We have spoken before of the new temple of the Congregation Beth-El, Fifth avenue and Seventy-sixth street, New York. It was dedicated on the 18th of September, and the first services were held Sabbath the 19th. The Rabbi, Dr. Kaufman Sulzberger, is one of the foremost representatives of American Judaism. The event is significant because it marks an attempt to secure a better observance of the Sabbath by the Jews, and gives emphatic testimony to the failure of the Sunday services which this congregation has been holding. If the Jews do not keep the Sabbath they may not on that account any more observe Sunday, and, says Dr. Kohler, they were never so little likely to yield up the sign of their ancient faith as now, when the tendencies of things make the Jew more intensely a Jew than ever.

The good people of the country will all be interested in the Louisiana Lottery case, which comes before the Supreme Court of the United States next month. Two persons who were arrested for sending lottery matter through the mails have made application for discharge on the ground that the anti-lottery law is unconstitutional. The case of the government has been made public by the publication of the arguments of General Miller's brief. There would seem to be scarcely a doubt as to how the case will go, but the United States Court has more than once disappointed people, and it does not always follow that what is just and good sense is necessarily good statute law. If Congress has not the power, under the Constitution, to refuse the use of the mails to such an instrument of iniquity as the Louisiana Lottery, we should be very sorry for the country. The religious press of Louisiana is reported to be very indifferent to the fight now going on in that State, but recently one of them has announced its intention to go into the fight on the right side, and stay there till the end.

The sad refrain—"We'll hang Jeff Davis to a sour apple tree," did not come to be literal history, but history could not more plainly pronounce his cause and his life a failure than it has. Even his memoirs seem to go begging in the book-market, and his wife is obliged to publish for her share in the profits. If one might judge from what he sees in the book-world he would hardly hesitate to say that Mrs. Davis will be like the boy waiting for a bite of another boy's apple, and seeing his chance poor, said: "Give a fellow the core any-how," but got answer, "There ain't going to be no core here." The sadness is few profits on a book which seems to have been a complete failure. The South alone might buy enough of the books to make it profitable. They go into mourning when he dies, in true Southern fashion; they erect a monument. Why do they not make this book a success? Here would appear to be a way of securing their loyalty to him and his cause—their cause they call it. Mr. Davis was very confident, it is said, that his book would justify his life, his cause and his memory. But the stigma of attempting to destroy the United States of America will always attach to him, however pure and good a man he may have been personally, and however high and unselfish he may wish the world to judge his motives to have been.

We spoke of the Faribault incident last week; we have a comment on it from a Massachusetts newspaper. This town, a rule that scholars entering the high school shall pass a certain examination. The fourteen candidates for the high school from the Catholic parochial school failed en masse, and were refused admission. By advice of the Catholic member of the school-board there are thirteen attended as visitors with the purpose of compelling their enrollment as scholars. The Faribault priest was right when he recognized the fact that the public schools are better educators for American citizens than parish schools, and are better schools as a rule. We know of a town in the South where the Catholic school flourished until they got a good public school; when it lost its scholars; and good public schools the country over will seal the fate of church schools in time.

Perhaps it is not so often true as it is charged, but still it undoubtedly is sometimes true that in hardly anything does the church show so little wisdom and Christian spirit as in its discipline. When one had a talk with a former member of one of our churches who had been excommunicated for leaving the Sabbath; and, though years had elapsed since the event, she still resented what she thought was meant to put a stigma upon her. Allowance must be made for personal feelings; we have seen letters of excommunication which could hardly help being mischievous, and forever put up a bar against the return of the excommunicated person to his church relationship. We believe no person should ever be cut off from a church without being told in the warmest-hearted way possible that the church's latch-string was always hung out and he will be welcomed back again when he comes with a real repentance.

As we write, the National Unitarian Conference is in session in Saratoga. Intellectually it is a notable gathering, George William Curtis is its President, succeeding Justice Miller, and Edward Everett Hale is one of its leading spirits. From the programme we find, as was to be expected, that Unitarianism as a leading topic, but there is a particular religious aspect about the programme which shows that something more than an ism is the motive of the meeting. The Unitarian movement did as much as any one thing to start the present particular tendency in religious thinking and endeavor. Little as we sympathize with some tendencies in Unitarianism, and especially Western Unitarianism, we heartily acknowledge its intellectual and ethical influence on the religion of our day, as a good influence. In looking over the programme for any religious meeting we are intensely interested in seeing what the people are thinking about, how broad and great is their conception of God's kingdom, how intimate a connection they find between it and human life in all its relations, social, political, industrial, and spiritual. We judge all people by what we find them thinking about, and people will judge us as a denomination in the same way. A denomination is large or small, not according to the statistics of its churches and year-book, but according to the largeness of its purposes and endeavor, the clearness of its conception of the truth of the kingdom of God, its enlightenment, guidance and endorsement by the Spirit of God.

"Preachers have no function more pressing than that of persuading men to shape their lives in respect to God." Is this the current about them? There is nothing new about these words, but they strike one as containing an old truth which needs a good deal of repetition in our days—a teaching of Jesus' life, words, and death. The story of our Master's temptations is the story of "resisting the sweep of the current;" the world was challenging for a Messiah of its own kind, and like any man, he had to settle the question whether he would be the world's kind or do the work of his Father. He resisted the current which the tempter showed him would have been to the world's highest rewards, and set the standard of life upon the high ground of being the kind of man God made one to be instead of the kind of man the world invites him to be. The current means the "broad way," and resisting it means the "strait gate and narrow way."

We wondered, on reading the account of Conference in the Recorder, why the substitute temperance resolution was passed instead of that of the committee's report, and, not being in advance, we had wished we might see every word that was said in the discussion; and we are glad to know, from Mr. Main's article, and from other sources, that the committee's excellent resolution was preferred by many. And now, will not some one tell us why, in the resolution that passed, the circumstances "moral evil" was used for the word "sin."? We imagine it was because "sin" would have killed the resolution, and "moral evil" gave those who did not wish to be counted as opposing a temperance measure a chance to compromise with their consciences and be counted among the supporters of temperance. We rejoice that those who believe the use of liquor in any form or amount, as a beverage, is a sin, and say so; we respect those who will not say so if they do not believe; and we sympathize with those who yield their preference rather than do a good cause a wrong; but at the same time we think it a serious evil to support the fixing up of statements of principle and conviction with phrases and circumlocutions intended to let people down easy into a compromise in which one side loses nothing but a word and the other side really yields everything but a phrase. Put the resolution before any candid person and he will say that the Seventh-Day
No two persons have the same conception of life and its purpose. But the prevalent ideas readily fall into two groups, as the individual or society is made paramount. The individualist considers each person as a free and independent unit, having his own destiny to make and responsible only to himself and to his maker. The religious individualist seeks personal salvation and looks forward to immortality as the object of all earthly effort. On the other hand, those who have the social ideals of life recognize that individual, though endowed with divine attributes, is but a part of a more important whole—society.

Our very individuality we owe to the society which has produced and educated us. The white baby in the Indian camp grows up a savage, while children of the plains have become leaders of civilization when reared in a society of Christian culture. Our knowledge, literature, art, music, our ideals of life, our religion, we inherit from society. The best things of the past are the property of all of us, and shared with others, and our individual welfare must be found in the general welfare.

The true religious socialist recognizes his obligation to society, and, forgetful of self, devotes his efforts to uplifting his fellowmen. What can be done for the wretched and hopeless poor is a question that is arousing universal interest. It is no longer believed that the spirit of Christian helpfulness must provide the business world, removing the fetters of hopelessness and the atmosphere of indolence in which so many thousands now live and die. The Christianity that is not concerned with these topics lacks the spirit of the Great Physician, and like the religion of the authorite is but a refinement of selfishness.

At the great Congregational Conference held in London last month one whole day was devoted to economic questions, and no other topics aroused so much interest. Religious publications are full of economic discussions, and such questions as pauperism, monopolies, labor organizations, are favorite topics at minister's meetings. Professor Dunbar, of Harvard University, says that the number of hours of instruction devoted to economics by the leading American colleges has increased six or seven fold since 1876. This means that people are becoming awake to the importance of our social relations.

In primitive society each man supplies his own wants as best he can without much help from his fellowmen, but the progress of civilization has made men more and more dependent upon each other. The civilized man neither produces the food which he eats, nor builds the house in which he lives, nor creates the amusements which he enjoys. If we but think of the different materials, the processes that they have gone through, and the implements and machines that have been used for working upon them, we see that a single coat is the combined work of thousands of men. All the world contributes to an ordinary meal. Even the farmer whose independence has always been celebrated, now looks to the market for his implements, his sustenance, and his profit. The country would fare poorly without the city, and the city would starve without the country. Laborers are dependent upon each other for a livelihood, but capital without labor can earn nothing.

We depend upon the action of others not only for the material things with which we sustain life, health, and happiness, but for education as well, for the development of good taste, and the awakening of aspirations. No one can be himself without the help of others. In various ways and by various means the family, the community, the nation, and finally the whole world, has become bound together in co-operative union. Each part in general serves the whole and in turn is sustained and enlivened by the whole.

It has often been said that the people of a community form a sort of living body. Farmers, bakers, telegraphers, are organs of society just as hands, teeth, nerves are organs of the human body. In both cases the organs work for the body and derive their sustenance from the body. The health of the human body requires the organs to be healthy; the health of society requires the welfare of every part of society. Bountiful harvests give new life to every branch of trade and industry; the failure of an important business house in London threatens ruin and privation to thousands of American workers employed in bringing the least profit to their employers; from the degradation and vice of the "submerged truth" arise fumes of intemperance and impurity which taint every class of society. Every part of a well organized society is interested, to some extent, in the welfare of every other part, and the man who turns away from vice and woe as subjects which do not concern himself is as short-sighted as he is hard-hearted.

When the ancient artisan, retreating from the chase, gained his livelihood by making arrow heads for his companions, social economy had begun, for men were seeking wealth by confining their work to narrow lines of industry and exchanging for profitable production. Capital has become a requisite for profitable production. Capitalists and wage workers, becoming distinct classes of society, are often contending with each other to the detriment of both, while each side is alarmed by the world with the strength of its combination. The gain of those who own the great oil monopoly, or the Western Union Telegraph Company, or what resistance could be made if all poor people should unite in the demand for a redistribution of wealth? It is no wonder that social and economic studies are leading all others to popular study. (To be continued.)

At first view the Bowery impresses you as a place in which to die of the romance. As you come up Park Row, itself a curious place, you find yourself getting into a deep shadow, like the entrance to a cave. The air smells close and musty. The sunlight has taken the freshness with it. There are elevated tracks hanging low, and so closely covering the street that you cannot see it. This is Chatham Square, the entrance to the Bowery. Leaving the deep twilight of Division street to enter the broad yet dark highway of east-side life, crowded both in street and side-walks, noisy with a multitude of sounds, some of which are to be heard nowhere else, you are crowded by the elevated, which hang low over the entire width of the street from Chatham Square to Grand, and is the least likely to contain the true Bowery. Here are jumbled together a queer and varied lot of enterprises.

In and around Chatham Square the chief business is the lodging-house. On the outside walls are hung great signs, bearing pretentious names, The Windsor, The Grand Windsor, The Atlantic, The Pacific, The Grand. Some of these places, none of which have a front as inviting as the names; there is gaudy paint, shilling brasswork, an air of cleanliness, luxury even. This splendor is strangely out of keeping with the price-lists hung beneath the signs and over the side-walks, generally on cloth, through which a light shines at night, that the price may be read. The prices range from fifteen to fifty cents. Clean sheets are offered at some places as an especial inducement. All this appears from the Bowery.

After the lodging-houses you will notice the dime museums. And here again is that pretentious exterior—the gay paint, the big signs, all of which are a delusion, and you will expect to see pictures of curiosities that would appeal to the most blasé museum-goer. Inside it is a sad swindle. "Ladies and gentlemen, this is an image of the honored lady now living in Asia. This is an image of the two-headed calf now exhibiting in England. It is all fraud, all false; you cannot have such an object at a bargain price; yet you must have the object for a sufficient price, and you expect a fair surfeit of your expectations that you will look sneakingly about to see if you can come out of the gallery with the gaudy swinging targets—lions, tigers, elephants—are equally a delusion, and you will never get the quarters that reward hitting the right gallery, and you must buy the queerest articles where thin-type are to be had. At phenomenally small prices, will give you likenesses to make you wonder at your e. capital is the head-quarters for swindling in merchandise, as in amusement.

Bargain signs hang over every door. Every one has just a small thing burned out, is leaving business. Every thing is going at a sacrifice. All things are at a bargain price; yet you must have the object for a sufficient price, and you expect a fair surfeit of your expectations that you will look sneakingly about to see if you can come out of the gallery with the gaudy swinging targets—lions, tigers, elephants—are equally a delusion, and you will never get the quarters that reward hitting the right gallery, and you must buy the queerest articles where thin-type are to be had. At phenomenally small prices, will give you likenesses to make you wonder at your e. capital is the head-quarters for swindling in merchandise, as in amusement.
that shines in the windows and falls to pieces in the arms of the purchaser on his way home. A dollar will buy more here than anywhere else in the city.

Among these shops are the pawnbrokers, pretenders and swindlers, as the others. For they are not pawnbrokers, for all their three-ball signs and variegated directions, but businesses, based on the grand principal principle of the philosophy of humbug—that you can get something for nothing. That is the wherefore of all this tawdry, and this patch and glittering, and glittering. These fakirs cater to the belief of low intelligence in its own showmanship and cunning.

A stranger to New York walked up one side of the Bowery and down the other. When he emerged from its gloom, he said, "I never before knew how ugly the human race is." The Bowery is ugly to the most interesting amongst these women who move about it at its loveliness. Faces lower as the air. Real laughter—vivace and health and spirit—all of these signs that people are on the edge of the life, fighting, arid, haremically, for a foothold, and seemingly never quite giving it up. Curiously enough, of the one closely ressembles Voltaire. This, however, is probably due to the fact of Voltaire's character being in the life. He is the Voltaire of our generation, which brings us to the point, which are being to come into existence. A.D. 5000 should be able, in the land which we now call the world, to see the future of our society and the world in which it is at—(to be called then?), to gaze upon the features of some of our Presidents—for instance, George Washington and Abraham Lincoln? I am not going to say that it is a thing to be thought of, which should be considered, for New World ambition grasps without difficulty all futures, even A.D. 25,000; and also that all the race of the past, where we have no importance and represent nothing, that an enumeration of centuries overpowers as little. But in any case, after all, we have had the art of the embalmers; those who have been up the Nile, and beheld the poor relics of mortality offered sale to the world.

THE FINDING OF THE PHAROAHS.

(From Harper's Magazine.)

The most generally interesting amongst the recent discoveries in Egypt was the finding of the Pharaohs, in 1881. The story has been given to the world in print, therefore it will be outlined here. But by far the most fortunate way is to hear it directly from the lips of the keeper of the museum, Emil Brugsch, himself, his vivid, brief, direct narration adding the last charm to the striking facts. By the museum authorities it had been for several years suspected that some one at Luxor (Thebes) had discovered a place not far from the temple called Deir-el-Bahari, which all visitors to Thebes will remember. Here, filled with sand, there was a shaft not unlike a well, which the man had discovered by chance. When the sand was removed, the opening of a lateral tunnel was reached. The mummies were carried in to the heart of the hill, where, in a rude chamber twenty feet high, were piled thirty or more magnificent rock tombs in that terrible Apocryphal Valley of the Kings, not far distant, and hidden in this rough chamber. No one knows why this was done, a record of it may yet be discovered. But in time all knowledge of the hiding-place was lost, and here the Pharaohs remained until that July day detected, 1881, across the burning plain and down the Nile to Cairo. Now at last they repose in state in an apartment which might well be called a throne.

The narrator!—"You reach this great cruciform hall by a handsome double stairway; upon entering, you see the Pharaohs ranged in a majestic circle, and caressed though no human hand would have dared, and you are impressed. The features are distinct. Some of the dark faces have dignity; others show marked reserve and power. Curiously enough, one of them closely resembles Voltaire. This, however, is probably due to the fact of Voltaire's character being in the life. He is the Voltaire of our generation, which brings us to the point, which are being to come into existence. A.D. 5000 should be able, in the land which we now call the world, to see the future of our society and the world in which it is at—(to be called then?), to gaze upon the features of some of our Presidents—for instance, George Washington and Abraham Lincoln? I am not going to say that it is a thing to be thought of, which should be considered, for New World ambition grasps without difficulty all futures, even A.D. 25,000; and also that all the race of the past, where we have no importance and represent nothing, that an enumeration of centuries overpowers as little. But in any case, after all, we have had the art of the embalmers; those who have been up the Nile, and beheld the poor relics of mortality offered sale to the world.

No MAN will ever be able to look up from the pit and claim that he got there because God didn't give him light enough to show him how to keep out.

THE SABBATH RECORDER.

REORDER.

No MAN will ever be able to look up from the pit and claim that he got there because God didn't give him light enough to show him how to keep out.

Oct. 1, 1891.

THE FINDING OF THE PHAROAHS.

(From Harper's Magazine.)

Oh, yes, of course! I know what you mean. I have heard of that. It's a fetch you Yankee women worship. Faculty! I don't think it's a word. I can't explain it. And I never claimed to have 'faculty' in my life. Not being a Yankee, I couldn't have. I can appreciate a picture as well as you, and can paint a floor; or trim a hat; or do plumbing work with a hairpin and a button-hook; or make a cake, when I don't forget and mix my sugar and flour together; I can eat the meals, and only general directions from the doctor living miles away; and—a few other things—that's it. It's solely because I'm a common-sense woman. Nothing else. I call a capacity to see exactly how things should be done common-sense. I can do more than that. I can show you just where you put two hundred words too much into your last story. Just because I've got common-sense—'

"I know you can," said the lecturer, meekly. Then, remembering she was a Yankee, she turned. "It is 'faculty,' whether you say so or not. To do things dethftly is 'faculty.' Composers-' Now what do you call the double ability I speak of—glorified common-sense or glorified faculty?"

"I don't know; perhaps both."

"Hmph!"

Recovering, the speaker rushed again to the business of the day; for, after all, these stories had collected. A prominent physician, whose main element of success is that he is a common-sense man—common-sense, mark you—said lately: "It is a great thing how little common-sense there is amongst intelligent people. Even amongst doctors—"

"Gracious! Men!" exclaimed the horrified woman."

"Yes, men; educated, cultured men; experienced men; men who can talk learnedly in their own fields. But when it comes to the world at large, you know—by law and precedent—when a case comes up in which they have to rely only on their own sense of what is best and right to do, are utterly at a loss! The human body is to them a machine to be regulated, tinkered at, fixed up, and put in order by means of a code of rules. They never seem to understand that Nature knows best how to do her own work, and it is only common-sense to do no more than enough to give her a chance."

"But you don't see—""

"No, I don't. After profound thought, I have come to the conclusion that common-sense is a talent for seeing the right relations of things. Common-sense comprehends perfectly where things fit together properly, and where each goes into its own place. It is never at a loss, because it sees straight, outwardly and inwardly. If you've got that ability, it's simple enough to do any work required with your hands, although you might take longer than one working by instinct. And instinct is nothing to me—nothing."

"But your view of common-sense is so uncommon."

"It's an uncommon thing, as I said. Of course, each one has our own opinion, and we keep it."

"About a few other matters, too. Stories, for instance. I said that once."

"I know that. That is really owing to the persistency and stubbornness of you Yankee women. After all, the final decision must be left to the General Public."
CORRESPONDENCE.

Can you find us a company of capitalists who could probably be induced to come to Fonke and establish a cotton factory? I mean of Sab­bath-keepers, who would thereby do the cause a great good in more than one way, and no doubt secure a great financial profit. We would love to correspond with any one who would kindly help us to realize the object; would be glad to receive a visit from a representative, or answer any cor­respondence respecting the matter.

We shall open Bampfield Academy next Mon­day (D. V.), and trust for it to develop into a first-class school. The beginning will be small, but we believe in the possibility of probable success. The story is of a little girl. Say, to any friends who wish to come South, we have room for them. A chance for a good cheap home. Just the climate for consumptives and catarhral affection. Respectfully in Christian bonds,

J. F. SHAW.

Fonke, Ark., Sept. 7, 1861.

Translation of a letter from the daughter of Le Eriel, the oldest girl in the boarding school:

Mr. and Mrs. Davis, (greeting):—Are the two boys well? We hear from Shanghai all think of you. We heard that on your way to the foreign country you had a peaceful journey and we were very happy. Now we hear that God has taken away your very precious daughter. We pray you not to be mournful and cast down with this sorrow. She is absent from the father and mother, but her soul is in the bosom of God and she has expression of the world.

We all desire to return to Shanghai, that we may meet with you in the worship of God. My mother and brother are living with my sister, where I am stopping during vacation. Mother constantly mourns the death of her daughter, and if she would thereby do the work of God. She is sixty times as large as England and Wales; and over three times as large as Great Britain and Ireland, France, Germany, Austria, Italy, Spain, Portugal, Switzerland, Denmark, and Greece. Our lakes are said to contain nearly one-half of all the fresh water on the globe. The aggregate length of rivers east of the Rocky Mountains, not counting any less than one hundred miles long, is estimated to be over 40,000 miles. These, with an un­equaled system of railways, connect the coast with the very heart of the country. But our national greatness is not greatness unless there be also national goodness.

A CONTROVERSY is going on between the Church Progress and the American Baptist of St. Louis, Mo., over the proposition: "Resolved that the Roman Catholic Church is the true church of God!" The 16th affirmative and the 16th negative appear in a recent number of the Baptist, and the controversy is likely to continue for several months. The Roman Catholic affirmative placards at its head the following questions: "Where did you get your Sunday? Did not Christ give us a perfect rule of faith? Did Christ give us the gates of Hell?" The Baptist places an estimate of the man's work, and the work of the Church Progress in the South-west will improve every opportunity to circulate Seventh-day Baptist literature among readers of the American Baptist, especially during this controversy.

FROM DR. SWINNEY.

In reference to Eriel's sister, Mrs. Ng, and Lucy Tong, I would say: These two women, with their excellent qualifications, and my as­sistant, with her long experience, will be the help needed, I think, should we have wards. As long as I have my health I can keep the work going. Should I fall, or should I go home for a vacation at any time, some one ought to step immediately into my place. As such a one is dif­ficult to find I should think earnest and contin­ual inquiry should be made to find one who is ready and willing, by a call from God, to take up the study of medicine and become a thor­oughly satisfied physician, with the time given him afterwards to obtain some practical expe­rience in the home land as well, before coming out. The work is too dear, too precious, to suf­fer in waiting, should there be any changes here. Very sincerely yours in Christ,

E. F. SWINNEY.

THE MISSIONARY IN THE HOME.

In this age when the importance of organiza­tion and social work is becoming more fully known and realized, the probable success of any enter­prise may be judged mainly by noting the harmonious working of its various departments.

The rule applies in a certain degree to mission work. Experience and careful observation on the part of missionary bands have led to the or­ganization of different branches and the adop­tion of improved methods, all serving to lessen friction and economize both time and funds. This phase of the work cannot fail to gladden the hearts of all to whom the cause of missions is dear, since in it are revealed new and prom­ising opportunities of winning the world for Christ. Critics of modern missionary methods are chary of that number who look for imme­diate results, or an income, so to speak, propor­tionate to the time, labor, and funds expended.

Such a view, springing, as it must, from narrow­ness and a lack of faith, forms one of the great­est hindrances to missions, and is, we trust, fast giving way to broader ones. A just estimate of the results and the obstacles to be overcome in the form of surround­ing conditions and the character of the soil to be cultivated. The medical missionary heals the body's ailments, thereby gaining an avenue to the darkened soul. Yet his consecration and power cannot be measured alone by the number of cures wrought or converts gained; and not even by the frequent telling of the "old, old story." The patient, daily living of that story is the necessary supplement. So in any and all de­partments, the atmosphere which the missionary creates has, or should have, a powerful, civiliz­ing effect. In realizing the importance of estab­lishing permanent homes where the pure social and domestic life of the missionary can have abundant opportunity to develop, and from whence beams of light and peace shall radiate.

It is the missionary in the home whose privi­lege it is to bring about the fulfillment of Es­tablishing the great commission. In this work, the missionary has only to pass on this to the home. Will you, the Lord, say it, the Lord, when I am the Lord, saith the Lord God, when I shall be sanctified in you before your eyes? If heathen homes were the only ones in which the Lord is not sanctified there would be less of re­sponsibility upon the missionary. How can a heathen mind be expected to receive readily the foreign gospel from foreign preachers; espe­cially when the latter has so much the wider range? Careful, continuous, Christ-like living alone will serve, under the blessing of God, to break down the double wall of superstition and prejudice.

In a special sense does this concern our own home. The Sabbath-keeper's mother in China, Holland, or America, must be sustained by the example of Sabbath-keepers in the home. The late Mrs. Nancy Adams, wife of Rev. Lu­cian Adams, of the Central Turkey Mission, was pre-eminent among those noble souls whose life-work served to show what the gospel does in the home. Through the threads of life, accustomed to low views of domestic life, her sim­ple, orderly household formed a pleasing excep­tion. Many other examples might be shown of such home missionaries, the extent of whose in­fluence can never be known.

Again, the home life is, I believe, as essential to the missionary as to any one else. He should, in some sense, be at home anywhere, but he is, nevertheless, human and subject to the natural longings for home comfort and retirement. Mrs. Anna Bailey, in her report from the Rangoon Mission School, strikes the key-note of the mat­ter. She says: "That word 'home,' expresses just what I wish to establish here; a home feel­ing, a feeling of being at home. That the people are in the little community which I have succeeded in gath­ering about me." Such a spirit is undoubtedly one of the strongest forces in work in filling up the various boarding-schools. To some of the boys and girls this home feeling is entirely new and strange. Through all efforts toward instruction, both general and religious, meet with more appreciation and better results than otherwise would be gained. Moreover, each member may, perhaps, represent a future home, and into this home will be carried, not only the gospel, but the influence of this contact with Christian life and thought. Teach the mission to teach a home missionary in the truest sense of the word?

This mission of the home will be more and more appreciated as Christian churches come to realize that the spirit of the "great commission" is not fulfilled by sending the gospel alone to those who have never heard. Patiently and persistently teaching them better the more so, however the Saviour has commanded, is likewise enjoined. Though progress seems slow and discouragements multiply, still there is ever ready with cheer and strength the promise, "Lo, I am with you always, even to the end of the world."
WOMAN'S WORK.

Oh, dreamers, dreaming that your faith is keeping
All service free from toil,
Christ daily walks your streets, sick, suffering, weeping
And ye perceive Him not!

The rallying cry of Peter the Hermen, when in the twelfth century he roused Europe to the crusade, was Deus Vult, "God wills it."

EXTRACTS FROM ANNUAL REPORT.

(Continued.)

FROM THE FIELD.

The Girls' Boarding-school was re-opened after the summer vacation, Sept. 25th, and with the exception of three weeks' intermission at the Chinese New Year, has been continued throughout the year until June 10th, when the girls were sent home because of the threatened riots.

At the opening of the year there were twelve girls, but soon after exercises were resumed in February the number was increased to fourteen by the addition of two new children. The first half of the year Mr. and Mrs. Davis taught the greater number of classes requiring a foreign instructor. There have been two native helpers, a teacher and a matron of some training. Chung Niang Yang (Mary), came once a week to teach the girls embroidery. The studies pursued have been much the same as last year, Chinese classics, arithmetic, geography, physiology and the Bible. In addition to the work done in the school room, the girls have made some advancement in embroidery, have made, mended and washed their own clothing, and since the old woman who cooked the rice and vegetables went away, they have cooked the food, and there has been some effort made to teach them to keep the household accounts.

We hope that all the girls have advanced somewhat in Christian character during the year, but with a few the development has been marked. Le Erol's daughter, Quay Yung, has conducted a class in the Sabbath-school since its organization with much ability, and in many ways she has been most womanly and helpful. Two of the girls have been added to the church by baptism. On June 5th, the heavenly Father called one of the little girls, Yoet Sung, to himself.

We have been much cheered by the material help which has come to us from across the sea. The Christmas Box brought cloth, towels, handkerchiefs, slates, pencils, and other things, all of them very useful to us, and this spring the fine, large globe sent by the Young People's Society of Ashaway came just in time to help make longitude and latitude easy to understand. The building fund has also increased a little.

In addition to the Boarding-school I have also had the care of a day school in the city since late in February. The large chapel in the building built by Dr. Carpenter is a fine room for a day school. The school now numbers seventeen. During the threatened riots several stayed out, and some of the girls have not come back since. Many of the pupils are very small, but Chung Niang Yang has much patience and is a faithful teacher, so all have made good progress.

There have been many blessed experiences during the year, as well as many difficulties and discouragements; but we are laboring for One who will have all men to be saved and to come into the knowledge of the truth. So we go on with the perfect assurance that this work is in accordance with our Saviour's will.

Our Annual Report for the year ending June 30, 1891,

Yours sincerely,

SUSIE M. BURDICK.

SHANGHAI, CHINA.

MEDICAL RE-ENFORCEMENT.

Concerning the call of Dr. Swinney for help, made to the women of the denomination in organization, the report of last year left us seeking the help. Two young women, one of the South-Eastern Association, the other of the North-Western Association, declared their readiness to go to the doctor's aid, each one stipulating this, should she prove to be the one whom the Doctor has in mind. They have both completed the course of study and have a spirit in any way antagonistic to the will of our Heavenly Father.

The proposed re-enforcement by the native women is work in the right direction, and doubly so, since it is getting into the hands of natives just that for which all lovers of the mission pray—service to the Master. It is harvest-gathering and a prophecy of future seed-sowing which will, by the very nature of the case, promise a more plentiful harvest in the times to come than could well be expected at the hands of foreign workers only. This same sort of work will increase by the coming of still other native women into practical mission work. Long-time growth will demand that the doctor shall some day have re-enforcements from the home land also.

One of the young women who last year offered to go as trained nurse, now goes in a few days to Hahmemann Medical College, Chicago, to study medicine, saying: "I will study medicine, and when in three years, God and my course, if our people want me for the medical work in Shanghai, I shall be at their service and will go to the work. If they do not want me, I will have a business for myself here at home, a work which I shall be glad to take up, here or there."

LIVING ON A TRACT.

Before any missionaries had visited the Kares, one of the tribes of India, a small tract for a way into one of the hills. The man and his wife who possessed this tract had never heard of our Bible, and knew nothing of a heavenly Father or a loving Saviour. They studied the tract carefully; they followed its directions, and gave their hearts to the Lord Jesus.

Year after year they tried to serve God, living just as faithfully as they knew how. And they had no guide to heaven but their tract. The old Hindu man at last lay upon his deathbed, and, as he knew he must soon pass away, he said, "When I am dead put the little tract near my heart, and bury it with me. It has told me of Jesus, has shown me how to live, and how to die." So, when the good man was laid to rest in his coffin, beside him was placed the tract which led him to Christ.

This tract saved two souls, and they were the means of saving many others.
THE SATURDAY RECORDER.

[Vol. XLVII, No. 90.

THE BIRTHPLACE OF DR. ISAAC WATTS.

The city of Southampton, Eng., has several outstanding objects of interest, among these is West Park, one of its most beautiful. On riding past it our driver was asked whose estate is erected in its center, on the open lawn, and in the midst of trees and bushes then in full leaf. The answer was, "Dr. Watts." It occurred to us that here he had his early home, and that here some interesting reminiscences of his life could be gathered. We decided to return to the Park soon as convenient, and examine the statue more closely and the scenery immediately about it. We found the enclosure somewhat elevated, and overlooking the western suburbs, the long town quay, the upper end of the narrow bay, called the Southampton Water, and the straggling forests beyond, with their elegant mansions. Its gravel walks all lead to its only monument, a white Sicilian marble, standing on a low granite pedestal. The figure here represented at once arrests the eye, for it has certain unique characteristics suggested by the monumental appearance and the labors of the distinguished townsman. It is mounted with the face looking southward toward the oldest quarters of the city, formerly surrounded by high walls, a portion of which still remains with its heavy gateways of Gothic arches, flanked by blackened round towers. On approaching closer, your attention will be directed first to the large mantle in stone which invests the body nearly to the feet, while thrown open in front showing the style of clothing worn in the early part of the last century. The coat, long-waisted, vest, collar, stocks, and shoes are all of the Semi-Puritan type, and will be reminded that Dr. Watts had a small body, yet not dwarfish in appearance, though, according to Dr. Samuel Johnson, he was not quite five feet tall. He here is shown to be in a somewhat stooping posture, with a thin chest and slight limbs. But his face is masterful, with lines of great intelligence and tenderness suggested by the reflected countenance of the distinguished townsman. The right arm is extended, as if ready to-half a mile, and used quite extensively in this section of them to striking points in the lovely scenery around Southampton, and to incidents in its history. These were evidently sources of happy inspiration to his muse. As you ride down the bay toward the Isle of Wight, the erd side with its never failing pastures and dunes, and the sea, the sea, the sea, by blackened along High street, the city works, but as the writer of sacred hymns. Indeed, he stands as the creator of the modern psalms, the head of a distinguished school of composers of devotional songs in the English language. More hymns have been written apropos of the church, its influence and are adapted to congregational use, are found in his works than in those of any other modern writer. He is still popular with the masses of religious people; and at least a half million copies of hymnbooks containing his writings either alone or with others, are now sold yearly in England and the United States.

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he sat in his chair amidst the rising water, that his command for the waves to retire was futile. Dr. Watts may have been reminded of this tradition, when thinking that "The Lord sits sovereign on the flood," he sang:

He hid the liquid waters flow
To their appointed deep,
That flowing seas their limits know,
And their own station keep.

To anyone familiar with the quite frequent cloudy, dark and rainy skies of Southern England as at times suddenly breaking away and the sun shining gloriously through the rift, these words have a forcible meaning.

The opening heavens around us shine
With beams of sacred bliss.

Going out early in the summer morning to visit the public gardens near the city, you can see with the poet,

The lark mounts upwards to the skies,
And tunes his warbling throat.

As he observed the towers and pinnacles of old abbeys and castles in the neighborhood, he exclaimed:

Raise monumental praises high.

If you walk late in the spring in the parks of the city among the large chestnut trees in full bloom, you should not almost involuntarily

The trees of life immortal stand
In fragrant rows at thy right hand.

Escaping from the noise of the busy streets and the markets, you rest in the shade of a thick clump of trees upon some hillside not far distant, and find these words as expressing your heart's utmost wish:

Here we would sit and gaze away
A long and everlasting day.

The following lines recall some gallant resistance by the inhabitants in medieval times where some sea—king of the north or some Norman invader assailed the defenses of the city:

Thy walls are strength, and at thy gates
A guard of heavy warriors waste.

SABBATH REFORM.

The American Baptist, published in St. Louis, Mo., of date September 17th, contains an editorial under the heading, "Seventh-day Adventism. The Christian Sabbath. Number Four." The expression "Jewish Sabbath" is of frequent occurrence in the article. This is not only contrary to the truth and the Scriptures, but the printer's ink almost seems to reflect the look of the writer and the tone of the writer's precepts and holier example.

O. Herrell.

A DEFENSE OF THE LAW.

In an able, an article on the question of the stoning and sufferings of Christ, lately published in the Christian Inquirer, the Rev. D. G. Herrell says, upon the ten commandments, these words: "The law of God connecting disobedience and penal-suffering has never been abrogated, but remains in full force. The denunciation of the penalty and the threat of executing it has never been retracted, hence the penalty, in all its fullness, must fall somewhere and it is to show that Christ suffered the penalty "in all its fullness" in the sinner's stead upon his repentance and faith. It was to show that Christ in his sacrificial work magnified and made honorable the law. But what we wish to notice is that here is a frank, positive statement from a good Baptist clergyman that the commandments have never been abrogated, they are in full force. Bro. Herrell was not discussing the Sabbath question when he said this. Many of his colleagues to evince the force of argument in favor of the Bible Sabbath, the seventh-day of the weekly cycle, are ready to throw overboard God's law of ten commandments. They do declare the Decalogue abrogated. Time and again have Baptists been pushed to the wall in this controversy and adopted the awful expedient of making void God's eternal law.

If, then, Rev. Herrell be correct, then it must return to the observance of the Seventh-day Sabbath or show some Scripture in reference to a change of the fourth commandment, which was brought about by change of or abrogation, must somewhere be plainly spoken of by Christ and the apostles. A reason for it, too, must appear. Will the brother so positive that it has not been abrogated give us a "thus saith the Lord," some "law and testimony" upon the subject of Sunday observance? Will he plant himself on his own good testimony in favor of the Sabbath of the fourth commandment? The church is now in need of reformers who have the courage of their convictions, who will come out and face the abrogation and change hereby so rapidly destroying respect for all law. We are ready to welcome this defender of the Decalogue to the ranks of such.

It is refreshing to read such a statement as the above from a Baptist or any other Christian leader. We are face to face with the great peril of skepticism as to the utility or force of law. Men are ready to assert that legal agencies are negative or unimportant, or only moral agencies, so far as saving. But the Psalmist declares, "the law of the Lord is perfect, converting the soul." "Great peace have they that love thy law." If, when the Sabbath of Jehovah is declared to be the present true Sabbath to be observed, Christian professors rise up and abrogate the Decalogue, it will not be long before they will reap a whirl-wind ofsavagery and contempt for God's government. The responsibility for this is not to be laid at the door of Col. Ingersoll, but at the door of Christian professors who, to get rid of the Seventh-day Sabbath, are proclaiming from the house top that the law is dead and under the control of a moral agency, the church, which has decided that a supposed resurrection day has taken the place of the Bible Sabbath.

We do not speak lightly of moral forces when they are in harmony with God's moral law, but there is not so much as a ripple in the popular mind in regard to the office of God's law as there should be. The relation of law to salvation is not considered; the relation of Sabbath-keeping, as God commands it, to holiness of life is not seriously considered. Law co-operates with the gospel, it clears the way for the true acceptance of the gospel. The gospel without the law is a force. Salvation, growth in grace, without a complete, just law are meaningless terms. There will never be a complete return to apostolic Christianity, the full power of the gospel will never be manifest until the Christian church returns to loyal, loving obedience to the perfect law of God, including loyal observance of the Sabbath of the fourth commandment.

H. D. Clarke.

INDEPENDENCE, N. Y.

THE POWER OF OLD MEMORIES.

There is an old house in a Rhode Island village, with a piazza running the length of the front, and stout pillars at intervals to support it. On one of these pillars is a regular autograph collection, representing four generations of the family. Opposite each name is a horizontal pencil mark on the wood, denoting the height of the person named. When, at different times, the old house has been repainted, the names and marks have been retracted, and they tell a touching story. Away down at the bottom of the pillar are marks with quaint names beside them, where the little people measure the height of the dogs and cats of the place; and, like ascending steps, are marks and dates, year following year, of those whose stature was registered from time to time until manhood or womanhood was reached.

The other day there came over a kin of the family, who, forty years ago, stood up to be measured at the pillar; then he was a youngster about a yard high, and there was a pencilled mark and the name, with the date, 1851. When the gray-haired man looked at it he cried, "Why do you know I was a positive simile over this, but I can't help it. I go right back to the time when I stood there, and my mother and father went down the street and wrote and drew the line, and wrote the words; then she said so gently: 'Sometime, when your head gets away up the post, you'll be a man and take care of your mother, won't you?' Then the man dropped his head and choked up, while tears fell on his clasped hands. "A headache! I even got to cry like a lonesome, down-hearted boy, my poor mother died. When I think of it as she looked there, standing there with a white dress on, and bending over me with the sweet smile I ever saw or ever will see."—Selected.

A DISTRESSED SCHOLAR.

An amiable gentleman devoted to good works, and now giving sewing lessons in a religious suggestion, sometimes cries and weeps by turns at the narration of her experiences among the children of the poor. The other day she stood before her class and found one of the smallest children listlessly holding the needle, but making no attempt to use it. "Why do you not go on with your sewing, little girl," said the teacher. The child looked frightened, rubbed its little knuckles in its eyes, and tears soon began to roll down its cheeks. "Oh! don't cry," said the kind instructor, in a soothing tone. "I don't want to learn." "All I want to learn is to sew, and it is not so very hard either. Come, I'll show you how," taking the piece of work out of the child's hand and learning to do it. But the tears only flowed faster, and the little thing sobbed out: "I don't want to learn." Then piped up a voice shrilly from a back seat: "He ain't a girl; he's a boy." With this unexpected explanation the effort to coax the unwilling subject to do distressful work was immediately abandoned.—Commercial Advertiser.

If there is any one on this earth who does have positive and unmistakable evidence about anything, it is the man who knows something that makes him feel sorry.

"No man can serve two masters, for either he will love the one and hate the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."
Besides being a preacher of considerable ability and popularity, Dr. Burchard had wide knowledge of men and things not belonging strictly to the clerical profession. Speaking of his connection with political matters, the New York Tribune says: "It was his fortune to intervene accidentally in politics and to elect a President by a careless phrase, not by an expressed purpose, but in the excited period when it was uttered offensive and repellent to a new class of voters recruited during the Republican canvass. Probably it was the only time in history when a change of political empire was ever wrought by an alliterative phrase—a silky, sunshiny, societal artifice. One effect of "Bums, Romanism and Rebellion" has been the discouragement offered to what was once a favorite literary device. The popular fancy for single-letter head-lines in newspapers has passed; alliterative titles have disappeared from the book stalls, and the author, or verse-writer, who endeavors to profit by "alliteration's artful aid" is laughed at for his folly. Dr. Burchard not only elected a President, but he reformed an abuse of journalism and literature."

It will be seen by reference to our Home News column that our brethren at Watson, N. Y., have met with a great loss in the burning of their house of worship. Some years ago it was shown, by a correspondent to the Sabbath Recorder, that a system of co-operative church insurance might be maintained among us at a very small annual cost to each church, which would be of great benefit to any church in case of fire. Since then, if we remember correctly, three churches have suffered from fires,—Independence, N. Y.; Lost Creek, W. Va., and Watson. In each of these cases an insurance policy for even one-half the value of the property would not have been a bad thing to have, and would not have cost much to the holders. In one case, we believe, the brethren rebuilt their house at their own expense, and in the other, some help was furnished by outside parties as a free-will offering. We hope our brethren at Watson will rebuild at an early day, and that other churches will aid them as there may be need. Then let the property be insured in some way. It will not be burdensome, and will be a provision against the sad day when a case malice or accident again starts a fire.

A brother, writing to this office on business, adds a postscript, suggesting that instead of more editors at the office, we need more work, so that minutes of the Associations and Conference may be published "before they die of old age," for his age. He expresses dissatisfaction because, 1st, we are always glad to know what our friends think, and 2d, because it gives us the opportunity to say that the minutes of the Associations, for several years, have been printed and bound and committed to the mails, ready for distribution, within ten days after the expiration of the journal by which they were published. If including the minutes of the Conference and the Societies for this year, we may say that a portion of the copy has only just reached our hands, and that other matter, without which the job cannot be completed, has not yet reached us. We can safely promise that the pamphlet will not be ready for mail week, but if it is off the press in twenty-four hours, we do not blame the people for wanting the proceedings of the Associations and Conferences at the earliest possible day; indeed, we are glad to see this evidence of interest in our public gatherings; but our friends certainly will not demand that we shall give them the completed minutes when as yet they have not been received by us!

Have you read the report of the Tract Society's Board meeting published last week? If you have not, please do so. It will be seen that for the year 1871 there are still in reserve many pamphlets, and that the Board are now engaged in making plans for meeting the demands which these stirring times are making upon us. A committee is considering whether the Outlook, by being issued monthly and containing more short articles, cannot be made to meet still more effectively the popular demand for light upon the Sabbath question; two committees, one in New York and one in Chicago, are considering the advisability and feasibility of establishing depositories in those cities at which supplies of all our publications may be kept, and from which such publications may be put into more general circulation; another committee is considering some plan for revising and revising some of our tracts in a more convenient and attractive form, and still another committee is looking for a Contributing Editor of the Sabbath Recorder, who, by weekly contributions to its columns, shall especially represent the religious thought of the North-West. The work of all these committees looks to the enlargement of our work both internally and externally. It is not for us to anticipate here what plans these committees will report at the October meeting, but whatever they shall be, their success ultimately will depend largely upon which of the people, the people, shall give them. Let us be ready for them.

In opening the Unitarian Conference at the town hall in Saratoga, this other day, the presiding officers said that he felt no little diffidence in finding himself in this position, for although he had had some experience at political conventions in that same hall, he feared he must call himself too much a stranger to a religious assembly. "The word religious, may, however," he said, "be ill chosen, for I have heard that the Unitarians are altogether given over to mere morality. But I have not been dismayed by that, for I know of no church and no State that would be harmed by mere morality." No doubt, to his friends and co-religionists, the point seemed well turned. The truth is, however, that it missed the mark entirely. "The word religious, may, however," he said, "be ill chosen, for I have heard that the Unitarians are altogether given over to mere morality. But I have not been dismayed by that, for I know of no church and no State that would be harmed by mere morality." No doubt, to his friends and co-religionists, the point seemed well turned. The truth is, however, that it missed the mark entirely.
WHO?  
R. B. MAUER.

To an address by Bishop Huntington before the Presbyterian Social Union, on Church Unity, this appears:

Who Christ's body doth divide,  
Who Christ's people doth persecute,  
Who Christ's doctrine doth question,  
Who Christ's order doth not see,  
Who Christ's work doth take for guide  
With the Bridegroom loves the Bride.

These lines are not interrogatory, they are simply declarative. No writer on Episcopal polemics, or upon any polemics generally, have need seek who is guilty of the grave offenses mentioned, for they bear the charges at the door of the dissenters, they themselves being the judges, taking their own standards and scholars as criteria, I shall show that in these matters, the "House of Bishops" is so big a glass structure that a stone thrown at randon cannot miss it, and therefore from it, twere better, none were thrown. The crimes here mentioned we are informed are committed by "dividing Christ's body," by "perplexing Christ's people," by "inverting Christ's order, and by taking any other than Christ's word as a guide.  

Waiving, for the present, the "Historic Episcopate," the general acceptance of which is the panacea for religiousills, in the estimation of the Episcopalians, they themselves being the judges, I propose to show that they are guilty of the very offenses they have charged upon others by having done, and by still doing, the very things specified. These propositions no one will dissent from: 1st, that truth verifies; 2d, that error is schismatic, and 3d, that the Scriptures, being the depository of truth, if adhered to in doctrine and practice, will result in the most desired church unity. Let us now compare the First of the Thirty-nine Articles with Scripture. This article reads: "There is one living and true God, without body, parts or passion." To save my soul, much less to be saved from schism, I could not believe such stuff. There are nearly 4,000 texts in which the name of God is, "who, with body of sin, in which God himself supports the Prayer Book declaration; on the contrary it is distinctly said in Exodus 33: 23, "And I will take Me an hornet out of the midst of them, and they shall see my back, but my face shall not be seen." Of Him of whom this text declares that he has parts, of whom another says, "The Lord's hand is not shortened that he cannot save, nor has he promised that he cannot hear," the Prayer Book says that he is without body or parts. Of Him, of whom the Text says, "who shall see his back parts, but my face shall not be seen," this equivalence is continued: "Who is angry with the wicked," the Episcopalian authority declares that he is without passions. This but one of the many errors taught by these "priests" that only divide the body but "Doth Christ's people perplex." This post says what he and his followers will find true, will be sure to express himself:

Who Christ's order doth not see,  
Strives in vain for unity.

The 'will be largely directed at the font almost weekly, places baptism before faith. They who are "baptized" are invariably incapable of exercising faith, yet, whatever may be said with regard to baptism in relation to baptism, it surely needs no great discernment to see that the Scriptures invariably place baptism after faith. The apostles, when despatched who got the notion from Rome, places it before. Now who inverts Christ's order in this matter? The Lutheran's, that will be the hardest to convert to the church. On this point, they see not Christ's order will strive in vain for unity.

God shall labor, but on the seventh rest, i.e., six days of labor shall be followed by the seventh of rest, but the church inverted and declares that we want rest before you have become tired, or rest the first day and work six afterwards. Now if the question were simply a matter of resting one day, then such as regard the selection of the day as immaterial would be correct; but, from the Bible, it appears that the observance of a particular day is, the essential feature in substantiating, and by inverting God's order, this idea is removed and a day is sanctified which God has not blessed and that day secularized which he made holy.

ALLURED UNIVERSITY.

Report of the Treasurer for the Quarter ending August 31, 1891.  
Salary and other accounts accounted.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 3, 1891.

Before now sermons have been preached by stones and babbling brooks, therefore it is not strange that the beneficent habit made in the east wing of the National Museum building of the American Pomological Society, which began its annual session here yesterday, should suggest to thoughtful minds the Scriptural text, "fly their fruits ye shall know them." Upon a number of long, low tables are nearly 1,000 plants, of which a great variety of fruit grown by members of this useful society. Taking the biblical text for a guide it appeared to me that this beautiful collection of fruits, embracing the products of almost every know species that can be grown, from semi-tropical Florida and southern California to the section along the northern limits of the United States, proved the members of the American Pomological Society to be intelligent laborers in nature's vineyards and masters of the art of cultivating nature's products so as to get the best results.

The exhibit is also, in a certain sense emblematical of the final result of labor, made by those who have been endowed by a beneficent Almighty with a talent for controlling and influencing the naturally wayward and impulsive natures of human beings. And one almost shudders to think that many of the plates which might have been grown by the hand of the armament souls, will, when the time of final accounting comes, be found empty, and the Judge will consign those who have wasted the valuable talents they possessed to everlasting punishment, while those who have been diligent will have the fruits of it and will be duly rewarded for the good work they have performed, even as the member of the Pomological Society who produces a better species of a fruit than existed before he began his efforts to improve it is rewarded by his worldly success. It is a worthy ambition to devote one's life to the improving of any of nature's products, but more worthy to devote it to the improvement of one's fellowmen.

Another organization, the members of which are engaged in work that is too far below the surface, and which few men can conscientiously perform without becoming better, met here yesterday in triennial session. I refer to the Congress of American Physicians and Surgeons, which comprises in its membership the dozen or more large medical and surgical associations of the country, the membership of physicians and surgeons in all sections of our country. It would be difficult to find a more intellectual or dignified body of men than this Congress which was yesterday called to order by G. A. H. Hall.

A gentleman who has had a wide experience in national legislative matters gave expression in a private talk by some very interesting opinions on the question of whether the World's Fair shall be closed on Sunday. He said: "Those who are opposed to the opening of the World's Fair at Chicago on Sundays have a splendid opportunity to get a law passed by Congress this winter positively prohibiting the opening of the gates to visitors on Sunday, if they are energetic enough in embracing it. Under any condition it might have been very difficult to have persuaded Congress to legislate upon the subject, but all difficulty will be removed when the Democratic government makes its application for a loan of $5,000,000 from the government. When the bill for that purpose is before Congress I think it will be easy to offer an amendment thereto making the loan contingent upon the closing of the Fair on Sundays. If this is done and all of those opposed to opening the Fair meet on Sundays will take the trouble to make their wishes known to their Senators and Representatives the amendment will certainly be passed and there will be no doubt in any body's mind about the closing of the Exposition on Sunday. If this is likely to be done it will be not be contrary to the wishes of the Board of Managers of the Fair will, in my opinion, sanction the opening of the Fair on Sundays. This opinion is based upon the actions of the Management, which is certain to be against any attempt has been made to get the members of the Board to commit themselves on this question, and there is much unanimity in the effect that there was plenty of time and that they would not decide the question until just before the time for the opening of the Exposition. I have come to the conclusion that they fully intend that it shall be open on Sundays, but do not care to so announce until it is far too late to prevent it by Congressional legislation, which is the only way it can be prevented." If anything is to be done to influence the Congress in its action it may be too late to prevent it by Congress, a power might be organized that would be strong enough to compel regard for its wishes in the halls of Congress.

HEBRON QUARTERLY MEETING.

The Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House churches was held with the Hebron Centre Church, beginning on the evening of September 11th, and closing on the same evening.

The presence and earnest preaching of Bro. J. L. Huffman made the occasion one of unusual interest and profit. The power of the Spirit was manifest in the services, and those who had once known the love of God but had wandered far away, and even become leaders in the restoration to the Hebron and duty, greatly to the joy of the faithful.

Brother Huffman is continuing meetings through this week and perhaps longer. Let us pray for those copies of grace may fall upon that place and many sinners be converted.

G. W. B.
SABBATH-SCHOOL, Friday evening prayer-meeting and choir rehearsal there will be from three to five other societies and meetings which the young people are urged and expected to attend. Their efforts are spread out so much territory that they become effective in none of them. Sabbath-day is crowded with so many meetings that instead of a rest day it becomes the most laborious of the seven. Instead of getting up on Sunday morning rested and recuperated for the week's work, they are tired and exhausted in body and mind.

Some months ago the writer was visited one day by three different young people and urged to join the Y. P. S. C. E. just being organized. None of the three considered his plea of want of time sufficient. The writer took occasion to notice how well each should be prepared with the Sabbath-school lesson—and how many chapters of Bible-reading they should report on the two succeeding Sabbaths, and was not surprised to find that none of the three had even read his lesson, much less had any chapters to report.

2. In social matters our young people are often encouraged to go to the other extreme, and become too exclusive. Their literary work is often done in some church society rather than in general literary societies made up of all denominations, and they soon are led to hold their social parties, picnics, excursions, and the like, wholly within their own society. The tendency is to make them narrow, or at least to give them that feeling of the Walworth Union, for any material advantages they can never feel satisfied and can never succeed.

This, in the writer's opinion, is the greatest bar to our denominational growth and must be remedied before we can hope for any material growth and strength. Strength in religious tracts and convictions alone will not make us a strong people. We must make ourselves felt in business, in social relations, in morals, in intellectual activity, in politics, in all that make up life's activities before we can attain the fullness of denominational strength, influence, and usefulness. With the kind permission of the Editor of the Walworth Union, I submit to our readers in this way an outline of a practical business stand-point in a future article.

THOUGHTS ON SOME THINGS THAT ARE.

Sabbath-school, was always considered the most influential and the most important of all the religious influences, and how great the unconscious influence is, we are amazed. It is impossible for a person to know what it is in his life, in his words, or in his manner of thought which is influencing others greatly. Nor can we estimate the far-reaching nature of this influence.

It will not do for us to say we have no influence. We do not know. We may think other characters are stronger than our own, and therefore that we cannot be said in any way to mold them. Everyone has some influence, some great influence too, upon somebody, and that person is an ideal, a model, whose words may be misleading to guess. And even when the power of our influence is infinitely great, almost for good or ill, or for making the future of another different, we cannot undo it or check it.

All this ought to make us see how important it is that our life should be pure and good, that we should never lose our faith in an ideal above us, a divine ideal in humanity, Christ, and God himself as the one who orders our lives. Our loss of faith may make another a skeptic, and how needful it is that we should not lose hope that our fellowmen may attain this ideal and that we ourselves may accomplish it—that we may not give up our faith. Our loss of hope may drive some one to despair. How great is the necessity that we should not cease to love, to love others as Jesus loved them, to sacrifice for another as Jesus did, and to show that love in our lives. If we cease to love some life may be made bitter and may be lost to all our lives marked by love and grace, and then let us put up daily prayers to God that he may make our subtle, unconscious influence tend only to the good of others. For we are not in this world for ourselves alone. None can be so. God has decreed it otherwise. Therefore let us be noble and true whatever may come in our lives. This influence is a sacred trust God has given us. Let us never violate it.

Several times I have been urged by different persons to furnish an article for the Young People's department of the Walworth Union, and at first I was disposed to do so, knowing that my own views regarding our Young People's denominational work did not accord, in many particulars, with our present modes of work. However, an open discussion of this subject should do no harm and may result in some good. And while I do not forget that it is always easier to criticize methods than to suggest better plans which are practicable, yet without such criticism improvement is seldom made, and this must be my excuse for offering the following criticism:

1. Our young people are organizing and endeavoring to sustain too many auxiliary societies for church work. In some of our churches, in addition to Sabbath morning "services, the

Our thought is that we should not cease to love, to love others as Jesus loved them, to sacrifice for another as Jesus did, and to show that love in our lives. If we cease to love some life may be made bitter and may be lost to all our lives marked by love and grace, and then let us put up daily prayers to God that he may make our subtle, unconscious influence tend only to the good of others. For we are not in this world for ourselves alone. None can be so. God has decreed it otherwise. Therefore let us be noble and true whatever may come in our lives. This influence is a sacred trust God has given us. Let us never violate it.

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A Y. P. S. C. E. MEETING.

I will try to tell the young people something about the meeting our Endeavor Society had during the annual meeting just held at Welton.

Sunday afternoon was the time given to the Y. P. S. C. E. The first part consisted of a program of songs and prayer. Business was then transacted, and the meeting was called to order. Our topic, under the general topic—Our Work—was: "The third day of the Convention was when we

Eleven from our society attended the Seventh Semi-Annual Convention of the Galesburg District, at Abingdon, Aug. 21st, 22d, and 23d. Some of us had been to these conventions before, and the other ones was enough to ensure our attendance with as many more as we could get to go. The visiting delegates numbered two hundred and fifty, all of whom were kindly taken care of by the good people of Abingdon. The opening sermon by Rev. Mr. Dean, D. D., of Monmouth, was from Acts 1:8: 'And they were all filled with the Holy Ghost, when the day of Pentecost was accomplished.' The theme was, 'What our Societies are Doing.' We suggested some wholesome heart-searching questions as to our willingness to be possessed and used as the Holy Spirit dictated.

The second day of the convention began with a 6 o'clock prayer-meeting, every seat being full and the meeting was filled with good things in the way of suggestion, inspiration, and spiritual uplifting. Local union work, with its possibilities and special advantages, was thoroughly discussed, and reports showed seven within the district. Junior work, in which the State of Illinois leads, was most ably presented. The discussion following showed a spirit of inquiry that was in keeping with the day. Missionary work, on which the day was spent, was impressively taken up. The year's work was reported, and an appeal was made for missionary interest. In the evening address was given in the evening, and the impressive farewell meeting held, still wanting but a little to make the necessary preparations.

The last day of the Convention was when we

LEONARD H. LANGWORTHY, Sec. pro term.

MISS A. M. LANGWORTHY, Sec. pro term.

The Sabbath Recorder.

S. L. L.

WELTON, IOWA.

WEST HALLOCK, ILL.

Our society is one hundred miles from any other of our own household of faith, and so is deprived of the privilege of union meetings with our own young people. Through the Christian Endeavor movement, however, we are enabled to enjoy the inspiration coming from such meetings by the feel in touch with other young people in winning the world for Christ.

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LESSON II.—CHRIST FORETELLING HIS DEATH.

For Sabbath-Day, Oct. 18, 1891.

INTRODUCTION.—The raising of Lazarus from the dead was reported to the Pharisees, who summoned a council to consider some measure which would end the career of Jesus. The raising of Lazarus was a test of the spirit of the multitude. The approach of Jesus to a city endangered by the show of an unselfish and one-of-a-kind charity, by the raising of Lazarus from the dead, was rendered both soul and life eternal. The Judge of the world must come. Shall the Son of Man be exalted by them? Toward me shall all "manifestations" be drawn. Not that all shall be converted and saved, for his words on other occasions refute that idea. The cross is the attractive power, making Christendom different from all other religions. v. 31. "Heard out of the law." Out of the Old Testament scriptures. "Abideth forever." Rule in an earthy paradise forever, freeing the Jewish notion of bondage to other people. Now do you reconcile your saying about crucifixion with prophecy? Sure enough. Better, interpret or explain, or explain things cannot be reconciled. The fault was in the Jewish interpretation. We can see it all clearly now. Who is this son of man? Will our Jewish brethren forever long for Christ's kingdom? v. 27. "Grain." v. 28. "Corn." To be destroyed. v. 30. "For judgment." v. 37. "Glorify thy spirit." v. 38. "Glorify thy city." v. 39. "It is getting cooler now, and with a good rain, it is getting cooler now, and with a good rain."

THE FOURTH QUARTER.


Dec. 15. Review.

HOME NEWS.

Watson.—The Seventh-day Baptist meeting-house of this place, together with all the sheds, was burned last night at midnight by incendiaries. It was a total loss, as there was no insurance. The house was a comfortable one and in good repair, and is a great loss to our society. It is believed that one of the hotel-keepers of this town has had a hand in its burning. As there has been no licences granted to any one in town, and as two of the hotel-keepers have been summoned to the Supreme Court for violation of the excise law, and the Seventh-day people are known to be in favor of the prosecution, and of no license, the pastor being one of the Board of Commissioners of Excise, it was thought a proper thing to do—burn our house of worship. The loss is a hard one for us to bear, but a necessary thing has been called to consider the question of building in the near future. I can only say that vengeance belongs to God and he will repay.

Thos. R. Reed.

Rhode Island.

First and Second Westley.—The next communion service of these churches will be held on Sabbath, October 10th. It is hoped that all the members will either be present in person or report by letter at this meeting. This will be the last meeting of this kind, as the present pastor.

E. A. W.

Hammond.—There is still a splendid opening here for a first-class dentist, there being none for miles in either direction. If any of our people of this profession desire to come South, now is a good time. —It has been very dry here for two months or more, and some sickness, no doubt, has been caused by the long drought; but it is getting cooler now, and with a good rain, which we look for soon, everything will be re-

stored to its usual health and vigor. While we cannot report the crop prospect of the great North and North-west, still none will suffer for the necessities of life.

ROGERS REUNION.

The annual meeting of the descendants of Ethan and Sally Rogers was held this year with Mr. and Mrs. Ethan R. Curtis, in Preston, N. Y., Sept. 9th. The number present was unusually large and the day fair, while the most ample preparations for entertaining all had been made. This combination of auspicious circumstances made the Rogers reunion a pleasant one and a day long to be remembered by all present. The programme was about as usual at such gatherings, and included a good dinner, social conveersal, and the renewing of old acquaintances. At the business meeting Mr. Nathan S. Whitford was chosen President, Miss Winnifred J. Curtis Secretary, and Mr. Allie L. Curtis Treasurer. The next reunion will be held at the home of the President elect, in Brookfield, N. Y. Letters of regret were read from Mrs. Amos Rogers, of Seyamoare, Ill., and Edd. D. P. Curtis, of Hutchinson, Minn. Through the thoughtfulness of Mr. O. B. Curtis a photography of the entire company was succeeded in obtaining a picture of the whole company, which will prove an interesting souvenir of the meeting.

THE FOURTH RESOLUTION AND ITS SUBSITUTE.

Mr. Editor.—In view of remarks made after the adoption of the report of the Conference Committee on Resolutions, and because of considerable discussion on the subject of the resolutions. It was a total loss, as there was no insurance. The house was a comfortable one and in good repair, and is a great loss to our society. It is believed that one of the hotel-keepers of this town has had a hand in its burning. As there has been no licences granted to any one in town, and as two of the hotel-keepers have been summoned to the Supreme Court for violation of the excise law, and the Seventh-day people are known to be in favor of the prosecution, and of no license, the pastor being one of the Board of Commissioners of Excise, it was thought a proper thing to do—burn our house of worship. The loss is a hard one for us to bear, but a necessary thing has been called to consider the question of building in the near future. I can only say that vengeance belongs to God and he will repay.

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ST. LOUIS BAPTISTS.

We recently had the privilege of attending, for an afternoon, a meeting of the St. Louis Baptist Association, at St. Louis, Mo. There were three subjects brought before the Association in the discussions, in which we were particularly interested. (1) The cause of higher Christian education was represented by the presidents of two colleges located near enough to St. Louis to have a right to the sympathy and help of the Baptists there. A large number of young men in those colleges are studying for the ministry; and many will there finish their school preparation. One of the speakers made a strong appeal for heart power for all that are educated. The statement was made that most of the endowments of our institutions of learning come from persons living within a radius of one hundred miles from the schools receiving the endowments. The Baptists there are among the greatest benefactors. (2) The hearts of some of the delegates were burdened with the sense of the spiritual needs of the unconverted multitudes in and around the great city of St. Louis, and with a desire, in some way, to reach them with the gospel. Such spreading feelings as these are among the encouraging signs of a more healthy spiritual life in the churches. (3) One of the district missionaries urged as earnestly as the necessity of the need of Baptists to undo the ill effects of a wrong kind of preaching by other denominations. People had been educated, he said, to judge a sermon to be good or poor, as they would judge of other forms of addresses, instead of receiving it as a message of salvation to lost men. He might happen to be right, or not; that depended upon Baptists to undo the ill effects of a wrong kind of preaching by other denominations.

ST. AUGUSTINE.

Our old acquaintance, the celebrated Augustine, who was the son of a heathen father, Patricius of Tagaste, and the hot blood of Africa ran in his veins. Had it not been for the sweet and saintly influence of his mother Monica, which was exercised over him from his earliest years, he might have been plunged by his vehement nature, his restless intellect, and his animal passions, into infernal darkness. The influence of his mother was sufficient to act as a check upon his career of moral ruin, and his soul, even in his worst days, called to him the voice which he had heard so often from her lips. Perhaps, in the eyes of the young libertines of the day, he would have been regarded as comparatively respectable; but he was saved from temptation, as most of these young men were, by the warning which he received, that he was about to sink deeply into the mire of a diabolic life. In him, however, the moral sickness was more acute than it would have been in vulgar souls. He sinned all the more deeply, because he was sinned against himself. At the age of eighteen he formed an immoral connection, and remained for thirteen years in his bonds with the woman who had stolen his heart. At the age of nineteen he embraced the Manichean heresy, and from this he went over to the Neoplatonic philosophy. "I was a teacher of rhetoric, or, as he scornfully calls it, "a seller of words." His mother was almost of the opinion that he would have been better off in the army. "I was a student," he might have added, but did not, "the war was a better business than the study of the Scriptures, which he had hitherto absorbed his life. He had such energy and perseverance, and there was such a divine philosophy in it. 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. There is nothing in him; he has no pride, no ambition, no courage. No, sir, knowledge is power; there is knowledge when it is in a boy. Besides, there may be an unkindled spark, an unflamed flame, a smouldering fire, a latent energy, the hitherto unopened eye, which the association with books may arouse, develop, and direct, and thus start your boy a going with a mission, determined and deliberate, and earth could stop him short of the topmost round in the ladder of fame. If you cannot educate him, let him educate himself. He will manage to get into the hands of some low dare-devil. Such are the best men in the world. The greatest benefactors of the race have stopped their shoulders to bear burdens, have carried hands laden with rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's way of teaching; he makes it a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood, without it. We must work. Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers, follow us still, and the memory of her anxious tears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God will hear your prayers; he can; commit all you cannot do to God; and hope. Never despair, for no one knows what is in a boy. —Exchange.
"To Break up the Monotony."—It had been a trying day, with a morning spent in close mental application, and an afternoon devoted to parish calls among the tried and suffering, and the pastor had returned home towards evening grateful for the anticipated fifteen or twenty minutes' rest before tea, which was to be followed again by engagements taxing both mind and body until bedtime. But no sooner had the click of his latch-key been heard in the kitchen than it was known by both that his feet would be in expectation to find him ready to notify of a request that had come during his absence to visit a dying woman. She was a stranger to him, it was said, but as the case was one of extreme delicacy, the Protestant minister, would he not immediately go to see her? He turned on his heel, and apoptosis; he carried the gospel of the grace of God, and his feet were already on the road, to break and deaden the monotony of his acquaintance and his pastoral care.

"What do you mean by monotony?" asked the reader. "Is it life's dreariest of experiences, when we long to change the world with its daily toil and drudgery, and so on?"

"No," she replied, with an air half-defiant and half-apologetic, "but a poor man, who longed and wanted somebody to talk to, and I thought I would send for you just to break up the monotony a little."

"Ah, indeed," answered the minister, "why not? I am not so disappointed by it as to turn aside from you."

"Yes," she said, "I have a request to make. I am only human, as you are, but I have been educated in this time and land of gospel preaching, and so I have the privilege of weighing the truth of God into a lie and worshiping and giving the gift of diverting the thoughts and affections of men from earth to heaven, of turning their sadness into gladness, their want into elasticitv, their dejection into hope, their pain into tingling joy, their sorrow into loving sacrifice, their sleep into animation, their death into life."

"Yes, it may be that we will all have to bear to a once crucified and now risen Christ. Rev. James M. Gray, in the Episcopalian Recorder."

Greater Works Than These.—"Greater works than these shall ye do; because I go unto my Father. John 14: 12. This is one of the most wonderful of all the scriptures. When Jesus Christ showed his power over the elements by turning water into wine, by stilling the tempest, and by passing unseen through the midst of an angry crowd, he showed his power over the vital forces of nature by healing the sick and raising the dead. He proved his mastery over nature by transforming the temple, and by so impressing the multitudes that followed him that they wished to make him a king. He showed that he was stronger than the supernatural powers of evil by his triumph over the devil in his temptation, and by casting out demons. Yet Jesus said that those who believe in him should do greater works than those . . . . . If Christians could do all the miracles that Jesus did, yet they would not be doing greater work than he was doing, because no greater are possible than his control of nature, of man and of evil spirits. If Christians win those about them from the love of sin to the love of God, they have still done no more than Jesus did in his ministry in Galilee and Judea. The only way in which he can compare the work of Christ is by the wider extension of his kingdom. In the spread of the gospel throughout the world, and the conquest of all nations for Christ, she said, if this were to be done, the miracle would be the same as that of Jesus."

"But," asked the reader, "are not miracles a backhanded way of reasoning, that the best of all the world from the beginning to the end of it?"

"No," she replied, "the best of all the world from the beginning to the end of it is the work of Christ."

"But," says the reader, "do Christians often do miracles, because no greater are possible than his control of nature, of man and of evil spirits. If Christians win those about them from the love of sin to the love of God, they have still done no more than Jesus did in his ministry in Galilee and Judea. The only way in which he can compare the work of Christ is by the wider extension of his kingdom. In the spread of the gospel throughout the world, and the conquest of all nations for Christ, she said, if this were to be done, the miracle would be the same as that of Jesus."

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THE SABBATH RECORDER.


THE SABBATH, OCTOBER 16TH, 1857.

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PATENTS


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The annual maneuvers in Germany and France this autumn are to take place on an altogether exceptional scale, and it is somewhat significant that while the French troops are called upon to march down the valley of the Marne on Paris, Emperor William's soldiers are directed to drive back an imaginary French army which has invaded the Reichland.

DIED.

Reports that stormy notices extending twenty miles will be charged at the rate of ten cents per line for each line in excess of twenty.

In the town of Abingdon, N. Y., Sept. 30, at six o'clock, James C. and Eliza A., aged 75 years, the remains of a member of the Citizens' Volunteer Fire Department, the last of the old-time firemen of the village, were held at his residence on the "old plantation," about six weeks ago, after a long illness, conducted by his son. His son will publish a history of the firemen of the village.

The amount of bullion withdrawn from the Bank of England on balance, Sept. 23, was $2,252,400, including $2,250,000 for New York, and the United States gold sold by the bank.

The French government will subscribe to the relief fund being raised for the Consequers, Spain, flood sufferers.

Any earthquake shock was felt in Illinois, some portions of Missouri, and extended as far south as Jacksonville, Ill., on the evening of Sept. 23th.

The American Western New York and portions of New England is becoming quite alarming, the water supply in many places being nearly exhausted. Only three countries in all Europe have produced wheat and rye enough this year to feed their own people. The demand for American wheat and corn will, therefore, be very great.

The French government is willing to loan money to the recent hot weather has been worth $2,000,000.

The fact that the debt of France is considered good evidence of the friendly disposition of the country.

The weather was just what the corn needed to make the harvest of 1890, which has been nearly completed, the corn of Mr. Diller followed by his friends, and then the hearse carrying the body of his son was followed by the lowed by his friends. They both look at the same moment into their resting places, to wait the call of God. The funeral service will begin at noon on Oct. 2nd.

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