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Alfred Centre, N. Y.

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Recorder. Sabbath Vrs M'rearet Davis

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"THE SEVENTE-DAY IS THE SABRATE OF THE LORD THY GOD."

TERMS-48 A THAR, IN ADVANCE

WHOLE NO. 2284.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 22, 1888.

The Sabbath Recorder. Entered as second-class mail matter at the post

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	POPULAR SCIENCE	

Joseph Chamberlain, the great English Commoner and Miss Mary Endicott, daugh ter of the Secretary of War. The ceremony took place at the altar of St. John's Church, the most fashionable place of worship at the National Capital. It was a very quiet affair, the family of the bride being in mourning. The guests were the President and Mrs. Cleveland, the members of the Cabinet and their families and a few relatives of the bride.

Late advices point to the appointment of Sir Clare Ford, now British minister to Spain, as the successor of Lord Sackville as English minister to Washington. Sir Clare Ford is one of the most remarkable of English diplomates. He has been promi nent in treaty negotiations, and has met the most skillful and wily of Spanish officials on their own ground and unhorsed them. He divines whittle away the gospel to the small learned in the language and history of Spain, of which our own Prescott, while envoy at Madrid, became so fond.

upon^{*}when the District of Columbia Commissioners give a final summary of liquor licenses granted and disapproved this year. Never before since the temperance movement began here has there been such progress made in the effort to close the restaurants and to restrict the number of licenses. One year ago the entire number granted up to November the 15th, was 1,500, while to- days, which attract only to bewilder, and day the clerk who keeps the record of these matters at the District building was recording the 1,037th, showing a reduction of 500 since this time last year. There has been that section of the city known as Capitol Hill, an unusual effort having been made on the part of the temperance people to close

the higher zones; but bread suits the dwellers in all climates. Water meets the universal thirst. "I am the bread of life;" "I am the water of life." A universal experience has proved the truth of God's declarations.

The gospel is God's masterpiece, and it much about "new light breaking out," and butes of the Almighty. Their telescopes by taking their own lives. have not discovered anything that Paul did centuries ago. Spurgeon, the most success-

ful preacher of this century, has said in his racy and pungent way: "Some modern as mere opinions. When you see a preacher making the gospel small by degrees, and

miserably less, until there is not enough of it The temperance people of Washington left to make soup for a sick grasshopper, substance and the reality is an infinite | country." . **Ohrist.**"

There are plenty of false lights in these allure souls on the lee-shore of perdition. How different from these floating delusions is that unchanging gospel of Calvary, which rises like the towering lighthouse of Eddy-Ages.-Rev. Dr. Cuuler.

comforts him; wherever he hungers for truth | the first time that grief is of no nationality: | ments for the Christian religion, will be Alexander; which the latter had left to Volk- press into the service of Christ. hofski; and which Volkhofski had in turn

some advanced theologians tell us. Yet the of them was a refugee in London, another new theologians have not got rid of the old | was an exile in Tomsk, and two had escaped

"I tried to read Volkhofski's letter aloud not know-better than they do-eighteen to my wife; but as I recalled the high character and lovable personality of the writer, and imagined what this last blow of fate must have been to such a man, -in exile, in broken health, and with a family of helphas the reputation also of being deeply end of nothing. They make certainties less children dependent upon him,-the into probabilities, and treat eternal verities written lines vanished in a mist of tears, and with a choking in my throat I put the letter and the little match box away.

"The Tsar may whiten the hair of such men as Felix Volkhofski in the silent will have much to congratulate themselves get you gone! As for me, I believe in the bomb proof casemates of the fortress, and colossal-a need as deep as hell, and have a he may send them in gray convict overgrace as high as heaven. I believe in a pit | coats to Siberia; but a time will come in the that is bottomless, and a heaven that is top- providence of God, when their names will less. I believe in an infinite God and an stand higher than his on the roll of history, infinite atonement-in an infinite love and and when the record of their lives and sufmercy-and in an everlasting covenant ferings will be a source of heroic inspiration ordered in all things and sure, of which the to all Russians who love liberty and their

A FEW HINTS TO CHRISTIAN WORKERS.

BY REV. R. P. STANTON.

The duty of extending Christianity in the stone, with its beacon blaze streaming far | world and of bringing individual sinners to a veritable prohibition for some months in out over the midnight sea! The winds of Christ is more keenly felt, at the present, heaven have warred fiercely around its pin- | than at any other time, since the Apostolic nacle; the storms have dashed against its period. Many persons, having found the gleaming lantern. But there it stands. It gospel an infinite good to themselves, would feels no jar, for it is founded on the Rock of communicate the same good to others. They have drank at the fountain of life and would

persuade others to kneel down and drink

also. This is apparent from the many or-

ganizations which are springing up all over

and holiness, it feeds him. Some plants the lines, although written by a bereaved brought to the knowledge of the truth, by seem to suit only the Tropics, and others American, expressed the deepest thoughts this plain exhibition of its heavenly nature. and feelings of a bereaved Russian. He Every man is surrounded by fellow creatures sent me with his letter a small, worn, leather who are molded, more or less, by the prinmatch box, which had been given by Prince | ciples of sympathy and imitation. This Pierre Krapotkin to his exiled brother social part of our nature we are required to

Thirdly. The next thing, after attending presented to his wife a short time before her to ourselves, and letting our light shine, is cannot be improved. In our day we hear death. He hoped, he said, that it would to engage in direct efforts for the conversion have some value to me, on account of its of others. Here we have the command of about "new departures." This enlightened association with the lives of four political God. Here we have the example of the age will not stand the old doctrines—so offenders, all of whom I had known. One primitive Christians, which they derived directly from the Lord Jesus himself. No sooner did they embrace Christ than they necessity, human guilt, nor of the old attri- the jurisdiction of the Russian Government entered upon the duty, or rather privilege,

of converting others. Thus Andrew, when he accepted Christ, "findeth his own brother Simon, and saith unto him, we have found the Messiah. And he brought him to Jesus." On one remarkable occasion, the Saviour gave a specific direction to this purpose. "Go home," said he, "to thy friends and tell them how great things the Lord hath done for thee." Accordingly the man departed and began to publish, in his own city, how great things the Lord had done for him.

It is becoming characteristic of the present age for Christians to be anxious and watchful to convert sinners. A great change is taking place throughout the church in this respect. And among the signs that the millennium is rapidly approaching this is one of the dearest. -- Christian Secretary.

COME AND HELP US.

"Come and help us!" List the crving From a dark, benighted shore, Where a thousand souls a dying, Love and sympathy implore.

"Save us, Christians, or we perish, Cursed in life and lost beyond; If your heart the Saviour cherish Will you not to ours respond?

"Send the glorious gospel to us-Teach us that a Saviour died, So the Spirit may renew us, And our erring footsteps guide."

Lost and perishing ! we hear you, And our prayers and alms extend; Stirred with love and faith we bear you

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WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, Nov. 16, 1888. Last Wednesday night witnessed one of

the largest political demonstrations that Washington has ever had. The local Republicans were celebrating the victory of Harrison and expressing their joy at their party's victory. There were between five and six thousand people in line. The Marine Band furnished the marching music and the weather favored the event so that the city turned out en masse to see the parade. The entire column was brilliantly illuminated with calcium lights, torches, lanterns and transparencies, while fireworks flashed along the line and an elaborate display of bunting with the coat of arms of Republican states carried aloft, aided in making the scene a gay one. Among the Republican "hold overs" in the Departments here, there is a deep thank fulness not unmixed with surprise. The was Blaine's defeat in 1884 received with so much amazement; nowhere else was Harrisons's victory received with so much surprise. The Republicans feel the joy of being again the winners. The majority of Democratic office-holders received the verdict with apperent good nature, but there were not lacking those small souls who weep and will not be comforted. Minor bureau officials are the loudest mourners. They are cursing everyone; the President, his Cabinet, Democratic Congressmen and campaign managers receive impartial shares of their wrath. They are not like Mr. Cleveland, who accepts the defeat gracefully. Few prominent politicians of either party are yet in the city, but all those that have Cabinets for the President-elect. This sort of business, however, is a mere pastime. No importance can be attached to what is mere guess work, and therefore is not worth retailing.

It is probable that the coming social season

the saloons there. In a certain area every saloon has been closed. There was no particular objection to the manner in which these saloons were conducted, but the licenses were refused because a sufficient number of property owners and house-keepers would not sign the applications.

Figures are not usually interesting, but when the Third Assistant Postmaster General reports that there were mailed during the last fiscal year 3,578,000,000 letters, newspapers and pieces of merchandise, it means that the average would be seventy one to each man, woman and child in the United States. The report says that in the cheap ness of postage, the number of post-offices, extent of mail service performed, postal revenue, expenditure, etc., the United States is now conspicuously ahead of every other nation in the world.

THE UNCHANGING GOSPEL.

Human nature is still the same that it and lovable men that it has ever been my Without personal piety we cannot, if we always has been. Amidst all the advances good fortune to know; but his life had been would, do much for the cause of Christ. He of science and art and civilization, the a terrible tragedy. His health had been that has never felt the bitterness of his own human heart is the same depraved and shattered by long imprisonment in the for-deceitful thing, desperately wicked. An tress of Petropavlovsk; his hair was prema- He that has never felt the joys of God's salconfidence of the party in power is always in the mirror of the Epistle to the Romans, pose, there seemed to be an expression of and live. He that walks with an ungodly prehend theology as taught in the schools, or supreme in Washington. Nowhere else as any man could who dwelt in the old city profound melancholy in his dark brown eyes. world cannot lead others into the paths of as well as his.

> gospel has become obsolete. These scoffers would never again come into it." seem to forget that no possible advance in lished truth. Euclid's famous forty-seventh wrote me last winter a profoundly sad and commanded to "keep our hearts with all private or public, to the benefit of our own salva- souls, and the spiritual good of those around diligence." "To work out our own salva- souls, and the spiritual good of those around human knowledge can ever disturb an estabtwenty-one centuries ago; and for the very the death of his wife by suicide. He him- tion "etc.; and it is by first attending to our us. good reason that there has been no change, self had been thrown out of employment by own souls that we are prepared to benefit It is said by way of distinction that we and can be none, in the nature of triangles. the suppression of the liberal Tomsk news. others. Wonderful progress has been made in our paper, the Siberian Gazette; and his wife, days in investigating the laws by which God whom I remember as a pale, delicate, sad faced governs the natural world; also in the woman, twenty five or thirty years of age,

THE STOBY OF AN EXILE.

The following from the November Century | Christendom, for this purpose; notably, the is one of the most touching stories that Mr. Y. M. C. A. and the Y. P. S. C. E. Kennan has yet told of the fate of Siberian My object, in this short article, is to give exiles: "To me perhaps the most attractive some hints in regard to the best methods of and sympathetic of the Tomsk exiles was the propagating Christianity at home, and Russian author, Felix Volkhofski, who was among those with whom we associate, for banished to Siberia for life in 1878, upon the whose conversion we are, first of all, respon- and one church. And yet there is the Godcharge of 'belonging to a society that in- sible. tends, at a more or less remote time in the First. Every Christian should feel that,

future, to overthrow the existing form of while his influence over others is limited, his English well, was familiar with American him remember that he as truly enlarges translated into Russian many of the poems moral and religious principles, as by comof Longfellow. He spoke to me with great | municating them to others. Our first conadmiration, I remember, of Longfellow's cern is at home. Our chief work is in our

'Arsenal at Springfield,' and recited it to own hearts. It is idle to talk of anxiety for me aloud. He was one of the most winning the souls of others if we neglect our own.

particularly active in social affairs, and en-deavor in every way to make the last days of the administration memorable. The social affairs and in every age and in every clime. Wher-the interval of the social affairs and en-deavor in every way to make the last days of the administration memorable. The social affairs and have not charity, the administration memorable. The social ever man suffers from the bite of sin, it cures to be sent to him, and said that in reading over his inconsistencies, and some, whose it profiteth me nothing."-Christian Secre-

To our Father and our E

He has pledged his gracious Spirit To enlighten, bless and save, So you may at last inherit Peace and joy beyond the grave. - Christian Secretary

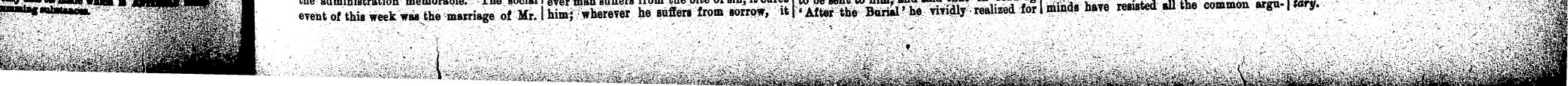
RELIGIOUS SERVICE.

It is a truism to say there is but one God head and many religious bodies, one embrac-

ing the Divine Trinity, the other including the various branches of the Lord's house. government.' He was about thirty eight power over himself is great and constant; There are many creeds more or less useful as years of age at the time I made his acquint. and, that his zeal for promoting piety in statements of belief or articles of faith. ance, and was a man of cultivated mind, others is to appear, first of all, in extend. There are also numerous ecclesiastical polities warm heart, and high aspirations. He knew | ing it through his own heart and life. Let | or methods of conducting the affairs of a church. Each and all of these have their history and literature, and had, I believe, God's kingdom by strengthening his own advantages. They are at least coincident with the different characteristics of the human mind. Hence any attempt at uniformity of methods for promoting the cause of truth must necessarily prove abortive.

But the Gospel is the simplest of all problems. Its solution is love. "God is love," "Love is the fulfilling of the law." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The test of piety therefore American can see himself just as distinctly turely white; and when his face was in re- vation cannot earnestly entreat others to look is love. One may not be able fully to comclearly to perceive the significance of cereon the Tiber. Man has no more outgrown I became intimately acquainted with him piety. It is only by purifying our own con- monials as adopted by different religious the need of the gospel than he has out and very warmly attached to him; and when ceptions of God, of truth and duty that we sects. But if he obey the two great comgrown the need of bread, water, or sunshine. I bade him good-bye for the last time on my can give clear and useful views to others. mandments announced by Christ as If Saul of Tarsus needed the atonement, so return from Eastern Siberia in 1886, he put We must feel the power of religion before those on which hang all the law and the do I as much as he; it meets my case just his arms around me, and kissed me, and we can successfully communicate it to others. prophets, namely, love to God and love to A common scoff of skeptics is that in the us! In bidding you good bye, I feel as if us see that it is planted and takes deep root Divine approval. To be like Christ we must rapid advance of thought, this antiquated something were going out of my life that in our own minds and hearts, and allow no not only know about him, but we must busy concern for others to draw away our know him personally. He must be formed "Since my retern to America I have thoughts and anxieties from ourselves. Our in us the hope of glory. Then we shall be heard from Mr. Volkhofski only once. He own souls claim our first attention. We are prepared to engage in religious service,

live in a practical age. The phrase is mis-Secondly. Example is a powerful means leading. If it be meant that belief or creed of promoting religion among men. This is is of no consequence, then the statement is a means which lies within the reach of all. erroneous. For we are what we believeapplication of these laws to brilliant inven- had tried to help him support their family All may use it, and thus give important aid neither more nor less. And yet there is tions; but the laws have not altered by one of young children by giving private lessons to the cause of morality and piety. Exam- truth in the declaration that this is emiarrived are and will be until the fourth of iota. The lightenings which played around and by taking in sewing. Anxiety and ple is often more effective than the most el-March, actively engaged in constructing Paul's corn-ship were the same which over-work had finally broken down her oquent declamations. It has an insinuating regard for mere doctrine and mere polity Franklin caught on his kite-string. The health; she had become an invalid, and in power, transforming the observer without and more respect for essential godliness than only difference is that Franklin knew things a morbid state of mind, brought on by un- noise, attracting him without the appear- hitherto, among the great body of Christian about the nature of the electric fluid that happiness and disease, she reasoned herself ance of effort. Said Jesus, "Let your professors. Perhaps, however, this distinc-Paul did not knew. If the laws of nature into the belief that she was an incumbrance, light so shine," etc. Let men see in tion should be drawn: that there is the ceased to be immutable, then people would rather than a help to her husband and her you that religion is something more rather a clearer perception of what religion not risk building any more steam engines, children, and that they would ultimately be than high sounding words; that it is some- requires, than marked improvement in the or put up any more telegraphs. Now, just better off if she were dead. A little more thing real; a restraint from sin; a bulwark practice of Christian graces. To perceive as the advance of human knowledge does than a year ago she put an end to her un against temptation; a spring of useful ac- the truth is of value only as it leads to the will be the most brilliant in years. The out-going Democrats will make the most of their last few months of reign. The fami-lies of the members of the Cabinet will be particularly active in social affairs, and en-



Missions.

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

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

THE American Missionary Association has lately received from one man over \$1,000,000 to help on its work in the South. Has not some one among us at least a few thousands to help forward ours?

THE leading articles in The Gospel in all Lands for November, relate to Syria and Palestine: Country, People, Progress, Religion, Protestant missions, etc. The Purpose of the Ages, Monthly Missionary Dictionary, Dialogue on Syria, Lake Mohonk Indian Conference, and other articles, make up the table of contents. Beginning with January, 1889, the terms will be reduced Missionary Society, this magazine has very great general interest and value.

MEETING HOUSE FUNDS.

Editor of the RECORDER has shown in this important subject, at the recent Conference and also editorially, and the plain and forcible manner in which he has set forth its claims.

When we consider the moral effect of having a place of public worship, and how it adds to the spiritual life and usefulness of church members, there is not much exaggeration in comparing a mere church organization of believers, to the soul; and the meeting-house, to the body, by means of which it puts itself into communication with the outward world.

Home is a wonderfully powerful and significant word; but it is little more than a mental concept, until embodied in a house, a building made of boards, nails and such material things. Family, home and house; Christians, a church and a meeting-house

the white and colored people, better than I can write them. So far as I can now ascertain, it will take

at least \$150 above the small amount we may by thirty feet in size. If I may, I will entrust the matter to your hands, and hope you will exert your influence in our behalf, so far as it is meet for you to do so.

Yours fraternally, D. N. NEWTON.

FROM R. S. HOLDERBY.

BILLINGS, MO., Oct. 30, 1888. Dear Brother,-I write you a few lines to let you know how I am getting along. began missionary work September 27th, and have been in the field all the time since. Have visited Barry county, and held meetings at three different places. Also have been Service, Woman and Missions, Missionary in Wright county, and held a meeting with good results. I find many Seventh-day Baptists in principle, but it is hard to persuade them to abandon tradition. Brother Dennis, of Wright county, will spring the from \$2 00 a year to \$1 50. In clubs of Sabbath question in their next association. four and more, \$1 25, and free to the end of I have succeeded in getting Brother Cloud, 1888. Though the organ of the Methodist an able Baptist minister, to investigate the Sabbath question, and if he embraces the truth he will be a valuable acquisition, as he is a man of influence.

I shall visit the brethren in Texas county soon. I am to engage in a protracted effort We heartily appreciate the interest that the at Delaware Church with Brothers Johnson and Skaggs next month. We are expecting accessions to the church at that time. The outlook is hopeful. Pray for me.

- Your brother in Christ.

[If to "spring the Sabbath question" means to bring forward the subject in other than the most open and fair way, we hope it will never be sprung upon the association named. The truth is in need of no undue advantage.—A. E. M.]

FROM JOS. W. MORTON.

FLANDREAU, Dak., Oct. 25, 1888. It is time that I should give you a detailed account of my labors since my last report. I attended the annual meeting of the Iowa churches, at Welton, commencing on the 5th inst. Bro. E. M. Dunn, of Milton, year, preached the opening sermon. Bro. Socwell, the new pastor at Garwin, was also present with a goodly number of his congregation. There was also a representation from the Marion Church of Adventists, one of whom, Sister Certain, gave a verbal report of the condition of that church. Bro. Davis, pastor at Welton, was on hand to extend hospitality to the strangers. With his characteristic modesty he declined preaching on the occasion, in favor of the visiting brethren. I am sure that all would have been glad to hear him; but as chairman of the committee of arrangements he had the advantage of us. Brethren Dunn, Socwell and myself each preached twice, and we had several precious seasons of conference. The Welton Church was reported to be in its usual spiritual condition; no recent additions, but a state of general good feeling with close attention to the means of grace. There has been considerable material improvement there the present season. The church has remodeled and enlarged the parsonage. Dea. J. O. Babcock has built a new house near the parsonage and moved to be sold. But as our denomination is tak- into it. Bro. Jas. Hurley has taken the new meeting house Sixth day evening. It ing steps to aid weak churches in securing cast-off "wing" of the parsonage, removed is not finished but it is quite comfortable. that church ere long. Garwin Church has begun to be revived. They seem to be unanimous in their expresother up! could not prevail upon Brother and Sister and to the Welton people.

house would be to the cause here, both among | ton and Delmar, where we were to take the appropriate to the occasion, a church meet- | well, we can but feel that a mighty influence cars next morning. We had a very happy ing was held for the purpose of selecting is being exerted for good, and we must not. visit with this excellent family. The next additional deacons. Brethren G. W. Landay we went to Marion where we stopped | phere, I. N. Freeborn and W. N. Severance | to accelerate its progress. If every family be able to raise, to build a house, say twenty one night, calling on Sister Uertain, Bro. Jacob Brinkerhoff and family, Sister Manson, and spending the night at Eld. I. N. Kramer's. We had a free conference with these excellent brethren and sisters on the subject of the union with us of their churches on a common platform. It is my candid opinion, in which most of them unite, that they are ready and willing, with few exceptions, to assent to the doctrines set forth in our "Hand-Book." It is quite true that most of them hold some sentiments, especially in relation to "Eschatology," that we, as a people, do not. So did the late Elder Griswold; so do many of our present mem bers. May it not be that by mutual forbearance we may come to understand each other better, and find that on these questions, that are largely speculative, we are not so far apart as we supposed we were? Believing this to be the fact, these brethren and myself have agreed to call a Sabbath Convention or Conference, to meet at Marion, on Friday, Nov. 9th, for a candid comparison of views and free discussion. All Sabbathkeepers are invited to attend and participate

in the deliberations.

From Marion I went to Alden on Tuesday; Mrs. Morton going on to Perry, Iowa, to visit friends. Bro. W. H. Ernst and I went the next day to Trenton, to visit the families of that church, in the hope of exciting a deeper interest in the coming semi-annual meeting at Alden. We found some of the brethren in a depressed and discouraged spiritual condition. Satan has been among them doing his usual deadly work. Still we tried to encourage them to hold on. I trust our efforts were not in vain. A goodly number of them attended the meeting and seemed to be revived. We had a good meeting at Alden, though there were not many in attendance from a distance. Bro. Wheeler of the General Conference, Miss M. F. Bailey, Milton, Wis. and Bro. Crofoot were there, and both did their best to make the meeting a success. There were two sisters present from Albert Lea, who are trying to "hold the fort" there against fearful odds. Sister Sweet passed and been reported in the columns of fort. That calendar has been such a help was present, and by appointment from last has a Sabbath-school that meets regularly the RECORDER. One point has, however to thank God for it, and now I want in her house. Pray for this effort, it is certainly in the right direction. We were kindly treated by the First-day friends at Alden, especially by Bro. Hall and family, Free Baptists, who kindly assisted in entertaining the strangers. It was arranged that Bro. Wheeler should remain on the Trenton field one or two weeks, and assist Bro. Ernst in an extra effort, to which he assented, though he had been invited and felt strongly | Executive Committee and also to the Coninclined to go to Flandreau. I have just learned that their success was such during the first week that they determined to continue the meetings. To God be the praise! Bro. Ernst has had a good deal to discourage him on that field the past year, and had almost decided to give it up. I trust he will go to work with renewed vigor, and that the rials from different places and societies conpeople will be more earnest in affording the needed help. I came to Flandreau on Monday, the 15th. The meeting on that evening was not large. We have had meetings every evening since, and day meetings on Sabbath and First-day. The attendance has been good and the interest exceptionally good. We got into the it to his lot and enlarged it for a dwelling for When an invitation was given for all to himself and family; while Bro. Mills, late come forward who wished to present themof Milton, has built a new house on land selves for baptism and membership in the two different meetings called for those in recently purchased near the church, which church, we were delighted to find that ten terested in Sabbath Observance work, I was nearly finished when we were there. A of the young people of the society professed observed there were more ladies in attendnumber of lots have been sold recently. and conversion, and requested baptism, while ance from our small society than from the will probably be improved in the near future. | seven others applied for membership, four by It may reasonably be expected that this little letter and three on profession, they having "boom" in real estates will add strength to been previously baptized. After relation of experience all were accepted and the time From what I could learn I judge that the for baptism was fixed for First day afternoon. At first we expected to go to the Sioux River, some six miles distant; but on sions of good will toward their pastor and First-day morning the brethren constructed confidence in him. May they soon learn to a baptistry in Bro. W. N. Severance's back unite all their energies in building each yard, by sinking into the ground a tank four by six feet and about three feet deep. The brethren at Welton were sorry that they This was filled as far as was necessary with water from the well near by, pumped partly Wardner to stay with them through the meet- by the windmill and partly by hand. It ing. They were there a few days before the was as clear and beautiful water as I have meeting opened; Sister Wardner having re- ever seen used for the purpose. There, mained several days while her husband visited | according to the command of Christ, 1 relatives farther on. As events have turned buried the ten willing candidates with out it was well that they returned home. | Christ. In the evening, the seventeen with Without doubt that was the last visit that Sis- several others who had been received as ter Wardner made, and it was spoken of as a members simply by vote, received the right way. very pleasant and profitable one, both to her hand of fellowship and were formally recognized by the church. We then proceeded to After the meeting on First-day evening enjoy one of the most precious communion missionary work done all over our nation,

were chosen. They are to be ordained on who reads the RECORDER would procure a the evening after next Sabbath. I expect | set of the Daily Union Signals, which conto continue the meetings here till next Firstday evening, when I shall leave for Grand Junction, Iowa, where I have arranged to spend a week. I shall explain more fully the object of that meeting when I report its results. I go by request of Bro. J. T. Davis. Temperance Union workers, and conse-I hope that he or Bro. Socwell, or both, may be there with me.

A word of explanation here. I had taken for granted that the annual meeting of the Sabbath of the month. Under this impres- the trouble. sion I appointed the meeting at Flandreau in connection with the third, intending to go from here to Nortonville. Bro. Cottrell writes me that the change from the fourth Sabbath to the third was made last year, he thinks, at my suggestion. I presume this is true, but I had entirely forgotten it. I can only say that this is an inexcusable piece of forgetfulness, for which I trust the brethren at Nortonville, yourself and all interested, will forgive me. Of course after this appointment had been published I could not deed been a blessing. take it up.

This Pleasant Grove Church (P. O. Flandreau) is, I still believe, a most promising field. It now has a membership of thirtyfive, only one of whom (a young lady) is now a non-resident. There are eight or ten other Sabbath-keepers here, some of them unconverted, who ought to be members of it. I trust some of them will be before long. There is still room in this beautiful section for an unlimited number of Sabbath-keeping families. The land is rich and can be bought at from \$5 to \$10 per acre. Please excuse this lengthy letter. Your

brother in the gospel, JOS. W. MORTON.

Woman's Work.

'If ye shall ask anything in my name I will do it." Communications for this Department should e addressed to the Secretary of the Woman's Board

THE N. W. C. T. U.

cannot, be idlers, but we will do what we can tain all the doings of this Convention and all reports of work done, and read them carefully, as they may have leisure, I helieve we would have a much greater company of quently do more efficient work for the Sabbath truth. These papers can be had for the small sum of fifteen cents, by send. churches in Kansas and Nebraska would be ing to Geo. C. Hall, 161 La Salle St., Chi. this year as last, in connection with the fourth | cago, and I think you will feel well paid for

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

S. M. BLISS.

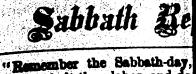
Our Missionary Calendar for 1889 will be ready for sale in November. It is not only taseful and convenient, but, by giving the names and location of missionaries and many items of missionary information, it is very helpful in study, and to many who have used it as a prayer calendar it has in.

A pastor writes:----

"I only wish we could have those calendars in every family. We have been using one of those for which I sent some weeks ago, and find it a delight, day by day, to follow the names of the missionaries and remember them in our prayers. As the names come up, one after another, I tell my children what I know about the missionaries and their work, and I find the calendar a great help to our regularity and depth of interest in the matter of praying for our beloved workers abroad."

A sister writes:---

"I have one of your Missionary Calendars for 1888, and feel that I could not do without it. It has been a great source of help and strength to me. Besides leading me to take a deeper interest in missionary work, it has been the means of interesting two other families in missions who cared nothing for them before. In our family we learn the verse each morning, and my husband takes it with him to his business, and he says he repeats it a hundred times a day. My boy takes it to school, and it helped him to find the Saviour. I wish I had time to tell you how I was confined in a country hotel all winter with a sick child, and it The N. W. C. T. U. Convention has seemed that those verses were my only com-



Bix days shalt thou labor, and d the seventh day is the Sabbath of

" AS TO SUNDAY-KE

BY REV. A. H. LEWI A correspondent of the

ist, Boston, Oct. 11th, 18 extract from the Boston De as follows:

This, which I clip from tiser, is suggestive. Is Sunday really coming to seems? "There is probabl the newspapers that shows change in social custom th morning accounts of the pr pastimes-yachts racing for games, private excursions, beer gardens, etc. None, things combined, attract because the change to then We have long had the Sun evening lecture; perhaps the rical performance may yet d tract as little attention. question, Is the community worse for the change? thus ably have to be answered in the subject were examined.

The Congregationalist, ness indicative of a deep se ing danger, comments upor the following words:

Many of us would accept statement as a fair showi who could not coincide wi duction. God only knows is to disclose as to the rela munity, and this nation, day. But we confess th church members driving bicycling, or otherwise secular pleasure, upon it; chaos and death of conscie them to take and read wh "Sunday newspapers"-n reality, are highly and s larized newspapers which Sunday-and which so them from public worship school and the prayer-meet confess that the prospect We have no question but (logue will triumph in t painful to anticipate thr chastisements it may seen cause the pendulum to sw and call back his people to We share in the faith tionalist that "God and triumph in the end," and it savs: "It is pain through what divine cha seem best to him to cause swing the other way, and ple to himself." We, too in view of the chastize must bring upon his chur dulum swings into harmo law. Without designing gregationalist, and those ing the Sabbath, have m even were there good rea to reinstate the Sunday divine authority, or as a ing to the Congregational members (who are) driv bicycling, or otherwise ta lar pleasures" upon Sun church members that " conscience" permit the of Sunday newspapers, gagionalist evidently Be its true light, from one wonder that it is hel suggest any remedy. remedy except the law of cannot apply to the Sun as to give sacredness on the chaotic and dying abound in the churches

represent really completed thoughts and facts, only when taken together.

A correspondent, whose words carry great weight, thinks we ought to be still more ready to organize new churches, that the community may see tangible signs of the newly existing life and truth; and we would add let us not leave these churches shelterless, houseless, homeless.

The small sum of \$55 would secure, in Adell, Sheridan Co., Kan., a lot and a house that, after promised repairs, would be estimated at the value of \$300, with a title to remain in the hands of the Missionary Board until the loan shall be refunded. Our brethren there, with a recently ordained leader, now have the best opportunity, with a growing influence. And we are more than glad to receive and print the letter below, from Bro. Newton. The place and circumstances, the clear and strong claims presented, will, we feel sure, call forth a cordial response, in the shape of contributions to the Meetinghouse Fund of our missionary treasury.

FAYETTEVILLE, N. C., Oct. 28, 1888. Dear Brother,-The church that disbanded has reconsidered, and the house is not now meeting houses, I am encouraged to plead for help to build a house here, notwithstanding it will require more, by one half, than the highest amount mentioned in the RECORDER of Oct 11th. The editorial in that number of the paper on the "Meeting-house Fund" does, in several points, well describe our situation. No longer ago than yesterday, I heard that some of our neighbors, living but a little more than two miles from us, asked if we people still keep the "Saturday Sabbath." Many about here do not think that the doctrine of Seventh-day Baptists has "come to stay," and Baptists, in particular, evidently regard it as a mere ripple upon the circle of their faith and practice, that will soon pass away and be forgotten. Of Seventh-day Baptists, even now, are others be ginning to say, "These be the men that turn the world upside down." It is well that it should be so; for when the "wrong" is up, it ought to go down that the "right" may take its place. But there is an argument that may be urged in favor of building a meeting house for this church, outside of anything that has been said in the RECORDER. The colored member of our church is a "licensed preacher," or rather, he has the lib. erty of exercising his gifts without a written license, and a house here, would afford him the opportunity of preaching to congregations of colored people, and, at the same time, would afford the pastor of the church the opportunity of taking the oversight of such meetings. Thus it might, in the course of a few years, serve the turn of two houses under ordinary oircumstances.

My dear brother, you can take in the sit- Mrs. Morton and myself went home with seasons it has ever been my lot to participate during the past year and remember, that the home, the teacher in the Sunday-school,-

not been noted, of which the sisters of the Seventh-day Baptist societies desire to hear something, and according to the request of prayer for others:the Secretary of their Board I will give what light I can on that subject.

In the last issue of the RECORDER was a copy of the memorial sent to the Corresponding Secretary of the N. W. C. T. U., with request that it be presented to the vention. I being only a local delegate had no means of knowing how it was received in the Executive meeting, but it certainly received some notice, as it was read in the minutes of that committee meeting as one of the memorials to be presented to the Convention. But, as there were six memocerning the same subject, viz., the Iowa protest to partisan action, and a reply to each to be heard, and on which action was to be taken by the body, the clock told the hour

of midnight before it was accomplished. The only alternative then was to put all unfinished business into the hands of the Executive Committee. Whether we shall ever hear more from our paper remains to be known in the future; but to my narrow vision there is this to encourage: We have, at least, been heard and noticed; also, at great body of Sunday-keepers. True the Superintendent urged great activity, and that immediately, telling what she wished to accomplish; but her hearers showed very little enthusiasm in the matter. I saw likewise that there were several delegates present who were ready to defend the Sabbath if opportunity were given so to do; and I believe I but voice the sentiment of the greater part of our temperance workers, when I say we cannot think for one moshould not only fail of doing our duty for the uplifting of humanity, but also that we us to stand for the Sabbath of Jehovah. We have taken one step. True, it may seem but a short one; but we are ready to take another, and still another, as God opens the

As we hear the reports of the National Superintendents of the different branches of

Again, we have this, reminding us that children may learn the beauty and duty of

"I think I have not yet fulfilled my promise to write you about some little people whose mother has to be to them both mother and father. She showed them the calendar when she received it last year, and told them what it was for. They asked her if, when she had prayed with them, she would remember the missionary whose name was on the calendar for that day. She promised, but there came a day when for the time it escaped her memory, but they were no more than risen from their knees before she was reminded by "Mamma you forgot." To please them she promised she would do it at evening prayers, and again was reminded with "Mamma, you forgot again." The little folks were persistent, and could only be satisfied by having the petition for Miss Agnes Whitehead added next day to that for the one whose name was

From the other side of the world comes a voice in full accord with these just quoted :--"What a beautiful coincidence that by that blessed calendar the Christian world, much of it, was remembering Tura in the time of its sore trial. We, too, of Assam, needed the prayers just when they were for us. Beautiful conception! These thousands of prayers agreed as touching one thing, must,

on the calendar."

I am sure, prevail before the throne." Rev. J. E. Cummings writes under date of May 28th:---

"At Henzada, the Burman Christians living near, come into the large room of the mission house every morning for prayer in their native language. A new interest has been imparted to these simple exercises by uniting in prayer with the friends of missions for missionaries or objects of prayer appointed by the Missionary Calendar for each date. This not only gives variety to our worship, but as each new mission station is pointed out upon the globe, and the name of the missionary repeated until the Burmese can pronounce it, they are becoming acquainted with the leading facts of Baptist missions, and get daily object lessons upon the text 'The field is the world.'" Rev. Dr. Murdock, appointed to attend the recent London Conference, was relucment of giving up our connection with the tant to do so. His wife was scarcely re-W. C. T. U., believing that by so doing we covered from illness, important business seemed to require his presence in Boston, and he rose on the morning for sailing greatly depressed in spirit. But the Scriptshould miss the opportunity God is giving ure on the calendar for that day was read to him, and the way was made clear before him as he heard, "Be strong and of good courage . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." Returning, after happy

experiences with the people of God, he says, "It has been even so." As a gift for the new year the calendar 18 very acceptable. "The pastor would like one on his desk; the mother or the sister in the

NOTES FROM

BY BEV. A. H.

"The Illinois Bap ation " at its annual se passed vigorous resolut question of Sunday danger which threaten ests of the United Sta and from the liquor lutions were as follows

The Baptists of Illinois do hereby commit themse fense of the three soored i civilization, which by th our time are seriously h tion Sabbach: desecrated but by those who have be Free School; in great dan power of Romanism whi the Bible from its seat O Our utwostional system Where life and sanctify h the sinctaing prevalence of



can but feel that a mighty influence exerted for good, and we must not. e idlers, but we will do what we can rate its progress. If every family s the RECORDER would procure a Daily Union Signals, which conhe doings of this Convention and ts of work done, and read them , as they may have leisure, I helieve I have a much greater company of nce Union workers, and consedo more efficient work for the truth. These papers can be had mall sum of fifteen cents, by sendeo. C. Hall, 161 La Salle St., Chid I think you will feel well paid for ble. S. M. BLISS.

BAPTIST FOBEIGN MISSIONABY SOCIETY.

fissionary Calendar for 1889 will be r sale in November. It is not only nd convenient, but, by giving the and location of missionaries and ems of missionary information, it is lpful in study, and to many who d it as a prayer calendar it has inn a blessing. tor writes:---

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Sabbath Reform.

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

"AS TO SUNDAY-REEPING."

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

A correspondent of the Congregational ist. Boston, Oct. 11th, 1888, presents an extract from the Boston Daily Advertiser. as follows:

This, which I clip from the Daily Advertiser, is suggestive. Is the Continental Sunday really coming to us as fast as it seems? "There is probably no feature of the newspapers that shows a more marked change in social custom than the Monday morning accounts of the previous Sunday's pastimes-yachts racing for prizes, base-ball games, private excursions, open clubs and beer gardens, etc. None, or all of these things combined, attract much attention, because the change to them is so gradual. We have long had the Sunday concert and evening lecture; perhaps the regular theatrical performance may yet come on and attract as little attention. The pertinent question, Is the community, as a whole, any worse for the change? thus far would probthe subject were examined." E. L. C.

The Congregationalist, with an earnest ness indicative of a deep sense of an impending danger, comments upon the situation in the following words:

Many of us would accept the Advertiser's statement as a fair showing of the facts, who could not coincide with its closing de duction. God only knows what the future is to disclose as to the relations of this community, and this nation, toward his holy day. But we confess that when we see church members driving, or sailing, or bicycling, or otherwise taking their own secular pleasure, upon it; and observe that chaos and death of conscience which allows them to take and read what are called the

"Sunday newspapers"-most of which, in reality, are highly and sensationally secularized newspapers which bear the date of Sunday-and which so often withdraws them from public worship and the Sunday. school and the prayer-meeting, we cannot but | fined and enforced by Moses, cannot be mainconfess that the prospect looks very dark. We have no question but God and the Decalogue will triumph in the end, but it is It had but one polity-religious in some aspainful to anticipate through what divine pects, civil in others. On both sides, the civil chastisements it may seem to him best to as well as the religious, God was the acknowlcause the pendulum to swing the other way edged, absolute Master. Moses had been ap- THE RELATION OF INTEMPERANCE TO CRIME and call back his people to himself. pointed to the leadership of the nation by the

enforcement of the Sunday law in co-operation with a conscientious fidelity to Christian obligation in individual life will avail to protect the Sabbath Resolved, That ad quate and intelligent information will avail to forewarn against Romanism.

'To be forewarned is to be forearmed.' Resolved, That a vigorously enforced constitutional prohibition expressive of an awakened public sentiment will be the only efficient means for the

destruction of the liquor traffic. We are in hearty sympathy with the

Baptists of Illinois relative to the dangers threatened. We beg to add that the danger "From the increasing power of Romanism which threatens to dethrone the Bible from its seat of power in the center of our educational systems," is not so great as the

danger which already impends from the practical dethronement of the Bible, by Protestants as well as Romanists "from its seat of power" in the Sabbath question. The salvation of the "Three sacred institutions of a Christian civilization," the Sabbath, the school, and the home, depends not upon outward legislation, nor formal acceptance of creeds, but upon actual obedience to God's law. We trust that our Baptist brethren will continue the agitation which is appearing in several quarters concerning this re-enthronement of the Bible in the Christianity of the nation. The history of Baptists as the defenders of religious ably have to be answered in the negative, if liberty and advocates of the supreme authority of the Scriptures, bright as it has been

in the past, can be made far brighter and more valuable to the religious world by strict adherence to "Baptist doctrines" concerning the Sabbath, as concerning other questions. Loyality to Baptist doc-

trines will bring that practical re-enthronement of the Bible in the lives of all Baptists, which finds expression in the observance of the Sabbath instead of the Sunday. Final refusal to thus practically re-enthrone the authority of the Word of God cannot do less than destroy Baptist doctrine, and prevent Sabbath reform.

SABBATH AND SUNDAY.

God's direct command, consigned the man to

But to our nation the Sabbath sustains no

such relationship as this. Our Government

vine organic law of the nation.

Should any Sabbath usage be maintained by law among a free people? Manifestly the Sabbath regulations of ancient Israel as detained in America. The Hebrew nation was church and state, in the most intimate union.

as the majority understand it.

It was not upon that footing, however, that this nation was established, but upon this: of absolute authority with himself, so long as it does not lead him into acts which invade the rights of others; and no man, no major ity, nor the whole nation, is to compel any man to do toward God, any act whatever, which he prefers not to do. No more shall his acts are not injurious. The religious con- | from his mouth and air-passages. science of every man, while it keeps to its in acting and abstaining; and the civil law is not to assume the least authority over it. This principle of absolute liberty in matters religious, is the only one upon which such a

nation as this is possible. Whenever it shall be surrendered, in form or in effect, the republic is at an end. If, therefore, the attempt could be made.

are rights. And in so doing he should be sure, in the second place, that he would be acting in the true interest of religion, since nothing can make religion more offensive to free men than to find it fastened about their necks by other men's hands. And furthermore, a wise self interest would bind any Christian to this course; for he should ask himself, "If my religious conscience, when I am with the majority can compel other people, why may not other people's religious consciences, when I am in the minority, have the right to compel me?"

Such considerations, it would seem, ought to convince every right-minded American Christian, that his view of the religious duty | by attacking a few, but all of the functions | is not absolutely necessary for every one to of Sabbath keeping, while it ought to be very authoritative with him and his household, ought, by no means, to be incorporated into American civil law.—Rev. Hervey D. Ganse, in Interior.

Cemperance.

"Look not thou upon the wine when it is red when it give h its color in the cup, when it moveth itself aright." "At last it hiteth like a serpent, and

only their right but their duty, wherever they | stances is produced, some of which are less

Every man's conception of God's will is to be their origin, the 'pyridine series.' By great dangerous beverage, meriting destruction as heat the more aromatic and less harmful a public nuisance, it has done much to warn members of the series are produced, but the the young and unwary, and to turn their feet more poisonous compounds are generated by aside from the downward path.—Judge Pit-the slow combustion of damp tobacco. This man. oil, which is liberated by combustion, is bad | What can missionaries in Africa expect to both in flavor and effect, and it is better, accomplish, when Christian nations continue they prevent a man from doing any act to- even for the immediate pleasure of the to supply whisky and rum in unlimited quanward God which he chooses to do, so long as smoker, that it should be excluded altogether | tities? The statistics show, that during a sin-

> the nicotine in the unburned tobacco dis- ments.-Inter Ocean. solves freely in the saliva, and is absorbed.

Chewing' is on this account the most in jurious form of the tobacco habit, and the by whatever majority of Christian citizens, to use of a cigar-holder is an improvement on compel the rest, who have not religious faith the custom of holding the cigar between the in the Biblical Sabbath, to revere and observe | teeth. Cigarettes are responsible for a great the day as though they had, every Christian amount of mischief, not because the smoke of real intelligence should resist the attempt | from the paper has any particular evil effect, by all the manly means in his power. And but because smokers-and they are often this he should do for three reasons: In the boys or very young men-are apt to use them first place he should recognize his neighbors' continuously or at frequent intervals, believreligious rights and honor them, because they | ing that their power for evil is insignificant. Thus the nerves are under the constant in fluence of the drug, and much injury to the system results. Moreover, the cigarettesmoker uses a very considerable amount of in these varieties of the habit.

is compared to that of prussic acid. If birds | this refers only to things which are needful be made to inhale its vapor in amounts too small to be measured, they are almost in heart. A significant indication of this is that there is no substance known which can counteract its effects: the system either succumbs or survives. Its depressing action on the heart is by far the most noticeable and

When the state writes "Oriminal" over are in adequate majority, to require every harmful than the nicotine. and are more the door-way of the most elegant drinkingcitizen to accept and conform to the law, just agreeable in effect, and much of the acrid salcons, as well as over the lowest grogoil-a substance quite as irritating and shops; when it places at the bar of justice poisonous as nicotine-is carried off. These the tempter by the side of his victim, and fire-produced substances are called, from when it stamps every package of liquor as a

gle year, there were shipped to the west coast Smoking in a stub of a pipe is particularly of Africa, from Germany, 7,136,236 gallons own proper function, is to be supreme, both injurious, for the reason that in it the oil is of rum; and from Great Britain, 602,328 galstored in a condensed form, and the smoke lons; from the United States, whisky and is therefore highly charged with the oil, rum to the amount of 921,412 gallons. All Sucking or chewing the stub of a cigar that the churches in the three nations could not one is smoking is a serious mistake, because overcome the devils inclosed in these ship-

Education.

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

NATURAL APTITUDES.

There are certain things which 'some people can do easily: there are other things which they can do with much pains and labor, and there are still other things which they cannot do at all. It is exceedingly important that persons devote their time to tobacco during the course of a day. 'Dip- learning the things that they can do, rather ping' and 'snuffing' are semi-barbarities than the things which they connot do. Of which need not be discussed. Not much course there are some things which are so effect is obtained from the use of the drug | necessary that people should learn them even at a great expense of labor; and those Nicotine is one of the most powerful of who find them difficult should work the the 'nerve-poisons' known. Its virulence harder and seek to accomplish them. But

and indispensable. Aside from these things there is much which is not worth one's stantly killed. It seems to destroy life, not | while to waste their time upon; much which essential to it, beginning at the center, the do, but which can be best done by those who have some aptness for it.

We do not need to say that a deaf man should hardly waste his time in trying to learn to play the piano. Undoubtedly he could do it, by a purely mechanical process; noteworthy symptom of nicotine poisoning. | but it would give no pleasure to himself and The frequent existence of what is known as very little to his hearers. Another with a 'smoker's heart' in men whose health is in tenth of the labor could do the work better. no other respect disturbed is due to this fact. A blind man could get some knowledge of Those who can use tobacco without im- astronomy, but it would be at the expense mediate injury will have all the pleasant of much labor for which there would be effects reversed, and will suffer from the little reward. Some persons are naturally

x you-with all my heart I do." we have this, reminding us that may learn the beauty and duty of or others:---

hink I have not yet fulfilled my promgrite you about some little people mother has to be to them both and father. She showed them the r when she received it last year, and em what it was for. They asked her n she had prayed with them, she remember the missionary whose name n the calendar for that day. She ed, but there came a day when for e it escaped her memory, but they o more than risen from their knees she was reminded by "Mamma you" " To please them she promised she do it at evening prayers, and again minded with "Mamma, you forgot The little folks were persistent, ald only be satisfied by having the o for Miss Agnes Whitehead added y to that for the one whose name was calendar."

the other side of the world comes a nat a beautiful coincidence that by that calendar the Christian world, much as remembering Tura in the time of trial. We, too, of Assam, needed ayers just when they were for us. ul conception! These thousands of agreed as touching one thing, must, re, prevail before the throne." J. E. Cummings writes under date

28th:---

Henzada, the Burman Christians livr, come into the large room of the house every morning for prayer in tive language. A new interest has parted to these simple exercises by in prayer with the friends of missions ionaries or objects of prayer appointthe Missionary Calendar for each This not only gives variety to our , but as each new mission station is out upon the globe, and the name missionary repeated until the Burn pronounce it, they are becoming ted with the leading facts of Bapsions, and get daily object lessons e text 'The field is the world.'"

Dr. Murdock, appointed to attend nt London Conference, was relucdo so. His wife was scarcely refrom illness, important business to require his presence in Boston, rose on the morning for sailing depressed in spirit. But the Scriptthe calendar for that day was read to d the way was made clear before him ard, "Be strong and of good courfor the Lord thy God, he it is that with thee; he will not fail thee nor thee." Returning, after happy ces with the people of God, he says, been even so."

ift for the new year the calendar is eptable. The pastor would like one etk; the mother or the sister in the teacher in the Sunday school.

act of God. He legislated and governed un-We share in the faith of the Congrega der direct divine suggestion. Thus the whole tionalist that "God and the Decalogue will nation was put and kept under the immeditriumph in the end," and agree with it when ate rule of the Almighty. These facts are to it says: "It is painful to anticipate be kept in mind by any one who attempts to ness is caused by it, and almost all doctors through what divine chastisements it may estimate fairly the severity which, on one sigseem best to him to cause the pendulum to nal occasion, was shown by Moses toward a swing the other way, and call back his peo the recital of the stoning of the man who was ple to himself." We, too, are deeply pained found gathering sticks on the Sabbath. I in view of the chastisement which God must be remembered that to that man's nation tion, it is stated that of 300 imbecile children, must bring upon his church before the pen- | the law of the Sabbath had been proclaimed dulum swings into harmony with the divine by the voice of God himself. The observance thus enjoined was to be, as the event proved, law. Without designing to do so, the Congregationalist, and those like it, by destroynation's welfare, both civil and religious. But here now was a Hebrew-one of those direct ing the Sabbath, have made it impossibleeven were there good reasons for so doing- subjects of the Almighty-who had set himto reinstate the Sunday upon the basis of self against obedience to God's sacred law. divine authority, or as a sacred day. According to the Congregationalist, it is "church the excuse for its commission. It was for the in drink. In murder cases the percentage members (who are) driving, or sailing, or convenience of having a few sticks that this is 46; cases of apoplexy, 63 per cent; severe bicycling, or otherwise taking their own secular pleasures" upon Sanday. It is among announcement of Sinai, by the subsequent church members that "chaos and death of iterations of the law, and by the Sabbath rites conscience" permit the taking and reading of the tabernacle, dared the retribution of of Sanday newspapers, etc. The Congre-Jehovah-and received it. His act had argagionalist evidently sees the question in rested the attention of the people, who viewed it not in the light of the considerableness or its true light, from one side at least. No inconsiderableness of the matter of stickwonder that it is helpless and unable to suggest any remedy. There can be no fringement of the fundamental code of their divine King. So, in the clearest terms, and remedy except the law of God, and that law so far as we can know, for the first time, this cannot apply to the Sunday in such a way as to give sacredness or to save men from the chaotic and dying consciences which abound in the churches of New England. over the fire, and why not for any other reason, small or great? Accordingly Moses, by

NOTES FROM THE FIELD.

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

"The Illinois Baptist General Associis shaped and upheld by the consent of the ation" at its annual session in October, last, governed. Of these some believe in God passed vigorous resolutions concerning the and religion and the Bible and the church, question of Sunday observance, and the and some believe in only a part of these or danger which threatens the religious inter- in none of them. Now if God had, in any ests of the United States from Romanism, miraculous way taken us in hand. as he did and from the liquor traffic. These reso. the people of Israel; if he had put over us any Moses whom he directly instructed and lutions were as follows: whose divine appointment and competency

The Baptists of Illinois in convention assembled he vindicated by indisputable signs, the laws do hereby commit themselves to the vigorous deof God given to us through such a channel fense of the three sacred institutions of a Christian would be as authoritative among all our peo civilization, which by the peculiar tendencies of our time are seriously imperiled, viz: The Uhris | ple as were God's ancient laws among the tian Subbash; desecrated not alone by foreigners, Hebrews. But we have no Moses and no mir- very entertaining way, tobacco, it use and but by those who have been born on the soil. The Free School; in great danger from the increasing power of Romanism which threatens to dethrone the Bible from its seat of power in the center of our educational systems. The Christian Home;

like an adder.'

AND IMBECILITY.

No organ of the body goes unscathed of the destroying power of alcohol. English physicians tell us that the half of all sickagree that most of the diseases so induced, especially the manifold forms of nervous ail-Sabbath breaker. See Num. 15: 32-36, for ment brought on by drink, from the lightest "nervousness" to pronounced insanity, are unquestionably hereditary. In illustrawhose parents' condition in life, habits and health was thoroughly investigated, it was found that 145 were the children of regular a chief and most characteristic element in the drinkers.

Quite as well understood is the relation between crime and drink. In Berlin 70 per cent of all crimes is attributed to alcohol and in England, 75 to 80 per cent. Accord Does the act of disobedience appear to have ing to the latest statistics of the German been a trivial one? So much the smaller was Empire, 42 per cent of all its crime begins man, instructed in the Sabbath law by the bodily injuries, 74 per cent; lighter injuries, miracle of the manna, by the most impressive 63 per cent; resistance to authority, 76 per cent, burglary, 54 per cent; and offenses against decency, 74 per cent.

In England 75 per cent of the poor cared for by public funds owe their poverty to this cause. In Geneve and Paris the proportion rises to 80, and in Germany to 90 per cent. It is also known that in nearly all civilized gathering, but in the light of a willful in- lands, from 20 to 40 per cent of the male insane, in the judgment of specialists, become so through drink. It should be noted also that a significant number of divorcesissue was raised: May an Israelite break the in Denmark 25 per cent-is due to the same Sabbath when he chooses? If he may to get evil, and of suicides, 30 per cent in Engwood for a fire, why not to get food to put | land, and 40 per cent in Russia, are the results of intemperance,

The whole tide of misery that flows from this fountain-head may be stated, perhaps, the punishment due-not to anything he did even more startlingly in numbers. "In the in regard to the mere sticks-but to his bold United States," says Minister Everett, "in and dangerous example of despising the di- the years between 1860 and 1870, the consumption of spirits cost the nation the direct sum of \$600,000,000, and indirectly, \$600,000,000 more; cut off 300,000 men, sent 100,000 children into almshouses, at least 150,000 persons into prison and workhouses, was the cause of at least 2,000 suicides, and of a loss to the country of \$10,000,000 through fire and violence, besides making 20,000 widows and a million orphans."-Prof. C Bunge, in our Day (from the German.)

USE OF TOBACCO.

C. W. Lyman, in a communication to the New York Medical Journal, discusses in a acles. We have indeed the ancient record, abuse. 'Lobacco, he says, contains an acrid, tory.-Safe Ballot. confirmed and illustrated as Christians are | dark-brown oil, an alkaloid, nicotine, and

1. The heart's action becomes more rapid ability in this direction. when tobacco is used; 2. Palpitation, pain, or unusual sensations in the heart; 3. There is no appetite in the morning, the tongue is coated, delicate flavors are not appreciated, and acid dyspepsia occurs after eating; 4 Soreness of the mouth and throat, or nasal catarrh, appears, and becomes very trouble some; 5. The eyesight becomes poor, but improves when the habit is abandoned; 6. A desire, often a craving, for liquor or some other stimulant, is experienced.

In an experimental observation of thirtyeight boys of all classes of society, and of for periods ranging from two months to two thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year.

A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes a quite suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men.-Science.

OPINIONS AND COMMENTS.

And if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she would be a gainer of a thousand-fold in the health, Greer, U. S. Supreme Court.

Texas voted about 140,000 good, clean, white ballots in favor of amendment. This vote was made up, even according to the admission of its enemies, from the morality, intelligence and respectability of the state, which, to a minority, is equivalent to a vic-

symptoms of poisoning if they exceed the mathematically inclined, others of equal or limits of tolerance. These symptoms are: superior intelligence, have little taste or

It is said that "Caroline Herschel. who discovered eight comets and continually 'minded the heavens' for her brother, the great astronomer, said, near the close of her long life, 'I never could remember the multiplication table, but was obliged to carry always a copy of it about with me."" Parents should take great pains that their children are trained to do such things as they can do, and do effectively, rather than

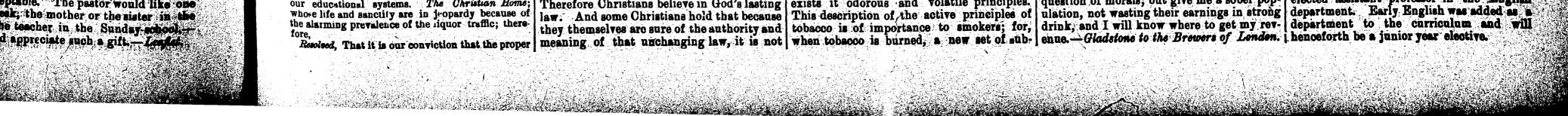
waste their time in undertakings for which they have by nature no fitness, and occupations with which they will never be conaverage health, who had been using tobacco [tented. The boy who loves his book should be allowed to study his book; and while the years, twenty-seven showed severe injury to less studious should be obliged to learn. the constitution and insufficient growth; things which are absolutely necessary, it would be as unwise to insist that a person of special mechanical genius should devote himself entirely to literary pursuits, as it would to undertake to compel a fleet courser to drag a cart or a plow.

"Train up a child according to his way. and even when he is old, he will not depart from it;" is said to be the literal teaching of the wise man. Prov. 22: 6. A child trained contrary to his nature, judgment, inclination, and aptitudes, will always be uneasy in his work, never contented, and found. It is only necessary to have some never at rest; but he who is trained according record of what the general health was pre- to his way, according to his natural bent vious to the taking up of the habit, and to and inclination, settles easily and comfortably into the place marked out, and in after years does not depart from it. To get the best thing from any man we need to know what he can best do, and when we have learned this, if the thing is needful Zealand, they found in the native Maoris the and useful, it is easy to select the man's work.—Common People.

GIFTS TO PRINCETON COLLEGE.

The annual fall meeting of the Board of Trustees of Princeton College, was held at Princeton, Nov. 8th. The meeting was of especial significance, being the first convened under the new administration of President Patton, and its results will thoroughly convince all friends and alumni of Princeton that their confidence in their young president has not been misplaced. President Patton reported to the Board as recent gifts from personal friends the sum of \$80,000. Mrs. Susan D. Brown, of Princeton, gave \$50,000 of this amount with the wealth and happiness of the people.-Judge stipulation that it is to be used in building a new dormitory, or for any other purpose Dr. Patton deems best. Five thousand dollars were added to the scholarship funds and the remaining \$25,000 was given by a friend in New York city. This sum is also to be used at Dr. Patton's option.

Dr. Leroy W. McKay, formerly instructor in chemistry and mineralogy, was elected Gentlemen, I cannot permit a question of assistant professor in the department, and convinced, in the most satisfactory ways. another substance called nicotianine, in which | mere revenue to be considered alongside of a. Marion M. Miller, of the class of '86, was Therefore Christians believe in God's lasting exists it odorous and volatile principles. question of morals; but give me a sober pop- elected assistant professor in the English



The Sabbath Recorder.

Alfred Contro, N. Y., Fifth-day, Nov. 22, 1888

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Communications designed for the Missionary Department should be addressed to REV. A. H MAIN, D. D., Ashaway, R. I.

All other communications, whether on busi-ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-have much to do with the prevalence or ab-**57**, N. Y.

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"A LITTLE bit of patience Often makes the sunshine come, And a little bit of love Makes a very happy home. A little blt of hope Makes a rainy day look gay, And a little bit of charity Makes glad a weary way."

THE attention of our readers is called t "Our Special Offer" in another column Take advantage of it yourself and show it to your neighbors who do not take the RE-CORDER.

THE normal condition of the Christian is that of growth. "Grow in grace," "Desire the sincere milk of the Word that ye may grow thereby," "But speaking the truth in love, may grow up into him in all things which is the head, even Christ," "Till we all come in the unity of the faith, and in the knowledge of the Son of God, unto the perfest man unto the measure of the stature of the fallness of Christ." This is the ideal Christian life.

WE are asked to give notice of the Yearly Meeting of the New York City and New Jersey Churches, to be held in New York City Nov. 23d, 24th and 25th. On Friday evening, the 23d, a sermon will be preached by Rev. J. C. Bowen, of Marlboro, N. J., followed by prayer and conference meeting, at the house of Brother Thomas Rogers, No. 55 Division Ave., Brooklyn. Sabbath morning, 10.30 o'clock, there will be study of the Bible lesson, followed by a sermon by the The RECORDER one year and CRUDEN'S UNA Rev. T. L. Gardiner, of Shiloh, N. J. In the evening, Rev. L. E. Livermore, of New Market, N. J., will preach a short discourse, followed by prayer and conference meeting, to be held at the residence of Prof. Stephen Babcock, No. 544 West 33d St., New York. Sunday morning, sermon by Dr. A. H. Lewis. of Plainfield, N. J. The services Sabbath and Sunday mornings are to be held in the large hall in the Y. M. C. A. building, corner 23d Street and 4th Ave.

continue throughout the winter. It almost | papers received, we hope that our women | interests along the frontiers to demand our | makes one shudder to think of what the next | will continue, by every legitimate means, to summer may bring forth, should this predicpress the question upon the attention of the tion prove true. Meanwhile let us hope for Union, until their memorials are not only

a more favorable turn of affairs in this af- heard, but treated with the consideration flicted portion of that fair land. There are to which their importance entitles them. If there is any disposition on the part of the two lessons which this scourge may teach: National Union to override the rights of First, too much pains cannot he taken, South our people on this question, those rights and North, in taking care of decaying vegetables and other such waste matter from the should be urged with such earnestness and persistence that they cannot be ignored nor farms, gardens and markets of the country. lightly tossed aside; if there is no such disposition, then it will not be difficult to obsence of epidemics. It could not be othertain recognition, when the memorials shall wise than that those whose vitality is reduced be brought in due form and in proper time by abuses of any sort, should fall the most before the right committees. ready victims of contageous maladies, and

MOBE ABOUT THE MEETING-HOUSE FUND.

upon which the burning, wasting fever will It may have been thought that after the most readily feed. Concerning the terrible time appointed for the collections for the effects of the vellow fever upon those habit Meeting house Fund was passed, we would uated to the use of alcoholic beverages in his drop the subject. This is no part of our own city, Mayor Archibald, of Jacksonville, plan. There is no question relating to Florida, bears this testimony: "It strikes methods of work now before our people that persons of alcoholic habits, fatally. The fever is more important than this. It is a quesis of mild form. The mortality is only about tion which is occupying a very large place fifteen per cent. On taking out the death of in the counsels and plans of other denomimen addicted to the use of alcoholic bevernations, and must occupy a similar place in ages, the mortality would not exceed five per our plans if we are to keep pace with the cent. Two-thirds of the fatality is due to home mission movements of the day. It is the fact that persons have been accustomed said that often, in military matters, it re to the use of strong drink before they were quires quite as good generalship to turn attacked by the fever, and in every such case victory to good account as to gain the victory the patient invariably dies, and that without in the first place. It is so in religious work. reaction. It is a frequent remark on the When everything is ripe for it, it is a com-Jacksonville streets that yellow fever is the paratively easy matter to conduct a revival, best temperance lecture the city ever had." it is often far more difficult to take the material that is brought to the church at such a time and work it into good substantial material for the spiritual house of the Lord. We are prepared to offer the following in-So in our missionary and Sabbath reform ducements to those who will renew their REwork, it is not the most difficult part of CORDER subscriptions, as well as to new subsuch work to break up new ground, and gather new materials; it requires more wis-The RECORDER one year and JAMIESON, FAUSdom and patience and labor and faith and SETT & BROWN'S POPULAR COMMERTARY* (4 large 8 vo., vols. - nearly 4,000 pages) in persistence to make the best possible use of cloth.....\$7 0 (Regular price of Commentary alone \$8 00) that which is gathered in those first pioneer 8 00 efforts. One of the very first and most necessary agencies of this developing and he RECORDER, one year and SMITH'S BIBLE assimilating work, through the years, is the DICTIONARY. (over 700 pages, illustrated, large, 8vo)..... sense of permanence and the home-like feel-(Regular price of Dictionary alone, 1 50) ing which is given to the little band away on the interpretation of prophecy and on forthe frontiers, struggling with a thousand like feeling while the people have no permanent place of meeting. We have just taken up a copy of the Christian Standard and our eyes have fallen upon the letter of B. B. Tyler, the New York correspondent of that paper, in which are the following AMERICAN ANALYST ... 2 55 earnest words to his own denomination upon this subject. It will do us all good to read them: I am moved this morning to speak a word for our Church Extension Fund. It has fallen to my lot for a number of years to spend some weeks of my summer vacation in destitute fields, and I have a keen of friendly relations, and frequent intersympathy for the little groups of Disciples in all parts of the land destitute of places of worship. They feel something as the Hebrews of old felt when in exile, and they are inclined sometimes to adopt their sad refrain and say: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, 'Sing us one of the songs of Zion.' How shall we sing the Lord's song in a strange land?" Now the Church Extension Fund proposes to assist these dear brethren in securing permanent religious homes. The other day a good sister in Boston, sending a contribution for the Halifax Church, said: "We remember when we were without a church house, and how glad we were when we were remembered by others, and now we feel that we ought but makes no mention of this Sabbath to assist those who are struggling for a memorial. I notice also that the National house of worship. Lord help us all to work Convention omits the resolution of one for him." A hundred thousand dollars can year before, recognizing the rights of those now be used to advantage in this way. Two died by the President of the M. E. Church who observe the seventh day of the week as hundred houses of worship a year can be Extension Society. Two statements surthe Sabbath. I am greatly interested in built by the encouragement of such a fund. favor of the work of the W. C. T. U., except | The Methodist church is dedicating almost in this one thing set forth in the memorial. two houses each day in the year, largely by I trust this will be pressed upon them and the aid of their Church Extension Fund. Why should not the Disciples attempt great If we mistake not, the memorial did not things for God, and expect great things from God? When I saw that Gen. Drake and the Standard Publishing Company gave each \$5,000, at the Springfield meeting, to this Fund I was glad. But we must not depend on large contributions. In the nature of the case here cannot be many of them. It is the privilege of the masses to contribute to this Fur 1. Now for a movement all along the line. The whole world for Christ, and Christ for the whole world What we want now, is to keep this subject in mind, and make it an object of our contributions from time to time, and not But whatever may have been the cause of let it drop with the feeling that, having THE yellow fever scourge in Florids still the failure of this memorial to receive the taken one collection for is, our duty is done. in four years, and what was true of this mis- the part of our efficient pastor and wife, who

sympathies, our prayers and our financial aid. May that time never come, till the whole land has been taken for Christ.

Communications. SABBATH CONVENTION AT MABION, IOWA.

The convention at Marion, Iowa, agreeably to the call published in the RECORDER. was held November 9th-11th.

The primary object of the convention was to give an opportunity for the free expression of sentiment on the doctrines and practices about which the members of the "Church of God" and Seventh-day Baptists differ. Elder John Branch, of Michigan, and Elder I. N. Kramer, of Marion, were present as representatives of the former body, and Elder J. T. Davis and the writer, of the latter, all, of course, without any formal appointment. After the appointment of officers and a committee of arrangements, Elder Davis preached a short

discourse, which finished the exercises of the forenoon of Friday. In the afternoon, the writer gave an informal talk, or Bible reading, on some of the leading truths of the Seventh-day Baptist people; in connection with which, the "Articles of Faith" were read from the Hand-Book. As the evening following was stormy, no meeting was held. Sabbath morning, the storm having cleared away, Elder Branch preached to a good

sized congregation an excellent practical discourse. In the afternoon, he gave a Bible reading on the distinctive doctrines of the denomination he represents, which was listened to with marked attention. In answer to some questions as to the state of the dead, the speaker admitted that there is a something-perhaps a germ-corresponding

to the germ in a kernel of wheat, that survives death and forms a connecting link between the life that now is and that which is to come. In the evening after the Sabbath, the writer preached from Rom. 11: 18, on "The Identity of the Church of God in all Ages." First-day morning, the writer gave another Bible reading, principally on the eign missions. In the afternoon, Elder Branch gave a Bible-reading on the second coming of Ohrist and the signs of the same. In the evening, Elder Davis preached a very impressive sermon on the Importance of Obedience to God's Commandments, after which there was a free interchange of opinions on the questions of organic unions, and united labor among the denominations represented. I should have mentioned before that Elder Samuel Menser represented a smaller body of Adventists, and took part in the proceedings. The general opinion was that the time has not yet come for the organic union of these churches with ours, but that such a union is desirable, and may be brought about in time by the cultivation course, in the exchange of pulpits, etc. If was also developed that the differences be tween us are not so numerous or so great as we had supposed them to be. We were sorry that there was not a larger representa tion of both bodies in attendance. The Garwin brethren are so busy with their new parsonage that they could not attend; and their pastor, Bro. Socwell, was needed at Grand Junction at the time.

continually growing, that it is by far easier to reach the heathen here, where God has providentially brought them, than in their own land." This might come as a hint to our own people, who seem so loath to establish this kind of missionary work in our cities. It can be done with less expense and reach the same result. The only mission work of that kind we are doing is for the Jews, and that in such a feeble manner as not to accomplish what might be done were it run on a thorough basis. "The Sailor's Rest."

"The Sailor Mission," Mr. Child's Mission on the Bowery, are well known missions; they have their rooms for meeting, reading, etc. They are doing good work. Could our Jew. ish mission be placed on the same business. like footing, we might see better returns. It is proposed to establish 30 missions for

sailors within the next year. Upon the 3d, 4th and 5th of next month a convention. composed of representatives of the various denominations of this city, meet in Chicker. ing Hall, to discuss and lay plans for the evangelization of the city of New York.

105 East 84th Street.

MINNESOTA SEMI-ANNUAL MEBTING.

J. G. B.

At the appointed hour Friday afternoon. October 12th, as large a congregation as could be reasonably expected met in the meeting room of the Alden church, and listened to the introductory discourse by Elder Morton, from the fifteenth Psalm. After the sermon, in the absence of letters from the different churches, Elder Ernst spoke of the interest at Alden and Trenton. Mr. Olin gave an account of the Trenton Sabbath-school, and Mrs. Martha Ernst spoke of the school at Alden. On Sabbath afternoon a Sabbath-school

exercise was conducted by Elder Crofoot, assisted by Elders Wheeler and Morton, the former speaking of the doctrines, the latter of the duties enjoined. An interesting letter was read from Brother Hunting, Sisco, Fla., and also a well written essay from Brother F. E. Tappan, of Cheney, Minn., on the subject of foreign missions, and a collection was taken amounting to \$4 59.

The meeting voted to ask the churches to consider the advisability of changing the

worthy superintendent, R. truly interesting; and is o with one of Mrs. L. V. P. C tiful and practical object less which was twelve memorial greatest blessings of life. S. E.

FROM C. W. THBEL

of the SABBATH RECORDS STONEFORT. III. As our Yearly Meeting ha

are able to report success in new church at Crab Orchard might be of interest to tho see a note to that effect.

We have just been visited fall that threatened to brea Meeting entirely, but by cleared away to some exten no one from abroad could Elder C. A. Burdick, from some profitable and intere Brother Burdick's presence helped and cheered us very m God's blessing may attend h home. Enclosed find resolution the Crab Orchard Church.

WHEBEAS, we, the Seve Church at Crab Orchard, Ill. interested, very much dea worship in this vicinity; and

WHEREAS, We were un respectable house indepen others abroad finding out wishes have assisted us, in a comfortable house about fore;

Resolved, That we do those friends who, through lately so liberally contribut of our house of worship, an and abroad who have helpe ing work, our most since thanks for the kindness time of need, and that' a c lution be sent to the SAE office for publication. Do Church, November 4, 1888 B. F. ENSMINGER,

LOCAL Y. P. S. C. E

Nearly a year ago the societies of Westerly, three the society of Ashaway O United Y. P. S. C. E. for becoming better acquainter of discussing different m Four meetings have been h held on the evening of with the Baptist Church of a short literary programme to the vestry of the chur was held. The guests wer were bountifully served and a very pleasant evenin Truly it is encouragin

MATTHEW HENBY said, "Abraham called his servants, 'souls;' we call ours 'hands." Another, commenting on this quaint saying, adds, "This is an important difference. A hand, with four fingers and a thumb to gather all it can be made to gather for the master, and to receive as little as possible from him; and, from the stand-point of the servant, to get all it can and give no more than it is obliged to give! Is it any wonder that there is trouble between labor and capital?" Though this picture, in some respects, may be over drawn, would it not be an improvement in the relations of the em ployer and the employed if we were to adopt the phraseology of Abraham in speaking of servants? They are "souls" as well 'as "hands." They have rights to be respected, characters to be formed and vindicated, destinies to be made, as well as duties to be performed to those who employ them. These rights, characters and destinies are not es sentially different from our own. All are brethren. God is the maker of us all, and by the same system of grace becomes our common Lord and Saviour.

THE death of Bro. H. Friedlander, of New York, November 12th, is announced. This brother has been a missionary among the Jews, principally in New York City, for fifteen years or more. He was associated with Brother Lucky in editing and publishing the Peculiar People, a paper in the English language devoted to the promotion of Christianity among the Jews. He has been a true voke-fellow with Brother Lucky in many ways. Quite recently he at all. This failure to get the memoral to commenced the observance of the Sabbath | the Executive Committee in proper time is and was looking forward to baptism. His death is most deeply mourned by Brother Lucky and the friends of the Jewish mission in New York. He leaves a wife and three children, who are now in London.

BRIDGED CONCORDANCE, LAIRE O VO., 100 pages, cloth)..... 2 75 Moody (6 vols in a neat box)..... WEEKLY..... 5 25 " BAZAR..... 5 25 "YOUNG PEO-PLE. THE INDEPENDENT..... 4 55

OUB SPECIAL OFFEB.

scribers:

especially that they should furnish the fuel

*Rev. C. H. Spurgeon, London, Eng., says of this work, "I think it is the best Commentary upon the whole Bible which has been issued within the last fifty years.'

A popular semi-monthly review, devoted to in-dustrial progress, sanitation, the chemistry of com-mercial products, and the suppression of adultera-tion. Published at 19 Park Place, New York.

THE MEMOBIAL AND THE N. W. C. T. U.

In our issue of November 8th, in the Woman's department, is a copy of a memorial by Seventh-day Baptist women to the N. W. C. T. U., on the Sabbath. In this issue, in the same department, is the statement of some reasons why, possibly, the memorial did not come before the convention, by Mrs. Bliss, who was a delegate in that convention. We are in receipt of a letter bearing upon the same subject, from which we quote here. After referring to the appearance of the memorial in the RECORDER of November 8th, our correspondent says:

The Union Signal of same date publishes memorials by J. Ellen Foster and others, and replies of the N. W. C. T.U. to them, their fullest recognition gained for it.

reach the proper persons in time to be considered in Executive Committee previous to being presented to the open Convention; hence it did not come before the Convention owing to no fault of those having it in charge, but to the limited time in which to prepare it and get the signatures of our women, and to the pressure of other duties which our Secretary had upon her hands.

As I do not leave here till to-morrow morning I expect to preach to-night by invi tation and then proceed to a new field in JOS. W. MORTON. Greene county. MARION, Nov. 12, 1888.

NEW YOBK LETTER.

At the ministers' meeting yesterday, the question of church extension was ably han-Extension Society. Two statements surprised me. 1st. The Methodist Church never had success in a mission in this city. 2d. The Baptist Church has had the same experience. The conclusion was drawn that failure on the part of Methodism was not due to | ings brighten as they take their flight." their itineracy. The speaker deplored the lack of missionary spirit in the rich Methodist churches. It seemed to him that they | injure apples, tomatocs or chrysanthemums, only thought of self, and not of the thousands out of doors, but yesterday we had a steady of unsaved souls. But the most striking rain followed by a grand snow storm which part of his address to me was this statement: "Foreign mission work must be done in this city. A certain brother, now engaged in an Italian mission in this city, who for years was a foreign missionary, said, that in the six weeks he had been in the work here, he had got more listeners than he could get in Italy

Semi-annual Meeting to an Annual Meeting to meet on the second Sabbath in September, 1889.

A vote of thanks was extended to the Missionary Board for so kindly favoring us with the presence and encouragement of their missionary, Elder Morton.

A fair representation was present from the sister churches, and it is hoped that some lasting beneficial results may be the outgrowth of the meeting. COR. SEC.

CORRESPONDENCE.

NORTONVILLE, Kansas, Nov. 9, 1888.

To the Editor of the SABBATH RECORDER: Sometime since, we forwarded to you our dues on the RECORDER, also subscriptions to 1890. Thinking that if delinquent dues were producing the irregularity of the RE-CORDER'S visits, we would in no wise be responsible for it. We are quite unlike the man with the asthma, of whom you spoke several months ago. The RECORDER has never made our asthma worse; but a thorough reading of each issue proves an effectual tonic to our nervous and spiritual system, while its non-appearance (three or four times the present year), does make us exceedingly nervous. This condition is seriously aggravated by the information that our neighbors at the next post-office not only received theirs but that those particular numbers were overflowing with good things, and that those particular articles that we especially wanted to read are in it. I have often thought that our denomination either failed to appreciate the RECOREER, or were very reticent in expressing their appreciations. Now if any of its readers do fail to rightly appreciate it, we would like them to be similarly afflicted by its nonappearance; and I am confident that they would very soon verify the adage, "Bless-We have had a beautiful fall, but rather

dry. There has not been enough frost to continued throughout the day though it was not cold enough to freeze. To-day, the 10th, is a most beautiful day; snow is rapidly disappearing as the air is still warm.

Our church is steadily increasing in membership; and if not in spirituality, we think it cannot be attributed to lack of effort on

in the work for Christ. CLABISSA CAMPBEL

meet so many young peop

The subject of this no Plainfield, Otsego Co., N. She was the daughter o Campbell, and sister of th Alexander, Orson and Zu have been so well know Baptist ministers, each h and successful public serv gospel. When she was si father's family moved to N. Y., where she passed in the towns of Adam When about fourteen yes a profession of religion 4 byterian church, with w connected. She was and joined the Seventhof Truxton, N. Y., of w exander, at that time, In 1828 she was n Burdick, of Lincklaen,] Seventh-day Baptist cl At Lincklaen Centre, th Settlement, she raised children, two of whom Burdick, of Farina, Ill. dick, of Scott, N. Y., enth-day Baptist minist with her family to Utic church connection fro church at Utica, of faithful member until 1888. She lost her hu the same year-1874. of her family survive l In character she W pressive in words as life was her religion, li a deep river, moving that was irresistible. was an intense symt arbody in distress, a tion any act of any



y growing, that it is by far easier the heathen here, where God has ially brought them, than in their This might come as a hint to our le, who seem so loath to establish of missionary work in our cities. done with less expense and reach result. The only mission work of we are doing is for the Jews, and ach a feeble manner as not to acwhat might be done were it run on zh basis. "The Sailor's Rest," ilor Mission," Mr. Child's Mission wery, are well known missions; they r rooms for meeting, reading, etc. doing good work. Could our Jewon be placed on the same businessng, we might see better returns. oposed to establish 30 missions for thin the next year. Upon the 3d. 5th of next month a convention, 1 of representatives of the various ations of this city, meet in Chicker. , to discuss and lay plans for the ation of the city of New York.

84th Street.

NESOTA SEMI-ANNUAL MERTING.

J. G. B.

appointed hour Friday afternoon. 12th, as large a congregation as e reasonably expected met in the room of the Alden church, and to the introductory discourse by Morton, from the fifteenth Paalm. e sermon, in the absence of letters e different churches, Elder Ernst the interest at Alden and Trenton, a gave an account of the Trenton school, and Mrs. Martha Ernst the school at Alden.

abbath afternoon a Sabbath-school was conducted by Elder Crofoot, by Elders Wheeler and Morton, the speaking of the doctrines, the latter uties enjoined. An interesting letter d from Brother Hunting, Sisco, Fla., a well written essay from Brother **Fappan**, of Cheney, Minn., on the of foreign missions, and a collection en amounting to \$4 59.

meeting voted to ask the churches to r the advisability of changing the nual Meeting to an Annual Meeting on the second Sabbath in September,

worthy superintendent, R. J. Marson, is truly interesting; and is often enlivened with one of Mrs. L. V. P. Cottrell's beautiful and practical object lessons, the last of which was twelve memorial stones for the greatest blessings of life.

S. E. R. BABCOCK.

FROM C. W. THRELKELD.

To the Editor of the SABBATH RECORDER:

STONEFORT, III., Nov. 12, 1888. As our Yearly Meeting has closed, and we are able to report success in the work of our new church at Crab Orchard, I thought it might be of interest to those concerned to see a note to that effect.

We have just been visited by a long rainfall that threatened to break up our Yearly Meeting entirely, but by Sabbath-day it cleared away to some extent, and although no one from abroad could reach us, only Elder C. A. Burdick, from Farina, we had some profitable and interesting meetings. Brother Burdick's presence and preaching helped and cheered us very much, and we trust God's blessing may attend him on his return home. Enclosed find resolutions adopted by the Crab Orchard Church.

WHEBEAS, we, the Seventh-day Baptist Church at Crab Orchard, Ill., and all specially interested, very much desired a house of worship in this vicinity; and,

WHEREAS, we were unable to build a respectable house independently, and as others abroad finding out our needs and wishes have assisted us, in that we now have a comfortable house about completed; therefore,

Resolved, That we do hereby tender to those friends who, through Elder Threlkeld, lately so liberally contributed to the seating of our house of worship, and to all at home and abroad who have helped us in the building work, our most sincere and heartfelt thanks for the kindness shown us in the time of need, and that a copy of this resolution be sent to the SABBATH RECORDER office for publication. Done by order of the Church, November 4, 1888. B. F. ENSMINGER, Church Clerk.

LOCAL Y. P. S. C. E. WOBK.

Nearly a year ago the Y. P. S. C. E. societies of Westerly, three in number, and the society of Ashaway organized a Local

She spent the last year and a half with her previous parades and earnest political meetdaughter, who says she was the most patient | ings, politics were at high tide, and Westerly person she ever knew. She heard no word | polled the greatest vote ever known in her of complaint from her during the time she history. Last Tuesday evening, Nov. 13th, had the care of her. Her life closed with no the Republican citizens of Westerly closed

struggle.

Thus another saint has exchanged the earth-life for the immortality beyond. Truly she "being dead yet speaketh." S. L. N.

TRACT SOCIETY.

First Quarterly Report.

J. F. HUBBARD, Treas. In account with the AMEBICAN SABBATH TRACT SOCIETY. General Fund. DR.

\$1,545 59

89

17

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650

To balance from Annual Report. 8 315 01 To cash rec'd since as follows: Receipts for Aug., as published..... 443 68 Sept., Oct., 618 74

CR. By cash paid out as follows:

E. P. Saunders, Agent. Outlook acc't \$347 20, \$103 32.....\$ 450 52 Light of Home acc't \$85 18. \$179 42..... 264 6 E. Harold acc't \$43 05, \$45 97..... Bailey's Commentary..... Tract Society..... Sabbath and Sunday, Vol. 1..... A. H. Lewis, salary, Editor, \$50, \$50, \$200 J. B. Clarke, salary, *Agent*..... 300 00 expense, " Rev. G. Velthuysen, Holland, \$50, \$50... 100 0 Exchange..... Taxes and repairs, house, Lime Springs.... L. E. Livermore, expense..... 500 printed Postal Receipts, Treas..... \$1,391 91 Balance in hands of Treasurer..... 153 68 \$1,545 59 Indebtedness-Two loans of \$500 each. .\$1,000 00 Hebrew Paper Fund,

DR. To balance from Annual Report......\$186 67 To cash received since as follows: Receipts in August as published..... 3 50 ۶<u>،</u> September 1 00 October \$241 67

red.

severe sickness. She had suffered from par- the campaign and celebrated the victory by alytic attacks, which, together with the a magnificent parade and illumination. The weight of years, made her very feeble in fire-works, the decorations and illuminations body, yet her mental faculties seemed to be were grand, and gave a splendid appearance affected but very little if any. She arose to the entire town. We are subsiding, and from her bed as usual, dressed herself and soon will settle down to solid work and steady blew out her night lamp, and died without a habits. That is the healthful and sensible way to come out of the high fever of a politi-

> cal campaign. Business is beginning to look up. Of the mills which have been idle for nearly a year, one will soon resume operations. The burnt portion is rebuilt with fine brick blocks, much better than we had before, which add

very much to the good looks of the town. The business firms that were burned out have gone into their new stores, and are smiling and happy.

There are several changes in our churches. Rev. G. L. Clark, pastor of the Congregationalist Church, resigned his charge last summer, and is now pastor of a church in Farmington, Conn. His place is not yet filled. Rev. B. F. Clayton, long the honored and beloved pastor of the Broad Street Christian Church, resigned a few weeks ago on account of poor health, and closed his labors on Sunday, Oct. 28th. He will remain in Westerly and practice dentistry. The Rev. George P. Perry, pastor of the First Baptist Church, has resigned his pastorate, and will close his labors with the church the second Sunday in December. He has accepted the pastorate of the Broad Street Baptist Church in Central Falls, R. I. The rest of us pastors regret the loss of these excellent brethren from the work of the churches in our town,

and shall miss them very much in the fraternal relations and associations which have been so pleasant and helpful.

We are looking forward to, and are planning for, an evangelistic effort in Westerly during the coming winter. While business men are anxious for business to look up, we trust they are also anxious for religion and salvation to look up, and will give earnest effort son.

to promote such advancement in our place. While there is a fair spiritual activity in the churches, we all need a revival of grace in ed recommending that Congress be memoriour hearts, and of a more active service for alized to pass a law making it obligatory upon all manufacturers of, and dealers in, adul-Christ. We need a greater sense of personal terated lard to stamp all such packages responsibility in the work of salvation, and [" compound lard," in order that buyers may a more unreserved consecration to Christ know what they are getting. and his kingdom. We are praying for of the Cumberland, General W. S. Rosecrans, wanderers to return up to the Lord and that its president, has addressed a letter to the sinners may believe in Jesus unto salvation. widow of General Sheridan together with a Why should not the warm political campaign handsomely engrossed copy of resolutions exbe followed by an earliest spiritual campaign pressing the sorrow of the Society at the unexpected decease of her husband, and testifyin the interests of alvation and holiness ing its admiration, esteem and fraternal reunto the Lord? 0. U. W. gard for his military ability, public services and personal character. Wisconsin. BERLIN. On Monday, November 5th, the residence

An epidemic of scarlet fever is raging at Jamestown, Dak. The churches, Sundayschools and public schools have been ordered closed. Several deaths have already occur-

In Walla Walla Valley, Oregon, this year four crops of strawberries have been gathered. pear trees have yielded three crops, apple the same.

The Adams Express Company has paid to United States Treasurer Hyatt \$1,400, being the amount lost between New Orleans and Washington from a shipment of \$12,000,000 in silver.

The Corean minister at Washington, who has been quite ill, is reported to be improving in health. He has applied for and obtained leave of absence and expects to return to Corea in a short time.

The united manufactures of wrapping paper in Chicago have raised the price from \$30 to \$35 per ton. As the output of the mills is 200 tons per day, the benefit to the trust will amount to \$1,000 per day.

The crest of the cold wave passed over the northwest Nov. 16th, and left the following records of its intensity : Duluth 12° above zero, St. Paul 16°, Moosehead 6°, St. Vincent 2°, Bismarck 12°, Fort Custer, Mont., 2°, Winnepeg zero.

was reported to the Board of Health in New Morton. Other services will be announced hereafter. York Nov. 16th. The patient is a young woman named Schmidt, who arrived on a steamer from Havana. The health authorities have charge of the case.

The Philadelphia & Reading Railroad have given notice to all its connecting lines that on and after December 1st it will not participate in any cut rates and that on that date the rates in force before the cut was made by the Trunk Lines will be exacted in all

Every day 1,672 passenger trains arrive and depart at stations of New York, Brooklyn and Jersey City, not including excursion trains, which are numerous a great portion of the year. The busiest single hour is from 5 to 6 P. M. Between 7,000 and 8,000 passenger coaches are required to handed this daily traffic.

It is reported that a meeting of prominent citizens of North Dakota will be held at Bismarck soon to discuss the feasibility of calling an early constitutional convention, so that the admission of North Dakota may be brought about at the first session of Congress after the inauguration of President Harri-

At a recent session of the National Board of Trade at Chicago, resolutions were adopt-

In the name of the Society of the Army

Edward Harrington, Irish M. P., has been summoned for inciting to boycotting. He will be tried on the 26th inst.

SPECIAL NOTICES.

REV. J. G. BURDICK wishes his correspondtrees two crops, and numerous other fruits ents to address him at 105 East 84th St., New York City.

> FOR special reasons, the Semi annual meeting of the Seventh day Baptists of the Berlin (Wis.) District, has been postponed to the Sixth-day evening before the third, instead of the first Sabbath of December. The brethren and sisters will please govern themselves accordingly, and with the divine permission come to this gathering of the Lord's people. Come earnestly praying for a blessing.

Rev. E. M. Dunn, of Milton, was appointed to preach the opening sermon.

Such as come by rail will be met at the train and conveyed to the church or place of entertainment. W. W. AMES.

BEBLIN, Wis., Nov, 11, 1888.

THE Quarterly Meeting of the Seventh day Baptist Churches of Southern Wisconsin will be held with the Church at Milton, and will begin on Sixth day evening, Nov. 23d, at 7 o'clock, and will continue through the Sabbath and until the close of First-day. Preaching on Sixth day evening by Eld. A case which appears to be yellow fever S. H. Babcock; Sabbath morning by Eld. J. W. F. C. DUNN, Church Clerk.

> THE next session of the Ministerial Conference of the Western Association will be held with the Second Alfred Church, commencing December 8d, at 7.30 P. M.

> > PROGRAMME.

Introductory Sermon. O. S. Mills. The Design of the Book of Revelation, L. C. Rogers. Pulpit Exchanges, James Summerbell. . The Lesson Taught by the Book of Ecclesiastes. G. W. Hills. Relation of Baptism to Church Membership, E. P. Saunders 6. Intermediate State Between Death of Body and General Resurrection, G. P. Kenyon. B. E. FISK, Sec.

To COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Correspond. ing Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

SABBATH SCHOOL BOARD OF N. W. ASSOCIA-TION.-I am authorized to say that if any of the churches or societies in our Association wish the Board to conduct Sabbath school Conventions in their vicinity, they will be glad to do so. Correspondence for this purpose can be directed to Rev. S. H. Babcock, Pres., Walworth, Wis., or to the undersigned. E. B. SAUNDERS, Sec., Milton, Wis.

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COBBESPONDENCE.

NORTONVILLE, Kansas, Nov. 9, 1888. tor of the SABBATH RECORDER:

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urch is steadily increasing in menand if not in spirituality, we think t be attributed to lack of effort on of our efficient pastor and wife, who ing zealously for the salve

United Y. P. S. C. E. for the purpose of becoming better acquainted as workers and of discussing different methods of work. Four meetings have been held; the last was held on the evening of October 4, 1888, with the Baptist Church of Westerly. After a short literary programme, all were invited to the vestry of the church, where a social was held. The guests were made welcome, were bountifully served with refreshments, and a very pleasant evening was passed. Truly it is encouraging and helpful to meet so many young people banded together in the work for Christ.

CLARISSA CAMPBELL-BURDICK.

The subject of this notice was born in Plainfield, Otsego Co., N. Y., Nov. 3, 1804. She was the daughter of Jabez and Adah Campbell, and sister of the three ministers, Alexander, Orson and Zuriel Campbell, who have been so well known as Seventh-day Baptist ministers, each having closed a long and successful public service in spreading the gospel. When she was still quite young, her father's family moved to Jefferson county, N. Y., where she passed her youthful days in the towns of Adams and Henderson. When about fourteen years of age, she made a profession of religion and joined the Presconnected. She was afterwards baptized | taste. and joined the Seventh-day Baptist Church

of Truxton, N. Y., of which her brother Alexander, at that time, was pastor. In 1828 she was married to Willet S.

Burdick, of Lincklaen, N. Y., and joined the Seventh-day Baptist church of that place. At Lincklaen Centre, then known as Burdick Settlement, she raised her family of six children, two of whom, Rev. Charles A. Burdick, of Farina, Ill., and Rev. F. O. Burdick, of Scott, N. Y., are well known, Seventh-day Baptist ministers. In 1851 she moved with her family to Utica, Wis., and changed church connection from Lincklash to the church at Utica, of which she remained a faithful member until her death, Oct. 24. 1888. She lost her husband and one son in the same year-1874. The other members of her family survive her.

In character she was religious, not so expressive in words as in actual living. Her life was her religion, like the placid waters of a deep river, moving forward with a current that was irresistible. Her most marked trait was an intense sympathy for anything or anybody in distress, and an intense indigna-

By cash paid out as follows: Balance in hands of Treasurer..... 201 77 \$241 67 E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Nov. 1, 1888. Examined, compared with the vouchers and found correct. F. A. DUNHAM, | Aud. J. A. HUBBARD, | Com.



ALFRED CENTRE A very pleasant entertainment at Chapel

Hall, on Tuesday evening last week, was of Bro. Albert Maxion was invaded by a given by Mrs. Ida F. Kenyon, consisting of goodly company of the sisters of the Berlin select readings and music. The readings Church, to celebrate with his mother, Mrs. were all by Mrs. Kenyon, and were rendered in her inimitably pleasing manner. The music was furnished by local talent, and was fine, as usual.

On Thursday evening, Prof. Wardner Williams, assisted by Alfred Williams, bass, gave the fifteenth piano recital at his rooms in the Ladies' Hall. The selections, both instrumental and vocal, were all from Liszt and Chopin, and their rendering was much enjoyed by the large company who listened to them. The recitals are doing much both byterian church, with which her family was to cultivate and to gratify a pure musical

> On Sabbath, the 17th, the Rev. Mr. Boyce, pastor of the Presbyterian Church in Almond. preached an excellent sermon in our church. The cold wave, which swept the Northwest on Friday, reached us on Sabbath,

reminding us that winter is coming this way soon-quite too soon. A light snow is on the ground, but it promises to leave before many days. E. R. NEW YORK CITY.

Our collection for the Church Building Fund, Sabbath, Nov. 17th, amounted to nearly \$13. We have advertised the Yearly Meeting in the New York Tribune, Mail and Express, the Press and the World. We estimate that one million copies of our advertisement will be read. What the result will be, we leave with the good Lord who 37. ruleth all things well. We hope that the churches represented in our Yearly Meet-

Bhode Island.

Political interest began slow in our quiet

Violent gales have caused many wrecks on the west coasts of England. Chang Ten Hoon, the Chinese minister,

has arrived at Washington. Emperor William refuses to order his din-Wm. B. Maxson, widow of the late Rev. Wm.

Foreign.

ner from a menu printed in the French lan-B. Maxson, her sixty first birth day. It was guage. a very agreeable surprise to Sister Maxson, The coasting steamer Vaitarna, which left and an exceedingly enjoyable occasion to all

Cutch, India, for Bombay with 900 natives on board, is a week overdue. It is supposed she foundered in a recent cyclone and that all hands are lost.

an excellent dinner, and a season of social Emperor Francis Joseph, of Austria, has appointed the king of Sweden to the honorary colonelcy of the Tenth regiment of infantry, and the king of Denmark to the honorary colonelcy of the Seventy-fifth regiment of infantry.

> A Prussian general has gone to Rome to are especially invited to attend the service Pastor's establish more friendly relations between the address: Rev. J. G. Burdick, 105 E. 84th St.. New German and Italian general staffs, the object | York City. being to make possible a harmonious mobilization of the forces of the two countries should necessity arise for joint action.

The Montreal Post, the leading Catholic journal of the Dominion, has opened a cam-, paign in favor of annexation which bids fair to spread among the Irishmen of Canada until it becomes the question of the hour. There is an organized attempt on foot, prompted by parties in the United States, to persuade the Irish Catholics to cast in their ot with the annexationists.

Pfeil will leave Wilhelm's Haven immediately for Zanzibar, and that in addition to the Farrar, on "Musicians and Their Struggles," and Stosch, another vessel of the Mediterranean squadron, will go to East Africa. It is rumored that Prince Henry, of Prussia, will command the fleet. The German East Africa Company will be re-formed, and new directors will be appointed.

The London Times' correspondent at Zanzibar says: The southern mail brings the

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Bociety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath

In the Prospectus.

which we received recently from The Youth's Companion office, we notice an array of noted Contrib. utors which promises unusual excellence for the coming Volume. First among them is the Right Honorable W. E. Gladstone, affectionately called the "Grand Old Man," the greatest of living statesmen, who writes on "The Future of the English-Speaking Races," Then General Lord Wolseley, who will tell of his strange personal adventures in the field with the British armies. Then Professor The Post says that the German warship | Tyndall, and Justin McCarthy, who writes of

"Leaders in the House of Lords," Archdescon Professor Huxley. Among American contributors we find such well known names as Lieutenant Schwatka, who writes of "Tight Pinches in the Arctic," Andrew Carnegie, on "Bits of Advice to Young Men," Dr. Austin Flint, Judge Oliver Wendell Holmes, Jr., on "Young Men in the Law," Admiral Luce, Colonel Thomas W. Knox, James Parton and at least one hundred others.

The Companion is a welcome visitor weekly in more than 400.000 families, and has won a place in home life obtained by no other publication. The man in the county to hold such an office. Miss Sareh E. Ho and in her suit against the Boston & Prove number of dam-the Boston dam data and the data and the Boston dam data and the Boston chief at Tete, on the Zambesi. The whole week to January 1, 1889, and for a full year from

ing will send large delegations.

J. G. B.

WESTERLY.

of righteousness." W. W. A. ALBION. We as a church at Albion have made ar rangements to settle Rev. W. H. Ernst as pastor Jan. 1st.

Sweet Bye-and-Bye," and prayer.

School is moving off finely; our attendance is the largest it ever has been in the fall term, reaching nearly one hundred.

present, and doubtless, the tie of Christian

fellowship was greatly strengthened. After

converse, and the bestowment of some very

appropriate presents, the interview closed

with the reading of an appropriate Psalm,

the singing of "Only Waiting," and "The

There is nothing else like it, and few things

more beautiful than a graceful and cheerful

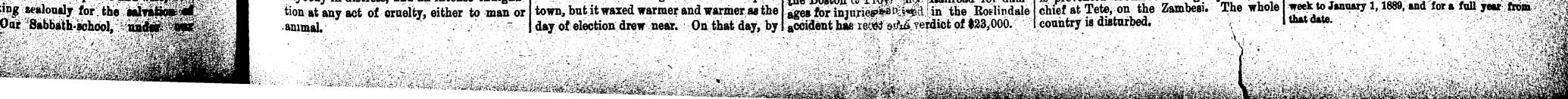
old age, and gray hairs blossoming into a

"crown of glory," being "found in the way



In the Vermont House of Representatives the bill granting to women the right of suffrage has been direating by a vote of 192 to

Surgeon Martin ³¹¹G inesville, Fla., re-ports new cases of the fow lever. The relief committee has not finds and its needs are daily increasing. The weather is cooler. Henry D. Harlan, who has recently been | news that all the abandoned ports are filled appointed chief justice of Maryland, is only | with insurgents, and that the feeling against thirty years old, apages probably the youngest the Germans has not abated. The report of



Hiscellany.

UNBELIEF.

There is no unbelief. Whoever plants a seed beneath the sod, And waits to see it push away the clod. Trusts he in God.

Whoever says when clouds are in the sky, "Be patient heart; light breaketh by and by," Trusts the Most High.

Whosoever sees 'neath winter's fields of snow The silent harvest of the future grow, God's power must know.

Whoever lies down on his couch to sleep Content to lock each sense in slumber deep, Knows "God will keep."

Whoever says "To-morrow"-" The Unknown"-"The Future "—trusts that power alone He dare disown.

The heart that looks on when the eyelids close, And dares to live, when life has only woes, God's comfort knows.

There is no unbelief; And day by day, and night increasingly, The heart lives by that faith the lips deny; God knoweth why.

-Advance.

BABY GONE TO SCHOOL.

The baby has gone to school; ah, me! What will the mother do, With never a call to button or pin. Or tie a little shoe! How can she keep herself busy all day With the little "hindering thing" away?

Another basket to fill with lunch, Another "good-bye" to say, And the mother stands at the door to see Her baby march away; And turns with a sigh that is half relief. And half a something akin to grief.

She thinks of a possible future morn, When the children one by one, Will go from their home out into the world, To battle with life alone, And not even the baby be left to cheer The desolate home of that future year.

She picks up garments here and there, Thrown down in careless haste. And tries to think how it would seem If nothing were displaced, If the house were always as still as this, How could she bear the lonliness? -Graphic.

KITTIE'S CONSCIENCE.

BY HENRIETTE DELMAYNE.

Kittie Parker was visiting at her grandfather's big, old-fashioned farm-house, far

away from her city home.

The next morning her grandmother said : | teers tied up the bells on their mules, and | leading them, the horses drawing steadily | it? You seem fond of reading, my friend ?" freshment before dinner. Be very, very careful and not let the basket fall. And remember, do not open the basket, and grand pa will give you something nice when you get to the field."

the lane, carrying the basket very carefully.

grandfather had made a rustic seat. She sat down in the shade to rest a moment and look around her. After awhile, the chandelier because the two vibrated in when he found his darling Patty sitting she began to guess at the contents of the time with each other, and the motion of the there. How fast his heart beat when he basket, and wonder if it held anything very,

very nice. ple turnover, such as her grandmother baked the pendulum of one is set in notion, the When the first excitement was over, and for her on a little round plate, when she was pendulum of the other will also move. This Patty had been carried safely home in her a very good girl. She could see just how crisp and flaky the crust looked. And there the clock vibrates it sends a puff of air in the field again, leaving a wide uncut space might be a slice of plum cake between the the direction of the pendulum of the second around the lark's nest, somebody, it was a slices of sweet, white bread. Altogether, clock, and these puffs, continued regularly, great, rough-looking man-said, while the the basket proved a great temptation to her, set the pendulum of the second clock going. tears glistened in his eyes and his voice grew and she wondered what was in it till she | When two pianos are in the same room, if huskey, "God bless the birds."-Sunlight. could resist no longer.

flee from it.

she said; "nobody can see me here. I'li lift up the lid just a little bit, anyway."

the time. She raised the cover, and looked | up. under the snowy napkin. There was a sliced eight little cup cakes.

I had two."

the basket, but somehow she did not enjoy | pails. it as much as she had expected.

wrong-doing.

opened it and said.

bringing our lunch this warm morning."

'Kittie, will you carry this basket of lunch was told that the protracted combined and the knives cutting sharp and sure. tinkling would start an avalanche. A dog What was it that made the farmer stop swered the boy, earnestly; but I've only got barking will make the strings of a piano his team all at once? Did he know his little a few books, and I've read 'em all again and to grandpa? The men will need some re- | tinkling would start an avalanche. A dog | forte sound, and, after all, vibrations of the daughter was in danger? No, indeed; he again." strings is what makes all the music.

as we can see the pendulum of the clock do. | heart, and he had seen a lark fluttering Kittie promised, and walked slowly down All things have a certain vibration, though wildly over the grain. So as he would not we cannot always see it. Some things have willingly hurt the least of God's creatures, The morning was quite warm when she a number of vibrations in their different he said to the man, "Here, Tom, come and reached the end of the lane. A short dis parts, and when two things vibrate in time hold the team. There is a nest somewhere tance from the swinging gate was a little with each other, and are near each other, near the old tree yonder. I'll hunt it up, grove of plum trees, round one of which her though it is only air that connects them, and you can drive around, so as not to hurt the movement of one is affected by the the birds."

other. The lady's voice broke the shade in

Perhaps there was one of the glass jars apart. When two clocks whose pendulums her up in his arms, and covering her face from the preserve closet shelf, full of apple have the same range of vibration, are in the with kisses, said, "It was the bird that marmalade or currant jam, or maybe an ap | same room, and the clock doors are open, if | saved her."

the strings of one are struck, not only will The right way to resist temptation is to they vibrate, but also the corresponding strings of the other piano, providing that the "I will take just one look in the basket," forte pedal of the second piano has been depressed. If you whistle a note in a piano or violin, the strings of the instrument in Kittie forgot there is one who sees us all unison with that note will audibly take it

I noticed the boys carrying milk about quince, bread and butter, cold meat, and the streets of London in pails which hung from a yoke on the shoulders, and are held "I wonder why grandma put in so off from the bodies by hoops just below the many," she thought; "there is one for waists. If these boys kept up a regular step, grandpa and each of the men, and one for the vibration of their bodies would increase me. I might as well have the extra one the vibration of the milk until that was now. Of course they will never know how spilled. The little fellows may not quite many grandma gave me, and she won't know | understand the philosophy of the matter, but they know they must change their step So Kittie took the cake from its place in from time to time to keep the milk in their

A strong gust of wind will uproot a majes-The consciousness of doing wrong always tic tree when it comes just in time with the mars the little pleasure we may feel for the tree's own swing of vibration. Some years moment; there can be no real enjoyment in ago there was considerable trouble and annoyance in one of the mills in Massachu-The walk from the grove to the field was setts because the walls and floors of the short, and Kittie soon reached the end of it. | building were shaken on certain days by the She gave the basket to her grandfather, who machinery. At these times nearly all the bright as a sunbeam, reaching in one golden "Here is a little cake for you; I think motion of the factory. It was finally disgrandma must have put it in as a reward for covered that on this particular day the

thought she was safely cared for at home. Vibration is simply a moving to and fro, But he was a noble man, with a large, kind

Ah, what a cry of surprise papa uttered voice so increased the motion of the glass as though of the danger she had been in. And to loosen its particles and allow them to fall how it thrilled and softened as he caught

is the reason: every time the pendulum of father's arms, and the men were going down of himself, and then stands up against the

THR OLD STORE AND THE NEW.

May we not apply that same thought of While you are loafing, they are the hands the unbroken continuity of God's gifts to that sew, and bake, and stew, and fry, and the higher regions of our spiritual expe- sweep, and darn, and nurse, but she does not rience? His supplies of wisdom, love, joy, sink them in her pockets and then loll against peace, power, to our souls are always enough, | a building. and more than enough, for our wants. If Are your hands cold? Warm them up at ever men complain of languishing vitality | the end of the hoe handle and scythe. Swing in their religious emotions, or of a stinted the hammer; drive the plane; flourish the axe. supply of food for their truest self, it is their | There is untold caloric about the spade, own fault, not his. He means that there | trowel, and wrench.

should be no parenthesis of famine in our Christian life. It is not his doing if times of torpor alternate with seasons of quick energy and joyful fullness of life. So far as he is concerned, the flow is uninterrupted, and if it comes to us in jets and spurts, like some intermittent well, it is because our own evil has put some obstacle to choke the channel and dam out his Spirit from our

spirits. We cannot too firmly hold, or too profoundly feel, that an unbroken continuity of supplies of his grace-unbroken and water in the pails would slop out by the shaft, all the way from the sun to the earth— is his purpose concerning us. Here, in this highest region, the thought of our machinery went at a rate in keeping with text is most absolutely true; for he who youth, with its abundance of resources would Cool, green orchards of apple and plum Kittie smiled rather faintly as she received the vibration of the building, and the gives is ever pouring forth his own self for

"I'd read all day long if I could," an.

"Well, I'll tell you what-I belong to a library, and if you like, I'll give you a ticket of admission to it for six months, and then you can read as much as you please. Here's my address, and you can come for the ticket as soon as you like."

and would tell with pride to all his friends.

how he had once done a kindness to Samuel

Taylor Coleridge.-Harper's Young People.

TAKE YOUR HANDS OUT OF YOUR POCKETS, YOUNG

MAN.

To begin with, it does not look well when

a young man crooks his arms and thrusts his

hands into his pockets, making a figure eight

sunny side of the house, like a rooster in De-

How would the girls look, all turned into

eights, and leaning against the wall? How

would your mother look in that position?

Catch her doing it! You don't find her

hands in her pockets. Your mother's hands!

Besides, pocket heat is not profitable.

Have you money there though? Are your

pockets the safes in which you have hidden

treasures, and your hands the bolts that se-

cure the safe-door? Money may be there to.

day, but it won't be a guest over to-morrow

night. An idler's money is apt to leap out

of his pocket. It is likely to go for a pipe,

a cigar, a tobacco plug, a mug of ale. There

man. You_cre losing time. Time is valu-

able. People feel it at the other end of the

line, when death is near and eternity is press-

ing them into such small quarters, for the

work of this life craves hours, days, weeks,

Take your hands out of your pockets, young

is no money in pocket-warming.

cember.

To boldly count all gifts The pride that sait And the stranger, chuckling over this queer For me his wealth he eve adventure, went briskly on, little thinking that he would live to see that boy honored It is not praise by all England as one of her greatest poets;

To call to mind our happ And boast bright d God-favored, with all else

It is true prayer To seek the giver more t God's life to share And love-for this our c

It is true faith To simply trust his lovin Vhich'ér he saith-"Thy lot be glad" or "ill

It is true praise To bless alike the bright To sing all days Alike with nightingale a

FAILURE OF THE PULPI

Is it not apparent that a of memory is coming over th pit? It seems very difficult remember Bible texts, as the Quotation of the Scriptures style in sermonizing a good because ministers do not con One has to listen half-way excellent discourses before length, able-bodied sentend And then, in all probability, from the manuscript, and no it had been learned by hear

In giving out their texts to bend down closely to the wr drawl it off, never taking th a minute, and sometimes st more over it than over an lows. It would seem that a to know his text, at least, b able to repeat it without book. But it seems very h ister to memorize anything has to have it all written d not seem to dare trust his p Sometimes, too, the pre repeat some verses of poetry Perhaps they are familiar h he and the people have kno Of course, he stands up, loo squarely, and speaks the stan styles. No! he doesn't. H glasses and follows the lines lest he may get the rhyme It is very effective whe closes a fine sermon with a of poetry fitly adapted to leaves a deep impression o There are only a dozen or t perhaps at most, and the helpful as an aid in memor not to take much time to The effect would be vastly they were bravely repeated. minister doesn't do it. He ishly off, destroying half t disappointing the audien electrifying them with his We are growing so much of committing anything t we have become distrustful and to do that is to destro must trust it, if we woul faithful to us. And if we will be surprised to see he carry whatever we commi readily it will fender it up But as it is, we fear that th is in the last stages of decl

PBAYER.

BY REV. JAMES W. V

It is not prayer,

That fills the air

This clamor of our eager

With wearying selfish pl

It is not faith

Ι.

II.

wide red chimneys into the clearer, deeper | berly home. blue of the sky.

You may think Kittle was sometimes very from the out-door attractions, there were many objects of interest within the house.

The low, wide attic was filled with relics of the olden-time; quaint pieces of furniture, and deep chests full of garments spun and woven by her grandmother's mother.

There were large rooms and small rooms, and you may keep this for your own." alone, which he did; therwise t ith little steps to go up and little steps to Kittie hesitated a little before taking the would surely have fallen.—Ex. with little steps to go up and little steps to gazed in awe and wonder.

preserves of various qualities.

She had often been told never to touch any of the sweets without permission, but one afternoon, just at twilight, Kittie found herself alone in the room.

Grandpa was at work in the farm-yard. the ticking of the tall clock in the corner | swered the call. broke the stillness.

The temptation was so great that she a chair in front of the shelves, Kittie climbed carefully upon it, and reached for the small- sock and Kittie reading to her. est jar on the top shelf.

Just as she was taking it down, from the strange voice : window at the left of the closet came the strangest voice she ever heard, and it said : "Katy did, she did !"

Kittie jumped down, and so quickly that calling me?" she fell to the floor, but she was not hurt, closed the closet door, resolving never to go | the mystery. there again.

Who had called her? That was a puzzling question. The voice seemed to come | naughty acts. from the window, but on looking timidly out, she saw nothing but the honeysuckle leaves | gently : and blossoms, fresh and sweet in the cool evening air.

"How foolish I was," she thought; "there is nothing here. No one will know if I take the jelly.

Hardly was her hand again on the door, when once more came the voice, sharp and clear, like the voice of an awakened conscience : "Katy did. she did !" and this time with success, for Kittie replaced the chair in the corner, and left the room.

Grandpa and grandma wondered why their

view, and over its gray and moss covered as the first one. She lingered a little while machinery work either slower or faster than ception but our capacity and our desire, roof blue wreaths of smoke curled away from after lunch was over, and then walked so

lonely, living so far out in the country, but | And as she walked from the kitchen to the the quiet life was new to her, and aside dining-room carrying the jars to the closet, and was surprised not to hear it.

> on the shelf, grandma handed one of the smaller ones to Kittie, saying :

> "You have helped me very much to-day,

go down; great, deep fireplaces, unused in | jar, knowing very well she ought not to desummer, into whose depths Kittie often ceive her grandmother, but afraid to tell her the true story. She placed the jar on an-And best of all, Kittie thought, was a other shelf, shut the closet door, and followed closet filled with glass jars, and curious blue her grandmother out of the room, going pitchers holding jellies and old fashioned slowly up the broad stairs to her own little chamber.

Sitting there by the window she watched where the birds would sit singing and swingthe sun slip down behind the trees. The ing on the boughs. Batty had a swing, too, is given forevermore, and he wills in unin-twilight shadows darkened the room, but one that papa put up, of good stout rope, terrupted abundance that the meek shall "Eight grosc she did not go down. By and by grandma's that would go up ever so high into the eat and be satisfied.—"Week day Evening said the farmer. voice came up the stairs, calling her to tea. branches. Patty was six years old. grandma was busy in the kitchen, and only It was a very sad-faced little girl who an-

Suddenly, shrill and clear, came the

"Katy did, she did !"

ma!" she cried; "who is that? Who is the softened hum of the distant reapers.

and as the house was still quiet, she softly drawing Kittie to her side, she explained little feet were trotting across the fields.

had finished, she told the whole story of her

Grandma looked grave, then said, very

"The eyes of the Lord are in every place, beholding the evil and the good." Kittie never forgot the lesson of the "katy-did," and for a long time it was called by her friends Kittie's Conscience.-N. Y. Observer.

CUBIOSITIES OF SOUND AND VIBRATION.

lady was singing, the glass shade on a gas-

trees nearly hid the old red house from the cake and thought it did not taste as good trouble was readily overcome by making the us to take, and there is no limit to our rehad been the custom.

> The first iron bridge ever built was that All the long afternoon she was busy help-ing her grandmother make blackberry jam. And as she walked from the kitchen to the dining-room carrying the jars to the closet, she often listened for the mysterious voice, musician tried one note after mother of his When the jars were arranged in neat rows instrument, until he kit one in tune with the movement of the pridge, and the structure began to quiver so perceptibly that the laborers begged him to cease and let them alone, which he did; dtherwise the structure

> > SAVED BY A LARK.

Patty lived in the country, in a white house with green blinds. There was a nice yard, with smooth cut grass and green trees,

A short distance back from the house and gardens stood three great barns filled with After tea grandpa went out to finish some stores of hidden wonders. But she liked work that must be done that night, and best to go with mamma, in early spring, into walked softly to the closest door. Placing grandma and Kittie were alone in the sit- the woods to gather flowers and search for ting-room, grandma knitting a long gray ferns and soft, green mosses, or in the summer of 1781, and London was full to are for myself and wife; two I pay towards autumn, to go into the fields where papa overflowing, when a boy, about eleven years was at work, and make him a little visit.

One morning, in the harvest time, Patty | neck, and a strange, dreamy, far-off kind of was alone at the door. Outside all was Kittie dropped her book. "Oh, grand- bright and sunny. Through the air came Patty thought she would like to go out and "That is a katy-did," grandma said; and see papa; and so in another minute the When she came into the wheat field, she Kittie listened, and when her grandmother | could see the men going down one side, following the reaper, and leaving a shin ing row of bundles behind.

Patty tried to catch up, but they worked very fast, and by and by, growing tired, she sat down to rest on a sheaf of wheat. By her side the uncut grain waved in the sunpleasant shade-it was very beautiful there. Suddenly a bird flew out of the wheat near by, singing a rich, clear song. Patty

clapped her hands in delight. "Perhaps there is a nest in there,"

thought Patty; and "in there" she went, looking with a pair of bright eyes eagerly Not many evenings ago, while a young about. And, yes, there it was surely, a nest and three of the dearest, sweetest, little

nor any reason for a moment's break in our possession of love, righteousness, peace, but our withdrawal of our souls from beneath the Niagara of his grace.

As long as we keep our poor vessels below that constant down pour they will be full. It is all our own blame if they are empty, Why should Ohristian people have these dismal times of deadness-these parentheses of paralysis? As if our growth must be like that of a tree with its alternations of winter sleep and summer waking? In regard to outward blessings, we are, as it were, put upon rations, and that he gives us we gather. There he sometimes does, in love and wisdom, put us on very short allowance, and even now and then causes "The fields to the King. "Does this acre belong to you,

higher region. There he puts the key of the storehouse into our own hands, and we not that it was the King, "I am not so rich may take as much as we will, and have as as that; I plough this for wages." much as we take. There the bread of God Addresses."



It was a bright, warm day in the early old, with long, dark hair hanging down his give away for the Lord's sake."

look in his large, gray eyes, came slowly along one of the busiest and most crowded streets thoughts, that he hardly felt the jolts and him.

was brought to a stand still, and no wonder, for in flourishing his hands about he had light. An old peach tree cast a cool, thrust one of them right into the coatpocket of a tall man whe was just going by said: him.

the man, turning around and seizing him. "You little rascal, do you want to pick my pocket in broad daylight?"

"No, I don't want to pick your pocket," said the boy, staring about him, as just awak- fifty of my likenesses." ened from a dream. "I thought I was swim-

Grandpa and grandma wondered why their morry little girl was so silent all the even-ing, but did not question her, thinking she was tired with play; and Kitty was thinking of the strange voice, and wondering who had called her, yet dared not ask about it, for then the story of her disobedience must be ind told. That night while Kittie was asleep, and quietly dreaming of hours of happy play, something flew away from the honeysuckle leaves to the limb of a wide spreading apple leaves to the limb of a wide spreading apple leaves to the limb of a wide spreading apple leaves to the limb of a wide spreading apple leaves to the limb of a wide spreading apple leaves to the limb of a wide spreading apple

only feel that time is precious. Time is a quarry. Every hour may be a nugget of gold. It is time in whose valuable moments we build our bridges, spike the iron rails to. the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets. - Christian Banner.



Once upon a time, Frederic, King of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer ploughing his acre by the wayside, cheerily singing his melody. "You must be well off, old man," said

vield no meat." But never is it so in the on which you so industriously labor?"

"No, sir," replied the farmer, who knew

"How much do you get a day?" asked the King. "Eight groschen," (about twenty cents)

"This is not much," replied the King, can you get along with this?"

"Get along and have something left." "How is that?"

The farmer smiled and said: "Well, if I must tell you; two groschen

my old debts; two I lend away; and two I

"This is a mystery which I cannot solve," replied the King.

"Then I will solve it for you," said the of the great city, so wrapped up in his own | farmer. "I have two old parents at home who kept me when I was weak and needed bumps, which he encountered in pressing help, and now that they are weak and need his way through the hurrying throng around | help I keep them. This is my debt, towards which I pay two groschen a day. The third He must have been thinking of a battle, pair of groschen, which I lend away, I spend or a hard struggle of some kind, for every for my children, that they may receive now and then he darted out both his arms in | Christian instruction. This will come front of him, to the no small danger of the | handy to me and my wife when we are old. eyes or ribs of the passers-by. Suddenly he | With the last two groschen I maintain two sick sisters whom I would not be compelled to keep; this I give for the Lord's sake."

The King, well pleased with his answer,

"Bravely spoken, old man, Now, I will "What ! so young and so wicked?" cried also give you something to guess. Have vou ever seen me before?

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket

"This is a riddle which I cannot unrivel,"

life. __Mid-Continent. YOUR BOY

heroic treatment to restor

1

You do not know what with him: be patient; w clothe him; love him. H most boys are bad. You t hearted, and fear he is lig Remember he calls you played in your lap, you would some day be a great Now that he has grown lar blood drives him into g makes him impatient of rattling, playful, though despair. But don't be sna and make him feel you ar him. He is your boy an with him. He bears you send it on down the str inherits your fortune and transmit them to generat It may be difficult to r patient. He may seem a useful and good; but wail what is in a boy. He ma day. Hope. Let him body grows larger and st and moral nature may ex Educate your boy. Y spent in that way is mo There is nothing in him; ambition. You don't k tell what there is in a bo may be an unkindled 4 fame, a smouldering fir which the teacher's aid 1 ation with books may a direct and thus start ye



nseem fond of reading, my friend ?" read all day long if I could," anhe boy, earnestly; but I've only got oks, and I've read 'em all again and

l, I'll tell you what-I belong to a lind if you like, I'll give you a ticket ssion to it for six months, and then read as much as you please. Here's ess, and you can come for the ticket as you like."

he stranger, chuckling over this queer re, went briskly on, little thinking would live to see that boy honored ngland as one of her greatest poets; ild tell with pride to all his friends. had once done a kindness to Samuel Doleridge .- Harper's Young People.

UB HANDS OUT OF YOUR POCKETS, YOUNG MAN.

gin with, it does not look well when man crooks his arms and thrusts his nto his pockets, making a figure eight self, and then stands up against the ide of the house, like a rooster in De-

would the girls look, all turned into and leaning against the wall? How your mother look in that position? her doing it! You don't find her n her pockets. Your mother's hands! you are loafing, they are the hands w, and bake, and stew, and fry, and and darn, and nurse, but she does not em in her pockets and then loll against ing.

your hands cold? Warm them up at of the hoe handle and scythe. Swing amer; drive the plane; flourish the axe. is untold caloric about the spade, and wrench.

les, pocket heat is not profitable. you money there though? Are your the safes in which you have hidden es, and your hands the bolts that see safe-door? Money may be there toat it won't be a guest over to-morrow An idler's money is apt to leap out pocket. It is likely to go for a pipe, , a tobacco plug, a mug of ale. There noney in pocket-warming.

e your hands out of your pockets, young You_are losing time. Time is valu-People feel it at the other end of the hen death is near and eternity is pressem into such small quarters, for the if this life craves hours, days, weeks,

If those at this end of the line of with its abundance of resources would power on earth could stop him short of the topmost round in the ladder of fame.

work. Father, be kind to your boy. We know what a mother will do. Thank God! A

shall never fade out during she succession of vears. Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you cannot do to God, and hope. Never despair, for no one knows what is in

THE END OF OUR FAITH.

Is it not apparent that a decided failure of memory is coming over the modern pulpit? It seems very difficult for ministers to remember Bible texts, as they formerly did. Quotation of the Scriptures has gone out of style in sermonizing a good deal, perchance because ministers do not commit the verses. One has to listen half-way through some excellent discourses before he hears a fulllength, able-bodied sentence of Scripture. And then, in all probability, it is read closely from the manuscript, and not repeated as if it had been learned by heart.

PRAYER.

BY REV. JAMES W. WHITE.

T.

It is not prayer,

That fills the air

It is not faith

It is not praise

This clamor of our eager wants.

With wearying selfish plaints.

To boldly count all gifts as ours-

"For me his wealth he ever showers."

The pride that saith,

To call to mind our happier lot,

And boast bright days, God-favored, with all else forgot.

II.

To seek the giver more than gift;

God's life to share And love-for this our cry to lift.

To simply trust his loving will,

Which'er he saith—

To bless alike the bright and dark,

FAILURE OF THE PULPIT MEMORY

-Ohristian Union.

It is true prayer

It is true faith

"Thy lot be glad" or "ill."

It is true praise

To sing all days Alike with nightingale and lark.

In giving out their texts too often ministers bend down closely to the written sermon and drawl it off, never taking their eyes from it a minute, and sometimes stumbling a little more over it than over anything that follows. It would seem that a preacher ought to know his text, at least, by heart, and be able to repeat it without looking on the book. But it seems very hard for a minister to memorize anything now a days. He has to have it all written down, and does not seem to dare trust his poor memory.

Sometimes, too, the preacher wants to repeat some verses of poetry in his discourse. Perhaps they are familiar hymns that both this salvation is radical and complete, ex- on the line. Both overhead and conduit he and the people have known all their lives, tending through all the manifestations of wires are used. In the latter case the wires Of course, he stands up, looks at his audience squarely, and speaks the stanzas off in effective styles. No! he doesn't. He pulls down his glasses and follows the lines very carefully, lest he may get the rhyme mixed somehow. It is very effective when the minister closes a fine sermon with a thrilling extract of poetry fitly adapted to his subject. It leaves a deep impression on the audience. There are only a dozen or twenty short lines perhaps at most, and the rhymes are very helpful as an aid in memorizing. It ought not to take much time to commit them. The effect would be vastly heightened if they were bravely repeated. But the average | the ship." minister doesn't do it. He reads them slavishly off, destroying half their effect, and disappointing the audience, instead of electrifying them with his power. We are growing so much out of the habit of committing anything to memory, that we have become distrustful of memory itself. and to do that is to destroy its force. We must trust it, if we would have it prove faithful to us. And if we do trust it, we will be surprised to see how easily it will carry whatever we commit to it, and how readily it will render it up at the summons. But as it is, we fear that the pulpit memory is in the last stages of decline, and will need heroic treatment to restore it to vigorous life.—Mid-Continent.

THE DANISH EDISON, -The spectro-tele graph is not a new invention, but a Danish If you cannot educate him, let him educate physicist, Dr. Paul la Cour-surnamed himself. That will make him strong, a "Denmark's Edison"— has constructed a giant with whom none dare interfere, Such new spectro-telegraphic apparatus on a are the best men in the world. The greatest principle of his own, which promises to bebenefactors of the race have stooped their come important, and which he now exhibits shoulders to bear burdens, have carried at the Copenhagen Exhibition. On the hands hardened with rough labor, have en- high roof of the establishment National, dured the fatigue of toil. Many such are some distance from the exhibition, he has in our minds now. Labor conquers all placed an apparatus which, when seen from things. The old Roman was right. We see the exhibition grounds shows a vertical it in a thousand instances. Labor makes steady spectrum. On being examined by a the man. No boy ever came to be a man, specially constructed telescope a number of the noblest work of God, without labor. red and blue dots and lines are seen to ap-This is God's great law; there is a divine | pear and disappear exactly in the same manphilosophy in it. Let your boy work; if he ner as the dots and lines on the tape of a will not work, make him work. There is Morse telegraphic apparatus. This is no progress, no development, no outcome, spectro telegraphy, and by the aid of this no true manhood without it. We must apparatus and the telescope, messages may mother's love, a mother's prayers follow us still, and the memory of her anxious tears to each other without any fear of being

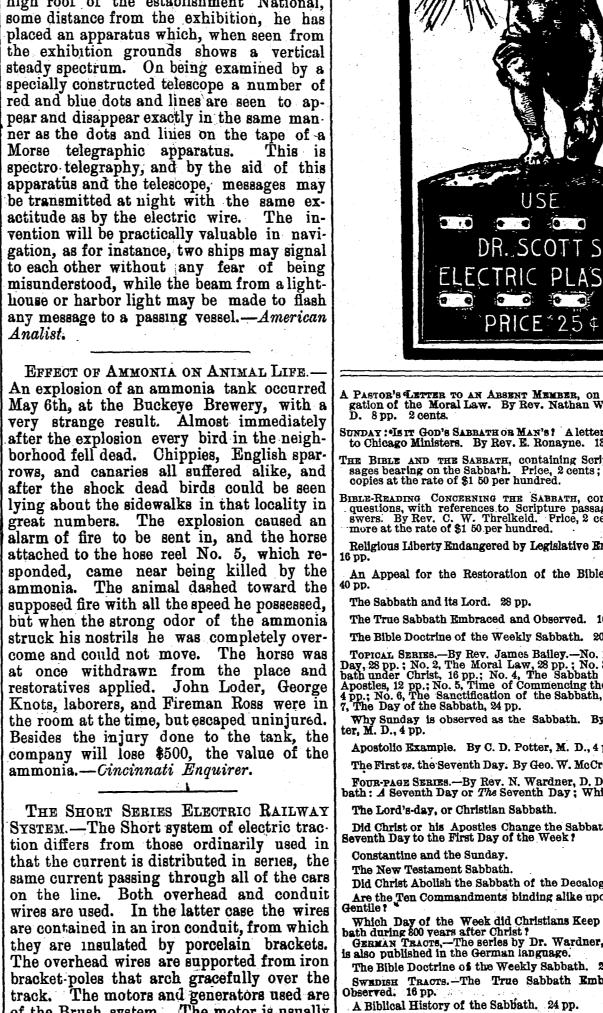
a boy.-Exchange.

The objective point, or the end of evangelical faith, "is the salvation of our souls." Christianity, thoroughly philosophical in its conception, is unlike every other system of operative, as well as speculative and probfaith." Christian faith comes into the supposed fire with all the speed he possessed, world as an hitherto unknown, but power- but when the strong odor of the ammonia ful agent, to restore the waste places in the struck his nostrils he was completely overscheme of human salvation. "Without faith | come and could not move. The horse was it is impossible to please God." The church, its ordinances, the ministry, and everything restoratives applied. John Loder, George incident to the Christian system, have but

one final end, and that is "the salvation of your souls." This then is the sole object of Christian effort. Any type of it that fails in this all impor-

tant particular, is deficient, and does not meet the object whereunto it is intended. A church then, that fails to witness the conviction, conversion and full salvation, in heart and life, of sinners, is wanting in the | that the current is distributed in series, the first principle of Christian character. And

be transmitted at night with the same exactitude as by the electric wire. The invention will be practically valuable in navigation, as for instance, two ships may signal misunderstood, while the beam from a lighthouse or harbor light may be made to flash any message to a passing vessel.-American Analist. EFFECT OF AMMONIA ON ANIMAL LIFE.-An explosion of an ammonia tank occurred May 6th, at the Buckeye Brewery, with a very strange result. Almost immediately after the explosion every bird in the neighborhood fell dead. Chippies, English sparrows, and canaries all suffered alike, and after the shock dead birds could be seen lying about the sidewalks in that locality in philosophy, in that it is also, practical and great numbers. The explosion caused an alarm of fire to be sent in, and the horse lematical. Its practical effect, is indeed its attached to the hose reel No. 5, which rechief object and glory. "This is the vic. sponded, came near being killed by the tory that overcometh the world, even our ammonia. The animal dashed toward the



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eel that time is precious. Time is a Every hour may be a nugget of It is time in whose valuable moments ild our bridges, spike the iron rails to epers, launch our ships, dig our conclet It factories. You might have planted hills of potatoes while I have hear g to you, young man. Take your hands Your pockets. - Christian Banner.

"你们的你!

A CONTENTED FARMER.

e upon a time, Frederic, King of Prusrhamed "Old Fritz," took a ride, and an old farmer ploughing his acre by syside, cheerily singing his melody. ou must be well off, old man," said ing. "Does this acre belong to you, ich you so industriously labor?" o, sir," replied the farmer, who knew at it was the King, "I am not so rich

; I plough this for wages." ow much do you get a day?" asked

ight groschen," (about twenty cents) he farmer.

his is not much," replied the King, you get along with this?" et along and have something left." ow is that? "

farmer smiled and said:

ell, if I must tell you; two groschen r myself and wife; two I pay towards d debts; two I lend away; and two I way for the Lord's sake.

his is a mystery which I cannot solve," the King.

hen I will solve it for you," said the . "I have two old parents at home ept me when I was weak and needed and now that they are weak and need keep them. This is my debt, towards I pay two groschen a day. The third groschen, which I lend away, Ispend y children, that they may receive ian instruction. This will come to me and my wife when we are old. the last two groschen I maintain two sters whom I would not be compelled p; this I give for the Lord's sake." King, well pleased with his answer,

ravely spoken, old man, Now, I will ive you something to guess. Have er seen me before?"

ver," said the farmer. less than five minutes you shall see ty times, and carry in your pocket my likenesses." nis is a riddle which I cannot uprivel,"

e farmer. nen I will do it for you," replied the

nating his hand into his, pocket and ng him fifty bran new gold pieces into ad, stamped with his royal likeness, to the astonished farmer, who inew. at was coming:

le coin is genuine, for it also optime cur Lord God, and I am his

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy; and most boys are bad. You think him so lighthearted, and fear he is light-headed as well. Remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious thingsrattling, playful, thoughtless-you almost despair. But don't be snappish and snarlish, and make him feel you are disappointed in him. He is your boy and you are to live with him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to every thing useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve. Educate your boy. You may think money spent in that way is money spent in vain. ambition. You don't know. No one can

triumph over "death, hell and the grave." God. Without their connection, though there be oceans of grace to supply our every want, we perish of absolute destitution. Enter thou into the ark, then, for all else

is a boundless sea; and those of you who have entered into the ship, abide in the ship, for "ye cannot be saved except ye abide in

Remember too that all the outward forms and services of the church, all of which are intended to help and intensify your faith, are not only intended to give you caste and character at home and abroad, they may in

a measure do that, but that is not their ultimate object. Their object is to save you from your sins; from their guilt and pollution, and from the terrible penalty that awaits the finally impenitent. Faith in Christ makes the vicious, virtuous; the licentious and depraved, pure and spotless, and all men better and Christ-like. It is the power that overcomes. You that are pressed with doubts and fears; you that have long contended with the overwhelming powers of the world, the flesh, and the devil, you need this strengthening power.

May heaven give us all richly of this overcoming power, whose ultimate end is the salvation of our souls. The end of faith is salvation; of unbelief is damnation. Choose then your own end. Choose live, and live forever.-S. W. Christian Advocate.

Hoyular Science.

A TOAD IN SOLID COAL.-The correspondent of the Colliery Guardian reports a case which, if true, must be interesting to geologists. In the Coleford district of the Forest of Dean a small colliery has recently been opened, and while a collier was engaged in breaking up a fall of block coal, he found a toad in the center. It seemed firmly embedded in the coal, and it was alive. a Its form was imprinted upon the face of the mineral, and the animal is still living. The incident has occasioned much interest in the neighborhood.

THE negro is changing in appearance and losing some of the birthmarks peculiar to the African race. The new generation is showing the effects of a higher culture. Especially is this noticeable in the towns where contact with the whites shows its There is nothing in him; he has no pride, no effect. The flat-nosed, kinky-headed negro is passing away and becoming an unknown tell what there is in a boy. Besides, there race. All the colored children, no matter may be an unkindled spark, an unfanned how dusky in hue, show the change. flame, a smouldering fire, a latent energy, Among the females, long hair of that pe-

human life and purposes, and ending in final are contained in an iron conduit, from which they are insulated by porcelain brackets. This faith we need more and more. It is The overhead wires are supported from iron not the effective agent, but it is the only bracket poles that arch gracefully over the avenue through which we are brought into | track. The motors and generators used are communication with the divine favor. We of the Brush system. The motor is usually The Reason why I do not keep Sunday; and come to God through faith in the Son of in a front compartment, and is geared to the the Seventh Day. 1 page each front car-axle. There is a pinion on the for \$1. Annual members of the Tract Societ motor shaft, a gear on the axle, and an to tracts equal in value to one-half the amoun intermediate gear and pinion that further nual contributions to the Society. Life Men tled to 1,000 pages annually. Sample package reduces the number of revolutions. The on application, to all who wish to investigate gears are made of steel, the pinions of rawhide held between steel plates, making an Centre, N.Y. efficient and noiseless transmitting system.

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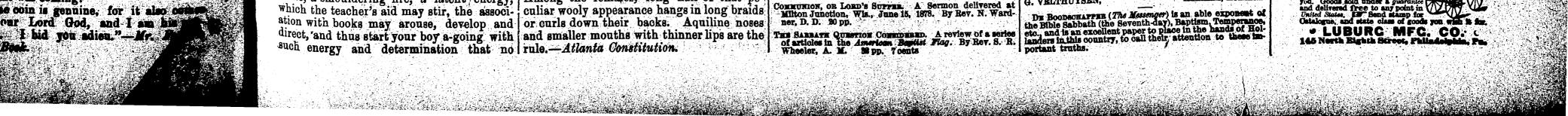
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8

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

INTERNATIONAL LESSONS, 1888.

FOURTH QUARTER.

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

LESSON IX.--ISRAEL UNDER JUDGES.

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

For Sabbath-day, December 1, 1888.

SCRIPTURE LESSON.-Judges 2: 11-23.

11. And the children of Israel did evil in the sight of th Lord, and served Baalim:

Lord, and served Baaim: 12. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord

18. And they forsook the Lord, and served Baal and Ash-

taroth. 14. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them and he sold them into the hands of their enemies round about, so that they could not any longer stand before their

about, so that they could not any longer stand before then enemies.
15. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had ssid and as the had sworn unto them: and they were greatly distressed.
16. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.
17. And yet they would not hearken unto their judges, but they may approximate and have and how and how and how and how and how have been and how and how

they went a whoring after other gods, and bowd themselves unto them : they turned quickly out of the way which their father swalked in, obeying the commandments of the Lord;

but they did not so. 18. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.

19. And it came to pass, when the judge was dead, that they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them ; they ceased hot from their own doings, nor from their stubborn way.

20. And the anger of the Lord was hot against Israel; and he said. Because that this people hath transgressed my cov-enant which I commanded their fathers, and have not hearkened unto my voice;

21. I also will not henceforth drive out any from before them of the nations which Joshua left when he died :

22. That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fawill keep the way of the thers did keep *it* or not.

23. Therefore the Lord left those nations, without driving them out hastily; neither delivered them unto the hands of

GOLDEN TEXT .- Take heed, brethren, less there be in any of you an evil heart of unbelief in departing from the living God.-Heb. 8: 12.

OUTLINE

gratify almost every evil desire and passion in the name and under the sanction of their gods. EXPLANATORY NOTES.

V. 11. And the children of Israel did evil in the

sight of the Lord. We see from the above considera tion, how easy it was for them to forget the true God and fall into a worship which gratified their worldly ambition. But this wayward tendency was in the sight of the Lord; it was what he had strictly for bidden; it was abhorrent to his holy nature; it was in direct antagonism with all that he had taught them

in his commands and in his mighty works. Nothing could be more displeasing to the God of mercy, of holiness and of righteousness, than to have his people turn away from his service and render their service to false gods, and give up their lives to superstition and every form of evil passion.

V. 12. And they for sook the Lord God of their fathere, which brought them out of the land of Egypt. It was not yet 70 years since their fathers were in deep bondage in Egypt. The Lord had brought them out of this bondage and had led them in ways and through experiences which could not be mistaken if they would only remember. But they had evidently carelessly put out of their minds the remembrance of what God had done for their fathers, and followed other gods, . . . and bowed themselves un to them, and provoked the Lord to anger. These words state the downward course which always lies before those who forsake the true God and forget his mighty works.

V. 14. The anger of the Lord was hot against Israel and he delivered them into the hands of their ene mies, round about, etc. We have here an example of that universal principle that, the more intense the love, the more intense the indignation. If God had not intensely loved Israel, and poured out his blessings upon them withour measure, he would not have manifested his indignation toward their disobedient and rebellious life. If they had not been conscious of his divine favor and great love for them in the past, they would not now be so deeply conscious of the enormity and depth of their sin in his sight. This conscious sin made them an easy prey in the hands of their enemies. Guilt in the soul is the very hot bed of weakness and fear and finally of submission to enemies.

V. 15. The hand of the Lord was against them for evil . . . and they were greatly distressed. They felt in their souls that they had put themselves into antagonism with the true God, and of course felt that God's hand was against them. The fact is, that the very love of God becomes the power of relentless condemnation to those who are conscious of rebelling against that love. It is in this way that God's love comes to be the agency and power of condem nation to those who rebel against him and do violence to his love.

V. 16. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. These judges were leaders invested with authority

determines to make that companionship a test and trial of the integrity of his people.

There is now a great demand, at liberal salaries, V. 23. That through them I may prove Israel, whether they will keep the way of the Lord to walk therein. Wicked men are not always aware of the fact that their very temptations and captivities unto evil powers are the means in the hands of God of trying their strength, since they have chosen

these evil ways. If they had chosen lives of disobedience and rebellion, they would not have been tried by the power of temptation: hence they have no one to blame for these fearful tests but themselves, for they have chosen these very conditions of life, and God has permitted them their choice. V. 23. Therefore the Lord left those nations, without driving them out hastily. God never compels the wills and choices of the children of men. Whatever they do they must do in their conscious freedom. But God permits men to act in their freedom and he permits often very severe conditions of choice; so the choice must be positive, for good or for evil. It sometimes seemss as if the sharpest conditions of choice are presented to those who have the highest and clearest revelations of what is true and right. These Israelites were surrounded by the most antagonistic influences; and these surrounding influences were left there for the very purpose of proving the real integrity of the Israelites. It is

the same condition that exists at the present day. God's people are surrounded and intermingled by the most baleful promises and influences that the adversary of righteousness can uphold in this world. We have systems of destruction and moral depravity established and legalized, which are destroying millions of our fellow-men for time and eternity, and good men are brought to the test of approving or disapproving, supporting or condemn ing. It is possible for men to face these facts and yet not realize that it is a direct test of God to prove them, whether they will stand for the right in God's might or yield the wrong in their own weakness.

The practical lesson for us is God's direct dealings with his chosen people, in view of their freedom and responsibility of personal choice and life.

At Mystic Bridge, Conn., Nov. 8, 1888, by Rev. O. D. Sherman, at the residence of Dr. O. M. Barber, Mr. JOHN H. LEE and MILS JENNIE A. WYEMAN, both of Mystic Bridge.

At the home of the bride's parents, Dodge Centre, Minn., Nov. 14, 1888, by Eld. S. R. Wheeler, Mr. ADELBERT N. LANGWORTHY and Miss EVA J. youngest daughter of Mr. Joel Tappan.

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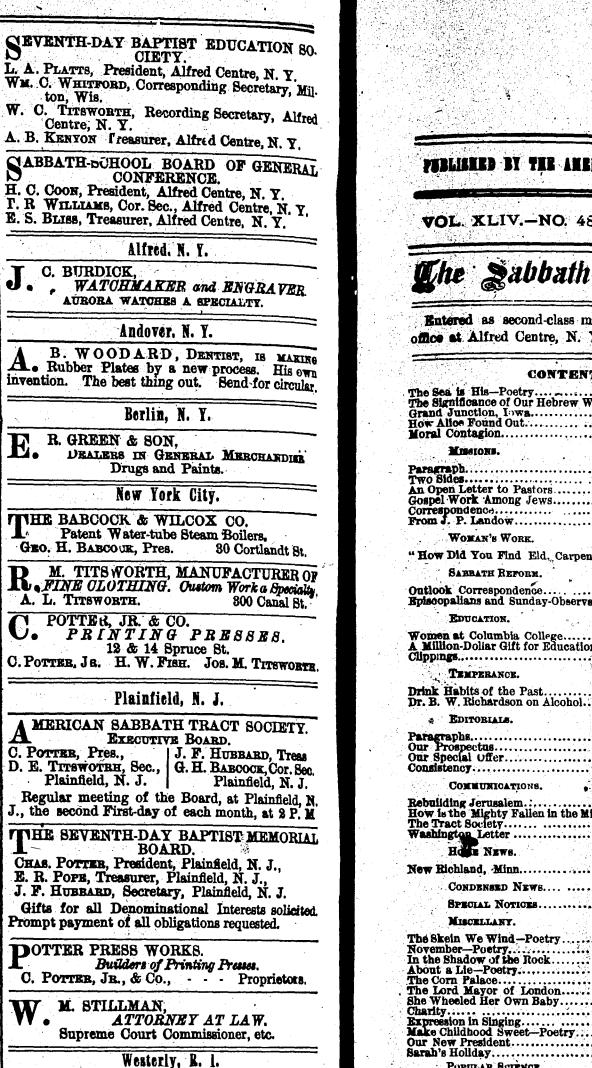
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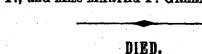
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For the SABBATE R

"THE SEA 18

BY IDA FAIRFI

CONTEN



ELISHA SAUNDERS, who died at Alden, N. Y.

MABBIED.

1. The situation of the Israelites at thi	is time
2. Their tendency to fall into idolatry.	•
3. The result of their idolatrous habits	
4. God's plan for saving the people.	
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TIME.-Joshua died about 1426. The lesson gives a general view of the period of the Judges, which extended from the time of Joshua's death to the inauguration of Saul as king of Israel, about 300 years that is from 1426 to 1095 B. C.

PLACE. -Joshua's death occurred at Timnath Se rah. a few miles south of Shechem.

INTRODUCTION.

The book of Judges is a brief outline record of the doings of the Judges. It is not absolutely certain who was the writer of the book, but it seems very evi dent that it was written during the time of Samuel. The writer does not follow the order of time strictly, but so groups the historical events as to show the course of the history of Jehovah's redemption of his people. It appears to be a running sketch of the his. tory of the Israelites through the whole period of the Judges. The lesson of to day is the outline of this history. The government was a theocracy, i. e., God himself was the chief ruler, and there was no visible, central, supreme power, either in king, president or congress. Each tribe was independent, and yet there was a mutual interest between them. In cases of dispute, the appeals were made to the priests, and the high priest was a kind of prime minister. There were no professional soldiers sustained in an army in anticipation of war. Their central place of worship was Shiloh, where the tribes were to as semble three times a year for the great feasts. The tabernacle, the ark, the altar for daily sacrifices were established at this place. Their religious institutions and festivals bound the tribes together as one people, and at the same time separated and distinguished them from all other nations. They had schools located in various places for the education of their teachers and prophets; but there was, evidently, a very general neglect of family training and family religion, growing out of the disobedience of the former generations to obey God's commands to teach their children what God had done for them and said to them. Though they had defeated the Canaanites in war, yet they had not wholly subdued them; they remained in very considerable force in the country, holding some of their strong points in defense. Hence, the Israelites were constantly suffering incursions from their enemies, and on the other hand, many of their own people were led into the habits of the Canaanites, in their city life, and their seductive forms of idolatrous worship. There was much in this new phase of life to gratify the pride and worldly ambition of their young people, who, not being fortified by religious instruction, were thus readily led away into the vanities and sins of the Canaanites. Here circumstances brought much of peril to the moral and religious integrity of the Israelites as a | transgressed my covenant ... and have not heark. | a sister, Mrs. Herman (Charlotte) Babcock, of Utica, people. The God of the Isrselites was the unseen | ened unto my porce. The Lord never allows divine Jehovah, while the gods of the Canaanites had visi- punishment to fall upon his people without a just ble representations, surrounded by splendid and sen reason. He extends his mercy and long-suffering most pleasantly cherished by all. Considering she sual ceremony. It was therefore very natural that as long as it can be a mercy to extend it; and when the uncultured and worldly ambitious classes of Is. he visits his rebellious children with judgments, it reel should be easily tempted, by the novelty and is because such judgments can no longer be withfashion, the sports and revels connected with this; held in justice to the effenders. idolatrous worship. Again, this religion of the Ca. V. 21. I also will not henceforth drive out any from

and power to vindicate the rights of Israel, and to redress their national grievances. Notwithstanding the sinfulness and backsliding of Israel, God was moved in compassion to raise up for them leaders who should deliver them from this bondage and these com plicated difficulties with the Canaanites. There were fifteen judges in all. Eight were military heroes, five seemed to have led more peaceful lives, while Eli, the high priest, and Samuel, the prophet, stand apart with peculiar missions. These judges were evidently inspired and divinely fitted for their im portant work among the Israelites. This form of government had some advantage over the previous system, in that it brought the rulers more directly into contact with the people. Instead of one central seat of government, as Shiloh had been, these judges are located so as to be able to exercise their authority and influence with greatest efficiency V. 17. And yet they would not hearken unto their judges; . . . they turned quickly out of the way which their fathers walked in. They had evidently so far

given themselves away in their associating with the pagan worshipers, that the judges were not able to control them; they were probably willing to be deliv ered from the consequences of their sinful lives, but they were not willing to renounce their sinful habits. V. 18. Then the Lord was with the judge, and delivered them out of the hands of their enemies all the days of the judge. They were so blinded in their spirit ual captivity, that there was no way open to reach them except by allowing them to endure the bitter experiences resulting from their sinful lives, and then delivering them by clearly manifested divine power. If there was any way possible by which their con scious moral sense could be reached, this method seems the most available; at least it was the method followed by the Lord. For it repented the Lord. because of their groanings, etc. That is, God was moved in compassion for their blindness and for their oppression under their enemies.

V. 19. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, etc. While the judge was alive, warning them and instructing them, they were in some measure restrained, but when the judge was no longer in their midst admonishing and warning them by his words and example, they were ready to turn away to the alluring customs of their neighbors, and to indulge in the sensual am. bitions of the ungodly. They ceased not from their own doings, nor from their stubborn way. These words represent them as becoming more and more demoralized in their lives. Having given away to these external temptations and captivating allure ments, there seemed to be no power yet brought to bear upon their lives sufficient to restain them. They were under the control of stubborn blindness, determined to follow the desires of their own wicked hearts.

V. 20. And he said, Because that this people hath

Oct. 27, 1888 was the son of Clark and Lydia White Saunders, both deceased, and was born in Westerly, R. I, Aug. 19, 1811; he was, therefore, at the time of his death, 77 years, 2 months and 8 days old. His parents came to Darien, N. Y., in 1812, when the country was new. His life has been spent in Darien and Alden.

HANNAH CABPENTER SAUNDERS, who died at Alden, N. Y., Nov, 5, 1888, was born in Peace Dale, R. I., Feb. 5, 1815; and was, therefore, 73 years and 9 months old at the time of her death. She was married to Elisha Saunders at Darien. N. Y., March 10, 1884. They lived in Darien until 1853. Since that time they have resided in Alden. More than fifty four years they lived happily to-gether, and were not long separated by death, only nine days intervening between the dates of their death. They reared a family of six children, five of whom survive them, and with many other relatives and a large circle of friends mourn deeply their decease. Mrs. Saunders was, with her oldest daughter. a member of the First Alfred Seventh-day Baptist Church; and testimony is borne to the sweetness and purity of her life by all who knew her.

In Shingle House, Pa., Oct. 5. 1888, ADDIE, wife of Wm. Stevens, aged 20 years. Funeral at the church on Monday following. G. P. X.

In Eulalie, Pa., Oct. 5. 1888. LOTTIE ANY FLOSS. infant daughter of John and Nettie Baker, aged 5 months and 27 days. Funeral at the Hydorn schoolhouse, in Hebron, Oct. 8th. G. P. K.

In Sharon, near Millport, Pa., Nov. 10, 1888. ETNA, infant daughter of Hermon and Mary Baker, aged a few days over four months. Funeral at the home, Nov. 13th. G. P K.

In Utica, Wis., Oct.-24, 1888, CLARISSA CAMPBELL BUBDICK, widow of the late Willet S. Burdick, in the 83d year of her age. 8. L X.

At Milton Junction, Wis., Nov. 12, 1888, of heart disease. accompanied with dropsy and kidney derangement, MARV, wife of Amos S. Crandall. aged 53 years 6 months and 3 days. Sister Crandall's maiden name was Odell. She was born in Almond Allegany Co., N. Y. She was married to Bro Cranda l March 11, 1858. She made profes. sion of religion about twenty-nine years ago and was baptized into the membership of the Milton Church by Eld. O. P. Hull, then pastor. She remained a consistent member of the church up to the time of her death. Sister Crandall was a most exemplary Christian woman, very glad to talk upon the subject of religion and was a great reader of the Bible, with which she was very familiar. Her Bible which she leaves behind is a great treasure to her family because of the many precious passages she had marked all of which she has taken to heaven in her retentive memory. She will be greatly missed in the covenant meetings of the church, where her remarks were most comforting and edifying. She was an unusu ally bright and intelligent woman. Sister Crandall was a very cheerful woman of marked uniformity of temper and inciting all to a happier life by the sweeiness and sunniness of her disposition. Her funeral was largely attended; the exercises were held in the Seventh-day Baptist church, at Milton Junction, and were conducted by her pastor. Rev. E. M. Dunn. He preached from 2 Tim. 4: 6-8. The remains were interred in the cemetery at Milton Junction. She leaves behind her bereaved husband. an affectionate and sorrow-stricken son. Geo. E. Crandall with his wife and their three small children, Wis., who was with sister Crandall very much in her last illness, besides a large numb r of other relatives and friends. Her memory will always be was so ripe a Christian and so great a sufferer at times for the past few months we cannot and ought not to regret that God in his mercy has taken her to her home above. E.M.D.

Near Cummingsville, Kan., Nov. 14, 1888, of quick consumption, CHARLES MATFIELD, aged FITHE ALFRED SUN, Published at Alfred Cen-

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