##  When

The Sobbatl) Recoròer.
poblisied by tie amelican sabbafe tract societt.

Whe sabbath 奖ecorder
$\qquad$
national thanisegiving.
By the President of the United states of America.


## 

the great pattery
freatness is the object of man's mos ference between that which the whole worl calls greatness and that taught by divine in
spiration. Worldly greatness exhibits evident marks of depravity in the manner in
which it has controlled the glory of th Which it has controlied the glory of th ed thrones, entered the field of strife, and
planted its standard within college walls, planted its standard within coll
and even behind the sacred desk. of true greatness to yonthful Well may the life of Washington be held up and patriotism. No unholy love of glory led him through the revolutionary struggle; no praise awakened by his deeds. His greatness will bear the scrutiny of him who see the pinnacle of Fame's proud temple tha he might, like Alexander, behold the world
lying vanquished at his feet; neither sought he sach greatress as Herod's, in the abject shall withdraw the cload that surround his throne, its blaze will not consume th name of Washington.
cellence which onends upon the model of ex
trae is the proverbial philosophy that tr bailding up of character. No one can estimate the importance of the influences which surround childhood and youth-the specia
periods of growth -while the mind is aa pliant as a slender willow; and those charactracted which contribute essentially to th warp and woof of matured excellence. What
a world this might be if every infantile mind were impressed and molded after the true
pattern of meekness, goodness and charity In Christ malone are found all the lorely graces. He is the only perfect model
is the only teaching; and he is the only teacher, pointing, alike to infancy and age ry where the pure shall see God.
One of the firat signs by which a traxele of the kingdom is that all the guide-board


## 

humbled himself and became obedient unto

The convergence of radii to a center point Ohrist as the central figure and chief joy in the world to come. Heaven needs no sun o
moon; the Lamb is the light thereof. A system of religion, it is said, may b in another life. The mythologies had
picture of Elysian fields; the Indian ha promise of happy hunting grounds. But in as in life he is all. It is not the thought o
joy as such that makes heaven look attractive not the thought of meeting patriarchs,
prophets and apostles; men who have been martyrs for truth; the writers of good book and aongs; preachers whose words hav dear hope of meeting kindred there. No, when we seem to catch the thought of heaven radiance on the hills, or catch the echo of it strains in the midnight air. The thought is there. I shall see him. He will own me wake in his likeness."
This is he whose life and work we study
weekly in the Bible-school. Often has the reading of a good book turned the curren of a life, by impressing on the mind a worthy deal of individuality. May we not expect,
then, that the study of this holy example will direct many young lives in his footstep times, any of the labor of heart or hand on mind or spirit seems to be lost, fear not
nothing has been in vain, if done in his name and spirit, and for his glory.
WEsT HALLOCE, Jil., Oct. 28, 1885.

## LETYERS PROM HOLLAND,

## [Through the kindness of Rev N. Wardner,

## whom the following letter was written, nitted to lay it before our readers. - ED.]

## Dear Brother,-Sabbath, 3 d inst., coming

 osted me morning service at home, I was ac pocket a copy of $D_{6}$ Boodschapper and some may guess the reason $I$ call on you.". He old me his desire to meet with Christia He was a mejrchant living to keep Saturday Only to see Christian Sabbath Ron ho came to Haarlem. Socn we had an interest bath-school and became my guest until Mon day morning. He had bee te Dissente Reform Charch, but becaia Sixth-day last I received a letter from him which I will translate entire.|  | ""Mnch enteemed and beloved brethren <br> " With gladness Ido inform yon, that by |  |  |
| :---: | :---: | :---: | :---: |
|  |  |  |  |






 $\xrightarrow{\text { cone }}$
$\substack{\text { poes } \\ \text { giv } \\ \text { giv }}$
$\qquad$

## $\qquad$ <br> will, day, doved the

and
and
my my customers cannot get anything of me o
Sabbath-day, and to arrrange all uncommo
things for that day the but how much there is against me, I am
aware that God is with me-God and the
truth, and that is enough. "P. S. After writing this letter, I gave
it to my wife, that she may read it. She
said: 'When you go again to Hadriem, I go
with you." Very good, I answered." Inclosed I found still a piece of pa
gave a somewhat different sound:
Trursony.
"Since I wrote yesterday afternoon this
letter, at evening such a heavy storm and raging hurricane broke ont against me, that
I'm crying: 'Lord, save me; I perish! Bnt 0, make me faithful. I do hope in your fa; therly faithfulness and love as your child !'
My wife's sister and brother-in-law, both religious people, raged, raved and scolded; an
my wife's intention was to go Saturday an take the male servant and horse and carriage
and serve the customers. But I said: God does not permit it; God is against such working by servants and horses. Then she saic
she would ask the help of the magistrate, et
Now she said, she will separate and leave me O, dear friends, cry with me to the Lord from
whom my help and expectation is. Fare-
well"

well."
As
As you can conceive readily, we earnestly
prayed God for helo, and could : not bot prayed again and again an could not bat dat so again and again. As soon as Sabbath-da
was closed, I posted a letter to our brother and asked him, as soon as possible, any tiding
concerning the course of events in his house hold and livelihood on the Sabbah-day. Some of death, that, perhaps, by the heariness of th struggle our brother might have yielded
somewhat. But God he praised. Yesterday I received this letter:
 ing, half paits seeven. Willighly I I woold dern
you my answer before now, but I conld no you so. Sunday, forenoon, I most work a
do ane and afternoon Imust
home to for some buainesg. This morning I conl not could not find opportunity to trite there
Bnt But now; siting in my carriage, and my a
sistant driving the horse, I try to write yo
by means of alead pencil . I by to tell von that Inever, in my wholelife
ure enjoyed such a day of gladness and light a
that first Sabbath-day I kept. Never

though they mocked at me, calling me a Jew
I wasindeed happy. Sabbath morning, afte

## called ont:

## all hord, my all thy people : At $100^{\circ} \mathrm{c}$

children to read the Bible and talk with them
I took the history of that man that gathered tiook the history of that man that gathered
stikg on the Sabbath-day and was lapidated. hen I am praying or thanking everywhere, ff, save last night (thanking, , she is going
prayed to my God she did not evening), as 1 Sat down with my children, and took the Bipe, asd we were together in peace and hap-
piness.
about four o'clock a friend of mine came in and bade me, tocarn in his eyes, to
pity my wife and children, and keep the
 raying me to forsake the foolishness of to-
ay. I can't tell you the different and vary-odge-podge. External peace was now die-
turbed, but internally I was strengthened "It I can find time I hope to write again,
ut now I must close. The Lord be with you.
Your brother in Christ. . S. I never was looked so much at in The reading of this last letter did inflame given so whe keening brother We our new sabath will join him. She seems to hope his wife tious woman, but ensnared in the doctrines of the Reformed Chat
I expect that our brother will ask for bapny call by God to the service. Perhaps he does, perhajs not. But, no matter! He manifests the fear of God in his doings and earching the Scriptured
We are now working through the country 000 of different I did print, till now, 125, Winter season is at hand. May God grant many places. The best means are lectures Yesterday I had an interesting meeting sented Ohurch. Ihope to get again entrance in that society that gathers ordinarily on the tends to give, next Sunday, a sermon on the dies. I health. As for me I know surely that that minister is in an embarrassment by our at tacks; but it see
did not know it.
Please accept from us all the salutation in to the charch. God bless the minister and the deacons and all the members. Let every e remember the promises of the Saviour
them that serve him sincerely. Do not
Do not cease to remember us in your praytruggle is a heivy one with yon, so here, the Fays of good courage, for never God and his ath will be brought to nothing by any
G. Velthuxsea:

SPECLLL WORL.
There is work for all of us. And there is special work for each, work which I cannot
do in a crow, or as one of a masp but as one man, acting singlif according to my own
gifte; and cinder a sense of my personal re-
Bponaibility. There is, no doabt, associated

## part of the World's great Whole, or as a nember of some body. But I have special

member of some body. But I have a apecial
work to do, as one individual, Who by God's
plan and appointment has a separate poit lan and appointment has a separate position if Ido not do it, it must be left nindone. No one of my fellows can do that ipecial work for me whioh I have come into the world to do;
he may do a higher work; a greater work, but he cannot do my work. 1 cannot hand
my Work over to him, any more than I can
hand over my responibilities or my gifts.
Nor ocan I del
$\qquad$
$\qquad$
$\qquad$
$\qquad$
my own work. And by doing my own work, be
poor as it may geem to obome, I Bhall better
fulfil God's end in making
and more traly glorify his mas what I am,
were either going out of my bible it I
my: aphere ther, or calling inf py proper work ther into
Ruskin.

## 急issians. <br>  <br> 60 AND telach. <br>  <br>  <br>  <br> 

Firteen years ago Dakota was compara railroad than both Massachusetts and Rhode from a few thousands to neariy half a million; land-ofices, from one to ten; land en
tries, from a few thonsand acres to more than $50,000,000$; post-offices, from a dozen to nearly a thousand; newspapers from some
half a dozen to over 200 ; public schools, from four or five to about 2,000 ; threshing ma-
chines from one to several thousands; and the production of wheat, from a few hundred midst of this prosperity there is going on hard battle between sin and righteousness,
in which Christian churches and Bibleschools are doing good work.
$\begin{aligned} & \text { The Corresponding Secretary of the Bap- } \\ & \text { tist Home Mission Society is sometimes en }\end{aligned}$
ouraged by snch words as these:
$\begin{aligned} & \text { "I write this to show you what the -help } \\ & \text { of the Home Mission Society has enabled us }\end{aligned}$
$\begin{aligned} & \text { to do. Four years ago, in our need, th } \\ & \text { Home Mission. Society gave us } \$ 400 \\ & \text { enable us to finish our church free fro }\end{aligned}$
debt; it also gave us $\$ 200$ per year for ou
$\begin{aligned} & \text { to home missions, not including the amquant } \\ & \text { raised by our "Gircle and Bands, which is } \\ & \text { nearly } \$ 100 \text { more. Of course we hope each } \\ & \text { year to do better than the year before." }\end{aligned}$

DR: J. H. Shedd, a Presbyterian mission-
ary in Persia, in reviewing six years of work,

## 












 by teng of thousanda, Our people passed
throughtitby the nited efort of the miseion-
aries and native preachors in using the alms sent from A merice and Europe, The goppel
gaved them in the time of famine. Folloming
this was the rebellion and invasion of the this was the rebellion and invasion of the
Kards, that for atime thratiened to involve
the whole Christian popalation in destructhe whole Christian popalation in destruc-
tion; but again God's arm Wai made bare to
save, and again the gospel was the agenc used for Bilvation.
To the coreful observer the signs of unrest
and decay in the, mass of silam are increasing. Broaght, to the actual: teit of experi-
ence, the gystem in many thoughtul minds
is weighed and found wanting tithe merile cruelty and apathy in the famine, the fifrce
revengeful pagsions of the war, and the ve-
nality and hypocracy of the teachor nality and hypocracy of the teachers, make it
 Christian lives. This procega of donbt mupt
go on till reaches the point of despair.
The cycle of the Islam iaith must run its
course as truly as that of the pagan faiths
before Christ and other pagan faiths of to-
day.
it will soon hold the balance of power in the
elections of our great basin States and Terri-
tories, as it does to-day in Utah.
Mr. AsHmore, a Baptist missionary at
Swatow, China, writes concerning the boys'
boarding-school: boar Thircteen, or just one-half of the whole
number of pupils, are nembers of the church,
and of these, five were baptized during the and of these, five were baptized during the
yeare Not included in the twenty-six are
four boys who, being less than fifteen years
of age, are not counted as full members of
thie school. The attempt to secure a class of

$$
\begin{aligned}
& \text { ber were nineteen or more years old. o be- } \\
& \text { sides the hymn-book .and the Scripures, } \\
& \text { both colloquial and classical, the stadies of } \\
& \text { the year have been physiology, arithmetic, } \\
& \text { Western and Chinese, afew lessons in chem } \\
& \text { istry, alittle of the Chinese classics, together }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Western and Oninese, a few lessons in chem } \\
& \text { istry, a litto of the Chinese classics, togethe } \\
& \text { With writing the Chinese characters and let } \\
& \text { ter- Writing. The advanced olass of six, al }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ter-writing. The advanced olass of six, al } \\
& \text { members of the church, read during the yea } \\
& \text { nearly all of the last half of thie old Testa } \\
& \text { ment, beginning with Proverbs. During }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ment, beginning with Proverbs. During a } \\
& \text { part of the time they have had aloo two les- } \\
& \text { son a week in the Epistle to the Hebrews, } \\
& \text { nnder Dr. Askmore. }
\end{aligned}
$$

$$
\begin{array}{|l}
\text { part of the the the the Epistle to the Hebrews, } \\
\text { sons a week in the } \\
\text { under Dr. Askmore. They are all bright } \\
\text { boys, and give promise of being useful to the } \\
\text { church at no distant day. With the new }
\end{array}
$$

$$
\begin{aligned}
& \text { boys, and give promise of being useful to the } \\
& \text { charch at no distant day. With the new } \\
& \text { year, one of them takes charge of a achool } \\
& \text { in the country, another is to asgist the teach- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { less mature, remain in the school another } \\
& \text { year." }
\end{aligned}
$$

## western missions.

The mannitude of ofhe field in of iteself em.
barrasing.
Without including Mexico and


 inisiof the territory ying weet of the
fisisp
formed.

## When the straggle for the independence of onr colonies began , the wall of the Alleghe   

 and $\begin{gathered}\text { halif } \\ \text { millilion. }\end{gathered}$
It may be confidently affirmed that no de-
nomination does more than our own to build up other denominations. Our sowings are
harvested and garnered by those who have
barns in which to bestow unhoused church or Sunday-school can do
little elese than furnish recruits for those
churches and schools that have houses. And hence we are largely engaged in making con-
verts for other communions. Our appropriof worship, compared to those on field m where
we have houses of worship, is at a disadvan-




 of our one hundred churches among these
tribes, it would have cost the government
50,000 lives and $\$ 5,000,000$ to

## them.

The question, however, that most concerns usirs not one of acres, square miles, or em-
pires, buit the future of Christ's cause in
America, and henice the future of America itself: On these. Western fields will be fought
the coming of Christianity and Republican-
ism: The issue is even now being made. The forces are marshalling-forces wadich
only a vital; intelligent, and aggressive church can successfully. Withstand. A retrospect of
our work on the Western field inspires hope
when results are compared with we have made, but is depressing when paried with what, we might have secerred had
the churches enabled the Board to do what they have, from the outset, seen might have
been: done.

## Work done now will tell for centuries, but

if delayed but for a time, our opportunities
might be lost. Mormonism, which has been
defined as a $\%$ componid of Christianity Ju defined as a"'" compoond of Christianity, Ju
daism, Mohammedaniam, saintliness, superstition, and sensuality," that system of iniq-
uity which wasconceived in forgery and born
in sin and siocilo in sin and sacililege, has planted over 150;-
oov membersin eight States and Territories Oo0 members in eight States and Territorie
of this Wetern field and holds them to a
shameless bondage of body and soul under

tot
ries, as it does to-day in Utah.
It must not be thought thet
the Woest, which are now beneficiaries of
heard, are not helping themselves., On
heir houses, which the Board aids them in erecting, they pay from four-fifths to five
sixths of their cost.

Of the six handred and forty-four mission
ries and teachers employed by the Board nast year, three hundred and bixty-four were
n the Western field, and of the $21,05 \%$ weeks ol labor reported to the Board, more than
0,00 were reported by our Western mis-
ionaries. Of the 2,849 baptisms ionaries. Of the 2,849 baptisms reported,
,2688 were reported by them. Of the 145
harches organized by the min charches organized by the missionaries, of
the Board last year, 89 were by our Western Of the fifty-five meeting-housee orected,
fity-two Were on the Western field. And of
the $\$ 26,926: 33$ of benevolent contribution the $\$ 26,926$ :33 of benevolent contribations
reported by our missionary churches, over this field. A living church and an educated
ministry, the Sabbath-school and the day school, must promptly gather the harrests of
these whitened flelds; if present interests are provided for and the possibilities of the fut-
ure are secured. If "material interests are
but the scafiding to the charch of God,"
we may infer, at los. we may infer, at least, something of what
God has purposed shall be the fature of these
charches. In the evangelization of this great West, God has laid upon his churches a
mighty responsibility, and he has left them, moreover, without excuse; for if the work
be collossal the means for its accomplishment
are within our reach.-Dr. Ellis in the Home are within our reach.-Dr.
Mission Monthly. (Baptist).


##  <br> Ho

 direction ought we reach every one? In whatHow can werge this home, or Bible work? Questions forveign, or these,
as practical as they are important onsider with profit in our business meet-
ings. Gaining money is accounted by the World prosperity, but God counts him pros-
perous who is using, distribating money.
Giving is more blessed than receiving. We are well aware that the doctrine her
presented will never be converted into lif
antil a strong conviction that is rooted in
righteongna righteousness grips the conscience. More
than half a century ago, Nathaniel R. Oobb
wrote and signed in Boston his covenant Wrote and signed in Boston his coverant:
By the grace of God I will never be worth
more than fifty thousand dollars. By the
grace of God I will give one-fourth of the grace of God I will give one-fourth of the
net profits of my business to charitable and
religious.
theoses. If I I am ever worth twenty
not profits;ilars, I will give one-half of my ish Gaiana. Dr. Kalley, of Scotland, di
ecte an independent work in Brazil, and the
British and Foreign Biblo Britigh and Foreign Bible Society aids all so cietios an
porteurs.

The Moravianty works in South America? The Moravians began work in
British Guiana in $177 \%$ and have now a large misgion work wha
cants. Whath America? The Presbyterian Church North, in Brazil, Chili, and Colombia; Meth-
odist Episcopal, in the Argentine Repablic and Uruguay, and some evangelists in Bo vas, Southern Baptists, and Southern Meth has 2 agents and several colporteurs; there
rea also several missionaries in Brazil, Chili, nd Colombia, missionaries in out under the ausi, Chill
n Wm . Taylor.一Gospel in All Lands.

## condition of spain.

The following is from a leading political
paper of Barcelona: " The future onght to paper of Barcelona: "The future ought to
present itself as very flattering to the conpresentive party. The cholera in Valencia,
servicultural failures in the Castilian prorinces, economical crises in Andalusia and Catalonia, industrial crises here, Ouba i the navy protesting against the proposalls of
the minister of that branch, civil offcers who ran away with the public funds, the
journalists in prison, horrible crimes com journalists in prison, horrible crimes comthe public opinion offended by the contempt
with which the Canovas government treats
it-such are the provincial traits depicted in the frame of present politics. Decay every.
where, misrule in all departments of life, carelessness and dismay in the governing
classes of the nation; when did we sink bo
deep? Spain has had its times when civil war destroyed the country, and leept it di-
vided and disturbed; but never did the pab-
lic dismay reach the degree of the present days.

## What a hitile one may do.

 There was once a little English girl, just Eatamat aside to make his "salaam," or bow, to the
dumb idol.
"Sasm," asked the child, wondering,
 god, Saary? Why, your god no can see, no
can hear, no can walk; you god stone. My
God see everything; my God make ou, make God see everything; my
me, make everytting."
Not long ater this the little girl went Not long after this the little girl went
away and the old man, with tears in his eyes,
promised to love her God. And so she prought him her prayers, and very soon he
learned to read the Bible and became a good Christian man. So you see even this little
bit of a child could be God's messenger. She
hid had the honor of
Try to be like her.

The Turkish tax-gatherer at Bansko, Eu-
ropean Turkey, says that he can tell a Proropean 'Turkey, says that he can tell a Pro-
testant house from any other, because it is Protestant hour for prayer comes he seeks a Protestant
house to pray in because of its superior neatness. He also says that when he enters auch
a house he does not search for hidden goods, since "the Protestants do not lie
Referrina to the remarkable work of grace at a recent native festival, when 248 perisons
were bsiptized, the majority of them Brahmins, the Indian. Witness says: "We cannot
believe that this extraordinary movement believe that this extraordinary movement
will end with the disperion of the people Will end with the dispersion of the peope
who attended the fair. A hundred thousand
busy tongues will tell the story over and busy tongues will tell the story over and
over again, and by this time it is known to ten millions of people in North India that Brahmins and other high caste people at
accepting Christianity frecly. The effect accep will be to break the spell which has so
this wheld the masses of the people. They
long hel see; and quickly realize, that a power
woll will see, and quickly realize, that a power
greater than Brahminism is at work in their greater than Brain
midst, and however reluctant they mas. be to
accept the Christian religion, they will begin
to regard it with a respect, a reverence, which they ha

THE Cherokee Indians appear to be rather ahead in some importanth, closing all places
serve the Sunday strictly
of business, doing no work on their farme, of business, doing no work on their farme,
and pretty generally attending divine serand pretty generally attending divine
vice. They are in fact a religious peopl much more so than any urban popalation hibitory laws, and thoge who violate thent are subject to summary process and punish tion is the smiggling into the nation of
whisky by the whites. Left to themselves, the Cherokees" would be a fair model of a
civilized community. They spport their schools-in which English is, the accept the
language and the only one taught-from the
public funds, and provide the scholars with all needful books, , rationery and other :ap
pliances. They pliances. They have 120 schools, with 4,000
pupils, and a seminary for young men with
mon about 160 students, and one for young ladie
with150. The Cherokees are a living evidenc The entire population is not far from 20, , 000





 What Furopean nations hare tounded edet Reme


 this bhatrs burace durig hio
 British, French and Dutch Guiana; the dor, Paraguay, Peru, Uruguay, and VenezuWhat is the religion of the people? The Romish religion being received by them
from the Spanish and Portuguese conquer
Are Protestant missions permitted? The are permitted in Brazil and in most of the
republics, but are much opposed by the Rom What was the first Protestant work
South America? The first Protestant churc South America? The first Protestant church of French Huguenots on an island near Rio
de Janeiro, in 1554, and survived until
$1567 \%$, when the Portuguese dispersed the setWhat diffculties in the way of Protestant
missions? Opposition of the Roman Cath What English Societies are at work in
South America? The South American Mis sionary Society has 20 principal stations in
Brazil, Agentine Republic, Uraguag, Chili,
Terri, del Fuego and the Falkland Islands the Society for the Propagation of the Gospe
in FFrign Parts has 4 stations, the London
Missionary Societys 2 stations, and the Wes

## catechisil on sotit americ

 What is the size of South America? It ispeninsula of triangular form, with a miles
W
is in hom are the natives? Indians, many of
How may they be divided? Into four
roups: The Appalachian, the Brazillian,
 sailed alonengs the Inoth 14.98, when Coant and landed at
he mouth of the Orinoco. Cabral, a Portu-
 Who were the first European settlere? What large empire was on the west coast? That of lerge, which wastended a along the seas.
coast for 2,500 miles, and inland from 20 to ley:ut Mi

Gabbath
 My Dear Friend,-I ha your position on Ssbbath-
and $I \mathrm{~m}$ curious to knon apply your

## our State.

You say, as it regards if you begin to work on $T$
six days and then keep or six days and then keep or
you have fuldilled the la God has no right to prone
for you have done just
manded of you." Very
ning to work on Tuesday y ning to wo
Sunday,

## fim

## Sumid

 improved? How can we raise more for leyan Missiopary Society, 6 stations in Brit
## 

 Continental society Forks in South Guiane in 1777 and hagan nor ark large invork with over 6,000 commani．

## 

 thern Baptista，and Southern Meth－
n Brazil
the American Bibl Societ rentg and several colportears；there
gereran misionaries in Brazil
ombil，
onil， cosoition op spais

##  


 In away with the pablic funds，the iots in prison，horrible crimesia，ocme
daily，the public．funds in deficit， hich the Conoranged bovernment thempt treats
$h$
$h$ are the provincial traits depicted in

 disturbed；but never did the pab－

## What a little one may do


曷品 ，＂asked the chill，wondering，
nisy，＂，that？${ }^{2}$ ？＂，＂that my god．＂



 be like he
 honse from any other，becanse it it in
and bettor kept，and that when hit
or prayer comes he seeks a Protestait
 ehae doeen Hot gaerroh for hidider goods
the Protestants do not tie．，


## Gablath 等eform


frievdif letter．

My Dear＇Friend，－I have thought about your position on Sabath－keeping somemhat，
and Im curions to know how you would
apply your doctrine to the Sonamy laws of apply your
our state．
You say，as it regards God＇s law，＂t that
you begin to work on Tuesday and labor six days and then keep or observe one days，
and God has no right to pronounce you gailty， manded of you．＂Very well，but by begin．
ning to work on Tuesday you must work on
 shall thou labor and do all thy work，but
the Severth．day is the Sababat of the L Lord
tha Goo．In it thou shalt not do any work，
 Sunday god should call you to account，you
If supposed he meant you should do do for he did day after six day＇s work．Very well，you are
out hatead of God．Now the state call
you to acount，and your plea must be that you have done no violence to the law for you
have worked six days and rested the frstday
aheaii of the State？For six days and one
day make a week，whether you keep one day
and then work six，or work siix days and then
keep one．But you cannot beat the State
because it says the first day of the eve．It
puts in＂week；＂＂ut God said，＂the seventh
day is the SSabath，＂but the term＂week＂
is not there．You uay，therefore，you beat
him in the supposed case．
As God does not say week，why not keep
the serenth day of the month and not lose
so much time？Or you could keep the ser enth day of January of every year，and your
plea before Goo would be shorter and more
on the plea of keeping every serenth da
after six day＇s work，beginning on any day
What did God mean by the term вeventh
day？Did he mean anything？If he did it day？Did he mean anything？If he did，
munt be some order，and as he speaks of the dayg，it is rational to suppose he referred to to
the weekly order，not monthly
The weekly order of time is noted in the ol．

 but legally；and Sunday is the scknowlege
first day of the weik in all landes，and Satu


the sabbatianowg the bonans before tie introdiction of chisisianity．

Mann wititr agginet the Sabbath assume
thatit was unnkown outside of the Jews and that it disappeared with the resurrection
of Christ．The faleness of this assumption has been shown often in our columns．The
The following，from anthority wholly out of ympathy with the Sabbath，is valuabe as
Garther proof of our claim that the Sabbath Fas not confined to the Jews，and
disappear with the death of Christ．
rist，the Israelites and those whem the
called Gentiles were still，＂as formerly，igho rought together，and in some degree blend by the great forces of history．One forms，
general，no idea of the number of Jemis vhom events had fixed in all parts of the
Roman Empire，nor of the interchange of leas，which，in spitit of their exclusivieneeses， nen of different colte：Rome，like all of the principal cities of the worla，contaiter by he digogidt the lasitude crested in th minds＇of their fellow citizens．through po－ ytheishm，otten received prosilityes，especially he bosim of Roman society ittelf somo of it
deas and habits．．Philo tells＇ as that in the
 bath has been remembered as in use among
certa in Romang，or has been reproached to
them as a degrading
 1atter in another place，makes a minute anal
ysis，though mingled with serions errors，of
Nosalsm Perseis speaks of a fest in hono Mosalsm．Perseus speaks of a feast in hono
of Herod，and of the Sabbath，and even o stitious Romans submitted themselves，（Per－
sens，Sat． V 180）． seus，Sat．V，180）． person，to whom pretexts．are never wanting，
and who feigns to respect the Sabbath，in
order not to scandalize the Jews．＂（zirst Historical transformations of Christianity，
from the French of thanase Coquerel，the
younger by E．E．Evans，Ph．D．，of the
University of Michigan．pp．166，170，－

## sindar－keeping in europe．

## 

lanta，and the medical college at Nash－
ville，all under control of the Society；cost
\＄20 250,000 annaally for maintenance．The
 ceipts during the year ending July 31st last， were $\$ 174,775$ ，and the expenditures fell
hort of that sum $\$ 286$ ．Since the organiza． ion of the bociety it has reeeived and ex
pended $81,537,015$ ；more than 100,000 sta－ dents have been tanght，and these in turn
have taught a million youths．Over fifty physicians have been graduated and hun．

| Archdeacon Farrar，the eminent Eng－ lish divine now visiting this country，has been speaking upon educational topics；and his utterances here are as well worthy of at－ tention as are those upon other subjects．In an address before the students of Johns Hopkins University，he said：＂There are some that wish to know only that they may know，which is base curiosity；and some wish to know only to be known，which is base vanity；and some wish to know only that they may sell their knowledge，which is covetousness．But there are some who wish to know that they may be edified，and some that they may edify；and that is heavenly prudence．In other words，thelobject of edu－ cation is neither for amusement，nor for fame， nor for profit；but it is that one may learn to see and know God here and to glorify him in heaven hereafter．＂ <br> Again he says：＂Our system of education should produce men．Behind the clerk，the scholar，the merchant，there should tower the man．There is nothing more fatal than to throw life away in the effort to gain the means of living．＂ |
| :---: |

## college maneres and morals．



## and false fine

Bex

 in the bilftra，and geaese are no longer tiod in
professors＇chairs．Destruction of college property is infrequent．，Hazing itself，not
withstanding this years＇
outbrakes，is
 the rule；now it is the eixception．Riots with
fremen would now be almost as anomalons
 ＂Gtood old times．＂The old social barrier
between intruncoror and totudent has been par．
tially broken down．order has imporoed in chapel and recitation－room．The improed in
studenta work 88 well



 been made more interesting，and their con－
eerter omor more
beflieve the a handred yonng men in college somewh
higher than those of a corresponding hu dred outside－as they surello ought to be be
on the other hand it it digraceful that
hazing should exist at all in 1885．A young hazing should exist at all in 1885．A young
man in circumstances of exectional ad ran－
tage，aided by earnest and sometimes self．
sacrif


 display of themselves．To drunkenness
sometimes
somphay infrequentl - added ex
 cal change is still needed．＂Cribbing＂
examinations，and the iligetimate nes
translations，are very prevalent，and are cused by college sentiment．
Just here may be summ
 or moralas．A stadent whom nothing wor
tempt oforga a note，will use a crib
（copied help for an examination）．One ww would not steal a cent，will habitually we
ung
thon＂（translation of the clasic read by



The
tha


that right is right，notwithstanding collegeand God should dominate responsibility to
＂ 88 ＂or＂＇ 89 ，＂－numerals which，to judge
The public，then may well be proud of
our American institutions，should heartily
sustain them，and should be thoroughly re－

## Jemperance．

## ＂Look not thou upon the wine when it is red， when it iveth his color in the cup，when it moveth ithell antight．＂ ＂At the last it biteth like a serpent，and stingeth

PUBLIC OPINION：
All will agree thatlaws intended to restrain and suppress evil are of value in proportion
as they can be enforced；they can be enforced as they can be enforced；they can be enforced，
effectually，only as there is a etrong pablic opinion behind them；suoh opinion against evil can be created and maintained only by
the virtuous，＇the peaceable，the order－loving，

$\qquad$
$\qquad$to laws intended to restrain and dipprésis theevils of the liquor trafte，as they are to lapintended to restrain and supprese any otherperance canse，
carse of the liquor trafic banished from our
land．We quote the following from the $\overline{U n}$ ． land．We quote the following from the Un．
ion Signal，as witness to the tiealthy growh
． of the opinions of the molders of pablic opin－





 years ago，to secure the eslightestat attention to
this subjectin ecclesiastical gatherings．Not many years ago we，as national superinten－
dent of sacramental wine，tried in vain to Assembly in session at Madison，Wisconnin，
a petition against the use of alcoholic wine at the Lord＇s table．Circulating this peti－ the report of the committee on temperance
of that same body made a good－sized pam－
phlet．And the Synod of Wisconsin in session he week，declared＂that its line of policy is
the utter extinction of the liquar traffic by
power of Christian conscience，by public pinion，and by the strong arm of the law．＂
The Central Illinois Conference of Metho－ dists adopted as its report on temperance a
document so comprehensive and so repre－
sentative as voicing the expressions of many a＇To a body of Christian ministers the Bible highest authority．According to this au－ Strong drint leads to sorrow and
Who hath woe？Who hath sorrow Who hath contention？Who hath babbling？
hath hath wounds without cause？Who． the wine；they that go to seerk mized
ine．＇The use of strong drink is a work of Adultery，fornication，uncleannesse lascevi－
usness，idolatry witchcraft，hatred，vari－ ance，emulations，wrath，strife，seditions，her－
esies，envying，murders，drunkenness，
reeellings，and．sinch like．
The use of strong The use of strong drink excludes from
heaven：${ }^{\text {＇Nor }}$ thieves nor covetous nor
drankards nor riotous nor extortioners shall
inherit the kingdom nherit the kingdom of God．＇To engage in
the traffic of strong drink ineurs the curse ＇Woe unto him that giveth his ＂To a conference of ministers in the M．E．
church the highest formulated ecclesiastical authority is the Book of Discipline．The
general rule on this subject forbids．drunk－
enness，the buying or selling spirituous liq－ aors，or drinking them nnless in cases of
oxtreme necesisty，The chapter on tem－
perance asserts：
Both science and human experience agree with the Holyy Scriptures in
condemning all alcoholic bererages as being
neither useful nor safe．The business of manafacturing or vending such liquors is
also against the principles of morality，polit－
ical economy，and the public welfare．We ical economy，and the pablic welfare．We
therefore regard total abstinence from all
intoxicarts as the troe intoxicarts as the true ground of personal
temperiance，and complete legal prohibition
of the traffic in alcoholic drinks as the daty ＂The last General．＂Conference said：：We are unalterably opposed to the enactment on
laws that propose by license，taxing or other wise，to regalate the drink traffic，，because
they provide for its continuance and and
no protection against its ravages．
Whe hold
that the proper attitude of Ohristians toward that the proper attitude of Ohristians toward
this traffic is one of uncompromising oppo sition．＇ con a company of American citizens the
est civil ans of the state and nation are high tion recognize the actual power and anthority
of government as vested in the people．
Therefore，be it
＂Resolved，As Christian ministers，we will clearly deelare to our people the plain
teaching of Holy Scripture ppon this abbject
strong drink and poverty，strong drink and
crime，strong drink and damnation are in
 pe can influence our coople shall be practicia

 doctrine that＂complete maintenance or pronibition of
the tride in＇intoxicating drink is the duty of


 right to vote against that which injurés our
individual and the theore；the social，civil，
and moral interests of eociety，we vill mot
 ing the overthrow of the traffic in rum．＂

## 

The sabbath Werorder. Alifred Centre, N. F.,., Fitth-day, November 19, 1885




## +

D. W. Ciartwriatr, of Cartwright, Wis, has donated fifty copies of his book, West
ern Wild Animals, to the American Sabbath ern wid Animals, to the American Nabaut
Tract Society, which are now for sale at this
The book contains 280 pages, about office. The book contains 880 pages, about
equally divided between a description of the
 hunting them. Buy a book and pat
dollar into the treasury of the Society.

A most destructive fire swept the city of Galveston, Texas, a few days ago. It was
confined to that portion of the city occupied conineed to that portion of the city occupied locations. A strip nearly three miles in was wholly destroyed. Not less than 1,500
families are rendered homeless and destitute at the opening of the Winter season by this terrible visitation: Much suffering will doubtless be experienced in spite of the
efforts of sympathizing people to furnish re lief to the needy.

The Irish question in English politics is temporarily thrown into the background, ration of the Church and State, comes to
the front. The theory of cur government undertaking to dictate the creed of the charch, or to become, in any way, responsible
for her temporal support. On this ground, we properly oppose the efforts of some religions teachers to place God in the Constitu-
tion of the United States by a vote of the people, or to appoint and enforce religious
observances, such as the keeping of Sunday for the Sabbath, etc. It is the province of
government, so far as matters of religion are concerned, to protect her subjects in the exsuch exercise is not at war with the funda. mental principles and legitimate ends of
government. We cannot give here the theory of the English government upon this subject, bat the present movement looks to the separation of the Church from the con-
trol of the State, and to the establishment of some such principles and relations as exist
in our own government. How much of poltics is involved in the movement is known
only to those who are wise in such matters.

The churches of the Episcopal and Presbyterian denominations, in the city of New Hork, are planning for extra revival labors during the approaching Winter. This is
something of a departure for these churches, especially the former. May they be abundand iu helping Christians to attain Christand iu helping Christians to attain Christen such a movement in all the charches of
our Zion? It may be true that we ought to grow steadily in grace, and in the work of
bringing others to Christ, by the ordinary meang of grace; but how, many of us are ive in a condition of faith and Ohristian activity far below that which it is possible to atitain. It is also a fact that the triths of applied to the heart and life is the agency by which this higher life may be attained.
Why then may we not improve the greater eisare and the more favorable opportunitie which this sesson of the year affords in seeking that wisdom and in acquiring that grace women, and so better workers in the vineyard of the Lord?

knees before God
Ir will be remembered that the General Conference, at its last iabsion, adopted reso-
lutions entering its protest aganst the procriptive legialation of our government
against the Chinese, and its horror at the some oft the Territories of the United Statees some of the Territories of the nited dtates
Engrosed copies of these resolutions. wer of the Conference, to the Department o State, and to the Chinese Legation at Wash have been received, which it may interes Jar readers to see,
J. Porter, Acting Secretary of tate, says:

Your commanication enclosing a copy of
a resolution passed by the above entitled
Conference Conforence, "protesting against the un
ohristian proscription policy of our govern
ment with reference to the immigration of ment with reference to the immigration o
the Ohinese," and expressing "abhorrenee
of the recent most unlawful killing of Chi
nese by miners in Wyoming Territory," has nese by miners in Wyoming Territory," ha
been received.
In reply, I have to inform you that thi In reply, I have to inform you that thi
Department appreciates the interest felt by
the General Conference in the Ohinese race the General Conference in the Ohinese race,
and wili use its power and influence to pree
vent a recurrence of the recent Wyoming horror.

I am, Sir, etc.
anson, writing in behalf of the Chi-
C. Hanson, writi

Your kind note, conveying resolutions
adopted by the General Conference of the adopted by the General Conference of the
Seventh-day Baptists, recently met at Alfred
Centre, N. Y., has been received, and its contre, N. Y., has been received, and its
Minister and other communicated to the
Thion desire me to thank the Conference for its expressions of sympathy, and its conChinese in Wyoming Territory.

## Respectauly Yo

tie cure for hard times.
The medical profession is not alone in be-
ing misrepresented by quacks; and the noble ing misrepresented by quacks; and the noble
science of medicine is not the only one which is sometimes brought into disrepute by a
flood of patent nostrums. Just now a host of quack political economists is busy with
the problem of hard times and their cure. One of the latest productions of this class of reformers is a little pamphlet, the plan of
which is set forth in the following extrac from the introduction:
"The second part treats of the political aspect of hard times, and the part which the
National Government can and should take
in mitigating and in mitigating and preventing their continual
recurrence. It aims to show, First the National Government could, by a very simple and inexpensive expedient, set the entire busi-
nessof the country, agricultaral, manufacturness of the country, agricultural, manufactur-
ing and commercial, booming inside of a few
weeks. Second, that the National should fix the minimam price and the maxi mum hours of labor, prohibit the labor of Third, that no citizen should require to work. more than six hours per day in orrer to to sup.
ply himself and family with all the necessaply himself and family with all the necessa-
ries and many of the luxuries of life, nor
should he require to labor after attaining his sixty-fifth year. Fourth, that every Amori-
can citizen who has labored not less than twenty years in the conntry should, on at-
taining his sixty-fifth year, be allowed a life
pension of at least one hundred and fifty dolpension of at least one hundred and fifty dol-
lars per annum. Fifth, all tradesmen
thrown out of employment by new machinery, new modes of manufacture, or madin-
and extraordinary stoppage in demand -over
which they have no control-should be pro Which they have no control-should be pro-
vided for by the State until they have time
to ind new occupation. Sixth, all men or
women women, not otherwise provided for, who are
disabled by disease or accident should be sup a comfortable existence, while all dessititute
childron should become, not paupers, bat the wards of the people.

litieal sagacity to see the atter impractioa bility of such a scheme, to say nothing of it
injustice. It practically ignores all personal ingastice. it practically ignoress all persona
rights bility, by merging everything in the Nationa not more human machines, more governmen wards, but more men, men conscious of their personal responsibility, and of their personal the government as its loyal sabjects. Ther are, of course, com Which no wisdom can foresee and which no
power can prevent, which will produce, tem porarily, hard times. The safeguard agains with the government. A few very simpl principles are at the bottom of it all.
The first provision against hard times i industry. It was written in the early his dary of the race, "In the sweat of thy face tament times it was said, "If any would no
work neither should he eat." There ha been no repeal of that law, there should $b$ none; and he who fights against it fight
against the very foundation principle of human society. Nothing could be fraught with more dire consequences than its re-
moval. With industry should go economy. It should be the aim of every laboring man
to bring his living expenses within the limits to bring his living expenses within the limita a possible emergency. In the great majority
of cases this is not a question of possibility of cases this is not a question of possibility
so much as it is a question of will, a question of persistent determination. The demands
of fashion, lusury and pride, in almost any ase, can more than consume the best wage a man can earn. On the other hand, very
few men earn so little that some portion of their earnings may not be set aside from the
daily necessities of life for a time of need. We repeat, this is not a question of possibil ity, it is a question of will. With industry
and economy should go temperance. Say of laboring men, and the prolific parent of hard times. "Our children cry for bread " company of socialist picnicers in Chicers of company of socialist picnicers in Chicago re-
cently; and no wonder, for at the same picnic three hundred kegs of beer were consumed As such things usually go, the price of the have bought bread for that whole company or a week. The worse-than-wasted money
of this one day would have provided for whole week's enforced idleness, if by any chance the business of their employers shonld make such idleness a necessity. could bic would suffice to show how much of the country if they would but put in the savings-bank, or some other convenient place, the money they now spend annually for
drink. The amount thus saved would be surprise to every one, and would mitigate,
more than most men think, the more the
times.
If, then, these principles could be wrought into every man's plans and life-industry, economy, and temperance-the trades of the
socialist and of the quack reformer would die together, and the possibility of hard times, if not removed altogether, would be reduced
 ard times without recognizing these princi-
©ammunicatians.

## "OUR NEEDS.

My heart is burdened for the prosperity of our beloved Zion, which feeling has just been deeply intensified by visiting among the mem-
bers of one of pur once-thriving churches, where God's cause now sadly languishes. The agonized cry of the heart was, can anything
be said or done to bring about a better state of things, when the Recond a better state "What are the wants of our people aste, vealed by the late Anniversaries.". What a relief it was to find so exactly and impressivetion resting with heavy weight on more than one anxious heart, that our great need as; a
people, is of deeper spirituality. No, brother, fear not that those timely words can bo called by the blessed Holy Spirit.: Would that all who have the paper would take it alone imbued with the same conviction. The text of $a$ atirring sermon once heard was, "And
all the people said amen! and praised the Lord:" If fll would respond by carrying out hose valuable suggestions, the regult would
customed to hear filling our ohurches, and
awaking a glad re-echo in the courts above awaking a glad re-echo in the courts above
And that other great want of 's the spirit of nnity of offort:" Wreat want:of the spirit of anity of effort:" With what overwhelming
force comes that truth, "We need to be
more sympathetic and less critical"" May more sympathetic and less critical." Ma
divine power seal it to every heart. Ah, no dear fellow-Ohristians, it is not that our judgment be deferred anal our judgment be deferred to, in th holy things. These trivial considerations should be lost sight of, in the greater object should be lost sight of, in the greater object direct our Boards, now let us act our faith by heartily co-operating with them, no imagination under the trials which the mis sionary must find so hard to endure, placed amid surroundings similar to those in Ezek eeing the desired result of labors so exhaust ing to brain and heart. Would not such his hands?

Whether we are in churches weak from mallness and inexperience, or from age and nd trimmed, or the light which we should give will be darkness, causing others to ver good it perhaps fatally. Our watch, how ologgod with dust, will deceive, causing oure taken to the to miss the train, and mus or a return in heart to God. Oh for a realihis deserted sanctuary. Oh for such believin prayer and earnest effort, as God can and will
bless to the salvation of those who, surrounded bless to the salvation of those who, surrounded

Too much time has already been lost. The divine word, "Grieve not the Holy Spirit of God," though generally applied to sinners, That faithful voice is still calling, "A wake, thou that sleepest, and arise from the dead; and Christ shall give thee light.
Dear brethren and sisters, will we ignobly reld the field to the enemy, or will we not
rather take our place among God's living promptly exercised in the affairs of this life, 30w as we shall wish to reap? God is waiting
to restore and give the increase. Earnest.

## missouri yearly meeting.

The Annual Meeting of the Seventhoday Baptist Churches of Southern. Mis
held at Summerville, Oct. 1st-3d. The Summerville, Oct. 1st-3d.
The meeting was called to The meeting was called to order by the
Moderator, and prayer was offered by Eld. W. Nash. Dr. Nash was elected Moderator,

Rutledge prea
Ser. W. Rutledge preached the introductory
sermon, which was an able and interesting sermon, which was an able and interesting
discourse, and was delivered with that power which is characteristic of the speaker. The spirit of greater diligence in th The spirit of greater diligence in the dis-
charge of all Christian duties was manifested throughout the business of the meeting though the attendance was noal beginning, yet it increased each large at the the exercises.
Dr. Nash delivered several highly instructve sermons which gave
the cause in this vicinity.
Among other matters, the following was
Whereas, the first day after the second
Sabbath in January, 1886, is the time set Sabart for the election and installment of
church officers, and for other important busi-
ness of Providence Resolved, that. we hereby therefore,
give a general nvitation to the brethren to be with us it
hat time. We deem it right to state that we can see ternity alone can show.
Our meetings were held in a school-house, in the evenings, the house being occupied by nool during the day-time which, to some cause. We wish it anderstood by the brethren thiat we have the privilege of holding any religious exercises, Sabbath-school, or other
meetings relative to the Seventh-day Baptist cause, in this school-house at any time when formation, so that if any of the ministering fethren can be with us, they may be assured
the of the house. The good seed of trut
The good seed of truth sown here by the proper cultivation to insure a good harvest
op is ready for harvest.
Being hopefal, we look forward to the fut ure when a glorions time will be realized by
the friends of God's truth in these ends of the arth. T. G. Helm.

## $\triangle$ sabbati with tie jews

Brother Geo. Hi Babcock spent last Sab bath with us in Ohicago, and the day wa heleth Anshe Maarab (Congregation of the men of the West) synogogue, and our Sabbath Mission-school.
The sermon at the Jewish church was in nge Rabbi defined part of the other services. ish people in the world to be more importan than the old Jowish nation; being a people without a civil government, and possessing no lands, bat scattered broadcast over the ivilization bears sway. He said that true udaism was not only obedience to the writ on word of the Bible and the Talmud, but ncluded the spirit of loyalty to God, which
ould work out, in 'the lives of the Jews ood-will toward him and hamanity. Not all the good in the world comes from the
Jewish religion, for the Greeks had a genius for painting and sculpture, and other aations have also their genial lines of cultThe religious development of the Jews wa lso traced to a genius which is inherited from the prophets of old. The spirit of this
religion is to make men better in life, and eligion is to make men better in life, and oyalty to God, and to confirm a hope of eter

## nity.

we listened to this discourse, the fact that this people reject the Christ whom we sias, for whom the Jews are still looking, caused us much pain, and the question again
stared us in the face, "How shall the Jews be stared us in the face, "How shall the Jews be
led to accept Christ?" With all their wealth and learning, they seem to have but little spirituality; and the sermon, in this
Our misio
ore than usually-wide awa same day, was the entertainment that was to come off in
the evening. The lo the evening. The lesson, "The Story of
Jonah,", was explained to the children by teaching the trath, "Thou God seest me." As the eye in the picture upon the black board looked towards every one who saw it, so the eye of the Lord is upon all his creaand will remember the story.
In the following evening, the school gave a public entertainment. Col. Clarke kindly postponed the usual Gospel Meeting, and
gave our school the use of the mission rooms. gave our school the use of the mission rooms.
About three hundred were in attendance, consisting largely of preeent and former scholars of the school, and their friends. The committee, consisting of Miss Ella
Covey and Mrs. May Ordway Maxson, who had in charge the entertainment,had done the work so thoroughly that the saperintendent and teachers were most happily surprised in the character of the entertainment. For one and one-half hours, songs, declamations, the dialogues were rendered by the childre the band of teachers who have so steadily school.

## 

## Nef York:

Snow fell last night and to-day to a suff cient depth to make casting lively on Terrac Avenue, anc on some portl.
The snow continues to fall.
At an adjourned public school-meeting las vening it was decided that the acheme lo purchasing the old gymnasiam and conver ing it into a school-building for the primar
department was not the beat thing to do, and committee was appointed to get plans and imates for a new building.
We are highly favored with conoorts and own." Last night the University Band, unde the leadership of O M. Post asisted by several vocalists, and by Mrs. Alberti, elocationist, gave a delightful entertainment Another concert is announced for Thuraday Avening, 19th ingt., by the Ladies' Chorus Olass, under the direction of Prof. Williams
that musical matters
aving quite a boom.
Speaking of músic remino he first of January, 1886. Nor. 15, 1885 . The friends of Thomas: ife made them a very hap , 1885, it being near th veraary of their marria
were present, who,
brought and served a
brought also gifts for the
them of dear friends more eer ond ger room and a pr解 Bro. Davis say, in broken ed that his tears expressed th quent than words could profitably.
From a letter woLcott. From a letter just receivé
Campbell, I gather the follov cerning the Sabbath-keepe re of the Sabbati Reco resident of Wolcott, where bis son, Wm. P. Campbell,
law, Delos C. Whitford, cloti

## 

## he vineyard must eady for harvest.

hopefal, we look forward to the fot a glorious time will be realized by T. G. Helm.

## $\triangle$ SABBATH WITH TRE JEWS.

## er Geo. H. Babcock spent last Sab-

 as in Ohicago, and the day wasattending the services of the Ko. attenaing the services of the Ko-
anshe Maarab (Congregation of the the West) syn
tion-school.
ermon at the Jewish church was in bi defined the position of the Jewold Jewish nation; being a portant od Jewish nation, being a people
a civil government, and possessing , but scattered broadcast over the on bears sway. He said that true was not only obedience to the writ of the Bible and the Talmad, ba1 the spirit of loyalty to God, which
ork out, in the lives of the Jews, toward him and hamanity. Not ood in the world comes from the
eligion, for the Greeks had a gen painting and sculpture, and othe
have also their genial lines of calt have also their genial lines of cult gious development of the Jews wa
ed to a genius which is inherite prophets of old. The spirit of this in work, to develop a character o
God, and to confirm a hope of eter
histened to this discourse, the fac \& believe to be the promised Mes whom the Jews are still looking,
mach pain, and the question again in the face, "How shall the Jews b
cecet Christ?" d learning, they seem to have bu vas an example n usually-wide awake on account wa tainment that was to come off ir
ng. The lesson, "The Story as explained to the children by the trath, "Thou God exercise eye in the picture upon the black
ked towards every one who saw it of the Lord is upon all his crea
he children were mach interested emember the story. antertaingent. Col. Clarke kindl the usual Gospel Meeting, and
school the use of the mission ree hundred were in attendance of largely of present and forme IMre. May Ordway Maxson, rge the entertainment, had done th ers were most happily surprised in ne-half hours, songs, declamations,
jees were rendered by the child
jol joyment of all, and especially to
of teachers who pr three and one-half years in the

## Same 缕ens

fred Centre. il last night and to day to a sulf. od on come portions of Misin street ijournod public nchool-moeting lasi the old gymnasium and convert a mahool-building for the primary ee wa appointed t
or a new building.
ra new building Fechy favored with congorts and
antainmento- all our night the Univeraity Band, unde
hip of C. M. Pont, menitted b hip of C. M. Pont, angisted b perre a delightfo th inat,, by the Ledier' Charu
the direction of Prof. Williame
that musical matters at, the University ar having quite a boom Speaking of music reminds me that the
nep organ for the ohurch las been bought, ner organ for the that it will be set up about and it is expected

The friends of Thomas H. Davis and
The friends of Thomas. .. Davis and
wife made them a very happy surprise on the erening after the sabath, Norembe 1, 1880 , it being near the twentieth anni.
verary of their marriage. . Some over fift verary of their marriage. Some over fifty
were present, who, of course; not only wrought and served a very nice supper, but brought also gitts for the happy coople suit-
able for the occasion, and which will remind able for the occasion, and which, will remind
them of dear friends more precious than sil rer and gold. When they were invited into the other room and a presentation of th
gifts were made, it did us good to see the big tears roll down the cheek, and to hear say something if I could." He was reminded that tis tearg expressed thanks more elo-
quent than words could speak. Thus the crening pass
prottably.

## wolcot

From a letter just received from Eld. A Campbell, I gather the following items con cerning the Sabbath-keepers in Wolcott,
which will undoubiedly interest many read ers of the Sabbati Recorder. First, resident of Wolcott, where the families of his son, Wm. P. Campbell, and his son-inlaw, Delos C. Whitford, clothiers, have live for several years past. Chey have held meelve successive Sabbaths, until inter-
rupted about two weeks ago by a severe rupted about two weeks ago by a severe
sickness of Eld. Campbell, and of Bro. Whitiord and wife. Several of their neighbors,
influential citizens, have attended these meetings. Eld. Campbell preached a shor sermon each Sabbath, and he writes that on
the last occasion eleven persons spoke after the preaching. They expect to resume their In order to hold up their light as Sabbath keepers in the community, they have or ganized themselves into what they call "Th
Seventh-day-Sabbath Baptist Religious So ciety of Wolcott," Eld. Campbell (now in his 85th year) pastor; D. C. Whitford, deacon;
Wm. P. Campbell, clerk; Mrs. D. C. Whit ford, treasurer. They are looking forward
Wolcott is a small village in Wayne county, Y., and on the line of the Lake Ontario ad, near the sonthern shore of the lake. Let us pray for the Sabbath cause in Wol
ott, and for the little band of representa or Sabbath truth there

## - heonardsvilies

church at Leonardsville, and shared in meeting of more than ordinary interest.
husband and wife husband and wife were admitted into the
church; the former by letter, and the latter by baptism. The wife was a convert to the sermon, the hour was spent in testimonies, unly refreshing; and this, followed by the mpressive services at the river-side, filled nany with the desire for the repetition of such seasons of revival power. $\quad \mathrm{J}$.
Alerbd Centre, N. Y., Nov. 12, 1885.

efficient management of the present faculty.
There are now 73 pupils enrolled, a number equal to that of two years ago, when it was thought that the enthusiasm of reopening the academy had more largely drawn upon
the patronage of the people than could have been done under the ordinary circumstances.
We are much pleased with the new additions fo our facalty,
for ther work.

## Mlinnesota. <br> We have had a very nice, warm Fall, with at very little rain, and as a consequence the Our ranks have been weakened recently by he removal of several families to other local- ities. Deacon C. Hubbell, and Russell thompson, with their families," have moved to Cartwright, Wisconsin, expecting to make that their future home; Deacon H. C. Sevrance and family have gone to Flandreau, Dakota, expecting to remain there; and Dea con Geo. W. Hills and wife have gone to alfred Centre, New York, in order .that h may attend school, preparatory to entering the gospel ministry. We deeply regret having so many of our brothers and sisters leave s, and shall greatly miss their Christian in fuence; bat we trust they will be of great ause wherever they are, and we hope and pray that we who remain at home may be and that the church here may be built up and become like a city set on a hill which cantot be hid. We believe here is a good place or Sabbath-keepers, who wish for a home the West, to locate, and we would advise any one going West to come this way and <br> The recent session of the Semi-anuua Meeting, which was held here, resulted, we trust, in much lasting good. Backsliders were reclaimed, and on the following Sabath three happy convert <br> We very much desire that the indebt <br>  <br> Servia has declared war against Bulgaria, and England has declared war against Bur nah. <br> It is not known in official circles at Mad rid that America and England have claimed damages for injur Caroline island. <br> M. Nelidoff, the Russian ambassador, has been ordered by his government to press the demand of Russia before the conference for the immediate disarming of Servia, Greece Alexander.

 liquidated, and we, as a church, are going to y to do our share toward raising the re quired amount.Nov. 11, 1885 .

Captain Maxwell, leader of the famons ex-
pedition to relieve Boycott, has been selected by the conseratives to contest South Tyrone,
Ireland Ireland, for the House of Con
van, M. P., lord mayor elect
be the nationalist candidate.

Thinking the brethren would like to hear rom us again, I send a short communi-
cation. Some time ago I got in communcahim, preached si F. Shaw. I went to see united with the church. I sinall never for get that time, for I have been alone for
almost ten years, having been cast off for preaching the Sabbath of the Lord. I had never met any that believed as I did until I
met the Seventh-day Baptists at Texarkana, Arkansas,and I found that I was one of them. Afterwards, Bro. Shaw came to Texas and
preached a week, and we organized a church as Ryill, in Dallas county. Our little church is stil holding to the truth, though
one has fallen away; but thank God, others are coming out on the blessed Sabbath of Lord's side; one is waiting for baptism, which will be administered at our meeting on Sab ath, November 1st.
Our State is large
hat I had a support for my family. would never leave the field as long as
lived. I hope that it will please the Lord that $I$ shall be permitted to bear witness to
the truth in many places and to much people, for the burden of souls rests heavy on
me. I received a letter to-day from Bro. S. D.
Allen, at Arlington, Texas. He says that there is a great interest in that part of the
country over the Sabbath, but no preacher Bro. Allen will meet with us in November
for the first time. Pray for us, brethren that we may walk in the steps of our Master
FRANK M. MA Yes.
Mesquitr, Texas, Oct. 29, 1885.

## Wondensed dew?

Charles Crocker, vice-president of th
Southern Pacific railway, has donated $* 31$, Southern Paciic railway, has donated sul,
000 to the Boys' and Girls Aid Society of San
Francisco, Cal., for the constraction of their building.
The advisement of the last Grand Jury
in Philadelphis, that; the whipping-post be mended, and it is probable that a bill to tha

The Pope has written an encyclical letter
in which he says that civil government is not an article
liberty of the press and and He condemns th
Texas.
nnd urges the Catholic press manfally to
combat the growth of error and impiety.
Mr. Pendleton, the United States Minis
Mr. Pendleton, the United States Minis
ter to Germany, has protested to the German Germment argainst the explusion of five
Germericans from the island of Foley
This expulsion took place under a law o
1841 , which has been revived, and which
does not allow foreigners to settle or does not allow foreigners to settle or even
to live teniporarily at a place unless the local The amorities permit them.
The ambassadors of the powers at Constan tinople have reached a a nuanimous decisio
recommending a complete autonomy of Bul garia and Eastern Roumelia. The resolatio
by which the union of the two states wa affected is recognized as a a "fait accompli.
The Russian demand for the removal. Prince Alexander is agreed to. The respect
ive governments have still to ratify thes conclusions. British opposition to the r moval of Alexander was overcome by a
offer of the vacant throne to Prince Henry, of Battenburg, Alexander's younger broth
er, the husband of Princess Beatrice and er, the hasband of Princess Beatrice and
son-in-law of the queen of Great Britain.
Germany objects to consent to the substitution of Prince Louis,
Alexander's elder brotier, now in the Brit Alexander's elder brother, now in the Brit
ish navy, and the latter is regarded as the
probable choice of the Roumelists.





BorTris.-Receipts for the week, 32,916 packages,
exports, 1,577 packages. It has been a hard week So buter, and te receipts especially of New York
State dairies have quite generally gone into ostore.
The market is demorolized as to price, and especial-
ly demoralized and broken up as to quality of the I demoralized and broken up as to quality of the and confounded by the plentiful offerings of all
 creamery butter sells at 27 © 288 c., and the product of
3ome Winter-make near-by cremerires has broght
30 c ., and some fancy private dairy last week's make ay bring 25c., and these kinds are salable. Early
autter and common dairies are very dull, and are iffring here at 14@16c., and are being mostly car
tied over unsold. We quote:

## 

Cekege.-Receipts for the week, 81,748 packs.
ages; and hard all the week. At the close there was. a me sales mostly to home trade at $9: @ 93 c$. colored. Exporters have taken some lines of swee
kimmed cheese at $3 @ 4 c$., and night milk skims at
 Eacs.-Receipts for the week, 13,517 barrels.
nd 5,138 cases.
All fresh.laid stock was quick


 our own account, and solicit consignments of
quality properts.
DAVID W.LEWIB \& Co., NEW YOBK.

## LETTERS.




Harper's Magazine illustrated.

HARPER'S PERIODICALS.

## HARPER'S MAGAZINE

HARPR'S BAZAR..........
HARPER'S FRANKLIN SQUARE Li. 2 Postage Froe to all subscribers in the United
States or Canada.



 Nitwspapers are no to copy this advertisemen
withouthe express order of Harper \& Brotera.
HARPER \& BROTHERS,
New Yoik.

LOTS GIIEN IWIT.

Palma Sola, Florida.


## Selected 3histellany.


in the wheel house.
"You might as well come inside here,
Johnny, "gid the willo of one of our large
steamboats to a boy who stood shivering on steamboats to a bor who stood shivering on
the hurricane deck The pad turned apale,
anxious face, and with a pitiful attempt at a
 no admittance here.
" Oh , once in a a while we let a friend in, ",
said the rilot, kindly, and with a sweeping
glance that took his companion in from top to glance that took his companion in from top to soul.
where're you bound ?" he continued,
with a hearty brusquaness from which no with a hearty brusqueness
offense cond be taken.
 pilot interrupted, cif you can manage, to ge
there. LTet me tell you something, my boy
A man in my position has every opportunit A man in my position has every opportunity
in the world to study character, and as quive
as my eyes lit upon your. face I knew you were running away from home. The only response to this was a hasty turn-
ing awayo the head, and a quick, gaspin
sigh which sonnded forlorn from one so young. A. And I woulda't be afraid to wager this
steamboat that you have got a mothar living steamboat that you have got a mother living
and more thay that, a kind and loving,
mother as ever drew breath. You wonder how I know all this," the man continued, his eyes fixed on the waste of water beetore
him, and his theady hands guiding the
great craft with perfect ease and preceisin "but you carry your mother about in your
fase, nyy lad, and your eyes are aba give-
away,
ano added with smile "Not am
 more than my mother and all the rest of my relationg, and skipped, just as you have.
You feel that you have been the ricime of
injustice, and all the right in the universe is injustice, and all the right in the eniverse is
on your
side. That was my case, but I was
 jealo ous of my older brothers, and made my-
self believe that they were in collusion to
the keep me out of money that honestly belonged
to me. I manted some of the property that
was eventually coming to me to travel with. was eventually coming to me to travel with.
I wag wild to see the world, and the ridicule
of my brothers and my mother's apparent sympathy with them made me desperate.
Well, one rumpus followed another, my
mother all the time trying to show me how unjast and ridiculous my domands woree
until one day It threw all affection and decen-
"'Now the point that I particularly want
to make in this yarn, my lad, and which I
wonld give a good many dollars to impress
upon others, is that any fello
upon others, is, that any fellow with a grain
of honest love for his mother in his heart is
pretty sare to have something to regret as
long ag live if he harte that mother by
doing what you and I anve. In a moment
 awtal trouble comes along, and we find too
late that We have only deceived ourselves.
Now I tramped ap and down the earth for six monthis withont sending a line horthe, hor
hearing a word from home; and at last there





 do myself the credit to say that there did not
appear to 'be any holes in that argument

 my being. At this a crisis, my to every, f fibre o olized
the criminality of my conduct to the fullest
extent. In some form or other it alway comes home to everybody but the most hard ened and depraved, ond it's my opinion that
somewhere, sometime, even these are brought
to an understanding of the torture they have
intlicted unon inflicted upon others.
"I must look and see what face it was
shat away from sight in this narrow bed crises peould I? They tell us that in grea
awful crises people sof alim thes have a quick and
awful glimpse of all their
lives. I seemed to remember everything my mother had ever said to me, all her
kisses, her tears, the prayers I had said at
her knee, all my own heartlessness, every
mean and cruel word I had ever spoken,
every single act of disobedience. I had her in her coffio. But perhaps it might no
be. It was not imposible that some on
else in the house could have died, I told my
self. Bat no ! Some agonizing intuition
 places, but there is nothing seen or unseen
that would ever be to me what it was to
strike that one remaining match and open
that coffin lid. With a desperation which no pen or tongue can describe, I forced mybel
toward the folding doors, and then, after sonnded in my ears like the roar of artillery,
I ignited the match and raised the lid, but
the little blaze only flashed out for a second leaving me in total darkness again. Then
the lid fell from my hand with a sharp click,
and a moment afterwards my eldest and a friend rushed in and discovered me
" ' Mother?' I gasped, pointing in my un utterable agony to the cofin.
"Alive and well, was the joyful an
wer ; and that was the last I knew for ser swer; day
eral daye
"The me where I stood in reference to my mothe os well as in the category of crime, wa
that of a distant relative who had fallen ill
and died at our house. "I made a clean breast to my mother, and
he forgave me, and loved me and petted now, my boy, I want to ask you to go home
with me to-morrow and see my mother, the veliest old lady on the continent, and
me telegraph to your mother in the morn
ng, and then you can go back with me the next trip. What do you say ?"
"I'll do it, sir, and may God bless
your kindness!" the boy answered, awar for the first time the tears that had telling of this true and tra
Kirk, in Boston Budget.

## WATER LILIES.

## It was a bright morning early in the Sum- ner of $\% 75$. A restless crowd was fast gathering on the Jamesto pier, anzously awaiting the arrival of the early boat for Fairpoint. Porters and bagyagemen pushed one here trunks and valises, which were tossed about in recklegs confusion. <br> as stand for a moment and watch the varied Thore is a group of tittering girls just ess- caped from boarding school who are fairly overflowing with fun at the prospect of a weekk's rompin the woodsof Chantauqua; and vonder, dressed in clergyman, from some poor country parish, holdinin in his hand a small "grip sack," which has the same thin, hungry look of its owner. Bnt, to resume the past: At the extreme end of the pier that day, stood two persons

Who at once attracted my attention-s. little
pale-faced girl and an elderly gentleman.
The child conld not have been more than pale-faced girl and an elderly gentleman.
The child conald not have been more tha
eight years of aige, yet the pale, exquisitel eight years of age, yet the pale, exquisitely
lined face and deep blue eyes told of a sor
row strangely pathetic in one so young. The ined frace and deep blue eyes told of a sor
row strangely pathetic in one so young. The
gentleman, too, had a look of settled sadnesi which seemed to deepen as his restless eyes
fell upon the thoughtful face of his little char But suddenly the whistle sounded, the
band struck up, "Hail Columbia," and the
"Chaatauqua," swung grandly around the wooded point which jutted into the lake, and
porter, preacher and child were lost in the
common mass that crowded to the edge of the pier.
In a moment more the music ceased with
a swell, the cables were swung over the hug spiles, and the steamer lay at the wharf with
planks laid ready for the crossing of passengers. Soon the captain sang out, Al
aboard!" The band struck up, and the
steamer puffed away toward the opposit
end of the lake, bearing on its deck ou end of the
littJe, pale-
guardian.
Just before the steamer had left the May
ville pier that morning, John Barry wa,
walking rapidly toward it, thinking how h walking rapidly toward it, thinking how h was built-the very Summer that he mar-
ried pretty Molly Davis and left off the drink,
and, indeed one might think it hard to tell of which he felt proudest, Molly or the
boat; but all were very sure that he could
spare neither.
"Hello, old boy!" exclaimed some one be-
hind him, as he laid a friendly hand on his
shoulder. Although at first somewhat startled, h
soon recognized the stranger as an old school mate whom he had not seen for some
years.
So engaged was John in conversation with
his friend that he did not notice that they had entered a saloon.
Several of his foll
Several of his former companions were
leaning on the bar, and, as his friend pushed
a sparkling glass oward him with a pleasant sparking glass toward him with a pleasan
smile and a , Just for the sake of old times,
Jack," his strength became weakness in the presence of the tempter, and the liquor was
quickly drank.
He then looked hurriedly at his watch. It was already past the time for starting.
His conscience began to reproach him, and by the time he reached the steamer he was
in a bitter mood.
Adressing the fireman with an oath, he eclared that he must make up in speed the
delay in starting-to do which was beyond the capacity of the engine.
But his brain was now fired, and he threw the throttle open until the steamer seemed
to skim over the water like a swallow; and by the time it had reached Jamestown, near Becoming more and more reckless, and
excited by the hope to reach Fairpoint on
time, he closed every steam escape and addLittle did the passengers on board who were gazing at the beautiful scenery or lis-
tening to the stirring music dream of their
terrible danger. And what of our little giri, do you ask? Let us see.
There she is, leaning against the railing
loooking dreamily at the blue water. "Oh Uncle!"" she exclaimed, "just see
"One the water-ilies! How green they look! But
there -can't you see the white? Oh Uncle!
let's stand in the bow of the boat-in the end that's nearest the shore."
But, ah! a single throb of the engine and
the steamer is shattered into a thousand pieces.
Yes, she did stand in the bow of the boat just as it touched the shore.
I never saw her but twice after-once by
the pale starlight as they lifted her ghastly and pale starlight as they lifted her ghastiy
and drom the water and tenderly loosed the mangled limibs from the iron
clutches of the dredging hook, and again, as she lay in her little rosewood casket, the hair reading on a pillow of creamy white liAnd eyes unused to weeping filled with
tears as the good minister read words of the toil not, neither do they spin, yet Solomon
in all his glory, was not arrayed like one of these," and also those other words so terri-
ble in their meaninge "s Who hath woe? Who
hath sorrow? . Who hath wounds without cause? . . . They Who tarry long at
the wine."-Christian Standard.

## WHEN TO TRUST JESUS.

"What time $I$ am a afraid, $I$ will trust in thee,"
Psalm 56 . 3 .
Psalm 56. 3.
Oh, trust thyself to. Jesus when conscious
of thy sin-of its heavy weight upon theo of thy sin-of its heavy weight upon thee,
of its mighty power within. Then is the hour
for pleading his finished work for thee; then is the time for singing, "His blood was shed
for me.". Oh, trust thyself to Jesus when faith
dim and weak, and the very one thou needeit than canst not rise to seek. Then is the
hour for seeing that he hath come to thee then is the time for singing "His touch hath Oh, trust thyself to Jesus when tempted to tranggress , by hasty word, or angry look,
or thought of bitterness. Then is the hour is the time for singing, "He doth deliver
me. h, trugt thyself to Jesus when daily cares
perplex, andstrifee seem to gain a power thy inner sobluphould toe: Then is the hoar for
grasping his hand tho walked the sea; then is


## Present cinkis.

## 








Thus grave these lessons on thy soul-
Hope. Faith and Love-and thou shalt find
Strength when life's surges rudest roll,
Strength whin lifit's surgeand ruest roll,
Light when thou else wert blind.
 What am I doing in the matter of religion? This is the grand question after all.
Time is flying. Death, judgment and eter-
nity are coming And what am I abont? nime is flying. Death, judgment and eter
nity are coming. And what am I about? It
matters little what I am thinking, feeling matters little what I am thinking, feeling,
wishing, meaning or intending. I must
look at my doing. Now, what am I doing? What am I doing with my soul? It will
be lost or saved at last. It will either be in heaven or in hell forever. Now, am Ilosing
it? If I am, the Bible tells me plainly it is my own fas self delares soul." What am I doing?
What am I doing with my sins? I am a
great sinner, and have committed many sins great sinner, and have committed many sins.
Unless these sins are all pardoned, they one day will sink me into hell. But there
is fore is forgiveness provided for any sinner who
repents and comes to Jesus Christ by faith.
Full forg Full forgiveness is ready for me, if I will
seek it in the right way. It is only "Be
lieve and have"-"Ask and receive." Now, what am I doing? What am I doing with my Bible? Here is a Book which is able to make me wise un
to salvation. It can show me how to lire
and how to die. It can teach me what to
believe, and what to be, and what to do believe, and what to be, and what to do.
Bnt it will do me no good if I never read it,
if it is to help me toward heaven. Now, what am I doing?
What am I doing with my Sabbaths?
Here is a day which God has mercifully set apart to remind men of a world to come.
Once every week I am akked to give God his
day, and to remember my soul. What use do
Io day, and to remember my soul. What use
I make of the Sabbath? Do spand it in
idleness, or eating or drinking, and visiting
ard amusement, and self-indulgence? It


Then he makes the bridegroom decla

Alapular
Acoosonrse to Science, thi
has recently been complime
nent Engliah anthority, Sir nent Engluh anthority,
on ite enlightened policy on itt onlightened poicy
scientificinveitgation. In
and says, this young conntry is if
European States in joining European Staces in joinge
ministrative offices. Ho po
. Fish Commision, and make Eng methode of promoting fisl and there are expensive com ashermen, having only nsatisfactory eridence. uestions are pat to nature rmen, and tar more fruitfal. ntithesio-questioning nasto ish for "practical" science, cience. It вeems "practic are; but this method is foul to the bests results.

Acoholism and Insantit pini, in his recent report, as
Maniconiio (the great asy] extending from 1874 to 188 C sanity is a disease which,
demands more numerous vic ifies the causes of insanity as more powerful. In the first have drowned their reason in
humber as a generic term) has been
than three-fold since 1873, a lieved that it will go on au
merely Rome, but all other an analogous increase of aloc
1870; Rome had lagged in th. ilizing movementer the go Popes there were certainly these were protected agains
itive laws which touched the strained the facility for intor man, further, drank no spir
supplied to him cost the $\mathbf{p}$ that adulteration was ach
trouble. To-day the sales liquors increase in a frigh
the wine is ophisticated an
. able fact is that the people selvés with spirits, the conse
are far more disastrous for omy. We arention to the c
tle attention taken place in the qu
lately lately taken
drinks. The consumption
mate creased, while that of matt
its has increased. The di the day are no longer obte
froits, from cane-sugar, nor but to a large extent fron rich in amyl compounds,
as fusel (fusel oil etc.). -hol has a far more deleterion brain than has ethylic alco
duction of the liquor absint used, has had a very alarm to be deplored that our
ers never seem to seek fo
tion of the manufacture tion of the manufacture
importation from abroad. they have long been fortin
of persons who judge a win ing power rather than
aroma. But now the forti with potato-spirit rich in f
are even wines which con the juice of the grape. W
scancely? wonder of the
bringe on results which. known
rope.


THE SABEATH RECORDER, NOVEMEER $9,1885$.

 int God, the angela, the gaciriptrues



 aver to mais wealth perhapg. 8 thil

 it litte bubinese arrangement being the priest requegts the bricts attor-
akke the hand of the oridegroon, and
" Such an one's daughtror, by the "Sinch an one's daaghter, , by the
 s: "With my whole heart and bool the the


 atitah. Amen." The ceremond be
and
ant the bridegroom receives the con. tastiven of his friends


## a Present chilist



The healing of his seamless dress
Is s bour beds of pain,
at
Through him the frrst fond prayers are sidid
Our lips of evildhood frame

-Whitier.
Wiat am I doing?
at am I doing in the matter of relig
Thisis is the
atand question after if fling. Death, judgment and eter
vo comin. And what an I Ibout?
It
 e see.
et a I Iong with my boul? It will
tor saved at last. I will either be in or saved at last. It will either be in
hor in hell forver. Now, am $I$ losing
$\mathbf{E}$ am, the Bible tells me plaing it is t fault. The Lord Jessan Christ Him What am I doing?
dit mit an ang with my ins? I am a
sinner, and have committed many sing sinner, and have com mitted many ins
sine thee sing are all pardoned bed the
st will tink me into hell. But there

 ne have
nm I Iong?
at am I doin
 ation. It can show me how to liv
ow to die. It con teach me what
o, mind what too be, and what to do
onill do me no good it
 Nm I doing?
at am aing with my Sabbaths:
In day yhich God has mercitully set
it




## $\frac{\mathrm{am}}{\mathrm{ma}} \mathrm{I}$ doing


 dic companions?

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| -FOR THE- SWEDES OF AMERICA. |  |
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The Sabbath Sithool.

| return thanks to Almyghy God, in the temple. Peloubet. |  |
| :---: | :---: |
| He is not only restored to health, but years are |  |
|  |  |
| . He gave hm not ouly what he asked, but |  |
| Sore. ${ }^{\text {andint. }}$ |  |
| segria. |  |
| (see Cor |  |
| him and the e city from future sttakk and sieges.well defend this city for mine oun sakee; and for |  |
|  |  |
| sake, that he might be known and revered as the true God, and for David's sake, that the promises made to David might be kept inviolate. |  |
|  |  |
| V. 7. Take a cakeo of foga. The fig tree is very |  |
| common in the East, and its fruit is used to the present day to make a poultice as a remedy for boils. |  |
|  |  |
| They . . . laid it on the boil, and he recoovered. Hez- |  |
| ekiah's malady was something more than an ordina ry boil; it was evidently a dangerous carbuncle, or a tumor. The poultice was not, of itself, sufficient |  |
| to cure the disease, but, using it as a means, God |  |
|  |  |
| miraculously brought about the cure. <br> 7. 8. What shall be the sign that the Lord will heal |  |
| $m \rho$ etc. Hezkilial desired of tho prophet a sign |  |
| sking for 8 sign is 8 pious or a wicked act ac- |  |
| Cording to the spirit in which it is done. No blame |  |
| $\begin{array}{\|l\|l\|} \hline 87,39) \text {, or to this of Hezekiah, because they were } \\ \text { real wishes of the heart expressed humbly. The } \end{array}$ |  |
|  |  |
| Lord's days, did not really want one, but made the |  |
| that it should be granted."-Cook. |  |
|  |  |
| back ter steps? Issiah gave Hezekiah his chioce be ${ }^{\text {e }}$ |  |
| tween the two Which shall it be, forward or back ward? "The ten steps refer to the instrumen which we call a sun-dial, |  |
|  |  |
| which we call a sun-dial and called a shadow-measure, because the hour of the |  |
|  |  |



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## TES.

V. 1. In thosedays. In the days of the invasion
of Judah by the armies of the Assyrians, or immediately followng it. Was Hesekiah sick, unto death.
Was sick with a disease, which, in the natural course of things, would have caused his death.
Isaiah the prophet. . cams to the son of Amoz, who, according to Rabbinical tra-
dition, was a brother of Amaziah, the eighth king of Judah. He prophesied under Uzziah, Jotham, shaz, and Hezekiah, in all over 60 years. He, as
prophet, came to see the dying man, and to warn order. Make necessary arrangements with your affairs; referring to his famiily, his plans, etc. FFor
thou shalt die. He was expected to die; the natural V. 2. Then he turned hio face to the wall. Away
Vrom those priesent thast he might pray the more from those present,
earnestly and freely.
V. 8. Remomber. . . how $I$ have walked before
Lhe, etc. A promise to the righteous was long life.
Herekiah Hezekiah lays before the Lord his life as a righteouif the Lord; he clave to the Lord, and departed not
from following him. See last lesson. Now that he had done all this, he couldn't understand why he should be cut oft in middle life, he being ony about
40 years old. "Heckiah wopts sores. His work was 40 years old. - Hecekiah roopt sorce. His work was
unfinished. He had then no heri. His kingdom was in danger. His desire was to live, that he might V. 4, 5. Before . Isaiah had scarcely left the pres
nce of Hezeldah, the Lord told him to return and ascure the king that his prayer should be answered. The prinecoof my poople. God recognized his worth. af a leader of his people. I have heard thy prayor.
1 have seon thiy tears, .. I woill heal thee. It was an earnest prayer. It was a prajer of faith. It
was a prayer of a righteous man. God heard the prayer, saw thie tears. His answer was immediste. he would hear and answer pre promise, that prayer of r righteopus man aviujert, and much, On the "It is asyumed, from 'the kniown plity of tezekiah,
that his Arst act, when he has recovered, will be to

