  |  |
|  |  | ateme |  |  |
|  |  |  |  |  |
| ara |  |  | lite |  |
|  |  |  |  |  |
|  | mand |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| Ahto．It mag inieed | That true and gente simplioitit of oharatater |  |  |  |
|  |  |  |  |  |
|  | Sele | den |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | Rear |  |  |  |
|  |  |  |  |  |
|  | mentioara meat |  |  |  |
| ， | Sta |  |  |  |
|  |  |  | moter |  |
|  | Sill |  | 为 |  |
|  |  |  |  |  |
|  | ind int in and | timid |  |  |
| den | protuectan |  |  | dim |
| Hill | eigeisitalata）or | The |  |  |
| men | 隹 |  | Sen |  |
|  | ${ }^{\text {min }}$ | coin | netit |  |
|  | moinem mond in | gatat | 何 |  |
|  | in |  |  |  |
| comet |  | datio |  |  |
|  |  |  |  |  |
| Seniestat hare heleped，or， | Sta | deme | ${ }^{1}$ ged |  |
|  |  |  |  |  |
| aitaed word | that to ene | ary tat was maie in the |  |  |
| mineo |  | Semer | Titald |  |
|  |  |  | 何 |  |
|  |  |  |  |  |
|  | them instead of being used the scholar who knows h | ，mex | been is half owing to the number who lived frithfully a hidden life and rest in unvisited | haping hand |
|  | motid | come | comb |  |
|  |  |  |  | tix moreation pluct |
|  | The | ， | Steme | ${ }_{\text {che }}^{\text {k }}$ |
|  |  |  |  |  |
| deal |  |  |  |  |
|  |  |  |  |  |
|  |  | chem | Temperance． |  |
|  | ratas calamity thit ta |  |  |  |
|  | 隹 |  | Lick |  |
| 隹 |  |  |  |  |
|  |  |  | вrcoramein rio |  |
|  | ， | and |  | diob |
|  |  |  |  |  |
|  | mie |  |  | ${ }^{\circ}$ |
|  | inter |  | ded |  |
|  | emid |  |  |  |
|  | fatem |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |

THE SABBATM RECORDER, OCTOBER, 4,1888

Whe gabath Gecarder.



## 


 TEBus: $\$ 2$ per year in advance


## 

There ig much truth in the saying, "Yo can't get the morality of the Now Teeta.
without the New Testament theology. a man wishes to live as Paul enjoins,
have to believe what Paul preaches; will be saved from sin, he

IT is said that Miss Florence Nightingale is now a confirmed invalia, and is a patient services during the Crimean war injured her never recovered. This illustrious philan thropist is nearly sixty-nine years old:

Broriek J. G. Burdick requests us to
ive notice that regular services in the ${ }^{2}$ New York Church will be resumed on Sabbath,

October 6th, at which time the Rev. Dr. Norton of the Park Avenue Bapist ohure | stand, expeets |
| :---: |
| coming pease |

Much of the worry and wear of life would
 tick at atime willdo oi titater awhile. So cares and duties in the course of a lifetime But one thny at a time, faithtully done
will acomplish them all briand-bb We We
 may, indeed, wisely look ahesd, and plan ou
work in advance, but we should never bear burden, or take up a care until it comes to

In our Educational column this week give the address of Hon. Geo. R. Peck, and students of the State University, a of ours sit Milton College, now an alamnus of that institation. He 18 a member of the
Board of Regents in charge of the University before which his address was given. He Topeka and Santa Fe, Railroad, and as opportunity to test the value of a highe education in the affairs of life. The address, though lengthy for ór columns, will repay
carefal reading.

A Baptist paper, of recent date, makes the following comment: "A Scotch Presby phlet on ‘The Baptism of Christ: Was it by Immersion?' He expresses the opinion that lously than by persistently adrocating an particular mode of baptism, and shows his
coniatency to his views by using many pages of print to prove that our Lord was sprink -d.". With equal inconsistency, many a
First-day observer (not excepting Baptiste) will insist that the Sabbath law requires th observance of only one day in seven, and will
then labor hard to prove that. Sanday is that then labor
one day.

A brotere sending, remittances for the
Missionary and Tract Societies says," Mybelf and famuly are the only Seventh-day Baptists in this part of the state, but we are trying to
let our light shine the best we can. We wor hip with the Free Baptists. We are glad t bay that, through our influence, we have liahed, in which a great deal of interest is
manifeated; the attendance is increasing an ome have already made a start to serve tho ora. We do not yet see the fraits from th sowing of Sabbath trath which we have
hoped. Bat we continue to sow, and wait the example of this faithful family, and pray the example of this faithful family, and pras that God will richly rey them for th
Eacrifices in his name for his truth.

For several years we have not printed the
minutes of our Anniversaries in the Recond ER, in fall; bat have sought to give a sum
mary of the proceedings in suchra way as
avoid the rontine forms, and, time, furnish more of what was actually said and done. There now come to us, from vari of this change. Some, on the other hand We thank all our brethren for their cnticism and suggestions in this matter, as in ever
other matter pertaining to the RECORDER Our one only wish is to make it the best pos sible paper for all our readers. Bat it will
readily be seen that we cannot please both

Persons sending remmittances or busi ness communications to Our Sabbath Visitor
should address the same either to that pape should address the same eifred Co thate, N. Y.
or to Bro. E. S. Bliss, Alfred C
Since the Conference in 1885, Brother Bliss has; in reality, been the responsible party for
the publication of the Visitor. The work the pablication of
this office, and tions on account of bills for printing, Brother
Bliss being responsible for deficiencies wher ever they have occurred. But he has no arranged to do the printing, mailing, ete. himself, so that we are no longer authorized
to receive sabscriptions or transact other business on account of the Visitor. If per-
sons who have business with the Visitor will sons who have business with the Visitor will
make a note of this, they will avoid delays in both us and Brother Bliss unnecessary work

One of the evidences that the Sabbat truth is vital, is the grip it has upon men its observance went into business and, for convenience, left the Sabbath. Engrossed in
worldly cares, he apparently lost all interest worldly cares, he apparently lost all interest
in religious matters. Long years afterwards, among a people who knew nothing of his for
mer religious beliefs and practices, the Spirit of God called him back from his wanderings,
and the first thing he did was to return to and neglected Sabbath. His voluntary tesimony was that, through all. those wear ment was like goads to his guilty conscience iving him no reat, until he turned again, The grip of the Sabbath truth on that man he grip of the nor is it an isolated case. Almost every community of Sabbath-keepers can produce that we continue to arge apon all our peopl and especially upon all our young people, the laims of the Sabbath as a vital truth. Th of the devil, and will ruin the soals of those who are deceived by it.

THE approach of cooler weather brings hope to the yellow fever districts of the South. d reaching into ave been somewhat extend onville, Florida, appears to have súfered more severely than any other locality. A ecent summary for the season, made by the of cases in that city,' in round numbers, as 2,000 and the number of fatalities as 200 owing that the proportion of deaths is on een awakened for those who have thus been made to suffer, and generons contribution tions of the South, have been sent to the re ief committees. While this genersl interest has been awakened, special interest and not little anxiety has been felt by those who dreadful scourge. Some weeks since th name of C. Benedict Rogers, formerly of
Plainfield, N. J., appeared in the sick lisi It will be gratifyiug to his many friends to know that, in a recent Florida paper, hi No. 6, and also as a member of the Central
Committee on Relief of the Jacksonvill Auxilary Sanitary Association, Bhowing that if the report of his illness was correct, he has
ecovered frum the attack:

That the saloon-keeper is able to build ine family dwelling, ride in an easy carriage ve sumptaously every day, pay a heary rent or a good stand and a high license for the
privilege of conducting his basiness, together with the fact that every dollar which drops into his till is taken from his patrons with-
out the least equivalent, ought to convince the poor victim who is his worst enemy and
most.cruel oppressor. Sometimes, however, nost.cruel oppressor. Sometimes, however,
victim goes to much greater extremes than
seen in these common things. In a little city in Western New York, is one of these gilded palaces of death, known as the " Silve the fact that its floor is actually inlaid with silver dollars to the namber of five or six hondred. The center-piece of this nove tip of each of the five points of which is
$\$ 20$ gold piece! The systematic and whol sale robbery/which the saloon business prac ices upon its victims could hardly be placed his. And yet, instead of opening their eye this glitter and display seems to have the his is, doubtless, the object of the saloo keeper in makiag it. His satisfaction in his efore he had completed it he was found, one morning, in his bed, dead. Was this
udgment of God visited upon him for hi olly and wickedness? We cannot tell. Cer

## at his iniquitous business goes on

Is one of the art rooms of the recent $E$ position at Baffalo, N. Y., there was on e
hibition Munkacsy's " Ohrist before Pilate As a work of art this painting is, indeed, any which have gone before it. The life ize figures, and the life-like grouping of the rincipal personages, Christ, Pilate and ot hey cry out, "Crucify him, crucify him!" air of intense reality. Involuntarily the vis or enters the room with noiseless step gazes-silently and reverently on the scen moment at least, a thoughtful man. Why? it because he has looked upon a great work ave seemed to catch a glimpse of that grand
tagedy, in which the destinies of

## wo worlds hung in the balance, and he has

 east, with him who gave his own. life a ranlong way towarde proving to men that their wn hearts not only believe in the reality of Christ's person and suffering, but also that and suffering with their own deepest want and strougesthopes. Elise, why do they pass picture which otherwise, were only a fig ment of the imagination:-: If this picture of and awe men, what will be their' consterna lso when every eye. bsall see him, and they the earth shall wail because of him;" an what the joy of those who shall realize the promise that "When he shall appear,shall" be like him, for we shall see him

## TWO NEW Boors.

A new book entitled "Paul's Ideal Charch
and People,"* lies before us. It contains 304 pages, the first 30 of which are given to a popular commentary on the First Epistle are devoted to 40 sermonettes on the Epistle. The Episties of Panl to Timothy, as every spired advice and instruction on the practical phases of the Christian life. They embrace Chrigtian and ares difficulties and controversies in chnrch and tate, and home, and the individual life. These counsels are applicable to our own eforence to which they were, at the first written. In these sermonettes, the anthor takes up some of the various topics treated ruths, Bets in order their practical lessons, and applies them to the times in which we live, making them a store house of valuable matters to every pastor, teachor and Bible graduate of New College, an honorary of London Univeraity, and has been, for a long time pastor of a large Oongregational Ohurch in ment, and deep spiritaalinigight, reveal themselves in this book. Excellent paper, carefal letter-press, and good binding, combine with these excel
able book:


## Otammaications.

## wBstwaid bousd

Dear Brother, - The day of our departure Dear Brother,-The day of our departure
rrived. We could scarcely realize the fact, wever, in the hurry and bustle of the las how hours of preparation. Bat, as you may ing up in the throat to tell you that yoa are ng up in the throat to tell you that you are about read, and mast go. There is also
something which, in spite of all efforts, will trickle down your cheeks, to tell the loved ones that you are not seeking "the land of
forgetfulness." Well, the story is a short one; but more touching than pen ever No, and sadder than tongue can tell.
journey, we begin to think, Well, what of ali his, and how do you feel about it by this

First of all, we feel that God has favored one of his dear children more highly than dis in avored as, in calling as to such a work, in giving the work, and as, his hamble hearts have been made to rejoice, and we have an more hopeful, as we hav outh, esst and west on the said We are interested in that China work', God bless you," "God be with yot," "God keep you,
your work."
Again, we feel that we must express our gratitude for the liberal things which have been done for us in preparing our oatit. The request for aid has been responded to in a manner that speaks, even louder than
words, of a love for God's work and his vorkwords, of a love for Godes work and his work
ers. We were need of this aid, and it came

 or the opirit that prompted neot phith
 and praise the loving Father, as th
Finally, we do not feel like
We are more encouraged as we proceed, back e trust that God, will listen to the prayen Yours in haste, .
G. H. Fitz Findoletph
Graxd IsLand, Neb., Sept. 24, 1888.

## daniel P. WITTER.

Daniel P. Witter was born in Almond Y., and died at Stannard's Corners, Sep he age of fifteen he moved with his father' family to Willing, in whịch vicinity he has been a resident ever since. He marrie go last gpring. To them were given six nd womanhood, who tenderly cared for hi in his loneliness, sickness and death. Seventh-day Baptist: Charch of Willin That being disbanded, when the Seventh-day Baptist Church was organized at Stannard's Corners he became one of its constituent capacity,
existence.
ai in town, he filled the moat important offices Peace at the time of his death. His is ickness was long and serere, being a stomach and Liver dificulty. As the mide of life and the
whirl of buainesi pased oway, he beame Whirl of buainesi pased amay, he becane
conscious of the shortnesis of his time on earth, and egrnestly sought forgivenest or all his shortoomings, and had the eridenene
this he was aceopted of tis Heasenly Father that he was acepted of his Hearenly Father
and that his name was in the Book of Life.
 Re requested his children to sing to him;
 He had won to himelf. a large ciricle of
trienda as wa indicated by the very large oontriend as was indidated by the erery large on-
gregation at. his funeral and the amont of besutital Alowers oovering hid asket and the
church desk. He will be much mised by churoh dakk. He will bar much mimed by
his friendi.: Eldeer J. Olarke asisisted in the taneral.

1 NEW BECBUIT
 Lamrence has heretoforee been mentioned in the SABBATh Regoribibi, it may be of fome interest to know that he heined our barich
yeterday. He came with a elter of oftandYesteray. He He came with a letter or ttand.
ing, in regular form, from the oharlemont Baptist Church, commending him to the
Ben Celowhip of any Serenth dagy Baptial
Oharch, $-\rightarrow$ asmple of Ohritian courtesy and Oharch,-a sample of Ohristian courtesy and
liberality not always seen. Accompanying I quote: "Brother Lawrence, since accept. quote: "Brother Lawrence, since accept
ing the pastorate of onr church, July 2 d , 1887, has endeared himself to us by many kindly acts, and leaves as with our best
wishes for his spiritual and temporal prosperity.
The letter, I understood, was granted up. charch belonged, the substance o which was that Brother Lawrence was still a Baptist that Brother Lawrence was atill a Baptist
and could not be ercluded for heresy, since the only difference between him and them was, he had changed his belief and practice in regard to the Sabbath, - certainly not ny estimation, an unsoand conclusion.
Brother Lawrence is intending to teach chool in our vicinity the coming winter unless an opportanity to engage in ministerial
work presents itself aoon. The impression he has made on our people, bọth as a preacher and as a man, is favorable B. F. Rogers

## PLikSant gulprige.

On the evening of September 24th, goodly number of the members of the Middle called at our home, made us a very pleasan visit and left, as a memento of their regard for us, a nice bedquilt, the names of the donors, and several other preents that we prize very highly, as we do the friendship hold in gratefal remembrance all who have so freely and bountifully furnished us with ong our stay in West Virgini H. P. Burdiok,

hoi boyick tabse Aga note of my illness had found.way for the adiefisctic corned, that I am recoyerive weak snd to to reach my family | soon to return |
| :--- |
| Yours, |

## succerspul opbu

Thinking it might
possbly some beneft, to some
ers f the Reconbme, I , wibh
er arbont Eld. A. W. Coon's suca
cancera. For many years he something in this line. Bei this simmer, he succesfall
troublesome cancer from the tronblesome cancer from the
Clark Rogere," and after that treated sereral less imports,
following, which appeared in following, which appared in
of the Hornelleville Daily $T$ i itselt:

## Mrt ben. 耳hich Thich Thition mitted

 of Dr. Coonv of it rianted und
malignañ
mant growth hand mang friendib of
mincerely hope

WEAE MEN AND POOR In perasing Brother A. H. of the proceedings of the Ne
bath-Sunday (Hoathen's d
di
ing ing at Ocean Grove, in last we
my heart was gore and my m Fith righteous indignation
men as Dra. Mott, Morris, others, who ad
as a Sabba
obiligation

## mandment.

I take issue. with these men emphatically the validity of
Not all the clergy and lasity i Not all the clergy and daity
can prove, from God's holy sition correct, as veing toun
Therefore c. let God be true Therefore "Te God be lay
a iiar." The lam of Jehovs
to the Seventh-day as being and religions worehip to all
Jem or Gentile, Barbarian or or free, has never been did, and neerer mill, po to change the Decalogae. I taking and endeavoring to
antenable ground. How da meddle and falsely interpret memorial of his reating from and on which he has comma
from all our labors and most holy day? It is asaril treas on sach holy ground.
Sunday did not originat Sanday did not originat
olaim or fondation, in the claim or fondation, in the $f$
menty $;$ and all who teach me leaders of the blind.
ambilan shbitit tia

## Ananal Report of the Bx

## 

## dabandantly bleas the givers! But pre, and love the dear ones pore the abandant gifte. 0 , bow gitt a the loving Father, as they other pirit of the blessed Master more encouraged as we proceed, an that God will listen to the prajer aildren for our safety and prosperity <br> G. H. Fitz Randolph:

## DANIEL P. WITTER.

pr P. Witter was born in Almond, nd died at Stannard's Cornera, Sept, of fifteen he moved with his father' W Willing, in which vicinity he has
reiident ever since. He married oster, who went to her rest five years
spring. To them were given sir
who hrown into noble manto annhood, who tenderly cared for him ly life he was a meal asg disbanded, when the of Weventhing.
ng Pharch was organized at Stannard' and was chosen deacon, in which
asiness man, he was succesaful: he filled the most important officen
holding the office of Justice of the holding the oftice of Jastice of the
the time of his death. His siokneas and severe, being a stomach and buainess passed a way, he became
siof the shortness of his time on hd earnestly sought forgiveness for
lortcomings, and had the evidence hortcomings, and had the evidence
vas accepted of his Heavenly Father his name' was in the Book of Life
nesday morning, about one o'clock, so, he joining with them in that
io hymn, "Jesas, Lover of My Sonl." d won to himself a large circle ol n at his funeral and the amount of 1 flowers covering his casket and the
lesk. He will be much miseod by Elder J. Clarke asisisted in the

## 4 new becbit

cor of the sabait Ricondir:
Brother, -As the name of Elder A. BATH RECORDER, it may be of some
Re v. He came with a letter of otandregular form, from the Charlemont Charch, commending him to the
ip of any Seventh day Baptiat -a of any Seventh day Baptiat y not always seen. Accompanying "Brother Lawrence, since accept.
pastorate of onr charch, July $2 d$, as endeared himself to us by manj
acts, and leaves as with our beat
etter, I understood, was granted up Adrice of the ABsociation to which the
belonged, the sabstance of which wae belonged, the substance of which गae
other Lawrence was still a Baptist not be excluded for heresy, tince
ference between him and them to thanged his belief and practioe d to the Sabbath,-certainly nol or Lawrence is intending to tonch ortunity to ongage in minitatarisl nde on our poople,
B. F. Roarbi,

## plebinit suiprise.

00 erening of September 24th, Charch, without previous notice, ft, as a memento of their plogaris
bedquit, the ate several other prevente that we Tho give them. We thiandil pip bountifully furnished we hith

frow brother thaclireld
illnees in Rhode Island into the Recorder, I thonght I wolld say, for the satistaction of any con-
cerned, that I am recogering, thongh yet weak and unable to do monch. I Ihope in
hort time to reach my family at Alfred, and con to return
Yours, W. Threikbld.

## sdcecesspal opreation.

Thinking it might-be of interest, and possily some benefit, to some of the read-
ers of the Recondre, I wish to zay a word about Eld. A. W. Coon's suceess in treating cancers. For miany years he bas been doing
something ine this line. Being at Alfred troublesome cancer from the lip of "COncle
the Cliars Rogers, and arter that he successfilily
treated several less important cases. The following, which appeared in a recent issae
of the Hornellsville Daily Times, speaks for
Mrs. A. A. Sasaman, Hornell street, -has
neen suffring some time from a cancer



## weat mer and poos logio.

## In perasing Brother A. H. Lewis's account

 of the proceedingi of the New Jersey Sabbath-Sunday (Heathen's day) Union Meet bath-Sunday (Heathen's day) Union Meet
ing at ocean Crove, in last week's Reoozprr
my heartr was sore and my mind was stirred my heart was gore and my mind was stirred
with righteous indignation against such
men as Drs. Mott, Morris, Knowles and others, who advanced such weak and illogi
cal reasons for the obserancee of Sunday,

Oiligation
religios
mandment
I take issue. with these men and deny mos emphatically the validity of their position.
Not all the clergy and laity in Christendom can prove, from God's holy Word, their position correct, as being founded in trath.
Therefore " let God be true and every man Therefore "let God be true and every man
siar." The lam of Jehovah in reference to the Seventh-day as being a day of rese
and reigigous \#orahip to all men, whether Jew or Gentile, Barbarian or Sythan, bond
or free, has never been abrogated, and man
negred did, and neerer to change the Decalogue. I am surprise t men, especially stadents in divinity,
taking and endearoring to maintain suc)
mow dara thon, O man anterable ground. How dare thou, 0 man
meddle and falsely interpret that which Go Ihas left to all generations as an everlasting
memorial of his resting from all his labors memorial ot his resting from all his labore
and on which he he has commanded uis to cease from all our labors and worship him, his
most holy day? It is sacrilege in men to tread on sach holy ground.
Sunday did not originate, and has no
claim or foundation, in the fourth command leaders of the blind."

## R. Thrmabtha, D. D

## ambican sabbati thact sociert.

 Annal Beport of the Bxective Board. We have thas stated in a general way the mork of the Society during the past year an
something of its fature plans, and yet we doobt if there are very many, ซho listen t
these reporta annually, or who read then these reports annually, or who read them
when printed, that have any well defined
estimet figurase reprebent. We cean wopaak of a million of dollart or a million of pages or isaues of
publications, bit it is only when we bring
thee comprehended that it becomes a reality to compreenended that it becomes a reality to publication, The Outlook;', which, with the notct number will have beon wisuad reg reg
nlarly for six and one-half yearr, -tw years as an eight-page monthly and fou and one hali, years as a thirty-tior page
quarterly. This periodical has averaged
50,000 copest 50,000 copies at asech ireae. During this
pariod of six and one-half years it has agperiod of six and one-half years it has ag.
gregated $2,100,000$ copies, or $38 ; 400 ; 000$ pagee. These $38,400,000$ pages would be
equivalent to foni time an ordinary 12 mo book, or $153,600,00$

## it would farnish material for 384,000 vol- umee. It to thise bhowing of the ingenes fo the Outlook we add the Light of umes. If to this showing of the issu to the outlook we add the Light. Home for the past three years will find an increase of $11,760,0$ will page book 年 <br> pag 50, pag va <br> pages, equivalent to to 501,6000000 boo page volumes. The approxim papers may be stated in round numbers at about $220 ; 000$ for

 \begin{tabular}{l}$\begin{array}{l}\text { about } \\
\text { lication. } \\
\text { A ver }\end{array}$ <br>
\hline
\end{tabular}

has been raised more than once during the reading of these ettatements is, What does
sil of this array of reading all of this array of reading matter, mainly
on the Sabbath question, amount to?
What are the resalts? What are the evidences exponded
In the
en
was stated from the record of this Boar his estimates that " overer nine ho hundred per per Bons had tarned to the Sabbath in legs than four years, sixty of whom -are ministers of
the gospel." To this number we now add nearly two handred more as reported by the
same brother, in which namber there is an incroase of aboot ten to be added to the
above number of clergymen who have come to the observance of the Sabbath. But these
are only those who have taken the pains to report themselves as convinced of the claims
of the Sabbath and have actually commenced keeping it, while there is reason to believe that a very much larger number are con-
vinced of the trath, many of whom will theory. But this is not all that shonld be
connted among the direct results, for we notice a remarkable change within the past
six years in
 A few years ago it was a rare occarrence
for either secular or religious papers to per mit any discussion of this question in their
columns. But for three or four years past

## of its phases.

Large nuwbers of those making reference the Seventh day, or discussing its claims, either favorably or untavorably, make men-
tion of the Outlook or Light of Home, as the rincipal factors in the agitation. Editors
nd publishers will almays give the people such reading as the popular taste demands. olong as the masees, both ammong the clergy ny controversy or eren information on the leading journals. But whence came this
remarkable change in the popular demaud? How did it come to pass that all over the
United States people began to think and United States people began to thit
talk about thiis Seventin-day Sabbath? were so many inquirires. made and why
many feeble and nusatiffactory attempts ences to a certain periodicasl called the out look? Every month for the first two years this little bat powerfal messenger quietly
walked inito the stadies of upwards of fitty thoudand clergymin, and was placed on the tables of Young Men's Christian Associa
tions, Railroad Reading Rooms, Onllege Reading Rooms, and simnltaneoosuly with these visits, followed by the less frequent bat more profound visits of the Quarterly, supcomes to be an equally wide-spread searching
for the truth on this question. But this change in the attitude of the leading journale of the times was, natarally enough, acco
panied by an equally marked change in. the attitude of religious bodies. sonded all along the lines of the great re ligiong bodies, as they haye recognized the
fact that the foundationt of the "Ohristian abcred character of the traditional Sunday Sabbath in Apmerica is rapidly giving way to The National Reform Association, in tak ng the lead of a crusade in favor of Sunday gisiation has succeeded in enisting severa some that are not distinctly religious in thit general crusade in favor of Sunday-legisla nittees have been appointed, having for their chief object the altimate recognition by the state of the Sanday-Sabbath and tis leadera in the Prohibition party and in the
W. O. T. U. have succeeded in partiall W. O. I. . have succeeded in parsaly hough the earnest protest of Seventh da
 modify their purpose. In the last nationa
platform of the Prohibition party those who bberve the Sabbath of the fourth command ment are excepted from the proposed en
forced observance of the First-day, and there is no doubt that as the claims of the Sabbath come to be more fally known anong th
O. T. U.
preval.
In the

In the Senate of the United States, the Henry W. Blair, May 21, 1888. This at tempt to commit our National legislative and state, regardless of the rights and con backed by petitions, diligently circulated an
and numerously signed; asking for the passage of
the bill which provides "That no person or
ployee of any person or corporation, shall erform or authorize to be performed any turbance of others, works of necessity, merc amfal for any person-or corporation to re-
ceive pay for labor or service performed in vive pay for labor or service performed
violation of this section." This bill, from six sections, and aims to control all districts, territories, places and vessels, thoroughfares of Sunday-observance.
At Ocesn Grove, Ang. 8, 1888, three'meetthe New Jersey Sabbsth progress that is being made by the movement
for a better observance of the "Christian Sabbath.". This meeting was not very largely attended, and no very marked enthusiasm
was manifest in its matier or manner. Earnest protests were made in speeches agains
the printing and vending of Sunday papers, carrying of mail and express matter, and a
resolution was adopted "endorsing the pewill cause the stoppage of Sunday mails

Thus the agitation goes on and the spirit are seeking for foundation principles and seststural authority. A grave responsibility truth in the doctrine of the unchangeable there such a demand for the firm and per

## Tome hews.

## Nearly five weeks of the fall term of

 attendance is not quite as large as it somehere doing good and earnest wo Politiog are becoming lively. The event Gov. St. John and the Silver Lake Quartet under the auspices of the Prohibition Clu Sept. 26 th , nfternoon and evening. Mr. St dohn is a pleasant epeaker, and withondonbt, presented the claims of the Third party ás forcibly as any one can do it. The aartet sang beautiful
We have had our frrst tnuch of winter 29th, snow fell to a depth of about one inch But it did not come to stay, having melted away by noon of the next day. In many o injure the most tender garden plants.

DeRuyter has sent out a large number of when the summer vacation comes many an these return to visit at their old home.. Some of the older ones, too, have moved away, and they delight to visit the scenes of their childhood. Daring the past anmmer, more than
asual have been here, cheering us in our homes and at the house of God. How pleas-
ant it seems to see them in their old places in the sanctuary, and joining in song and praye and praise. And then when the meeting was over, what happy greetings and hearty West Virginia way of " 1 chanfess I like the meeting," and showing by our words and actions how glad we are to meet the loved ones
again in the house of God. And I do believe again in the house of God. And I do believe that church vesibibules were not made simply store ambrellas and overcoats in, on raing

And now, since
Wells and Bro. B. G. Stillman and wife have gone to Wisconsin, to visit relatives and nes in our meetings; but we know that Therever they go, they will always be found
n the sanctuary and their voices will be heard the prayer meeting.
The good work of looking after non-resiage in adding to our numbers and interest. Within a few weeks four have been added, and a week ago we had the pleasure of visite baptismal waters and adding thre ving twenty miles away, brought her two children, and we had the great joy of baptiv-
ing them in the beantiful river, and receivng mother and children into the charch a he communion which followed. May these
but the few drops before the coming be but
hower.

## Nebraska. <br> We have just enjoyed a very pleasant call

 They arrived here aafely Friday night, Sept 21st. Sabbath morning Bró. Randolph gave which was listened to with great interest C. E. secured him to lead its prayer meeting, which was one of more than ordi-nary interest; one young man, for the first me, expressing a desire to become a Chris
ian and requesting prayer in his behalf. In the evening the people filled the church give Bro. and Siater Randolph a recep
this mas arranged for by the Women's nd Young People's Missionary Socie tie n this meeting all had a chance to shake
he hands of the missionaries, and many
$\qquad$ fully went on their way to their far off home pleasant season for us, and we feel that their coming has been a blessing from God.
We hope to have the privilege of bap

## Sертвивврр 24, 18

## Tondensed dews.

Pottstown, Pa
market house.

## Domestic

 The white lead manufacturers of thecountry have formed a trast and made a big
raise in prices. country have formed a trast and made a big
raise in prices.
The railroad bridges in this conntry, if
placed in a line, would reach from New York
to Liverpool. Among the pationts of the Hartford Re
treat for the Insane last year were ninetee men for "insanity from alcoholism."
Killing frosts have been reporied in parte
of New Hamphire, Vermont, Rhode Island, and Nem York.
said to be heary.

The damag
The United States Senate has passed a bil appropriating $\$ 10,000$ for the completion o
the monament commemorating the sarren Th
 incendia
destroy
saved.
The family of Isaac L. Orane, in Easton
Pa, consisting of himself, Fiff and two
children, are in a critical condition from chidren, are in a aritical condition
having eaten cabbage apon which
green had been ased to kill insectic.

 ate pay
died in
ing.
Edward F. Stewart, treasurer of the
Washington Square (N. Y.) Methodist Epis-
copal Ohur 83,100 of the charch funds and gave $\$ 2,000$ bail, has disappeared. -His bonds have beei

## The total values of the exports and im- ports of merchandise of the United States

ports of merchandise of the United States
daring the tevelve months ending Agugut
31,1888 , were $6683,062,818$ and $\$ 719,401$,

## 8700, 316,810 for the preceding year.

The railroad commissioners of the state o
their lives "walking or being" on railroad
tracks, and that there have been, in addition
to these
to these, 222 more or less injured.

## roreign. spindles

(England) million mpindles have con the Lancashir on short time, the ownerg's object
defeat the American cotton ring.

The Britid tropp have mode on at thith
 Five tho gand ronadg of ball ammanition
 called out to quell the disturbanceamong the Sian lab
Several adherents of the Empress Victoria,
ho have been privileged to compare the er racts from the late Enperor Frederick'? diary, ppoblighed in the Deutsche Rundschatu,
vith the original diary, state the One hundred and fifty square miles of land In the Burdwan district of Bengal is flooded,
while the crops in Bombay and Decan are thile the crops in Bombay and Decan are It is officially stated that Prince Biimark liam to prosecute the pablishers of the
Deutsche Rundschau for revealing state secrets in publishing the ahstract from the
diary of the late Emperor Frederick. The Nord, referring to the saspicion that
the Ohinese are prospecting in Siberia and seeking therein a o opening for im migration
instead of in the United States and A A stralia, gration to Eiberia.
Two severe and successive shocks of earth Two severe and successive shocks of earth-
quakike werefelit atGuayaquil, South A mericas
Sept. 66 th for about wo minutes. The shocks were followed by flashes of lightning. At this time of year lightning has beenage
known heretoforr. Reports of the damage
done have not been received. The people, done have not been received. The people,
however, are panic stricken. An artificial pond 800 feet above the level Augast, flooding the valley Pengai and wev-
eral streets. The stream rushed down the streets twelve feet in higigh and canried
everything before it. Fifty seven perrons
lost thir livee and over $\$ 1,000,000$ damages
was done to property was done to property.
to a brewer named Nena

Hearts-best.

 tember, and I stood by the window with
my hands idly clasped watching the ibsad-
ows of night settle, and the fog growing Another day of this kind would finish
me, and I shonid never expect to be goodne, and I should never expect to be good-
naturud again. It gives me the regular
hypo's, which tranilated I guppose means hypos, which traniated i suppose means
blues. What is the use in living anyway?
Can you tell?"
"Win me," said that hittle deemed a lork eyed, engergetic
porson who is a member of our family " has slipped by before It knew it, and the
rain has been It ${ }^{\text {It }}$ drip-drop-good-cheer." "this mild rebake aimed at me me in my presis mild re-
mind, so that my anewer was given with
sharrnegs that man


That the house in which Paine wrote his
"Age of Reason is now occapied by a Methodist class-leader; or that occupié bre pr a
Which the book was printed is now on print Bibles; or that the Britioh Bible, Soci-
oty has an elegantt buiding where Romaniite
onice burned the Word of God, are significant
tivididik

## 3liscellang.

in Tie nest.

 Fret not that the echiletreder hearigrare gas,
 When noutll lon for theierentition speet



Whee nhe bory and diris are all fiown up. Or gand ofitidedidisorefere ediore
Then gathar them cloge to opar Iorit


## are you side you are nioft






 gee sach a beantifal and gheer piee of
mones, and
itt. is
no. wonder that they The gentiteman owning itlete tit pasa ground
 it reached the hands of a geotileman ititing


















 athief Ippay that orisbody was agreed to
 gitention to the piece of mones When it 1 wa



 haid to tiinthoed, in in theo had been nearcheed
 dition Fhatever, " " pider that join are the thiot, unl lest on agree Hot haum tot tiet, geantemen, Jast in the miadt ot to bexitement, frat
 nipkint th tull son, git, that in on on of the




 company, and saie


be been fon
peece had
been calle
thief thief. There are strange thing in this world,
and we can never be too sare that right. See, here is my piece of money!"
And with that, the officer took out a piec
of gold which was in every respect like that
owned by the merchant owned by the merchant.
" Look at it carefully, gentlemen; I am
not afraid that any one of you is a thief,
and after you not airaid that any one on yor I think you
and after you have all sen it
will say that it is precisely like the mer chant's piece. Hereafter, let me beg of you
never to call any man a thief, or suspect him of any crime, unless the evidenceis positive.'
Those, who had been suspicious of th officer taking the money then came .up to
him and asked his pardon, when he aiid to
them : "I freely grant it, gentlemen. Bu hereafter, always, before you have a sugpi-
cion that some one has done wrong, 'Be sure
you are right!'"-The Methodist.

## AUNT SALLY'S AMALELITES.

## "I am going to kill them," said I. "Who ? inquired Nathan, looking

"The Amalekites," said I.
"Who be they $\rho$ "
"Who be they ?" inquired Nathan; and
ther I remembered that he hadn't been to
church that morning, owing to toothache So I just explained to him what the ministe said. You see he preached ns a sermon
about Sanl and those sinners, the Amqle kites, that the Lord told him to "attetly
destroy,", and about how Saul spared Agag And the minister said that he was afraid
some of us church folks weire just like Sanl because we didn't fight our Amalekites. Our
sins were our Amalekites, you know, accord sing were our Amaienites, you know, accord
ing to our minister; and he said that he
was most afraid that, ins sead of cilling onu Amalekites, some of us didn't even know
where our Amalekites Ifved, and he was pretty sure that a good many of as let that
biggest Amalekite, Agag, live. Well, those
weren't jurt the minister's words, butt then
that's what he meant.
When I'd explained it all out to Nathan he sat still a minate, and then he got up
laughing, and mays he, : "Well, Sally, you'll
have a tough job killing old Agag, I reckon."
Now that made me mad, for I didn'c think I had any Agag to kill. I wasn't certain common, not-much-account kind of Amale-
kites for me to fight with, but as for such : big fellow as Agag, I was mighty certaid
that I hadn't any such
And so I spoke out sharp, and said I : And so I spoke out sharp, and said I : "That's right where I am lookin'," says
"Don't the wife make the home?" Wh then he went out,
pestered cleared off the dibhes 1 felt rea pestered because ld gpoken sharp to Nathan;
for he wasn't a professor then, and I was;
and yet mont days he was a ight pleasanter
spoken than-I. But then it was too aggravating to tell me to my face that l'd got to
tugse with Agag, when I was sure I hadn't.' When Monday morning came, first thing,
if I didn't fnd out that I hadn't a mite of
Boop in the hoosee. It was dreadful trying;
for I'd got my boiler on, and was going to for I'd got my boiler on, and wae going oo
have the clothee out early. Thore wasn't
anybody bat me to go for that soap, bo I had
to
 and get in the dirt, and the line would fal blow so
couldn't mate the conlan't make the rake stand that I'd puah
under the clethees line to push it up, And
I remember that the stove door didn't sho the way I wanted it to, and I gave it a ban
that most brought the atove down. An
one of the children next door borrowed m

## 

 sadden. I think I tried to follow Nathan's
Well, I
sermon after that. ifter a long, long time,
I did learn to keep Agag damb, if he was
there just the same. there just the same.
My little girl, Prisey, was six years ol
then. She had my temper, to. And
thought maybe if Amalekites sooner, Prisgy wooldn't hav
heard me say oo many things Ionght not to
and she wouldn't have got into the way o
gaying cross things hersolf. But I toly he
about the Amale aaying cross things herself. But I tolf her
about the Amalekites, too, and the child
really began to try to fight, herself. It made
me think about what the Bible says of the
Lord's "warring with Amalek from genera. Lord's "warring with Amalek from genera
tion to generation."
One day, quite a spell after this, Nathan
made another apeech that sort of surprised me. "Sally," said he, "tian't fair for you to do
"all the fighting. And, if the Lord will help
me, I'm. going to look after my own me, Im going to look after my own
Amalekites. I think it's time."
That was years and yeariago, bat Ill never
forgat how glad I was . that day. Nathan
and I are old folks now, and yesterday he
said to me : "Sally, I I gaesa your Agag's said t
dead,"
him."
And him." I looked up at Nathan, and, says I :
And
He isn't dead jet, Nathan, but I hope the
day is coming wene he will be chewed in
pieces before the Lord, "-CCongregationalist.
TIB OLD FAMLII PAPRR.
By ALIGE A. BABBER.
A mining-camp in the West, which one $i$
does not matter, for there are a handred does not matter, for there are a handred
others very like this oone; seemed given
over to the powers of evil. There was no school, and no minister of the gospel had
over set his foot in the camp; it was doubt-


## 

## The old, old story, yet I kneel To tellit at Try call nd cares grow lighter as I feel

That Jegus $\mathbf{k n o w s}$ them all.

## Yes, all-the morning and the night, The joy, the griff, the loss, The roughened path, the subbam bright, The hourly thorn and cross.

Thou knowest all; I lean my head,
My weary eyelidid close,
Conitent and glad awhile to fread This path, since Jesus knowsl
And he has loved mel All my hea
With answering loge ister And every ang giviged pain and smart
Finds healing in the Word.

Авоет шӧвd.

$$
\left\{\begin{array}{l}
\text { ever set his oot in the camp; it was doubt } \\
\text { fal if the voice of prayer had ever beer } \\
\text { heard. Sunday was a day set apare fo } \\
\text { extra fighting and drinking. There was on } \\
\text { one temperance man in the place. Wait! } \\
\text { little farther up the montain-side one mine }
\end{array}\right.
$$

$$
\begin{aligned}
& \text { little are by the other campers, for he wa } \\
& \text { the best shot in the place, and several qual } \\
& \text { relgome fellows knew by experience that hi }
\end{aligned}
$$

relsome fellows kne by by end several quar


He knoweth the way that I take." Job $23: 1$

## 

$$
\begin{aligned}
& \text { otemperse } \\
& \text { little farther up the mountain--ise one mine } \\
& \text { lived alone. He was nnlike all the othe } \\
& \text { miners. He never drank when he came int }
\end{aligned}
$$

$$
\begin{aligned}
& \text { miners. He never drank when he came int } \\
& \text { camp; in short, he had no part in all th } \\
& \text { wickedness of the place He was held in } n \\
& \text { little awe by the other campers, for he wa }
\end{aligned}
$$



Enly became more quiee
e's" tall figure towered abo
they waited for their mail
One Satarday afternoon the atage-drive He sat down on a log and read his letters and
campers looked on and wondered what woald
ome next. That namber of papars never
Jast as the san was sinking out o
the Justice gathered pis his paper
then, standing on the log, placed on
and then, standing on the log, placed one
was aboat to make a speech,
He began "Ladies and gentlemen, the hat dont keep stil and mast remember that I to whatl settle
tith 'em as soon as I have time. Seein eading in this camp, I wrote to some frien me some of their second hand papors. Here nk is faded yet., Anybody as has any choice
better speak out." And the Jagtice held np Herald and Presbyter, an Examiner an
-There's an Adiocate That's my pape we took that to home l" cried an old mine He retired to a neigbboring rock, taking hii
Advochto with hime He did not get drunk Advochte with him. He did not get dra
hat night nor the next day nor the next.
"Got an American. Messenger? We

THESABBATH REOORDER, OCTOBER 4, 1888


 Oog tried to make some excoue by
has he had solen his lunch that he he nj satiofed him by promining that
a give him a partof his omi, and to
 don't you see that not only Gracio's
but Tomm's, mere doing goood?





 then he had reached the ploce where yo his bitterest hours had beon
and he holdabait almest made him
bat the new thonght, now strong in

 don't yon think?
had not been to hobe hober for
monthe, and you may be sure that his ine was astonished enongh, and otill
so when he told her the story how he he
st hia itnation and me ot hia aituation and was a ruined man,
Ood
Cod help he never meant to drink ore, and hay tot throng telling her,
mas ha had go
ma to hera joyfful tale, there came a
mat
 is one of God's creature,", he anid
t, as he asw the poor man bdofore

 help the poor fellow became an as the simple words of of litlle ohild

 than anything eliee that
the world; and be sure


anp of cold water, even the vidoon'b
ploeant llook, a kind word, given to
 hariget of bleasing." Then willingly




## tiER plast vors.




## bubys CRbistain bnobayor

 "Mrhat is delightful, Raby", replied Mre.
Marshan) looking up from he hew ewing.
"What do you propose to do with the




 party, papa, - -hate is, if mame my decidees to to
pat me have one," she added, with a question ing glanee at mamma.
"Let'e harr thie names you have," said
brother Dick, and Raby proceeded to read


 very mach at home in
marked Mr. Marshall. shouldn'tunvite her! ", ", at her danghtor in a
Mris. Marghall looked
grieved way, but aid nothing, and before
long grieved way, but paid riothing, and before
lone Ruby went to bou, with her congeien
pricking a little, though her head was so full



 folliowing morning.
the seemed very od to Raby that to he
this morning should come the word





 H









## 0

## 

## 解apular Socience.






## Tif chaithet mops

## 

## 

present pace of the electric telegraph be.
tween London aad Diblin, where the Wheat-
stone inetrament is itploged, reaches font
hundred and sixty-thre what was regarded ai miracalons sixty yarr
ago has multitiod athundred fold in half $a$
centrory - Science
 ting glass tabes by glectricicty has sacceeded
admirabl. The tubo is surrounded with fine


 Tlean breakag of the glase at that point
The thikerer the tube the claner the fract
ure

## ful exporiment in Iope-A great deal of care-

ful experiment has ghown that water in
freezinglargely explg its coarse, visible con.
taminetions,

$$
\begin{aligned}
& \text { tains may betiestroyed, even as many ai } \\
& \text { ninety per cant. 耳at till large number } \\
& \text { may remainalive, for many apecies arequite }
\end{aligned}
$$











$= \pm=$

## INTRODUCTION. Joshua, having received his commission and instructions, began to make ready for cross- ing the Jordan. Two tribes and a half had ar-  in three days. Two spies were sent over to Jericho who were concealed and protected by Rahhb. They returned after three diars of hiding from the king'of returned after three days of hiding from the king of Jericho and reported to Joshua. Then the Israelites




| of Jordan, the waters walled up on the right, while all below is bare ground and about $2,000,000$ people <br> 9. "And Joshua said unto the children <br> cubits. V. 9. And oshua said unto the children of Irseal.". To address such a vast number must be done through numerous officers aud niot by his -own voice alone. $\begin{aligned} & \text { v. 10. "Hereby ye shall know." This } \\ & \text { assurance was important. To know God spiritually, }\end{aligned}$ When they saw the comfort and a great protection. When they saw the evidence they could no longer doubt. $\mathrm{r} .15 . \quad$. For Jordan overloweth." At this season of the year the melting snow of Mi. Hermon floods the Jordan; its melting snow of Mt. Hermon floods the Jordan; its banks overflow and its width is often at such times banks overflow and its width is often at such -times five times its ordinary width. Hence now the miracle of the crossing was more noticeable and impres. sive, both upon the minds of the Israelites and those who inhabited the country; to the former a source of enquiragement, to the latter dismay. . . . 16 . "Rose up upon a heap." Like a wall or a dam increasing in height. :"The city Adam that is beside Zaretan." No such cities are now known or their former sites. Probably Zaretan is the Zartamah of 1 Kings 4; 12, Passed over right against Jericho," Dpposite Jericho. The passage was wide enougthfor the vast multitude to pass over. But the head of the army or place where Joshua with the priests and officers crossed, was probably near what was subsequently called B baptized. John 1: 28. V. 17. "And the priests ple the priests stood firmly by the ark, as evidence to their faith in God's power, and an assurance to the peopie of their safety in making the passage. Central Trutig.-God is able to all difflculttes all enemies. <br> Doctrines.-1. God's special providence in favor of those who trust and obey him. 2. God's plans to overthrow all ungodly people. 3. When necessary for his glory and the success of his cause, God acles. Duties. 1.-To sanctify ourselves. 2. To obey every requirement of our leader. 3. To exer- cise unwavering faith in God. 4. To move onward in the line of duty without fear or a thought of failure |
| :---: |

## Books and Magazines. Criddres's Hovr for September contains an at- tractive table of contents. Stories ana pictures will delight those for whom they are desligned, and stories of history, etc., will interest and, instruct. Edućcational Publication Company, 50 Bromfeld

Edứational Publication Company, 50 Bromfield
St., Boston.
Is the American Magazine for September, curren
Is the American Magazine for September, curren
politics is represented by two articlee, one on "Th
President's Error," by Hon. James $G$. Blaine, an
one on "Tarriff and Labor," by Gov.' Joseph B Foraker. "The American Navy of To day" is a
well written and finely illustrated article other
illustrated arcicles are "Rambles abr ut Naples," Pariah"" and.two stories-" Two Coronets", and
"The Colonel's Wooing." Edtroial "departments are weli filled, and the paper and letter press make
beautiful. magazine. The Am. Magazine Pub. Cow

## 749 Broadway, N

In view of the present political contest, The
Statesman for October coniains a very tremely polit
ical symposium. Senator Alfred H. Colquit fur ical symposium. Senator Alfred H. Colquit fur
nishes a paper "on "Why Support the Democratic
Party?" Dr. Robert M. Hatfeld, on "Why Support the Republican Party" " Dr. Ispac K. Funk, of
the New York Voice, on "Why Support the Prohi-
bite Pel bition Party?" Robert H. Cowdrey, candidate for
President, on "Why Support the United Labor President, on "Why Support the United Labor
Party?" and D. Ogleshy, editor of the Expreas, on
"Why Support the Union Labor Party?" The firat chapter; " Fountain Grove." a story of co-oper
ative life, is extremely interesting. There is an ative ifie, is extremely laterestag. There. an
abundance of other proitable reading. In atyle of
make-up and color; and design of cover, The Statas
man in
 kins, Editors. Statesman Pub. Co., 179 Washington
St., Chicego, Il.
The purely literary articles of the October Forum
are a review of Count Leo Tolsoi's carcer and are a review of Count Leo Tolstoi's Career an
writings by Archdeacon Farrar, and Edmund Goe
se's answer se's answer to the question, "Hanamerica Produced
a Poet?"" There are hree articles on industrisi
topics, "The Progress of the Nation Since the Civil
Wari" "Protective Duties and Wages." and "The
Great Railway Debt." Two political articles discuss Great Railway Debt." Two political artidices discus
"Race Antagonism the the
"hineuth," and "Why the "What shall the Public Schools Teach?" "The
Border Law' of Morals," and "The Dread of Death." Furum Pub. Co., 253 Fifth Ave., N. Y. The October Harper's issues from the Franklin


## 

 start in business, where advancement is sure, shouldunderstand that nothing will aid them Eo much as a
thorough course ot businge trining thorough course of business training and practice in
te Bramant \& Stratton Business College, Buffalo, N. Y. This school has placied thousands in business,
and its infuence is felty thionghout the country.
Iulustrated Catalogues sent free on request.

| BEQUESTS TO TBACT SOCIBTY. <br> The generous purpose of some persons to work of this Scciety, by gifts of money or perty, after their death, is sometimes def some technical defect in the instrument by gift is intended to be made. It is necessar purpose that both the Bociety and the prop ther than cash, shall be accurately describe made in the state of New York less than $s$ before the death of the testator is void eties formed under New York laws Fo venience of any who may desire a form fo pose, the following ie suggested : <br> form or bequegr. <br> give, devise and bequeath to the American Tract Society, a body corporate and polit the general laws of the state of New Yor of............dollars, (or the followin bed property to wit.... lied to the usee and purposes of said So under its direction and control forever! <br> gPECIAL MOTICRS. |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## LIF Tye Semi-annual meeting of the Churches of Minnesota will hold its next session with the Church of Alden, beginning at two oclock on Sjixth-day, be Fore the second Sabbath in October (Oct. 18th). We are anxious that many may be preest at thi We are anxious that many may be prosent at thic meeting. Let no one atay away because the church is small, for we feel assured that we can care f

We feel the need of making it a congecration
meeting, and aikk all who intend to come to prepare
for it by coming into



Terms to agents will be given, on inquiry, by E. .
1if Bro. J.P. Landow requests his correspo A. J. Pick, 4 . Vlica Copernicu, Lemberg, Galizien
fr. J. P. Landow.

## 






 Birdgall-Albert Doolittle.
Belfast-Elmer Hitchings. Canae
Conter
Gran
Grove
aren
Benn


Grove-Napoleon Timothy, Samuel Blakely,
A. Bennett. Danail Burchinger, Abert Pierce,
Hume-W. W. Whitney, Willard Ehort, Elijah


$\frac{\text { Douson \& Onourr, Assignee's Attorneye. W.: SMITH, Clurk. }}{\text { FOR SALE. }}$





