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e Sabbath Becorder,

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Recorder. Zabbath

PUBLISHED BY THE AMERICAN SABBATE TRACT SOCIETY.

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

TERMS 43 A YEAR, IN ADVANCE

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Sabbath Becorder.

Entered as second-class mail matter at the postfice at Alfred Centre, N. Y.

Thing. We Have Left Undone-Poetry..... p Your Own Pastor.....

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CATALOGUE OF PUBLICATIONS, ETC.... THE SARBATH-SCHOOL.... MARRIAGES AND DEATHS. 8 BOOKS AND MAGAZINES..... 8 Business Directory.....

Written for the SABBATH RECORDER. THE THINGS WE HAVE LEFT UNDONE.

BY D. E. LIVERMORE.

We live in the light of the Father's love: Daily his blessings fall from above. We know it is good his will to obey, To serve him in meekness day by day. Willing to improve our God given powers, And fill with brightness life's sunny hours; But sometim s we sigh, as the race we run, O'er the things we have sadly left undone.

Left undone, we glance o'er the pas', Where bright opportunities around us were cast, Sadly to weep o'er the years gone by, With duty neglected, we scarce know why; Dark lines on memory's bright picture are drawn. Where sunlight in brightest effulgence should

Sad is the soul who at life's setting sun, Mourns o'er things it has left undone. The joys of yonder pure baven await Those who shall enter its beautiful gate. On Jesus' sweet promise our souls would rely, And wait for His coming in the sweet by and-by: His grace is suffi ient our strength to renew, And aid us a'l of life's journey through. Lord, help us our duties to do one by one, That thy blest commands be not left undone.

MRS. WEALTHY ANN ANDRUS.

WEALTHY ANN COBB was born in the town of Pawlett, Rutland County, Vermont, January 31, 1798. She was married to Leman Andrus in the year 1816, being then in her 19th year. She died at Pendleton Centre. Niagara county, N. Y., August 11, 1888, aged 90 years, 6 months and 11 days.

She was born in the same neighborhood in which her husband was born. They attended the same school and grew up in close companionship. They were converted in the same revival in 1813 and united with the same church—Congregationalist.

About 1821 or 1822 she changed her views of baptism and was baptized by her husband, who had also become a Baptist, and united with the Baptist Church. A few years after her husband entered the ministry they moved to Hampton, Washington county, N. Y., where he was pastor of a Baptist Church. From there they moved into Niagara county, N. Y., when the county was new, and where they built up their home. Here she experienced the toils and deprivations of pioneer life until the county was settled up.

About the year 1844 she, with her husband, embraced the Bible Sabbath, and united with the Seventh-day Baptist Church of Pendleton, which was organized about that it for another purpose.

she was connected with the Richburg Church destiny. They may be more nowerful than the scientific. Whether this particular professional evangelist, in these days, does the other respectively. He is convinced that

reside with a daughter in the old home in Niagara county, N. Y. They were contemplating a return to Farina about the time she was taken sick. Their daughter, Mrs. Childs, of Farina, went east to accompany them on their journey here, but found her mother in her last sickness. This sickness was of about two week's duration, when she fell asleep in Jesus.

There being no minister of our denomination in that place, the funeral was held in the Methodist church, conducted by the pastor of that church.

Her husband, after a few weeks, came to Farina to live with his daughter, Mrs. Childs, and as sister Andrus was a member of our church, also Elder Andrus, a memorial

service was held in our church last Sabbath.

A discourse was preached from Rev. 14: 13. According to the testimony of many acquaintances, sister Andrus was a noble woman, and lived an exemplary Christian life. She and her husband had lived together in marriage over seventy years. Since about sixty years ago, when they lost a child, there had not been a death in their family until her own death occurred. "Blessed are the dead who die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labors: and their works do follow them."

C. A. B.

AN UNINTENDED HURT.

BY REV. WM. AIKMAN, D. D.

"It is more than thirty years ago, but it is very distinct and painfully real to day, and it has had a disastrous influence over my life, and yet my father did not intend to do me hurt." So said a friend, some years ago, in reference to an incident of his boyhood. He had written a school composition, and had it in his hand when his father came into the room. His father asked him to read it aloud, but the boy in his modesty declined, and, say ing that it was not worth reading, threw it

into the waste-paper basket. The father went to the basket, and taking the paper read it himself aloud, and made merry over its mistakes and its crudeness. It was done thoughtlessly and with no im pression that the occurrence would have any especial meaning or consequence. But the meaning was intense and the consequences with him. He was diffident and doubtful of his own abilities. Just at the time he needed to be helped into self-confidence by some encouraging words. But the laughing words of his father were as swords to his heart. He said that it at once destroyed the little self confidence he had, made him disgusted of writing, but in almost everything else. néver wholly recover from it.

I was acquainted with his father, and I knew him to be a peculiarly indulgent and tender father, able to do much and willing to which God created the universe. do everything, as he has done for his chilanything and everything for them. A great | Science says merely that the tree grows. It fortune was always under contribution to notes simply the fact. Beligion goes back may have often wondered at a felt, but not existence. understood, interval of space that seemed to be between his own and his son's life and heart, but perhaps, if he could have understood all the meaning of that seemingly unimportant hour, an hour to which he may

in his spirit never healed, scarred, but sensigreat interests and reached out over a life-

In 1853 she moved with her husband to children, after all, these seemingly trivial and as the consequence of God's decree

Some four or five years ago they went to are known to be the emanations of the life is ruled by infinite wisdom and goodness is preparing for the harvest; and this fact is and the outflowings of the heart.

there. The father is unconsciously away, wisdom and goodness.

thoughts and the feelings of childish days;

project them into the life of the boys and girls who come and go in the home, who sing and whistle and are very careless, but in whose bosoms are thoughts that are widereaching, and feelings that are fathomless -New York Observer.

THE BOYS WE NEED.

Here's to the boy w) o's not afraid To do his share of work: Who never is by toil dismayed. And never tries to shirk,-

The boy whose heart is brave to meet All lions in the way; Who's not discouraged by defeat, But tries another day,-

The boy who always means to do The very best he can; Who always keeps the right in view, And aims to be a man. ·Such boys as these will grow to be

The men whose hands will guide The future of our land; and we Shall speak their names with pride. All honor to the boy who is A men at heart, I sky; Whose legend on his shield is this:

Right always wins the day." -Golden Days.

THE UNIVERSE A CREATION.

As has often been remarked, the doctrine of evolution is not necessarily atheistic. If stretched over a lifetime. My friend said one man says, "The tree grows," and anthat it seemed to come at a sort of crisis time other says, "God makes the tree grow," there is no contradiction. The latter merely goes further than the former. So if science says that the universe is evolved, religion will assert that it is evolved by God, and between the two declarations there is no conflict. As taught by the Christian philoso pher the doctrine of evolution is simply this with his own powers, not only in the matter | that God in creating the universe created it by constant and uniform rather than by in-After the lapse of more than thirty years the termittent forces. Whether God created effect was abiding, and he would probably each object by itself or created one out of an other, the work is his all the same. The doctrine of evolution as stated by the Christian is simply a doctrine as to the process by

Science does not contract religion, it simdren. He would at any time have sacrificed ply stops short of the affirmations of faith. make them happy. The thought of wound of this fact and finds a reason for that growth. ing the feelings, least of all damaging the Science studies merely the phenomena of life of his son, would have been simply a nature. Religion goes back of outward facts horror to him. Yet, unconsciously, he did and seeks the reason of things. Science both. He probably never has known it, he deals with material, religion with moral

Turning now to the much discussed first chapter of Genesis, we find its teachings to be religious, not scientific. If one talking to a little child, said that God cut out the leaves of the flowers in graceful shapes and have never given another thought, he would then he painted them in beautiful colors, it see, that then and there, he did one of the would be foolish to arraign the narrator for most memorable, sadly memorable, works of false science in declaring that the leaves were his life. He was a man of affairs, with great shaped first and colored afterwards. He is business interests in hand, and perhaps the not attempting to make a scientific statenext hour after he had laid again the boy's ment. So it is foolish to condemn the narcomposition in the waste basket, the whole ration in Genesis as failing to agree with thing passed from his mind, never to come scientific teaching, and on the other hand it is foolish to endeavor to dearn science from Not so with the boy, sorely hurt, the wound it. The statements concerning the succes-

certain respects, it was small, but it swayed ences from the words "And God said." on men's minds is not the fact that the only to illustrate that, it would not have been | being it came as the result of a divine fiat.

a question that comes home to all of us. very significant one. It means that even I do not, of course, intend to say that they | Whether this great ship of being has a pilot at | where the evangelist achieves his most marked are recognized by an act of deliberate thought, the helm, or whether it is plunging on wildly success, the precedent work of the regular or even that the son or daughter has con- without regard to its passengers, is a fear- ministry ought to be recognized; for beyond sciously understood them so; but a subtle in- fully important question. Just how the all question, it is an element of the case. tuition has declared their meaning, and, back lengines work and how the rudder is moved Then it ought to be considered that no of words, behind even looks, it is recognized | we hardly need to know, but whether there | method of gospel work wears out so soon as and felt. That understood recognition may is an intelligence ruling over the forces that the method of the professional evangelist. turn the current, and it shall never again flow move and guide the vessel, is a vitally im- He stays a few weeks. As a rule, he does not reclose beside that parent's heart. The child portant question. And that first chapter turn. He succeeded once, but he fear another sees not only that he is not understood by of Genesis is written to declare not the effort in the same field. And he is not to be the parent, but much more than that, he scientific fact that the universe exists thus blamed. He is wise in this. The weakness recognizes the fact that he is not understood and thus, but the far more important re- is not in the man, but in the method. The because a true and loving sympathy is not ligious truth that the world is the work of pastor remains, and his method is the only

to be kept constantly in mind, that the to prepare the way, and to garner the results; The point of the whole matter, perhaps, is universe is not merely an existence, but, also, and for this reason the pastor ought to receive how we felt and what we thought when we were a creation; that it exists as the result of a the high appreciation of the church. just here—sympathy. It is so easy to forget | wise and benevolent decree. If we knew who has never ceased to remember the him, we can know that all things work towho not only remembers them, but is able to | can know that it is not as when a drunken pilot happens to steer his vessel aright, but that this prosperity is the gift of a loving father, and we can give thanks to him. And when troubles come we can know that still all is well, for God rules all things aright. If the universe be not merely an existence, but also a creation, if we have not merely and aid them in extending the kingdom os natural facts, but wisdom and goodness lying back of these facts, then it is a glorious thing to have a part in the universe. - Chris tian Enquirer.

A CURE FOR SLEEPLESSNESS.

A correspondent of the London Spectator

writes: "The terrible evil of insomnia has so many different sources that the utmost we can hope from any single artifice is to afford relief from it under one special form. I venture to think I have hit upon a plan generally accepted that our conscious, daylight, thinking processess are carried on in the sinister half of our brains, i. e., in the lobe which controls the action of the right cate. arm and leg. Pondering on the use of the dexter half of the brain-possible in all unconscious cerebration, and in whatsoever may be genuine of the mysteries of planchette and spirit rapping-I came to the conclusion (shared, no doubt, by many other better qualified inquirers) that we dream with this lobe, and that the fantastic, unmoral, sprite like character of dreams is, in some way, traceable to that fact. The practical infer ence that struck me; to bring back sleep when lost, we must quiet the conscious thinking, sinister side of our brains, and bring into activity only the dream side, dexter lobe. To do this, the only plan could devise was to compel myself to put aside every waking thought, even soothing and pleasant ones, and every effort of day light memory, such as counting numbers or the repetition of easy-flowing verses, the latter having been my not wholly unsuccess ful practice for many years. Instead of all this, I saw I must think of a dream, the more recent the better, and go over and over the scene it presented. Armed with this idea the next time I found myself awaking at two or three o'clock in the morning, in stead of merely trying to banish painfu thoughts, and repeating, as was my habit that recommendable soporific, 'Paradise and the Peri,' I reverted at once to the dream from which I had awakened, and tried to go on with it. In a moment I was asleep! And from that time the experiment, often repeated, has scarcely ever failed. Not sel dom the result is sudden as the fall of a cur tain, and seems like a charm. A friend to whom I have confided my little discovery tells me that, without any preliminary theorizing about the lobes of the brain, she had hit upon the same plan to produce sleep, and had found it wonderfully efficacious."

HELP YOUR OWN PASTOR.

It is of vital importance to the success and growth of the church for her to remember. that, so far as the ministry is concerned, her sion in creation are not to be studied in the dependence is not upon evangelists, but upon and to concentrate its energies on purely retive evermore, it marked his life. It seemed light of geological science any more than we pastors. When the evangelist comes, and at ligious objects. The one business of the to the father a small thing, and indeed, in should attempt to draw philological infer- once attracts a crowd, and many persons pro- church is to cultivate the religious faculty fess to be converted, one almost inevitable in men. Its work is not moral in the first What the writer is endeavoring to impress effect of his success is a comparison between 'place, but 'religious-religious pre-eminenthim and the pastor, and many people think, ly, moral only by consequence. Their final It is the old story—little things making and universe came into being at such a time and and some of themeare unwise enough to say, aim ought to be, not to get their church controlling the almost infinite. If it were in such an order, but that when it rease into that if the pastor were like the evangelist he, too, would have similar success. They forget few who come imbued with religious prinworth while to have repeated it. I have told The writer is teaching not the scientific fact the faithful work of preparation, which the ciples. Mr. Greenhough's experience is that the universe began to exist thus and pastor has performed, and the valuable aid either that the more solid and religious In the daily intercourse of parents with so, but the great religious fact that it exists which he renders while the evangelist re things are entirely neglected when games

method which makes it possible for him to and the son withdraws deliberately because he | It is a wonderfully important truth, one | remain. The evangelist depends upon him

But this is not all. Evangelists are so few children. And yet if we shall be true parmerely that it exists, we might believe that that it is impossible to them to do more ents, doing the largest and best work for our it were better that it had never come into than an infinitessimal that it was must be done. The first the world. Take all potent for good, is that father or mether created by God, and of course is ruled by the pastors out of it, and the earth would become a moral wilderness in which the few gether for good. When things go well we spots, which professional evalvelists clear and cultivate, could hardly be reen. This is nothing to the discredit of the evangelists, but results from the smallness of their numbers, and is another reason why the church should not discount the work and usefulness of her pastors. It is for her interest, as it if most clearly her duty, to hold up their hands

the Lord.

It is highly commendable in a church to crowd the house to hear the evangelist, but it is a shame to leave her own pastor to preach t) empty pews; and yet there are people who not only do that, but follow the evangelist with fulsome laudation, and their own minister with cynical criticism. They stand by the evangelist in such a way as to make failure impossible, and then praise him for his success, while they desert their own pastor until success is impossible, and then criticise him for a failure which they made inevitable. We have no word to say against evangelists. which thus remedies a very common (not an We know some of them well, and esteem aggravated) kind of sleeplessness; and, with them highly in love for their work's sake. your permission, will endeavor to make your All we say is, that when the churches are bereaders who may be fellow-sufferers sharers trayed by the noise of the evangelists' triin my little discovery. It is now, I believe. umph into depreciation of their pastors, they do what no good reasons justfy, and manifold and strong reasons condemn. Help your own ministers. - Western Christian Advo-

AVOID EXTREMES.

Dr. Lyman Abbott says that early in his ministry he resolved—and still holds to the resolution—that he "would not profess religion for a man after death who had never professed it for himself when living." No man ever made a more rational resolve. The orthodox preachers who are ready to find a title for every great, rich, or popular man to a mansion in the skies, even though he never gave any Scriptural evidence of being born again, take back in the particular what they preach in the general, excite contempt among the unbelievers, encourage neglect of religion; and strengthen the hands of loose thinkers in and out of the church. The fashion of always speaking about the religious character of the deceased is often "more honored in the breach than in the observance." If he were very bad, the least said is the soonest mended. If he were an ordinary Christian, there is nothing to be said except that was a Christian. Excellent traits, good deeds, public services, kindnesses shown, may with out fulsome praise be referred to, a fair pict ure of a worthy life drawn; but to dissect the private experience and character at every funeral, to parade before a congregation last words to every relative, and harrow the hearts of the bereaved, is neither edifying nor comforting. Safety lies in avoiding extremes.-Christian Advocate.

THE CHURCH AND AMUSEMENTS.

Mr. Greenhough, of Leicester, one of the

most robust and liberal thinkers in the Baptist pulpit, has arrived at the conclusion that the church ought to have as little as possible to do with the providing of what are called amusements. Referring to his own denomination, he said their history had been one prolonged witness against the secularization of the church—an incessant endeavor to keep it separate from the frivolities and lighter thoughts of each passing generation, buildings filled, but to get the many or the are provided, or that two entirely different Richburg, Allegany county, N. Y., where these really sudden and unintended acts often Now the religious truth is more important For it is a fact worth considering that the classes of young people support the one and she was connected with the Richburg Church until 1868, when they moved to Farina, ill.

She remained a member of the Farina. Church until the time of her death.

They may be more powerful than order of plants or animals existed before that order of plants or animals existed before that not go to neglected populations either in town the lighter things, when carried on as part of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work, tend to lower and seem of the church work. They are powerful because they

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, Ashaway, R. I.

BRO. J. F. SHAW, of Texarkana, Ark., reports 13 weeks of labor at four different points; 31 sermons to congregations averaging 60; 29 prayer-meetings; 47 visits; the distribution of tracts, and one addition.

Bro. O. S. MILLS has been with the 6 sermons to congregations of about 45; conducting 5 prayer meetings, and making about 20 visits; the church receiving 3 new members.

FROM New Auburn, Minn., Bro, A. G. Crofoot reports for the quarter, 24 sermons; congregations of 47, Sabbath days, and 26 at other meetings; 13 prayer-meetings; 13 visits; and the distribution of a few hundred pages of tracts.

WE publish this week a letter just received from Bro. D. H. Davis. It will be read with feeling of deep interest and sympathy. The parents may be assured that many prayers will be offered to him who is, in all lands, our common God and Father, giving care and comfort to his children everywhere.

THE Corresponding Secretary desires to collect a complete file of our Conference and Society reports, as far back at least as 1840. for Bro. Velthuysen, of Holland. The value of such a collection to him we need not speak of. It will at once be understood. Any persons having spare copies are re quested to inform the Secretary by postal card, giving dates of the same. We trust that the nature and object of this request will insure a prompt response.

A RECENT meeting of the Young People's Society of Christian Endeavor connected with the First Hopkinton Church was devoted to missions. Earnest prayer was offered for the new missionaries to China unto him who is God and Father both on land and sea. Then accounts were given, by persons previously appointed, of the farewell meeting held at Alfred Centre, of the evangelical work of Bro. D. H. Davis; the mission-school work at Shanghai; and of Dr. Swinney's medical mission. The future of our mission work will be safe, if the young people of to-day are kept informed and in-

UNDER date of July 20th, Bro. D. H. Davis wrote as follows:

"I just drop you a line to say that on last

Sabbath, July 14th, four of the school girls, and the youngest daughter of Dzan Tsing-Lan were baptized, and received into the church. It was a very happy day with us. We praise the Lord that five more have been brought from the darkness into the light. The daughter of Tsig Lan said she had always known there was but one true God, and that it had been some three months since she had fully decided to be a Christian. We see, in this instance, the influence of a Christian father over his children. It is our earnest prayer that the Lord may keep all these lambs of the fold. May rich blessings be upon all our people at Conference."

THE Missionary Review of the World for October is not a whit behind the September number. No less than eleven articles on special subjects, three of them by Dr. Pierson-one a rousing appeal to the American Church, one giving a luminous account of several great missionary conferences which he has attended, and the other sketching a grand missionary tour which he and Dr. Gordon, of Boston, had made through Scotland. The other chief papers are: "Early Mission Work Among the Indians of New England," "The Instituta Judaica," by Prof. Schodde; "Missionary History," by Dr. Gordon; an intensely interesting article on the "Basel Mission," "Christian Civilization and Language," by Dr. C. S. Robinson, and the cream of foreign missionary periodicals, translated by Rev. C. C. Starbuck. No less than fourteen societies are ternational Department" has a grand ar-Monthly Concert of Missions," "Progress opposition last First day, at Pantego, from working strongly to be accepted again; does, so that when the time comes for him and Results of Missions," and "Statistics John Collins, a Hard-shell Baptist preacher. five at Haarlem, 2 of them always assisting to go alone, I have no trouble with him." Prime Minister and the Secretary of State of the World's Missions," round out the Taking the abrogation theory, he said he our meetings; one at Nymegen, a young -Helping Hund.

number. This Review certainly marks a thanked God for the abrogation of his Law man, who accepted not long ago the Lord's new departure in missionary literature. No through Jesus Christ. He then said that Sabbath. He called on us, was in full marvel that its praises have made the circuit of the earth, and that its friends and readers are increasing month by month. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1 50.

CORRESPONDENCE.

My Dear Brother,—It is impossible for

me to express to you the great anxiety and

sorrow through which we, for the past few

Kobe, Japan, August 24, 1888.

weeks, have been passing. After the death Andover (N. Y.) Church, 6 weeks, preaching of little Albert Whitford, little Alfred Carpenter was taken very ill, and for several days of God seemed to take hold of all; nine came Adventist, without knowing their doctrines. we despaired of his life. When he was in this forward for prayer; and about twenty five critical condition we came to feel that if we did not get him away from Shanghai he them. would not live. We told Dr. Swinney what we thought, and asked her to confer with Dr. Boone regarding the matter, which she did. He said, take the child away at once, if possible, and advised Japan as the best place. The day we decided to go the stand for God and his holy day. The friends at Rotterdam forsook the Lord's Sabbath. fever abated somewhat, temperature going down from 104 and 105 to 1012.5 degrees. This made it more favorable for our taking him away. At one time we feared he would not live for us to get away. The question of going was a serious one to us, both as to the life of the child and the heavy expense it would make us. But we had decided that it was the only hope, and we could not stop to count all the cost. On the four days voyage the child seemed to gain a little each day. We have been here now a little more than one week, and we do not regret having come, for the little fellow has improved very much. It was my plan to go back immediately after I saw that the baby was improving. But upon our arrival it was impossible for me to find any place for Mrs. Davis except the hotel, where the expense would have been from \$2 50 to \$3 00 a'day. After spending a good deal of time looking around and enquiring, with the aid of Rev. Dr. J. W. Lambuth, formerally a missionary of Shanghai, but now of Kobe, I succeeded in renting a house for a half month for the sum of \$8 00. Dr. Lambuth's people loaned us a few things, and I bought a few more, so we stopped the first night in our own hired house. So far as living is concerned we are getting on quite well. A missionary lady has rented the same house and has consented to let Mrs. Davis live with her during the month of September. I shall go back the first of September. I am sorry to be away so long, but there seemed to be no other way, as I could not leave Mrs. Davis alone. Our daughter Susie we left with Dr. Swinney. Mrs. Davis wishes she might go back with me, but it seems to me that she and the baby ought to remain long enough to get the full benefit of the change. As we now have it arranged, the additional expense will be but little. I know she will be very lonely, as she cannot forget the loss of the other little boy. Kobe is right on the sea, where we get a nice breeze. It seems very different from Shanghai. I hope we shall all be much benefited by the trip, and that we may be kept in health for our work. The past year has been so interrupted that at times I have felt much discouraged, but when we consider that we have been in China for eight years, without very much change, compared to what most missionaries have had, we ought not to lament too much. I believe if missionaries in central China could have a change of two months during the hot season they could keep in better health, do better work, and often avoid going home broken down. I believe, had we planned to come to Japan in the spring, our little boy would be alive now and we all be in better health But we did not feel able to do it, and so planned to stay at home. But I will not trouble you more with these thoughts: We are thinking much about Conference these days, and praying for a great blessing to rest upon all the work and workers. Feeling that we shall have an interest in your prayers I remain, as ever, fraternally yours,

D. H. DAVIS.

FROM FRANK M. MAYES.

HOUSLEY, Texas, Sept. 4, 1888. Dear Brother,-I take pleasure in reportrepresented under "Organized Missionary ing the work of the past quarter. Have just looking out for church-membership, but for Work." "Correspondence and General In- closed a good meeting of ten days at Pantelligence" fill thirteen pages. "The In. tego, Tarrant Co. About twenty persons acceptance, they being excluded some years seemed to be earnestly seeking salvation; one ticle by Dr. Cyrus Hamlin on "Five Hun- was restored. Oh may the Lord revive his although the resson is not clear to us, and dred Years of Islam in Turkey," and on the work in our hearts and purify us, that we it is at all events not one of direct immoral "Opium Traffic Between China and the may do the work of our Lord Jesus; for the character; two at Amsterdam, excluded United States," by Dr. Kerr, of Canton. "The field is white for the harvest. We had some from the Haarlem Church last year and his mother, he soon learns to do just as she

God gave the Law of Grace (Favor.) Now sympathy, but did not speak about memberwho ever heard of a Law of Favor? He also ship and so we did not either. Two are at denied the efficiency of prayer, and tried hard Numansdorp, one since long defending to throw a coldness over our meeting. He Seventh-day Baptist principles, as much as also condemned our tracts and other publi he finds opportunity, being baptized and cations that we have distributed through this keeping the Lord's Sabbath with much country, in bitter terms. He said that out- sacrificing, he being a school-master. The side of the Hard shell Church, God had no other is the daughter of a farmer. She people. This compelled us to review him keeps the Sabbath since some weeks. Tothat night in the presence of about 300 per- day I got a letter telling me that her parents sons. I contended for the immutability of will oblige her to give up the Sabbath or to God and his holy law, and exposed Mr. Col- seek her own way through the world. We lins' shallow theory from beginning to the end. | expect her to be our guest for Christ's sake After I had vindicated God and his Holy for some time till she may find a living. Word in the presence of the people, the Spirit | One at Pekela, besides one who is now an Christians gave us their hand to pray for united with us, and lived in the same place

Oh, may God revive his work continually over all opposition. Almost all of the people when a good number of them will take a at Pantego gave me \$2 for the Board, and said that they would raise a purse for the Board soon, as they were not prepared that

have promised to hold a protracted meeting. Pray for us, that God will revive us and bless the work in our midst. May God bless you all, is our prayer. Excuse haste, as we have no time to rewrite. May God bless all his people, is the prayer of your brother in Christ and fellow laborer for the salvation of souls. and the restoration of God's holy day.

FROM E. H. SUCWELL.

GARWIN, IOWS.

When we arrived here I found a series of tent meetings in progress, in which all the Christian people of the village and surrounding country were participating. I joined in them as best I could under attending circumstances. These meetings continued to be held each evening until Aug. 19th, and our people thought best to postpone our couraged in my work since I left my last regular Sixth-day evening prayer-meeting place (Dorna Watra), and arrived here until there tent meetings closed, and thus Here in this place I found a good many avoid even the appearance of opposition. Hebrews with whom I can converse about On Sabbath day, Aug. 11th, I preached my | Christianity more freely than could I there. first sermon here, after which our church One young man, a good Hebrew scholar. letters were presented. Eld. Maxson Bab- | whom I met on my way from Ulaszkowce to cock extended to us the hand of fellowship, Dorna Watra, was very glad to receive me after which the entire membership came in his house and have me board with him upon us. Nothing could have made us feel more at home than this heart-felt ceremony in which almost every one present participated. The attendance at church and Sabbath-school is good, and I am glad to report | some New Testaments. He has been study more present at the one prayer-meeting turned to Jesus, and he is very anxious to be we have had, and our prayer is that this number may be doubled in the near future.

and I trust that they may prove worthy laborers in the Master's vineyard. I am much interested in this field, as I regard it a prominent and promising field of labor, and I pray God to give me wisdom and strength that I may perform all the duties devolving upon me as becomes a "faithful soldier," that we, as a little band of Christians, may be built up and thoroughly consecrated to the work, and that God may be honored and glorified in our midst.

FROM G. VELTHUYSEN.

AUGUST 2, 1888. Dear Brother .- The Haarlem Church numbers at present 38 members. 19 are residents; 6 are living at Amsterdam; 5, at Rotterdam; 2, at Bolsward; 2, at Lemderveld; 1, at Tutfen; 1, at Gravenhage and 2, at Luik (Belguim).

The Church at Vriescheloo numbers at present 4 members, 4 having withdrawn themselves as a consequence of their contact with Adventism; but two of these did not join the Adventists, although forsaking the membership of Bro. Bakker's Church. They are thus now without any church membership.

Sabbath keeping Christians, who though are not yet members, are in sympathy with us are living: Two at Workum, who are some reason we have some doubt about their ago, when at Workum was a little church,

Two other persons, who were formerly are now, as I trust, at Battle Creek, Mich. They joined the Adventists and he (they are husband and wife) will become their help at Pantego acknowledge the Sabbath of the for Dutch matter. Perhaps you remem-Lord; and I think the day is not far distant | ber his name; Mr. Vander Schuur. A A brother and a sister (husband, and wife) Last year they were baptized. They have sacrificed indeed much by forsaking Sun day; but it seems that the struggle became too heavy in their judgment. The two per-I have two other places to visit, where I | sons at Delfsyl who since years kept the Sabbath, did not give any sign of life since some time, although we sent letters to them. I do not know what to say about them. At Ophemert lives a Sabbath-keeping Christian who since 17 years did so, till some months not knowing that anybody else did so. He baptized himself, finding in Scriptures that baby sprinkling was not baptism; but he baptized by sprinkling. Then he does not agree with us that the day begins with sunset, and refuses to sing in

Accept our Christian salutation.

FROM J. P. LANDOW.

FALTICENY, Rumania, August 27, 1888. Now let me tell you that I am very glad to inform you that I have been much en forward and welcomed us very warmly by while I stay here. That young man I met shaking hands and invoking God's blessings in Iacubeny, Bucowino, where I stopped over Sabbath and spoke with some Hebrews of the life everlasting that is offered to every one who will accept Jesus for his Saviour. I distributed some copies of the Eduth and a good interest manifest upon the part of | ing the New Testament and the Eduth since both old and young. There were twenty or | that time very diligently. His heart is now instructed more about the Christian faith, and of course I do it very gladly. I am in There is a good number of young people | great hope that I here will get the first fruit in this society, of whom it justly feels proud; | and bring it to the Lord, our dear Saviour The living expenses here are quite cheap. It will cost me altogether about \$3 a week.

I report 11 weeks of labor; 21 New Testa ments and several hundred copies of the Eduth. and tracts distributed; 13 places, towns and villages visited besides those two where I stopped for several weeks.

With best wishes to all our brethren and sisters, I remain, dear brother, yours very truly in the Saviour,

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,

Some one says that the unbelief of believers has more to do in retarding the conversion of sinners than the unbelief of unbelievers.

"One little earnest woman can conver a whole church to mission work if she is only full of prayer and zeal herself." If this is true, what inference can be drawn in many churches?

AT a Woman's Missionary Conference not long since, while discussing the question, "How shall we interest our daughters in the subject of missions?" it is said that a sweet faced old Methodist lady remarked that some things which had been said reminded her of the story of a farmer whom a stranger observed harnessing a colt with its mother. When asked the reason therefor, he replied: "O, it's the way I take to break him into the work. Trotting by the side of

THE MISSIONARIES SPEAK OUT!

The missionaries in India protest against the system of licensed sin in India. The memorial, when completed will be signed by over six hundred persons, representing workers for about forty societies and two hundred districts. The following is the memorial, addressed to the Boards of Direct. ors of the Christian Missionary Societies rep. resented by missionaries in India.

It is impossible for us as ministers of Christ, to be neutral in view of the conflict that is going on against the licensing of 1m. purity by the British Government in India.

We are bound to uphold the obligation of the seventh commandment. We cannot ad. mit that it is ever expedient to break the law which has been ordained by the Supreme Ruler of the universe, and the Creator of mankind.

It is, therefore, with sorrow and shame that we behold the government of India recognizing prostitution as a lawful business. providing houses for the free occupation of numbers of women engaged therein, and issuing to the said women certificates author. izing them to pursue that course of life which God so repeatedly and so emphatically condemns, prohibits and warns against in his written Word. The action of the government in this respect cannot do otherwise than seriously hinder the work of Christian missions among large masses of the people

We, therefore, solenmly invite the managing boards of the respective missionary societies with which we are connected, to make such representations to the Imperial Government of Great Britain as will help to speedily remove the unholy institution of licensed. impurity from India.

THREE MONSTER EVILS.

Mention was several times made at the Conference in Leonardsville, of the closing meeting of the London Conference, on Wednesday evening. The evening added to give vent to the pent up indignation upon the existence of three monster evils upon the face of the earth. The resolutions which follow below, relating to the opium trade in China, the whisky traffic of Africa and the licensed vice in India so link themselves to questions of life or death to womanhood that they as singly belong in this column as to any other, and we would like to see them just here.

The first, upon the opium trade, presented

by Rev. J. Hadson Taylor, reads: Resolved, That this Conference, representing most of the Protestant missionary societies of the Christian world, desires to put on record its sense of the incalculable evils, physicial, moral and social, which continue to be wrought in China through the opium trade-a trade which has strongly prejudiced the people of China against all missionary effort; that it deeply deplores the position occupied by Great Britain through its Indian administration in the manufacture of the product, and in the promotion of the trade, which is one huge ministry to vice; that it recognizes clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the government to suppress it, can meet the claims of the case, and it now makes its earnest appeals to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest until this great evil is entirely removed; and further, that copies of this resolution be sent to the Prime Minister and the Secretary of State for India.

The second, relating to the whisky traffic, presented by Dr. Wm. M. Taylor,

Resolved, That the International Conference, comprising delegates from most of the Protestant missionary societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become a source of terrible and of wholesale demoralization and ruin, and is proving a most serious stumbling block to the progress of the gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all territories under their influence or government, especially in those under international control, and that a mutual agreement should be made to this effect without delay, as the evil, already gigantic, is rapidly growing.

Mr. Alfred S. Dyer presented the resolution upon licensed vice in India, which reads:

Resolved, That this Conference has heard with shame and sorrow of the extensive system of state licensed vice carried on throughout India by authority of the Indian government; that at the same time it desires to place on record its deep sense of the great service rendered to the cause of morality and religion by the House of Commons determining the repeal of all legislation which authorizes and encourages vice, and it confidentially expects Her Majesty's government will now take immediate measures to abolish what constitutes a social degradation, and so remove a studbling block to religion, and the dishonor to the name of Great Britain which have refor India.

The European Jews do no prehend how one can keep t be a genuine Christian at t The letter in the Galician paper, which I translated fo attracted the attention of stirred up their astonishmen degree. It was to them so discovery of a valuable t think of thos: Sabbatarian Jews, that is, as if Christia give up their own religion f the Jews; and some call the altogether.

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THE SABBATABIANS IN TR

In the same paper, of Se other article under the abo another writer, appeared, w to speak about the notorio tarians, then about those w and finally got it so mixed them all "new Jews." Amo he made about them, was or is remarkable that the auth tempt to do anything again keeping, and the First day tians live in harmony with

Some years ago the edito most prominent Hebrew ne litz. published in St. Pe committed the same mistal about the Russian Sabbat Lucky arose and corrected giving a correct account at keeping Christians.

Now as those Sabbataria nia are not active in p periodicals, or tracts, to s their faith, and as some of who in that country are ve rule, keeping the Sabbath were brought up in it, but influence are apt to be led judge by that congregation it might be a good idea to we may come into correspond to strengthen their faith i make them more efficient doctrines which we hold thus, if consistent with Go united with them in Sab cannot know anything ab and numbers of the pe Jewish writers in that that which can be of inter The people of that countr garian and German langu difficult to obtain any Russian Sabbatarians, as t absolute government, wh strangers to enter the co very easy to go to Transyl part of the Austrian Em God's will that we may de

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-(From the Wood Green and 28, 1887. Reprinted in S.

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and it confidentially expects Her y's government will now take im. e measures to abolish what constitutes I degradation, and so remove a stun. block to religion, and the dishonor to me of Great Britain which have refrom this system; and further, that Sabbath Beform.

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

THE SABBATABIANS IN TRANSYLVANIA.

The European Jews do not seem to comprehend how one can keep the Sabbath and be a genuine Christian at the same time. The letter in the Galician Hebrew newspaper, which I translated for the RECORDER, attracted the attention of the Jews, and stirred up their astonishment to the highest degree. It was to them somewhat like a think of thos; Sabbatarians as Christian Jews, that is, as if Christians were going to give up their own religion for the religion of the Jews; and some call them "new Jews" altogether.

In the same paper, of September 5th, another article under the above heading, by another writer, appeared, which commenced to speak about the notorious sect, Sabbatarians, then about those who became Jews, and finally got it so mixed up that he calls them all "new Jews." Among other remarks he made about them, was one like this: "It is remarkable that the authorities do not attempt to do anything against their Sabbath keeping, and the First day keeping Christians live in harmony with them."

Some years ago the editor of one of the most prominent Hebrew newspapers, Hame litz, published in St. Petersburg, Russia, committed the same mistake in his speaking about the Russian Sabbatarians; and Bro. Lucky arose and corrected him, by himself giving a correct account about the Sabbathkeeping Christians.

Now as those Sabbatarians of Transylvania are not active in publishing papers, periodicals, or tracts, to show to the world their faith, and as some of those farmers, who in that country are very ignorant as a rule, keeping the Sabbath only because they influence are apt to be led astray, as we can judge by that congregation in Ozod Ufali, it might be a good idea to think about how we may come into correspondence with them to strengthen their faith if necessary, and make them more efficient in teaching the doctrines which we hold in common; and thus, if consistent with God's will, to go on united with them in Sabbath reform. We cannot know anything about the doctrines and numbers of the people, because the Jewish writers in that paper write only that which can be of interest to the Jews. The people of that country speak the Hungarian and German languages. It is very difficult to obtain any knowledge of the Russian Sabbatarians, as they are under an absolute government, which hardly allows strangers to enter the country. But it is very easy to go to Transylvania, which is a part of the Austrian Empire. May it be God's will that we may do some good in this

"SUNDAY NO SABBATH."

JAMES M. CARMAN.

(From the Wood Green and Southgate Times, Nov. 28, 1887 Reprinted in Subbath Memorial.)

matter.

Sr.—Truly "the question of Sunday-ob servance . . . demands the careful attention of every thinking man," and, as one, I am pleased to see your report of Mr. Gill's essav. It is generally accepted that the Sabbath. was instituted at creation, but Mr. Gill fails both prove and defend from the Bible. How to find Scripture for it. He then does discover a proof of its institution, and imme distely proceeds to dash that Scriptural proof to pieces on the rock of "scientific discoveries." It is not my object just now, for and disobedience to the plain commands to prove the "Mosaic account of the creation as literally correct," but simply to call attention to the sanctification of the seventh day at creation (Gen. 2:5) according to the Scriptural account. Now refer to Exod. 16 and we find another proof that the seventh day was holy to the Lord before the Deca logue was written by the finger of God at

If Mr. Gill can give us a Scriptural account of the "Jewish Sabbath" he will greatly oblige many who have searched the Scriptures in vain for any such institution. We can find but one Sabbath in the Biblethe seventh day, which, as Mr. Gill well remarks is not "one day in seven," and this "Sabbath the Lord Jesus," (while claiming it as his), states was "made for man." Mark 2: 27. He could easily have word "man." "The seventh day is the alarming. What is the trouble? Sabhath." It is thus quite clear that Sun-

day is not the Sabbath. and can never be aided by falsehood." Let he does. He tires of school; teases to leave monwealth, and thus I have purchased the Christians then boldly destroy the false pil and go into business; wants to earn money; right to ruin the character, impair the and rest assured that if there are any true | Many air castles are built upon his preference | the bodies and souls of men. pillars to support it, it will remain firm as | for business rather than the school. False necessary fate of all falsehood.

was for the Jewish nation, and for the character. Jewish nation alone, and that as Christians we are free from all the yoke and learning all parts of the business; gets a work. Do you not think I offer enough for prosperity to that resolution. Would you of that dreadful day." What glorious news place that pays two or three dollars a week; for the atheist, murderer, libertine—those wants his pay raised at the end of the year, "dreadful" commandments written by the and learns that they can get another boy at finger of God, are void; they were only for the same price, and he leaves, while his parthe Jew to observe. "Free from the law, ents complain of the treatment he has reoh! happy condition"—free to robour neigh- ceived; he goes into another line of business, bors of goods and virtue! But let us pause | beginning at the bottom, gets along very well, -on the same terms they have the right to and might be promoted slightly at the end make us victims. Oh! That won't do of the year, but he does not like the place, Man makes these very same "dreadful" laws | they work him too hard, or find fault with | they have done, and will do again. Look in self protection, and as man's laws we are him, or "it's no kind of business," and he out for them! bound to obey them. Then it is simply leaves; and at nineteen or twenty is ready to because God gave the laws that some know what he wants to do, what he can do, Christians cry out against them. What does if he has not been ruined in the process, as discovery of a valuable treasure. They John say on the subject? "This is the too nany boys have been love of God, that we keep his command ments; and his commandments are not tendencies, and, if possible, help him develop grievous." 1 John 5:3.

object of all this round, underhand treat old-time theory, that every boy should learn ment of God's law. The answer is plainly: a trade, but it would be practically impossi-To get rid of "The Sabbath of the Lord" ble in this age of the world, when there are (or Lord's-day), and substitute the heathen few trades to be learned, when a piece of a called Lord's day). Now "give a dog a It is important, however, that every boy bad name and hang him "-call the Lord's should learn to do well and scientifically the Sabbath the "Jewish Sabbath," and then fundamentals of every good thing for which hold up the heathen "day of the sun" and he has a taste. call it the "Christian Sabbath."

Sabbath is again proved to be the sanctified seventh day, in Matthew 28:1, for it was the Sunday commenced.

state that we were brought up to keep Sunday and to violate the Sabbath is poor excuse.

"Walk ye not in the statutes of your fathers . . . nor - defile yourselves with day of the sun—and return to the Sabbath is almost as much a misfortune, in this age were brought up in it, but by the slightest of the Lord; for "he that saith, "I know as to be a "Jack at all trades." Things are him, and keepeth not his commandments, not as they used to be. No man can know that is a liar." 1 John 2: 4.

Yours faithfully. T. W. RICHARDSON.

A DIVISION OF COUNSEL.

At a Baptist Convention in Ceresco, Michigan, the pastor of the church of Kalamazoo offered the following resolution:

"Resolved, That we, as a church, try by preaching and example, to promote a better observance of Sunday or Lord's day."

Mr. Snashall, of Marshall, moved to amend ment instead of Sunday or Lord's-day.

Dr. Dodge, of Ypsilanti, said they had better take safe grounds, for Sunday could not be proved by the fourth commandment.

Eld. Snashall replied that if it could not Rule. be proved by the Decalogue they better not have any Suncay, because it could not be proved by the resurrection.

Elder Buck, from Otsego, said Sunday could not be proved by the Bible; he could not do it, and he would defy any other Baptist minister to do it.

The above account, clipped from an exchange, is very suggestive. We would rec ommend the brethren to put into their resulution: "The Sabbath of the fourth commandment." They will then be on "safe ground," having something which they can long will Christian men continue to quibble, defeating their own efforts to promote godliness in the world by their own disregard of God? How long, O Lord, how long!

Education.

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

THE BOY.

BY REV. A. E. WINSHIP. (Editor of the Journal of Education.)

How many parents have any well defined idea as to what the boys will do for a living? How many who have any plan for the son see | and a curse to society and the nation.

"Truth is in itself eternal, indestructi ble, is to do or be, though he flatters himself that have a license under the laws of the com-

Does Mr. Gill really believe "that all it usually goes hardest with boys who have no life," and I do not expect a drunkard-maker which was delivered to Moses on the mount depths of purpose, no elements of business will have a better fate. But what can I do?

Parents should watch the boy for his real the fundamentals where his possibilities are To come straight to the point, what is the greatest. There was a deal of sense in the 'venerable day of the sun" (the falsely trade is all that the average expert learns.

I have been privileged to visit many We have the fact that Christ and his fol- schools, East and West, the past three years, lowers kept "the Sabbath," which he calls and have tried many experiments through his own, and that after his resurrection, his the privilege of questioning. For illustrafollowers "rested the Sabbath day according | tion, I have asked, in hundreds of schools, to the commandment," Luke 23: 56. This the distance to Louisville, Ky., if in the East to Pittsburg, Pa., if in the West. I have asked it only in normal and high schools and "towards the first day of the week" (the upper grammar grades, and the answers inonly name by which Sunday is ever called in | variably range from 350 to 3,500. Then, the Scriptures), or in other words just before | with the same class, after giving them as standards, the distances from New York to Jesus came not "to destroy the law or Boston, to Chicago, to Savannah, to Omaha the prophets" (Matt. 5: 17), for "Till and to Denver, I tell them to swing these beaven and earth pass one jot or one tittle | yard-sticks upon the map mentally, and then shall in no wise pass from the law." That I can get approximately correct estimates of the heaven and earth have not yet passed all distances. To know five distances as away is proven by our very existence. To standards, is better than to know five hundred as individual facts.

The work to be done with boys, from the business stand-point, is to train mind, head and eye to do accurately and skillfully the their idols." Cease to worship the golden | fundamentals of everything for which he has image which Constantine hath set up—the a taste. To know how to do but one thing, some invention or legislation may not, at any time, make his business so unprofitable that he will be forced to abandon it. With skill in several fundamentals, however, he can easily make all his experience and his busi ness plant available and more profitable, per haps, because of the circumstances that make the other business unprofitable.

No parent who allows his boy to drift, who allows "the place where" and "the thing by which," he will earn a living remain as chances in a lottery, has any right to complain if he makes a shiftless, thriftless man. If we treat our boys as the old farmer did his tools, leaving them to lie around loose when by putting Sunday of the fourth command- he had no use for them, the devil will find something for them to do.

Everything done for the boy, and by him, which develops thought, m inhood and character, everything that gives him standards. All they had to prove Sanday-keeping was that trains him in the fundamentals, will the resurrection of Christ, and he thought tend to make him a success anywhere, at they had better call it Sunday or Lord's day. any time, and in anything he does .- Golden

Lemperance.

Look not thou upon the wine when it is red when it giveth its color in the cup, when it moveth "At last it biteth like a serpent, and stingeth like an adder.

ADVEBTISEMENT EXTRAORDINARY-NOTICE:

Friends and Neighbors:-Having recently opened a commodious establishment for the sale of choice liquors, including lager beer, I embrace this opportunity of informing you that I have begun the business of making drunkards, paupers and beggars, for the sober, industrious and respectable people to

I shall deal in such spirits as will incite men to riot, robbery and bloodshed, and in so doing diminish comfort, increase expenses and endanger the welfare of the community.

I will undertake at short notice for a small sum, and with considerable expense on my part, to prepare inmates for the almshouse and prisons, and fit men for the gallows. I will furnish an article warranted to in-

crease the number of fatal accidents and

multiply distressing diseases among men. I will supply a drink calculated to deprive some of life, others of reason, most of property and all of peace; will make fathers to widows, children to be double orphans, to

een, neither knows nor really cares what he happy people, my honest reply is, that I

I must have money, even at the expense of all from the permitions habit of wins dis He talks about beginning at the bottom my soul. I am too much of a gentleman to ing. I owe all my health, my happiness and the money received? Many times it will be more than my customers can carry.

P. S.-I most affectionately warn all my patrons to keep clear of the temperance men, prohibition societies, as they will persuade you to sign the pledge, save your money and support your families in comfort and respect, thus cheating me out of what you would spend at my establishment. I know what

Sign: The Underground Route.

THE SALOONS MUST CO.

The saloon must go; we have said it several times, and we say it again. Here is some | beverages; and, from the cradle, every youth iterature on the subject, which it is worth is thereby warned that those beverages are vhile sticking a pin into:

John Adams wrote in his diary in 1761: Dram shops may be compared to Pan- law. It would command the respects of lora's boxes. In many places they are the antagonists." urseries of our legislatures."

Thomas Jefferson said: "To the use of ardent spirits is to be attributed much evil legislation. If I were again placed in a position to do so, my first question to a candi date for office would be, 'Do you drink ar ient spirits?""

Balzac wrote: "People dread cholera, but randy is a much worse plague."

Ruskin wrote: "Whisky selling is a worse mode of assassination than is practiced by the worst bandits of any country.

To all of which add the remark recently made by Cardinal Manning, who said to an English andience the other day, that "the amount, \$900,000,000, spent in drink every year, would give every laboring man a roof.' It is small wonder that there is an army of the starving poor in London, with wages at an extreme point of depression, work scarce, and beer and gin plentiful. It isn't public soup houses that cure such a distressing state of affairs; it isn't even preaching. First take away the open gin palaces, and then apply other remedies; first remove the primary cause of poverty—the temptation and opportunity for drink—and the rest will follow. There is no reason for the deserving poor to suffer for the necessaries of life, in England or any other Christian country. If they do suffer, t is an indictment of Christianity to which she will be compelled to plead. The poor alas! we have ever with us; but starvation means greed and selfishness on the part of others, which it is the province of a practical Christianity to overthrow. Is this politics? Well, it is good politics.—Selected.

A PATHETIC INCIDENT.

Nineteen years ago, at the National Temparance Convention, held at Cleveland Ohio, while the resolution relating to the formation of Juvenile Temperance So cieties in connection with Sabbath-schools was being discussed, a lady delegate arose to speak her approval of the project. An unusual stillness pervaded the audience. An unspeakable eloquence lit up her sad looking face as she proceeded to enumerate the miseries which strong drink had brought upon her girlhood. The audience was almost breathless with deep attention, until the heart rending words burst from her lips in quivering tones: "I have been bitten by the poisonous serpent. - My happy girlhood, youth's brightest hopes were poisoned by the curse of intemperance. Alas! ('alas' in slow, quivering tone), my father was a drunkard." Emotion choked her here, and she whispered a few more words inaudibly. then ceased and sat down. The heads of stalwart men were bowed, their hearts were pierced, and sobs alone disturbed the assembly. Alas! how many broken down, fragile forms, and sorrow-stricken hearts of American women could pour forth the same inspiring eloquence. How many poor, de graded victims of the infernal traffic, how many noble hearts and brilliant minds of the fairest, ablest and purest of our land, could they burst the fetters of drunkard's graves, would cry in piteous tones: "Alas! by the natives of Ceylon. my father was a drunkard." Think of this, dear boys and girls. Is your father a drunkard? If so then sign the pledge, and dedicate your life, as this noble woman has done, to the glorious battle of temperance. If he is not, as we certainly hope, then from a sense of gratitude to God for giving you sober parents, sign the pledge of total ab stinence and keep it as an example to others, and as a means of promoting the welfare of the race. - The Lever.

GEN. HARRISON AND THE WINE CUP.

The following story is told of Gen. Harri act as madmen, wives to be worse than son, in connection with a public dinner given him on one occasion: "At the close of grow up in ignorance and prove a burden the dinner one of the gentlemen drank his and before the whicky element could be conhealth. The General pledged his toast by it successfully mature? The number of I will obstruct the progress of religion, drinking water. Another gentlemen offered said it was made for the Jew; but such not "great expectations," regarding boys, that defile the purity of the church, and cause a toast and said: General, will you not being the case he uses the comprehensive are blasted in early manhood, are becoming temporal, spiritual and eternal death. And favor me by taking a glass of wine?' The if any are so impudent as to ask why I bring | General, in a very gentlemanly way, begged | jail. The average youth, from fourteen to eight- such accumulated misery upon a comparatively to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner: 'Gentlemen, I have twice refused to partake of the wine cup. I hope a licensed hotel or restaurant in this county." lars upon which Sunday observance stands, is anxious to be a help to his father, etc. health, shorten the lives and destroy both that will be sufficient. Though you press As results: taxes are reduced, the husiness of the matter ever so much, not a drop shall criminal courts is vastly lessened. idlenase I know it is written, "Thou shalt not pass my lips. I made a resolve when I started and debauchery are replaced by industry and the granite rock; but if otherwise, down it hopes are entertained by parents who do not kill," that "woe" is pronounced upon him in life that I would avoid strong drink. sobriety, pauperism and crime have steadily must come with a crash, which is the understand that this is about as regular a de that giveth strong drink to his neighbor, That vow I have never broken. I am one decreased, and the population and business velopment with youth as the measles, and that and that "No drunkard can have eternal of a class of seventeen young men who grad have been steadily increasing.

usted together. The other sixteen moul of my class now fill drankerds grave, as urge me to break it now?""

HORACE GREELEY ON THE RUN TRAFFIC.

This is what the "Founder of the News York Tribune" thought of the character of the rum traffic: "To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and gilt of such a traffic seems a worse bargain than that of Eve or Judas." And this is what he thought of the practical utility of the license system as a scheme for lessening the evils of the traffic: "No practical enforcement of the license system will ever sensibly mitigate the evils of intemperance. But let the law inflexibly forbid the sale of alcoholic harmful and dangerous, and that in drinking them he encourages the violation of the

MODERATE DRINKERS.

Dou you hate a drunkard? Then you are a poor temperance man. You never saw a-moderate drinker but what cursed the drunkard. The only friends the poor drunkard has are the people who try to take drink out of his reach. The best guide in reaching a conclusion in the matter is to "put yourself in his place;" to suppose it was your son, or your brother, or your father that was a slave to his appetite for drink.

Moderate drinkers generally become moderate drunkards, but we have yet to hear of the first drunkard who ever afterward became a moderate drinker. The thing don't work that way. When a man has sounded the depths of drunkenness he may possibly become a total abstainer, but a moderate drinker never.—Ex.

I BELIEVE that the demon of strong drink s the gigantic foe of God and man; that it ruins man alike for happiness on earth and blessedness in heaven; and that two thirds of all the pauperism, crime, and woe of earth may be traced to him as his progeny; that he was conceived of Satan, born of the depraved appetites of men, and inflicts only suffering upon his victim; that under his rule reason is crucified, love dies, and conscience is buried; that man descends into a hell even upon earth, and has no resurrection for his manhood, nor redemption for his enslaved soul but in the power of God; that no drunkard can enter into the kingdom of God or abide in his presence who shall come to judge the living and the dead. I believe in the saving and keeping power of the Holy Ghost; that the whole catholic church should unite to assault and overthrow this awful traffic in strong drink, and deliver humanity from the curse of the drink habit; that the only salvation for humanity is in uncompromising total abstinence for the individual, progressive prohibition for the community, and above all, the embrace of the gospel of Christ, who alone can redeem body and soul from the slavery of sin and thrill us with the power of life everlasting. -Arthur T. Pierson. D. D.

ITEMS.

Seventy four counties in Missouri are without saloons.

Concord, the capital of New Hampshire. has wiped out the saloons.

It is stated that seventy-five thousand gallons of aniline dye were shipped into California last year to be used in adultering the wine made in that State.

The Supreme Court of Nebraska has decided that a wife may recover from a saloonkeeper the money that her husband has equandered in his place.

Several lectures by John B. Gough and a book of temperance songs, have just been translated into the Tamil language, spoken by 16,000 000 people in Southern India and

It is said that when the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged and I will pay the balance."

Let a woman go to India with an avowed purpose of bettering the condition of the naives, and we call her a missionary. In any town in the state, let her show her interest in laws that may effect our boys and our homes, and the foulest, dirtiest, profenest man pronounces her a crank and a long-haired

Topeka, Kan., has more churches than any city of the same size in the country, and has not a single saloon or drinking place. There were, four years ago, 140 saloons in the city. vinced that "prohibition would prohibit." over \$25,000 in fines were collected from saloon keepers for violation of the law, and over thirty of them served terms in the county

Potter Co., Pennsylvania, rejoices in a long freedom from liquor-selling resorts. Bays Hon. Williams, of the Supreme Court of the State: "For twenty years there has not been

The Sabbath Becorder

Alfred Centre, N. Y., Fifth-day, Oct. 11, 1888.

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

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

"OCTOBER strews the woodland o'er With many a brilliant color; The world is bright r than before-Why should our hearts be duller? Sorrow and the scarlet leaf, Fad thoughts and sunny weather, Ah. me! this glory and this grief Agree not well together."

Every pastor among us should know how many copies of the SABBATH RECORDER are taken in his congregation, and make an effort to increase the list between now and the first of January. It will be a good thing for the ministers, for their congregations, and for the RECORDER. Try it.

Nor long since, the Irish Bishops held meeting and issued a declaration correcting the blunders of the Pope with reference to Ireland's trouble. What has become of the dogma of papal infallibility? If he did not speak ex cathedra on these matters, we can hardly see how he could do so at all; and if his deliverances concerning the very life or death of his most faithful adherents need revision, what is the benefit of infallibility at all?

THE National W. C. T. U. announces it fifteenth annual meeting, which is to be held in New York City, October 19-23, in the Metropolitan Opera House. Besides the reports and addresses of officers, the meeting is to be addressed by speakers, both women and men, of almost world wide reputation. It is promised that the convention will "possess features of interest to the public even greater than ever before."

SEVERAL months ago we published a short series of articles from the pen of Bro. C. A. S. Temple, of Reading, Mass., on the Feasts of Saturn. The substance of these articles, under the head of "Pagan Counterfeits in the Christian Church," is now gathered into a neat little pamphlet of 52 pages, printed by Bro. N. O. Moore, of Chicago. Those desiring them can procure copies at 15 cents each by addressing the author, as above.

Brother Main asks for a file of the minutes | making plain the meaning of the poem, and of the General Conference and various in so doing he has justified its place in the societies as far back as 1840, for Brother Old Testament canon. The work embraces Velthuysen. The value of such a file to one seeking for the history of our missionary and other denominational enterprises is very matic arrangement of the matter, and notes. great, and those who have it in their power to help Bro Velthuysen procure it will confer a great favor on him, if they will communicate at once with Bro. Main at Asha- dress the author at Leonardsville, N. Y. way, R. I.

THERE is a proverb which says, "Those who would not eat the forbidden fruit, should not come near the forbidden tree." Our Lord doubtless had the same principle in mind when he put into the prayer he taught his disciples, the petition, "Lead us not into temptation." The first step towards a fall into sin is the going where the sin is. What shall be said, then, of those who with every allurement and fascination to attract to it the steps of the weak, and ignorant and unsuspecting? And what of the government which clothes and protects them with the sanctions of law?

BROTHER H. P. GRACE, writing from Elm. dale. Kansas, says: "We are holding meetings twice a week now-one an Fourth-day evening and one on Subbath day. We are earn estly praying for a revival of religion that will result in the establishment of a Seventh day Baptist Church in this neighborhood. We think this could be accomplished if some one of our ministers could come and preach for us a while. Who will it be?" Brother Grace 1s distributing tracts, and, with a few others in that place, is trying to hold up the truth. They ought to have help. If nothing more extensive or more permanent can be done, then let some church send its pastor

onto that field for a few weeks. It would be a great help to the brethren at Elmdale, and a blessing to the minister who should go, and to his people at home, for "There is that scattereth and yet increaseth."

An exchange says that an Austrian Pompeii has just been unearthed near Zara. Zara is the capital of, the Austrian province of Dalmatia. Thousands of coins of Diocletian period and of other early times, rare specimens of Grecian and Roman sculpture, and operations gives more permanent results Byzantine architecture, were discovered along | than the Church Building Department. the Dalmatian shores. Ampitheaters, temples, catacombs, and other evidences of a busy and highly civilized community were unearthed.

THE following card will convey sad intelligence to the readers of the RECORDER. We bespeak the prayers and sympathies of our people for this afflicted household:

MILTON JUNCTION, Wis., Oct. 5, 1888. Mrs. Nathan Wardner was stricken down with paralysis yesterday morning, and lies still unconscious, with no apparent prospect of returning consciousness, one half of her person being apparently paralyzed.

After the above was set, another card came announcing the sad sequel. It is as follows:

MILTON JUNCTION, Wis., Oct. 6, 1888.

Mrs. Eld. Wardner died yesterday (Friday) afternoon at 2 45 o'clock. The funeral will be on Monday next (Oct. 8th), at 2 P. M. She was unconscious to the last.

ONE of the most important elementary matters in the problem of social purity is purity in speech. A young man can hardly adopt a safer rule than to never indulge in the use of language, in his intercourse with of permanency that cannot be had without it. associates of his own sex, which he would be unwilling to use in the hearing of his mother, his sisters or other lady friends. A good story is told of the late General Sheridan which will give point to this proposition. The General was sitting one day in a company of army officers, when a fellow officer came rushing in with "Oh, boys, I have such a good story to tell." Then glancing about the company he added, "There are no ladies present, I believe." General Sheridan quietly replied, "No, but there gentle men present." The story remained untold, | recognize and respect. It can announce its as it should have done. "Evil communica | times of worship, open its own doors and tions corrupt good manners."

Some time since we made mention of a little pamphlet translation of "The Song of Songs," by Rev. W. C. Daland, of Leonardsville, N. Y. We now have a revised and enlarged edition in both paper and cloth dovers. To many, perhaps, we shall not go out of the way in saying that to most readers "Solomon's Song is a sealed book, and one whose place in the sacred canon has been more seriously questioned than any other. To our mind, the author of In the missionary columns of this issue | this little book of 50 pages has succeeded in the Author's Introduction, the Argument, the Translation of the text and the Dra-We most cheerfully recommend it to all who would like to know why Solomon's Song was ever put into the Bible. Ad with 50 cents for cloth bound edition, or 30 cents for the paper-bound.

DEAR reader, do you owe for the SABBATE RECORDER? If you are not sure, look for your name at the upper right-hand corner of the first page of this paper, or on the wrapper, if your paper comes in a wrapper, and you will find a date following your name. If it is "\$ 88" you do not owe us now; but you will owe as for 1889 in a create the place of sin and drape it about few weeks, and we ask that you will make an effort to pay your subscription in advance, whether you have been in the habit of doing so or not. If you find the date following that we state the case too strongly in saying your name to be earlier than Dec., '88 it will indicate that you are in our debt, and the date compared with Dec., '88 will give you an idea of the amount of your indebtedness. Brethren and sisters, please look to this matter at once. We are not begging for donations, we are simply asking for what is due us; and we need it at once. We are owing our help for work done, because many of our subscribers are delinquent in the pay ment of their subscriptions. Are they waiting for another statement to be sent? Why? Do they not know how much they owe? And do they not understand that we need the money now? Let the subscription money come in, and the management of the RECORDER will gratefully receive it and make good use of it.

MBETING-HOUSE FUND.

Among the resolutions adopted by the

General Conference at its late session in

Leonardsville, was one recommending our

churches to take a special collection for the

Meeting-House Fund in the hands of the

Missionary Society, on the second Sabbath

in September. Too much cannot be said

in favor of the object contemplated in this

resolution. Other denominations have found that no department of their home missionary little church, in a new country, has many discouragements and difficulties to encounter at best, and the inconvenience of being homeless should not be one of them, for this is an inconvenience which we can help them to overcome. Our missionary churches ought to be rallying points around which may be gathered not only those who are already adherents of our faith, but also those whom we would win to Christ and the Sabbath truth. A house, or church home, is more essential in this matter than we are accus tomed to think. Prejudice against Sabbath truth will almost invariably close the doors of other churches against us; the same thing will often close the doors of the school-house; the lack of funds on the part of the church makes the hiring of a public hall an impracticable thing, even if there, were a public hall to be had at any price; and not many, except the most zealous adherents of the faith, would feel perfectly free to attend, at all times and under all circumstances, the meetings of the church when held at a private house. A meeting house of its own is to church what a dwelling-house is to a family. It gives a feeling of independence and a sense When a man builds a house in a community and moves his family into it, it looks as though he had come to stay, and for that reason he becomes a recognized factor in that community, having just as good a right there as anybody else; and when he invites friend or stranger to his house the invitation may be accepted with perfect freedom. In a similar manner when a church builds for itself a house of worship, it, too, appears to have come to stay. It shows a faith in its own existence which others cannot fail to invite friend, neighbor and stranger to come in and worship the Lord there. Whoever receives the invitation and feels any inclina which comprises a series of ten lectures on tion to go in need have no hesitancy about doing so; for is not that just what such | Methods, and Auxiliaries," recently delivered places are for? Indeed, a meeting house in before the Yale Divinity School, by the Rev. any community, especially in a frontier community where such things are not so common as in older communities, is a constant reminder to the passer by that there is a place where God is worshiped, and it is itself an invitation to him to stop, and think and worship. A Seventh day Baptist Church in such a community cannot fail to remind | Varying Progress;" "Its Modern Revivals people of the truth for which it stands, and, as described above, challenges thought and commands respect. Then, again, there are many ways in which a live church may use such a house profitably besides for Sabbath services. It will be a good place, possibly, for a week-night prayer meeting in whichothers than the members of the church may join; the Sabbath school of the church may. now and then, give a general review or concert exercise to which the young people of the whole community might be invited; it would be just the place for a monthly or quarterly concert in the interest of missions or Sabbath reform; it might also be a good sacred songs of the church and Sabbathschool could be studied and sung to the some to the truth. In short, there is hardly superintendent and teacher, as well as by the rapidly, but beware lest in your enthusiasm eral, which could not be fostered and promoted with far greater success where there is a comfortable, convenient house of worship than where there is none. We do not think that we can hardly do a better service for any struggling, pioneer church than to help it to the possession of a suitable house of worship. Most of our pioneer churches, appreciating these facts, have undertaken to provide themselves with the church home. They can chop and haul logs to the mill, haul stone, and with their own hands perform most of the labor necessary to the erection of the house, and they are more than willing to do this. But it takes money to buy nails, glass and other builders' materials, and that, with most such churches, is the impassable barrier, for money, in a new country, is not a spotaneous product. In many places \$50, would help a church over this difficult place; in some it might re quire \$100. We have no doubt, some churches, | At 10.30 President Grose called the ing to your health. Treate a reform in

seeing no way over this last difficult place, have been kept back from making a begin ning, but who, if they could have been assured | er cordially welcomed the delegates in behalf of the necessary \$50 or \$100 for the finishing of the pastors and churches of Elmira, and of the house, would gladly, before this, have Rufus Stanley, General Secretary of the Y. put time, and labor, and material, and such M. C. A., welcomed them in behalf of the means as they could spare from their scanty resources into a house which would now be ready for the finishing.

Brethren, we cannot afford to spend money, print tracts and papers to win men to the truth, send missionaries to preach and organize churches, and then leave them home. less and half equipped for the very work for 21,000. During the year, however, the which they were organized. It would be Society has had such a remarkable growth better, we believe, to draw on the General that nearly 1,000 churches now recognize its Fund, to a limited extent, to provide help in leave them as now. But this would be attended with some complications, and need not be attempted. We are able to keep up followed by two minute reports from the our contributions to the General Fund, and at the same time to create and maintain the Meeting House Fund for this special object. Shall we do it? If we do not, in many cases, other denominations will build the house where ours ought to stand and our interests will be driven to the wall. The denomination which first builds a meeting house in | any community, as a rule, holds the leading place in that community for years, if not permanently. The General Conference did wisely, then, in recommending this measure.

But there was one defect in the resolution which, with many churches, came near de feating the object, and that was the clause calling for the collection on the second Sabbath in September. The time thus came and went almost before the resolution was made public, and long before any adequate advocacy could be made in its behalf. Some have already responded to the call; many have not. The matter is of too great importance to pass in this way. Therefore, having consulted the Corresponding Secretary of the Missionary Society, we take the liberty of asking that the time for this special contribution be extended two months, fixing the date as the second Sabbath in November.

We most sincerely hope this will meet with general approval, and that the Fund will receive a most liberal enlargement on that

YALE LECTURES ON THE SUNDAY SCHOOL.

A new book has just been brought out by John D. Wattles, publisher, Philadelphia, "The Sunday school: its Origin, Mission, H. Clay Trumbull, editor of the Sunday School Times and author of Kadesh Barnes, The Blood Covenant, Teaching and Teach ers, etc. The lectures treat of the following topics respectively: "The Sundayschool: its Jewish Origin and its Christian Adoption;" "Seventeen Centuries of its and Expansion;" "Its Influence on the Family;" "Its Membersh:p and Manage ment;" "Its Teachers and their Training;' "The Pastor and the Sunday-school; "The Sunday school: its Auxiliary Train ing Agencies;" "Preaching to Children: its Importance and its Difficulties;" "Preaching to Children: its Principles and its Methods." There are added three valuable indexes: Bibliographical, Scriptural, and Topical. The book is octavo, bound in fine muslin, and contains 415 pages. The price we do not know, but it can be readily ascertained by addressing the publisher, as above. The name of the author is a suffiplace for meetings in which the hymns and | cient guarantee of the value of these lectures to Bible school workers. The book should be in every Sabbath-school library. praise of God and perhaps to the winning of and should be read by every Sabbath school any line of church activity, special or gen- older pupils. We bespeak for it a wide and hearty reception. May its advent quicken the interest of the churches in the Bible-

Communications.

Y. P. S. C. E. CONVENTION.

thoughts and suggestions of the speakers, and to carry home to the societies the berefits gained by attendance upon the meeting. The committee on credentials reported an tions." We speak of the grace of God giving attendance of 800 delegates, and an earnest salvation. An old seaning of salvation is and enthusiastic Christian band they were. health. You are the ng salvation by see-

convention to order. After devotionals, and some preliminary business, Rev. A. W. Spoon young men. President Grose neatly responded to the welcomes in behalf of the convention.

The report of the State Secretary, M. A.

Hudson, was an interesting feature of the afternoon. Last year there were only 413 societies in the state, with a membership of worth by sustaining societies with a member. building needed houses of worship than to ship of 60,000 in round numbers, thus making New York the leading state, in point of membership at least. This was District Secretaries and Local Unions. showing the growth and condition of the Society in the different parts of the state. Then followed one-minute reports from individual societies. These reports were necessarily brief, but they showed a state of Christian activity among the young men and women of the state which is truly en. couraging to one interested in the growth and welfare of the kingdom of God on earth. Forty five minutes were then spent in a Christian Endeavor Social, in which every delegate present was expected to greet the President, and make the acquaintance of every other delegate. Pres. Grose then allotted some portion of the church to each of the committees usually embodied in a Christian Endeavor Society, and those interested in the work of these committees repaired to these places and spent the remainder of the afternoon discussing methods. making suggestions, etc.

The evening exercises comprised three ad-

dresses by eminent clergy, interspersed with

excellent music. The first address was delivered by Rev. T. F. Clarke, of Ithaca, on "Our Society's Name." What's in a name? In France, the name Napoleon is suggestive of power wherever heard; the aptness and attractiveness of the title of a book is a great factor in the success of that book; in Bible times men were named according to characteristics. What does our name signify? It is a society for the Young. It is a sad fact that there are so few active young people in our churches. The church needs them, and should encourage the Society as a means of bringing them in. It is a People's society, -not a men's or women's society, but a society in which both sexes are admitted as equals. This is as it should be. It is a Christian society. This is the secret of its success,-it has Christ in it, ave more, it has Christ as its leader. It is an Endeavor society. This word "has a noble ring." What do you endeavor? To cheer the sick and dying, to strengthen the weak, to correct the erring, to save the lost. You are a powerful band in numbers; be true to your name, with all that it signifies, and you can in a short time conquer the world; no power of earth or hell can stand against such a host of Christian workers; be true to your name, and you shall receive the "well

done" of God. Rev. Dr. N. E. Wood, of Brooklyn, next addressed the convention on "The Third Dimension." Every physical body has two dimensions which are readily seen-length and breadth, but these are only sur ace dimensions. Back of these and beyond is another dimension of great importancethickness. "Any Christian can have two dimensions, length and breadth, but all cannot touch the third dimension, thickness, depth, solidity." It is a cause of rejoicing that Christian Endeavor is spreading 80 over its growth, you neglect the third dimension. This is an age of organization. Do not forget that the true aim of this Society is to develop the individual. The tendencies of the times are too apt to lead to simply surface dimensions. Your Society should aim to counteract these tendencies. Be careful that your aim be not simply to have a large membership, to have well attended meetings, grand socials, etc., though The Third Annual Meeting of the New these are essential, but let your chief aim be York State Conference, Christian Endeavor, to make every man and every woman under met at the Park church, Elmira, N. Y., your influence a live, active, earnest. Chris-Tuesday, Oct. 1st., for the purpose of dis tian. Untold opportunities stretch out cussing methods of Christian Endeavor work, | before you. Beware lest, neglecting the of profiting by the experiences of others, to third dimension, you prove yourselves unreceive inspiration and help from the equal to the opportunities, and so betray the trust God has reposed in you.

Rev. Thos. K. Beecher concluded the services with a few "Comments and Suggesfashionable hours; make a fash begin your socials at six and nine o'clock. The time wi every person in the house will regarding early hours.

The consecration meeting a day morning was one of the of the convention. The mee attended, and not a momen many being on their feet at prayers and testimonies all s nestness and deep devotion to A large portion of the m

was spent in the transaction more reports from the indiv One item is especially worth The Treasurer made his repo peal for the amount estimate carry on the state work year. Voluntary contributi on the spot, and when al more than one hundred do raised above the amount ask Treasurer. This seems contrue Christian Endeavor spir It is a case where "actions s words." The afternoon session ope

teresting Bible reading, for President's address. This w well address, and was full ment, counsel, and sympath has had a wonderful growth to seek quality rather than o Society is to live it must have obtain this character we that its work is an individu its great aims is Christia Woman's power is a potent work. The world is awake tion of this. There used to udice against woman's wor udice flies before Christian have had many examples woman's prayers; her work her prayers. A native Judson, as he walked by, a goes Jesus Christ's man." aim of every Christian En thoroughly Christ-like in h truthfully be said of him Christ's man." Our work nominational, a work for t in any and every way possil every Christian on the es part. What cannot a soci a basis accomplish? This was followed by "Why the Church Should

tian Endeavor," by Rev.

The church should welco

sons. First. Our count danger, as a nation, from a our prosperity, the evils o monism, intemperance, s etc. To be true citizen States we also must be cit dom of heaven. This Christian men alive to the heathen nations are exten nian cry to us. This Soc the men called for. Sec should welcome this Soc younger Christians are bet the demands of the day, an do so, than those who ha from which it is almost themselves. Third. It sho cause of the principles o spirituality, in developing bility, in developing pers ity, developing the power grand work. Fourth. It sh cause of our past histor vancement. Fifth. It because of our possibilities possible to us in the advar of Christ. The Conver ble Features of Endeavor ing of the Question Box, uable points, only one of tion. The work of Chri be entirely subservient church. When the tim som cannot attend the n Society and the church, Society and give his ti church. In the evening Rev. E

inator of this Society, vention, telling "The M of Christian Endeavor. came," said he, "was be Take a look into an people's prayer meeting its principal features neer, length. We have just such meetings with and attendance pledges people something to do, it. Our Society has of called it. I say this reve was founded in weakness

tion to order. After devotionale and reliminary business, Rev. A. W. Spoon lially welcomed the delegates in behalf pastors and churches of Elinira, and Stanley, General Secretary of the Y. A., welcomed them in behalf of the men. President Grose neatly red to the welcomes in behalf of the

report of the State Secretary, M. A. n, was an interesting feature of the pon. Last year there were only 413 es in the state, with a membership of During the year, however, the

y has had such a remarkable growth early 1,000 churches now recognize its by sustaining societies with a memberf. 60,000 in round numbers, thus R New York the leading state, in of membership at least. This was ed by two minute reports from the st Secretaries and Local Unions. ig the growth and condition of the in the different parts of the state. followed one-minute reports from iual societies. These reports were arily brief, but they showed a state of ian activity among the young men omen of the state which is truly ening to one interested in the growth elfare of the kingdom of Gud on Forty five minutes were then spent hristian Eudeavor Social, in which delegate present was expected to greet esident, and make the acquaintance of other delegate. Pres. Grose then d some portion of the church to each committees usually embodied in a ian Endeavor Society, and those ind in the work of these committees ed to these places and spent the reer of the afternoon discussing methods. g suggestions, etc. evening exercises comprised three ad-

by eminent clergy, interspersed with nt music. The first address was deby Rev. T. F. Clarke, of Ithacs, on Society's Name." What's in a name? nce, the name Napoleon is suggestive ver wherever heard; the aptness and iveness of the title of a book is a actor in the success of that book; in imes men were named according to teristics. What does our name ? It is a society for the Young. It is act that there are so few active young in our churches. The church needs and should encourage the Society as ns of bringing them in. It is s society,—not a men's or women's but a society in which both sexes mitted as equals. This is as it should It is a Christian society. This is the of its success,—it has Christ in it, aye it has Christ as its leader. It is an ever society. This word "has a noble What do you endeavor? To cheer ck and dying, to strengthen the weak. rect the erring, to save the lost. You powerful band in numbers; be true to name, with all that it signifies, and you a short time conquer the world; no of earth or hell can stand against such of Christian workers; be true to your

and you shall receive the well of God. Dr. N. E. Wood, of Brooklyn, next sed the convention on "The Third sion." Every physical body has two sions which are readily seen-length eadth, but these are only sur ace dions. Back of these and beyond is er dimension of great importance ess. "Any Christian can have two sions, length and breadth, but all canich the third dimension, thickness, solidity." It is a cause of rejoicing hristian Endeavor is spreading so , but beware lest in your enthusiasm growth, you neglect the third diin. This is an age of organization. forget that the true aim of this is to develop the individual. The cies of the times are too apt to lead to surface dimensions. Your Society sim to counteract these tendencies. eful that your aim be not simply to large membership, to have well atmeetings, grand socials, etc., though re essential, but let your chief sim be e every man and every woman under fluence a live, active, earnest. Onris-Untold opportunities stretch out you. Beware lest, neglecting the limension, you prove yourselved uno the opportunities, and so betray the od has reposed in you.

Thos. K. Beecher concluded the with a few "Comments and Sugges-We speak of the grace of God giving on. An old meaning of relvation is You are winning salvation by geeyour health. Create a reform in

begin your socials at six and go home at a success. We believe that in its spreading ing from some of his conclusions, it further nine o'clock. The time will come when every person in the house will agree with me is to raise a band of intelligent Christians. regarding early hours.

The consecration meeting at 6 30 Wednesof the convention. The meeting was well attended, and not a moment was wasted. many being on their feet at a time. The pravers and testimonies all showed an earnestness and deep devotion to the cause.

was spent in the transaction of business, and more reports from the individual societies. One item is especially worthy of mention. The Treasurer made his report, and an apcarry on the state work for the ensuing sake we will do and dare." year. Voluntary contributions were made on the spot, and when all were received, raised above the amount asked for by the true Christian Endeavor spirit was present. It is a case where "actions speak louder than words."

The afternoon session opened with an interesting Bible reading, followed by the President's address. This was also his farewell address, and was full of encourageobtain this character we must remember its great aims is Christian philanthropy. Woman's power is a potent factor in this work. The world is awakening to a realization of this. There used to be strong prejudice against woman's work, but all prejhave had many examples of the power of her prayers. A native once pointed to goes Jesus Christ's man." It should be the | the upbuilding of the church of the future. aim of every Christian Endeavorer to be so thoroughly Christ-like in his life that it can truthfully be said of him that he is "Jesus Christ's man." Our work is strictly undenominational, a work for the cause of God a basis accomplish? This was followed by a strong address,

"Why the Church Should Welcome Christian Endeavor," by Rev. Walter Laidlaw. The church should welcome it for five reasons. First. Our country is in imminent danger, as a nation, from several things, viz., our prosperity, the evils of Romanism, Mormonism, intemperance, socialism, anarchy, To be true citizens of the United States we also must be citizens of the kingdom of heaven. This country demands Christian men alive to these dangers. The heathen nations are extending the Macedonian cry to us. This Society is raising up the men called for. Second. The church should welcome this Society, because the younger Christians are better adapted to meet the demands of the day, and are more likely to do so, than those who have fallen into ruts from which it is almost impossible to raise themselves. Third. It should welcome us because of the principles of the organization: spirituality, in developing earnestness; sociability, in developing personality; serviceablity, developing the powers of leaders in this grand work. Fourth. It should welcome us tecause of our past history, a history of advancement. Fifth. It should welcome us because of our possibilities. Nothing is impossible to us in the advancement of the cause of Christ. The Conversation upon Valua ble Features of Endeavor Work, and the opening of the Question Box, developed many valuable points, only one of which we will menbe entirely subservient to the work of the church. When the time comes that a per-Society and the church, let him forego the Society and give his time entirely to the

In the evening Rev. B. F. Clark, the originator of this Society, addressed the convention, telling "The Mission of the Society of Christian Endeavor." "One reason we came," said he. "was because we were needed. Take a look into an old fashioned young people's prayer meeting. You will find that its principal features were duliness, dreari and the accuracy with which he has set forth ness, length. We have come to rejuvenate just such meetings with our prayer-meeting to be extracted from the standard books on and attendance pledges. We give the young popular treatises in relation to the observpeople something to do, and keep them doing ances of the first day of the week, and espeit. Our Society has come because God has cially to the laws regulating its observance as itable. called it. I say this reverently and humbly. It a civil institution.

fashionable hours; make a fashion yourselves; did not know that the first one would even be we can see God's hand. One of our missions The nineteenth century needs Christians who can give a reason for the belief that's in them. day morning was one of the most inspiring | It teaches them to be outspoken Christians; to be faithful Christians; it gives them the disciplinary benefit of routine duties. It teaches them to be faithful to the church. All of our opposition has come from pastors who maintain that we set up a new church, A large portion of the morning session or a church within a church. This opposi tion comes from a misapprehension of the mission of Christian Endeavor. Our mission, last of all, is to make Christians, and to do what we can for those around us for Christ's neal for the amount estimated necessary to sake. For his sake we will be faithful; for his

A resolution of thanks was voted the people of Elmira for their entertainment, and more than one hundred dollars had been endeavor to make the meeting a success, which was followed by the election of oflicers, Treasurer. This seems conclusive that the and the adoption of resolutions of acknowl edgment and appreciation of the labors and successes of Rev. H. B. Grose, the retiring President. Rev. W. C. Biting then told the convention something of "Sympathy—s Power of Reaching Men." Sympathy, he defined, "to have had like experience with others." The bond of sympathy is the unment, counsel, and sympathy. The Society guarded point in a man's life. If you can has had a wonderful growth; but be careful | find it, you can go into the person's whole to seek quality rather than quantity. If the life. All the human part of Christ's life was Society is to live it must have character; to to gain an experience like that of man. I the unguarded point of a man's life is amusethat its work is an individual one. One of | ments, reach him through that. Try sympathy, and see what it will do.

Dr. H. H. Stebbins, the incoming Presi pent, delivered the closing address, "The Christian Endeavor Society—the Missing Link and the Connecting Link." The missudice flies before Christian Endeavor. We | ing link is the past. How did we live so long without a society for training young people woman's prayers; her work is as powerful as in the service of Christ? The connecting link is the future. The pledge of this Soci-Judson, as he walked by, and said: "There ety is to be one of the strongest factors in

The convention, as a whole, was a grand success, and as one paper has well said, "The saloons were not benefited by their coming but the cause of righteousness and good mor als was, and all went away with renewed in any and every way possible; one in which strength for their life work, and a deeper in every Christian on the earth may have a spiration to maintain and live up to the part. What cannot a society built on such | principles inculcated by their praiseworthy organization." J. A. PLATTS.

AMERICAN SABBATH TRACT SOCIETY. Annual Report of the Executive Board.

CONCLUDED.

As one of the outgrowths of this agitation, though not distinctly the work of the Board, it may be well at this point to mention more by D. Appleton & Co., entitled:

CRITICAL HISTORY OF SUNDAY LEGISLA- For

Dr. A. II. Lewis, quick to see that such a universal awakening of interest would lead to a general demand for information which was not within reach of the masses, prepared this volume with great care and research. This volume has been well received and men tioned in the most satisfactory terms, by a large number of secular and religious jour nals throughout the United States and Can ada. Some of the notices are brief while others are extended. This volume must be an important factor in the future investiga tion of the claims of the seventh and the first days as the Sabbath of the Lord.

The general scope of the press notices of the work may be seen by the following clip

From the New York Tribune: A Crit cal History of Sunday Legislation (D. Appleton & Co.) is written by A. II. Lewis, D. D. It includes the period from 321 to tion. The work of Christian Endeavor is to well analyzed body of information on that subject. The chief object of Dr. Lewis in preparing it appears to have been the dem onstration of the real purpose underlying this son cannot attend the meetings of both the class of legislation. . . . A compendious the Union forms not the least valuable part of the book.

> The Examiner, New York (Baptist), makes an extended notice, from which we extract the following:

> has gone to the making of this book. Dr Lewis has placed all Christian men under great obligations by the persistence with which he has investigated an obscure subject, church history, and still less from most of the

was founded in weakness and trembling. We Then, after noticing at length the author's

views as a Seventh day Baptist, and dissent-

Nevertheless, we say once more that, after making all deductions, the book is one of great value. It includes documents, many of, which have never been collected before, and will be useful as a store house of facts to those who most emphatically dissent from the theories of the author.

The New York Independent says of it It is a book of much research, containing matter of great interest and value. It is. however, written to support indirectly, a seventh day theory of the Sabbath, and directly the assertion of the wholly pagan origin and character of Sunday as the successor of the Jewish Sabbath.

Out of hundreds of notices that have been published, only a very few have been of ar unkind spirit. But, undoubtedly, there is a strong determination to ally church and state in the attempt to maintain the observance of the man made Sabbath. The strength of the enemy should not be underestimated; neither should any who are conscious of having the truth for a moment hesitate or doubt that final victory will reward the efforts of the faithful.

Having shown something of the attitude of the press, and of many religious organizations, it is important that we raise the inquiry as to

THE ATTITUDE OF SEVENTH DAY BAPTISTS While the forces are being gathered into line of battle, on the one hand, armed with traditions, sophistries, arguments drawn from long-established customs, and appeals to self-interest, popular demands, individual preferences and conveniences, as against the plainest declarations of God's Word, are we. as a people, making corresponding efforts to is much needed for funerals and extra maintain God's eternal truth?

could be such a general awakening of interest in this question, which is the distinguishing doctrine of Seventh day Baptists, without exciting in us a corresponding sense of faith in the ultimate and not very distant re- dozen persons, most of whom have removed enthronement of God's holy day. Already to Utah. Two of the number, a man and the light is dawning; the mist is clearing his wife, came back some months ago, and to see and acknowledge their disloyalty in not get away with her younger sister, but was obeying him in the observance of the only acknowledges himself as the Lord.

Our faith and our gifts, our prayers and our thank offerings, should increase year by year But what are the facts in regard to the most tangible evidences of our fuith and our sub stantial interest in this work?

We look at our Treasurer's records for an answer, and find the following statement of the amount of contributions and collections particularly a new book published this year | for all the work of the Tract Society for the past seven years:

or the	year 1881-2	4 642 48 1
,4.	1842 3	
	1883-4	
	1844-5	
"		
	18×6-7	
Т	'otal	\$44 066 46

member. It is due, however, that we here it is cut out so none of its roots remain. note the fact that the contributions of only eleven month are included in this amount.

We have great need of more consecration to God's service, and of greater liberality in our offerings.

RECOMMENDATION.

For several years there has been a growing conviction with the members of the Execu-1888 A. D., and is a carefully compiled and Live Board that there should be some way devised to remedy certain hindrances and disadvantages incident to carrying on a work of the magnitude of that now undertaken by this Society? Every year the difficulties in survey of the Sunday laws in every state of the way of the Board increase, in proportion as the work and the demands for work increase. It appears to thom that the present method of attempting to manage a publish ing house at so great a distance from its Executive Board is expensive, unbusiness-A large amount of painstaking research like, and in many ways detrimental to the most successful prosecution of the work of the Society. After mature consideration, therefore, it has been deemed best to accompany this report with the recommendation the results obtained. Very little of value is that the Society take immediate action in securing an Executive Board in such close proximity to the Publishing House as will obviate the difficulties which are now inev-

By order and in behalf of the Board,

L. E. LIVERMORB, Cor. Sec.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

Hebron, Pa., and vicinity, in the closing days of September show wooded hill-sides and valleys, all glorious amid the changing of the colors of their variagated foliage. The lofty hills of Potter county, famous for their steepness and irregularity, are now grand and beautiful; and this contributes much to the pleasure of a trip among them.

Ten days spent on this field will be long remembered, both on account of the scenery and the associations enjoyed. Calls were made upon Sabbath keepers at Condersport Hebron, Hebron Centre, Oswayo and Millport; and meetings were held at each place, excepting the first named. Stormy weather made the attendance small at some of the appointments. Five sermons were preached at Hebron, four at Hebron Centre, one at Oswayo in the M. E. church, and one at Millport. The seed sown has fallen, we trust, upon some good ground, to bring forth fruitage to bless our brethren there.

We found them sustaining Sabbath ser vices and Bible-schools, with a fair interest, although they are embarrassed with some discouragements. They need a thorough re freshing from the presence of the Lord, and some of them are praying earnestly that it may come. Our larbors seemed to be well and gratefully received. May God keep and bless them all, and fill them with the spirit of self-sacrificing love and unity:

Our brethren at Hebron are rallying in an effort to build a house of worship, which meetings. There is great need of faithful It would hardly seem possible that there missionary labor in various neighborhoods in that locality, and an efficient missionary pastor would find his hands full.

Not far from Hebron Centre the Mormons have been at work for three years or more, and responsibility, as well as a large increase of have succeeded in leading astray nearly a away, and many thousands who desire to be have separated, he adhering to the faith and loyal to the kingdom of Christ are beginning she renouncing it. Lately he attempted to Oct. 19th to 21st. overtaken at the station, when about to take Revs. J. W. Morton, G. J. Crandall; U. M. day that the Word of God distinguishes as the cars for the Zion of the Latter-day "my holy day," and of which the Saviour | Saints, and she was, brought back while he | pleased to see any other ministers who can has been hiding from the officers who have a warrant for his arrest. Two Mormon ministers have appeared upon the scene, feast, with the purpose of renewing their reevidently to quiet the storm and deliver ligious strength. And we hope and pray their converts from this country. It is ex for the Spirit's presence in blessing and in pected they will use any means to accomplish power. their purpose. We came in collision with these men last First-day and improved the Sabbath, when three or four young converts chance to tell them some of our reasons for our abhorence of their doctrine and practices. nance. If they were fair specimens of their system, then it is indeed a rough, ragged, haggard, filthy, rotten system, that ought to be restrained by all lawful measures. Some church, and a grand occasion it was. I think would disinfect such representatives of the fully as many as three shundred people were great iniquity with tar and feathers, and in attendance the last evening, two hundred some would tolerate and even encourage and sixty during the day. From general ad-Here we see that during the past year we their labors, claiming that they only get missions, it was probably the best convenhave actually contributed nearly a thousand that class of people whose removal is a dollars less than the least amount during any blessing to the community. If they, in that haired pastor writes: "I never attended a one of the last seven years, and only little | way, confer a favor upon a locality they more than one-third as much as was contrib- render the nation as a whole impure, makuted during the Conference year of 1885-6, | ing the bad worse, and by giving growth to or about thirty-seven cents per year for each a cancer that may bring death at last, unless SHINGLE HOUSE, Pa., Oct. 5, 1888.

TRACT SOCIETY.

Receipts in September, 1888.

		*.	1
Edwin S. Maxson, Syracuse, N.Y., Outlook,	\$ 6	30	١
Church Welton Is.	4	07	١
Request Diana Hubbard	. 43	50	ľ
Church, Leonardsville, N. Y.	- 11	36	1
-abbath school, Leonard ville, NY	. 2	54	J,
Y P S. C. E. Westerly, R. I	. 10	00	۱
Rhade S. Max-on, West Edmeston, N. Y	. 2	00	ı
Woman's Aux. Society, Plainfield N. J	12	75	ľ
" sub. L. of H. and Out	. 1	.05	ľ
Woman's Aux. Society. Alfred, N. Y	6	80	ŀ
Rept of House, Lime Spring la	11	90	ł
Mrs H G. Stillman New York City	5	-00	l
J. P. Lundauist, Aurora Kap	. 5	00	l
Rev. L. C. Rogers, Alfred Centie, N. Y	. 2	00	ŀ
Miss Intz R. Maxan Aliral Centre, N. Y.,	. 10	00	L
E. E. McFadden, Celia, Kan	1	50.	I.
Mrs. Hannah Wheeler, Salem, N. J	1	00	١
Book sales:	State .	- 1	l
	_	40	1
11 "Sabba h Commentaries,"	. 0	60	L
5 "Hand-Books '(paper)	4	(O)	Į.
6 (cloth)		かた	١
Outlook (noting)		16	ı
8 . Rible and Sabhani (leanels)	· .	.00	l
4 Sabhath and Sunday" Vol. 1	17	50	١.
15 " Critical Histories"	1.	90	ľ
	\$168	16	Ĺ
	Arno	T.A.	1

HEBREW PAPER FUND. Mrs. W. W. Crandall Wellsville, N. Y.... Mrs. D. C. Burdick, Nortonville, Kan..... 50 00

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Oct. 1, 1888.

Home Mens.

ANDOVER AND WELLSVILLE.

Having accepted a call to the joint pastorate of the Seventh day Baptist Churches of Andover and Wellsville, and having secured a nurse for Mrs. Clarke, I commenced work upon this field the first of September. Presuming that the friends of these churches would be delighted to hear from them, we furnish the following brief account.

The order of Sabbath exercises is oreaching at the former place at 10.30 A. M., followed by the Sabbath-school, and preaching in the latter place at 2 P. M., preceeded by the Sabbath-school.

Each of these churches holds a regular prayer and conference meeting. The pastor early commenced the canvass of these fields by religious visitings. As the families are considerably scattered, the work has progressed quite slowly, and, as yet, we have visited only about 50 families. Of course we are getting acquainted with the people, and have already two out stations for preaching the Word.

As the fruitage of the first month's work 10 have been added to these churches, 6 to Andover, and 4 to Wellsville-6 by letter and 4 by statement. These are both interesting fields, and although these churches are small, they are in flourishing villages, offering excellent opportunities for business men. Especially in Wellsville, just now, is there a rare opportunity for some one to purchase a drug business. - All persons wishing a residence in a quiet and flourishing town, for business, or retirement, and to help build a promising young Seventh day Baptist Church, would do well to look toward either of these villages.

J. CLARKE.

OCTOBER 5, 1888.

NORTONVILLE.

Fearing lest the proper official may fail to give due notice of the Annual Meeting, we take this occasion to say that the Kansas and Nebraska Yearly Meeting will be held with the Nortonville Seventh day Baptist Church,

We hope for the presence, from abroad, of Babcock and H. E. Babcock, and shall be come. We trust that many of our scattered Sabbath-keepers will attend this religious

We are to visit the baptismal waters next are to put on Christ in this beautiful ordi-

Last week, the 26th and 27th ult., the Atchison County Sunday School Association. held its 18th annual convention with our tion ever held in the county. One graymore interesting and pleasant meeting. shall long remember it."

Much credit is due the President, Bro. Isaac Maris, and the Scoretary, Rev. Hastings, for the excellent programme, and also for their five years of earnest service in this work.

Rev. E. C. Ray, of Topeka, gave a very fine address, which we may not be able to secure. Two or three of the papers we have secured for publication in the RECORDER, and they will speak for themselves. Believing we need more Sabbath school literature in our paper, we think the editor will gladly welcome these addresses to its columns.

Остовев 3, 1888.

WHAT ARE CHRISTIANS FOR!

A Christian lady, who was engaged in work for the poor and degraded, was once remonstrated with for going among such a class of people.

"You sit beside these people and talk with them in a way I do not think you would do if you knew all about them-just what they are and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that he would strive to reach? And am I better than my Master?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for. The objector was silenced, and what

wonder? Is not that what Christians are for? If not, then what, in the name of all that is good, are they for ?-American Mes-

Not sweeping up together In whirlwind or in cloud In the hush of summer weather, Or when storms are thundering loud; But one by one we go

To the glory none may know. Not pressing through the portals, Of the celestial town, An army of fresh immortals, By the Lord of battles wen; But one by one we come

To the gate of the heavenly home. Yet all the powers of heaven Shall shout aloud to God. As each new crown of Life is given, Bought by the Saviour's blood, And the heavenly raptures dawn

On the Pilgrams, one by one. And to each the voice of the Father Shall thrill in welcome sweet; And round each the angels gather, With songs in the shining street, As one by one we go

To the glory none may know. -Christian Enquirer.

NEIGHBORS.

BY SALLY CAMPBELL.

Gertrude Wynne had closed her book and sat looking somewhat disconsolately out of

"Well, city cousin," said Emily Parker mockingly, "do you begin to rue your bar I knew what I was talking about when I you sorry you ever undertook to play Sister of Charity?"

"Not at all sorry," said Gertrude briskly; "and I don't rue my bargain, and I never about. Is there any other question you'd like me to answer?"

"What were you thinking of just now with your eyebrows traveling slowly up to the top of your head?"

"Well," Gertrude confessed with a laugh, "I was thinking among other things that the doctor who prescribed absolute rest for you knew very well where to have his prescription put up. Never mind though, dear; if I can only take you back to auntie and her whooping cough hospital with enough more color and pounds weight to satisfy her, I shall be entirely content."

"And in the meantime?" questioned

"And in the meantime I'll read and write and sew and enjoy your delightful society; and there will still be the neighbors left

"Neighbors! There aren't any." "I see quantities of houses all about here

Have they no inhabitants?"

"Oh, of course," said Emily impatiently. "Somebody lives in them, I suppose. They are people, they've got souls to be saved, but that is all."

"That's a good deal," said Gertrude thoughtfully, picking up her book again. "But you must not talk any more. - Go to

sleep now, like a lady."

Emily, who was a very good patient, shut her eyes obediently, and Gertrude tried to go back to her reading; but for some reason her cousin's light words had fastened them selves on her mind and she could not shake them off. She looked through the trees down to the straggling village street with its white and brown cottages quite close together on each side; she heard the hum of voices in the kitchen and the workmen whistling in the fields and saw some children passing the gate with their school books, and the thought repeated itself solemnly, "They all have souls to be saved,"

"I wonder how many of them think of it," she asked herself. "I wonder," she went on slowly in her thoughts," I wonder if I could help any of those who don't think of it. That would be a beautiful thing to do with the meantime."

She sat a little longer, until she was sure that Emily was fast asleep, then taking her hat and closing the door softly behind her,

she started for the gate. "When a girl means to try to do a thing," she said to herself, "why shouldn't she begin to try right away, if she hasn't anything else to do and there is no reason why she

shouldn't?" Fortified by this logic she turned towards the village. Very few people were about in this hot part of the day. "I fail to see an good a neighbor to them that he puts you opening," she thought. "I don't know just good a neighbor to them that he puts you what sort of a one I expected, but at any rate near by as you have been this summer to it hasn't showed itself."

Glancing into the quiet yard by which she was passing, she saw a little girl standing by the well taking a drink from its shining tin dipper. The cool water looked very inviting.

May I have some of that?" asked Ger it makes me thiraty."

"Oh, no, you mustn't; this dipper is just

dipper.

think so?

they love me too."

hard to 'em," was the grave answer. "You they were noted?" look as ef you was real easy to like." "I'm afraid you are a little flatterer,"

said Gertrude, laughing again. "What's

vour name?"

"Deb Haffey." "And do you and your grandmother live here all alone?"

most all the time; so granny and me keeps house for him while he's gone. Won't you come in and see granny a while?" "Maybe she is busy."

"No'm, she a'n't never so very busy; she chandler; but Benjamin, who was the youngcan't walk. But she's splendid company est child, hated that business and wanted to though granny is," added loyal little Deb. go to sea. His parents would not consent "Father and me wouldn't know how to do to let him do this, but attempted to educate without her, she's so interestin'."

tidy room opposite an old woman, and such | When he was seventeen years old he ran away an old woman! white haired and bent, with from Boston, and went by sea, first to New a fine network of numberless wrinkles all York and then to Philadelphia. Here he over her face. But the sunken eyes were got work in a printing office, and by the keen and bright still and the words spoken practice of the greatest industry, frugality by the quavering voice showed a mind clear and perseverance he at length obtained an and active as ever.

a good home here with him, and he makes while there worked at his trade to meet his me welcome to it as free and han some expenses. He was a splendid athlete and a spoken as ef I was a queen. Jim never was grudgin' in his way o' givin' things to any companions were drinkers of enormous quanone. When he gives, he gives right out as ef he liked it. But I'm a drag on him, for all that." She paused and turned her withered old face towards the window, then went on slowly, "It's hard on a laborin' man to have gain? Do you begin to think that perhaps to support idlers, and my workin' days is over. For a woman that's been used to prosperous business man, he began to take my own supper just as well as not. Now, said it was a triffe slow in this place? Aren't puttin' her hand to everything early and late, an interest in politics, and he had established you see, I can broil a piece of steak, make a a'n't no account any more for anything. I'd best be dead, and I'd wisht I was, ef it wasn't office. Although Franklin is not generally that folks say there's something comin' after known as a military man, he as well as George used up to-day," said Mrs. Sperry, who, said you didn't know what you were talking dying that I a'n't thought much of nor planned any fur."

"Plan for it now," said Gertrude. to save your soul." Half unconsciously she He also commanded a body of Pennsylvania the obliging Tom. found herself repeating Emily's words which | troops on an expedition against the Indians, had been in her mind all the morning.

worn-out that it warn't worth the savin'." "God does not think so."

"You think he don't, eh?" said the old woman sharply. "You think he sets some by me still, do you?" "I know he does."

"There a'n't no call why he should. When the thought of him has come to me I've put it away. I an't never done any thing for him."

"Then be glad you have a little time left to do something for him now."

show the right way to your son and little knowledged and secured to them forever. Deb. If you could start them on the road to heaven before you go, wouldn't that be good solid work? And perhaps that is just the help God wants from you."

A light passed over the wrinkled old face. "P'r'aps," she said, nodding her head slowly up and down, "it might be. It's good thought. Tell me," she went on with | going to the north pole, uncle," interrupted a sudden decision, after a long pause, "tell me all you know about it. I'd like first rate to find that road, so as I could coax them both into it. They'd be safe there, wouldn't they? And there's so many evils happen in the world that it would be comform? to know that they was fixed off against the worst. Ef I ken help'em to it any I would never hold back."

Very often during the weeks that followed, Gertrude found time from her duties as nurse and companion to stop in at the little cottage for a talk. At last, one morning in September, she went for a farewell visit.

"I'm come to say good-by, Mrs. Haffey, she said. "We are going to-morrow, and mayn't be here another summer."

"And ef you was to, most likely I wouldn't be here myself; but I'll be there," and she stretched out her toll worn hand and laid it on Gertrude's arm, "there where we wont have no more old age nor weakness nor good bys; and it's you, under God, that has be kept affoat. In 1819 he was sent, with cheered me up and kept me tryin' for it four other men, to explore the northern coast times when I've been discouraged and most ready to give out. I a'n't said much about ble hardships for three years, they returned it all along, but I want to thank you wery hearty now. And, child, ask him wot is neighbor to us all to make you always as us."-American Messenger.

THE TWO GREAT FRANKLINS.

"This is Franklin West, Uncle Cap," antrude, pausing at the gate. "The sight of nounced Bryce Gordon, coming up on the plazza after dinner one evening with a boy

come over, for he just loves stories." what I want;" and Gertrude opened the gate Franklin," said Uncle Cap, shaking hands cordially with the stranger, " because I am

ning, but he proved that it and the electricsides this. Born in Boston in 1706, and not Franklin."—Harper's Young People. dying until 1790, you see he lived in very stirring times. His father was a tallow him for the ministry, and finally apprenticed Gertrude soon found herself sitting in a him to an elder brother who was a printer. establishment of his own, and became the

"Yes," she said by and by as they talked most famous printer in the country. along, "Jim is a good son to me. I've got "He went to London to buy type, and perfectly temperate man, while his English tities of strong ale. They claimed that this was necessary to enable them to perform their hard work; but Franklin proved to them that he, who drank nothing but water, was twice as strong as the best of them.

"When he was forty years of age, and a it's a dreadful awkward feelin' to know she such a reputation for honesty and ability that cup of tea, toast a piece of bread, handy as the people were only too glad to place him in an old cook in a hunter's camp." Washington was connected with Braddock's closely bundled up in her big red shawl and and Indians, and he was elected colonel of a rocking-chair before the fire. "Use this quiet time that God has given you | military regiment raised in Philadelphia. proved so brave and wise a soldier that he supper could be. /. acquired great fame in military circles.

He was now appointed postmaster general of the colonies, and at the same time had so won the confidence of the people that they were continually choosing him as a glad to have a caller who could help her commissioner to go here and there and while away a half-hour. arrange their difficulties. In this capacity he went twice to England and once to France. He helped draft and was one of the first to sign the Declaration of Independence. "Yes, yes," replied Tom promptly, Charging away with knife and fork on that "Not unless you choose to have it so. men and money. Finally, in 1783, this man lance on a trophy in the forest. Our working days for God are never done crowned his life's work by signing, on behalf until he takes us away sitogether. Perhaps, of the united colonies, the treaty with Great if they don't know it yet, he wants you to Britain by which their independence was ac-

> "Thus, simply by his own exertions, this Franklin raised himself from one of the humblest positions to such an exalted station of life that his society was sought and prized by kings, queens, and other leading personages of the world."

> "You haven't said anything about his little Miss Blue.

> "No, dear, because it was not Benjamin, but Sir John Franklin, who went, not to the north pole, for that no man has done, but into the artic regions, to try to discover a north west passage from the Atlantic into the Pacific Ocean. This Franklin was born just as the great American of his name was passing away. He was the son of a small English farmer, and like the other Franklin was the youngest of his family. He, too, was destined for the ministry, but was so determined to go to sea that finally his parents consented, and he entered the navy. He served under Nelson at Trafalgar, and at the battle of New Orleans; during the American war of 1812, he was promoted for bravery and made a lieutenant. Directly afterward he was sent on his first expedition in search of a north-west passage. From this he returned in less than a year with his ship so shattered by the ice that she could hardly of North America. After suffering incredi in safety.

"These sufferings only intensified the enthusiasm of the brave Franklin, and in 1825 he commanded another overland expedition into the arctic regions. This time he dis covered the polar sea, and explored the coast about the mouth of the Mackenzie River. When he returned to England he was knighted for his success, and was soon after ward made Governor of Van Dieman's Land.

"The discovery of the north-west passage was still the dream of the bold sailor's ambition; and when, in 1845, he was offered the "Yes'm," said the child. "I'll get you a of about his own age. "I asked him to command of another arctic expedition he gladly accepted it, although he was now "I am glad to make your acquaintance, nearly sixty years of age. He sailed May 19 h with the ships Erebus and Terror and 138 men. A month later these ships were "You're a fine lady, a'rnt' you?" asked always pleased to meet with new boy friends, sighted by a whaler moored to an iceberg the little girl shyly as she took back the and because your name at once suggests a in Lancaster Sound, and never again were subject for this evening's talk. I suppose their crews seen alive by white men. It has line adjourned to his house for a bite-a good Gertrude laughed. "What makes you you know that there are a great many Frank- since been learned that after passing two lins in the world beside yourself, and the summers and one winter comfortably, they "Granny said you was. I've often seen reason they are so plenty is that in England were on the 12th of Sept., 1846, locked in you go by here. She says you're too fine to the name was formerly applied to a large by the ice, from which they never escaped. think anything at all about poor folks like class of land-owners, who occupied a position In June, 1847, the grand old chief of the between that of the vassals, or independents, expedition died, and was laid to rest in an "Oh, but she's mistaken. I have a whole and that of the nobles. Since that time there icy tomb. In the spring of the following classful of little girls like you at home where have been two very famous men of that year the crew left their ships, and attempted I live, and I love them every one dearly, and name—Dr. Benjam in Franklin, the American coast by means of walked a man somewhere on the farther side and plenty of room left for me, and pape, can, and Sir John Franklin, the English sledges and boats. It is now known that as of sixty. Three things were very prominent; and sister, and play, and books."

"I shouldn't think that would come very man. Which of you can tell me for what late as the winter of 1850 51 forty of these an immense red handkerchief swathing his "For discovering lightning and the north pole," answered Jackanapes, promptly.
"Not exactly," laughed his uncle. "Dr. that the first of their graves were found, and the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of their awful fate was given the floor, and looking at Tom, said, "Eh, the first news of the floor is the floor i to the world. Then only their bleached! ity produced by an ordinary battery are one | bones, scattered over weary miles of arctic | for you?" and the same thing; and acting upon this ice, remained to tell the story; but their "Father lives with us, but he's off to work discovery, he invented the lightning-rod. memory will always live coupled with the But he was noted for many other things be- name of their noble leader, Sir John

NEED OF GOD'S SPIRIT.

O God, our Father and our King; No worth or merit can we plead, To thee we turn in time of need.

O may thy Spirit, Lord, import Fresh courage to each trembling heart, That lifts a humble prayer to thee, And cries, "Be merciful to me!"

Help us to pray for strength aright, To walk before thee in the light; Without thy Spirit, Lord, we grope In darkness deep, bereft of hope.

We need thy Spirit every hour, To shield us from the tempter's power; O fold us closer, closer still, That we may live to do "thy will." -Kate M. Frayne.

THE SPRING WHICH CLOSED THE DOOR OF THE

"Don't you worry one bit, mother," kindly declared Tom Sperry. "I can get

"You're a good boy. I feel pretty well unfortunate expedition against the French nursing a rheumatic affection, occupied a

"Not a word, mother, not a word!" said

Soon the steak was broiled, the bread who were threatening the settlements in the toasred, the tea made. All the dishes were "It seems as ef my soul was so old and | Lehigh Valley. There he constructed a on the table, and Tom was seated before fort, effectually protected the settlers, and them, happy as any office boy eating his

"Sakes!" suddenly exclaimed a voice as the door opened, and old Miss Bartlett entered; "How comfortable you look in here!" "Come in, come in!" cried Tom's mother,

"And Tommy! what a good time you are

having, eating your supper!" exclaimed Miss

old, I'm afraid. My workin' days is done." persuaded the French nation to aid us with beefsteak, like a knight with sword and him go to the safe. It is my-my father;

"He had to get his supper himself, poor boy!" moaned his mother.

"Bless him, I say," exclaimed old Miss Bartlett, admiringly. Tom was a great favorite with the old ladv.

"How does Tommy like his place at Dodlin's?" she now inquired.

"Splendid!" declared Tom. "And Dod in trusts me, too. He leaves lots of money near me; leaves the safe doors open."

"Yes," said his mother, "but he seems to look out and see that the door can be closed pretty quick. He has got a spring under his desk.

"Not a real bilin' spring?" said old Miss "That's handy, if you are Bartlett. thirstv."

"Oh," explained Tom, "it's a spring to put your foot on, you know, of steel; and that connects with the safe door, and shuts it all of a sudden—that's in case anybody came in and wanted to be up to mischief, and run off with what is in the safe; take money, you know. That spring will do the

business, you know, pretty quick."
"I should think it would, 'mazin' quick," declared the old neighbor. "What a progressive world we do live in! Things wuz different when I was a boy-girl, I mean." "Yes," said Tom, wisely, and with the air of one who has seen both Boston and the tip of the North Pole, "yes, it is a go-ahead

"Dodlins is amart," affirmed Miss Bart lett. "As for that matter, his father before him, Simon Dodlins, wuz smart in his day. He is a lively old man still. You ever see

"No, ma'am." "He will give you a call some day. He is a fusey old feller, but a good man, if I do say it. He has notions, you know. What he wants now is some one he can trust."

Mrs. Sperry, but modestly did not express with potatoes. her opinion. "If Tommy could get more pay, it wouldn't go bad at all."

The next day Tom was on duty in the office of William Dodlins. It was noon. Said Tom's employer, "I have plenty of ices between the potatoes. She poured in time to close up.

"All right, sir," replied Tom. Leaving the safe door open, William Dod-

many of them. It was very still in the office. The open sunshine flooding the window.

"Just two sounds here," thought Tom.

wretched beings were alive and trying to re. neck, very keen eyes behind his iron bowed they failed to do; but it was not until 1853 With this cane he pompously pounded on

"Yes, sir," said Tom; "can I do anything

"I donno. Where is your master?" "At dinner, sir."

"At dinner! Well, we can do without him. I just want to get at his safe," Tom sprang up. "Who-who-are you.

"No matter, young man, no matter who I am. I am going to that safe. You "If you will sit down and wait, Mr. Dod.

lins will be in, sir; he has only gone home for a bite."

"A bite! Yes, first one and then another. for an hour. Here! you take your seat, and be quiet, young man."

"If you will tell me your name—"
"No matter. Take your seat, sir!"
With his lifted cane the visitor assumed a

threatening attitude. "I am going to do my duty," muttered Tom. Rushing to his employer's desk, placing his foot on the spring in the floor, and pressing hard, Tom heard the safe door

go-slam! "Young man!" shouted the old man angirly, his face reddening. "I must look after my employer's inter.

ests," said Tom firmly. "Open that safe door, young man!" "I can't, sir; I don't know the combina-

"Must I wait till William Dodlins comes back?"

"Yes, sir."

"Where's the telephone?"
"I will call up to Mr. Dodlin's and tell him how it was."

Ding ding ding! went the telephone in William Dodlin's dining-room.

"What's that?" said the man who was enjoying his one hundredth bite. "Pity I can't eat without interruption! However"-He rose and went to the telephone, bowing down his big red ear. "Oh," he muttered, "that's Tom."

"Well," he called to Tom, "what's wanted?" "Man here who wouldn't give his name, wanted to get into the safe; he was very

commanding. Of course, I wouldn't let him, and touched off that spring, and"-"What kind of a man?" asked William

Dodlins. "An old man, and has a red comforter

and a crooked-headed cane." "Dear me!" mutterd William Dodlins, "if it isn't father!"

He now shrieked through the telephone, "You did all right, but another time let I will be down immediately after "-

He stopped. The rest of his sentence he finished at the table. "After-I have a "Don't call this boy poor," said Tom few more bites. Father will calm down, cheerfully. "I think he is doing firstrate." and be like a zephyr, I know. He will like the boy for standing up to his duty. Of course, when so many evil-minded people are about, if father won't give his name, he must take the consequences." He then rose, left the house, and hurried to his office.

> Night came again. Tom again took his supper. Miss Bartlett once more called, and found a jubilee going on in the Sperry kitchen.

> "Just think of it, Miss Bartlett," exclaimed Mrs. Sperry, still nursing her rheumatism, "if old man Dodlins didn't call on Tom, and Tom touched off the spring -wouldn't let him in the safe, you knowand the old man liked him for it, and says he is the boy who wouldn't swerve a hairthat is his language—not a hair for Queen Victoria, and—and—he is going to employ Tom, and give him bigger pay.

> With what intense satisfaction Tom Sperry looked up and grinned!-Rev. Edward A. Rand, in the Interior.

FULL, YET BOOM ENOUGH.

"Mamma," said six-year-old Fred, "I can't love you and God both, so I'll choose "Why, my child! what do you mean by

saying you cannot love both?" "Cause that's what the Sabbath school lesson says: I must love God with my whole heart, and there isn't but one all to it, so if

I love him with all, there won't be one bit left for you. Mamma laughed, and only asked Fred to come with her. Going to the cellar, she

"He might take our Tommy," thought | quietly asked him to help her fill a large pan "There," said he, piling on, the last big

fellow, "it's full." "Full, yet there's room," answered mother, as she next took a bag of beans and commenced to shake them into the big crev

time and will run home for a bite; if you and shook until a quart or more had disneed me, use the telephone, I will be back appeared, and the pan was speckled with "Neither is it full yet," she said; and

taking up a shovelful of sand, she scattered that over the pan, and it, too, disappeared, and another after it. "Not full yet," she said again, as she

fire crackled in the grate. A fly came out took up a cup and began to pour water on of his hiding place, and buzzed in the the pan; and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full, Hark! A third sound was audible on the and yet hold more of something else. So stairway leading to the office door, and in your heart may be full of the love of God, LET IT PASS.

Be not swift to take offer Anger is a foe to sense. Brood not darkly o'er a Which will disappear er

Rather sing this cheery s Let it pass, Let it pass. If for good you've taken Let it pass; Oh, be kind and gentle a

Time at last makes all th Let us not resent but we And our triumph shall h Let it pass, Let it pass.

Let it pass.

MY EMPTY BANKET

I had counted on doing a during vacation. So I provide a good sized basket, and sta warm afternoon. Hope ran h table should be the brighter i noon's work. Two miles awa first berry-patch; but I fou bushes, but no berries. Then away I found another patch, b Last year, in this spot, a pick have filled his basket; this y was barren. There was still to try, and I started for it, de my luck should turn. But it There were no berries. Disappointed, possibly ang

towards home, -and I carrie basket. Atterwards I wished it away in the swamp. If I h mortification I was to meet done so. But it seemed too so I carried it along. On the young man and woman driving passed me they looked into n then a clear toned laugh ra look and that laugh hurt me will ever know. Then I whose eyes went down to the that basket, and they winked as boys will wink when the That wink was another g another in the road, and no of the village, I came upon a of little Irish girls, -or rath upon me. I didn't want to pert little miss grasped my b it so that she could see all its then said, roguishly: "Got didn't dare to; there were too

I was now fairly on the v and my basket. I couldn't thing away now; some one we me. How I dreuded every a face was, and every person sure they were all lampooning load. I avoided the store of sold me the basket, for fear and laugh. Down the main only because there was no be How unpleasantly conspicu was! I was sure all my neigh though none were in sight. safely into my house, but eve not be hid. There was a in my pleasant little girl's

any, papa?" . As I see that basket now happens to see it often when see it, -my mortification reonly relief is in the beguili that there were no berries, o got them. But not even quite all the venom from th

Years ago, I was at a Meti in a Western city as a repor men who were about to b telling their experiences and fore an immense and jute One young man-whose hos grape producing district-s things: "When the Mas not wish him to see me empty basket." I recall th distance of the years. - A seriously, "When I reach t journey, will he find me basket?" He shall not, it I will try to spare him the self the mortification. If my backet to the very hand for his glory .- Golden Rule

THE PRAYER-MEETING B

In the sixteenth chapter an interesting account of a Christian Church in Ph was so called from Philip, the father of Alexander only was a Roman garrison the inhabitants of the cit and their religion was Da troduction of Christianity such a stronghold of Salar be attended with difficult work, and who can hinder

Paul and Silas, though commission received from - Go ye into all the the gospel to every create bidden of the Holy Ghos Word in Asia; "they then into Bythenia, "but the suffered shem not." Th but we know that God's more good in some places others, and an overruling their stone. This the sequ

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dinner, sir." dinner! Well, we can do without I just want to get at his safe." sprang up. "Who-who-are you.

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Not full yet," she said again, sa she up a cup and began to pour water on an; and she poured and poured until

al quarts were gone. Now, you see how a thing can be full, yet hold more of something elec. So heart may be full of the lave of God, plenty of room left for me, and pape, lister, and play, and books.

LET IT PASS.

Be not swift to take offense; Let it pass— Anger is a foe to sense. Let it pass. Brood not darkly o'er a wrong Which will disappear ere long, Rather sing this cheery song-Let it pass, Let it pass.

If for good you've taken ill. Let it pass; Oh, be kind and gentle still. Let it pass. Time at last makes all things straight, Let us not resent but wait, And our triumph shall be great. Let it pass,

MY EMPTY BANKET.

Let it pass.

BY REV. R. W. WALLACE.

I had counted on doing some berrying during vacation. So I provided myself with a good sized basket, and started out one warm afternoon. Hope ran high. The tea table should be the brighter for my afternoon's work. Two miles away I struck the first berry-patch; but I found plenty of away I found another patch, but no berries. have filled his basket; this year the place was barren. There was still one more place to try, and I started for it, determined that my luck should turn. But it was no better. There were no berries.

Disappointed, possibly angered, I turned towards home, -and I carried my empty basket. Atterwards I wished I had thrown 80 I carried it along. On the road I met a tance that one of the inspired epistles is adyoung man and woman driving, and as they dressed to it. Phil. 1: 1. passed me they looked into my basket, and of the village, I came upon a large company get not that Christianity entered Europe in pert little miss grasped my basket and tilted | flourished. it so that she could see all its emptiness, and then said, roguishly: "Got many berries. Mister?" I wanted to annihilate her, but I didn't dare to; there were too many witnesses.

I was now fairly on the village street, I and my basket. I couldn't throw the vile thing away now; some one would have seen me. How I dreaded every window where a face was, and every person I met! I was sure they were all lampooning me and my load. I avoided the store of the man who sold me the basket, for fear he would see me and laugh. Down the main street I went, only because there was no back way to go. How unpleasantly conspicuous my house was! I was sure all my neighbors saw me, though none were in sight. At last I got safely into my house, but even here I could not be hid. There was a lance point even in my pleasant little girl's question: "Got any, papa?"

As I see that basket now, -- and my eye happens to see it often when I don't want to see it, -my mortification revives. And my only relief is in the beguiling consciousness that there were no berries, or I should have got them. But not even that takes out quite all the venom from the sting.

Years ago, I was at a Methodist conference in a Western city as a reporter. The young men who were about to be ordained were telling their experiences and their hopes before an immense and interested assembly. One young man—whose home was in a great grape producing district—said, among other blankets, so as to make a comfortable bed. empty basket." I recall the phrase at the distance of the years. - And I ask myself seriously, "When I reach the end of life's journey, will he find me with an empty basket?" He shall not, if I can help it. big catch-pins, and then sat down on the I will try to spare him the sorrow, and myself the mortification. If I can, I will lade my basket to the very handle with soul-fruit, for his glory.—Golden Rule.

THE PRAYER-MEETING BY THE BIVER.

In the sixteenth chapter of Acts we have be attended with difficulty; but God can way. work, and who can hinder?

commission received from the Lord Jesus, big sister was standing on the dictionary, -"Go ye into all the world and preach | rehearsing her elocution exercise. Nobody the gospel to every creature,"-were "for | but mamma heard the back hall-door softly bidden of the Holy Ghost to preach the open, and the tiny feet go stealing upstairs. Word in Asia; "they then attempted to go | When the elecution exercise was over maminto Bythenia, "but the Spirit of Jesus ma said she must go and find the mate to suffered them not." This seems strange; the stocking she was knitting. but we know that God's ministers can do So she went upstairs; but, before looking of Africa becomes dryer every year. Al more good in some places than they can in for the stocking, she went into Paul's room. others, and an overruling Providence directs There, in the starlight, she saw the brown decreasing, the springs become less strong, Ten Copies and apwards, per copy............ 50 cents.

went. But where was the man who had given them the invitation to come? He __you won't tell, will you, mamma?" was not to be found! They were among strangers with no open door to receive them, -no Jewish'synagogue that they could enter, no congregation awaiting their arrival, no | ing "far away to the Rocky Mountains. friend to bid them welcome to his hospitality; their faith and patience had to be tried. They "were in that city abiding certain days." Surely the circumstances are very discouraging.

But Paul is not a man who can be long idle. He hears of ica female prayer-meeting," and resolves to attend it. "And on the Sabbath they went out of the city by a river side, where prayer is wont to be made; and they sat down and spake unto the women who resorted thit er." v. 13. This is a small beginning but the results are glorious: Lydia and her household put on Christ in baptism. Men and women are converted. See verse 40. A demon is cast out of a maiden; her masters and Satan are enraged; Paul and Silas are brought into court, accused of troubling the city; they are condemned, beaten and imprisoned. But at midnight they pray and sing praises, and an earthquake shakes the city. God is hushes, but no berries. Then a mile further in that earthquake. He comes in on the bass, and it is heavy. The prison walls Last year, in this spot, a picker could easily | tremble, the doors open, the bands of the prisoners are loosed, yet no attempt is made by any one to escape. The awakened, trembling jailor, with his family, is converted and baptized. When night gathered over the city he was a hardened sinner, but when morning dawned he was a happy Christian so quick a change does grace make. Next day the apostles are liberated. They have it away in the swamp. If I had known the obtained notoriety enough now. The gosmortification I was to meet I should have pel of Christ has triumphed. A flourishing done so. But it seemed too natty to leave, | church was soon raised up, of such impor-

Brethren in Christ, be not discouraged. then a clear toned laugh rang out. That A prayer-meeting may be a small thing in look and that laugh hurt me more than they | the eyes of the world, but it is a great thing will ever know. Then I met two boys, in the eyes of God. The devil hates the whose eyes went down to the very bottom of little circle of devout worshipers; but God that basket, and they winked at each other, loves those who sincerely, and without reas boys will wink when they are funny, garding iniquity in their hearts (Psa. 66: 18) That wink was another goad. Around call upon his name. Your number may be another in the road, and now in the verge small, but let your desires be great. Forof little Irish girls,—or rather, they came a prayer meeting by the river side; and "as a upon me. I didn't want to see them. One | tree planted by the rivers of water" so it

> The world may frown and Satan rage When Christians meet for prayer; But God has faithfully engaged To be among them there.

And he will keep his promise. He never fails in an appointment.

HOW A LITTLE BUY CAMPED OUT.

Once there was a little boy who all summer long had been very anxious to camp out —and at the far end of it was a little knoll. or hill, with rocks cropping out. It was behind this hill that little Paul wished to camp, for from there the house would be out of sight, and it would be "just like truly camping." So his mother gave him a large old crumb cloth for a tent; a pair of blankets and a sofa cushion for a bed; a tin pail full of bread, cold meat, and hard boiled eggs, and some gingerbread and apples for his breakfast; also a bottle of milk, a tin cup, a wooden plate, and a small package of pepper and salt. She then gave him some crumb cloth over them. The hired man, of his own accord, brought from the barn a tains," as he called the little kroll.

He pinned back the doors of his tent with ground. Everything was dreadfully still; but the bright tin pail and the bottle of milk looked very comfortable in the soapbox cupboard; the brave cross-bow, with its pin pointed arrows, promised safety; while the blankets, sofa cushion, and the soft hay were all that any reasonable camper could

But it was so dreadfully still! Not even an interesting account of the formation of the smallest baby-breeze was stirring: a Christian Church in Philippi. This city | through a hole in the crumb cloth shone a was so called from Philip, King of Macedon, | star, and the star made outdoors seem stiller the father of Alexander the Great. Not | yet. Paul unbuttoned one shoe and then only was a Roman garrison placed there, but the other, and sat for a while listening. the inhabitants of the city were Romans, Then suddenly kicking off his shoes, he and their religion was paganism. The in- scrambled under the blankets and lay quite troduction of Christianity, therefore, into still. He was a very small boy, and somesuch a stronghold of Satan, must necessarily how camping out wasn't delightful in every

It was nearly half-past eight. Mamma Paul and Silas, though acting under the was knitting, the aunt was sewing, and the

"Come over and help us." From this they pered, "Were you lonesome, dear?" and gathered that it was their duty to go there | Paul whispered back "Kind of lonesome, and preach the gospel, and to Philippi they and I heard something, swallowing, very close to my head. And so I came in. And

Faithful mamma didn't "tell,"-not until long afterward, when Paul had grown to be so old and so big that he went "truly camp-And what was the "swall-wing" that

Paul heard so close to his head? I think it must have been an imagined noise. Don't you?—Emily H. Leland, in St. Nicholas for October.

Moyular Science.

TO GET RID OF FLIES-It is stated that oil of bay is used in Switzerland by butchers to keep their shops free from flies, and that after a coat of the oil has been applied to the walls none of these troublesome pests venture to put in an appearance. This remedy has also been tried and found effectual in the south of France in preserving gilt frames, chandeliers, etc., from becoming soiled. It is remarked that flies will soon avoid the rooms where this application has been em-

NEW EXPLOSIVE.—The latest addition to the list of high explosives is called carbo dynamite. It is composed of ninety parts of nitro glycerine absorbed by ten parts of a variety of carbon. A London paper gives an account of some experiments with it which seem to show that it possesses several important advantages over ordinary dynamite; among others, considerably greater power, and the generation of much less noxious vapor when exploded in confined places. It is claimed also to be entirely unaffected by water.

Don't Drown.—Very few cases of drowning need occur, if people would preserve their presence of mind, even though unable to swim. If, for instance, a party in a rowboat find their boot sinking from overloading, or owing to a leak, all may be kept affoat if they will quietly get out of the boat into the water, and use the boat simply as a buoy. A finger laid upon an oar, or some other floating object of equal size, will be sufficient to keep a person's head out of water, and enable him to see and breathe, provided he does not try to clamber on top of the boat. If persons who cannot swim will keep these suggestions in mind, the information may sometime prove of value.-Good Health.

OILING THE WAYES .- An improved method of distributing oil on the water consists of a rocket to which is attached a cylinder filled with oil. It is said that the rocket can be fired with accuracy from the ship, and that, when it explodes, the oil is scattered just where it is wanted. In one experiment the rocket was fired to a distance over night. Behind his mother's house was of 1,500 feet and less. By the explosion of a large garden—as large as a whole city block | fire rockets at a distance of from 1,200 to 1,500 feet from the ship, a space of 1,500 to 2,000 square feet of water was covered with oil, and the waves were at once smoothed. The rocket was fired 900 feet against a gale. The importance of the invention to deepwater sailors consists in the certainty of explosion of the rocket at a sufficient distance to leave the vessel in calm water during a gale. — American Analyst.

CARBONS.—There are said to be 150,000 carbons burned daily in the electric lights used in the United States, of which 100,000 cotton to put in his ears—to keep out little | are manufactured in Cleveland, Ohio. Six | bugs and things. She had the hired man | years ago all the carbons burned in this help him drive the stakes and fasten the country were made in a single room in Boston. Now there are twenty carbon furnaces in Cleveland alone. The carbons are large bundle of hay to spread under the made chiefly of the residuum of oil after it has been refined, and the deposit about things: "When the Master comes, I do By twilight everything was ready, and Paul natural gas wells is also coming into use. not wish him to see me sitting beside an kissed his mother, his aunt, and his big The material is ground to a powder, a little sister good bye, and, shouldering his cross- | pitch is added, and the substance is then bow, marched away to the "Rocky Moun- | placed in molds. These are packed in boxes and the latter placed in a furnace, where they are subjected to the most intense heat. The capacity of an ordinary furnace is 45,000

> THE EUCALYPTUS FOR BOILERS.—In their official report to Rear Admiral Gherardi. commandant of the navy yard, a board of naval engineers stated they considered the use of the eucalyptus boiler-scale preventive of great advantage in lessening the deposit of scale and in rendering what is deposited soft and easily removable, preventing, as it does, the scale from adhering to the surface of the boilers. The test had been employed in the steaming boilers of the Richmond for over a year, and the interior surfaces had been kept free from scale without the use of scaling tools, it being only necessary to wash the boilers out with a strong jet of water from the steam hose. In distilling boilers the deposit of scale was also lessened. The interior surfaces of the boilers, these officers reported, show no sign of pitting or corrosion. - Scientific American.

THE importance of preserving the forests becomes evident in South Africa. J. G. Gamble, in the proceedings of the Institute of Civil Engineers, points out that the soil though the amount of precipitation is not

of affairs. Besides this, the trails made by THE LIGHT OF HOME. animals are transformed into canons of considerable depth by sudden rain falls. In these canons, which are in some cases more than thirty feet deep, the surface water runs off before it has time to percolate the soil.

Tripp has made observation on the amount of evaporation, and found that on the highlands fully one half of the falling rains runs off without penetrating into the soil. This experience emphasizes the fact that the ul timate aim of rational forest-oulture, so far as its influence upon agriculture is concerned, is the increase of the power of the ground to hold moisture, and thus to prevent the rapid flowing off of the precipitated rain. - Science.

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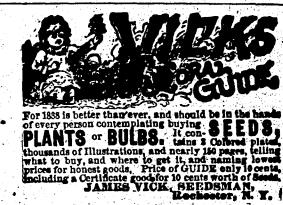




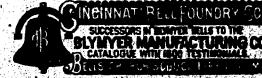
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The Sabbath School.

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

ATERNATIONAL LESSONS, 1888.

FOURTH QUARTER. Oct. 6, The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Iordan. Josh. 3: 5-17. Oct. 20. Stones of Memorial. Josh. 4: 10-24. Oct. 27: The Fall of Jericho. Josh. 35: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-12. Nov. 10. Caleb's Inheritance. Josh. 14: 5-15. Nov. 17. Helping One Another. Josh. 21: 43-45; 22: 1-9. Nov. 24. The Covenant Reward. Josh. 24: 19-28. Dec. 1. Israel Under Judges. Judges 9: 11-23. Gideon's Army. Judges 7: 1-8. Dec. 15. De-th of Samson. Judges 16: 21-31. Dec. 22. Ruth's Choice. Ruth 1: 16-22. Dec. 29. Review Service.

LESSON III.—STONES OF MEMORIAL.

FROM THE HELPING HAND.

For Sabbath-day, October 20, 1888.

SCRIPTURE LESSON.-Joshua 4: 10-24.

10. For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened

and passed over.

11. And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the prople.

12. And the children of Reuben, and the children of Gad and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13. About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

14. On that day the Lord magnified Joshua in the sight of all Israel: and they feared him, as they feared Moses, all the days of his il e.

15. And the Lord spake unto Joshua: saving.

15. And the Lord spake unto Joshua, saying,
16. Command the priests that bear the ark of the testimony, that they come up out of Jordan.

oshua therefore commanded the priests, saying, Come ve up out of Jordan. 18. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and t' e soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks as they did

before.

19. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east 20. And those twelve stones which they took out of Jordan

did Joshua pitch in Gligal
21. And he s, ake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? 22. Then ye shall let your children know, saying, Israel

came over this Jordan on dry land.
23. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over, 24. That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord

GOLDEN TEXT .- Then shall ye let your children know, saying, Israel came over this Jordan on dry land.

INTRODUCTION.

lesson follows the last one without much time or many events intervening. The account of the absence of the father, who left home twelve men mentioned in chapter 3: 13, are now directed, the masses of people having "clean passed over Jordan," to take twelve stones from the midst of the Jordan where the priests stood and set them up for a memorial in the place where they first lodged after the crossing. This was in Gilgal, in the east border of Jericho. See v. 19, 20. Joshua also set up twelve stones in the place where the priests stood. This lesson reviews the wonderful events of the last, and then continues the account until they are encamped in Gilgal. Joshua then taught the people the use they were to make of these memorials.

OUTLINE.

I. Crossing completed. v. 10, 11. II. Warriors mentioned. v. 12, 13.

III. Leader Magnified. v. 14.

IV. Waters returned. v. 15-19.

V. Memorial erected. v. 20. VI. Object explained. *V. 21-24.

PLACE.—The same as in the last lesson with the addition of their encampment at Gilgal, in the east border of Jericho about six miles from the Jor-

PERSONS.—The Lord, Moses, Joshua, the priests Reuben, Gad, Manasseh.

TIME.—April, 1451 B. C., 10th of Nisan.

HELPFUL SCRIPTURE.—Num. 32.

EXPLANATORY NOTES.

V. 10, 11. "Stood in the midst of Jor-

Fearlessly, faithfully, the gathering above them, the moving masses of Israel 2,000 cubits below them (3: 4,), forty years of marvelous experiences behind them, God and victory before them. "And the people hastened." Possibly became aware that the waters being thus miraculously held back would be likely to return soon and they must hasten to obey. Or, naturally enough, the people were eager to enter the "promised land," for which their fathers and mothers had started forty years before. "The ark of the Lord passed over." The priests were the last to cross over with their sacred charge. v. 12, 13. "And the children of Reuben," etc. As seen in Num. 32, only the warriors of these two and a half tribes crossed over to the number of "about forty thousand." v. 13, But we learn from Num. 26: 7, 18, 34, that the whole number of these two and a half tribes was 110,580; hence the greater number remained on the east side. v. 14. "Magnified Joshua," Gave him honor; caused the people to esteem him and regard him with great confidence. "Feared him." Reverenced him, feared to offend or disobey. Thus the loyal fear; but the disloyal fear in another sense. They shrink from, dread, his presence, his searching eve. his sentence against them. v. 16. "Command the priests." This goes back and repeats the command previously given and obeyed, to prepare for the account of the returning waters given in v. 18. "The waters of Jordan returned." The restraining power cert use. Price, 60 cents. Upon receipts of 40 was withdrawn. The way of retreat was cut off. Israel could not go back. Thus it should always be whenever duty calls. No Christian should ever retreat, unless by mistake he has missed the way. v.

our March and April. v. 20. "Pitch in Gilgal." Near Jericho and about six miles from the Jordan. Thus far they met with no resistance. The inhabitants seem to have been paralyzed by fear, and no wonder, since the very Jordan gave way at their approach. v. 21-24. "When your children shall ask their fathers." The object of this memorial is now explained. It was an educator. It would be a perpetual reminder of God's wonderful providences and teach the coming generations to fear him. "That all the people of the earth might know." This knowledge of God was designed for all people. Not for the Israelites alone; and the obligations to make it known rests upon those who have it. Thus early Ad God teach the universal nature of such knowledge of him and the obligation to disseminate it. These monuments are everywhere visible, and we are to teach our children and "all the people" to "fear the

CENTRAL TRUTH.—The importance of re membering and publishing the knowledge of God's gracious providences.

Doctrines.—1. God's special providences in behalf of his people. 2. His appointed memorials al ways demand attention and reverence. 3. The religious training of children is one of the first duties of parents.

Duties.—1. To hasten to do God's bidding. 2. To always go forward without a thought of retreat ing 3. To remember God's gracious dealing with us and his people. 4. Children should ask what these memorials (Sabbath, baptism, Lord's Supper, etc.) mean. 5 Parents and Christians should always seek opportunities to explain God's memorials and teach all who are untaught the "fear of the Lord."

MARRIED.

At the residence of the bride's parents. near Nor. tonville. Kans., Wednesday evening, Oct. 3, 1888 by Rev. G. M. Cottrell, Mr. EDWARD M. GLASPAY and Miss HATTIE E. BURDICK, both of Atchison county.

DIED: Ø

In Alfred Centre, N. Y., Oct. 5, 1888, JANE HAS KINS, relict of William Crandall, in the 82d year of

In Alfred N. Y., Oct. 6, 1888, BETSEY ALLEN. elict of Bradford Champlin, in the 94th year of her age. She was one of Alfred's first settlers. coming from Rhode Island; and she was a member of one of the Seventh day Biptist Churches there.

In Belmont, N. Y., Sept. 25, 1888, C. W. SMITH. in the 29th year of his age.

In Hartsville, N. Y., Sept. 16, 1888, after an ill ness of only a few hours. DANIE, infant son of J F. and Ella Perry, aged 6 months and 16 days. If death is ever a welcome messenger, it certainly is not when the summons comes to the young around whom our fondest hopes center. The sadness of the present case seemed of a more trying nature on but a short time before the death, and while return ing was met by the sad news. The bereaved ones have the sympathy of a large circle of friencs and neighbors. Better than all else, they are able to say, "Thy will be done."

At his home in Wellsville, N. Y., Sept 22, 1888. after an illness of eight months, of consumption, CLARENCE E SMITH, aged 29 years, 7 months and 12 days. When but a boy, he, with others in early life, made consecration of himself to Christ, and united with the church in Richburg. Among the number was Miss Prudence L Smith, now his widow. Some two or three years ago, they moved to Wellsville, where he became much engiosed in mercantile business, losing much of his religious interest and life. When, however, his sickness caused him to close his business, with earnest purpose he sought and found his waiting Saviour. Then, as he saw the end approaching, he waited patiently the Lord's appointed time, constantly praying. "Thy will be done." The widow, thus early and sadly bereaved, with her little daugh er. has the sympathy and prayers of a wide circle of friends. The funeral was attended on Sept. 24th, at the house, in Wellsville, with interesting ceremonies by the Mutual Aid Society, of which he was a member and then at the church in Scio, where he was buried. Services conducted by the writer, assisted by the partor of the Seventh day Baptist Church of Scio, and the pastor of the Baptist Church of Wells

In Philade'phia, Pa., Sept. 28, 1888, of heart disease, Miss MAGGIE A. RANDOLPH, aged 26 years. Sister Randolph united with the Plainfield Seventh day Baptist Church about fifteen years ago, during the pastorate of Rev. D. E. Maxson, of which she remained a faithful member until called so sudden ly to her heavenly test. For the past two years she has lived with her sister, Mrs. Harris in Philadelphia. The funeral services were held at the residence of another sister. Mrs. E. Runyon, in Dunellen, N. J., Sept. 30, 1888, and her remains were placed beside her parents in the Seventh day Baptist cemetery in Plainfield.

In Nortonville Kans., Sabbath, September 29 888, little Jamie Welsh twin child of Mr. and Mrs. George Welsh, aged 7 months and 21 days.

Books and Magazines.

WE are in receipt of a new book for singing lasses entitled "Splendor,' by Mr. S. W. Straub, of Chicago. It is designed for the use of singingschools, conventions, musical institutes, normal schools, etc. It contains an elementary department complete, concise and carefully graded. The principles of reading music are so taught and the exercises are so arranged that pupils become equally good readers in all the keys in the shortest time. There are seventeen pages of pretty and easy pieces for class and home practice, and fo ty pages of choice anthems, four part songs and glees for general class use There are fifty pages devoted to care fully selected sacred and secular choruses for concerts, conventions, societies, etc., including compositions of Sullivan, Dr. Arne, Beethoven, Gaul, Donizetti, Haydn, Mendelssohn and Mozart. The book closes with nineteen pages of new and beau'iful songs with accompaniments for parlor and concents, the publishers, S. W. Straub & Co., 243 State St. Chicago, will mail one copy to any teacher for couragement of their presence.

THERE is undoubtedly a marked diminution of 19. "Tenth day of the first month." The first the milk-giving power among the women of our AGENTS WANTED in each Association to sell month of the Hebrew year was Abib, which in Heland, and the medical editor of Babyhood, in the Dr. A. H. Lewis's new book: "A Critical History Implements, and Hardware, ans "a green ear." The Chaldean name of October number, attempts an explanation of its of Sunday Legislation, from A. D. 821 to 1888." brew means "a green ear." The Chaldean name of October number, attempts an explanation of its of Sunday Legislation, from A. D. 521 to 1888.

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Legislation from A. D. 521 to 1888.

Legi ley was in the ear at that time, beginning with the the Ears of Children," are other articles which will Saunders, Ag't, Alfred Centre, N. Y.

new moon in March, and so answering to parts of prove valuable to all mothers. There are also seasonable editorial remarks on proper clothing for children; an amusing article on "A Novelty in Nurses;" letters on the danger from chewing gum, on the proper way of administering medicine to infants, the care of delicate children, etc. The "Nursery Problems" deal with "Long and Thick Hair as a cause of Weakness," "The Turning In or Out of the Toes." "Mal Nutrition," "Sore Mouth," "Black Heads," and other interesting topics. Miss Frances E. Willard gives her own version of what she thinks on the dell question. 15 cents a number; \$1 50 a year. Babyhood Publishing Co., 5 Beck man Street. New York.

> THE October Century closes the 36 h volume and 18th year of that periodical. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the bo y of the magazine appears a study of the genius and personality of this interesting woman. The opening illustrated article of the number is a paper on "An English Deer-Park." Tueodore Roosevelt closes his Runch series with an anecdotal paper on "Frontier Types." Another illus rated article is on "American Machine Cannon and Dynamite Guns." But the most interesting and important illustrated article of the number is George Kennan's description of "The Tomsk Forwarding Prison," in his series on the Si. berian Exile System. War and military papers are 'Plans of Camplign," "Army Hospitals and Cases," "What the United States Army should be," 'Military Education and the Volunteer Militia, and "Our N tional Guard." Mr. Janvier's brief verial, "A Mexican Campaign," is concluded in this number; and there are two short stories, "A Strike," and "An Idyl of Sinkin' Mount'in." Other papers are on "The New Political Generation," 'Christianity the Conservator of American Civil ization," and "Songs of the Western Meadow Lark." The poems of this number are by Emma Lazarus, Harriet Prescott Spofford, Thomas Wentworth Higginson, Robert Underwood Johnson, Henry W. Austin and Charles Henry Webb. In Topics are discussed "The American Vo unteer," 'General Sheridan," "The Amenties of Politics," 'Who is the Genuine Party Man?" Manual Train ing?" and in Open Letters "Lincoln as a Military Man," "Lowell's Recent Writings," "Lectures on American History," "The Right Man for our Church." etc.

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BEQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

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

SPECIAL NOTICES.

THE Quar erly Meeting of the Otselic, Linck laen, DeRuyter, Cuyler Hill and Scott Churches will be held with the Cuyler Hill Church, Oct.

The following order has been arranged: Evening before the Sabbath, Preaching by Rev.

Sabbath morning, Sermon by Rev. P R. Burdick. Afternoon. Prayer and Conference meeting. Evening, Preaching by Rev. P. R Burdick. Sunday morning, Seimon by Rev. F. O. Bur-

Afternoon. Sermon by Rev. L R. Swinney. Dinner will be served at the church both days, so that all may stay to the second service. L. R. S.

YEARLY MEETING.—The Seventh day Baptist Churches of Southern Illinois will hold their annual meeting with the Stone Fort Church, commencing Nov. 9, 1888, at 11 o'clock A. M. Eld. M. B. Kelly will preach the introductory discourse; Eld. F. F. Johnson, alternate.

The programme is not fully made out, but it is expected that during the meeting Eld. C. A. Burdick will present a paper on the "Evils of intemperance, and the most effectual means of meeting them." It is also arranged that Eld. C. W. Threlkeld will present one on . The influences leading our young people into evil habits at home and abroad, and howto avoid them."

All are cordially and earnestly invited to come. R. LEWIS, Clerk.

ELDER J. W. MORTON will visit the Church of Pleasant Grove, Flandreau, Dak., when a threedays' meeting will be held, comm noing Sixth-day, at 10 o'clock, Oct. 19th. A special invitation is extended to the Seventh day Baptist Churches of Southern Dakota. A cordial welcome will be accorded to any and all that will give us the en-

W. N. BURDICK, Clerk.

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

THE New York Seventh-day Baptist Church ho de regular Sabbath services in Room No. 3. Y. M. C. A. Building, corner 4th Avenue an 1 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service

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 SABBATH RECORDER, Alfred Cen tre, N. Y

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,

H. P. BURDICK wishes his correspondents to address him at Alfred, Allegany Co., N. Y.

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. .

REV. A. LAWRENCE has removed from Charle mont, Mass., to Berlin, N. Y. Persons desiring to correspond with him will please address him at the latter place.



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THE PROPLE OF THE STATE OF NEW YORK, to all persons interested in the estate of George C. Sherman, assigned to Daniel A. Smith for the benefit of creditors, send

signed to Daniel A. Smith for the benefit of creditors, send greeting:
You and each of you are hereby cited and required personally to be and appear at a term of the county court for the county of Allegany to be held in the Chamber of the Allegany county Judge, in the village of Wellsville, N. Y., on the 9th day of November, 1888, at 10 o'clock A. M., there and then t shew cause why a final settlement of the accounts of Daniel A. Amith, assignee of the above named George C. Sherman, insolvent debtor, should not be had, and if no cause be shown, then to attend the final settlement of the assignee's accounts.

and if no cause be shown, then to amount and if no cause be shown, then to amount ment of the assignee's accounts.

In Testimony whereof, I have hereunto caused the seal of the said county court to be hereunto affixed. Witnes, Hon. Clarence A. Farnum, Allegany County Judge, this 21st day of September, 1888.

W. E. SMITH, Clerk. DOLSON & ORCUTT, Assignee's Attorneys.

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MISCELLANY

SPECIAL NOTICES.....

WASHINGTON LET (From our regular corre

WASHINGTO On Monday last the Su the United States conven-Chief Justice took the oath position second in importan in our government system man was present at the court, and ready to perform

important duties as Govern

the great telephone suit.

The Democratic candidate Presidency came to the city having come on this legal b has tried to have a quiet lin precautions against any po tion and anything that wo from the work in hand. B day quietly with the Preside the latter's country resid drove out there together th sat up late that night, disc paign and its possibilities. about Washington thought a conference at Oak View the campaign, in which and Postmaster General were to participate with th Judge Thurman, and the ble gossip around the hote able results of the consul it became known that t conference, or rather th had managed the confer assistance, many sympton ment were exhibited a

interested. Beyond the installation the usual call upon t Supreme Court did no On Tuesday the call of and as soon as the te called Judge Thurman o of about an hour's du able argument it is easy ! old Roman's intellect is ous as it has ever been, b physical side of the que some glowing accounts given, so much cannot l seige of rheumatism seen the Judge's lower lim steps are short and slow looks feeble, and I notice G. Thurman, Jr., a man of forty years or his father's side with an helpful arm.

To day seventy-two arrived in the city f Dakota. They came in via Chicago and Cin they will be granted