Recorder. Sabbath

BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERNS-48 A YEAR, IN ADVANCE

THE CATHOLICS AND PUBLIC EDUCATION.

BY REV. A. H. LEWIS, D. D.

TH-SCHOOL BUARD OF GENERAL VOL. XLIV.-NO. 43.

ALFRED CENTRE, N. Y., FIFTH-DAY, CCTOBER 25, 1888.

WHOLE NO. 2280

Mrs. Margaret Davis

TLLIAMS, Cor. Sec., Alfred Centre, N. Y.				
185. Treasurer. Alfred Centre N. Y.	The Sabbath Recorder.	humanity in sin is making for itself. The	the power of life by which it can resist, its	desperation till the fatal limit is passed, and
ALFRED SUN, Published at Alfred Cen-		silence of God is often more significant and	many foes, but keeps generating and stowing	
Allegany County, N. Y. Devoted to Uni- nd local news. Terms: \$1 per year.	Entered as second-class mail matter at the post-	· · · · · · · · · · · · · · · · · · ·	away in the tissues a certain virus, a certain	
	entered as second-chass man matter at the post-		bad blood, in the physical stock of families,	
Alfred, N. Y.		results of measureless consequence.		them a still easier pray to the disease, and in
BURDICK, •WATCHMAKER and ENGRAVER	CONTENTS.	To give more than the briefest recapitula-		as it closes its lines around them, it will be
AURORA WATCHES A SPECIALTY.	The Pestilence that Walketh in Darkness	tion of the great plagues that have swept		aggravated and made tenfold more fatal by th
	The Catholics and Public Education	across the world since the beginning of	blood becomes, and this degeneracy of life	
Andovar. N. Y.	Missions. From W. W. Ames	the history period, would be beyond the		
WOODARD, DENTIST, IS MAKING ubber, Plates by a new process. His own	From J. W. Morton	limits of a single discourse. I will only		And as the confusion of fear-proceeds and co
n. The best thing out. Send for circular,	F om Mrs. Burdlek. 2 Notes From the London Conference. 2	instance a few, but enough through	becomes not only chronic, but incurable.	the destrover follows with anickened step.
	WOMAN'S WORK.	which to reach the moral end and uses I		selfishness, in its pure meanness, will seem de
Borlin, N. Y.	A Prayer for Missionarles.—Poetry	think I discover in them. Leaving all those		to be the only residuum of character. Men eff
. GREEN & SON.	A Millionaire	whose dark shadows fell across the path of		will turn to brutes and commit such acts of to
DEALERS IN GENERAL MERCHANDINE Drugs and Paints.	SABBATH REFORM.	history before the Christian era, I shall make		cowardly neglect of best friends and of th
	Good * ews From the Field	my trief rehersal from those that have		larceny and lust on the dying and the dead, he
New York City.	EDUCATION.	occured during the Christian era. In A. D.		as makes human nature shudder at its pos-
BABCOCK & WILCOX CO.	Education in Ireland 3 TEMPERANCE.	170 a terrible pestilence ravaged all Europe.	blood will keep running into the common	
Patent Water-tube Steam Boilers. H. BABCO JE, Pres. 30 Cortlandt St.	"Till Stir the Batter." 3	In the single city of Rome the deaths were	arteries and endangering the whole race.	
A. TITS NORTH, MANUFACTURER OF	Remoter Effects of Tobacco	at least 10,000 a day at the height of the		When the stage of panic passes into that S
INE CLOTHING. Custom Work a Special	Saloon and Prisons	malady. A. D. 250-262 a plague swept		of wild despair, all that enobles human nat-
TITSWORTH. 300 Canal St.	Temperance in the Bible 3 EDITORIALS.	over the whole Roman Empire, from Egypt	becomes an appalling question, whether by	ure seems extinct, and the brute passions \mathbf{w}
WITES, JR. & CU.	Paragraphs	to the British Islas Gibbon save it was		hold high carnival in the very court of death. for
PRINTING PRESSES. 12 & 14 Spruce St.	The Touch of Jesus 4	estimated that nearly half the human race		Such was the case in the great plague at cl
TER, J.A. H. W. FISH. JOS. M. TITSWORTE.	COMMUNICATIONS. Mrs. Olive B Wardner			Athens as described by the great historian, \mathbf{w}
Plainfield. N. J.	Elder Edmund Darrow	perished of that pestilence during the twelve years of its prevalence. From A. D.		Thucidides. As the people grew wild and u
RICAN SABBATH TRACT SOULTY.	tist Church	540-600, a pestilence was coursing back and		desperate, all the bonds of feeling gave way; li
Executive Board.	The China Holiday Box	forth through Europe and the East limited	patient. Who shall say, it would not be a	brutal crimes and licentious pleasures, and d
TER, Pres., J. F. HUBBARD, Treas FITSWOTHH, Sec., G. H. BABCOCK, Cor. Sec.	MISSIONALY SOCIETY-RECEIPTS	to no climate, no season, no mode of pas-	necessary and beneficent providence were be	sneers at the gods, became the spirit of society e
Plainfield, N. J. Plainfield, N. J.	Day By Day. –Poetry	to no climate, no season, no mode of pas-	to send some sweeping messenger of death	itself, and the beautiful city of Minerva ap a
plar meeting of the Board, at Plainfield, N.	Pecline of Manners. 6 More Wholly Thine.—Poetry	sage, ontener by no remeales, sweeping	across the decayed parts, which shall purge	peared rather a city of incarnate fiends, than is
second First-day of each month, at 2 P. M	Aunt Dorothy's Lonely Pass	many cities of every living being, as if the	the race of so much diseased blood and	
SEVENTH-DAY BAPTIST MEMORIAL	Paradoxical—Poetry	very air was full of furking poison of shert	prevent the spread of the infection? And	of antiquity. Such a manifestation of the fi
BOARD. POTTER, President, Plainfield, N. J.,	Truth Triumphant 6 Not Keeping the Golden Rule	death. Passing over many others in the	it is a historical fact, that all plagues and	possible degradation of men in sin sometimes f
POPE, Treasurer, Plainfield, N. J.,	Worry Prayer and Work	fore part of the era, we come down to what	pestilences have had their beginnings as	manifests itself in some of the Southern cities n
HUBBARD, Secretary, Plainfield, N. J.	Giving in Faith	was known as the " <i>black aeath</i> " raging 101	fermentations of death in the most degraded	in our country. As the daily record of the g
s for all Denominational Interests solicited. pt payment of all obligations requested.	POPULAB SCIENCE			horror goes on, we are told of men. stealing e
TTER PRESS WORKS.	THE SABBATE-SCHOOL	Continent. In many cities 9 of every 10	character. When it strikes one of our cities	the last article of comfort from the suffering
Builders of Printing Presses.	RESOLUTIONS	died, some were entirely depopulated. In	it seeks the victims most ready for it in the	living, and of value from the unburied dead. i
POTTER, JR., & Co., Proprietors.	MARRIAGES AND DEATHS	London 50,000 dead were buried in one	aluices and slams the crewded and filthy and	
M. STILLMAN,	BUSINESS DIRECTORY	gravevard. In Vienna 100,000 perished. In	sluices and slums, the crowded and filthy, and	race never seems so weak and despicable and r
ATTORNEY AT LAW.		Luber 90,000 perished. In Florence 10,000	half fed multitudes, along the wharves and	
Supreme Court Commissioner, etc.	THE PESTILENCE THAT WALKETH IN DARKNESS.	perished. In Spain two thirds of her whole	in the tenement houses where a ray of sun-	opportunity to unbridled license. It should t
Westerly, B. I.		population perished. Again, from 1665 to	shine or a breath of pure air never entered.	not be in vain that God's hand of plague
N. DENISON & CO., JEWELERS.	BY REV. D. E. MAXSON, D.D.	1667, another plague visited and destroyed	And so, notwithstanding sin keeps on working as a poison to run down and finally	teaches us such a painful lesson of human
		- 1 Illing a second and the state of the second state of the secon	TA WARKEN WAR AS A DEDNIEL AD FILLEREN WILL SHILL THAT W	I downowstar on me can looke in the concernation

The evidence that the Roman Catholics in America are determined to obtain control of public education, at least so far as their own children are concerned, has been prominently set forth during the past few months. These efforts will undoubtedly be continued. - All friends of American institutions and of Protestantism ought to be deeply interested in the final result of these efforts concerning which we do not attempt to prophesy. The "Plenary Council" of the Roman Catholic Church which was held in Baltimore in 1884 decreed that parochial schools should be established everywhere among Roman Catholics in the United States, and the developments which have taken place since that time are in keeping with this decree. The Catholic Directory for 1888 gives the number of private parochial schools in the United States as 2,606, in which there are 511,063 pupils, who are under Roman Catholic instruction. Catholic parents are compelled to send their children to these parochial schools under heavy ecclesiastical penalities. Whether it be avowed, or not, the object of these schools is to destroy our American common school nd philosophers system, and remove the Catholic population station of the from its influence. The division of public funds for the support of these schools will Southern cities not be sought at once; when they have v record of the grown sufficiently strong, it will be demandof men stealing ed.

om the suffering The majority of the Catholic population unburied dead. in the United States is centered in our nat the human cities, at which points the schools are-most readily and successfully established. The d despicable and pestilence gives subordination of the state in all its relations to the church is a fundamental part of ense. It should and of plague Roman Catholic creed. That which the Roman Catholics write for the eyes of Protestants-such articles as those by Bishop Gilmore in the June and July numbers of 4. These visitations of plague also rethe Forum, 1888-put forth this doctrine in such a way as to deceive the unsuspecting Protestants, and lead them to believe that the Roman Catholics plead only for the supremacy of religion in national and social life; whereas, in fact, their plea and that which will be their ultimate demand, is the men and women whose souls have been lifted supremacy of the Catholic Church as the guardian and conservator of the true faith. It is well understood by all, that the early training, that which occupies the first ten years of the child's life, is the largest factor in determining future character. The influence of the public schools upon Catholic children has tended to Americanize them and thus unfit them for becoming loval Catholics. The decrees of the Baltimore Council, which were directed from Rome. were therefore a necessary step in selfdefense on the part of the Catholic Church. Both the political and educational movement in the Catholic Church have been, and are yet, largely controlled through the order of Jesuites. The central power of this order ways God. No most vigilant quest has ever is at Rome. No Jesuit who is loyal to his been able to find the secret lurking places of vows, can be also a loyal American citizen, though he may take the oath of allegiance many times. This matter is well understood both in this country and in Europe, and Mr. Gladstone among English statesmen, has often warned the English people against this foreign influence in disguise. As a matter of history, "The Jesuits alone" rolled back the tide of Protestant advance, when that half of Europe which had not already shaken off its allegiance to the pa acy was threatening to do so, and the whole honors of the counter reformation are theirs singly." The success of the Jesuits' efforts to check the Reformation was due in no small degree to the position which they took concerning public educaawful clouds that hang terror over whole cities tion. From that time forward they have used this as a strong weapon, and a most successful means of propagating and perpetuating Roman Catholic influences. The well known theory of the Jesuits, that "the end justifies the means," and that men are not bound to maintain long-continued resistance against temptation, makes it possible for the most baneful results to be insured through the early education of our Catholic population. The entire question is surrounded by difficult complications, and it is not easy to see what steps, especially in the line of public legislation, are desirable, or could be made effective in checking these subtile inroads on the part of the Roman Catholics. One thing, at least, is to be done; every Protestant, every lover of religious liberty, every friend of American institutions, and every believer in the authority of the Bible and of the law of well understood that certain indulgences of birth in the remote East, among a most church," ought to be actively engaged in checking this tide of foreign influence, and in saving American Protestantism from its tendency to affiliate with Romanists and be Testament Christianity.

ubber, Plates by a new proc The best thing out. Sen Berlin, N. Y. GREEN & SON. DEALERS IN GENERAL MI Drugs and Paints. New York City: BABCOCK & WILCOX CO Patent Water-tube Steam Bo H. BABCO JR. Pres. 4. TITS NORTH, MANUFA INE CLOTHING. Oustom W TITSWORTH. PRINTING PRES 12 & 14 Spruce St. TER, JR. H. W. FISH. JOS. 1 Plainfield, N. J. ERICAN SABBATH TRACT EXECUTIVE BOARD. TER, Pres., J. F. HUB TITSWOTRH, Sec., G. H. BAB Plainfield, N. J. Play alar meeting of the Board, at second First day of each mon SEVENTH-DAY BAPTIS' BOARD. POTTER, President, Plainfield POPE, Treasurer, Plainfield, I HUBBARD, Secretary, Plainfie for all Denominational Int t payment of all obligations re FTER PRESS WORKS. Builders of Printing Pr ОТТЕВ, Ј.В., & Со., - - -M. STILLMAN, ATTORNEY AT 1 Supreme Court Commission Westerly, B. I.

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MAIN, Corresponding Secretary, Ashaway, R.I. KRT L. CHESTER, Treasurer, Westerly, R. 1

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BY REV. D. E. MAXSON, D.D.

Preached at Hartsville, N. Y., Oct. 13, 1888, and requested for publication in the SABBATH RECOR-DER, by the congregation. "He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness nor for the destruction that wasteth at noon day." **Ps**alms 91: 1, 5, 6.

As surely as God rules in human affairs and operates intelligently through his providence, all events have a divine reason for their existence.

All the ongoings of God's providence an for ends of intelligent beneficence, such a vastly transcend the physical results. Grea plagues, sweeping tornadoes cause vas destruction of human life and property. that all?

May they not have a higher use, a mora use, which sufficiently explains and justifies them? May they not be a necessary part of the divine procedure in the grand redemption movement upon humanity, something to do with the final character and destiny of the human race?

Whether we shall be able to give intelligent and satisfactory answer to the inquiries we have raised or not, it seems very clear to me that the vast place that plagues and pes-

tilence fill in human history is too important to allow the thought that they are not significant of some end in the removing of the divine providence commensurate with end I shall pursue the line of discourse today.

death and desolation in its path. Whole communities melting away in

roar of cannon, no leaders rallying broken field, for loud-mouthed fame to herald. But death and burial, and death too fast for away, helpless and panic-stricken, beseech- saved under the circumstances of the hurt tries, parents offering hecatombs of children to appease, what they suppose to be, the

Europe. Naples lost 240,000 of her 290,000 population. Geneva lost 80,000 of her

94,000. London lost 68,000 of her population. Again, a terrible pestilence ravaged all purgations of the diseased, tissues, by some Europe and touched this country from 1702-1711, in which it is no exaggeration to say that millions of human beings perished. In one of the plagues I have just mentioned, the one in the fourteenth century, 25,000,000 of the dense population of China perished.

I have only snatched a few from the many of these sweeping plagues that have more than half unpeopled the world by their silent touch. Now imagine what I have not a lower capacity of character, till total ex-

mentioned, and then add to these the fact that a band of contagious diseases, which the Noachian deluge? seem to be inexhaustible and more than a match for remedial science, such as that now desolating the southern portion of our land,

vellow fever, scarlet fever, typhoid fever, small pox, cholers, and the like, that are tramping a death march through our homes. Can the thoughtful mind, under the cloud of such appalling visitation, fail to conclude In this light pestilence, even is an apostle that there is some end to be served by the Divine Providence by instrumentalities so illustration the awfulness of God. an attri tremendous. What then may we suppose to be the ends and uses God can bring, and

does bying out of catastrophes so appalling? And yet it is plain to be seen that if only answer:

1. May not these sweeping maladies be to the physical removing of the race what purgatives and amputations are to the individual? There gather in the tissues and their vastness. And it is in search of that intestines of the body larger quantities of effete matter than can be thrown off by the presence and desert of sin. Such a sense common modes of emulition, and unless By pestilence is meant some fatal epidemic these accumulations are disposed of by disease, that sweeps over whole communities extraordinary and often severe and painful and often over whole countries, leaving means, they will soon corrupt the whole vital process, and death of all the organs will take place. Sometimes, the hurt will silence before some invisible destroyer. No be so localized in a single member of the body, as to be disposed of only by the columns, no heroic exploit, as on the battle excinding that member. Severe, contrathe right hand may be a sanitary measure, burial, cities pale with fear, nations thining a preservative of all the life possible to be

ing the gods to spare and, in heathen coun- to the excinded member. While it is thus sanitary and necessary, it but too plainly even atheism itself goes to praying. shows that some great hurt had happened anger of the gods. Such are some of the to the man. Something out of order had incidents of pestilence, too painful for occurred. Now sin running constantly down ity and degradation of sin. Though it is up together. The Asiatic cholera had its God, as opposed to the "authority of the history, except as it shall point a trembling into ways of vice, into channels of sensualism, finger at the scene too terrible for detail, and lighting the fires of physical appetites that vice or vicious appetite will open the door to decayed and degraded family of the race. pass on with averted face. But, though his go on by hereditary descent from father and the entrance of the enemy and invite him in, And so all the great plagues and sweeping tory makes no parade of them, they are none mother to son and daughter, from genera. thousands will keep right on with the indul- pestilences had their rise in China, Egypt, absorbed by this ancient enemy of New

working as a poison to run down and finally

kill out the race, God manages, by occasional amputation of the decayed limbs, pestilence breaking out when and where it is most needed to keep good the physical stock of the race and even to raise it higher by the treatment. Without such occasional sweeps of purgation through the poison clogged members of the body of the race, who can tell how soon the whole race would become fatally infected, so as to be even descending to a feeble type of manhood and tinction would be the only alternative, as in

2. Another moral use of such great plague is to set men into a deeper consciousness of God, a deeper sense of their own utter help tremendous forces, and has only to let them loose to send a heart wail around the world. of religion, preaching with fearful force of bute of deity which other preachers ar loth to proclaim if they had the power the mercifulness of God were entered into man's conceptions of him, it would tend to obliterate any just apprediation of his whole character and of his moral government in the

world. Every man is dreadfully sensible of the crops out as the prominent feature of all religions, but a perpetual run of undeserved It is necessary therefore that, now and then, awful presence of a power above and around | tempered to more modesty, sobriety, made them, and in its utter helplessness and terror more teachable, and more humble.

depravity as we can learn in no other school.

veal, in startling contrast, the other and better side of men, of men trained to nobler views of life, to juster impressions of God and duty. Nothing like them brings out the heroic virtues, the Christly sacrifices of above the paganized passions that pander to lust and pay highest honor to self. Such souls accustomed to trust the beneficence of God, will be looking for the end of discipline for which the pest is permitted, and will be rather softened than hardened by it. When it was given to David to choose between famine, captivity and, pestilence, he chose the latter because it was better to fall into the hands of God than of man. To such a soul, such a dire distress would work exultation, lessness, and thence a deeper humility for in it he would realize the presence of a before him who holds in his firm grasp such hand very strong, sonetimes awful, but al the causes or the cures of pestilence. It stalks forth in darkness, mows its swath across a continent and retires, and all that men can say is, that it cometh forth from God; and bowing under it, they are likely to be won to more trust and homage than they would be by an unbroken flow of merciful favors. When such awful judgments are abroad in the land, some, at least, will learn righteousness, and others mercy, and so, out of the sweet and holy charities that such dispensations of terror evoke, shall gleam the rave of silver light to tinge the edges of the and states. Out of such have come our John mercies would bring no sense of fitness, and | Howard and Florence Nightingale. When therefore none of a God who administers | men die in ordinary ways, dropping away human affairs according to laws of fitness. | one by one, we say it is only nature running her own course. But when some giant death God should open the gates of terror and marches through the land, over lakes and march out on the guilty fear of the race. | rivers, mowing down whole populations be-Then how real is God, how sober a thing is fore their time, we cannot help thinking of dictory as it may sound, the cutting off the life, how momentous an interest is religion! something above nature. God has thus come Then men pray, then they cry for help from | to his true light in his judgments, mysteriabove, and atheism itself pales before the ous, fearful and awfully good; and we are

> 5. One of the most impressive uses of 3. It is another moral use of pestilence that pestilences is to show us the dark fraterit gives us a deeper sense of the moral debil- | nity of woe in which the whole race is bound (Continued on fourth page.)



THE SABBATH RECORDER, OCTOBER 25, 1888.

Missions.

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

2

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

FROM W. W. AMES.

BERLIN, Wis, Aug. 26, 1888. I came on this field the first of June, preach ing twice at Coloma Junction, on the way, and arrived at Marquette just in time to attend and take part in the Quarterly Meet ing. Remained there and at Sandy Hollow until the 18th of June, when I visited Wheat on, Ill., to attend the College Commence ment, and see my son graduate; and thence to Milton Junction to attend the Association; and remained to attend Milton College Com mencement.

As Dr. Lewis was to be here over the next Sabbath, I stayed, by urgent request, and preached for Bro. Wardner at Milton Junc tion. Was on hand here to lead the next Sixth-day evening meeting at the church I would say that I have endeavored to give a religious turn to all my visits and calls, and closed with prayer, having read the Scriptures and sung.

I have preached at Scott but once. N Seventh day Baptists there, and only one family at Sandy Hollow. A large part of my preaching there and at Marquette has to be on Sunday, except at Marquette I preach Sixth day night and Sabbath afternoon. Congregations at Sandy Hollow from 40 to 60; had at Scott 60 or more; at Marquette have preached to congregations from 7 to as many as 50 or 60, and more at a funeral very few at Marquette. The Sabbath and Sunday preaching is at the Methodist church. There seems to be some who are thoughtful and tender on that field, and tokens are becoming more encouraging. I hope to baptize some on my next trip there.

The majority of the people hereabouts are Universalists, Moralists, etc., with some First-day people who do not go anywhere to church very regularly. Some German families have moved in. A great quickening is ever the ultimate result may be.

versaries at Leonardsville, after which I came ories of this noble brother. Brother to this place partly to visit relatives and Vaughn had been a Christian from his old friends, and partly to sow the good | youth, an ardent laborer for Christ in his seed of the kingdom. I have no reason to sphere, was regarded as one of the most complain of my reception thus far. I am exemplary men of the country. When he now in the very heart of Presbyterian orthotook up the investigation of the Sabbath it doxy, where even the name Sunday as ap was with great prejudice against it. But plied to the first day of the week is offensive. when light broke upon him he expressed I have been leaving tracts along the route, his convictions, for which he was excluded in the hands of ministers especially in Greenfrom the Baptist Church to which he had' ville where I once preached, for more than a been so much devoted and which he was year; in Sharon where I delivered my "trials" instrumental in organizing and had served and where I received a license to preach the in the capacity of deacon. He was clerk in a gospel more than forty-five years ago, and in grange store at the time and also postthis place where I had many friends in boy master at Rupee. These he cheerfully rehood's years. Forty-one years have passed signed that he might be free and untramsince I last saw New Castle and I find meled to keep the Sabbath, and went to work almost everything changed. I saw yesteron his farm. We deeply sympathize with day, however, the house where lived the his wife and two little girls in their sad begood old pastor who is said to have reavement. We have learned that Bro. Mears "sprinkled" me in babyhood, not much and his family have taken up the Sabbath changed in outside appearance. As an illus- since I left. Another family, Mr. Jos. Mctration of the changes time has wrought I Creary's, seven miles from Rupee, keep the may mention the fact that that excellent | Sabbath also, but have not yet united with man who started poor and received a salary | the church. of from \$300 to \$400 not only reared a re-From Rupee I came home to prepare for spectable family of ten or twelve children the meeting of our new Association which (I forget the exact number) but acquired took place on the 9th to 12th of August, a home consisting of some twenty odd acres and which has been reported through the RECORDER already. Brother Stephen Burof good land with a commodious stone house and other improvements. That dick was with us as delegate from the North-Western Association and preached

excellent family are all gone from here and that home is occupied by strangers but the stone house still stands, one of the chief landmarks of the olden time. Since coming here I have formed the ac-

quaintance of an educated and refined gentleman, a Covenanter who is a son of the Covenanter minister who offered the consecrating prayer at my ordination in 1846. He is deeply interested in the Sabbath question, and quarterly meeting. Sabbath-keepers are of course on the side of the National Reform Association. He is buying every new book on the subject that he can hear of. I have recommended to him Dr. Lewis' three volumes which I think he will send for. He readily accepts my theory, that the trial of Jesus was on Thursday and the crucifixion on Friday. I sincerely hope that my little tract, "A New Harmony" etc., may prove to be a means of starting some of our First day friends on new lines of thought what-

Womau's Work. "If ye shall ask anything in my name I will do it."

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

A PRAYER FOR MISSIONABLES.

Speed Thy servants; Saviour, speed them! Thou art Lord of winds and waves: They were bound, but Thou hast freed them. Now they go to free the slaves.

Be Thou with them! 'Tis Thine arm alone that saves.

Friends and home and all foreaking. Forth they go at Thy command; As their stay Thy promise taking,

While they traverse sea and land: O be with them! Lead them safely by the hand.

Speed them through the mighty ocean, In the dark and sormy day, When the waves in wild commotion Fill all others with dismay:

Be Thou with them! Drive their terrors far away.

When they reach the land of strangers, And the prospect dark appears, Nothing seen but toil and dangers. Nothing felt but doubt and fears: Be Thou with them!

Hear their sighs and count their tears When they think of home, now dearer

Than it ever seemed before. Bring the promised glory nearer; Let them see that peaceful shore Where Thy people Rest from toil and weep no more.

Where no fruit appears to cheer them And they seem to toil in vain, Then in mercy, Lord, draw near them, Then their sinking hopes sustain;

Thus supported, Let their zeal revive again! In the midst of opposition

Let them trust, O Lord, in Thee; When success attends their mission, Let thy servants humbler be. Never leave them,

Till Thy face in heaven they see: There to reap, in joy for ever,

Fruit that grows from seed here sown: There to be with Him, who never Ceases to preserve His own, And with triumph Sing a Saviour s grace alone!

-Thos. Kelley.

IN Beirut the Christian Church, the medical college and the girls' school go side by girls' schools in self-defense, and having no

were privileged to be present. In its combined wealth and generosity it should be used as a great object lesson to the believers in Christ everywhere. In another sense this Conference was like

a millionaire. It represented a wealth which, because of its vastness is not likely to be spent at once. The richness of its influences even yet grow upon one, and from the nature of them they are likely to. and they should.

Woman's obligations and her own peculiar adaptedness to the question of the evangelization of the world were conceded with sufficient emphasis and in a manner which was generous and courteous. All concede to her a place in this work.

EXETES HALL.

It was at Exeter Hall upon the Strand in London, that the World's Missionary Conference was held. While the gathering itself must be put down as one of historic value, the place in which it was held is already well established in historical interest. Exeter Hall is known the world over; its foreign reputation resting largely upon the fact that it is the place in which in the month of May, missionary, and benevolent and philanthropic associations hold their annual conventions, these being spoken of collectively as "The May Meetings." It would have been of service to this great world of ours if the World's Missionary Conference delegates had been called the first of May, in preparation for the work of the Conference itself, to attend these May meetings, besides that it would have relieved the delegate from the feeling that he had come too late for some special feast. This Hall is the Y. M. C. A's headquarters and was built in 1831. Its "Great Hall," thoug not as great in seating capacity as many others, seats according to reliable authorities something over 3,000. The city surroundings of this building are, should one be asked for its boundaries as you might ask a side. The very Pashas confess the power of | school child to bound the state in which these schools, and the Arabs had to open he lives, on the north, Halborn, or as the Englishman would tell you "High Oborn," fit teachers, sent to our schools (American) | Long Acie, and Great Queen's street and for their own. Education acts as a prophy. Drury Lane; in all of which there clusters lactic, upsetting the unscientific and absurd | much miscellaneous history. The British Museum, Lincoln's Inn, and Shakspearean history concentrate here. David Garrick, Sir Joshua Reynolds, Sainual Johnson, and Ben 'Johnson and the contemporaries of these knew every foot of this locality. It is bounded on the east by what might be briefly put, business-wise, as the heart of down town, Chancery Lane, Fleet St., Ludgate Hill, Cannon St., Cheapside, Leadenhall St., Paternoster Row, the new Law Courts, Temple Inn, St. Paul's Cathedral, London Tower; on the south by the Thames and Thames embankment, across the Thames Spurgeon's Tabernacle, Parliament buildings, Westminster Abbey, whole streets of government buildings; on the west by Trathe London Missionary Conference, greatly falgar Square, Charing Cross, Hyde Park and Kensington Gardens, Oxford and Regent streets, Piccadilly and Rotten Row, Buckingham Palace, Marlborough House, in short by "West End" aristocracy's home. This ground is all rich in the history evidencing, as he thought, a most commend- | of a city founded 1,500 years ago, and now grown to be about 20 miles wide and 25 miles long. Within the building, its boundaries are greater yet than measurements by living sepulchers, they have been called by squares or blocks, or as the Englishman would tell you, by "turnings," for, being occupied by offices of philanthropic and missionary societies, reading rooms, coffee rooms, and small or large halls for semipublic, or public gatherings in the interest of needy humanity, its boundaries north, east, south, and west reach so far as to keep one going on and on until he finds himself returning to the good old home run, Exeter Hall, which is the center of so many evangelizing purposes put to the practice as to bring its workers in contact with suffering humanboth upon the side of the worker and the ity out to the ends of the earth. And, if one may be allowed to put it thus, it has two actor boundary marks, and they are cardinal points, the one the downward reach it makes to the depths of misery of those lying low in guilt and need; its upward reach through the fervent, effectual prayers the many-sided questions. In its many of its workers reaching heaven's heights, and claiming by virtue of its scriptural condition the promise of availing much. In all of its build, without and within, it is exceedingly plain. This building like useful people does not depend upon orgamentation to command attention. The Earl of Aberdeen, who was the President of the World's Missionary Conference, is one of whom one always hears something good. Amongst such is this, that he is the President of the White Cross little church there. It is with a sense of had gone forth spreading their Christian The whole church of God ought to be richer Society in Aberdeen, and an interested and

Sabbath Be

Remember the Sabbath-day, days shalt thou labor, and do the seventh day is the Sabbath of th

GOOD NEWS FROM THE

The following letter is its o It illustrates the fact that it i to scatter the seeds of truth secure a harvest. Among who'are indifferent, there are are keenly alive to the claims the demands of God's law multitudes who are withou the matter of Sabbath keep many who devoutly seek to will of God. Every inst narrated below ought to stre of God's people and give gr and earnestness in pushin spreading the truth.

NORWICH, N.

Christian Brother, -On from Conference I found a prise awaiting me, and I ha with all who are interested more clearly the fulfillmen "Your labor is not in vail I will ask you to insert a sent you two years ago, as i the pleasure of sending yo the Outlook, and will state instance of encouragemen work, that the one desiring minister in Missouri, who much interested in it, and send for its renewal. Thi as a joyful surprise, as his friend of mine and a very being at my home on a over my papers, and fin spoke of her husband's reg ings, and of her own desire 'The Sabbath and the

might have a clear unde whole matter. They ha family of five daughters, 1 voted Christians, and or verted. What cause of re if all, or any of them, sho ers and faithful advocates bath." A pressure of can terrupted our correspond full of interest has now c make these extracts:

"Amid all the change

FROM MRS. BURDICK.

from him or to be called to visit him.

for us until the evening of the 19th with in-

creasing interest to the last and since he

has gone the question has been repeatedly

asked by our First day neighbors "Why did

you let him go away so soon. We love him

and his preaching." We feel that we made

a mistake to let him go so soon? Bros

Main, Wheeler, Clarke and Burdick have

visited us. We would like to have them

come again and more like them. I am

now holding correspondence with Rev M.

Johnson, formerly of the Protestant Metho-

dist Church who reports that he and his

family have kept the Sabbath sixteen years

alone and as he has no church relation he

is seeking to unite with us. His address is

Long Ridge, Logan Co, Ark. Am remain-

ing at home now expecting to receive a visit

much needed. There are some earnest pray ing ones here, and we are hoping for better days. I should have said that the first Sabbath I was here, Bro. J. B. Clarke preached and presented the tract cause. We hope peo ple will be induced to turn out to meeting better, when the hurry of the season is over, though we may have to hold some Sunday or Sunday-night meetings to accomplish it.

FROM J. W. MORTON.

NEW CASTLE, PA, Aug. 31, 1888.

My report for the current quarter must necessarily be comparatively brief and uninteresting, as I have spent most of the time in Chicago, in work that is not fruitful in incidents. I have preached regularly on the Sabbath, and administered the Lord's Supper once in our little church.

We have made a special effort to "gather up the fragments," that is, to induce those members of other churches of our faith residing among us to procure letters and join us. In this we have been partially successful, six members of the Milton Junction my last report.

There are remaining, in and near Chicago, ten or eleven Sabbath-keepers belonging to sister churches, most of whom we are in hopes will soon unite with us in church relations, as they are already united with us in gospel work. Besides these, there are several Sabbath-keepers, some of whom have not yet been baptized who are in full symbe hoped, will gravitate to us in due time. of Seventh-day Baptist Churches, but have wandered off through various temptations, and who, by means of prayerful endeavor, may be restored to their rightful places. I little church may not in the near future be increased to at least forty members. But this can be accomplished as a result of five more laborers in the North-west this question would be greatly simplified.

Here in western Pennsylvania and eastern Ohio is a field for Sabbath reform that our people have strangely neglected. These staunch Presbyterians are nearer to us on this question than any other people that I know of. A few months of earnest work among them ought to bring good fruit. I report for the quarter 13 weeks of labor; 13 sermons; 5 Bible readings; numerous visits; and about 4,000 pages of reading matter distributed.

FROM J. F. SHAW.

TEXABKANA, Ark., Sept. 2, 1888. Dear Brother,-My last quarter , ended while I was at Booty, in Arkansas county, where I was a few days of the present quarter. The events of my work there have been reported already. I came home from there in order to be at my oldest son's marriage. The membership of the home church were invited. On the second Sabbath an old colored man began to attend the church, who had taken up the Sabbath. He spoke several times in our conference meetings and seemed happy in what Church having been enrolled with us since he was doing. We all sympathize with him, knowing there are sore trials for him among his own race; for they have but little sympathy for any who depart from their established customs. I went to Lovelady,

.Tex., the first week in July, where I spent a week preaching nearly every evening, but to small audiences, such as could be entertained in Bro. Snell's house, as we did the the most of the preaching at his house. pathy with us and who, it may reasonably Brother Snell and his family are deeply tried with their loneliness as Sabbath keep-There are also a few who have been members ers, and they have about decided to remove to some one of our churches in order to have church privileges.

From Lovelady I went over to Rupee, reaching there on the 13th of July. My see no good reason why, with the blessing visit was in a rather unpropitious time, as of God on hard and presistent work, our there was so much sickness following the excessive rains. I preached thirteen times and visited all I could. On the last Sabbath of my stay I was asked to offer opporunited efforts on the part of the church tunity for applications for membership. To under wise leadership. I find it hard to the joyful surprise of the church, but decide with so many pressing calls from peculiarly so to Bro. Descon W. N. Vaughn, other points, whether it would be test to his wife asked for membership and was give still more time and attention to this received to fellowship from the Baptist dation, woman yet had in China a remarkable down, and shaken together, and running most interesting part of the field. If our Church. But this joy was followed by the brethren could and would support four or death of Brother Vanghn on the 14th of into his church more than twenty of the

As you are aware I attended the Anni. profound gratitude that we recall the mem. influence far and wide:

LINCKLAEN CENTRE, N. Y., Aug. 29, 1888.

The work of the past three months has differed from the preceding ones, in the frequent calls for funeral sermons, there having been, occasionally, three funeral sermons in one week. Some of these calls come from Sunday families. The Methodist minister who preaches four miles from here, has been very sick, and his church have asked me to supply them till his recovery, and I have been preaching for them for the last month.

At Lincklaen, one young lady from the Sabbath-school has been baptized, and united with the church.

Our weekly preyer meeting is full of religious interest, two having asked for prayers. These two little churches, though themselves missionary churches, are interested in missions both home and foreign.

Churches supplied, Lincklaen and Otse lic; weeks of labor, 13; sermons, 34; added by baptism, 1; visits and calls, 46.

NOTES FROM THE LONDON CONFERENCE.

REV. DR. LONGFORD, of the Episcopal Church in the United States, said that more than the men, or the pastors, the women of America were alive to the pressing nature of the present crisis in the mission field. There was no Board of Missions in America that had not its Woman's Auxiliary. It is a new point of departure. In the future places of the earth, full of the habitations of woman was to take a still more important place, not only abroad, but in stimulating enthusiasm at home, and in collecting in formation. The women in America were stirring up the pastors of churches to their work. Women, in fact, have faith that it is not by might, but by the Spirit of God, that great works are to be done.

REV. W. S. SWANSON, from China, said they had passed from the stage when the only agent in the field was the ordained mis sionary; for of late they had had the medical missionary and women working for women in the missionary field. Within the last forty-eight hours had passed to her rest one of the most sainted of women-Mrs. Stronach, whose name was blessed by the Chinese among whom she had worked. The speaker had been converted on the subject of woman's work, having seen its benefits in China. This work lay at the back of all missionary work; for if they got the women | aire's thousands, each valuable within them. they could get the men-and nowhere more so than in China. A Chinese woman is a valuable piece of goods; and this with attendant nameless horrors, was woman's condition now in China. But, with this degraplace and power. The speaker had received death of Brother Vangan on the 14th of girls who had been educated by English August, which threw a gloom over our ladies in the girl's schools; and these girls

geography, cosmography, etc., of paganism, and so the religion itself.-A. T. Pierson.

MISS GRACE WILDER asked, at a Woman's meeting in India, how many had given up friends for Christ. Many arose, and the story of their sacrifices was pathetic. This one's mother had not recognized her since her conversion; another one's sister had re. fused to speak to her; while still another had been cast off by her whole family as a "despised Christian." She says it is hard to preach sacrifice to people who live it.

THE High Church party of the Church of England declined to share in the work of to its loss, as one must believe. Rev. James Johnston, the Conference Secretary, considered it rather of a compliment to many of the workers represented upon the programme that they were not well and widely known, able self-forgetfulness. "It is because, in a self-oblivious spirit, they have buried themselves among the heathen, and, from those the voice of this Conference to tell of what they have seen and heard amid the dark cruelty, and to bear witness to the gospel. which, to the highest and lowest alike, is still the power of God unto salvation.

A MILLIONAIRE.

The London Missionary Conference was like a millionaire. It held within itself vast stores, in its history of missionary work worked for, in its history of missionary methods, and in prospective methods, in its treatises upon missionary qualifications. upon educational features, upon social and religious customs, upon organization as also in its emphasis upon the spiritual phases of details of interest it was like the millionselves.

But this Conference Millionaire was a benevolent man according to the spirit of Luke 6: 38, giving "good measure, pressed over." Those who were there had offered to them just this kind of generosity from the very nature of the Conference itself. for the increase conferred upon those who aggressive worker. controlling hand of a lo the same, and I can trust ! from daily experience. I His promises are sure. I sufficient, and the blood Glory to Jesus evermore write much more this ti to three of the children see by my date it is S wonder what has come to so disregard all my e put in a solid day w Agnes, I have lost ever for the day and no long of the day. Since a j have kept holy the 'S the Sabbath of the Lor best I could under es ----difficult as you know prayer and hope for the Three of our daught with me, and husband I, but don't see how he Dowrite soon. The with you all as with Lovingly, O K. P."

You can imagine so as I read these precio unspeakable" found v with the Psalmist, " with laughter and our because of this fresh a prayer that God will triumph over error. was long delayed, ye Glory to his name! creased courage in thi may all our dear p duement of divine p

"AN AWAKENI

BY REV. A.

Under the above 1 vocate of New York

The Sabbath que proper place in the n is brought more ful conscience. An awa throughout the land day statutes; otherw be loose and below t



ivileged to be present. In its comrealth and generosity it should be a great object lesson to the believers st everywhere.

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EXETES HALL.

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THE SABBATH RECORDER, OCTOBER 25, 1888.

gained. This is a result of which any semi-

woman's education has surely come!

be proud of it.

Sabbath Reform.

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

GOOD NEWS FROM THE FIELD.

The following letter is its own explanation. It illustrates the fact that it is only needful to scatter the seeds of truth, in order to secure a harvest. Among the thousands who are indifferent, there are still many who are keenly alive to the claims of truth, and the demands of God's law. Among the multitudes who are without conscience in the matter of Sabbath keeping, there are many who devoutly seek to know and do the will of God. Every instance like that narrated below ought to strengthen the faith of God's people and give greater enthusiasm ure seeking have little power to influence and earnestness in pushing the work of spreading the truth.

NORWICH, N. Y., Sep. 2, 1888. Christian · Brother, -On my return home from Conference I found a most happy surprise awaiting me, and I hasten to share it with all who are interested, and to trace more clearly the fulfillment of the Word, "Your labor is not in vain in the Lord." the pleasure of sending you an address for the Outlook, and will state as an additional instance of encouragement in your good work, that the one desiring it is a Baptist much interested in it, and had intended to send for its renewal. This fact came to me as a joyful surprise, as his wife, a very dear friend of mine and a very devoted Christian. being at my home on a visit, was looking over my papers, and finding the Outlook, spoke of her husband's regard for its teachings, and of her own desire to read your book. 'The Sabbath and the Sunday,' that she might have a clear understanding of the whole matter. They have an interesting family of five daughters, most of them devoted Christians, and one son yet unconverted. What cause of rejoicing it would be if all, or any of them, should become observers and faithful advocates of the Bible Sab bath." A pressure of cares on both has interrupted our correspondence, but a letter full of interest has now come, from which I make these extracts: "Amid all the changes of life, I realize the controlling hand of a loving Father. He is the same, and I can trust him better and better from daily experience. His word is precious. His promises are sure. His grace proves to be point very forcibly to every mind-viz., the previously held both a junior grade and so much of a bloat, by the use of strong drink, sufficient, and the blood cleanseth even me. Glory to Jesus evermore! But I must not write much more this time, as I must write to three of the children yet to day, and you see by my date it is Sunday, and may be wonder what has come over my conscience to so disregard all my early training, as to put in a solid day writing letters! Well Agnes, I have lost every particle of reverence English dictionary provides. The only re for the day and no longer join in worship of the day. Since a year ago last March I have kept holy the 'Seventh day which is no chance of such things as their children the Sabbath of the Lord thy God.' kept as may now have by working for them. Such best I could under existing circumstances, -difficult as you know, but with heart full of surely to have a noble effect on the coming prayer and hope for the good time coming. Three of our daughters fully sympathize mill this summer, added to the thousands with me, and husband as firmly believes as who have done the same in former years, I, but don't see how he can make a change. | must surely be no uninfluential, formative Do write soon. The blessing of God be with you all as with us. Pray for us. Lovingly, C K. P." You can imagine something of my feeling | supposed, is indicated with greater or less as I read these precious tidings, the "joy unspeakable" found vent first in tears, then, with the Psalmist, "was our mouth filled with laughter and our tongue with singing," because of this fresh answer to the constant prayer that God will cause his truth to triumph over error. Though the assurance was long delayed, yet the work was done. Glory to his name! Let us engage with increased courage in this blessed cause. And may all our dear people secure the enduement of divine power. Joyfully. A. F. BARBER.

assert itself, and when the home life will more | and state patronage we know little. We | can't eat. generally guard the Lord's day against harm- | have had to depend on our own right arms; | ful perversions.

When the Christian Church will consent Place aux dames! Victoria College, over to magnify the divine command, "Remem- | which Mrs. Byers presides so admirably, has | ber the Sabbath day to keep it holy," not not only surpassed all the girls' schools in jug into the sink. seeking worldly pleasure or gain on that sa | Ireland, as it has done for the last four

cred day; not joining hands with Sabbath- | years, but its pupils have acquitted them breaking directors, or corporations; not sec | selves so splendidly that the united success ularizing holy hours by admitting Sunday | of the three institutions which come nearest newspapers into the home-then will a new | to it are not equal to its gains. It has won era break upon the nation. The spiritual the magnificent total of no fewer than twenty significance of the Sabbath, as the holy sign forty pound prizes and exhibitions, while between God and man of all good, will then Alexandra school, Dublin, gets only six. become widely apparent. The Holy Spirit | Besides sixteen book prizes, three prizes for will then give to moral and Christian reforms | composition, three ten pound special prizes. of every kind a new impulse. In a word, the responsibility of right Sabbath-observupon the Church of Jesus Christ.

Great responsibility also rests upon leaders | nary may be proud. In all, the present and of Christian thought in reference to these others in matters that affect the conscience. They lack conviction themselves, and conse

quently have neither inspiration nor courage in efforts that look to such a general awakening.

We heartily agree with the Advocate in the statement that "Great responsibility rests upon leaders of Christian thought in reference to these vital subjects. The time-serv-I will ask you to insert again a request I ing and pleasure-seeking have little power to sent you two years ago, as follows: "I have | influence others in matters that affect the conscience. They lack conviction themration norcourage in efforts that look to such a general awakening." The serious lack minister in Missouri, who has become very among Christians is indicated in the above words. "They lack conviction themselves," and consequently have neither inspiration nor courage in efforts that look to such a general awakening." So long as they continue to occupy the unscriptural attitude toward the Sabbath question, which the rejection of the Sabbath and the acceptance of the Sunday involves, so long will both the church, being thus "time-serving," continue to be weak, and practically helpless against the tide of Sunday-desecration.

Education.

"Goodey, goodey! we're going to have courts; fully 90 per cent of the divorces yet here is the position in which we stand. temperance pies.

And Davy fairly danced up and down the kitchen as the whisky gurgled out of the

Touch not, taste not, handle not the un clean thing. - Selected.

REMOTER EFFECTS OF TOBACCO.

Another and most deplorable result of the tobacco habit is that the children of an apparently vigorous man, who is addicted to the use of tobocco in some form, will and six medals come to it, making a gross often show the symptoms of tobacco poisontotal of forty eight high distinctions, as | ing from which the father had never suffered. ance, with all its attendant blessings, rests | against eleven which Alexandra school has | The general health of these children will be poor as compared with that of the father, the circulation will perhaps be poor and the prospective value of the exhibitions and face will be pale; there will be a tendency to are the sons of men who fell victims to prizes held by pupils of the Victoria College | catarrh, a somewhat nervous, unhappy, cold this year is £1,240. Most heartily do we conor joyless disposition, weak digestion, or a taste for dainty and stimulating food. The for years and have passed upon criminal gratulate Mrs. Byers and her, scholars on this splendid result. We have all reason to father perhaps, will tell you sincerely that he cases for years, and know whereof I speak." had still to find that the use of tobacco was

The two Ulster Ladies' Schools which | injurious to him; that, on the contrary, he come next in point of success stand in the obtained much comfort from it.

Maiden City-Strand House School and the The finest test of all is of a somewhat Ladies' Collegiate School. Both have done ethical nature, it is true, for it has to do excellently well, the total number of dis with that element which is at last developed tinctions gained by each being twenty. The in the nature of man-religious emotion, Methodist College takes eleven. We are taken in the broad significance of the term. glad to see that a country National School The strictly scientific investigators, of this -that of Macosquin-has gained six includ | subject have stopped at this point with the | cowering, beseeching and despairing at the ing two exhibitions. This is a sort of thing | remark that they were not dealing with of which we want more-the diffusion of the ethical questions or results involved, but part "nevermore," he would have summoned selves, and consequently have neither inspi- | higher education in the rural districts. The | only with those of a physical nature. But, Belfast Mercantile Academy takes five honors | believing that these cannot be separated, and for its girl pupils. The day of triumph for not being limited to the use of medical to the saloon keeper in the form of an inno-Among the Ulster Boys' Schools, the few facts come into place here. It was a attended a school exhibition, during which Methodist College takes the lead by a long matter of fixed belief with a celebrated a girl recited a poem portraying the ruin of Methodist College takes the lead by a long way. Thirteen exhibitions have fallen to the clergyman that the amount of Christianity the rum-seller's work, setting forth the woes a man could receive into his soul had a very and heartache of the drunkard's home. It lot of its alumni, as against six to those of the Academical Institution, six to the Derry | close dependence upon the state of his liver. | Institution, and five to the Belfast Academy. On the other hand, a professor connected as he said, "like a criminal," but he went The children of the Manse have, as usual, with a prominent medical college, while straight to the authorities to have the beak given a good account of themselves, some of lecturing on disorders of the liver, stated taken from his heart, and the burning of them having carried off heaps of honors. that the use of tobacco, even in the smallest the fiery eyes taken out of his soul. There Mr. Wm. A. Houston, son of the covenating (amount, impairs the functional action of the | was no sentimental nonsense about him, but minister of Ballyclabber, Coleraine, has won liver on the blood passing through it, and plain "busthess." He laid complaint before two gold medals in the senior grade-one that the abnormal state of the blood thus for mathematics, and the other for English | caused will manifest itself by disturbance | -together with a £40 prize. Mr. Joseph R. in the brain. When a patient is found to trade should be stopped. The gentry which Prenter, son of the Rev. Samuel Prenter, of have this form of cerebral disturbance to he represents cannot endure that their sensi-Dublin, takes a middle grade gold medal in stop his use of tobacco at the outset of treat- tive consciences and delicate sensibilities classics, a silver medal in Greek, another in ment is a sine qua non. These two state should be outraged in such fashion. Of Latin, a £3 prize in Latin, together with an ments of leading authorities seem to con- course the Board which eliminated a history exhibition of £25 tenable for two years. In | nect themselves.-Medical Journal.

schools will give moral truth a full chance to | they have done. Of ancient endowments | make anything again that her dear little boy | 90 per cent of them come about through drink and dissipation. Go into the divorce come about through drink, or drink and

> adultery both. Of the insane or demented cases disposed of in the court here every Thursday, a moderate estimate is that 70 per cent are alcoholism and its effects. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county jail and poor house provide for some. It is a direct expense to the community. Generally speaking these families go to destruction. The boys turn out as thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers, and thugs generally of to day who are prosecuted in the police courts and the criminal courts drink. The percentage in this case is fully 95 per cent. I have studied this question -Sel.

NEVERMORE.

If Edgar Allan Poe had been as levelheaded as that Boston saloon-keeper, when the hideous, black "Raven" of remorse invaded the chamber of his soul, instead of appalling announcement that it would dea policeman and had the "ominous bird" arrested on the spot. But the raven came terms in a discussion so general as this, a cent school-girl. By some accident he made the saloon keeper feel uncomfortable. the School Board, and demanded that impolite references to and criticisms on his from the course because it told some truth

arl of Aberdeen, who was the of the World's Missionary Cons one of whom one always hears good. Amongst such is this, the President of the White Oran Aberdeen, and an interested and Worker.

"AN AWAKENED CONSCIENCE."

BY REV. A. H. LEWIS, D. D.

Under the above head the Christian Ad. vocate of New York says:

proper place in the nation until its discussion | brothers, hollow. The figures we have | contents of the jug. is brought more fully within the realm of given point many a moral, which we have conscience. An awakened moral conviction not time to day to enlarge upon. Their throughout the land must precede civil Sun- | significance cannot be overlooked. day statutes; otherwise such legislation will | Here in the North of Ireland we naturally

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

EDUCATION IN IBELAND.

week by the "Intermediate Education Board Examinations held in 1888," bring home one | the Skinners' Scholarship of £50, and had fact that Irish boys and girls are now sup | middle grade exhibition. Her sister, Miss of which a quarter of a century ago and less from forty pounds to fifteen, gold medals, silver medals, money prizes from ten pounds to two, book prizes from three to two, are offered for competition galore, to use an training places for the intellect of the country. Irish word as expressive as any that the gretful feeling that one has in reading of all allow the eye to rest for a little on the casis these is one of having been born a little too presented by this annual report?-Belfast soon. Paterfamilias and Materfamilias had splendid endowments of learning ought generation. The 4,551 boys and 1,507 girls who have passed through this educational element in our Irish social life.

The proportion of passes at such an examination always deserves attention. The proficiency of the candidate, it may fairly be precision in this way; and from the proficiency of the candidates we may form some idea of the state of the higher education among us-always an important matter to notice. Among the boys in the senior grade, out of 251 examined, 199 passed; in the middle, out of 586 boys, 474 passed; and in the junior grade 2,199 out of 3,714. In the senior grade 112 were examined, of whom 93 passed; in the middle grade 280 were examined, and 255 passed; the junior grade 1,115 were examined, and 874 passed. These figures yield the following respective percentages: Taking all three grades together into account, 62.8 per cent of the boys who jug. I've signed the pledge; but I'll stir the the saloons of Chicago responsible for the presented themselves passed, and 80 8 of the batter while you go."

the same grade Mr. Robert A. Waddell, son of the Rev. John Waddell, of this town, carries off a £3 prize for Greek composition, and a £2 book prize, while his brother, Mr. James Waddell, gains a £15 exhibition in the junior grade. Miss Josephine Jane Brown, a daughter of the Rev. N. M. Brown, D. D., The two large pamphlets published last Limavady, has won in the senior grade a men were at work about a pump in a well. £40 exhibition, together with the Latin The covering had been removed, and he apfor Ireland," containing "The Results of the silver medal. In October last she gained proached to look down, but being very drunk, plied with incentives to learning, the thought | Alice Agnes Isabella Brown, has won a £20 | to save his life. junior grade exhibition. Miss Katherine

silver medal in Greek, a £3 prize in Latin,

Cemperance.

Witness.

pies.

"Look not thou upon the wine when it is red, when it give h its color in the cup, when it moved itself aright. "At last it biteth like a serpent, and stingeth like an adder.'

"I'LL STIR THE BATTER."

A dear, beautiful little boy in Pennsylvania, signed the temperance pledge at one of the temperance meetings held for children. A short time afterwards his mother was busy in the kitchen, preparing cakes and "Davy," she said, "go up to the closet and bring down the whisky jug.

want some for these mince-pies." Davy, as was his habit, instantly obeyed. But as he went dancing up stairs, the

thought came to him, "Can you, a temperance boy, carry a whisky jug?"

He stopped right there and decided the question. Then hurrying back to the kitchen, he said:-

"What are you doing, mamma?" not have any more in our mince pies."

"O mamma! do you mean it?"

A MADE THAT MAN WHAT HE WAS.

Some time ago a saloon-keeper, in Dover. Delaware, who patronized his own bar very liberally, stepped into a back room where he pitched in head foremost. He had become that it was impossible to extricate him in time

There was great excitement in the town. would have made every young tooth in the Patton, Waterside Manse, Derry, has gained Men and women who had never been inside country water. Exhibitions, ranging in value the middle grade gold medal in classics, the his saloon before were the first to rush to the rescue, and offer sympathy to the bereaved and a £25 exhibition tenable for two years. family. As he was dragged from the well, Our Manses are evidently not the worst and stretched out dead on the saloon floor, a wholesale liquor dealer from Philadelphia Amid the disagreeable features of our stepped in. After the first shock of finding Irish national life, is it not refreshing to one of his good customers dead, he turned to a prominent lady, and said, pointing to the wretched victim:

"I made that man what he was. I lent him the first dollar, and set him up with his first stock of liquors, and now he is worth \$10,000 or \$15,000.

Looking him square in the face, she replied:

"Yes, you did make that man what he was, a drunkard, a bloat, a stench in the nostrils of society; and sent him headlong into eternity and a drunkard's hell! What is \$15,-000 weighed against a lost soul, a wasted life, a wife, a widow, and children orphans?" He turned deadly pale, and without a word

left the house.

What is all the revenue to the millions whose homes are destroyed, whose children | Jer. 30: 5, 6. are beggared, and whose loved ones are sent headlong to a drunkard's grave?-The Christian Woman.

SALOON AND PBISONS.

courts has recently said to an Inter Ocean | tioned by name in the Bible; but is there anyinterviewer:

"You may ransack the pigeon-holes al over the city and country, and look over such annual reports as are made up, but they "O, mamma! I can not carry a whisky | will not tell half the truth. Not only are

cost of the police force, the fifteen justice girls-a clear victory for the softer sex. In | Without a word, the mother gave into courts, the Bridewell, but also for the crimi both cases we leave out of account his little hands the spoon with which she hal courts, the county jail, a great portion of the comparatively few candidates who was stirring the batter, and went herself to, Joliet, the long murder trials, the coroner's were "over age." If we take the bring the jug. She felt a strange, choking office, the morgue, the poor house, the re-pupils by grades, in the senior 79.9 sensation in her throat, but she walked up form school, the mad house. Go anywhere sense of criminals, and 36 per of the boys passed, and 82.5 of the those stairs with a firm tread, and seized the you please, and you will find almost invarigirls; in the middle 81.0 of the boys, and jug. When she came down, the dear little ably that whisky is at the root of the evil. 91.1 of the girls; in the junior 58 8 of the fellow was beating at the dough with all his The gambling houses of the city are the pauperism and criminality, "men of good boys and 78.1 of the girls. Again it will be | might. His eyes followed her as she went | direct outgrowth of the boon companions of The Sabbath question will never find its observed the young ladies have beaten their to the sink, and began to empty out the drink. Of all the thousands of prostitutes of Chicago the downfall of almost every one

can be traced to drunkenness on the part of "I'm emptying out the whisky. We'll their parents or husbands or drunkenness

regarding the sale of "indulgences" will attend to this case at once. By the way, does not Boston need a new crop of sturdy reformers, such as rose up some fifty years ago? Or is it, as the Chicago Tribune says, too late, seeing that Boston is in the hands of the un American anti-temperance classes? -Christian Standard.

TEMPERANCE IN THE BIBLE.

Who was the first drunkard? Genesis 9: 20, 21.

Who took the first temperance pledge? Judges 13: 13, 15.

Did anybody mentioned in the Bible ever take a pledge of his own accord? Dan. 1:8. Was he any healthier and wiser in consequence? Dan. 1: 15, 17.

Ought kings to drink wine? Prov. 31: 4, Ought we to make companions of drunkards? 1 Cor. 5: 11.

Can any drunkard enter the kingdom of heaven? 1 Cor. 6: 9, 10.

Does God pronounce woe upon drunkards? Isaiah 5: 11, 22.

Why has he promised this woe? Isaiah 28: 7, 8.

Are drunkards likely to get rich? Prov. 21: 18.

What are the consequences of drinking? Prov. 23: 29, 30.

How may these consequences be avoided? Prov. 33: 31.

What will be the result if we disregard this? Prov. 23: 21.

Is it wise to tamper with strong drink? Prov. 20: 1.

Where was the first temperance society?

What blessing did God pronounce upon the first temperance society? Jer. 35:17, 18. Is intemperance a vice? Galatians 5: 21. When is temperance a virtue? Galatians 5:23.

Tobacco and opium were not known when The presiding judge of one of the Chicago | the Bible was written, so they are not menthing in the Bible that governs all temperance habits? Rom. 14: 21.-Selected.

> DR. RICHARDSON, of London, shows that about one-third of all the deaths in Great Britain are caused by drink. That is, in other words, prohibition would raise the liferate of the kingdom 331 per cent. Hon, Carroll D. Wright, of our Bureau of Labor. shows that 20 per cent of idiota 40 per cent of incent of paupers are caused by drink. To acmoral character" are selected and licensed. Thousands of this kind of "moral men" are pushing their business of death-crime.

THERE is a whole temperance sermon in on their own part. . Of all the boys in the the reply of a butcher who was asked for reform school at Pontiac, and in the various dollar toward paying a temperance lecturer.



THE SABBATH RECORDER, OCTOBER 25, 1888.

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

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"Search thine own heart. What paineth thee In others, in thyself may be; All dust is frail all flesh is weak Be thou the true man thou dost seek!"

found a special notice from Brother Daland, to which we desire to call attention.

WE are indebted to Hon. A. B. Cottrell, for a copy of the report of the New York Railroad Commissioners, for 1887, with railroad map of the state. It is a bulky document in two volumes and is of great value to one wishing to know all about the railroads and railroad laws of our state.

Two wEEKS ago we called attention to the resolution of the General Conference asking the churches to take a collection for the benefit of the Meeting House Fund. We sincerely hope that all will keep this call in mind, and on the second Sabbath in November give a collection worthy of the cause.

Bancroft, celebrated his 90th birthday a week or two since. It is said that he carries his years gracefully, being still vigorous in body and mind. He received many congratulatory letters and telegrams on the anniversary occasion, besides numerous calls from his more intimate personal friends.

Methodist ministers and I have been doing the preaching. There have been four conversions, and two of that number are my sons, 14 and 9 years of age. It makes my heart rejoice to see the young seeking Christ.

We are earnestly praying that many souls may be converted before the work ceases.

Brother F. M. Mayes writes:

I am st Jimtown, Indian Territory, in the midst of a glorious meeting. Thirteen came forward last evening for prayers, and others were made to rejoice. Rev. Wm. Dotson, evening. He is a man 56 years of age, and never heards of the Seventh-day Sabbath nntil he came here among our people, one And, brethren, there are thou year ago. sands of others in Texas and in this territory that have never heard of the Sabbath of God. Ob, may God revive his work in our hearts, and give us grace and courage to press forward in the glorious work of the Lord Jesus.

In the same letter Brother Mayes asks us In another column of this paper will be to thank the brethren and sisters of the North for assistance rendered him in a time of need, which we cheerfully do in his own words:

> the dear brethren and sisters for their kindness in helping me to bear the burdens of our Lord's cause that have been laid upon me. We have no other here to do the work, and I have to do without many things that are souls, and for the restoration of God's holy Sabbath. May God bless each of you for the help that you have given me.

We are confident that the news from these points in our great field of work will bring gladness to many hearts. Let us unite our fervernt prayers with those of these dear brethren that the work may go gloriously forward, turning men from their sins to Jesus Christ, and from the traditions of men THE venerable American historian, George to the Sabbath of Jehovah. And while we are praying may we not forget the material wants of the field, and especially of those who give their all to engage in the work. God has given sure witness that when "prayers and alms" go up together he is well pleased with the offering. Let us also pray that the spirit of revival may come upon all our churches, North and South,

We are having a glorious revival of re- can cleanse away the foulest stains, and We cannot escape the brotherhood, for there ligion going on in this neighborhood. Two that cold indifferent recognition of his wondrous nature and beauteous character but which finds no means of vital contact with him.

> There are three things about this touch of Jesus which are worth treasuring up.

1. It was a touch of sympathy. The spirit which said to the poor, the suffering,

or the outcast, "come not near to us with your distress," was the spirit of the selfish, cruel world. It not only recognized the actual difference of outward condition, but sought to make that difference the first step in that social ostracism which should make an insuperable barrier between those of low degree and those who would fain think themselves better than their neighbors. Its whole tendency was to widen the gulf be tween the sinful and the better elements of society, and to destroy that bond of brotherhood which we call sympathy. On the other hand, the whole purpose of Jesus, as shown by his incarnation, public teaching and private ministry was to break down the differences between men and to bring his

Please allow me to tender my thanks to own helpful life into the life of every suf fering soul irrespective of outward condition. His sympathies with men was with their sufferings and sorrows on account of their sins, and not with their sins, so that while to the children of want and degradation needed in this life, that I may be able to go his enemies said he had gone to be the guest into the world and work for the salvation of of a man who was a sinner, they told a blessed truth; yet he himself had no fellowship with the unfruitful works of darkness. While the selfishness of Phariseeism ex

pressed itself in scrupulous separation from the outward forms of sin and uncleanness, the sympathy of Jesus with every human heart, whatever its outward condition, was manifested by the touch of his hand, the contact of his person.

2. The touch of Jesus was a touch of power. We have already seen that at his touch the dead lived, the blind received sight and the lepers were cleansed. This gave abundant proof that his sympathy with men in their sorrows was not a helpless sorrow on their account, but an effective power for their relief. How this made him the divine helper ! Many times in the purely human experience we find sympathizing friends, but they are friends whose sympathy can go no further

3. The touch of Jesus was the touch of

by reason of their sins, and in his great heart

was exercised not alone to relieve the phys-

but with special and direct reference to the

saving of men from their sins. Thus the

formula with him often was, when he had

healed a physical malady, "Go and sin no

more." Looking at his wonderful sympathy

and standing in the presence of the displays

of his power over physical things, we often

lose sight of the deeper purpose of his life.

That purpose is expressed in his own words,

"The Son of Man 18 come to seek and to

save that which is lost;" and again in the

words of Paul, "Christ Jesus came into the

world to save sinners." All other aims on

purposes are subordinated to this all com-

If, then, we would know the blessedness

is no other world to which we can retreat. The highest are enveloped in the same hem of his garment who, while in the flesh, atmosphere with the lowest, and compelled to breathe the miasma of their sin engendered diseases, and die of just such kind of fact, holds remarkable supremacy over all deaths as they may chance to propagate. And is not this just as it should be? Is and antagonism to physical degeneracy, and there no retribution of God in it? And is to the pestilence that walketh in darkness. there not a call louder, more full of pleading A wave of health goes along with the regenwoe, than that from Macedonia to come over erated harmony that the Christian faith and help? If we visit them, not with the brotherhood of light and love, to lift them out of their miasma-brewing sloughs of vice, and filth, and indolence, so that a newer, better blood can at length find course into and on through their veins, then they will visit us by a fierce law of social unity, and pour upon us the malarial atmosphere they engender, and we shall have to breathe it, though we know it to be impregnated with black-death, cholera, pestilence, in whatever form the law of retribution may appoint. What an appeal does this far-reaching liability, this infectious depravity of sin blighted races of men make for the evangelizing, and so for the physicial, as well-as the moral, healing of our barbarous and degraded portions of the human family. What an argument is this to us for becoming the ministers of love around us, for if we do not raise them up out of vice and filth, by the Christian beneficence, they will bring in woes and death upon our children and us, the infection of which ages cannot expel.

Finally. An important moral benefit to Christianity may arise from plagues by showing its remarkable sanitary power even in a way of physical regeneration. If we had no haunts of vice, no abject classes, run down by uncleanly and vicious habits, the spread of plagues would soon find its limits. In seeking to destroy these places, to abolish the rum shops, the gambling hells and dens of infamy that are sending up the miasma of reeking death all over the land, Christianity may be doing more than all Christians know, or mean, toward keeping up the physical stock of men to a pitch where the spiritual forces and motives can

stands across the path of their desolations? Is there no healing virtue going out of the was all the while a healer of maladies? However this may be, Christianity, as a historical the religions of heathenism as an antiseptic works in the mind, the crucifying it puts upon the lusts of the flesh. By such tokens we gain courage to believe that all worst forms of physical debility and moral degradation will yield to the all healing leaves that fall from the trees that grow along the banks of the river of life, and a new spring be given to the sin-wasted energies of men made to be Godlike and immortal. Seeing what a power there is in our religion to stand against, and roll back the sweeping tide of desolation in pestilences and other dire diseases, we gain strength of faith to trust that at length it will bring a day of health and robust life. when men shall be young at a hundred and die as shocks of corn fully ripe for the sickle; when populations can grow dense without danger, and all the conditions of human existence be raised, and existence itself glorified. The Psalmist had a vision of such a renovating, protecting power of the religion of Christ when he wrote the 91st Psalm, and here it is my text comes into its proper connections and shines out in all its comforting assurance.

"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. Surely he shall deliver thee from the snare of the fowler and from the noisesome pestilence. Thou shall not be afraid of the terror by night, nor of the arrow that falleth by day, nor for the pestilence that walketh by night, nor for the destruction that wasteth at noon-day. Because thou hast made the Lord who is thy lefuge, even the Most High thy habitation. There shall no evil befall thee, nor shall the plague come near thy dwelling, for he shall give his angels charge over thee, to keep thee in all thy ways. I will set him on high

much impaired as to forbid China, and hence her husba this country the following year

The denomination being in foreign missionary work, and inadequate ideas as to needed missionaries were much cripp being in the line of teaching contriving ways to succeed w By the exercise of her art in ures for prizes, by which to children, and by drawing S other maps for explanations, s as large a class as her room w date. Then, by having her hu write off the ten commandme prayer and other portions of her, she would teach them t Thus she continued to tead room, and from house to hou captain, learning of her effort her \$40 with which to employ assist her. Several were kr Christ as the result of these l many more, eternity alone wil her return to this country, sh the same self-sacrificing zea ness, as her strength and o lowed.

In 1875 she accompanied h a mission to Scotland, under a of the American Sabbath Tr turning in 1877. As a result o now have our "Holland Mi Velthuysen, the faithful little lem, Brother Bakker at Vriese eral other consecrated workers in that ancient Fatherland. from Scotland she, with her h with the Milton Junction Se tist Church, of which he has pastor.

Her death occurred only a fore the forty-second annivers riage. Her funeral took pla the 8th inst., in the presence semblage of sympathizing frie vices were conducted by Eld. assisted by Eld. J. C. Rogers was preached from 1 Cor. thanks be to God, which give tory through our Lord Jesus S.

our issue last week, from Ashaway, R. I., concerning the appearance of which an' explanation seems necessary. The item was received and was in type when other communications came showing that there were differences of opinion with respect to it, whereupon we set it aside determined not to publish it until those differences should be adjusted. The "make up" of our last issue was put into the hands of one of the men who, it seems, did not understand this, and so the item crept in and was not discovered until the edition was nearly run. We regret the blunder, and trust this explanation will, at least, justify our motives in the matter.

Lucius Crandall and James H. Cochran. It would do any young man good, especially any young minister, to come in personal conthese. We never had the pleasure of an aclogic as he mercilessly slew his antagonist, never saw him at his best. There was al ways something admirable about the way in which he did such things, but there was necessarily always something harsh about it, too. This harshness, however, all faded away as we sat by the fireside and he talked, from out the fullness of his great heart, of the things of the life eternal, and sang the ed that the point of actual contact between songs of faith and work, of home and himself and his patient should be the point heaven. Eld. 'Orandall was a man of massive intellect, but his heart was greater than his head. We pay this tribute to his memory the more gladly since so many knew him only from the public side of his life.

BEVIVALS.

A LITTLE item of home news appeared in East and West. We need nothing to-day more than we need this.

THE. TOUCH OF JESUS.

It was a distinguishing feature of the min- of sympathy became a touch of power. istry of Jesus that through it all he came into personal contact with those whom he salvation. His sympathy with men went would bless and save. The Jewish law made | deeper than their physical sufferings. He the touch of a leper, or of any ceremonial saw the ruin which had come into their souls unclean person uncleanness to him who touched him. But Jesus laid his hands of love he mourned over them. His power upon the unclean when, so far as we can see, a word from his lips would have brought | ical sufferings which he everywhere found the same healing, had he so willed it. So the lepers who came and stood afar off while they plead for a healing word were made

WE print, in another column, a brief to feel the thrilling touch of his loving hand; sketch of two of our ministers who belonged and when the son of the widow of Nain was to a generation now fast passing away. Elders | being carried to his burial, it was the touch of Jesus that set the life currents in motion again, and he that was dead sat up and was delivered alive to his mother. In the chamber tact, if only for an hour, with men like of the little maid it was this same personal contact of the divine Life giver that restored the quaintance with Elder Cochran; but know- dead,-he took her by the hand "and the maid ing well those among whom he lived and arose." So also when the sick or diseased died and beholding their admiration of and came and touched him, healing power went affection for, him we almost feel as forth from him. On one occasion when a though we too had known him intimately. great throng was gathered about Jesus, a During the last years of his life, Eld. Cran- | woman with a malady of many years standdall was a frequent and most welcome visit- ing pressed her way through the crowed or at the parsonage in New Market, while that she might come near him, for she said that house was our home. 'In those visits within herself, "If I may but touch the we learned the depth and tenderness of hem of his garment, I shall be made whole," Elder Crandall's heart as they could be learned and the record adds that immediately her in no other way. Those who saw him only disease left her. Jesus turned himself in public; who saw the fire of his eye as he about, with the question, "Who touched rebuked wrong or defended truth, who saw me?" The disciples were amazed that he the sparkle of his wit or the flash of his should ask such a question, since the jostling crowd was pressing him on every side. But Jesus insisted that somebody had touched virtue has gone forth from me."

of healing; and this was only a single phase of some death that is to desolate the world. (Ps. 55: 23) "Bloody and deceitful men of that grand, comprehensive truth that the unique personality of Jesus,-the divine

of the sympathy, power and salvation of Jesus, we must come into personal contact with him. Through the divine touch, the divine life and joy may come to every soul ing of a man of palsy by the formula "Thy of man. If any perish alone and away from him, it can only be because they will not come to him that they may have life. THE PESTILENCE THAT WALKETH IN DABKNESS (Continued from first page) or other places where men were huddled to- many of the fashions of dress, style of living gether and run down by beastly vices and and habits of indulgence, there yet remains him, "For," he said, "I perceive, that heathen practices. Then, when the race a vast preponderance of choice for Chrishad been reduced to its minimum of power, | tianity, as a purely sanitary measure, a pro-We cannot recall these incidents in the its climax of corruption, by a long course of moter of physical strength and longevity of ministry of Jesus without a feeling that physical and moral depravity, by savage human life. He who most nearly imitates there is more than an accident in this passions, indolence, filth, falsehood and Ohrist in all his ways of living, has most method of healing. Jesus evidently intend. | lust; just then, when we are beginning to guarantee of physical health and length of doubt whether a type of beings so low can days. David spoke from a far-reaching inbe called human, there is generated the virus sight among causes and effects when he said

prehensive one.

On and on it comes, silent as the great heart- | shall not live out half their days." And beat of nature, through kingdom after king- God speaks from infinite wisdom when he human person,-is the point of contact be- dom, from lower to higher forms of civiliza- says in the fifth commandment to chilneeding the divine renewing. On the the globe, filling cities and palaces with mother that thy days may be long human side of this picture, we learn that terror, and it returns again and again in its upon the land which the Lord thy there is all the difference in the world be circuit of war as if to depopulate the globe. God giveth thee." Is it too much to be

take hold of them.

Who can contemplate, without solicitude. than a kind wish, a benevolent desire to help the possible future of our country, in the which is compelled to mourn its own helppresence of the appalling amount of physical, lessness. Jesus' power, however, was equal as well as mental and moral, degeneracy that to the benevolence of his heart, and his touch is going on under the double poisoning of

alcohol and nicotine (tobacco) in old and young, to a degree that staggers calculation and bodes desolation, and opens wide doors to some sweeping pestilence? The American people alone are thus poisoning, emasculating themselves, and inviting all-sweeping pestilence to prey upon the poisoned tissues of the millions of victims of the alcohol and tobacco habits. When we stand before the appalling fact that the American people are paying for these intoxicants or poisons annually the sum of \$900,000,000 for the one and \$600,000,000 for the other, there is reason for every lover of his country, of his race, to inquire whether some remedial agency cannot be at once set against this fearful downsweep of a people who ought to be the salt of the earth, the light of the world. It is the vices of men that are making pigmies of them. Physical life can only have a long run of health, as it has a pure moral atmosphere to breathe in. There was more than mere incident in the healing of somany and such repugnant forms of physical depravity as the Saviour offmen did all through his ministry. There was a deeper philosophy than most men have yet learned in the heal-

sins be forgiven thee," as equivalent to "Take up thy bed and walk. The virus of no desolating plague has ever been known to

because he hath known my name. I will be with him in trouble, I will deliver him and honor him, with long life will I satisfy him and show him my salvation."

By such wonder working uplifting, and such power of exempting its votaries from the ills with which sin has filled the world, it is that the religion of the Great Healer is to vindicate its claim to preference over the other religions of the world. Not now, nor in the future, by miraculous word or touch will it do its healings, but by the renovating and preserving power over the life, it will put the life of the race back into harmony with its laws, and thence into power of resistence and control over the evil forces that assail it. Then will great plagues be ended, ministers of wrath and yet ministers of good, they will be needed no more. But that good time coming is not yet bound by bonds we cannot sever, in the fraternity of woe, we must accept its conditions, and do its duties, and if some charm of circumstance keeps us out of the sad current of death running so heavily and so closely by us, all the more earnestly must we ply our oars to carry relief to those swept on the fearful tide. Now sectional lines fade from sight, old animosities die, and the heart, upheld by a holy charity, bids the hand give the needed help, and greateful hearts answer back the

Communications.

MBS. OLIVE B. WARDNER.

originate with any Christian people. Far Mrs. Olive B. Wardner died at her home as Christians are from living up to the pure in Milton Junction, Wis., Oct. 5, 1888, by behests of their religion, and hurtful as are her fifth stroke of paralysis, which seized her about 8 o'clock in the morning of the previous day. She was born in the town of Locke, Cayuga county, N. Y., May 22. 1822. Her mother died when she was nine years old, and by an unhappy second marriage of her father, she was obliged to leave home, and from that tender age to earn her own living, besides which, by working and teaching, she paid her way through an Academic course of study. October 6, 1846, she was married to Nathan Wardner and, in the following January, started with him to Shanghai, China, as one of the four pioneer missionaries of the Seventh-day Baptist denomination. After tween the divine Healer and the soul of man | tion, till it reaches the highest, half round | dren, "Honor thy father and thy | laboring there for nine years she was obliged, on account of failing health, to return to this country. Her husband remained, expecting her to return to him; but owing to Two of our brethren in the South-west tween the touch of conscious need and the And so all ranks and conditions, civilized lieve that Christianity, as a remedial agent over exertion and exposure in this country,

benefaction.

ELDER EDMUND DAR

Eld. Edmund Darrow died Connecticut, October 6, 1888, of his age. He was born in nearly all his life was spent in In childhood he embraced united with the First Baptist erford in 1830, Elder Franc cousin, being pastor, where Elder Zadoc Darrow, had he sition about fifty years. The row served as Deacon and Su the Sunday-school for seve 1845 he embraced the Seve Sabbath, and united with t Baptist Church at Waterford ing year he was ordained church, and in 1853 he wa

dained to the ministry, an pastoral care of the church continued until his death, a t He was an industrious m

his cares and labors he rega too great, if thereby he migh

The afflicted found in hin friend, and he was called to more funerals than any other part of the state. He was a man, and the unfortunate (aid, "and were never turne His aim was to love God an mandments, ever trying to d tent to leave the results with ious for a great name, but n suming, he was a man of si Scriptural faith. He was earnest friend of the temper signed the first pledge form when but a boy.

Hew as a man intellectual well endowed, by nature, higher in the estimation of Uhristian character, than di audience that gathered at h many miles around, atteste he was hospitable, social an tor genial, and hopeful, has for all. He will be greatly tle church in Waterford.

He was with them at their before his death, and havi man of great strength and t retained his youthful appear well, until about this time, ble condition at this meetin alon a yery solemn one.



THE SABBATH RECORDER, OCTOBER 25, 1888.

cross the path of their desolations? no healing virtue going out of the his garment who, while in the flesh. the while a healer of maladies? How. is may be, Christianity, as a historical olds remarkable supremacy over all gions of heathenism as an antiseptic agonism to physical degeneracy, and pestilence that walketh in darkness. of health goes along with the regenharmony that the Christian faith n the mind, the crucifying it pute ne lusts of the flesh. By such tokens courage to believe that all worst f physical debility and moral degradal yield to the all healing leaves that fall e trees that grow along the banks of er of life, and a new spring be given in-wasted energies of men made to be and immortal. Seeing what a power in our religion to stand against, and k the sweeping tide of desolation in ces and other dire diseases, we gain h of faith to trust that at length it

ng a day of health and robust life. ien shall be young at a hundred and hocks of corn fully ripe for the sickle: opulations can grow dense without and all the conditions of human se be raised, and existence itself d. The Psalmist had a vision of renovating, protecting power of the of Christ when he wrote the 91st and here it is my text comes into its connections and shines out in all its ing assurance.

that dwelleth in the secret place of st high shall abide under the shadow Almighty. Surely he shall deliver m the snare of the fowler and from isesome pestilence. Thou shall not d of the terror by night, nor of the hat falleth by day, nor for the pestihat walketh by night, nor for the tion that wasteth at noon-day. Behou hast made the Lord who is thy even the Most High thy habitation. hall no evil befall thee, nor shall the come near thy dwelling, for he shall s angels charge over thee, to keep all thy ways. I will set him on high he hath known my name. I will him in trouble, I will deliver him or him, with long life will I satisfy l show him my salvation." uch wonder working uplifting, and wer of exempting its votaries from with which sin has filled the world. at the religion of the Great Healer is icate its claim to preference over the eligions of the world. Not now, nor future, by miraculous word or touch lo its healings, but by the renovating eserving power over the life, it will life of the race back into harmony s laws, and thence into power of reand control over the evil forces that Then will great plagues be ended. rs of wrath and yet ministers of hey will be needed no more. But od time coming is not yet bound by ve cannot sever, in the fraternity of e must accept its conditions, and do es, and if some charm of circumstance a out of the sad current of death g so heavily and so closely by us, all re earnestly must we ply our oars to elief to those swept on the fearful Now sectional lines fade from sight, old ities die, and the heart, upheld by a arity, bids the hand give the needed nd greateful hearts answer back the

much impaired as to forbid her return to he said, "to set them to work." He spoke marks his resting place in the cometery of est localities, and surrounded with this country the following year.

The denomination being inexperienced in great mountain and filled the whole earth." as its uncut edges, was yet, on occasion, as foreign missionary work, and hence, having inadequate ideas as to needed supplies, the father, a man greatly beloved, and while his stands inscribed. missionaries were much crippled. Her skill devoted wife and children mourn his depart being in the line of teaching, she set about | ure from his pleasant, earthly home, and the contriving ways to succeed without money. | church parts in sadness with one who has By the exercise of her art in drawing pict- long been their leader, they rejoice in the ares for prizes, by which to entice in the assurance of his entrance into rest from his children, and by drawing Scriptural and labors. His absent daughter and son hasother maps for explanations, she soon secured | tened to their father's bedside in time to share as large a class as her room would accommo- in his dying benedictions. The grief stricken date. Then, by having her husband's teacher | son came to this second sorrow from the write off the ten commandments, the Lord's newly made grave of his departed wife.

prayer and other portions of Scripture for It was a remarkable coincidence, to which her, she would teach them to the children. our brother has often made happy allusion, Thus she continued to teach in her own that he was born in the seventh year of the room, and from house to house, until a sea | century, on the seventh day of the month, the captain, learning of her efforts and zeal, sent | seventh day of the week and that he became a her \$40 with which to employ a teacher to Seventh-day Baptist; also he departed this ussist her. Several were known to accept life, as we trust to be with Christ, on Sab-Christ as the result of these labors, and how bath morning, about the time he was usually many more, eternity alone will reveal. Since preparing for church, the day of all the her return to this country, she has exercised | rest, that he would have chosen to go to his the same self-sacrificing zeal and earnest- | heavenly home. The funeral services were held at the

ness, as her strength and opportunity allowed.

faithfully officiated, and were conducted by In 1875 she accompanied her husband on the undersigned, assisted by the following a mission to Scotland, under an appointment named ministers: O. D. Sherman, Henry of the American Sabbath Tract Society, returning in 1877. As a result of this effort, we | Clarke, Mr. Purington, Allen Darrow (a sennow have our "Holland Mission" with its ior cousin of the deceased), and A. E. Main,

Velthuysen, the faithful little band at Haar- and the remains were laid to rest in the cemlem, Brother Bakker at Vriescheloo, and sev- etery near by. eral other consecrated workers as light-bearers in that ancient Fatherland. After returning from Scotland she, with her husband, settled with the Milton Junction Seventh-day Baptist Church, of which he has since been the pastor.

Her death occurred only a few hours before the forty-second anniversary of her marriage. Her funeral took place on Monday, the 8th inst., in the presence of a large assemblage of sympathizing friends. The services were conducted by Eld. S. H. Babcock, assisted by Eld. J. C. Rogers. The sermon was preached from 1 Cor. 15: 57, "But

China, and hence her husband's return to to them a few minutes from Daniel 2: 35: this church is a befitting memento of one "The stone that smote the image became a who, inflexible as the gray rock and rugged He was a tender and loving husband and polished as the surface whereon his name

JAMES H. COCHRAN.

James. Haldane Cochran was born in Kirk field. Scotland. September 25, 1808. H belonged to the social class known as "Gen try." His home was in **r**egion abounding in picturesque scenery, and in the ruins o feudal times. Successful in business, and surrounded by the temptations which as sailed every boy in Scotland at that time and being socially a favorite, he was led through fashionable gaiety, into dissipation A biographer says of him: "His resolution gave way and swept all before the tide o passion, and impelled by remorse to deepe and more soul-stupefying draughts, he be came a total wreck, prospects blasted, hi frame prostrated and quivering like a least in autumn wind." He was sent to Canad that he might reform. In time he visited friends at Albany, N. Y. Passing a Metho dist church in that city, he casually entered, and listening, was struck by the words of the preacher concerning "any prodigal" who might be present. The remark awakened conviction in his soul, but it was many months before conviction gave way to hope and faith, by which the burden of his past life was removed. In 1°34, while visiting in Paterson, N. J., he was stricken with an illness which seemed fatal. During this, he found rest and peace in Christ. When his health was restored he received baptism and united with a Baptist church in Paterson. A little later, becoming acquainted with the Seventh-day Baptists at Clarence, N. Y., he was led to examine the Sabbath question, and after an earnest struggle, accepted the truth, and united with the church at that place. From the autumn of 1840 until 1848, with a slight interim, he was pastor of the second Seventh day Baptist Church at Alfred, N. Y. At the close of this pastorate

verse influences, that have not on own, but have made commendabl For many years, the tide of westward has been making seri upon the membership of some cl while these losses are sustained l vidual church, the growth of the tion at large is not, to any great fected by such removals. As the sociation has probably felt, mor other, the influence of these chan at its statistics will be a matter o some, as they show that, notw these drawbacks, it has conside than held its own. This Associa ganized in 1837, and in the sixte now composing it, there has been of four hundred and twelve mem churches admitted to the Assoc an aggregate membership of c and forty-seven, have become exti are the Newport with twenty-thr the South Kingston with sevente enhayn with ten, and the Pete ninety-seven. Probably a large these have since joined other ch In order to show some of the ncrease and decrease, in the Eas ation, the following tabulated st give the membership by decades from each church. The first co ures gives the date of admission ciation, and the second the num bers when admitted: ad. no. 1848 '58 ' Piscataway, 1837 171 159 139 10 66 Waterford. " 60 1838 61 85 154 1 st Hopkinton, st Westerly, odville. 29 47 eenmanville

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and bring them	Lass year the accounts closed September 12th,	
	but this year September 20th, as the Board Meeting was not held until the 16th, to receive reports and	
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	grant orders for the last quater ending August 81st.	
boxes for the	This report shows the condition of the Treasury	1
boxes for the the assurance	This report shows the condition of the Treasury at this date, after all the salaries and expenses of home missionaries and all other demands against the	
the assurance	This report shows the condition of the Treasury at this date, after all the salaries and expenses of home missionaries and all other demands against the Society for the past year have been paid, with the salaries of the China Mission paid un'il January 1.	
the assurance ght good cheer ers are willing	This report shows the condition of the Treasury at this date, after all the salaries and expenses of home missionaries and all other demands against the Society for the past year have been paid, with the salaries of the China Mission paid un'il January 1, 1889. The salary of Mr. Landow, in Galicia, paid with March 1, 1889. The Holland Mission paid to	「ないはまた」がなかい。
the assurance ght good cheer ers are willing ere needs to be	This report shows the condition of the Treasury at this date, after all the salaries and expenses of home missionaries and all other demands against the Society for the past year have been paid, with the salaries of the China Mission paid un'il January 1, 1889. The salary of Mr. Landow, in Galicis, paid until March 1, 1889. The Holland Mission paid to October 1, 1888, and the expenses of Rev. G. H. F.	「「「「「「「「「」」」」
the assurance ght good cheer ers are willing	This report shows the condition of the Treasury at this date, after all the salaries and expenses of home missionaries and all other demands against the Society for the past year have been paid, with the salaries of the China Mission pald un'il January 1, 1889. The salary of Mr. Landow, in Galicia, paid until March 1, 1889. The Holland Mission paid to October 1, 1888. and the expenses of Rev. G. H. F. Randolph and family paid to Shangnai, and aix	

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TWO PASTORS OF THE PLAINFIELD (N. J.) SEVENTH DAY BAPTIST CHURCH. Extracts from the proceedings of the 50 h anniversary of the church, held in Plainfield, N. J., Feb. 18 and 19, 1888.

LUCIUS CRANDALL.

church, where our brother had so long and

" Life's race well run,

Life's work well done,

Lìfe's crown well won,

Now comes rest."

Lucius Crandall was born on Christmas, he took charge of the church at Berlin, N. 1809, at Brookfield, N. Y., and was licensed | Y., continuing as its pastor for three years.

I. L. COTTRELL

Lommanications.

MBS. OLIVE B. WABDNER.

Olive B. Wardner died at her home on Junction, Wis., Oct. 5, 1888, by stroke of paralysis, which seized her o'clock in the morning of the prev-She was born in the town of Locke, county, N. Y., May 22, 1822. Her died when she was nine years old, an unhappy second marriage of her. she was obliged to leave home, and at tender age to earn her own living, which, by working and teaching, she r way through an Academic course of October 6, 1846, she was married to Wardner and, in the following Janarted with him to Shanghai, Ohina, of the four pioneer missionaries of the 1-day Baptist denomination. After there for nine years she was obliged, ount of failing health, to return to untry. Her husband remained, exher to return to him; but owing to

thanks be to God, which giveth us the victory through our Lord Jesus Christ." S. H. BABCOCK.

ELDER EDMUND DARROW.

Eld. Edmund Darrow died at Waterford, Connecticut, October 6, 1888, in the 82d year of his age. He was born in Waterford, and nearly all his life was spent in the same town. In childhood he embraced religion, and united with the First Baptist Church in Watconsin, being pastor, where his grandfather, Elder Zadoc Darrow, had held the same position about fifty years. There Brother Dar-1845 he embraced the Seventh day as the Sabbath, and united with the Seventh-day Baptist Church at Waterford. The following year he was ordained Deacon of the church, and in 1853 he was chosen and orpastoral care of the church, which relation continued until his death, a term of 35 years. He was an industrious man, but amid all his cares and labors he regarded no sacrifice too great, if thereby he might benefit others. The afflicted found in him a sympathizing friend, and he was called to attend, perhaps, more funerals than any other minister in this part of the state. He was a very benevolent man, and the unfortunate often sought his aid, "and were never turned empty away." His aim was to love God and keep his commandments, ever trying to do his duty, content to leave the results with God. Not anxious for a great name, but modest and unaswhen but a boy.

Hew as a man intellectually and physically well endowed, by nature, an no one stood higher in the estimation of the people, for Christian character, than did he, as the large audience that gathered at his funeral, from many miles around, attested. As a friend, he was hospitable, social and true; as a pastor genial, and hopeful, having kind words for all. He will be greatly missed by the little church in Waterford.

before his death, and having always been a

to preach by the Seventh-day Baptist Church | On the first Sabbath in May, 1852, he as sumed the pastorate of this church. Many at De Ruyter, N. Y., in the winter of 1832-3. After this he studied in the preparatory of the younger people were soon interested schools connected with Union College at and converted, and the prespect of a successful pastorate was most fattering. His Schenectady, and in certain academic schools in the City of New York. He preached to health-never robust-suddenly failed, and a company of Seventh-day Baptists while amid great anxiety, the brethren of this

in Schenectady. He was called to supply the pulpit of this church, not long after its organization.

In August, 1839, the church sent a request | intense suffering at times, his confidence in to the General Conference-meeting that year erford in 1830, Elder Francis Darrow, his at Brookfield, N. Y.-for his ordination. This request, being referred to a presbytery. was laid over until the next year, at which time it was taken up, and he was ordained row served as Deacon and Superintendent of at the Conference in 1840, at Hopkinton, avenue lately occupied by Deacon Randolph. You all know where his dust lies, in the the Sunday-school for several years. In R. I., and became pastor of this church soon after. Lucius Crandall was a man of great native power, and strongly-marked characteristics. Coming into active life at a time when several great issues, denominational and national, were before the pubdained to the ministry, and accepted the lic mind, he could not do otherwise than take a definite, and in many instances prominent, part in the discussions and movements of his age. He was thoroughly and zealously | former, being especially intense in his oppoidentified with the discussions concerning education, temperance, anti-slavery, anti masonry, etc. His style was logical, intense, forceful, and on occasion red hot with vehemence. He was fearless in defense of what he believed to be right; blunt, imperative, and sometimes harsh in his denuncia tion of that which he believed to be wrong. Mr. Crandall was reliable and faithful in all positions of trust, and seemed incapable of withholding the expression of his opinion, of Lucius Crandall, with the intensity and for the sake of position. An "original suming, he was a man of simple habits and | thinker," his arguments were more likely to Scriptural faith. He was a practical and | slay his opponent than to convince him. He earnest friend of the temperane cause, having | was a born polemist, and as such, in war signed the first pledge formed in the town, | rior's phrase, he "struck to kill." But be neath all that seemed cold or stern in Lucius

Crandall as a logician, beneath all his inflexibility as an opponent or an advocate, there beat a true, warm, generous, manly soul. The writer had the privilege of pass ing the last Sabbath which brother Crandall spent on earth with him, at the home of his friends in Newport, R. I. Though weak. ened by disease, his faith had lost nothing of its unvielding grasp, and his hope already

He was with them at their last communion | rest. The ruggedness of the logician had | our peculiar views and practices, it would, man of great strength and vigor, and having | Christian man; and the hours of watching | tion and cause for discouragement; but hap retained his youthful appearance remarkably and of converse at his bedside will remain as pily, the facts are quite the reverse. That well, until about this time, his unusually fee- a pleasant memory, until he, gone before, some of our churches have fallen off in num-

while such papers would some da historical value. The General Conference at

The total membership report

Could some one living withi

of each of the other Association

statement somewhat similar to

would be a matter of denominat

1803, the first after its organiza a total membership of 1,130. of the first decade, 1813, the 1.893: the second, 2,862; the church and community watched his going the fourth, 6,077; the fifth, 6,5 downward into the valley and shadow of 6,516; the seventh, 8,752; the death. During it all, and in the midst of and four years later, as reporte ference in 1887, the number was the faithfulness of God, and the grace of this number he brought to ac Christ never faltered. After an illness of ship, these figures would un two months, he passed to heaven on the somewhat reduced, but they wo 1st of February, 1853, in the forty-fifth year almost a constant upward grow of his age, from the house on Central nomination.

THE CHINA HOLIDAY]

cemetery of this church. His style was After so long a time the marked with the peculiarities of his national Shanghai, with the bills paid ity, and his utterance carried with it the ac-It left Westerly the 7th of Se cent of his native mountains. He spoke with the letter informing the Chir a rapidity amounting to vehemence, and Trading Co. that it had be with a tenderness at times which melted like mislaid, and forgot till the firs an intense flame. In sympathy, and in gone, greatly to the regret of practice, he was a philanthropist and a re will not be likely now to rea till after New Years. It is mu sition to those evils from which his early life the one sent last year, and I t had suffered so much. He never left his comfort and pleasure to all co hearers in doubt as to his position, or his the mission. The entire expe purposes. Unlike his predecessor, Mr. Cranfreight, cartage, and marine dall, in style, he was yet like him in that he never failed to leave an effect. He had the \$9 14, and after the payment o is left in money \$25, the draft peculiar ability of moving men to action, reach them in a month or not so much by the force of his logic, as by the fervor of his appeals. If at some future trust. May he who rules on guard these offerings of love, a day this church shall be blimed in finding a safely to the desired haven. pastor who can combine the inflexible logic

In several of the societies, willing hands are preparing home missionaries. We have that those sent last year broug as well as needed help. Othe no doubt, to assist, but the more system about the send case, three at least, from differ have written to the same family for instructions in regard to their wants, and thus there is occasion for fear that some just as needy, perhaps, may go unsupplied. There should be some one at the *head* of this work to di-rect wisely, in order to make it a success. our own people, that in the older communi-ties, especially in the East, we are steadily ber of the Board to secure this end?

E. A. WHITFORD.	Shiloh Church, G. F
MISSIONABY SOCIETY.	"Prayer-meeting for C. M
Receipts from Sept. 1st to Sept. 20th.	Mrs. W. B. Gillette, C. M
Mrs. Estella V. Rogers, New Zea-	Eunice A. Davis G. F
WestEdmeston Sabbath school, S. M. S 5 00	A. B. Davis, R. of C. M
	Board one item instead of \$25 should be \$25 44, making a total of \$61 94

There are also funds in the hands of the missionaries in China Sufficient to carry on their present work for another year, as shown by the report at Conference. Respectfully submitted, A. L. CHESTER, Treasurer.

WESTERLY, R. I., Sept. 20, 1888.

P. S. The following corrections should be made: in the reoprt of receipts for August: Receipts from Shiloh should read as follows: **\$29** 71 .2 59 9 68 5 00 5 00 2 00 5 00 10 00- **\$68 9**8

ABE WE GROWING! BY J. D. SPICER. The question is often asked whether the Seventh-day Baptist denomination is increas ing in numerical strength; and there seems to be a too prevalent impression, even among

sought in vain.

losing ground. If this were true, with all the stood within the blessedness of the coming prevailing tendencies to draw us away from given place to the subdued tenderness of the indeed, be a matter of very serious considera-

fervon of James H. Cochran, it will possess

the ideal pastor for whom it has heretofore



THE SABBATH RECORDER, OCTOBER 25, 188

Miscellany.

6

DAY BY DAY.

Every day has its dawn, Its soft and silent eve, Its noontide hours of bliss or bale? Why should we grieve?

Why do we heap huge mounds of years Before us and be ind, And scorn the little days that pass Like eagles on the wing?

Each turning round a small, sweet face, As beautiful as near; Because it is so small a face We will not see it clear:

We will not clasp it as it files, And kiss its lips and brow; We will not ba he our wearied souls In its delicious now.

And so it turns from us, and goes Away in sad disdain, Though we would give our lives for it. It never comes again.

Yet, every day has its dawn, Its noontide and its eve: Live while we live, giving God thanks-He will not let us rieve.

-Dinah Muloch Craik.

HOW A SQUIRBEL EARNED BREAD.

BY JESS.

can't you tell us about something, something else, something you have seen your very self? Nothing about great men or and laving plans for the future. wonderful women, to night, for I don't feel very heroic since I broke Ned's car playing as ever you can, and let me see how fast it house-mover," and Joe looked a little saddened, for the wreck of the beautiful red house a tiny tread wheel, such as he had seen "express" car had not yet become old.

"I think I can tell you something about an animal smaller than either a cat or dog, yet quite as wonderful,-a ground squirrel.

"Yes, they are very much like the ani mals inhabiting the forests, at least, you would recognize them as belonging to the same family, and a beautiful mixture of the gray fur, which Bob searches after with an open game-bag, and the red fur, so small he ing pieces of machinery. passes it by unnoticed, goes to make up a covering for their plump little bodies.

"Their tails curl as gracefully over their backs, too, though they are not as bushy, and, therefore, not as handsome, but the tails are behind them, and I doubt if they are asked to turn the wheel.

both.

had been asleep for a long time, and Chirk's | they are naturally at a disadvantage, and in little brown nose had rested between the | which they can only feel at home when they warm, furry paws until it shone with tiny | have been robbed of that frank and modest drops of perspiration, that a hurried step | unconsciousness of look and speech which approached the slat box house, and a voice ought to be their safeguard, as it undoubtsaid, brokenly, 'Come, Chirk, we will stand | edly is their charm. Even the warmest adthis no longer, but we will go off and live by mirer of American institutions and customs ourselves, where, if we must be hungry, we will, if his opinions are based on personal will not have to work and be whipped.' | knowledge, draw the line when he comes to With this, Chirk was given a ferocious hug, deal with the manners of the children in covered with tears from Pedro's soft, black transatlantic homes. There the system of eves, and together they went away toward | forcing human sensitive plants in the hot the hills.

keep away from all who once knew him for difficulty as to the nature of the verdict fear of meeting his one enemy. Most people which truth compels him to pronounce.have a dread of lonely children, and would | London Standard. rather hire a child with responsible parents, and so Pedro found the task harder than he had imagined, and the rations shorter than 'ever.

" ' Chirk, it's no use talking, I can't earn the bread, and you must, or we shall starve.

"Chirk hardly realized what Pedro meant, or how he was to earn bread, unless, indeed, Pedro could partake of his bread; if this was the case, he but wanted to be free, and he could supply an abundance.

"This time Pedro knew more than Chirk, "I am tired of cat and dog stories, auntie, and whittled away trying, now and then, to pucker the thin, wasted lips into a whistle, all the time explaining matters to Chirk,

". Now, Chirk, you scratch that as hard will go," and Pedro fastened inside the slatthe men on the streets use for cutting firewood, only much, very much smaller, for theirs was turned by a horse, and this was moved by a tiny ground-squirrel.

"The little claws fastened firmly to the soft wood, and the slats moved round and round while Pedro worked on, cutting little bands of leather from the piece he had begged of the cobbler, and thinking out the remain-

"The big round moon was high in a clear sky, and the man's face in it was looking straight at Pedro, as though telling him not to be afraid, for he was watching, when Chirk was again disturbed from his slumbers, and

Chirk knew full well, for these were com- awakening of that hunger for ap thing very uncommon had befallen them dren of a larger growth. It is a grave in justice to the children themselves to thrust

"It was near midnight, after every one them forward into an atmosphere in which atmosphere of the drawing-room can be "It is a difficult thing for a little boy to studied to advantage, and no one who looks

MORE WHOLLY THINE.

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

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

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

-Rev. Ernest C. Wesley.

AUNT DOBOTHY'S LONELY PASS.

"I've come to a pass," said Aunt Dorothy our nearest neighbor, to my mother, as sh came into our kitchen and took from he gathered apron the squashes she had brought.

"I hope that it is not a very dark one, more beautiful appendage, for they whisk so accommodating if it had not gratified his plans for the dinner. She was accustomed longly indeed for the more this which we have a server the more than the server the ser to hear of Aunt Dorothy's experience, and knew just how to answer her, it always seemed to me.

watched and praved and waited, and now he mon occurrences, and Pedro had said some- plause which is often fatal even to the chil. is a sober young man. The new trouble is a avoid the extremes of a reckless self confi. light one compared to the others; it is the | dence on the one hand, and a coddling sentinews that her son is going to bring home a mentalism, on the other. One says, "I do wife, and she fears that he will not care for | not went my young people to know that there her as he has done. But let me tell you the is such a man as Robert Ingersoll;" another secret of her trouble. She is, as she says, says, "O, yes! I advise mine to go and hear. going through a dark pars alone. She can- | and judge for themselves." The one builds not see the hand of the Heavenly Father in | convents, the other soon discards churches, the new trial, as she has in the old ones. She Now, Bible knowledge is the great safeguard is not unlike many others, who trink that of faith. Jesus vanquished the tempter the wise and tender God knows and sympa when he said, "It is written." With this, thizes with all sorrows and affairs except those | in the language of Paul, "The man of God that relate to the common, every day con | may be perfect, thoroughly furnished unto cerns. The little troubles that wear con

stantly, they try to bear alone, and thus they become the very hardest in life's experience."

earn much money, especially when he must dispassionately at the results will feel any little burden hoping that my mother would topography of the countries mentioned, the roll it away for me, and had not thought that there was a ready ear waiting my con fidence; that God's ear was open to my story of trouble; that he held for me that wisdom, love, and direction that was just what I above this; or rather under and deeper than needed. My mother went on :

"' He leads us through no darker way Than he went through before.'

If we only could feel that having God's confidence, we have the sympathy of one who has tasted our cup of sorrow in all its bitterness, we should be able to gain that constant restfulness that the abiding Christian has."

I glanced at the face that had grown so dear to me, so unlike all other faces, and I thought that the secret was at last revealed to me-the secret of the sweet serenity that always sat there. I wondered if others had learned it-those who spoke of the attraction in my mother's expression. Had they been able to learn whence it came? I went out of the room without saying a word of what had troubled me. I did not, however, take my difficulty to a higher love and wisdom. I said to myself, "I will try and see if I cannot learn how to gain this trust." I was really too proud to give my confidence to this higher wisdom at once. I wanted to assure myself that I should be wise in doing so before I committed myself. There was a lingering hope, I must own, that I could bear it without this help, and if I could, why that would certainly be greatly in my favor. Of course I was not conscious of each suc cessive step of reasoning, yet I know now what kept me from laying my hand in that of the mighty Father-it was my pride.

The new wife came, and Aunt Dorothy,

In this nurture and care of faith we must every good work."

But this Bible knowledge is not merely knowledge of the Bible. There are the books of the Bible, their number and variety, the "I dropped my eyes; I had come with my names of the writers, the geography and persons spoken of, and facts and histories. the doctrines and lessons taught, all this is Bible knowledge to be sure. But there is a another and spiritual knowledge over and this. There is a secret communication of grace through the Word, which only enlight. ened and gracious souls receive and realize. David says, "The secret of the Lord is with them that fear him, and he will show them his salvation." There are thought and ideas communicated, as well as emotions and feelings awakened in the devout reading of the Word. This hidden knowledge comes. not so much in defined thoughts, perhaps.

as in intuitions and inspirations. There come views of God and Christ, and divine things, which, though they are un-formed and undefined as any expression of them in words, yet are real, and blessed. and inspiring. Jesus promised his disciples, and us through them, that "the Comforter" should come, and that he should guide them into all truth, and take of the things of Christ and show it unto them. He did, and he does this in the opening up of the spirit. ual vision, in the awakening of divine emotion, in the communication, of grace. That is true Bible knowledge which is the safeguard of faith; and it is a safeguard because t anchors the heart to Christ.

We have emphasized this heart knowledge as the safeguard of faith, because it is the heart which first proves recreant to the truth. If one wander from the truth, or relapse from the faith, it is because the heart has become cold to Christ. If that inner, intuitive vision of Christ be maintained, if that divine communication of grace be kept up, there knowledge, let us not overlook the value of general Bible knowledge. "I can trust the head if the heart be right," it is sometimes said. But the heart is deceitful and deceiving; its condition may be mistaken. Aright head usually goes with a right heart. To say the least, an intelligent, well furnished mind contributes toward a gracious and renewed beart. As a safeguard of faith, then, be a diligent student of the Bible .-- Mid Conti-

NOT KEEPING THE GO

Willy's lips stuck out as had stung them. Think o dearest own mamma was so to bed and talking to him the naughty things he had be "When you spoke so to

think it was keeping the Go mamma, sadly.

"He says just that way cried Willy, excitedly, "an break all my things, and he his broke back again."

"But the Golden Ral mamma, "My boy mustn' Robbie does break plaything Willy didn't say, "Don'

Don't Care sat on his lips a Mamina went away at las She sat down by the windo think up some plan to make boy.

Next morning Willy came fast when he got ready.

Nobody called him. The wheat cakes and honey for usually mamma called him them nice; but this time wouldn't trouble himself to mind him."

When he did get down, cold.

"Why didn't somebody warming oven, Katy?" he surprise. "You wouldn't] to have old fried griddles sto "Deed, and I shouldn Katy. "But a body can't a to other folks as ye'd like

yesiif." This was Willy's own idea

pleasant to take with cold g "Where's papa and mam after awhile.

"Gone for a sleigh ride," "Without me?" cried Wi

"Shure, yis," said K "They said they guessed it wait for you. You never wa

He couldn't eat any more not if the cakes had been re gone, mamma to do so, m like that!

He went and hid his face per in the closet and cried

The sound of the sleigh come out. In came mothe holding in her hand a lovely house roses, in her arms a b chocolate caramels.

"Aren't they beautiful," one in her collar and putting silver vase. "I want one in my bu Willy, wistfully, eyeing the d buds, "Yes," said mamma, swe be pretty!" and fell to eatin

by one briskly, and not up into a tree, nor own irritation to scratch the slats, and behind a thicket or brush, but down in a amused him to see the wheels go. hole, for these squirrels live in underground houses.

"You may think they have made a poor choice of location, but the hole is deep, and the house is cool, a very pleasant comfort in the heated climates they inhabit, for sum mer showers never fall there to lay the burning sand, but the sun shines on incessantly, until the squirrels in colder climes are snugly settled for 'the winter, when the showers come, and the little furry fellows know a themselves a drenching bath in the first rainfall.

"But my story relates to but one of these little fellows, who dug his home in a field that I could plainly see from my window. Not because Chirk was vastly different from his brothers, for he was not, but because Chirk was unfortunate; he attracted the eye of a passer-by all too forcibly for his own comfort, and a week later he had been tempted into the odd-looking box-trap, and was borne far away from his nice cool home, and the little squirrels he trained every morning before their door in the soft sand, and the away. proud mother, who looked on and nibbled the bit of green stolen from a neighboring orange-tree, or chewed at her overgrowing toe-nails. He was carried away to a new home, the like of which he had never seen

"At first sight, one might suppose Chirk had bettered his condition, for certainly the home was very much larger and contained several people, but Chirk soon learned his mistake, for, while there were more to pro vide, there were more to be provided for, and often Chirk's share was short. This caused the captive to look longingly toward the field containing his home, and the sup ply from the neighboring orchards, which never failed. But longing and wishing did no good, and Chirk was obliged to wipe the tear from his round, bright eye, and try to think he was not hungry.

With all the sorrows that now filled Chirk's life, there was but one joy, the companionship of a tawny little member of the family, Pedro, by name, who could sympathize with Chirk, for they both suffered the | men who are still middle aged can recall same pain of hunger, and both had left a home of plenty.

his furry forepaw, Pedro knew he was hungry, box, and hugged him until he was forced to much in vogue, one cannot help feeling that of trouble, it seems to me, mother !" utter a groan, Chirk knew Pedro was either | much that was really valuable has also been comforted each other.

"' There Chirk, we are all right now; see the saw fly. O Chirk ! O Chirk !'

"It was more than the suffering little form could bear quietly, and again the soft black eyes rained tears that bathed Chirk's soft fur, but they were tears of joy this time, for now there would be no more dark when you first enter them." hungry times.

"The sun had but peeped above the hills, casting a beautiful shadow on the sombre sides of 'Old Baldy' when Pedro took the play day is at hand, and begin by giving coat from under his head, and put it on his shivering little form, and felt in the pockets for the remaining crust.

"There was but one piece, a dry little morsel, but it looked big to the hungry eyes of Pedro, and he fastened his white teeth into the firm sides with a will, when he thought it was not his but belonged to Chirk, for if Chirk was to work he certainly must be fed. Sitting close, where he could watch the tiny crumbs as Chirk lifted them with his paws, Pedro waited until the last had disappeared, and then, lifting the box with its new improvements, he trudged

"It was the hour of noon, in a neighboring town, when a crowd completely sur rounded Chirk and Pedro. Yet, an anxious eye might get an occasional peep at the rimble little Chirk who patiently moved the slats, the slats moving wheels, and the wheels moving a tiny saw that cut as nice toys for children, with Pedro's help, as you might wish to see. Of course, they were eagerly sought after by the amused people, for, like us, they had never supposed a squirrel could earn bread."-Golden Rule.

DECLINE OF MANNERS.

No one who is brought into contact with the young people of the present day, will deny that the manners of the rising generation do not receive that degree of attention

from the rank and file, at least, of their instructors, which the importance of the subject demands. The stiff formality which marked the intercourse of a period which has happily vanished, and no sensible person

"It seems as dark as night," replied the visitor, shaking her head as she spoke. "Oh, I'm sure you'll begin soon to see the light overhead," said mother, soothing "You know your passes always seem ly.

"Yes, yes, I know," the thin voice whis pered; " but I'm all alone in this—all alone ! "I saw Robert going by yesterday and he looked, I thought, wonderfully improved; Aunt Dorothy, I think you've much for which to be thankful," said my mother in her most cheerful tones. But I noticed that her words had no visible effect upor the woman. She groaned, and swayed back and forth, while my mother went on giving the cook directions for the preparations for dinner, thinking there was nothing very serious in the character of her visitor's trouble. Aunt Dorothy soon rose to go, and my mother, having finished her duties in the kitchen, said :

"Come with me up to my room, auntie; we will have a little talk where it is cool."

Aunt Dorothy followed, and the two en tered the sweet, cool room shaded by trees in which the birds were singing with all their might. Mother's room we thought the most restful and delightful one in all the house; we all went there to tell our troubles, and came out from it with the touch of peace resting upon us. I felt something of impamother's going into it on this particular lines I had beening air. I thought of the morning; for I had my own little trouble that seemed a mountain upon my young consciousness, and I wanted the help that nobody but my mother could give. "I have come to a dark pass myself, and I need to be lighted through it; a woman of Aunt Dorothy's experience ought to have learned | She whispered to my mother, "You were to go by herself through dark passes," I right. I found him in the little dark passaid to myself, as I walked up and down past my mother's door, hoping every minute to see it open.

But it was a long time before the old lady came out, and when she did her head was bowed, and there was no sign upon her face that she had been comforted. I went into my mother's room, and took a seat beside her as she sat sewing. There was an exwould wish to see, even if it were possible, a pression of seriousness upon her face that "To be sure, Pedro could talk and Chirk | revival of the manners which then prevailed. | seemed a kind of shadow on its usual placidcouldn't, but they understood each other At the same time, while fully alive to the ity, and I began to feel that Aunt Dorothy's very well, and when Chirk wiped his eye with gain to society occasioned by the disappear. case might have been more important than ance of the mock deference and stilted and I had supposed. I broke the silence by and when Pedro took Chirk out of his slat insincere compliments which were once so saying, "Aunt Dorothy always has a world

"She has had a great deal, my child, and

had come to take charge of the old home where she had herself reigned so many years, had no understanding of the old ways, and no purpose to please her husband's mother. Aunt Dorothy came often to the cool room where restful, helpful words awaited her; and once I noticed when she came out, that there was a light in her eyes that I had never seen there before.

I wanted to ask my mother about it, but something held me from doing so. Aunt Dorothy did not come for many weeks again, but the neighbors told of the change in the home, and how the new wife was growing to like her husband's mother, and that the old lady was getting to be fond of her. And mother smiled, and looked as if she would have said, "I told you so !" Mother's I told you so was never like that of most people, it never had anything of pride or triumph in it. She did tell me alone by the open window, with the soft breeze cooling my face, and the bird's voices seeming to echo her own joyful tones, that Aunt Dorothy had learned to place her hand in that of her God, and had found him a help in the smallest affairs of life; and becoming tender and trustful, she had shed the new light of joy throughout the home.

One evening in the late autumn, my mother was sent for, for Aunt Dorothy, they said, was dying. She told me to put on my wrappings, as she wished me to go with her. I shrank from the thought, but obeyed, and was soon walking .by her side my favorite poem, of one who had gone

'Through the straight and dreadful pass of death.'

I felt I could not witness such a scene. We entered. Aunt Dorothy's face seemed to shine with a light I had never seen before. sage. I am finding him in the last one of tition of glass. But if you go down the all—the one people call great, and there is no darkness at all." Then she ended,

"'He leads us through no darker way Than he went through before."

That was all, and she was gone, and it was through her experience through the short, dark pass, and through the last one that gave me life's most valuable lesson .-The Well-Spring.

BIBLE KNOWLEDGE A SAFEGUABD OF FAITH.

The Christian life, the Christian character, made up as it is of various and excellent graces, has faith as its basis and foundation. hungry, or tired, or both, and thus they surrendered, and that possibly too high a she has been a very brave woman through it Christian faith is the habit of the soul reprice has, after all, been paid for the social all, through the heavy trials I mean. She posing upon Christ, communing with him. "But a day came when Pedro could bear freedom and unbridled liberty of speech cared for her husband through a long and and receiving from him light, and joy, and this state of things no longer, and chattered which now are continually doing violence to trying illness, saw him die, and rose from strength, day by day. We use the word Spanish at Ohirk until his ears rang, for old fashioned notions of courtesy. The her grief resigned at last, and ready to go on faith, then, to express the state or condition Chirk understood Spanish as well as English, habit of allowing children to mix on terms working for the two boys who were left. of the individual believer. In speaking of taries you discover that error and unbelief "Exactly what Pedro said, Chirk could conversation of the drawing room, appears felt the presence of her Father in it and of grace we term faith may be assailed; there growing clearer and purer, and when at last

PARADOXICAL.

nent.

"Fishes are weighed in their scales, And an elephant packs his own trunk: But rats never tell their cwn tales. And one seldom gets chink in a chunk Dogs seldom wear their own pants, Which fact lays them open to scorn; No nephew or niece fancies ants, And a cow never blows her own horn. A cat cannot parse its own claws, No porcupine nibs its own qui l, Though orphan bears still have their paws, A bird will not pay its own bill. Sick ducks never go to a quack; A horse cannot plow its own mane; A ship is not hurt by a tack; And a window ne'er suffers from pane."

TRUTH TBIUMPHANT.

Just outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal-you can look way down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible parriver a mile or two you discover that the clear limpid water is beginning to be defiled by the waters of the muddy turbid stream. If you go down the river a short distance farther you find that the clear, crystal water is lost in the mingled presence of the muddy, turbid stream. You go down the river 8 few miles farther, and you find that the mud, and filth, and dirt are beginning to settle down to their earth-the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, and as its flood rolls at your feet, you will find the entire stream as clear as crystal. So it is with the stream of truth, flowing from beneath the throne of God, to be mixed and mingled in the early centuries with doubt and unbelief, and error and sin, until multitudes of men all along the ages inquire: "Where is truth?" and "What is truth?" But as you come down the cengreat enjoyment. Dinner was just as bad. him now and then, carle seem that any one was disp Only nobody cared for him. of that little sentence! Nob thinking to-day: "I wonde Willy would like!"

After dinner mamma sat "What Will He Do With It what he would do with it c hold of it. He would take pitch it "clear way down | place in the well." Read at Why, almost always mam And who ever heard of man things to eat all alone?

All at once mamma hea She laid down her book and sorrowfuly.

"Does he want to come si a minute?" she said gently Bounce! It was only V who aren't used to boys mig it was a cannon ball struck thing.

"Ob, mamma," cried her tight, "I wish I was you were my little boy."

"Dear me!" laughed she was almost crying. " Oh! because I'd stop s

horrid it is not to keep the Mamma took the hint an candy with two of her best O mamma," sobbed Wil "wouldn't it be horrid to where nobody kept the Gold Spring.

WOBBY.

Is there not a lingering b of conscientious people, t sional duty to worry? If l of confession, most of us we to own that, under certain feel anxiety to be incumbe sign that we are not hard pathetic, if the woes of oth awake o' nights; moreove sensibility, if we are glou misfortune to ourselves. A little girl whose aunt was herself too young to er

ity, said, in after years, th mortified at seeing others no desire to shed a tear.

"Finally," she confe ashamed at being so has got an onion, and rubbe Then I cried with the r happy."

Why don't you go t school-girl of an excitat midnight. "Dh, I can't," was the



OCTOBER 25, 1888. THE SABBATH RECORDER,

NOT KEEPING THE GOLDEN RULE.

Willy's lips stuck out as if a bumble bee had slung them. Think of it! When his dearest own mamma was softly putting him to bed and talking to him so sweetly about mamma, sadly.

his broke back again."

Robbie does break playthings."

Don't Care sat on his lips as big as life. Mamma went away at last and left him.

Next morning Willy came down to break- ful, resolute and calm. Your turn will come, fast when he got ready.

wheat cakes and honey for breakfast, and | Companion. usually mamma called him so as to have

them nice; but this time she said: "He wouldn't trouble himself to call us. Never mind him."

When he did get down, everything was

cold. warming oven, Katy?", he asked in angry must do the whole, and work as though we surprise. "You wouldn't like it, I guess, must do it all ourselves. These are the two to have old fried griddles stone cold." Katy. "But a body can't always be doing answered prayer will ever pray? And who to other folks as ye'd like them to do to that waits to be sure there shall be no misyesiif."

pleasant to take with cold griddles. "Where's papa and mamma?" he asked after awhile.

"Gone for a sleigh ride," said Katy. "Without me?" cried Willy, choking. "Shure, yis," said Katy, cheerfully. wait for you. You never wait for anybody." like that!

per in the closet and cried an hour or less. some prosperity, and get leanness with it. come out. In came mother, rosy, sweet, chocolate caramels.

one in her collar and putting the rest in a What shall befall us we cannot know.

"But she is fifty miles away, and it won't "True, I had not thought of that do her any good for you to lie awake." "I can't help it; I should be ashamed to try to sleep while she may be awake suffering,"

was the natural reply. Like the people who instinctively imitate | Like Barabbas, he had been a ro the naughty things he had been doing all day. an invalid who is coughing, under the im-"When you spoke so to Robbie, did you pression that they are "helping him along;" think it was keeping the Golden Rule?" said like the old lady who mercifully makes her- preached. Is there not some reason self as light as she can, in an over-loaded | lieve that he, too, accepted the first "He says just that way to me always," carriage, we foolishly imagine that we can, |"Why, you seem desirous to quench cried Willy, excitedly, "and he's a bound to in some mysterious way, help the suffering spark of hope." "Why should I not break all my things, and he deserves to have by refusing to be happy ourselves. Never hope is an illusion! You have re was there a greater mistake.

mamma, "My boy mustn't break that, if sacrifice is too great to be made for the good |"How shall I begin?" "Just as t of others; duty may justly demand of us both | leper did when he met Jesus by the Willy didn't say, "Don't care," but old peace of mind and health of body. On the committed his body to the great P other hand, there are periods of inactivity in order to be healed. So commit y through which we must live, seeing the to him as a present Saviour. The She sat down by the window and tried to struggles of those dear to us, and finding him from love. The next, even the think up some plan to make Willy a better no chance to strike a blow in their defence. commonduty of life that you have to p Then it is that duty commands, "Be cheer-

and until it does, you have only to keep your. Nobody called him. They had hot buck. self in good condition for action."- Youth's are right; may God help me. I fee

PRAYER AND WORK.

The great human duties are prayer and work: prayer for every needed blessing and "Why didn't somebody put 'em in the work to realize it; prayer as though God poles of the great galvanic battery. But "Deed, and I shouldn't think," said who that waits to know the philosophy of wind, and which is, essentially, take will ever work? The hand that beck-This was Willy's own idea, but it wasn't ons us to glory waves at us out of impene. trable clouds. We walk in a way that we vessels. The little mill, made ve know not. We labor for our Master, but we never know beforehand which shall prosper, whether this or that. We lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. "They said they guessed it wouldn't pay to We run toward the light, and it goes out in darkness. We sink shivering into the He couldn't eat any more breakfast-no, darkness, and find it light. We pray for not if the cakes had been red hot. Mamma joys, and they mildew into griefs. We acgone, mamma to do so, mamma to speak cept the griefs, and they blossom into joys. To-day the apples turn to ashes, and to- | tions is registered upon a properly He went and hid his face in her old wrap- morrow the stones to bread. . We exult in ed dial.-American Analyst.

The sound of the sleigh bells made him | We murmur at some adversity, and find it big with blessings. We run toward open holding in her hand a lovely bunch of green doors, and dash our heads against a granite house roses, in her arms a brimming bag of wall. We move against that wall at the call of duty, and it opens to let us through. "Aren't they beautiful," she said, pining The lines of our lives are all in God's hands.

But, then, the thief on the cross, eve dying, was saved." "Yes, but it is lik even he had never rejected the offer o tion, as preached by Christ and his a

profession. In the resorts to which been accustomed, the gospel had new

promise of acceptance at some futur "But the Golden Rule, Willy!" said When we can actually do something, no Now is the accepted time! Begin do it as a service to him. Will you the first offer? Your eyes are open peril. Beware of delay-beware."

been living in a kind of dreamy del this subject."-Times of Refreshing.



A MARINE DEVICE.—The principal anemoneter, the instrument which ally used for measuring the velocit delicately poised self-registering with flat or cup-shaped jarms, has plied to a device for registering the and protected as far as possible, w terfering with its accuracy, from blows, is placed under the keel of amidships. Its velocity varies, o with the varying speed of the vess motion is communicated to a small shaft which passes up through the point on deck, where the number

CURIOSITIES OF COAL.

Does any one except a practica ever stop to think of all the substan we get from pit coal and the almost incon-. ceivable variety of their uses? Everybody 40 pp. is familiar with those of them that are in daily use, such as gas, illuminating oils. coke, and paraffine, but of the greater part few persons know even the names, science advances so rapidly and its nomenclature is so extensive and so abstruge. It is no wonder that merchants and manufacturers take advantage of this ignorance to foist upon the public articles of food, of drink, or for the toilet that, if they are not always dangerous to the health, have not in them a particle of the substances which they pretend to contain. Though pit coal has been known for some hundreds of years, the discovery of its numberless products is confined to the pres ent century. Illuminating gas was unknown a hundred years ago. Petroleum has been in use only about forty years, and it is An heiress who was about to marry a man scarcely more than fifty since some one discovered that stone coal was inflammable. property settled upon herself, lest her hus. Nearly all the other products derived from soft coal have been discovered and applied in the interests of science or of fraud within the last twenty-five years. The first thought tians who confide in Christ for the saving of in regard to coal is that it is made to give that treasure which he himself declares is heat or warmth; the next that one of its worth more than the world-the soul; but principal uses is to illuminate. But there cannot trust him; or those whom he has ap- are obtained from it the means of producing pointed to represent him, with the care of a over four hundred colors, or shades of color, little gold-no, not when he makes himself among the chief of which are saffron, personally responsible for the payment- violet, blue, and indigo. There are also ob tained a great variety of perfumes-cinnato himself. Proverbs 19:17. In the light mon, bitter almonds, queen of the meadows, of this inspired statement, how strangely clove, wintergreen, anise, camphor, thymol, (a new French odor), vaniline, and heliotrophine. Some of these are used for flavoring. Among the explosive agents whose discovery has been caused by the war spirit of the last nant God and keeper. You are able to few years in Europe are two called dinitrobenzine, or bellite, and picrates. To medicine coal has given hypnone, salicylic acid, naphthol, phenol, and antipyrine. Benzine and naphthaline are powerful insecticides. There have been found in it ammoniacal count." "But, Lord, he has no business to salts useful as fertilizers, tannin, saccharine be poor. He should have worked and saved (a substitute for sugar), the flavor of curas I have. I have earned my money and it rants, raspberry, and pepper, pyrogallic acid and hydroquinone used in photography, and "I am not asking you to give, but only to various substances familiar or unfamiliar, sional duty to worry? If brought to the bar lend. Am not I good for the amount? such as tar, rosin, asphaltum, lubricating Will you confide in my promise of a home in oils, varnish and the bitter taste of beer. By means of some of these we can have wine without the juice of the grape, beer without malt, preserves without either fruit or sugar. perfumes without flowers, and coloring matter without the vegetable or animal substances from which they have been hitherto

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ortance, this which we have termed heart wledge, let us not overlook the value of ral Bible knowledge. "I can trust the l if the heart be right," it is sometimes But the heart is deceitful and deceivits condition may be mistaken. A right d usually goes with a right heart. To say least, an intelligent, well furnished mindtributes toward a gracious and renewed rt. As a safeguard of faith, then, be a gent student of the Bible .- Mid Conti-

s nurture and care of faith we must

ne extremes of a reckless self confi-

n the one hand, and a coddling senti-

sm, on the other. One says, "I do

it my young people to know that there

a man as Robert Ingersoll;" another

O. yes! I advise mine to go and hear.

ge for themselves." The one builds

ts, the other soon discards churches.

Bible knowledge is the great safeguard

h. Jesus vanquished the tempter

e said, "It is written." With this.

language of Paul, "The man of God

e perfect, thoroughly furnished unto

this Bible knowledge is not merely

dge of the Bible. There are the books

Bible, their number and variety, the

of the writers, the geography and

aphy of the countries mentioned the

s spoken of, and facts and histories,

ctrines and lessons taught, all this is

knowledge to be sure. But there is a

r and spiritual knowledge over and

this; or rather under and deeper than

Thère is a secret communication of

through the Word, which only enlight-

nd gracious souls receive and realize.

id says, "The secret of the Lord is

them that fear him, and he will show

his salvation." There are thought and

communicated, as well as emotions and

gs awakened in the devout reading of

ord. This hidden knowledge comes,

o much in defined thoughts, perhaps,

ere come views of God and Christ, and

e things, which, though they are un-

ed and undefined as 🐨 any expression of

in words, yet are real, and blessed.

nspiring. Jesus promised his disciples, is through them, that "the Comforter"

d come, and that he should guide them

all truth, and take of the things of

st and show it unto them. He did, and

bes this in the opening up of the spiritision, in the awakening of divine emo-

in the communication, of grace. That

ae Bible knowledge which is the safe-

d of faith; and it is a safeguard because

e have emphasized this heart knowledge

ne safeguard of faith, because it is the

which first proves recreant to the truth.

ie wander from the truth, or relapse from

aith, it is because the heart has become

to Christ. If that inner, intuitive vis-

of Christ be maintained, if that divine

munication of grace be kept up, there

be "no falling away." Making of chief

chors the heart to Christ.

intuitions and inspirations.

good work."

PARADOXICAL.

Fishes are weighed in their scales, And an elephant packs his own trunk; But rats never tell their cwn tales. And one seldom gets chink in a chunk. Dogs seldom wear their own pants, Which fact lays them open to scorn; No nephew or niece fancies ants, And a cow never blows her own horn. A cat cannot parse its own claws. No porcupine nibs its own qui l. Though orphan bears still have their paws, A bird will not pay its own bill. Sick ducks never go to a quack; A horse cannot plow its own mane: A ship is not hurt by a tack; And a window ne'er suffers from pane."

TRUTH TRIUMPHANT.

Just outside of the city of Geneva, in witzerland, there are two rivers which me together at an acute angle; the one to e left is muddy and turbid, while that to e right is as clear as crystal—you can look by down through its liquid depths, clearly stinguishing that which lies at the bottom the river. Standing there upon that arrow neck of land, as far as the eye can ach, these two rivers move along side by de, as though divided by an invisible partion of glass. But if you go down the iver a mile or two you discover that the lear limpid water is beginning to be defiled , the waters of the muddy turbid stream. I you go down the river a short distance arther you find that the clear, crystal water lost in the mingled presence of the muddy, urbid stream. You go down the river a ew miles farther, and you find that the nud, and filth, and durt are beginning to ettle down to their earth-the river is iltering as it flows. If you go down to where it pours its great flood into the peean, and as its flood rolls at your feet, you will find the entire stream as clear as crystal. So it is with the stream of truth, flowing from beneath the throne of God, to b nixed and mingled in the early centuries with doubt and unbelief, and error and sin, until multitudes of men all along the ages inquire: "Where is truth?" and "What is truth?" But as you come down the cenaries you discover that error and unbelief and ekepticism are settling down to their mative earth, and the stream of truth is growing clearer and purer, and when at last

niver vase.

Willy, wistfully, eyeing the creamy, fragrant | himself, whether it be by the discipline of buds.

be pretty!" and fell to eating the candy with of our heavenly Father, this the end of all great enjoyment.

him now and then, carlessly. It didn't seem that any one was displeased with him. Only nobody cared for him. Oh! the misery of that little suntence! Nobody seemed to be thinking to-day: "I wonder what my little Willy would like!"

After dinner mamma sat down and read "What Will He Do With It?" Willy knew what he would do with it could he only get hold of it. He would take that book and pitch it "clear way down to the bottomest place in the well." Read and eat caramels! Why, almost always mamma read to him. And who ever heard of mamma keeping nice things to eat all alone?

All at once mamma heard a great sob. She laid down her book and looked at Willy sorrowfuly.

"Does he want to come sit in mamma's lap a minute?" she said gently.

Bounce! It was only Willy, but people who aren't used to boys might have thought it was a cannon ball struck them, or something.

"Oh, mamma," cried Willy, squeezing her tight, "I wish I was your mother and you were my little boy."

"Dear me!" laughed mamma, though she was almost crying. "What for?"

Oh! because I'd stop showing you how horrid it is not to keep the Golden Rule." Mamma took the hint and gave him some candy with two of her best kisses.

O mamma," sobbed Willy on her neck "wouldn't it be horrid to live in a house where nobody kept the Golden Rule?"--- Well Spring.

WOBBY.

of confession, most of us would probably have to own that, under certain circumstances, we heaven, and not in my promise to repay a feel anxiety to be incumbent on us. It is a loan of five dollars ?"-Interior. sign that we are not hard hearted, but sympathetic, if the woes of others cause us to lie awake o' nights; moreover, it shows great sensibility, if we are gloomy over possible misfortune to ourselves.

A little girl whose aunt had died, and who ity, said, in after years, that she was greatly tially occurred: "It is true," said the mer- nate, but to feed and quench the thirst of mortified at seeing others cry while she had chant, "I am not satisfied with my present posterity? We know that they are the no desire to shed a tear.

Then I cried with the rest, and was quite allusion is to the Saviour's parable of the a rainy day of her children, the human got an onion, and rubbed it on my eyes. happy."

midnight.

What is expedient we cannot tell. Only "I want one in my button hole," said this we know, that God would shape us to joy or the discipline of sorrow. To make "Yes," said mamma, sweetly; "it would us perfect as he is perfect, this is the choice his revelations; while everything not help-Dinner was just as bad. They noticed ful to this he hides away out of our sight Verily, "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Partial revelation, then, is the method, and obedience the end.-S. W Presbyterian.

GIVING IN FAITH.

comparatively poor, was advised to have her band should squander it. She replied, indignantly, "Cannot I trust my purse where I trust my person ?" Yet there are Christaking that which we give the poor as a loan inconsistent is the position of the close fisted Christian: God comes to him, saying, "Do you believe in me?" "O yes," is the quick and glad reply. "You are my covesave me. You have promised to, and I expect to die in peace, pillowing my head upon your promises." "Very well, then, if such is your confidence in me, give that poor neighbor five dollars and charge it to my ac-

Is there not a lingering belief in the minds is mine ! I don't want to give it away."

THE FIRST OFFEB.

Not long since, as a clergyman was visiting | chiefly derived. one of his parishioners, who was a man of business, the following conversation substan- our coal beds not only to warm and illumicondition; I am not 'of a settled mind in re- luxariant vegetation of primal epochs stored "Finally," she confessed, "I was so ligion,' as you express it. Still I am not ut- and compressed in a way that has made them ashamed at being so hard-hearted, that I terly hopeless; I may yet enter the vineyard, highly convenient for transport and daily even at the eleventh hour." "Ah l your use. They are nature's savings laid up for loitering laborers, who wrought one hour at race, and it is probable that because they are "Why don't you go to sleep?" asked a the end of the day. But you overlooked the composed of the trees, the foliage, the school-girl of an excitable room-mate, at fact that these men accepted the first offer." plants, the roots, the fruits, and the flowers "Is that so?" "Certainly; they said to the of the ancient world that they now so largely

What is to be the end of all this? Are "Oh, I can't," was the answer, "I am so Lord of the vineyard, 'No man has hired us.' supply the place of our forests, plains, fields,

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THE SABBATH RECORDER, OCTOBER 25, 188



8

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

INTEBNATIONAL LESSONS, 1888.

FOURTH QUARTER. Oct. 6, The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the lordan. Josh. 3: 5-17. Stones of Men orial Josh. 4: 10-24. Oct. 20. Oct. 27. The Fall of Jericno. 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. J. sh. 21: 43-45; 22: 1-9. Nov. 24. The Covenant Reward. Josh. 24: 19-28. Dec 1. Israel Under Judges Judges 9: 11-23. Dec. 8. 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 V.-DEFEAT AT AI.

BY REV. T. R. WILLIAMS D. D.

For Sabbath day, November 8, 1888.

SCRIPTURE LESSON.-Joshua 7: 1-12.

1. But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Ca mi, the son of Zabdi, the son of Zerah, f the tribe of Judah, took of the

of Zabdi, the sou of Zerah, f the tribe of Judah, took of the accursed th ng: and the anger of the Lord was kindled against the children of srael. 2. And Joshua sent men from Jericho fo Ai, which is be side Beth aven, on the east side of Bethel.and spake unto th m, saying, Go up and view the country. And the men went up and viewed Ai.

went up and viewed Al. 3. And they returned to Joshua, and said unto him. Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few. 4. So they went up thither of the people about three thou sand men; and they fled before the men f Ai 5. And the men of Ai smote of them about thirty and six men; for they chased them from b fore the gate even unto Sh barim, and smote them in the going down: wherefore the heart- of the people melted, and became as water 6. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel and put dust upon their heads.

his face before the ark of the Lord until the eventue, he and the elders of Israel and put dust upon their heads. 7. And Joshua said, Alas, Θ Lord (4od, wherefore has thou at all prought this people over Jordan, to deliver us in to the hands of the Amorites, to destroy us? would to God we had been content and dwels on the other side of Jordan. 8. O Lord what shall Isay, when Israel turneth their backs

before their enemie! 9. For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name?

10. And the Lord said unto Jc hus, Get thee up: where fore liest thou thus upon thy face?

11. Israel hath sinued, and they have also tra sgressed my covenant which I commanded them: for they have oven taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own

stuff. 12. Therefore the children of Israel could not stand before their enemies, but turn d their backs be ore their enemies, because they were accursed : neither will I be with y. u any more, except ye destroy the accursed from among you.

GOLDEN TEXT -Incline my heart unto thy testimonies, and not to covetousness Psa.

INTRODUCTION.

The children of Israel were now entering upon a

and six men; for they chased them from before the gate The flight of Joshua's soldiers was down a precip itous way toward Jericho. The narrative indicates that it was while the soldiers were fleeing down this way that some of their number were overtaken and killed. Wherefore the hearts of the people melted. This indicates that the couarge of the army was completely broken down so that they were utterly un. able to make any resistance. It is probable that

they had approached the city trusting in their own strength and G d had left them to their own without his immediate presence and favor.

V. 6. And Jushua reat his clothes, and fell to the earth upon his face before the ark of the Lord. It would seem from this that Joshua was deeply humiliated as well as disappointed in this sudden reverse. He seemed to understand at once that there was something wrong, and that God knew what it was; that it was on this account that he had suffered Joshua's army to be thus driven back, and put to shame. The first thought that came to him and to the elders of Israel was to prostrate themselves before the ark of the Lord and there seek an explanation for this great calamity.

V. 7. The language of Joshua in these words is expressive of very deep discouragement and almost of despair. He cannot reconcile this event with the promises and with the recent displays of God's with doubt and confusion. Would to God we had been content a d dwelt on the other side of Jordan. This calamity awakens in their hearts the wish that they 1 ad never crossed the Jordan; they are | will soon take me home." evidently panic stricken.

V. 8. O Lord what shall I say, when Israel turneth their backs before their enemies? He begins to think is completely broken down.

V. 9. For the Canoanites and all the inhabitants of their enemies will be heralded throughout the country, and of course will greatly strengthen the courage and animosity of their bosts. And shall environ us around, and cut off our name from the earth. The position of the Israelites in the plane of Jericho between the highlands and the impassable river, could to do so; and besides there was no apparent escape | God. for the Israelites; they could not expect a passage to be opened for their retreat across the river. And what will thou do unto thy great name? Joshua was greatly concerned for the honor of God's name, in contrist with the gods of these Canaanites. God's name had already come before the Canaanites as

being invested with great power; now it would be ci-graced in their eyes, and their gods would be exacted in comparison with Israe.'s God.

V. 10. And the Lord said unto Josnua, Get thee u. Jostua's prayer and deep inquiry had been

At the Seventh day Baptist parsonage, in Walworth. Wis, by the pastor, Eld. S. H. Babcock, Sept 12, 1888, Mr. CHARLES WITT and Miss ANNA LEMBRE, both of Harvard, Ill.

At the same place, and by the same, Oct. 14, 1888, Mr. LYMAN TINNEY and Miss MAMIE HANCOCK, both of Bigfoot, Ill.

DIED.

In Watson, N. Y., Oct. 8, 1898, of consumption, BRADDOCK I. PECKHAM, aged 35 years. 5 months and 5 days. August 18, 1875, he married Ada strength, that they might see their perfect weakness | Clars, who, with two daughters. Addie and Alice, survive him. He had some-twelve years ago helieved on the Lord Jesus as his personal Saviour, and was baptized by Eld. J. L. Huffman. But in the last remaining months of his life he more fully g ve himself into the care of the Lord, and died in the triumph of faith. Bro. Peckham was known to be honest, industrious and faithful. His funeral was largely attended by friend's and neighbors on the 11th inst., at the Seventh-day Baptist church, the pastor preaching from Psa. 17:4, "One thing have I desired of the Lord, that will I seek after;" being assisted by the Rev. F. G. Severance. T. R. B.

In Shiloh, N. J., Oct. 13, 1888, Mrs. SARAH E HUMMEL, in the 84th year of her age. She was buried in the cemetery at Marlboro, on the afternoon of the 15th. Services in the Marlboro church, conducted by the writer. Tex:, Luke 12:40. She leaves nine children, the youngest of whom is over forty years of age. All were present at the funeral except the eldest son, Des. J. G. Hummel, who lives in Topeka, Kan., and a daughter in Atlantic City, favor. He is for the hour almost overwhelmed N. J. It was an interesting and solemn sight to witness the four sons present, carrying their aged mother, and depositing her in the silent tomb. She often expressed a desire to depart and be with Jesus, and nearly her last words were, "I trust that Jesus J. C. B.

At 2,113 Columbia Ave., Philadelphia, Pa. Sept. 18. 1888 JENNIE JOHNSON, wife of George P. Darrow. She was buried near her old home in Athens, Pa., the home which scarcely two years before she of the impossibility of advancing again against the had left a happy bride. Most of her married life eaemies. It seems to him that the promises of God was spent at Wellsville, N. Y., the family having have come to an end and that the courage of Israel but recently removed to Philadelphia. She left a little caughter ten days old, a mother whose stay she was, the grief-stricken husband, and a large circle of friends to mourn her loss. She was a womof the land shall hear of it. Such victory on the part | an of rare refinement and personal beauty, and pos sessed a mind of unusual brilliancy and culture. Her noble, generous nature, her dignified bearing and gentle manner irresistibly won the warm love and high esteem of friends and acquaintances, and she will be long and deeply mourned by all who knew ber. She did not fear death, but grieved to leave her happy home and her loved ones. And the gloom which her departure has left over them easily be surrounded if the enemies were determined | can only be lifted by the loving favor and grace of

RESOLUTIONS.

THE PEOPLE OF THE STATE OF NEW YORK. to all per-sons inter-sted in the estate of George C. Sherman, as-signed to Daniel A. Smith for the benefit of creditors, send The following resolutions were adopted by the Farina Sabbath-school at a recent session, and requested for publication in the SABBATH RECORDER: WHEREAS, The allwise and loving Heavenly Father has in the exercise of his divine will called from us POLLY CLARK, a young and much beloved member of

LOBER 20, 188	
SPECIAL NUTICES. REV. W. C. DALAND, at Leonardsville, N. Y., wishes to obtain a copy of the RECOBDER of Septs 26, 1886. Any one having a copy of that date will confer a great favor upon Brother Daland by send- ing it to him. TH. P. BURDICK wishes his correspondents to address him at Alfred, Allegany Co., N. Y. BRO. J. P. LANDOW requests his correspond- ents to address him as follows, until further notice: A. J. Pick, 4 Ulica Copernicu, Lemberg, Galizien,	SEVENTH-DAY BAPTIST EDUCATION SC CLETY. L. A. PLATTS President, Alfred Centre, N. Y. WM. C. WHITFORD, Corresponding Secretary, Miton, Wis. W. C. TITSWORTH, Recording Secretary, Alfred Centre, N. Y. A B KENYON freasurer, Alfred Centre, N. Y. SABBATH-DUHOOL BOARD OF GENERA CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. F. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS. Treasurer. Alfred Centre N. Y. THE ALFRED SUN, Published at Alfred Centre, N. Y.
fur. J. P. Landow.	Alfred. N. Y.
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	J. C. BURDICK, WATCHMAKER and ENGRAVER AUBORA WATCHES A SPECIALTY
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Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially wel-	
comed. THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.;	EXECUTIVE BOARD. C. POTTER, Pres., D. E. TITSWOTRH, Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J. L the second First day of each month at 9. Plainfield, J.
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ABBATH TRACT SOCIETY. Sec., J. F. HUBBARD, Treas G. H. BABCOCE, Cor. Sec. Plainfield, N. J. g of the Board, at Plainfield, N. st-day of each month, at 9 P. M H-DAY BAPTIST MEMORIAL ATTURNEY AT LAW. Supreme Court Commissioner, etc. Westerly, B. I. Please try w

BAPTIST EDUCATION 80 o, Corresponding Secretary, Mil. H, Recording Secretary, Alfred VILLIEUED BY THE ANERI OOL BOARD OF GENERAL ONFERENCE. VOL. XLIV.-NO. 44. Cor. Sec., Alfred Centre. N. Y. the Sabbath SUN, Published at Alfred Cen-County, N. Y. Devoted to Uni-Entered as second-class mail office at Alfred Centre, N. Y. HMAKER and ENGRAVER The Mother.—Poetry..... Benefits of the Bible-school...... Some Things About the Psalms..... Finding Our Duty..... DARD, DENTIST, IS MARING MISSIONS. tes by a new process. His own est thing out. Send for circular. From R Trewartha...... From W. C. Threlkeld..... Fr m A.G. Crofoot..... From J. P. Landow Contributed Items..... WOMAN'S WORK. IN GENERAL MERCHANDISE Paragraphs..... The Conference Afterglow..... Report of Missionary Outfit Fund.... SABBATH REFORM. The Romanist Theory Concerning Su Man's Relation to Law..... EDUCATION. Defects of Our Common Schools.... 30 Cortlandt St. Clippings..... TEMPERANCE. Prohibitory Laws Not Peligious..... Successful Prescription..... Milk Beiter than Brandy..... EDITOBIALS. Paragraphs..... Оп То Силиял. COMMUNICATIONS. Wisconsin Y. P. S. C. E..... The Fifteenth Annual Convention of Benefi » of the Conference...... Southern Wisconsin Churches..... Truct Society..... From Bro Threlkeld..... Sabuath Convention..... HOME NEWS. Leonardsville, N. Y.... Lncklaen Centre, N. Y.... Pompey Hill, Jamesville and Manlin Pres. on, N. Y.... MISCELLANY The Quiet Hour.-Poetry..... The Boy.... Golden-Rod.—Poetry..... " A Small Thing.".... The Hav c of Drink.... The Story of " Annie Laurie."..... agh to Poison a Parish...... POPULAR SCIENCE CATALOGUE OF PUBLICATION THE SABBATH-SCHOOL BOOKS AND MAGAZINES..... DEATHS IN MEN RIAM SPECIAL NOTICES..... BUSINESS DIRECTORY For the SABBATH RI THE MOTHE She sits beside the cradle, And her tears are falling For she sees the present on While she thinks of all Of the days so tull of glad When her infaut's ausw Filled her soul with such That it knew no other b O, those happy, hap y me They but deepen her de For she bends above the c And her baby is not the There are words of comfa

new era in their wonderful history to which all the former centuries of their life was preparatory. In the previous lesson we have contemplated the destruction of Jericho. It was ordered that nothing should be saved that might be u eful for personal interest. But the fact was subsiquently disclosed that one man had violated this order and thus had brought the divine displeasure upon the whole army of Is, aelites. 1

OUTLINE.

1. Israel's trespass in "the accursed thing." v. 1 2. Israel's plan and self trust. v. 2, 3. 3. Israel's repuise and humiliation. v. 4, 5. 4. Joshua's grief and discou agement. v. 6-9. 5. God's announcement of cause of defeat. v. 10-12.

. TIME.-B. C. 1451. In the spring, soon after the time of the last lesson.

PLACE.—Ai, an ancient city about twenty miles west of J.r.cho, near Bethel. Its population was about 12,000; its situat on- was in the highlands, about 3,000 feet above the plane of Jericho.

EXPLANATORY NOTES.

V. 1. But the children of srael committed a trespass. The trespass is attributed to the whole people when the facts show that the crime belonged to oaly one man. At first this seems unjust, but it must be remembered that this one man was of the nation, identified with the nation so closely that his sin was the sin of the whole people, and they must suffer for it. It is not implied that any others had participated with Achan in his act of concealing the silver and gold; probably it was not known outside of his own family, and yet his sin was the ground of retribution visited upon all. In that accursed thing. This expression "devoted thing." The gold and silver had been placed under an irrev ocable vow and could not be appropriated for any other , purpose without direct violation. This brings out the responsibility of the body of men for the sin of any one of their number even though they may not at first know of his sin as committed. How much more guilty must that man be who voluntarily indorses the sin of a boby of men by identifying himself with them and thus sustaining them openly in their wrong doing.

V. 2. And Joshua sent men fron Jericho to Ai. saying, Go up and view the country. This was an act of wise precaution preparatory for making an attack upon the city. This city lay on the great highway which leads into the heart of the country, and must needs be subdued next in order, if they are to take full possession of the country.

V. 8. Let about two or three thousand men go up. The spies returned and reported that the city could be easily taken, and with a view to economy reconimended that only a portion of the army be sent for that purpose. This report and advice betrayed great self confidence on their part. The confidence might have arisen largely from their misconception of the power which had broken down the walls of Jericho, and had enabled them to subdue and distroy that city. It seemed to them that -Ai would be much more easily overcome.

V. 4. Joshus accepted of their advice and probably considered the small army entirely sufficient. for the purpose.

heard of the Lord. His huminiation, and deep solicitude for the honor of God was evident. In re sponse to all this God commanded him to get up, as much as to say, take courage.

V. 11. Isruel hath sinned, and they have also transgressed my covenant which I commanded them. The Lord begins here to explain to Joshus the reason for this sad defeat. It was all unknown to Joshua, else he might have understood it himself. For they have even taken of the accursed thing. This begins to specify more particularly what was the nature of the sin. They had attempted to steal from the Lord what had been devo ed to him and have putit | classmate, FAY DAVIS; therefore, even among their own stuff He reveals the fact to Joshua that they have not only stolen and dissembled, but that they have appropriated and hidden

among their own private goods what belongs ex- ful ways made him always welcome. clusively to God.

V. 12. Therefore the children of Israel could not stand before their enemies, but turned their backs be fore their enemies, because they were accurated. This completes the explanation of the great calamity. The fault lies who ly with the people, they have violated their covenant with God and hence are filled with conscious weakness and fear, Neither will I be with you

any more, except ye destroy the accursed from among you. Here is a very solemn announcement, a clear and positive statement of the only condition on which God will be with, and sustain, his people, Israel. The guilty party must be sought out and ut. terly destroyed, the responsibility of the Israclites must be purged from a l share and participation in the plunder, and in the crime of that wicked and selfish Achan. This lesson brings before us the great and eternal fact that God makes no compromise with those who violate the sacred covenant. which he has made. It also reminds us of what has been true in God's handdealing with men through all generations; those who have lived up to the requirements of God. he has given strength for every victory, and th se who have compromised with God s covenant and his righteous' requirements, he has left to be defeated in shame and confusion. For a child of God, there is no safety in striking hands with evil doers, or compromsing with iniquity in any measure. This is emphatically a timely lesson.

MABBIED.

At Alfred Centre. N. Y., Oct. 20, 1888, by Rev. J. ALLEN, Mr. ALVIN E. HALL and Miss SUSAN A. CANFIELD, both of Ward. In Alfred Centre N. Y., Oct. 17, 1888, by Rev. A. W. Coon, of Uniondale, Pa., Mr. ORPHEUS S. MILLS, B. D., and Miss JOSIE LOUISE COON, daughter of the officiating clergyman, both of Alfred

Centre.

and Mrs. MARY J. AUSTIN, of Alfred. In West Union, Steuben Co., N. Y., Oct. 17, 1888, by Rev. W. C. Titsworth, MYRON KENYON, of Alfred Centre, and LOUISA SPICER SHERMAN, of West Union.

F. Rogers. Mr. FRANK E. REYNOLDS and Miss LUCY M. TAYLOR, 1 oth of Peter-burgh.

At the Seventh day Baptist church, Adams Centre, N. Y., Oct. 17, 1888. by Rev. A. B. Prentice, ALFRED T. STILLMAN, of Scott and LUCY A. PRENTICE. of Adams Centre; also at the same time and place and by the same. DAVID S. GURLEY and SUSIS A. WILLIAMS, both of Adams Centre. At the residence of the bride's parents, in Ellis. hand, etc. This method of instruction is highly

our Sabhath-school; therefore,

Resolved. That while mourning our loss of this tender plant from the Lord's vineyard, we are com forted with the assurance that Jesus beckons little children to that ' house of many mansions," for their immortal good and as a lesson to those left be

hind. Resolerd. That we extend our sympathy to her grief stricken parents, brothers and sisters, and those of her tender age who are bereft of her sweet companionship in this life.

MARY F. ZINN. CARRIE R DAVIS, Com.

WHEREAS, Our Heavenly Father in his infinite visdom has taken from our miast, our friend and Resolved. That in the death of Fay, this school has lost a loved and earnest member. Resolved, That his memory will ever be cherished by the circle of young people among whom his cheer

Revolved. That this school extends its heartfelt

sympathy to his now bereaved family and friends. SARAH A. CARLISLE, AMELIA WHITFORD, MAMIE CARLISLE, - Com. GERTIE GREEN, GEORGE CROSLEY, EDDIE CROELEY, .

Are Your Pullets Laying?

This question is often asked at this season by per sons keeping hens; and the answer is too often 'No! and suppose they won't lay until eggs get cheap next spring, just my luck." It ought not to be your luck. Pulletts hatched in April last should have commenced laying a month ago; May and June hatches should be laying this month. It is not too late now to force early pullets to laving in a few weeks. The late ones, as late as July and August, can be brought forward so as to pay well, while eggs bring good prices. Strictly fresh pullets' eggs will probably retail as high as fifty or sixty cents per dozen, in Boston and New York markets, hefore March 1st, 1889. Mr. L. J. Wilson, of Northboro, Mass., says: "In past years I have noticed when my pullets laid at all, they would lay litter and then either want to set or mope around for weeks doing no laying. Last fall and winter there was no interruption of their laying. The results were the best I ever saw in an experience of eighteen years. My thirty pullets were all just six months old when they commenced laying. I never

saw such return of eggs. In just eight weeks after they commenced to lay, the thirty pullets laid 1,437 ggs, which I ascribed to the use of Sheridan's Condition Powder, to make hens lay." The new and enlarged edition of the Farmer's Poultry Guide contains much information upon the above subject. I. S. Johnson & Co., 22 Custom House Street, Bos In Alfred, N. Y., Oct. 15, 1888, by Rev. W. C. ton, Mass., (the only manufacturers of Sheridan's Titsworth, WM. M. SAUNDERS of Alfred Centre, Powder, to make hens lay) will send a Guide post-Powder, to make hens lay) will send a Guide postpaid, to any address for 25 cents in stamps; or two 25 cent packs of Sheridan's Powder and the book for 60 cents, five packs, \$1. A large 21 pound can of the Powder for \$1'20, postpaid, and the Guide In Petersburgh, N. Y., Oct. 17, 1888, by Rev. B. | free; six cans \$5, express prepaid; a testimonial circular free to any one. Send for it.

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And the leaden clouds d Wear the smiling bow of And she feels a sad reli But her wavering though Till they settle on the s Of the dark and silent ch Of all tuat "might have For a little vacant garme Or a tress of shihing ha Tells her heart, in tones That her baby is not th She sits beside the cradle

But her tears no longe For she sees a blessed v And forgets all e rthly Baintly eyes look down And the voice that hu Stills her spirit with the "Suffer them to come And while her soul is life

On the soaring wings Heaven's crystal gates s And she sees her haby

BENEFITS OF THB

BY REV. W. F

An address delivered at the tion of the Atchison Count ciation, held in the Norton day Baptist church, Sept

"TEED NY L

This command of C inscribed on the ban school cause everywhere mission: "Feed my depends upon it. You shepherd who herded th of flocks; when asked t cess. he replied : "I ca I know to the world matter for men and wo little children: Feedin this practical, pushing work must be sifted by tion. "Will it pay?" you that nothing pays than feeding the lambs. put up the Bible scl this low plane, and chi show another institut that accomplishes so m mighty outcome for so ed. In this work ther cers; no paid teachers;

