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# The Sabbath Becorder.

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#### TIME OF THE RESURRECTION.

The only significance attached to the time of the resurrection is the fulfillment of the words of Jesus Christ. His words are to me more important than Jewish or pagan customs. I am glad that a master hand has exhaustively considered a popular side of the question. Briefly I wish now to sum up my conceptions of what the divine Word

Jesus says (Matt. 12: 40), "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." This was said in answer to the demand of the Scribes and Pharisees, "Master, we would see a sign from thee." This was his sign of his divine mission. Its literal fulfillment would prove his mission. Its absolute, or constructive failure would disthe Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and true of this passage as the other. He is, or is not, the Son of Man, as his words are literally fulfilled, or by construction unfulfilled. days cover the Saviour's sign of three days and three nights. I have found no such figuration, Mark says (9:2), "after six days." Matthew 17: 1 has, "after six days." Luke says of the same event (9:28), "about an eight is seven; "about an eight days after agrees naturally with it. The "third day," several times used, as naturally means the full

three days. Grammatically the phrase "the , on it, or after it? I think of no case in the Bible where a part means the whole. Fullness and exactness are required in all cases. James 2: 10, "For whosoever shall keep Saviour's "three days and three nights," is equally destructive. The theory is false to Christ's words. As well might we say he is a minister, who was educated for the ministry, because the education is now the main part of the ministry, though he never fulfilled the office. A constructive rendering of the Scriptures is the foundation of all heresies number.

the passover. John 19: 14. That was followed by the Sabbath-day (an high, not "great," day), corresponding precisely with the first day of unleavened bread. So in Luke and Mark the passover was followed by the Sabbath, corresponding with the passover and unleavened-bread Sabbath. Matthew says nothing about the Sabbath's following the preparation. In a former paper I have shown that there is no preparation day for the weekly Sabbath named as such, in the Bible. The preparation is of the passover, and not of the Sabbath. Histories outside of the Bible cannot change or make a they have introduced. I have before stated that oue is used only twice in the New Testament. The introduction of pagan classics, to show a different use of it, is disproving the Bible record by pagan authorities. This will do for Ingercolling only. Any theory that makes the Evangelists contradictory has the fault in itself, and not in the Evangelists. There is no contradiction between Matthew and the other Evangelists seen in the theory that there was but one visit to

ulchre, save in the improper blending of all

The visit, or visits, to the sepulchre, have nothing to do with the time of the resurrection, and prove nothing. The earthquake, the descent of the angel, and the fear inspired with the keepers, by these stirring scenes, not named by any but Matthew, are strong intimations of the time of the resurrection. The visitors all found an empty sepulchre. "He is risen; he is not here," annihilates the theory of the resurrection on the morning after the Sabbath, especially as Matthew, an unimpeached witness, assents, in the end of the Sabbath, "He is risen." The words of Jesus, "Three days and three nights," and "after three days," must remain unimpeached by any use of language, by any pagan classics or unreliable history, or his claims of his divine mission are equally HELLENIST.

#### EVERY MAN IN HIS PLACE.

There is no doubt that there are places in the kingdom of Christ upon earth to which prove his mission. Again Jesus said (Mark every follower of the Lamb properly belongs. that the people would not be averse to his 8:31), "And he began to teach them that It is a serious question, however, whether retirement. And when, in addition to this, each follower gets into his true place. According to the judgment of men, there are the conviction is apt to seize both pastor those who occupy positions for which they and church that the only solution of the diffiare not fitted, neither by nature nor grace. after three days rise again." The same is This is said to account for the failures which are so often seen in the various branches of is almost sure to result in unsettling the pas-Christian endeavor. Human judgment may tor and in involving the whole work of a be at fault, and doubtless is sometimes in church in confusion, while, under other condeclaring failures where none really exist; ditions, just causes for dissatisfaction are It is much said, but little or none proved, for that is not always a failure which appears often found to have but little influence. that a part is used for the whole; that two to be such in the eyes of men. Indeed, what nights and one day with a fraction of two for a while seems to be a total failure, some- of pastors to give attention to the finances times eventually proves to be a solid success. of the church, as a practical question, involv-It is said of Rev. Jeduthan Gray, now dead, who was pastor of a Massachusetts church not be found wise for them to neglect them. proof in the Bible. Referring to the trans- for twenty years, that he thought, at the end of his pastorate there, that it was a es there is a growing need of pressing on the says of the same event (9:28), "about an eight not long after a great revival took place the willing, generous few, but on the entire the Senator, "President Cleveland has indays after." This shows the Scriptural there, and many of the converts attributed membership must be laid the obligation of troduced a new element in stating that he method of stating time. After six days their conversion to the faithful preaching contributing the money necessary to carry and personal influence of Elder Gray. It forward the great enterprises to which the thus appeared that instead of his pastorate's churches are committed. The great bulk of being a failure it was a signal success. From what is now given comes from what are publican and appoint an offensive Democrat this instance and others we learn that it is known as prosperous churches, and the larg- in his place, is, to my mind inconsistent, and third day as a part of it. So construed, it not always safe to say that a person is not er part of their offerings from the contribu- I shall take that question into consideration agrees perfectly with the Saviour's sign. occupying the place which he should, sim- tions of the wealthy few. What is impera-"After three days" cannot be less than ply because his work seems to be a failure. tively needed is that the churches not so pros-And yet it cannot be denied that Christian perous be made to feel their responsibility to people are too often found in the wrong the benevolent works with which they are deplace. There is many a deacon who ought nominationally identified. If only prospering word. Did Jesus raise the day, or rise not to have been elected to that office, bechurches have suffered serious disturbances by reason of this thing. So too, it may be low. Such a course, moreover, will tend to branches of the Government. General said of ministers. They would have made provide the means for our great evangelical Sheridan's report will be read with special the whole law, and yet offend in one point, but now they are in the wrong place. It may be plied and disaster must follow. Such a he is guilty of all." So, leaving out one difficult sometimes for a servant of Christ to course, moreover, will tend to temporal and whole night and most of two days from the promptly find his true place as a worker in spiritual impoverishment, as well to individthe vineyard. Yet we must believe that in uals as to churches. It will ever remain policy. He advocates giving the Indians stances are rare, where Christian men and women, who are willing to work for God, eth; and there is that withholdeth more than cannot soon find the proper sphere and place is met and yet it tendeth to poverty."—Bap which they ought to occupy. The great diffi- tist Weekly. culty is to get all Christians to engage in real work for Christ, and in places for which they are fitted or may be fitted. There is too great a desire for mere position without the desire to thoroughly perform the labor in the church. We should not add to the connected with the position. There are those who would enter the ministry, if they were assured that they could get a salary of Jesus was crucified on the preparation of \$2,000. But fearing that they might have to keep up with a salary of \$500, they keep about revising the rules of the Lower House, out of the ministry and perhaps it is well that they do. If a man be anxious to serve God, let him ask the Master where to work, and then he should stand faithfully at his

# OF WHAT HAVE YOU AND I TO BE THANKFUL

post.—Christian Secretary.

We have not nearly as much as any of those about us. No: there are many that we can see. But we have more blessings than interest centers in the coming action of the lic when a child, and wrote when fifteen. tongue or pen can count, and we do not, cannot. appreciate them till we are deprived of them; that is, the great common blessing of life, Bible doctrine. Their introduction adds such as living in the light of the gospel, the weakness and not strength. Proofs from progress of present civilization; together York, Long of Massachesetts, and McKinecclesiastical or pagan history, outside of the with all the great and lesser individual bless ley of Ohiood The two former are really the Bible teaching, only show what corruptions ings of our daily lives. And yet it seems to most of us that we have just about as heavy a load of trials and anxieties as we personally will afford relief like helping others to bear pression of his opinions than Mr. Hispock, through his "Brigands" at twenty three. their burdens. This service son sour spart hie is the natural deader of the Republican lightens our own load more than we can believe till we have thoroughly tested the prescription. We are: exhorted to give thanks been more than made good. We are to live

seems to us a calamity, we can only stand served several terms in the House. and wait and see the salvation of the Lord, Hiscock is slow in his movements and methwho is able and willing to save to the uttermost in his own good time, or when we are ready to accept the deliverance, -Church

#### CHURCH FINANCES.

Among the many subjects that came before the Baptist Congress, there was none more timely and important than that of "Church Expenses and Benevolence." It is so vitally connected with the prosperity of our churches and so intimately associated with the work of the world's evangelization that if the whole time of the Congress had been given to its discussion its importance would not have been unduly magnified. The spiritual conditions of the church's success are generally recognized, but the influence of its financial affairs on its peace and prosperity are too often overlooked. From this source arise many of the discouragements and dissensions from which they are found to suffer, and which might very often be averted by greater wisdom and zeal in providing means to meet the current expenses of the Lord's house. When the pastor's salary is not promptly paid he is naturally made to feel that his services are not appreciated and other obligations are allowed to accumulate culty is to be found in a dissolution of the pastoral relation. An embarrassed treasury

Whether or no it be the legitimate province ing their permanence and success, it will In relation to the benevolence of the churchfailure because no conversions occurred. hearts and consciences of the people the duty Deeply discouraged he left the field. But of more general and larger giving. Not on

not to have been elected to that office, be- ous churches and prosperous men are left to cause he is not qualified for it. Not a few great evangelical enterprises, our treasuries will not be supplied and disaster must fol good deacons or church trustees or treasurers; enterprises, our treasuries will not be sup-

true, "There is that giveth and yet increas-

# WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Nov. 20, 1885.

The members of the Forty-ninth Congress are arriving in the city daily. They are talking about the Speakership contest, about the Senate's opposition to Presidential only twenty. appointments, and about the questions to be presented this Winter to the New Con-

While it is understood that the Democratic majority will re-elect Mr. Carlisle Speaker, the Republicans will give the complimentary nomination to one of their brethren. As the member thus selected becomes have more, and many that have less, as far as | the virtual leader of the minority, a certain House Republican caucus Several names are mentioned for this honor. They are Messrs. Reed of Maine, Hiscock of New only candidates and it is thought that Mr. Reed will get the nomination. Being more

signon of Jeans, nor to say anythirthronim Mr. Reed is a ready, irrepressible talker always, and we have abundant cause for and spends a large part of his time in Conthankfulness this season, even in view of our gress on his feet, either in speaking or in from which we expected most we may have how to utilize his own information, and he received less, but in other ways the lack has this a sarcastic style that is heightened by an the sepulched when is there slightling ridic by hope and be of good courage, and when twenty-three being of the women at the sep- we have done all in our power to avert what Hacon are men of experience, each having The first opera written by Charles Dibden, -A, K. H. B. and the sep- we have done all in our power to avert what exasperating coolness. Both he and Mr.

ods. He does not speak often, and has no gift for shining in the running fire of an acrimonious debate. He is a rich man, and

during the Winter gives fine dinners.

The Republican leaders are all high-tariff advocates. All the leaders on the Democratic side, with the exception of Mr. Randall, are pronounced revenue reformers. Therefore the battle in the House between protection and reform of the tariff, promises to be fought on strict party lines.

There is so much complaint against the rules of the House of Representatives, that effort will be made early in the session to improve them. Congressman Springer says he has spent months in devising a set of rules that will facilitate legislation. Through the present rules the most positive will of the majority can be defeated by the minority, and the interests of the many subordinated to the schemes of a few. The average day in the House is devoted to the question. "What shall we do to-day?" The gentleman from Illinois says his plan of revision opens the way for prompt transaction of business which meets the approval of a majority. He is willing to trust a majority of the representatives of the people.

The extent to which the Republican Senators will oppose the administation in the matter of appointments will be determined by the caucus to be held in about a week. A Republican Senator remarked: "I do not believe in opposing the President because he is a Democrat. There are two things to be considered in an appointee whose name comes before the Senate for confirmation. Is he an able man, and will he honestly and efficiently administer the affairs of his office?" He did not think the question of politics should be considered. "Still," continued would remove no one except for offensive partisanship. To remove an offensive. Rewhen appointments come up for confirmation. I will agree with the Administration when I can, and differ from it when I must."

The President is working hard day and night on his message to Congress, and annual reports are coming in from the various interest, especially his treatment of the Indian question. He puts himself in accord with those who have contended for a humane land in severalty as soon as possible, and takes the ground that the army is not the proper body to entrust permanently with the | hoods to the end of making a neighbor seem management of the red men.

# THE GENIUS OF YOUTH.

The genius of a poet matures much earlier han the talent of a prose writer. Burns was a village celebrity at the age of

eixteen. Calderon wrote good poetry at the age of fourteen. Campbell's "Pleasures of Hope" was published when the poet was

Ben Jonson, a bricklayer's lad, worked his way through Westminster and Cambridge, and produced his "Every man in his Humor" at the age of twenty-four. Goldoni wrote a comedy when only eight years old which amazed every one who read it.

Beranger, a printer, began to publish his own poems at the age of sixteen. Keats, a surgeon's apprentice, wrote some of his best poetry at twenty-one, and died at the age of twenty-five. Metastasio improvised in pub-

Tom Moore published under the name of Thomas Little, and was famous at twentythree. Ovid wrote verses from boyhood. Pope published his "Pastorals" when sixteen, those who could not bear to hear good spokand translated the "liad" between twenty- en of any mortal but themselves; or to hear

early, for he had written all his historical always ready, to the end of tripping such any plays by the time he was thirty-four. Schil- one up. I speak what, unhappily, I have can' possibly carry. And there is nothing that aggressive, and more courageous in the ex- ler, a boy of a promise, abecame well-known very strong reason to know. The grievous

Byron wrote his "English Bards and Scotch Reviewers" when twenty-one, and Scotch Reviewers" when twenty-one, and Or you may learn it after years have passed; died, in the flush of his powers, at the age of after the mischief is done, when circumstanthirty-six. Theodore Hook wrote good ces have so changed that it would appear in verses at the age of seventeeen any the rol

thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress on his feet, either in speaking or in thankfulness this season, even in view of our gress of the season, even in view of our gress of the season in v with poetry and metaphysics when a school the harm it was meant to do: but never was boy of fifteen. Corneille wrote a comedy heard save by the friend it alienated by

who wrote more than nine hundred ballads. was produced in Covent Garden when he was sixteen years old: Goethe was a good writer of verse when a boy, and at the age of eight produced works which astonished learned

Bryant wrote \* Thanatopsis" when sixteen years old. Milton wrote "Arcades," "Com-us," "L'Allegro," and "Il Penseroso," before he was thirty-one. Tasso wrote his "Rinaldo" at the age of seventeen.

Two notable exceptions to this large list of precocious writers are William Cowper and Wordsworth. Wordsworth was not precious a boy, and did not attain any rank as a poet until he was forty. Cowper did not begin to write until he was past middle age, and won his first success at the age of fifty-four. -Baptist Weekly.

#### A TIME FOR WORK.

Those who have at heart the interests of Zion and the salvation of their neighbors and friends, will at once appreciate the importance of improving these fast-fleeing Autumn days in awakening an increased spiritual interest.

It is said that Mr. Spurgeon, at the beginning of his Autumn and Winter's work places the highest value upon well-sustained and effective prayer-meetings. Every devoted pastor will heartily respond to this idea. And this interest will be secured, not by the pastor scolding his people; but to a great extent by hand-to-hand work among Christians; then after the observation and experience they obtained they will come together, and as their minds are led by some passage of Scripture briefly opened to them by the pastor, prayer and remarks will freely flow in an eminently practical form as suggested by real life around them.

We are rejoiced to learn from our exchanges that in many places there are in operation measures looking to more efficient Christian work. For now emphatically is the time for this effort. In a few weeks, contradictory as the thought might properly seem, Christmas will fill the thoughts of the people with its diverting, if not dissipating, influences; then will come New Years, and with it amusements of various kinds taking their accustomed round; then business must have its place and is pursued with more vigor for the following weeks, till the lassitude of warm Summer days comes again, and many prepare to be off to the sea-side or to mountains, and thus the years pass.

. Workings together with him, we entreat also that ye receive not the grace of God in vain. for he saith. "At an accepted time I hearkened unto thee, and in a day of salvation did succor thee: behold, now is the accepted time; behold, now is the day of salvation."—Christian Secretary.

# THE PENALTIES OF BEARING FALSE WITNESS.

Possibly it occurred to us early in life that

the Ninth Commandment is one-sided. It

forbids us to bear false witness against our neighbor: but (as poor old David Deans suggested to his daughter Jennie ) it makes no mention of false witness to a neighbors advantage. Doubtless thereason of the omission is, that very few are likely to tell falsewiser and better than the fact. The little falsehoods of actual life are always ill-natured. The "leein'body" is always spiteful, when treating of others; it is only when of speaking of himself ( which in some cases includes his brothers, cousins and aunts) that the falsehoods are kindly. It must be confessed that these last are very irritating to bear. To hear a good man continually puff himself and his belongings is nearly as provocative as to hear him continually running down everybody else. And it is quite certain that the disposition to tell falsehoods both to the end of damaging competitors, and of exalting oneself, may abide in human beings who possess many good and great qualities. The inconsistency is strange and lamentable; but it is true. The most famous Lord Chancellors, the most persuasive preachers, great and good men, and women of very high and not consciously insincere Christian prosession, have said and done dishonest things; notably have told notorious falsehoods with the purpose of injuring a competitor, or even one who was not a competitor but was getting credit for some merit or service. There have been of good done by any mortal but themselves. five and thirty. 100 glow 9880 to write very And, as a rule, the malicious falsehood was thing is, too, that you may never know how you were whispered down, behind your back. human to avenge yourself a Yen contradict the falsehood that is brought to your

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# Missions.

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

#### MISSIONARY HYMN.

God of heaven, hear our singing, Only little ones are we; Yet a great petition bringing, Father, now we come to thee

Let thy kingdom come, we pray thee, Let the world in thee find rest, Let all know thee and obey thee, Loving, praising, blessing, blessed.

Let the sweet and joyful story, Of the Saviour's wondrous love, Wake on earth a song of glory, Like the angels' song above.

Father, send the glorious hour, Every heart be thine alone; For the kingdom, and the power, And the glory are thine own.

It is stated that 820 Japanese young people are studying the Chautauqua course.

THE Gospel in All Lands makes a favorable mention of our medical mission work at reasons before given. Shanghai.

### MISSION SCHOOLS AT SANTE FE AND ALBUQUER-QUE, NEW MEXICO.

Secretary, during a trip through the great that proved to be to the writer, at least, this beautiful blessing: very pleasant and profitable, with Rev. Timothy Hill, D. D., of Kansas City, Mo., superintendent of Presbyterian missions in the Indian Territory, who, with his wife, was making a tour of observation and pleasure through New Mexico. In company with them we visited mission schools at Santa Fe and Albuquerque, and had greater facilities for looking into and learning of the work than could otherwise have been reasonably expected. It is a privilege, also, to acknowledge the courtesy and kindness of Rev. Wm. Jones, D. D., and Mr. Ambrose, Superintendent at Santa Fe, of Mr. R. W. D. Bryan, superintendent at Albuquerque, and of those associated with them in their good

A "Presbyterian Academy," with three de- firmness, and tact, there is not much diffipartments, including a kindergarten. The culty experienced, Mr. Bryan says, in the scholars were bright and interesting, and government of the school. And when listened attentively to the remarks of the sdholars return for several successive years, visitors. The pupils are young and the much good cannot but be accomplished, and school is self-supporting. (2) A Presbyterian | progress made. One girl wrote to her teachmission-school, with two teachers. A few er that she was reading, interpreting, and of the scholars are boarded. They represented, trying to explain the Bible in her Indian at least, the following kinds of blood: Mexican, Negro, German, and Italian; and sang for us, both in English and Spanish. These schools; but the widespread, dark ignorance schools and a small Presbyterian church are of the people here, is a sad comment on the under the superitendence and pastoral care value of the ministers of the Roman Cathoof Dr. Jones, and all receive aid from the lie church. The priests tell the Mexicans Board of Home Missions. The meeting- and Indians that Protestant schools are places house is a neat brick one; the schools are of wickedness, and use all sorts of persuasion held in adobe buildings. (3) An Indian to have the children kept away. A deputation school of between 30 and 40 scholars, all of Indians visited the Albuquerque school being boarded. The scholars were about to try to learn whether these charges were equally divided between Apache and Pueblo true. While they were there a Spanish evangetribes; but the girls numbered less than ten, list also came, whom the superintendent the Indians, as one sign of a low, state of lasked to pray at one of the public services. civilization, not believing much in the eleva- The Indians, understanding the Spanish, tion of woman. Fourteen or fifteen Apache | understood his prayer. They sought an inboys and girls had just been brought in by terview with him, and said, substantially: two chiefs, with whom we had the privilege The superintendent would not have asked of shaking hands. One of them wore, sus- you to pray, if your prayers were not like his. pended about his neck, a large Garfield What you prayed for would be good, not bad, medal, which we imagined to be a token of for us. Please write out your prayer, that some treaty made during President Gar- we may take it back to our people as testifield's term. The superintendent, teachers, mony. and matron of this school are furnished by the American Missionary Association (Con Reman Catholic, but friendly to Protestant signed to a position for to the south with gregational); and the government appro- schools, was told by Archbishop Lawry that pristes \$150 a year for each scholar.

dially respicted, how it will yenter thined during and he thinks that if they could clearly us him as an anchor to the soul. Recognitive caste from the distant hill country the greater part of the day, shown around derstand that the government unforces no belongitude known that he is the land of the day, shown around derstand that the government unforces no belongitude known that he is the land of the day, shown around derstand that the government unforces no belongitude known that he is they could clearly us him as an anchor to the soul. and through the buildings, and informed religion, they would not only feel more free sessor of a peace the world can neither give that his coming to Hankow was solely for work. The buildings cost about \$30,000; disposed towards Protestantism. and were furnished by the government, scholar. There are also sixty or seventy and sin. acres of land. The salaries of superintendent, teachers, matrons, and other employes, sixteen or eighteen in all, and the balance of other expenses, are furnished by the Presbyterian Board and churches. At the time of our visit there were ninety-seven children and young people from the Pueblos, Pimas and Navajoes. The Apaches had not yet come in. The Indian agents of the Government have much to do with influencing the Indians to send their children to these schools; and it is expected that the number here will reach about 200 during the year. Sometimes adult Indians come in; but they soon grow restless under the restraints, and especially because women have so much to do with the management of affairs. Less than one-third of the scholars are girls, for

One of the first things they do with new scholars is to cut off much of their hair, cleanse their bodies, and dress them like American children. They begin to teach the English language by means of object almost every man in this room. Let me tell It was the purpose of the Corresponding lessons, using charts, objects provided by the you why I think so. "Hear, hear," says South-west, to seek a few opportunities to with, those, for example, seen or used at the study some phases of home mission work in table. Their penmanship was good, and that part of our country; and he had planned | there were scholars as far as denominate to stop at Albuquerque two or three days, numbers in arithmetic. The scholars, formin order to spend the Sabbath there and ed into two divisions, spend, alternately, visit the Indian Training School. But we half a day in school, and half a day at work. were not expecting that opportunities would | The girls are taught sewing, mending, come almost without the seeking. Before washing dishes, laundry work, and other reaching Santa Fe we had an interesting household duties; and the boys, carpentry, conversation with Rev. S. M. Thornton, painting, farming, and other common kinds superintendent of M. E. missions in New of manual labor. We saw two desks, the Mexico, in regard to the difficulty of secur- good workmanship of Indian pupils; and ing ministers of tact and staying qualities, | houses in the town painted by an employe for western fields; and concerning a new M. of the Institution assisted by pupils. There E. missionary paper for New Mexico print- is family worship in the dining-room morned both in English and Spaninsh. We ing and evening. At noon, when we were had also begun to form an acquaintance there, teachers and pupils stood and sang

> Heavenly Father, bless this food; May I ever thankful be. Grant me health and strength this day, May my soul be fed by thee

On Sundays there are religious services Scripture, and in the afternoon, a regular Bible-school.

done in all Indian schools, we trust this ac- when you have got the men who will attack count will help our readers to form a general idea of the kinds of labor performed in behalf of Indian children and youth, in the hope that they will grow to be good and true citizens.

Many of the pupils go home during the At Santa Fe we visited three schools: (1) summer vacation. With kindness, patience,

Of course the Jesuits are hostile to such

A former Indian agent at Santa Fords he was too liberal. The agent is said to At Albuquerque, on the evening of our have replied, Our church has had the people arrival, we shared in the privileges and ser for 300 years, and what her it done for their vices of a prayer and conference meeting at elevation? Superintendent Bryan says that the Presbyterian mission church. On the the Indians put on the Cathelic religion on Christ. following morning, a team from the Indian the outside, as a kind of addition to their Training School, located two or three miles own pages superstitions, and partly out of

respecting the nature and methods of the in this respect, but much more favorably

which also appropriates \$108 a year for each more frequent victories over darkness, error had to believe as he believed." Hissoul was isfied, he could not rest. What was Chris-

#### WEIGHTY WORDS.

"The sympathies of a Christian people always get some people or other to take an in- worshiped. terest in specific localities and specific work; I was going to say, floundering at this moment, you will have to put before your peo- of Christ were imprisoned. ple a new enterprise, you will have to do But twenty-five, at least, held out faithful, new work. And mind you, you will have and were gathered into a training-school, to do it possibly in a new way.

I am going to propound a rather heretical and doubtful opinion, one that I do not suppose will be shared in by the Treasurers of -Gospel in All Lands. this Society, and possibly not by the Secretaries of this Society. I do not believe that money is either the one thing lacking or the one thing needful in Mission work at the present time. I know you won't cheer that. That is against the preconceived opinion of the days of Judson and Carey, to the days Owen Watkins, too—it is the men that lead people I know in this hall would say, comthe men. You cannot give me an illustration of a true man, not a sham, but a man doing a Mission work, and the church at home ever deserting him or ever neglecting him, or that work ever failing him. Of course in the present day we have a great belief in co-operations and combinations, and joint stock work and joint stock liability, but the day of individualism is not over. If is a singular thing that the more the intelthree men, and God grant that those three men may come to the right conclusion. And While the same work, as to details, is not so with our work. We want the men, and who will attack Central Africa, when you find the churches will follow them with an avalanche of pecuniary support which will sweep away all doubt and all opposition. You ask how we are to get the men. Ah, you cannot train them, you cannot make them and, thank things in this world that still cannot be bought. to be solved? Solved as all the other difficulties in the church's doubts and in the church's despair have been are, and must be forever solved, solved by going to the teaching of him who is present with his church to-day as much as he was eighteen centuries ago, and will be to the end of time, and when he, with his omniscient eye, surveyed that vast multitude scattered on the mountains as sheep without a shepherd, not the multitudes of Judea, but the multitudes of the long story of his church's life, sorrowing, suffering, sinning humanity—as he gazed upon the scene, as he knew what it meant, as we never can know, as he was able to sum up the terrible total of the arithmetic as we never can, what said he 'Pray ye the Lord of the harvest to send

# THE POWER OF CHRISTIAN EXAMPLE IN JAPAN.

forth laborers into his harvest, and obedi-

ence to that prayer is the church's duty, the

church's inspiration, and the church's hope.

-H. H. Fowler, M. P., in Missionary Re-

Dr. Bainbridge, in his "Around the World Tour of Christian Missions," tells a story which is full of hope and encouragement for all missionay toilers throughout the world Some years ago a Ohristian layman from America engaged through a Japanese Consul to go to the empire of the Rising Sun in the capacity of a teacher. He was as the strictest injunctions not to teach the religion of Jesus, nor to say anything saleulated to undermine the faith of the boys in the religion of their fathers. They did not tongue to speak forth in witness of Jeans

Adiving Christian may have his mouth closed and his every; sotion more closely

er's whole bearing, his constant spirit, and religious subjects, sometimes in Buddhist May light and truth gain greater and his unspoken words so impressed us that we temples, sometimes from the Tauists; unsatexpanded and filled with such great thoughts | tianity? He desired only truth. He would of God and heavenly things, that as he hear and weigh carefully all that we moved along through life's waters, as it were, had to say. For a week he was in constant a current was created that irresistibly drew attendance at the chapel, questioning and all the little craft after him.

are invariable with specific work. You can and young men of the school gathered in an man of fine presence, with grave and not get them to take an interest in the ab- adjacent grove, and signed a solemn cove- thoughtful face and intensely questioning, stract, but from the day when Dr. Coke nant to give up idolatry, to believe in the pleaded the cause of India down to the day | religion in which their teacher believed, and when Mr. Calvert pleaded for Fiji, you could to worship henceforth only the God whom he gospel but in ourselves. These Hounan

and if you want to increase your income, if it must, if genuine. Their parents and the the Chinese. At the end of the week he apyou want to rescue this Society (Western | whole community were soon informed. The | plied for baptism, assuring us that once and Methodist) from the slough in which it is, teacher was dismissed, the school broken forever he wished to bind himself to Christ; up, and many of these forty young disciples that the persecution he would certainly meet

> and fifteen of them, when I was there, were baptized him, the doctor of London Mission soon to graduate and go forth to preach the gospel in as many towns and cities in Japan.

#### STORY OF A CHINESE CRIPPLE.

ure and in delicate health, and regarded and some few books, and followed by all our with disfavor in consequence. She became a pupil in the day-school, and her heart, renteacher, and such as the child is familiar Mr. Olver. Why, because the noblest Mis- dered more suspectible by hardship and sufsions which the history of the church re- fering, soon opened to receive the peace of cords, the grandest of the church's work, are Christ. Her conversion was a complete and the monuments of men, not of money. From joyous one; she astonished the elders and pastors by her deep experimental knowledge of Calvert and Pattison, age if you like, of of the truth. Her happy trust and consciousness of Christ's presence and help were the way, it is the men that do the work, shown as her eyes kindled when she spoke of and, as somebody says, and a great many his love to her faith in his care and protection. Although eleven years old when she merce follows the flag, money always follows appeared before the Session preparatory to uniting with the church, she looked like a child of six; but in the pale, bright face upturned there shone the light of peace that gave unmistakable proof that the secret of the Lord had been revealed to her. She distinguished herself in the boarding-school in general attainments, but especially excelled ially adapted for the work by his faith and in the beauty of her handwriting, and she zeal; second, the importance of giving miswas able to assist in teaching for a few years; sions a due place in the pulpit services; third, but, smitten by disease, she was soon renlect, the power, the energy of nations is de. | dered helpless and made to suffer months of veloped the more they group those powers agony. Her face was ever a picture of sweet around individual men. Why, at this mo- serenity; her great delight was to talk of worthy of note that, although the same comment, there are three men in Europe—every Jesus and arge her friends to receive him. plaints of hard times exist in Scotland as in man in this room knows their names—upon through her prayers and tender entreaties this country, the Free Church has enjoyed, whose action in the next fortnight will ded her mother was brought to the Saviour. Her under this system, a steady increase in its pend whether two great nations are to be favorite passage was, "Come unto me all ye funds from year to year.—The Foreign Misplunged into war, whether, perhaps, the that labor and are heavy laden, and I will sionary. morning and evening, conducted by one of map of Europe is to be re-drawn, whether give you rest," which she would quote as the teachers, who reads and explains the untold misery is to desolate a great portion expressly given for her comfort. Her pure of the human race. It is in the hands of and spirituelle face, upturned with eagerness to receive the message of divine love, her patient resignation and perfect trust. were beautiful to look upon, and showed what a priceless pearl was found in that frail Japan, when you have got the man or men body. Living with her mother in the merest hovel, she never murmured at her fate, have got the men who will galvanise our but ever shed the radiance of a sweet and Missionary enterprise into a life of power gentle spirit through the comfortless room, which it has never experienced before, you will and filled it with the fragrance of her joyous trust in Jesus. Her last days were brightened by permission to have a room in the boarding-school, where, during vacation, she was carefully tended by her mother until the bright spirit took its glad flight. With-God, you cannot buy them. There are some out the gospel, the story of this beautiful things in this world that still cannot be bought. life would have been one of misery and neg-How are you to get them? How is the difficulty | lect, her misfortune only tending to increase the unkindness of her people.—Cross and

# PUTTING MONEY IN A HOLE.

In the time of Jehossh, King of Judah, when money was needed for the Lord's house. he didn't arrange for a fair, or a concert, or an oyster supper, or some other ingenious subterfuge in the nature of a pleasure bait for a pious hook. He simply had it annouced that they wanted money, and what they wanted it for; and he put a chest right by the door—a chest with a hole in the top—so that this was the very first thing that a worshiper encountered when he entered the house of God. He never came without being appealed to for money—not, indeed, by an expert agent, with his stereotyped stock of begging stories, but by the silent eloquence of that ever present chest. To give to the Lord was as much a part of worship as the offering of praise; and, presently, the chest was full, and provision was fully made for the long neglected work. There was no outentatious parade of names and amounts, to the glorification of some and the mortification of others; but each one gave what his plety prompted, and his ability allowed and thus quietly and quickly all the money needed was deposited in the treadury. Oh, for radical reform in our methods of benevolence And if it is to come; to the Sunday school we must look; for the church of the fature is in the Sunday school to day ... And while it is immeasurably important that the children be brought to know the will of God, it is still more important that they be trained to de the will of God; and no doing in of greater consequence to the glory of God's cause than thoughtful, prayerful self-sacrificing giving for its furtherance.—The Beptist Teacher.

the purpose of investigating Christian teach-Said these young men to me, "Our teach- ing. He had been for two years studying arguing, as also in private. We were all im-Unknown to the teacher, forty of the boys | pressed with the striking personality of the penetrating eyes, which made one feel ill at ease lest he should discover flaws, not in the people are the most individual, strongest Immediately their light also shone out, as type of manhood, to my thinking, among with at home was of no moment, that he would But twenty-five, at least, held out faithful, labor faithfully to prepare his people for the coming of the gospel. On Sunday when I who accompanied me to witness the ceremony, recognized him as a man who a little before had come to him at the hospital among the patients and excited some comment by declaring himself perfectly well in body, wishing nothing but to learn what Christian teaching might be. On Monday A Keet was hunchbacked, small in stat- he went back to his home bearing our Bible prayers. What is to be his future none can say, but that he was a marked man among

> Wно are to be leaders in the work of missions in the churches? "The growth of revenue for foreign missions," says a British exchange, "is the test at once of the fidelity of the ministers and office-bearers, the spirituality of the people and the efficiency of the committee charged with the supervision of this side of the life of the church. These three should co-operate in producing still more rapidly the certainty that at least twothirds of all the members pray and give for the missions." The same article emphasizes the importance of finding in a church, as treasurer of mission funds, a man especmaking the prayer-meeting periodically an opportunity for hearty and persevering prayer and interesting information. It is

men anywhere, and deeply, painfully in ear-

nest, we felt assured."

A Home missionary in Colorado says:

I think I shall lose no reputation that I may have for under-statement, when I say with emphasis that it is a grand and blessed and glorious work to have a hand in laying the foundation of a Christian empire. I am glad that there are ministers self-sacrificing enough to stay and preach for the wealthy eastern churches, and raise money for the West; but we dont all have to do it. I am glad that I ever had a call to a little church out under the shadow of the Rocky Mountains, so far away that it could not hear me preach before calling me. A friend who took a church near Boston, that he might be near the center of thought, told a mutual friend that I was throwing myself away. In a year or two I had a letter from him, asking if there was not a place out there for him. I suppose he was ready then to throw himself away. And if there are any of you, ministers or laymen, who wish to do the same thing, please let me know.

ONE of the most successful of the Wesleyan missions is that of the Friendly Islands, known as the Tongan mission. It was established some sixty years ago, when the islanders were a desparate and ferocious people. Under missionary influence they have become transformed, and are a graceful, prosperous and happy nation, with a constitutional government under old King George. The character of Christians the Tongans make is of the highest. They not only form a strong and self-reliant church, but have contributed large sums to missionary funds, and have furnished faithful and efficient missionaries and teachers for other South

No More earnest advocate of missionary endeavor appears before the public than Arthur T. Pierson. He has a strong conviction of the largeness of our present opportunity for bringing the world to the knowledge of Christ, and he sounds the call to new conquests with the voice of a prophet. His enthusiastic plea for an ocumenical mission council to survey the entire field deserves consideration. Esteeming the field to be the world, the denominations will scarcely submit to any absolute restrictions as to territory, but, assuredly, each may better do the work after such a friendly conference. —Christian Standard.

HOME Missions for conquest, over the prince of darkness, over all evil. Home Missions for the highest good of our country, east, west, north and south. Home Missions for the teeming multitudes of Europe that from town, took Dr. Hill and wife, and the regard for the United States Government, will testify in handible but comprehensible in writer out to the school, where we were cor- supposing it to be a kind of State religion; language of the glorious hope he has within two weeks since there came to us one of the shall be all the glory forever and ever!

LEGAL VACATIONS AMON BY A. H. L The sources of Sunday back even of the Christia of the greatest imports question which presses to mind for answer: Shall to revive our dead Sunds Sir Henry Spellman, w high authority, in discu practices in the English all ancient nations prohil ings on sacred days. Hi "To be short, it was so those days of old to exem ercises of religion from a that the barbarous nation while they were yet in Ger

Sabbath

it. Tacitus says of them time of holy rites, non arma sumunt. Clausu Pac et quies tunc tantum amat." (English Works in Bodleian Library, Bou Speaking of the orig "court terms," Spellman "I will therefore seek terms only from the Roi

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parts would in no wise y

nations that have been and ecclesiastical monarc "The ancient Roman vet heathens, did not, as certain continual portion legal decision of controve superstitious conceit, the ominous and more unl (according to that of the made one day to be far and another (as an Eypti tion or nefastus; seldom days together; yea, they one and the same day in

"In modo fastus erat, r "The afternoon was t holy day. Nor were all to judicature, but some meetings and consultation wealth; so that being sorts, which they calle fastos endotercisos, and containing together one h four days, through all t year there remained no Pretor, as judicial or triv twenty-eight." (Ib.)

In the next chapter, S unusual, but nevertheless tion of the tendency to o ance of days" on the pa tian writers. Sir Spell may need some slight m light of facts which ha light since he wrote in what he says is worthy of tion by those who are wo popular prejudice and Judaism as the one gre ment in the early churc the "observance of days."

"To beat down the R

touching observation of d

St. Augustine and others the Christians at first use hearing of causes; not spa the Sunday itself, thereb other extremity. 1 Yet ha cedent for it from Mose Philo Judæus in the life that the cause of him t on the Sabbath-day was cil of the princes, price multitude, examinined as the Sabbath-day. And ti were best acquainted wi toms, as also Galatinus, t port, that their judges in Sanhedrim, sat on the wee to night in the gates of t Sabbath-day and solemi walls. So the whole yes continual fterm, no day who do seek the original among them do but war vain, unless for some them by the Roman en bedome subjects." (Spel 2, p. 75.) Sir Spellman's discussi throughout shows that t

day, and other days, dies Roman heathen culture Debasament importance in the history of Sanday of tunent Christianity dec

# Sabbath Reform.

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At the end of the week he an-

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E missionary in Colorado savs:

felt assured."

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

#### LEGAL VACATIONS AMONG THE ANCIENTS

BY A. H. LEWIS.

The sources of Sunday legislation lie far back even of the Christian era. This fact is of the greatest importance in view of the question which presses upon the American vet able to frame a church polity on the old to revive our dead Sunday laws?

Sir Henry Spellman, who is recognized as high authority, in discussing the origin of divine honors as the emperors had oncepractices in the English courts, says that claimed, to its subjects such rights and priviings on sacred days. His words are these:

those days of old to exempt the times of ex- 302, New York, 1876. ercises of religion from all worldly business that the barbarous nations, even our Angli, while they were yet in Germany, the Suevians it. Tacitus says of them, that during this time of holy rites, non bellum ineunt, non arma sumunt. Clausum omne ferrum. Pac et quies tunc tantum nota, tunc tantum amat." (English Works from Original MS. in Bodleian Library, Book 2, p. 74.

Speaking of the origin of the English "court terms," Spellman says:

"I will therefore seek the original of our terms only from the Romans, as all other nations that have been subject to their civil and ecclesiastical monarch do, and must.

yet heathens, did not, as we at this day, use legal decision of controversies, but out of glad, learning that the General Conference superstitious conceit, that some days were ominous and more unlucky than others (according to that of the Egyptians), they made one day to be fastus or ferii day, and another (as an Eyptian day) to be vacation or nefastus; seldom two fast or law days together; yea, they sometimes divided | people who told me that, although personally one and the same day in this manner:

holy day. Nor were all their fasti applied the light they had received. I'm looking to judicature, but some of them to other out for some tidings about them, because it meetings and consultations of the common-seems to me that their conviction touched in the past, who will honor him by keeping geon's students had but a brief course of "rye" and "bourbon" whiskies bourbon sorts, which they called fastos proprie, keep the Sabbath of the Lord, when all parfastos endotercisos, and fastos comitiales, ents and friends oppose, and in the neighborcontaining together one hundred and eighty- hood no fellowship or communication can be Herald. four days, through all the months of the enjoyed. But I know too, that a truly Godvear there remained not properly to the fearing mind can miss all things, and even Pretor, as judicial or triverbial days above very good things, except a pure conscience twenty-eight." (Ib.)

unusual, but nevertheless a correct, explana- heart does not follow the enlightened contion of the tendency to oppose the "observance of days" on the part of early Christian writers. Sir Spellman's explanation are wounded, but not killed by the truth. may need some slight modification in the We are longing for the good news, that they light of facts which have been brought to have lost wholly their life for Christ's sake. light since he wrote in 1613 A. D., but what he says is worthy of careful consideration by those who are wont to join in the popular prejudice and outcry against Judaism as the one great corrupting element in the early church, in the matter of the "observance of days." Spellman says:

"To beat down the Roman superstition touching observation of days, against which St. Augustine and others wrote vehemently, the Christians at first used all days alike for hearing of causes; not sparing (as it seemeth) the Sunday itself, thereby falling into another extremity. Yet had they some precedent for it from Moses and the Jews, for Philo Judæus in the life of Moses reporteth that the cause of him that gathered sticks on the Sabbath-day was by a solemn council of the princes, priests and the whole multitude, examinined and consulted of on the Sabbath-day. And the Talmudists who were best acquainted with the Jewish customs, as also Galatinus, the Hebrew, does re- of the Executive Board of the Union of Sanhedrim, sat on the week day from morning to night in the gates of the city; and on the Sabbath-day and solemn festivals, in the walls. So the whole year then assumed a continual fterm, no day exempt. And they who do seek the original of our modern laws among them do but spend their time in vain, unless for some things imposed on them by the Roman emperors when they become subjects." (Spellman's Work, Book 2, p. 75.)

Sir Spellman's discussion of the question day, and other days, dies non, sprang from the growing evils." Roman heathen cultus. This fact is of permanent importance in the consideration of the history of Sunday observance; New Tea-

principle which allows such union of civil law and religious duty, while the religious system of pagan Roman was founded upon the princi ple that religious legislation was only a department of State work. Why such legislation was developed in connection with the Romanized Christianity of the fourth century is set forth in the following:

"The Latin mind, less speculative, more practical, political rather than theological in genius, while it touches doctrine only to exaggerate it. often in a very dismal way, was zen had once enjoyed." (Philosophy of "To be short, it was so common a thing in Religion and History, A. M. Fairbairn, p.

The Christianity of our time is but slowly emerging from the influence of the corruptions which thus early deflected the stream the practical question, What shall be done themselves and others of those northern of Christian history from its normal course parts would in no wise violate or interrupt The work of purification will be hastened in proportion as these facts, however unsavory, are recognized.

#### FROM HOLLAND.

The following letter from Holland will carry pleas ant news to all who are interested in the success of God's Sabbath in the world. Although a private is of general interest.

HAARLEM, Oct. 27, 1885. day your usual monthly Post-office money "The ancient Romans, whilst they were order came at hand. Some day before I had was so interesting. Our Heavenly Father's blessing may follow all its labors! Have some hope that the number of our

Dutch Sabbath keeping flock will be increased ere long. Past week I had to make a trip for gospel's sake and found, unawares, unknown to me like I was to them, they "In modo fastus erat, mune nefastus erat. were wholly united with our doctrines on "The afternoon was term, the morning Sabbath and baptism, and wished to follow before God. And therefore the spiritual In the next chapter, Spellman gives an life must mourn and pine as long as the science, enlightened by God's own truth.

Our prayers are for all those wrestlers who Yours in the Lord.

G. VELTHUYSEN.

### WILL THE JEWS BENOUNCE THE ANCIENT SA BATH?

BY E. W. WHITNEY.

They certainly will if they take the advice of modern conformists; for the influences and pressure in that direction are becoming so strong that such a result seems only to be a matter of time with all who do not hold the observance of the ancient Sabbath of the Lord from a higher motive than simply maintaining forms of Judaism.

The following article which appeared editorially in the Syracuse (N. Y.) Herald of Sept. 13th, under the heading, "A Revival of Judaism." indicates what influences are to tians, who hold to the observance of the Sabbath of the fourth commandment:

"About a year ago, at the annual meeting cided to issue a circular letter to all the Jewish ministers of the country, containing the following inquiry:

"What measures seem to you practicable to assure the rising generation of Jews such Jewish teaching as will more surely tend to create in them an active interest in Jewish affairs and an earnest participation in the intellectual and moral life of the Jewish community?

marked unanimity of belief that Judaism in America is not in the condition it should be, and that there is urgent need of measures

the editor gives his answer, which he consid- him as saying. ers sets forth the only "effectual remedy."

tament Christianity does not embody aby and a far telligence of spirituality which fits him to be southern of the Eastern States show a simi-

as they go, but do they reach the real seat of the leader and guide of those who chose him the trouble with the Hebrew church in for their pastor. Every denomination will America? If they could be carried out, the have just the ministry it demands and will wished-for revival would doubtless be an act- support; and the status of every denominauality; but several of the suggestions are tion will be determined by the character of more of the nature of effects than causes. If its ministry. Education is not instruction; the awakening were realized, it would bring an educated minister is one whose faculties about the beneficent improvements which are trained to perceive spiritual truth, to arare named as the means of producing it. range it in its right relations, and to express The Hebrews are possessed of keen intellects it in a suitable manner. Ministers are the and quick perceptions; and it is not astonish servants of the churches; they must be pre ing that the young men of the race who have pared for their work; the practical question received superior education should have been is, how to accomplish this object in the most influenced by the atheistic and materialistic speedy and effective manner." spirit of the age. Religious forms, where still retained as a principal feature of wormind for answer: Shall an effort be made imperial model, to build a civitas Dei where ship, are not esteemed with the reverence once denomination generally has the ministry it. the civitas Roma once stood, giving to its paid them. They are not infrequently revisible head such absolute authority and garded as mainly ministers to the higher tastes, not as enjoined with the authority of of far higher culture than is in many cases divine command. The 'reform' branch of obtainable. When there is a deficiency of all ancient nations prohibited legal proceed- leges, only spiritualized, as the Roman citi- advanced, and the more conservative Jews view with the deepest sorrow the rapid demolition of revered customs by the icono-"In the general shaking and modification

of religious faith, therefore, the Hebrew church has not escaped, and it is met with in the present emergency? It is, of course, not to be expected that the church will read- men into the ministry without it. In many ily adopt any course which will involve the places such ministers have made their desurrender of cherished dogmas; but is it not nomination a by-word and reproach. One reasonable that a radical remedy can be the speaker held that "there are many men now only effectual one? It is indisputable that in secular employment, who were called of the lack of interest on the part of the young God to the ministry, but who were not enin the Jewish religious assemblies is in no couraged by the churches." This may be small measure due to the fact that they are true, but there is little good, if they have held during secular days of the week. The passed young manhood, in encouraging Jewish Sabbath is not a holiday or holyday them later in life to enter the ministry. in the law, and hence, Jews are compelled to Churches and pastors are not watchful as letter, we are permitted to publish so much of it as follow on that day, very largely, their ordin- they should be for young men who may be ary vocations. To change their Sabbath-day to the Christian Sunday would be a violent Mr. J. F. Hubbard, Dear Brother, To- wrench for the orthodox Hebrews, but, once and then feel themselves "called" to the pulmade, would it not be of great benefit? [Italics pit, seldom find a people long "called" to mine.] What would become of the congrehear them. Most of the men who are able gations if any one denomination of Christ to stay in the same pastorate for a number the pleasure of receiving your favor 12th tians should select Wednesday for its Sab- of years are those who, either in colleges and certain continual portions of the year, for a inst. Many thanks for both. We were very bath? It is plain that the Hebrew church seminaries, or by other means have obtained would undergo a decided revival if its Sabbath | the education Dr. Weston describes. could be made to conform with the Sabbath of It was said at this meeting that 5,000 Christians and the legal weekly holiday of ministers are needed for the Baptist denomthe government [Italics mine]; but it is too ination. Such assertions tend only to enmuch to expect that the innovation will be courage men of limited, and perhaps no, made, at least very soon. Such a concession, preparation to seek admission to the minis- lilar character, "designed for the trade," pubin the opinion of the Jews, would doubtless try. There is a host of poorly educated men be too great, even with the most alluring seeking vainly for settlement, and a more promises of prosperity."

above shall deepen into a universal demand plough for the pulpit without training. that all observers of the Seventh-day shall They may, at the first, be apparently sucrenounce such observance, the question will cessful, but they have no sustaining power, be quickly settled by all who hold Seventh- and only in rare cases will they submit them- indicates the vicious ch day observance merely as a form. But God selves to the close study necessary to contin- of our drinking people. will have those at such a time, as he has had ued acceptability. In the beginning, Mr. Spurwealth; so that being divided into three conscience. I know it is very difficult to all his commandments, and take the conse-study, but he has lengthened it, and with oil and rye oil are used. Bourbon oil is dis-

# Education.

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

THE cause of education has received an unusually large share of attention at the re ligious conventions this Fall. The Baptists, ate followers; Zebedee was left to be a fishtheir own young people. Few things can be the promise of opportunity for learning, and or Holland gin finds its way into bar-rooms. of more consequence to any people than that after that, of usefulness, are demanded for Imported French brandy costs from \$5 50 to they keep in their own hands the early training of their own recruits. This importance grows as we pass from the training of those who are to fill the rank and file of the people to those who are to be their instructors and leaders in religious things.

# A MUNIFICENT GIFT.

Senator Stanford, of California, has made at Palo Alto, near Menlo Park, thirty miles 63,656 in 1884. Further examination defrom San Francisco, has been selected as the be brought to bear upon this question of site. The several buildings comprising the 226,143 pupils in 1869 and only 213,877 in Sabbath observance, not only among the University will be on the general plan of a Jews, but with all, whether Jews or Chris- parallel, and will be constructed so as to States the number of children in the public permit additions being made as the necessi ties of the institution may require. Senator port, that their judges in the council called American-Hebrew Congregations, it was de- Palo Alto, Gridley and Vina properties, schools appear to secure more children than is hardly inferior to dilute hydrocyanic acid worth \$5,300,000. To this he will add money donation so as to make the total en dowment of the University \$20,000,000.

# MINISTERIAL EDUCATION.

Under this head the Baptist Weekly quotes careful reading:

There is much of solid truth in these remarks, but we doubt whether the Baptist "demands," and we believe it would readily "support," and better "support" a ministry men thoroughy educated for the ministry, a church must take the nearest it can get to its desire. So far as we can judge there are a number of churches that "demand" the highest culture in their pulpits, but they can only obtain it by creating a vacancy else-

With Dr. Weston's definition of an educated minister all will agree, and no folly is more to be condemned than that which puts intended for the ministry, but the men who have spent years in "secular employment,"

grievous wrong cannot be done than the "spirituality."

the matter. Our Lord, it must be remem- upon the human system will find an abundbered, called young men to be his immedi- ance of information in any dispensatory. especially, are renewing their zeal in the erman while his two sons were called to can easily be seen that very little pure immatter of providing educational facilities for follow him. So still, the young who have ported brandy, Scotch whisky, Irish whisky, the ministry.

# DECLINE OF SCHOOL ATTENDANCE.

shows that the number of children attend- hol. The cost of these grades is \$1 25 a galing the public schools of the State was near- lon. Higher grades are made by putting a ly a thousand less in 1884 than in 1883. In- few gallons of French brandy or California vestigation proves that there is nothing exceptional in these figures. The school attendance in New Hampshire has been diminpublic a scheme for the establishment of a ishing pretty uniformly for a number of great University in that State. His ranche years, having fallen from 72,762 in 1872 to per berry. Jamaica rum is made out of velops a similar condition of things in the adjoining State of Maine, which reported the last year. That is to say, in these two schools has decreased by more than 21,000 during the last fifteen years, although their total population has increased by more than Stanford will donate to the University his 50,000 within the same period. Private of bitter almonds, "says the Dispensatory, formerly but the radical trouble is that there in its poisonous power." Valerianic acid are not so many children as there used to be. The national census shows the number of children in the country of the "school age," which covers those from five to seventeen for the manufacture of which the manual years, both inclusive. In 1870 there were gives directions. Two kinds of blackberry 175.588 such children in Maine; in 1880, only 166,856—a falling off of 8,732 or 5 per cent, although the whole number of inhabithe remarks of Dr. Weston at the Pennsyl- tants in the State was larger in 1880 than in there, however, in abundance. Cherry "Answers have been received from about vania Baptist Anniversaries, and makes 1870 by 22,021, or 3 1-2 per cent. The brandy, flavored with oil of bitter almonds, two hundred rabbis, and the replies show a some suggestions which are worthy of a population of Vermont a trifle more than is spoken of as "a much better article than held its own from 1870 to 1880, rising from is usually sold." The cost is ninety cents a 330,551 to 332,286; but that portion of it At our Pennsylvania Anniversaries, Dr. within the school age fell off in the decade claret, and oil of bitter almonds in making throughout shows that the making of Sun-which will correct the wrong tendencies and Weston, president of Crozer Seminary, made from 89,831 to 86,270, or 4 per cent. New maraschino. day, and other days. dies non sprang from the growing evils."

The met After giving several of the answers returned his remarks the National Baptist reports ages in 1870 and 846,991 in 1880 a gain of this work," says the author, "are all given 9 per cent, but the number of children grew by one who has been in that line of business "In every evengelical denomination, the in the ten years only from 78,766 to 79,120, for many years, and they are substantially minister must have semenow attained an in- or less than half of 1 per cent. The three those in generaly use at the present time.

lar disparity. It is thus clear that throughout New England children now considers a smaller proportion of the population than they formerly did.—The Nation.

Professor James Russell Lowell will conduct two courses of instruction in Harvard during the present year. One will be in Spanish, on Cervantes (Don Quixote), the other in Italian, on Dante. Professor A. S. Hill, who has been absent for a year on account of sickness, will conduct one of his courses during the present year.

# Temperance.

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

#### THE KETTLE'S SONG.

The kettle sang a merry song "Men say that liquor makes them strong;

"The steamer ploughs the ocean wide,

What moves the wheel and beam? She steams against the wind and tide, And water makes the steam.

'You see the locometive draws The crowded train of cars, With heated water, nothing more, To pull them o'er the bars.

"The mill, the engine, boat and man, And beast, (except the sot)
Derive their strength and motive power From water, cold or hot.

"Then if you would be well and strong, Drink only from the stream, And work for right with prayer and song, And 'use a little steam.'

—From "Stories and Sketches."

### "WHAT WE DRINK."

The New York Times has just been studying a new book entitled "The Art of Blending and Compounding Liquors and Wines" by Joseph Fleischman, of that city, designed only for the use of saloon-keepers. We saw a few years ago about a dozen books of a simlished in London. Like those noticed by the Times, they gave directions for manufacturing brandy, whisky and wines out of mate-When such suggestions and advice as the encouraging of anyone to leave the shop or the rials other than those which are popularly supposed to enter into their composition. We make some extracts from the Times' notice of the book of Mr. Fleischman, which indicates the vicious character of the tipple

In preparing low grades of so-called quences, even though they be persecution, evidently good results. In general, those tilled from a compound of fusel oil, acetate imprisonment, and death—"Israelites in- who go from the Metropolitan College have of potash, sulphuric acid, sulphate of copdeed, in whom is no guile."—Review and no such audiences to preach to as our com- per, oxalate of ammonium, and black oxide mon school system necessarily creates; and of manganese. Rye oil is distilled from a our ministers to hold their ground in any mixture of fusel oil, cenanthic ether, chlorocommunity must be able to commend them- form, sulphuric said and chlorate of potash. selves by their "intelligence" as well as their Sulphate of copper is a deadly poison. Oxspirituality."

alio acid is a poison that sometimes kills in we need more ministers, and our pastors a few minutes. Fusel oil is said by some should press this matter on the prayers and authorities to cause the dyspeptic and nerthought of the churches, and be especially vous disorders that follow the habitual use anxious that young men who have the prom- of alcoholic liquors. Those who would like ise of talent be led to think of their duty in to know what effect these ingredients have

The author of the manual remarks that it

\$10 50 a gallon. Rules for making seven grades are given. In two of these the place of brandy is supplied by "spirits" and "cog-nac oil." This oil is distilled from oil of a cocoanut, sulphuric acid and alcohol, mixed The annual report of the Superintendent in the proportion of two parts cocoanut oil to of Public Instruction for New Hampshire one part sulphuric acid and two parts alcobrandy into a barrel of "spirits." Scotch whisky is made out of "spirits," a little of the real liquor, and oil of birch. Holland gin is made out of "spirits" and oil of juni-"spirits," New-England rum and rum essence. This essence is a mixture of sulphuric acid, black oxide of manganese, pyroligneous acid, acetic ether, butyric ether and oil of

The ingredients of the essence by which "spirits" is transformed into apple brandy are fusel oil, sulphuric acid, valerianic acid, acetic acid, and oil of bitter almonds. "The oil quickens and weakens the heart's action. It causes debility and then paralysis.

There is a long list of cordials and wines brandy-one "a superior article"-are described, and there is no trace of the blackberry in either of them. Oils and acids are gallon. Muriatic acid is used in making

The methods and receipts contained in

# The Subbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 26, 1886

REV. L. A. PLATTS, Editor, REV. A. E. MAIN, Ashaway, R. I., Missionary REV. E, P. SAUNDERS, Business Agent.

Communications designed for the Missionary Department, should be addressed to REv. A. E. MAIN, Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be made payable to E. P. Saunders, Agent.

> "Nor to ourselves alone. Not to the flesh we'll live, Not to the world henceforth shall we Our strength and being give.

MANY of the readers of the RECORDER will remember that sometime ago the son of Bro. Velthuysen, in Holland, was drafted into glad to learn, through a private letter, that he has recently been relieved of the ordinary routine of a soldier's life, and has been appointed a teacher for some of his fellow-soldiers who did not receive a school training in their youth. This, besides relieving him of the rigors of common military service, opens to him a wide door for Christian usefulness. Truly, God cares for his children.

As we anticipated last week concerning the sufferers by the great fire in Galveston, Texas, prompt measures have been taken for their relief. The city council of Boston voted, the next day after the fire, to send \$15,000, and Jay Gould, of New York, telegraphed the authorities to draw on him for \$5,000. Other contributions are following in quick succession and in generous sums. Such prompt and liberal anticipation of the wants of the suffering is # cheering evidence that the spirit of brotherly kindness still rules in the hearts of men.

THE general canvassing agent of the Tract Society, Bro. J. B. Clarke, is now at work in the Western Association. Beginning at the First Alfred Church, he expects to visit all the churches of the Association, present ing the plans and work of the Society, both in public and in private. He will receive dues for subscriptions to the Society's pub lications, solicit new subscribers, take collections, donations and subscriptions to the funds of the Society, and seek to interest and enlist all the people in the work of the Society. In the meantime, let us not wait for the agent, but make our contributions and do our work at once and then be ready for future demands when they come to us. Let it be repeated, that this work of the agent is not intended, in any sense, to take the place of, or interfere with, regular systematic contributions, but rather is intended to promote them by interesting all the people in our God-given work.

THE 'half-breed, Riel, leader of the rebellion in Canada a year ago, was hanged, according to sentence, last week, the 16th instant. But the spirit of rebellion seems not to be dead. At Montreal, on Monday aftermoon as soon as the news of the execution was received, the English flag was displayed on the city hall, at half mast. This was the work of a French Canadian who was chairman of the city hall committee. By order of the mayor it was lowered, and threats were made by the French that it would again be hoisted. It was with difficulty that the authority of the government was maintained and good order preserved. At St. Johns, Ontario, efficies of Riel's executioners and other prominent English officials were publicky burned, and inflammatory speeches were made to large and excited multitudes. The same rebellious spirit is manifested in various ways throughout the different provinces of the Dominion. It will require not a little wisdom and much forbearance on the part of the authorities to keep this spirit in subordination and not give the malcontents occasion to feel that they are being oppressed. As in religious matters, so in the administration of government, there is nothing which gives a faction more importance in its own eyes than the impression that they are being persecuted, or that a conspiracy is being carried on against them to deprive them of their liberties.

WE have given considerable space, for some weeks past, to the discussion of the crucifixion and resurrection of Christie We been defending opposing theories are able

manner. All who care to follow these opposing views in the light of what can be said of them from the Scriptural stand-point, will find what they want in the articles of Hellenist and of Albert Whitford. Hellenist's closing article will be found in this number, and Professor Whitford's articles will be concluded next week.

#### BACKWARD?

The National Rabbinical Convention of the Reformed Hebrew Church has been in session at Pittsburg, Pa., during the past week. We give below the platform of beliefs adopted, after lengthy discussion, by the Convention. Besides the adoption of the platform, other matters of vital importance to the Jews were considered. Among these was a proposition to admit Gentiles to the fellowship of the church without the rite of circumcision, and another, to substitute Sunthe military service of that country. We are day services for Sabbath services. The first of these propositions was referred to a committee of five to be reported upon at the next anniversary; the second proposition provoked much warm discussion. The members of the Convention were almost unanimous in favor of holding the Sunday services; but there was much strong opposition to the giving up of the Sabbath services. It was finally voted that there was nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services, where the necessity for it is seen to exist; but that it is important to maintain the historic Sabbath as a bond with the past, and as a symbol of the unity of Judaism.

> The platform or declaration of beliefs, in strongly monotheistic, and is a vigorous manifesto in favor of purity and righteousness. But its reference to Christianity indicates that the tendency of the "reform" represented by these Hebrews is not towards Christianity; it seems to us to be a reform going backward. We think, however, that these counselors do well to pause thoughtfully over any proposition to dispense with their ancient Sabbath, however readily they may give up the sacrificial worship; for if there is any one thing in all the history of that people which has tended more than another to preserve the true idea of God among the people, it is the Sabbath. It was so designed of God, and is so referred to in the Scriptures. If this proposition to substitute Sunday for the Sabbath in the worship of the "Reformed Hebrew Church" shall be adopted, the way to the denial of the true God will be easy. We hope for the prevalence of wiser counsels:

We hold that Judaism presents the highest conception of the God idea as taught in our holy Scriptures and developed and spiritualized by the Jewish teachers in accordance with the morals of the philosophical progress of their respective ages. We main. tain that Judaism has been preserved and defended amidst continual struggles and trials and under enforced isolation. This God idea is a central religious truth for the human race. We recognize in the Bible the record of the consecration of the Jewish people to its mission as priests of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discovery of scientific research in nature and history are not antagonistic to the doctrines of Judaism. The Bible reflects the primitive ideas of its own age, and at times clothes its conception of divine providence and justice, dealing with man, in miracles; we recognize in the Mosaic legislation a system of training of the Jewish people for its mission during its national life in Palestine; to-day we accept as binding only moral laws and maintain only such ceremonies as elevate and sanctify our lives, but regret all such as are not consistent with the views and habits of modern civilization. We hold that all such Mosaic and rabbinical laws as regulate diet, purity and dress, fail to impress the modern Jew with a spirit of priestly holiness. Their observance in our day is apt to obstruct, rather than to further modern spiritual elevation. We recognize in the modern era of universal gulture of heart and intellect the approaching of the realization of Israel's great Mosaic hope for the establishment of the kingdom of truth, justice and peace among all men. We need a revival of zeal for personal work. consider ourselves no longer a nation, but a religious community, and, therefore, expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the perhaps safe to say that, throughout the erence to other publications, for this is gin during the earth's revolution on its axis. Jewish State. We recognize in Judaism a entire denomination, our people are not one-proper, but I am speaking of their use by Jesus tells Peter, in the fore part of the progressive religion to be in accord with the tenth of them at work in any important, the school in preference to Seventh-day Bap- night, that in the latter part of that night postulate of reason, and we are convinced of the utmost necessity of preserving the histor-

ical identity with our great past. religions of Judaism, we appreciate their who are actually at work in it. Who doctrines and expect to prosper, no matter day," 23: 34. These three synonyms harprovidential mission to, and in the spreading of, the monotheistic and moral truth. We scknowledge that the spirit of the broad humanity of our age is our ally and the fulfillsucctions clustering about the times of the ment, of our mission, and, therefore, we extend the hand of fellowship to all who are have done this because the men who have with us in the establishment of the reign of truth and righteonsness among men. We re-sesert the doctrine of Judaism that the and representative men, and they have treat soul of man is immortal, grounding this be. thoroughly united, and all real each treatment of our ty testify to having seen the new moon and ay

which forever finds bliss in righteousness. We reject, as the idea is not rooted in Judaism, the belief in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as an abode for everlasting punishment or reward. In full accordance with the spirit of Mosaic legislation which strives to regulate the relations between rich and poor, we deem it our duty to participate in the great task of modern times to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organizations of society.

#### "REVIVE THY WORK"

This prayer of the prophet Habakkuk i often repeated by the people of God. It is always appropriate, but it seems to us to have special appropriateness, for us as a people, at the present time. We shall look for some reasons presently. Let us look first at the meaning of the prayer. It is a prayer for a work. That work is no less than the proclaiming of God's truth in the world, -truth respecting God, and his plan for saving men from sin and death. The end contemplated in this work is the complete renovation of the lives of men and nations. It is God's be proclaimed for the salvation of men, but also because he alone can give it power and efficiency. But God chooses men as the agents for doing his work with men. When Jesus had healed a man of his physical maladies, and given him joy in the forgiveness of sin, he sent him out with the commission, "Go home to thy friends, and tell service of God. them how great things the Lord hath done for thee, and hath had compassion on thee." vive thy work?

in all our churches.

ness which inherits the blessing of a full work of the Lord. We need, somehow, to all the seasons of the year. Here we see the absorbs our time, our thoughts and our af. partnership, but an enrollment for the war fections, and as easily we lose our relish for from which there is neither furlough nor higher and better things. To use an old-discharge until the war is over. For such a fashioned, but expressive phrase, we are not revival it is in order to pray. Let us join spiritually minded. Or, in other words, the with the prophet, "O Lord, revive thy work truths of God, and the facts of the purer and in the midst of the years; in the midst of the deeper Christian experience do not occupy years make known; in wrath remember the place in our thoughts and affections | mercy." which their supreme importance demands. We need a revival of personal holiness.

2. We seem not to be as fully awake to the importance of work for the instruction and salvation of others as we ought to be. It is true, that every man must stand or fall upon his own responsibility. But God has arranged that men who know the truth shall teach it to the ignorant, that those who have received Christian experience, he may narrow his

its individual members, and to the surrounding community would be a surprise to even the most hopeful.

If we pass from the church to the general denominational enterprises of our people, the proportion who are heartily engaged in them would be found to be even less than in the churches. It may be true that most of us are doing something towards the advancement of our great work, but the numbers who are lifting heavily, bearing the burdens of the work, are painfully few. We need, then, a revival which will set all our membership at

4. We have not yet learned to regard our possessions, as well as our persons, as belonging to the Lord. We have now reached a point in our denominational work where the extent of the work we do is measured largely by the amount of money we contribute. That is to say, opportunities for work are multiplying about us so rapidly and so invitingly, that it is no longer a question of what we can do, but how much we will do We are slowly rising to an appreciation of work, not only because it is his truth that is to these favorable opportunities, and some of us are showing our appreciation of them by our contributions. But if we compare what we are doing with the financial resources of our people, and with the largeness of the demands, it must be confessed that the results are pitiably small. We need, then, a revival which will consecrate our property to the

We know, and thank God for it, that there are men and women of personal piety among The last message of the inspired Word con- us; that there are men and women in our tains the significant instruction, "Let him | churches who are anxiously praying and that heareth, say Come." The prayer is that | working for the conversion of sinners; some this all-important work may be revived. The there are, who are striving earnestly for unimarginal reading is, Let thy work live. ty of effort in all our denominational move-This is true to the meaning of the word re- ments; and there are some who are expressvive. Are we ready, in view of all that it ing their appreciation of our opportunities involves, to repeat the prayer, O Lord re- by liberal contributions to the work. For all this let us thank God and take courage; We need a revival of the work of the Lord | but brethren, is it enough that we can say that we have a few such members among us, 1. We are not all of us living up to our or that there are some such in all our

# Communications.

# SOME BAPTIST TRACTS BEMODELED.

Publication Society for some excellent tracts, used synonymously. Mat. 12: 40, Mark 8: good enough, with very few exceptions, for 31. John 2: 19, 21, Mark 9: 31, Mat. 16: 21 the precious gift of life shall be the agents Seventh-day Baptists. As they are not copy- 17: 23, and other places. In Mat. 27: 63, through whom others shall be brought to the righted, I will remodel one or two and, with 64, "after three days" and "the third day" are fountain of life. This is, indeed, the law of the Editor's permission, give them to our used as synonymous. The "third day" is used the Christian life—not a law imposed arbi- people. It seems that some of our people more than any other form before the event trarily from without, but springing up think it proper to introduce into our Sabbathnaturally and powerfully from within. No schools publications of the Sunday-school small part of the Christian's responsibility Unoin and also Cook's, because of their cheapcenters about the use he makes of the grace he ness, or for other reasons. In former years has received. It is just possible that in one's it may have been a necessity, but happily for anxiety to profit most, personally, by his us now that necessity is removed. The question arises, Will Seventh-day Baptists sympathies, limit the range of his spiritual continue to neutralize their efforts by introvision and, in the end, dwarf his own soul, ducing lesson-leaves and papers into their day, verse 1, 13, is the "third day since these There is nothing else which so intensifies all schools which avowedly ignore everything that is good in the Christian life, as to rise which is Seventh-day Baptistic, papers and above all selfishness and personal strivings, leaflets which do not teach sound doctrine as as end, and from that high vantage ground held by us? In the very nature of the case, survey the needs of the suffering and per- the books, papers, etc., of the Sunday ishing multitudes, and then plunge into School Union, Cook and others, cannot and day of the week, verse 1, 13, was the third day the conflict with a sanctified purpose to swer all the ends of a Seventh-day Baptist from the crucifixion, verse 20, and burial of save some to purity, God and heaven. We Sabbath school. In building up other pub- Christ, and I, having no good reason to dislishing houses that do not teach the doctrines pute so good authority, feel an increasing 3. We do not yet appreciate, at sits true which we hold; we cripple ourselves. By assurance that the Bible is its own interprevalue, the power of united work. Some do this I do not say that teachers and superin- ter. appreciate it, but the majority do not. It is tendents may not inform themselves by ref-Christian sense. Let the reader take any tist publications. What is applicable to he would deny him, which he did. Matt, 26: church with which he is acquainted, and schools is applicable to families as well. 34, 69-74. Mark tells it, "This day even in Christianity and Islam being daughter estimate the proportion of the membership We cannot practically ignore our distinctive this night." 14:24. Luke tells it, "This are the prayer-meeting supporters? How where it is done. We can not speak lightly many go to the church-meeting with a sincere of these before our children, and expect them down. desire to promote the work of the Lord in to reverence the truth. Brother Wardner the earth? How many would respond, Here has a Sabbath Catechism in our Helping depends on knowing the first day of the new am I, send me, if the paster were to call for Hand. No teacher or superintendent can afwilling workers in any special religious labor? ford to totally ignore it and speak lightly of If all the membership of any church were it; and expect his scholars will be profited (article first), that when a respectable minori-

people to know the lastion Compromise is sin." Seventh-day Baptists hold certain truths which distinguish them from others. These truths are plainly revealed and enforced in God's Word. They are not mere matters of human opinion. They are not questions of expediency. God has spoken them, and they must be believed and obeyed. These things ought to come before our scholars in our lesson-leaves and Sabbath-school papers. Yet it is true that sometimes ways are contrived by which these great truths may be concealed from students, in books work in some tangible, practical way for the papers, and Sabbath-school instruction. "If we can't all agree," say some, "let us compromise." No, no! God commands us to contend for the faith and withdraw (church connection and communion?). ourselves from those who walk not according to the teachings of his Word. Of course we shall be called "illiberal and bigoted." Some are very much afraid of such terms of reproach. But God's true disciple fears no reproach because of his strict adherence to truth. The Bible teaches immersion. Others say practice it, if you like, but don't say anything about it. The Bible commands the holy observance of the seventh day. Others say, keep it to yourselves, but don't flaunt it before the world. "Come," says the Union Publishing House, "help us teach truth by treating every mode and observance as equally indifferent to the Scriptures." And thus some fall into the snare, build up pedo-baptist and no-Sabbath institutions, and then wonder why we do not grow faster. Study this question at your leisure, in the light of Matt. 12: 30; 1 Cor. 11: 2, last clause, and 1 Tim. 4:16. H. D. CLARKE.

#### DAY AND NIGHT.

What is day and night? Genesis 1: 2-5. 14-18. From these texts I learn that God arranged, out of chaos, light and darkness to alternate with each revolution of the earth on its axis, so that it might be wisely adapted to business and rest, and one revolution around the sun would present its surface in high privileges as Christians. We are too churches? We ought never to be satisfied such varieties to the sun that the elements easily satisfied with a name to live, with the with ourselves until we may count our mem- of heaven and the earth would harmonize outward forms of the Christian life, without | bers, and then be able to say that we have so | to perfect the growth of all vegetables for that hungering and thirsting after righteous- many men and women consecrated to the the food of every living creature, through religious experience. Too easily the world learn that church membership is not a silent | night and day, the seasons of the year, waiting for man to "till" and "replenish the earth." Verse 28. We also see the night represented by the

> evening, and the day represented by the morning, made into a day in the organization of the science of chronology. Here anything done in any part of the day, is recorded as done on that day. In the life of Christ, the events of his burial and resurrection, showing the time he lay in the grave, are given in four different forms of words: "In three days and three nights," "After three days." "In three days," "The third day." Here the word day is evidently used chrono-I am indebted to the American Baptist logically, and these four forms are evidently of the resurrection, and in every place where the event is referred to after its occurrence. Luke 24: 7, angels, 46, Jesus, Acts 10: 40, Peter, 1st Cor. 15: 4, Paul. Angels and Jesus with Paul affirm it from the Scriptures, and Peter says God raised him the third day, and Cleopas, referring to the time when he was delivered to death, verse 20, says "tothings were done; "and as Jesus had "rebuked them "verese 25-27, and "opened their understanding," verse 45, to know the Scriptures, and as I found no correction or rebuke to Cleopas for saying that the first

The chronological day tells us when to bemonize only with the day beginning at sun-

The time of some of the Jewish festivals moon. I learn from Dr. A. Clark, Matt. 26, (note), and Brown's Dictionary of the Bible, ed the subject in a candid and scholarly lief on the divine nature of the human spirit for the Lord, the results to that church, to Sabbath-reform efforts that brings our young earlier, the senate allowed the priests to offer

on both days; this evident year of the crucifixion. Lul John 18: 28; 19: 14, 31. only refers to the annual fee ly Sabbath remains the san ties. Mark 15: 42, Luke 2 19: 31, 42. Jesus knowing the passover must be killed, John; they went and made over, the lamb and its sacr 7, 8, 13. This was the 1 moon, and the 5th day of 23: 5, 6 At the proper 1 his disciples did est the pa of "Christ our passover sa the same day, which he anti ed to his cross the shadow death was an atonement 2: 13-17, Lev. 23: 4-37. preparation for the Sabbath day of the month, and the week. Paul evidently see "the heavens and earth fini 1, Heb. 4: 3,) finished the weeks and uniting, that God and the justifier of him who Rom. 19: 3-27. The 7th o Sabbath-keeping remains, J. ciples rest. Luke 23: 56, See Acts 17: 23-37. Let v rest. Heb. 4: 11, Rev. 22: ni dretor dedender lie ag ost mabout entertaini

The press of entertainm get money has impressed upo often entertained, and perl expressed in these columns, ing money from other people benevolent work, and never a people better. There are exceptions to this rule, but theless, holds good. The pr getting young people to gi them in the art of giving.

Suppose a burdened churc upon its young people to hel dens, and they forthwith go supper, or strawberry festiv they done except to shift the distely upon others, and us degree upon that very bu which was seeking relief? what training have the ye ceived? Have they been t sacrifice for a good work? olent feelings aroused bec something of their own work? Is their sweat, and represented, or simply their tracting money from others!

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" missionary ground." Cannot our young men as ally earn something each a the benevolent enterprises i interested? Would they better spirit and more real training in benevolence? wise is sufficient.

# ST. ANDREWS

To the Editor of the SABBATH RECORD The weather keeps sunsh warm enough to permit one in the open air with the cor

The sale of lots still goes buyers have come and are b arations for building. We Battle Creek, Michigan; so sin; one from Illinois; two one from Alabama; three from Missouri. Five of the their families with them. a few strawberry plants, an other garden crops, all gro I have chosen the location in a section of quarter-acre

my judgment, one lot is two lots in the 50x102 feet 66x140 feet, and sell at \$8 We had a fine sail last K to the Gulf shore, and up of orange trees, now well-

juicy branges. I know th juicy for I tested them till er bordens at his feetbollaites We are troubled to get lu

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trade the disting Compro-"Seventh-day Baptists hold certain ich distinguish them from others. the are plainly revealed and an-God's Word. They are not mere human opinion. They are not of expediency. God has spoken they must be believed and obeyed. ogs ought to come before our schollesson-leaves and Sabbath-school Yet it is true that sometimes ways ved by which these great truths ncealed from students, in books. d Sabbath-school instruction. "If ill agree," say some, "let us com-No, no! God commands us to or the faith and withdraw (church n and communion?) ourselves from walk not according to the teachis Word. Of course we shall be lliberal and bigoted." Some are h afraid of such terms of reproach. s true disciple fears no reproach beis strict adherence to truth. The thes immersion. Others say pracyou like, but don't say anything The Bible commands the holy obof the seventh day. Others say. yourselves, but don't flaunt it beworld. "Come," says the Union g House, "help us teach truth by very mode and observance as equally t to the Scriptures." And thus into the snare, build up pedo-bapno-Sabbath institutions, and then hy we do not grow faster. Study ion at your leisure, in the light of 30; 1 Cor. 11: 2, last clause, and 1 H. D. CLARKE.

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conclorical day tells us when to bethe earth's revolution on its axis. Peter, in the fore part of the din the latter part of that night deny him, which he did Matto 26: Mark telle it, "This day even in "14:24. Luke tells it, "This 134 These three synonyms haraly with the day beginning at sun-

Sir Soollhaan's die assion out ne of some of the Jewish feetivals knowing the first day of the new learn from Dr. A. Clarki Matt. 36, Brown's Dictionary of the Bible, will that when a respectable minorito beging ston the sand mison a day enete allowed the priests to offer

vear of the crucifixion. Luke 22: 7, 14-18, here that the air of this region is medicine. were present and took part. Four persons John 18: 28; 19: 14, 31. This difference For, certainly, I have not, for some years, only refers to the annual festivals; the weekly Sabbath remains the same to both par- just closed. ties. Mark 15: 42, Luke 23: 54, 56, John the passover must be killed, sent Peter and John; they went and made ready the passover, the lamb and its sacrifice. Luke 22: moon, and the 5th day of the week. Lev. 93: 5. 6. At the proper time, Jesus and his disciples did eat the passover, the type of "Christ our passover sacrificed for us," the same day, which he antityped, and nailed to his cross the shadows of himself; his death was an atonement "finished." Col. 2:13-17, Lev. 23:4-37. His burial, and preparation for the Sabbath, ends the 15th day of the month, and the 6th day of the I do, thou knowest not now, but thou shalt know week. Paul evidently sees a parallel in "the heavens and earth finished" (Gen. 2: 1, Heb. 4: 3,) finished the 6th day of the our church and society, and by our community, weeks and uniting, that God might be just, and the justifier of him who believes in Jesus. Rom. 19: 3-27. The 7th day of the week, Sabbath-keeping remains, Jesus and his disciples rest. Luke 23: 56, Heb. 44: 9, 10. See Acts 17: 23-37. Let us labor for the rest. Heb. 4: 11, Rev. 22: 1-5.

LEMAN ANDRUS.

### ABOUT ENTERTAINMENTS.

get money has impressed upon me a thought often entertained, and perhaps before this expressed in these columns, viz: that extracting money from other people's pockets is not benevolent work, and never makes a man or a people better. There are doubtless, many exceptions to this rule, but the rule, nevertheless, holds good. The primary object in getting young people to give, is to culture them in the art of giving.

Suppose a burdened church or society calls upon its young people to help bear the burdens, and they forthwith get up an oyster supper, or strawberry festival. What have they done except to shift that burden immediately upon others, and usually, in a large degree upon that very burdened church sion at the residence of G. A. Green. which was seeking relief? Furthermore, what training have the young people received? Have they been taught to make a sacrifice for a good work? Are their benevolent feelings aroused because they have something of their own invested in the work? Is their sweat, and toil, and sacrifice represented, or simply their shrewdness in extracting money from others?

It seems to me that an effort to earn mon-

The poorest and most desolate community I ever saw gave a handsome missionary contribution each year from the joint labors of the community in cultivating a plot of "missionary ground."

Cannot our young men and maidens actually earn something each and every year for the benevolent enterprises in which they are interested? Would they not give with a better spirit and more real enjoyment and training in benevolence? A word to the wise is sufficient. OLD FOGY.

# ST. ANDREWS BAY.

To the Editor of the SABBATH RECORDER.

The weather keeps sunshiny and warm warm enough to permit one to sit comfortably in the open air with the coat off.

The sale of lots still goes on rapidly. Some buyers have come and are busy making preparations for building. We have several from Battle Creek, Michigan; some from Wisconsin; one from Illinois; two from Tennessee; from Missouri. Five of these have brought other garden crops, all growing finely.

in a section of quarter-acre lots, because, inmy judgment, one lot is worth as much as 66x140 feet, and sell at \$8 each.

of orange trees, now well-loaded with fine, juicy oranges. I know they are good and all. juicy for I tested them till I was abundantly Last Sixth-day, at 2 o'clock P. M., we

passed a week with so little pain as the week

I ought to have said above, that I was able 19: 31, 42. Jesus knowing the day when to get only 64 lots in the plot which I selected. which followed the reopening was a precious But more can yet be had within about one- season. We were greatly blessed by the fourth of a mile from them. The 5 and 10 preaching of Elders J. Clarke, L. C. Rogers acre lots will be one and one-fourth miles out and F. O. Burdick, and by the earnest 7, 8, 13. This was the 14th day of the from the home lots. The home lots lie close prayers, exhortations, and testimonies of by the hotel and boarding-house and in good visiting brethren and sisters. Some whose view of the Bay. J. N. FORBES. Nov. 10, 1885.

Resolved, That, in being so unexpectedly called ipon to part with Sister Dorothy JANE KELLY wife of Bro. M. B. Kelly, Jr., one so young, so

Resolved, That in the death of our beloved sister, a loss has been sustained by our Sabbath-school, by which will long be felt.

Resolved. That we feel called upon by this be eavement to renew our earnestness and faithful ess in every good work. Resolved, That we condole with the bereaved hus

band, parents, and relatives of the deceased. F. F. Johnson, F. F. JOHNSON,
MRS. MINERVA JOHNSON,

One great purpose in all affliction is to bring us down to the everlasting arms. What new strength and peace it gives us to feel them underneath us! We know that, far as we may have sunk, we cannot go any farther. The press of entertainments seeking to Those mighty arms can not only hold us, they can lift us up, they can carry us along. Faith, in its essence, is simply resting on the everlasting arms. It is trusting them and not our own weakness. The sublime act of Jesus, as our Redeemer, was to descend to the lowest depths of human depravity and guilt and to bring up his redeemed ones from that horrible pit in his loving arms. Faith is just the clinging to those arms and nothing more. -Rev. T. L. Cuyler, D. D.

# Home Mews.

New York.

VERONA.

The Young People's Society for Religious and Literary Improvement held its last see

After the literary exercises, the following the great upheaval in Java some years since. officers were elected for the quarter:

President, Cora J. Williams (re-elected); Vice-president, Charles M. Green; Secretary and Treasurer, Flora M. Williams; Critic, Flora Palmiter. An extra programme has been arranged for the next session, which will be held at the house of Eld. H. D. Clarke, on the evening of Dec. 12th.

The Young People's prayer-meeting has ev to be used in benevolence and a feeling | been thinly attended this Autumn, on acthat the money given had been honestly count of the absence of some attending earned would have a wholesome, reflex in- Alfred University and other schools, and also fluence, and a most wholesome direct influ- on account of the heavy rains and muddy ence upon the entertained, oyster-suppered, roads. Yet the Holy Spirit has moved the strawberry-short-caked, lectured and be- hearts of two unconverted ones, who have lectured and steriopticonned communities, sought Christ and, we feel encouraged to long suffering under the flood of such believe, have found a precious hope. We trust they will follow the Lord in baptism soon. They are recent converts to the Sabbath, as also are other members of the same

> Dea. Francis Mills has gone to Iowa to settle up some business.

# LINCKLAEN CENTRE.

The friends and members of the Linckaen Church have felt for a long time that their house of worship needed repairing, it having been built 49 years and been changed very little during all these years. When built it was a very substantial, neat, and commodious house; yet these many years have left marks of decay, till it was unfit to hold meetings in during cold weather. On the 20th of September, the Society with one accord said: "Let us rise up and repair." Having "strengthened their hands for the good work," by their means and labor, great changes were made in a few weeks. Truly the "people had a mind to work," as seen in their untiring zeal, working early and late, and denying one from Alabama; three from Texas; one | themselves some of the comforts of life to give the money for repairing the house. their families with them. One has planted Men, women and children, all helped. The a few strawberry plants, another onions and house has been so changed as to appear like a new house. The entire expense is nearly I have chosen the location for our colony \$370. We are very grateful to the brethren Milan. who have so generously aided us in this work. Brethren C. Potter, Jr., giving \$50, two lots in the 50x102 feet plot. These are Geo. Greenman \$25, Geo. H. Babcock, \$20, J. Clarke, \$20, P. A. Burdick, \$10; besides We had a fine sail last First-day, going out | these, other persons in our immediate vicinito the Gulf shore, and up the Bay to a grove ty have given smaller sums, some of whom are Sunday friends. May God reward them

held our reopening services. The text was in We are troubled to get lumber fast enough, Neh. 2: 17, "Come and let us build up the

on both days; this evidently occurred the am almost ready to agree with the others proach. Elders J. Clarke and L. C. Hogers were present who attended the dedication 49 years ago this month—one, Brother Schuyler Olin, who did most of the carpenter work on the original house. The Quarterly Meeting voices have been silent in the house of the Lord came and reconsecrated themselves to God and his service; and some eight persons arose, signifying their desire to come over to the Lord's side. The rain, very muddy roads and dark nights hindered the continuance of the meeting during the present week. The Spirit of the Lord is working among the people, pray that it may continue till our hearts and lives may exhibit greater changes than our house of worship does.

> The zeal and self-denial seen in our repairing has kindled the same zeal for spiritual work, from which we expect the fruitage of souls saved and the church increased in numbers and in spiritual powers in fairm

it soft to exceed adopt to me, see Prove Ret Nov. 9, 1885 many seven offer out brand ban

# Condensed Mews.

Horace B. Claffin, the dry-goods merchant, died at his Summer house, at Fordham, N .. Nov. 14th. He was 74 years of age.

The liquor permits of all druggists in Coffey county, Kan, with one exception, have been revoked on account of alleged violation of the liquor law.

At the annual meeting of the officers and stockholders of the Chicago Exposition Company, not long ago, a resolution was passed declaring it to be the sense of the meeting that a great world's fair should be held in Chicago in the year 1892, the 400th anniversary of the landing of Columbus in

The Coast Survey reports great earth quake waves on the Pacific Ocean a San Francisco, as indicated on the Coast Survey tide gauge. These earthquake waves were noticed between 1 an 8 o'clock, Nov. 19th. They were thirty-five minutes apart and were as great as those observed during

Hobart College, Geneva, N. Y., met with the most serious mishap ever happening to it, on Thursday morning, Nov. 19th. The Medical College building, a historic structure which has for fifty years been a prominent landmark, was completely riddled by fire This ancient building, which was formerly occupied by what is now the Syracuse Medi cal College, has for the last twenty years been the property of Hobart College and of the library was destroyed.

The National Grange of Husbandry has adopted a resolution protesting against the policy of American manufacturers in advocating the free trade policy in the admission of raw material and light protection in manufactures, which strikes directly at American farmers and producers of raw material. The appointment of a committee to attend the coming session of Congress, for the purpose of securing legislation in the interest of agriculture has been ordered.

# Foreign.

Riel, the rebel half-breed leader, has been

The telegraph line from Merv to Penjdeh on the frontier of Afghanistan, has been fin-

It is understood that a party will start out shortly from Otawa to make the preliminary survey of the proposed route of the Hudson

The Journal de St. Petersburg hints that England, by delaying the meeting of the Balkan conference, is responsible for the outbreak of war between Servia and Bulga-

The Humane Society, of London, Eng., as awarded a bronze medal to the American, Henry Welcome, in recognition of his heroism in saving an American lady from drowning in the Thames.

In the war between Bulgaria and Servia, two severe battles have been fought; the first was won by the Servians, and the latter by the Bulgarians. The prospects are that the powers will interfere, and suspend hostili-

Official admissions from Belgrade show that a panic exists there. The siege of Widdin has been raised, and General Leschjanin, who with his division has been carrying on. the siege, is now marching to assist King

Said Abdul Ahad, the new Ameer of Bokhara has made a state entry into his Capital, and has received an ovation from the inhabitants. The Russian General Anneukoff was present. The Ameer will send a special mission to St. Petersburg to express his friendship for the Czar.

The conference of the managers of the Atlantic cable company, held in London, has been abortive. Both sides, the Syndicate companies, and the Commercial Cable company, are defiant, and there are no signs of We are troubled to get lumber fast enough, Neh. 2: 17, "Come and let us build up the spossible agreement between the parties. A but I think that will soon be overcome. I wall of Jerusalem, that we be no more a re- war of rates is impending.

protection in Dublin, alleging that the Ren-ians had threatened him with death unless our own account, and solicit consignments of prime he shot ex Crown Solicitor Bolton, who secured the conviction of so many of their friends for various offenses.

The Queen of England has signed the proclamation dissolving Parliament, writing in a bold, distinct hand at the top of the broad parchment. A special edition of the Gazette, containing the proclamation has been issued, and the writs for a new election have been

#### LETTERS.

Wm. L. Clarke, Martha Coon. Rev. L. E. Cunhingham, D. W. Cartwright, C. W. Snow & Co., Lucy W. Davis, Earl O. Davis, Mrs P. W. Tillinghast, W. F. Place, L. H. Greenman, W. T. Phillips, H. P. Burdick, B. W. Whitehall, P. A. Stillman, G. K. Chapin, Thos V. Stillman, Luther Davis, Geo. H. Babcock 2, J. H. Broudhust, P. M. Green, H. D. Clarke, Mrs. L. G. Pierce, Mrs. T. S. Rogers, F. O. Burdick, H. C. Brown, C. Potter, Jr. & Co. J. H. Babcock, Mrs. M. H. Marsh, Charles S. Toothaker, Mrs. Sarah A Calkins, Mrs. G. M. Cottrell, A. H. Lewis, E. B. Bivins, Anson King, Alling & Cory, James Crawford, Wm. B. West, J. M. Tits. worth, S. E. Rogers.

#### RECEIPTS.

All payments for the SABBATH RECORDER are ac knowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

Mrs. T. V. Stillman, Westerly, R. I., \$4,00//42 52 Mrs. P. W. Tillinghast, Providence, 2 00 42 47 Mrs. C. T. Rogers, Oxford, N. Y., 2 00 42 52 Mrs. S. A. Leonard, New London, 1 50 41 52 P. A. Stillman, Mariner's Harbor, 2 00 42 53 A. King, Taughannockil histor worl 2:00:142: Joseph Edwards, Alfred, 1992 200, 41, Mrs. Eunice Cottrell, Alfred Centre, 200, 48, T.W. Sage, Annin Creek, Pa., 100, 42 T. W. Sage, Annin Creek, Pa., 1 00 42 Edwin Knight, Jackson Centre, O., 2 00 42 Mrs. Mattie Atherton, Villa Ridge, Ill., 1 00. 49 1147 H. Hull, Milton, Wis., 8:00:41 G. K. Chapin, Winthrop, Minn., Mrs. A. B. Pierce, Rushville, Neb., 5 00 42 43 HELPING HAND. C. B. Hull, Milton Junction, Wis., Mrs. L. G. Pierce, Rushville, Neb.,

#### WHOLESALE PRODUCE MARKET,

Review of the New York market for butter, cheese, etc., for the week ending November 21st, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 32,446 packages; xports, 2,110 packages. The market is 2@4c. lower on all middling qualities. The business in "Oleo." has got to that pass that it largely supplies the demand for fair to good butter. It is freely offered at 11@121c., and it is said that exporters and most dealers in the Eastern towns and cities prefer it in quality to any dairy butter that can be had at similar ices. This deadens the market for all fair grades Order or Draft, to avoid chance of loss. of butter. The cellars here fill up with it, and its value is uncertain and nominal. Market has been dull and heavy all the week. Fancy fresh make creamery in pails has sold in small way at 24@26c. Anything just below fine is freely offered at 20@22c. without finding buyers. Finest October and November dairy make has had some inquiry with sales at 21@22@23c., and is in light supply. Fine entire dairies sold at 18@19c., and good ones can be used for the college library. Nearly one-half | bought at 15@17c. Market closes with an abundant supply of all grades butter, and buyers about making their own prices. We quote:

Fine. Faulty Fancy. Creamery make..... 26@27 23@24 New State dairy fresh. 21@23 18@20 12@15 10@15 16@18 Dairies entire...... —@20 Summer firkins..... —@19 CHRESE.—Receipts for the week, 37,297 boxes;

exports, 6,754 boxes. The market repeats same old story. A large stock of immovable property accumulating and additions being made thereto weekly, and no daylight on the way out of the stock. Special fancies have a value of 9@91c., and as for the rest of the grades there is no real price to rely on. We quote:

Fine, Faulty Fancy. Factory, full cream.. 91@94 8 @9. 4 @5 Skimmed...... 6 @7

Eggs.—Receipts for the week, 11,211 barrels and 7,063 cases. Imports for the week, 1,576 cases.

Limed eggs...... 18 @20

POULTRY AND GAME. - Dressed poultry has had good demand, and all fine fatted, well-dressed lots were quick taken, and are well cleared at the close. Poor stock sold better, but there was plenty to go around and some left over. All kinds of game wanted at full price. We quote:

fowls, per 1b...... 8 @10 

 Quail, per doz.
 \$1 75@\$2 25

 Partridges, per pair.
 75@ 1 00

 Grouse, per pair.
 80@ 1 00

 Woodcock, per pair.
 60@ 75

GREEN APPLES. - Receipts were large and mostly went in store for later market. Trade was light both for export and home use, and prices barely maintained. We quote:

Spy...... 1 25@ 1 50 CRANBERRIES. - We quote: Cape Cod, per bbl......\$5 50@\$6 00 Quincis.-We quote: BEESWAX.-We quote: Southern, worth per lb. 251@26

BUTTER, CHEESE, EGGS, BRANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property

our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & Co., NEW YORK.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vonchers thereof, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886.

JAS. H. C. PLACE, Administrator.

Dated Oct. 20, 1885.

W ANTED.—A Mechanical Engineer to assist in seting up an Ice Machine, to run and take charge of the same at Daytona, Fla. Address, stating experience and salary expected, with references, D. D. Rogess, Daytona, Fla.

## Harper's Weekly. ILLUSTRATED: In the al

Harper's Weekly has now, for more than twenty years, maintained its position as the leading illustrated weekly newspaper in America. With a constant increase of literary and artistic resources, it is able to offer for the ensuing year attractions unequalled by any previous volume, embracing two capital illustrated serial stories, one by Mr. Thos. Hardy, among the foremost of living writers of fiction, and the other by Mr. Walter Besant, one of the most rapidly

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# HARPER'S PERIODICALS

HARPER'S WEEKLY days a down 12 4 00 HARPER'S BAZAR. When I was 4 00 HARPER'S FRANKLIN SQUARE LI-

Postage Free to all subscribers in the United States or Canada. The volumes of the Weekly begin with the first Number for January of each year: When no time

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volume) for \$7 per volume. Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1 each. Remittances should be made by Post-Office Money

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# CENTURY for 1885-86.

The remarkable interest in the War Papers and in the many timely articles and strong serial features, published recently in The Century, has given that magazine a regular circulation of MORE THAN 200,000 COPIES MONTHLY.

Among the features for the coming volume, which begins with the November number, are:

THE WAR PAPERS

BY GENERAL GRANT AND OTHERS.

These will be continued (most of them illustrated) until the chief events of the Civil War have been described by leading participants on both sides. General Grant's papers include descriptions of the battles of Chattanooga and the Wilderness, General McClellan will write of Antietam, General D. C. Buell of Shiloh, Generals Pope, Longstreet and others of the second Bull Run, etc., etc. Naval combats, including the fight between the Kedrearge and the Alabama, by officers of both ships, will be

The "Recollections of a Private" and special war apers of an anecdotal or humorous character will be features of the year.

SERIAL STORIES BY W. D. HOWELLS, MARY HALLOCK FOOTE, AND GEORGE W. CABLE.

Mr. Howells's serial will be in lighter vein than "The Rise of Silas Lapham." Mrs. Foote's is a story of mining life, and Mr. Cable's a novelette of the Acadians of Louisiana. Mr. Cable will also contribute a series of papers on Slave songs and dances, including negro serpent-worship, etc. SPECIAL FEATURES.

Include "A Tricycle Pilgrimage to Rome." illustrated by Pennell: Historical Papers by Edward Eggleston, and others; Papers on Persia, by S. G. W. Benjamin, lately U. S. Minister, with numerous illustrations; Astronomical Articles, practical and popular, on Sidereal Astronomy; Papers on Christian Unity by representatives of various religious denominations; Papers on Manual Education. by various experts, etc., etc.

SHORT STORIES By Frank R. Stockton, Mrs. Helen Jackson (H. H.) Mrs. Mary Hallock Foote, Joel Chandler Harris, H. H. Boyesen, T. A. Janvier, Julian Hawthorne, Richard M. Johnston, and others; and poems by leading poets. The Departments,—"Open Letters," Bric-a-brac," etc., will be fully sustained.

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THE LOVE OF GOD.

Like a cradle, rocking, rocking, Silent, peaceful, to and fro, Like a mother's sweet look dropping On the little face below, Hangs the green earth, swinging, turning. Jarless, noiseless, safe and slow, Falls the light of God's face bending Down, and watching us below.

And as feeble babes that suffer, Toss and cry, and will not rest, Are the ones the tender mother Holds the closest, loves the best, So when we are weak and wretched, By our sins weighed down, distressed, Then it is that God's great patience Holds us closest, loves us best.

Oh, great heart of God! whose loving Cannot hindered be, nor crossed; Will not weary, will not even In our death itself be lost; Love divine! of such great loving Only mothers know the cost— Cost of love, which all love passing, Gave a Son to save the lost.

- Christian Lecretary.

### PEARL'S CROSS OF FIRE BY THE SEA.

BY THE REV. E. A. RAND.

Pearl Parsons stood on the rough, bulky hummock of gray sand, as the twilight deepened above the dull, flat marshes behind her and the scowling, turbulent sea before her.

"It is to be a bad night," she thought, "and he wrote that his schooner would be but I don't know!"

As she spoke, Pearl nervously crumpled a letter in her hand. She stood anxiously looking off, her wealth of yellow hair blown by the wind into a cloud all about her face, giving it such a numbus as the old painters loved with which to rim the fair heads of their saints. Nobody, though, ever called Pearl Parsons beautiful.

"If I only knew what to do!" she said aloud, and in a hopeless tone.

"Do what?"

Pearl started. Her fingers closed rigidly on the letter as if fearful that some one had come to wrench the secret from her. She looked up. It was Will Plympton, a boy of her own age, which was certainly not much over the line of sixteen. Her grasp loosened at once, and the language of this was, "He won't tell."

What was it, this mysterious crumpled thing in her hand?

DEAR SISTER PEARL:—You wont be expecting this, I know, and I don't know as you feel very kindly to me after what I said to you the last time I was at home. But I have seen some tough expe rience since and I feel different, and I hope you won't hold onto anything against me. I expect to be off our shore Tuesday afternoon and home in the evening. We are stopping now in a port where we leave a part of our load, and the rest we bring home. I want to surprise those at home, but I thought I would let you know. So don't say any thing about it at home. You might have a light burning in the kitchen. I hope all is made up now

This note was from Pearl's runaway brother Frank. He had said some cruel words to Pearl before leaving home. But could she long hold onto anything against Frank? Could she forget the Summer rambles along the shining sands for shells, or the hunt for the perfumed May-flowers in the woods behind the old house?

"Won't you tell, Will?" "Oh. no!"

"Well, then," and Pearl made known the

"And it won't do to tell those at home?" asked Will.

"Oh, no!" exclaimed Pearl excitedly. "That won't do. I know father, and I of that kind that if Frank should surprise him suddenly he will give way and do what he ought, but if he knew it this afternoon and had time to think it over, his feelings might turn against Frank by midnight. 'Twon't do to let him cool off. Take him when he is hot."

"You let things work, Will. I wish

now," said Pearl, "I wish-" longer, but a cloud of gold.

"Pearl is handsome," thought Will. came a strong draft of verified, Will, about Frank. The this veil for an instant. wind has been blowing hard for some time, and how hungry and cruel the sea looks! Don't you think so? Couldn't we build a

fire on the rocks?" "To light Frank, to guide him?"

"Yes, and to cheer him, you know." "Now, Pearl, don't you worry. It is cold and rough on the shore. You go home and I'll build a fire.

Pearl did not seem to hear this last re-

"See here, Will! There's no drift-wood round here. Oh, I have it! There's a lot round High Rock and father has a pile there their last struggle for life, Frank Parsons that he picked up last week, but there-" "I don't wonder you said 'but there,

for the tide, when in, runs deep between us and the Rock." "The tide is out now," remarked Pearl

"The sands are bear."

A strip of gray sand stretched between the hummock and the Rock, and, as if angry that it could not bury everything at once, the sea beat itself into ragged foam, along this and spit.

Well, Miss Obstinate, if you won't let me do for you, then come along quick before the tide turns."

Together they ran down the slope of the bummock, crossed the sand-spit and climbed High Rock. One minute, Pearl turned her also frothing more excitedly under the pitiless lashing of the wind. Then she said, pulse, and shook his head. "Come this way to father's pile."

Among the bunches of drift-wood gathered by the fishermen and farmers was Pliney Parson's pile.

"Oh, don't put it so," said Pearl, as Will began to make a heap of fuel on the top of the Rock. "Build it in the cross, for Frank deep grave, while sympathy and love and and outcries; our words astonished them. can tell that at once and know just where he self-denial rose up in glorious resurrection, We finished our little act of worship by sing

"The cross?"

"Oh, I see you don't know. Well, here it is. A kind of seam runs this way"— and Pearl here tripped along a fissure—"and then a vein runs right across it. Don't you see? Frank and I used to build fires here."

"Oh, yes! So it is! Isn't it queer?" Of course it was queer. No one but Pearl Parsons, who had an odd way of looking at lips. "It guides me home." things, would have detected this cross in the massive ledge by the sea. Will and Pearl filled with drift-wood the long seam, and heaped the vein traversing it.

"I know it."

"Well, you leave it to me, and I'll come down after dark and bring some kindling stuff and touch off the whole."

"Won't it be too much of a trouble?" "Oh, no, it will be a pleasure, I would

like to show my interest."

Will pitied the brother upon that cold sea and then how could he but appreciate the off our harbor to-night. I hope he'll get in, devoted, steadfast affection of the sister?"

That evening, half an hour after supper, Will left home and went again to the hummock. As he crossed its top and was about to descend into the hollow between it and the Rock, he saw a sudden light flash along the slope that the rock presented to the sea. The flame lengthened, and then a line of Psalm, isn't it?" asked uncle as he turned from tears." light traversed it,—Pearl's cross of fire by the | round from the fire.

"Why, how did she get ahead of me?" thought Will.

He ran down the hummock, waded through the tide now overflowing the sands and boil ing up to his knees, and as he climbed High Rock he saw a girlish figure before the fire. It was so weird a sight, that cross upon the ledge, with dazzling, waving outlines of here by repeating them." gold, the slender, solitary form, facing the cross as if turning to it in mute appeal from the dark, roaring sea that threatened her. "Pearl! Pearl!" shouted Will.

"Oh, Will!" "How came you here?"

"Walked part of the way and ran the rest."

"What for? I said I'd come.

"I know it, but I met a man at father's who said he thought he met you going up the road."

"What kind of a man?"

"With a big round face, red and coarse." "Was his name Bombly?"

"It sounded like that."

"I met him, and just then I was going the other way, up the road, because I dropped something and went back after it. Pearl, you must not stay here. The tide is rising." "Oh, I have Frank's old rubber boots on

that he left at home." "The tide will be over them soon. We will pile up the drift-wood, and leave the fire, and I will come down again and put on more

The two stole back through the shadows, Will carrying Pearl safely past the waters. Looking back, they saw a fiery cross facing the water, a sign of hope to souls at sea be-

wildered in the darkness. That night in the mist that crept landward, there was a vessel wrecked off Roarthink I know Frank's idea. Father is one ling Rock. Only two survived the disaster, and these were in a little boat that tumbled

almost helplessly amid the waves. "Which way shall we go, Frank?" said one to the other, "I am puzzled." "I-I-don't know."

"Crusty old feller!" ejaculated Will in- numbing air-oh, what merciless elements the oars, while streams of perspiration ran took to his arms some one of the band of these were to fight against!

"Wish what?" asked Will looking at the the use, Frank? We don't know where we them." face ordinarily called homely, but the large, | are." Frank was looking toward a blotch of brown eyes showed very soft, clear depths, light in the mist. This sharpened, then | time?" asked Susie. and the hair in the dusk a mass of yellow no faded, as if some one had tried ineffectually to raise the curtain of the mist. Then there vessels that were employed to watch the during the reign of the next king, Louis XV.,

> "Look, look!" cried Frank in a sudden excitement. His companion strained his weary sight, and there against the night | those folks would have felt more like crying | an old man named Alexander Chambon, and flashed a cross of fire! "What is it?" he than like singing a Psalm if they knew they he had been a galley-slave twenty-seven

"What? That means home! My sister and I have made that kind of fire on High Rock many a time," said Frank. "Pull!"

limbs chilled, but with strange energy the they were treated. He says that that night, Susie, when these galley-slaves rejoiced more the rowers pulled toward that cross of fire. And so out of the sea, though almost drowned by the surf that cruelly disputed and his companion came back to friends and warmth and shelter.

Was any one happier than Pearl to see this arrival from sea and the subsequent reconciliation between father and son? She stood in the warm fire-glow that flashed out of the old chimney, the next forenoon, and enjoyed the thought of this deliverance and encased so warm a heart?

"You are shivering," her father said.

"Am I?"

Why yes. Have you taken cold?"

"Perhaps so. Oh, I shall get warm."

But Pearl did not get warm until the uncle read this to Susie: heat of fever took the place of the chill, and face toward the sea rapidly darkening and then she seemed to be burning up. Old covered us with mud. I made my little party man who will be impressed by its infinitude

> he remarked. He came again. "There is hourly exposed, give us strength to support he that in sincerity is most occupied with little hope," he now said. How that sickness affected all in the Parsons farm house! wrong us. Strengthen us from good even that he could praise God day and night with-How all remnants of envy and selfishness, unto better." and every hard feeling went down into a to be transfigured even!

She seemed to dwell on some vision.

"The cross," she whispered. "Where?" asked Frank.

shines far—out—to sea," she said, dreamily. | was done." "Oh, Pearl, Pearl!" sobbed Frank.

light there seemed to shake also and then hundred and sixteenth Psalm? I should die away, as when from an expiring fire on have thought he would have chosen some new and the source of new thoughts in those the hearth a sudden glow is flashed across more sorrowful one, like the one hundred who feed upon it. This is the Book of "Now, Pearl, we don't want to light it the window-panes, staying one moment to and second, 'a prayer for the afflicted when flare again, and then going out forever. It he is overwhelmed.' I read that the other was not that the light had passed from day, and it would have been just right for thousands of years ago, is as new as if it Pearl, but that she had passed into it and Huber." had taken it away with her. What a shadow tarried in that home! Frank looked out of course, just why Huber picked out the Psalm | ment full of life, and freshness and power. the window, saw the blackness of the night, he did, but I think he, perhaps, thought that Come to it; it is all yours, every acre of this

## THE GALLEY-SLAVES.

voice and my supplications," read Susie out of her little Bible.

"Yes," said Susie. "When grandma gave me this Bible she made me promise to read a Psalm every day, and I've done it. I'm cers and magistrates, and all classes of peo. Amen. — C. H. Spurgeon. almost through now, though; and besides, | ple. They even sent a little boy twelve years I've learned the first three Psalms so that I old to the galleys 'for having accompanied can say them straight through without any his father and mother to the preaching.' mistakes. Grandmadon't know that, though. I'm going to surprise her next time she comes

"That's right," said uncle. "I remember | slaves." when I was a boy grandma, who was my mother, you know, used to have me learn verses out of the Bible, too; and one lay I learned that one hundred and sixteenth | many years, so many that often the galley-Psalm that you read to-day, and then grandma | slaves died before the time of freedom came. told me a story about how that Psalm was Every little while the Christians were offered once sang."

"Tell it to me, "Who sung it?"

"Some people that you would have thought would not have felt very much like singing," | Susie. said uncle. "They were a lot of folks covered with mud."

them?" said Susie.

"It had been thrown on them," said uncle, not always come to light." "for this was in the days when the Protestants of France were being persecuted by Susie. wicked kings, and being obliged to flee from home for their lives."

enough, had they?" asked Susie.

"No," said uncle, "they had been caught, day of deliverance had come. I think they and, by the king's order, were to be galley- must have felt like the children of Israel

"What were they?" asked Susie.

"Well," said uncle, "the galleys were bondage." French ships about one hundred and fifty feet long, and forty wide, and along each side of the ship there ran a sort of a bench for the rowers. On this bench sat the gal- uncle. "It was a sad procession of maimed, ley-slaves or men who were made to row the | halting, feeble people, their bodies bearing vessel with such heavy oars that they could | the marks of whip and chain. But the city hardly pull them. These slaves were fast- of Geneva received them with great joy, for ened by an iron chain around one leg, and this city had become noted as a refuge for this chain was long enough so that they | Protestants. The magistrates and ministers could lie down to sleep on the deck some- with a great throng of people came out of times. The poor slaves had very little to the gates as the galley-slaves approached the What a struggle with death that was! The eat, and night and day, in cold Winters and walls, and received them with great hon- ard. night, the mist, the waves, the chilling, be- hot Summers, they were kept pulling at ors, and, one writer says, 'every citizen down their bodies. And if ever they | martyrs and bore him proudly and fondly "I feel as if we had better give it up," stopped pulling they were whipped most said one of the men despairingly. "What's unmercifully by an officer who watched home."

"Up and down the coast, the galleys were happened to sail near them.

were going to the galleys."

'persecuted for righteousness' sake,' you know. One of them, whose name was John Their clothes were drenched and their | Huber, wrote in his journal about the way he, his wife and children, and fourteen galley- than they did on that day when they were slaves, arrived at a little town in France. They released, for they received the inheritance ders and sisters, I could talk of trials and were all chained, and the priests of the place | that Christ spoke of when he said, Blessed came and offered to set them free if they are they which are persecuted for righteous take em all to de Lord, and lays em at his would give up their Christian religion. But, ness sake, for theirs is the kingdom of heav-feet. If I begin to tink of trials and troubof course, Huber and the others could not do en. ". New York Observer. such a thing as that. Then the women and children of the town came out and threw mud

at them." "Seems to me that town must have had a lot of wicked folks in it," said Susie.

the new peace under the roof. But how thought so, too, but he did not answer back their freshness by our familiarity with them. ple faith had done as her Master commanded hard it was for Pearl to warm the body that again angrily. Would you like to know what I think the reverse will turn out to be the cast her burdens on the Lord, and he had he did do?"

> "Yes," said Susie. the library shelves and found what John Hu- familiarity breeds adoration. The man who

ber wrote about this trying experience. Then

The women and children of the place studies it both day and night is the very "There has been some great exposure," God, who seest the wrongs to which we are He that prays most, loves prayer most, and

ing the one hundred and sixteenth Psalm. Pearl's mind wandered in her sickness. At this, the women began to weep. They washed off the mud with which our children's faces had been covered, and they sought permission to have us lodged in a barn, "On High Rock! I lighted it and it separate from the other galley-slaves, which

"Well, I'm glad these women did some-"It does not fade," she said with white thing to make up for the way they had treated those poor folks," said Susie. "But what Suddenly her face trembled, and the do you suppose made Huber choose the one

"Well," said uncle, "I cannot tell, of mouth of God the promises come at this moand heard the wild waves roaring, but did he see the Cross also, shining far out at sea? In the light, but the light of the Lord is the death of his yield you corn, and wine, and oil. There is saints.' I am sure that when Huber thought not a star in the great firmament of Scripof the poor, old, white-headed men and ture but shines for you—not a text in all good ministers and young boys being killed this mighty treasury of God but you may by hundreds in the torture of life in the gal- take it and spend it, and live upon the prodleys, that he must have been sure that the uce thereof. . . You shall be anointed "I love the Lord because he hath heard my time would come some day when the poor with fresh oil. God himself is with you Christians would be freed and could say with | and he is ever full. God himself is with David in the eighth verse, 'Thou hast deliv- you and he is ever living. God himself is "That is the one hundred and sixteenth | ered my soul from death' and 'mine eyes | with you and he is ever fresh, and he shall

make slaves out of ministers?"

One boy, sixteen years old, was kept in the galleys for twenty-six years, and two others were only fifteen when they were sent to the record the conversion of many sinners. The

"Well," said Susie, "did such dreadful times last always?"

"No," said uncle, "but they lasted for freedom if they would only give up their re- every conversion recorded in the Acts of the ligion, and, when they refused, they were whipped and treated worse than before."

"Well," said uncle, there were known to told him what to do. Cornelius and his have been at least a thousand of them, but it "Why, how did they get the mud on is feared that there were many more, for those were dark days in France, and evil deeds did

"It was through Queen Anne, of England," said uncle. "She begged that the Christians "And these folks had not got away quickly might be set free, and so, at last, in 1713, word came to the poor galley-slaves that the when they escaped from the Egyptians that had 'made their lives bitter with their hard

"But what could they do?" asked Susie.

"They had no homes to go to." "They went to the city of Geneva," said to the comfort and luxury of his Protestant

"I'm glad they had such a good time at "But where were they rowing to all the last," said Susie. "There never were any more galley-slaves after that, were there?"

"Yes," said uncle, "there were some, even neva received that procession, the very last "Well," said Susie, "I should think that galley-slave in France was set free. He was cious help given from above. years, and all because he attended a religious "Yes," said uncle, "but they were being meeting. He was eighty years old when he ion, would have concluded it was a very was released."

"Yes," said uncle, "but the day came,

THE BLESSED WORD.

"He must have been glad." said Susie.

"Well," said uncle, "perhaps Huber that perhaps the things of God might lose case, if the familiarity be that of a sanctified sustained her. heart. In other things familiarity may So uncle took down a book from one of breed contempt, but, in things of God,

does not read the Bible much is the man who has scant esteem for it; but he that out ceasing. . . You may drink at other They had expected to hear complaints | wells till you are no longer thirsty, but strange to say, this all-quenching water nevertheless produces a much deeper thirst after its own self. He that eats of the "bread of heaven" shall hunger for no other, but shall go ravenous for this. His capacity for feeding upon it shall be in. creased by that which he was fed upon, and whereas, at first, the crumbs from under the table might have satisfied him when he knew himself to be but dog, at last, when he knows himself to be a child, he wishes for everything that is set upon the table.

Oh what a blessing it is to get right deep down into God's Word, for that Word is ever "yesterday, to-day, and forever." The Book, which, though many of its verses were written were written only yesterday. From the refresh your spirit. . . . Come and eat the "Why, uncle," said Susie, "did they really new corn of the land and drink the new wine of the kingdom, and the Lord make you "Yes," said uncle, "ministers and offi- glad in his house of prayer for Jesus's sake.

#### A BLESSING.

God blesses man by man. 'The Scriptures conversion, to them, was a great blessing. These blessings were all conveyed through human instrumentality. Sinners were converted on the day of Pentecost, but it was through Peter, preaching to them the death, burial, resurrection and authority of Jesus Christ. Human agency entered into Apostles. The Ethiopian was converted: but Philip joined himself to the chariot, and "How many of them were there?" asked | preached to him Jesus. Saul was turned from a persecutor to a disciple; but Ananias household were converted; but Peter told them words whereby they should be saved. Men now become God's instruments in acot always come to light." | complishing his purposes with men. Men "How did they all get free at last?" asked | preach the gospel of God's grace, which is an infinite blessing to the race. All Christians hold forth the Word of life, the instrument of God's Spirit for the illumination, sanctification and salvation of men.

Bible, missionary, tract and Sabbath-schoo societies are systematic co-operations of believers giving wings to the Scriptures and church through which men are blessing men. The command is "go." Every Christian must obey this marching order. Go to your companion, to your neighbor, to the heathen and to all the world. Go on foot, on horseback, on the cars, on the steam-boat, and in missionary and Sabbath-school bands within the church, and carry God's truth; gathering men into the church of Christ, building them up in Christian character and leading them to the joys of and endless life.

God dispenses his favors to men through human channels. Let every man pass on the light and be a blessing.—Christian Stand-

# "I DON'T DO DAT WAY."

It was a meeting for prayer and Christian conference. The key-note of the services had been struck by the first one who spoke. He dwelt upon the trials and difficulties of his lot, the temptations that beset him on every hand, the mountains over which he was came a strong draft of wind that blew away French coast and guard it," said uncle, "and or the Well-Beloved, as he was called. But toiling, the dark valleys into which ne details this veil for an instant.

French coast and guard it," said uncle, "and or the Well-Beloved, as he was called. But toiling, the dark valleys into which ne details the same as the consoletions by the way, the graabout the consolations by the way, the gra-

> The next one who spoke took up the same strain, and so the doleful song went on till any person listening, unacquainted with religdreary affair, and wondered that people came together to talk about a subject that gave them so little joy and comfort.

> At last it was poor, old, black Liddy's turn to speak. She rose and said, "Brudtroubles too. But I don't do dat way. les, they rise like a great mountain over me. But I don't do dat way. I just take 'em to

de Lord." One that was present and related the circumstances said, "It was the best reproof I I have heard some express the thought ever heard given. They had all been complaining of their heavy loads, while she in her sim;

> "She cast her burdens at his feet, And bore a song away. - Mustrated Christian Weekly.

Hoynlar St. Mar J. J. Cotwan and Pr

find it impossible to perma animal matter by exposure perature now at the comman The microbia survive the cold has been found to recover af frozen solid by exposure for temperature of 20°-30° F.

BEES AS WEATHER PROPI

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particularly the temper, of claimed that when a thunder proaching, bees, which are or become irritable and much aged, excited, often stinging e to whom they are accustomed THE North-western Lumber that there will be much troul pox in the logging camps the d With an epidemic of that disc it thinks it is highly probable tagion will be introduced into Wisconsin camps—more espec of Michigan—by Canadian wo been proved that a logging

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vaccinated.

LIGHT WAVES.—At the rec the American Association, showed that in addition to th in and beyond the visible spe detected, by means of the bol tions of much greater wave len heretofore been known, being below the red end of the spect tending the range of recogni to between six and a half and including the one octave o This delicate instrument has to detect heat radiation from low a temperature as 2° Cent.

Ir has long been known tha plants to keep healthy, a free gen must be accessible to the It has even been conceded that advantage of watering comes from of air caused thereby. After t drives out the vitiated air from when the water departs, a n fresh air, fully oxygenated, ta Thus, every rainfall, or artifi is followed by a new stock of new contribution to this very of knowledge has been made Annales Agronomique for Mar by careful experiment, that desire and thankfully receive will go where it is most abun to get it. Supposing there is accessible to the earth on one si than the other, the roots will ving round to the side where most abundant.

PAPER TILES .- A roof clair perior to that of slate, because ness and other advantages, is any fibrous pulp. From this of any shape desired are forme under machinery, or by any which may suggest itself. Pr designs wished for, the pulp til ly dried, previous to being subj terproof solution. Throughly with the preparation to resist n are baked to harden in them t mixture. After the baking, treated to a mixture imparting surface; to this is added a con whereby the pulp is rendered the action of heat or flame. different colored sands a variety be imparted to the tiles, which, plication of the enameling mixt are baked a second time, after are ready for use.—Scientific A

WHY WE CAN'T FLY. - Paint sent angels floating in the a

wings may make a charming is sadly unacientific. To carreven a small woman, weighi pounds, would require a mach least four horse-power, as one would be required to mov pounds. This would call for v ing we had the machine to enormous sise. The birds fo sea, known as Mother Cary's c to be large, but when killed stripped of feathers, it is not than a canary bird. And so capable of extended flight, M it is estimated, would have to some thirty-fold before he then he would be forced to to dead, calm weather. Curry A velocity of twenty miles a man must command before himself upon the air and comp the pleasur birds ; yet it asset by scientists that air naviga by means of flight—that gas a the problem. There was be

powerful motor, and some

not read the Bible much is the man has scant esteem for it; but he that es it both day and night is the very who will be impressed by its infinitude caning till he be ready to cry with me: "I adore the infinity of Scripture." bat prays most, loves prayer most, and ist in sincerity is most occupied with praises of God is the person who wishes he could praise God day and night witheasing. . . You may drink at other till you are no longer thirsty, but ge to say, this all-quenching water rtheless produces a much deeper thirst its own self. He that eats of the ad of heaven" shall hunger for no but shall go ravenous for this. His oity for feeding upon it shall be in.
ed by that which he was fed upon, and eas, at first, the crumbs from under the might have satisfied him when he himself to be but dog, at last, when he himself to be a child, he wishes for thing that is set upon the table.

what a blessing it is to get right deep into God's Word, for that Word is ever and the source of new thoughts in those feed upon it. This is the Book of terday, to-day, and forever." The Book, h, though many of its verses were written sands of years ago, is as new as if it written only yesterday. From the th of God the promises come at this mofull of life, and freshness and power. e to it; it is all yours, every acre of this ed land of Canaan is yours, and will you corn, and wine, and oil. There is star in the great firmament of Scripbut shines for you—not a text in all mighty treasury of God but you may it and spend it, and live upon the prodthereof. . . You shall be anointed fresh oil. God himself is with you he is ever full. God himself is with and he is ever living. God himself is you and he is ever fresh, and he shall sh your spirit. . . . Come and eat the corn of the land and drink the new wine he kingdom, and the Lord make you in his house of prayer for Jesus's sake. n.—C. H. Spurgeon.

## A BLESSING

I blesses man by man. The Scriptures the conversion of many sinners. The ersion, to them, was a great blessing. blessings were all conveyed through n instrumentality. Sinners were con-l on the day of Pentecost, but it hrough Peter, preaching to them the burial, resurrection and authority of Christ. Human agency entered into conversion recorded in the Acts of the tles. The Ethiopian was converted: Philip joined himself to the chariot, and thed to him Jesus. Saul was turned a persecutor to a disciple; but Ananias him what to do. Cornelius and his shold were converted; but Peter told words whereby they should be saved. now become God's instruments in acdishing his purposes with men. Men ch the gospel of God's grace, which is finite blessing to the race. All Chrishold forth the Word of life, the instruof God's Spirit for the illumination, ification and salvation of men.

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that was present and related the cirspees said, "It was the best reproof I ford given. They had all been complain-their heavy loads, while she in her simth had done as her Master commissionded Let burdens on the Lord, and be had

Hopular Zcience.

MR. J. J. COLMAN and Prof. McKendick find it impossible to permanently sterilize animal matter by exposure to the low temperature now at the command of physicists. The microbia survive the cold. Even a frog has been found to recover after having been frozen solid by exposure for half an hour to temperature of 20°-30° F.

BEES AS WEATHER PROPHETS .- A German publication calls attention to the fact that an accurate forecast of the weather may be made by observing the habits, and particularly the temper, of bees. It is claimed that when a thunder storm is approaching, bees, which are ordinarily quiet become irritable and much and easily managed, excited, often stinging even the keepers to whom they are accustomed.

THE North-western Lumberman is fearful that there will be much trouble from smallnox in the logging camps the coming Winter. With an epidemic of that disease in Canada, it thinks it is highly probable that the contagion will be introduced into Michigan and Wisconsin camps—more especially into those of Michigan-by Canadian workmen. It has been proved that a logging camp makes a good foothold for small-pox. The men are huddled together, are not cleanly in their habits, or careful about exposing themselves. The operator the coming Winter would make no mistake if he insisted that his crew be

LIGHT WAVES .- At the recent meeting of the American Association, Prof. Langley showed that in addition to the wave lengths in and beyond the visible spectrum, he has detected, by means of the bolometer, vibrations of much greater wave length than have heretofore been known, being several octaves below the red end of the spectrum, thus extending the range of recognized vibrations to between six and a half and seven octaves. including the one octave of visible rays. This delicate instrument has enabled him to detect heat radiation from objects of as low a temperature as 2° Cent.

plants to keep healthy, a free supply of oxy- must not be permitted. After inquiring gen must be accessible to the growing roots. | carefully into the character and qualifica-It has even been conceded that much of the tions of the colored teacher, and considering advantage of watering comes from the change all the elements of the problem, he went of air caused thereby. After the oxygen has | boldly to the colored trustees, and asked perbeen used by the roots, a heavy fall of rain | mission to send his children to their school drives out the vitiated air from the soil; and, and pay tuition for them. They were friendwhen the water departs, a new supply of ly men, and gave permission. The school fresh air, fully oxygenated, takes its place. proved to be a good one. It was so near that Thus, every rainfall, or artificial watering, his children seldom missed a day; and in is followed by a new stock of fresh air. A two months they learned more than in the new contribution to this very useful branch two years before. The next year he was of knowledge has been made by Moliscn in more anxious than before to continue to pat-Annales Agronomique for March. He finds, by careful experiment, that roots not only desire and thankfully receive oxygen, but will go where it is most abundant, in order by careful experiment, that roots not only go back to the old plan this year, nor ever. desire and thankfully receive oxygen, but These are great steps for Southern men; but will go where it is most abundant, in order they are steps to which the logic of events to get it. Supposing there is more oxygen must soon push many more. Prejudice is powaccessible to the earth on one side of the tree erful, and this race feeling is entrenched than the other, the roots will be found cur- behind what seem to be massive walls of cusving round to the side where the oxygen is tom and pride. But they cannot resist the most abundant.

PAPER TILES .-- A roof claimed to be superior to that of slate, because of its light- the property of the state continue indefiniteness and other advantages, is now made of ly willing to have school taxes increased by any fibrous pulp. From this material tiles this expensive double system. Ten years ago, of any shape desired are formed by pressure Kentucky laws refused to hear a colored witunder machinery, or by any other method which may suggest itself. Pressed into the sentiment went to pieces like a bubble. The designs wished for, the pulp tiles are partial- repeal of the law was made almost unanily dried, previous to being subjected to a wa- mously, and six months afterward scarcely a terproof solution. Throughly impregnated trace of the old feeling in the matter could with the preparation to resist moisture, they be found. Race distinctions in the public are baked to harden in them the waterproof schools have no more valid reasons behind mixture. After the baking, the tiles are them than did the discrimination against treated to a mixture imparting an enameled surface; to this is added a coating of sand, whereby the pulp is rendered proof against the action of heat or flame. By the use of different colored sands a variety of tints may ATALOGUE OF be imparted to the tiles, which, after the application of the enameling mixture and sand, are baked a second time, after which they are ready for use.—Scientific American

WHY WE CAN'T FLY.—Painters who repreent angels floating in the air with small lings may make a charming picture, but it is saddy president for the sabbath Reform labors in Scotland. 112 pp.

To compare the hody of sent angels floating in the air with small wings may make a charming picture, but it is sadly unscientific. To carry the body of even a small woman, weighing, say, 100 pounds, would require a machine having at least four horse-power, as one horse-power would be required to move twenty-five Sabbath question, argumentatively and historically. This pounds. This would call for wings, suppos-ing we had the machine to work them, of three volumes under the general title of enormous size. The birds found far out at sea, known as Mother Cary's chickens, seem to be large, but when killed and the body stripped of feathers, it is not much bigger. than a canary bird. And so of all birds capable of extended flight. Man's strength, is estimated, would have to be increased some thirty-fold before he could fly, and then he would be forced to confine Limself to dead, calm weather. Currents of air have scotland, which has been widely circulated among the a velocity of twenty miles an hour, a fact which shows how mighty must be the power man must command before he can launch himself upon the air and compete with even the slowest birds; yet it seems to be settled by scientists that air navigation must be y means of flight—that gas can never solve the problem. There must be an extremely the problem. There must be an extremely ger lattra." So pp. Price, 8 cents.

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THE BACK PROBLEM BRING SOLVED.

The school laws of Kentucky forbid "forever" the putting together in the same public school of white and black children. This is one of the worst defects in the school system of the state. In localities where the population is evenly divided, this provision doubles the territory of every district, and often leaves quite a percentage of the families too far from the schoolhouse for their children to attend with any regularity. In some other localities, scattered families of one race are left without even the name of school privileges. Jackson county, for example, has not enough colored children to make up a colored district by taking in the entire county. Kentucky claims to provide education for all her children; but, for colored families living in such counties as the one mentioned, the state furnishes no school. In one such neighborhood, not long ago, the school-house door was suddenly thrown open to a family that had always been excluded. The white citizens of the district woke up to the fact that they could have more public money and a better school if these colored children were counted in with their own. As the children all played together out of school, they saw no objection to letting them study together in the school-house, if the district could only draw the additional money. They thought of a way to do it. The family was not very dark. The people went before the county judge and desired him to declare the family white. If the legislature of Arkansas can, by joint resolution, determine the pronunciation of the state's name, why may not a Kentucky judge, by an order in court, determine the color of a citizen? At any rate this judge issued the declaration, and the district was made happy by an addition to its funds, and the former "colored" children were made equally happy in receiving permission to attend school.

In another county, a white man found himself two miles from a white school, and his children attended so irregularly that, year after year, they made almost no progress. Close by his farm was a colored school. The children played with his out of school time; and he soon made the discovery that the colored children were getting on in their It has long been known that, in order for books much faster than his children. That united assault of equity and self-interest. The intelligence of the state will not long be willing to see its educational system crippled to gratify a baseless sentiment; nor will

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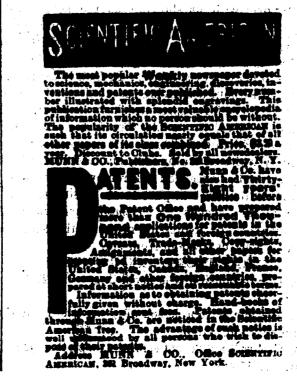
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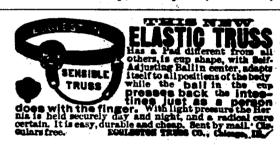
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4. The blood of Christ is able to cleanse us from

all sin. v. 16.
5. God is not unreasonable in his demands. v. 18.

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

### INTERNATIONAL LESSONS, 1886.

FOURTH QUARTER.

- Oct. 3. Elisha at Dothan. 2 Kings 6: 8-23. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-81.
- Oct. 24. The Temple Repaired, 2 Kings 12: 1-15. Oct. 81. Death of Elisha. 2 Kings 18: 14-25. The Story of Jonah. Jonah 1: 1-17.
- Effect of Jonah's Preaching. Jonah 3: 1-10. Hezekiah's Good Reign, 2 Kings 18 1-12. Hezekiah's Prayer Answered. 2 Kings 20: 1-17. Dec. 5. The Sinful Nation. Isaiah 1: 1-18.
- Dec. 12. The Suffering Saviour. Isaiah 53: 1-12. Dec. 19 The Gracious Invitation. Isaiah 55: 1-11. Dec. 26. Quarterly Review.

LESSON X.—THE SINFUL NATION.

BY JOHN M. MOSHER.

For Sabbath-day, Dec. 5th.

SCRIPTURE LESSON.—IBAIAH 1: 1-18.

SCRIPTURE LESSON.—ISAIAH 1: 1-18.

1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2. Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken the Lord, they have despited the Holy One of Israel, they are estranged and gone backward.

5. Why will ye be still stricken, that ye revolt more and more? the whole head is sick, and the whole heart faint.

6. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been closed, neither bound up, neither mollified with oil.

7. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a horized city. by strangers. And the usual transfer of cucumbers, as a besieged city. 9. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

10. Hear the word of the Lord, ye rulers of Sodom: give

ear unto the law of our God, ye people of Gomorrah. 11.

To what purpose is the multitude of your sacrifices unto
me? saith the Lord: I am full of the burnt offerings of rams,
and the fat of fed beasts; and I delight not in the blood
of bullocks, or of lambs, or of he-goats. 12. When ye come
to appear before me, who hath required this at your hand,
to trample my courts? 13. Bring no more vain oblations; to trample my courts? 13. Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. 14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. 15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. 16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: 17. learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

GOLDEN TEXT.-" Cease to do evil; learn to do well."-Isa. 1: 16, 17.

TIME.—Probably about 738 B. C.

# **OUTLINE**.

- I. The title of the book of Isaiah. v. 1. 11. "I'ne siniui nation." V. 2-
- III. The results of the sin of the people. v. 7-9. IV. Their vain worship. v. 10-15.
- V. The remedy. v. 16-18.

# INTRODUCTION.

Isaiah, the author of the book bearing his name was the son of Amoz, and prophesica under Uzziah Jotham, Ahaz, and Hezekiah, kings of Judah. The book itself seems to cover the reigns of these four kings, namely: Uzziah, chapters 1-5; Jotham, chapter 6; Ahaz, chapters 7-14; and Hezekiah, chapters 14-66. It is thought that the book was written at different times during the long life of its author. The first chapter, of which our lesson forms a part, is regarded as a preface to the book, especially to the first twelve chapters.

# EXPLANATORY NOTES.

V. 1. The vision of Isaiah. . . . which he saw concerning Judah and Jerusalem. Considered the title of the book of Isaiah. The vision was that which was impressed upon the mind of the prophet of things to occur in the future. His prophecy was to be concerning the kingdom of Judah and its capital, Jerusalem, of which Jehovah impressed his mind most vividly, so that he saw, not with his natural eye, but with his prophetic eye, the matter he was

V. 2. Hear, O heavens, and give ear, O earth, for the Lord hath spoken. All created things in heaven and on earth, angels and men, are called upon to listen, for what the Lord hath spoken is worthy the attention of the whole universe. The words to be uttered are not the prophet's, but Jehovah's; they are divine words. Listen. I have nourished and brought up children. The people addressed were God's chosen people. He had watched over them and led them from the time they left Egypt up to the present time. They are represented as being children, weak, helpless, dependent. God had nourished them when in that child-state, and brought them up to the man-state, and made them a strong nation. And they have rebelled against me. Notwithstanding being so favored of God, they had set aside his authority. We have been studying in our lessons for some time past how these people and forsaken God and gone. time and again, into idolatry.

V. & The oa knoweth his penner, and the ass his masser crib. The bessts of burden show their gratifude to, and approved on of those who feed and care for them, and never refuse to serve their master. But Israel doth not know. . . doth not con-eider The seeple had sunk so covering that they had forgotten from whom came all their blessings. They even do not have the gratitude of the unthinking brute. "They are unreasonable, unthinking as

to their bligations and their best good Fas Peloubet.

Ving An in full action God told Moses, shortly after they left Egypt, and while in the wilderness, to tell the people that if they would obey his voice and keep his covenant, they should be a peculiar treasure unto him, above all people, and that they should be a "holy nation." Exod. 19:5, 6. How different now! They have for and pl therefore are not a holy retion, because on. A people liden with iniquity. Their sine were a burden.
Their were slaves to sin. A seed of soil days. Their fathers being wicked men. Their kings were evil.

They had been growing worse and worse for general in it. v. 11-15. They had been growing worse and worse for general in it.

tions. Like kings like people. Children that deal orruptly. They have lost all sense of justice, of right. The old version has it. "Children that are corrupters," with the idea that their sin is a disease, infecting those coming into contact. Their sin consisted, according to this verse, in forsaking the Lord, disobeying his commands, neglecting his worship, breaking their covenant, and despising the Holy One of Israel. They are estranged and gone backward. They have left their first love. Instead of going forward to a perfect character, and leading others to that goal; as they should have done, considering the blessings God had bestowed upon them, they had gone backward, downward, in the scale of being, until they were a nation of idolaters.

V. 5. Why will ye be stricken that ye revolt more and more? Their better sense is appealed to. Why will you continue in this downward course, which only leads to punishment and sorrow, and at the same time is so displeasing to God? It would seem that the more they are punished, the more hardened they become, and the farther they go from God. The whole head is sick, and the whole heart faint. The seat of thought and the seat of life are both affected with the terrible disease—sin. As a nation, their sins have brought them to the worst possible condition.

V. 6. From the sole of the foot even unto the head. As an individual, the whole man is polluted. As a nation the whole body politic is rotten with sin. There is no soundness in it. The corruption is everywhere prevalent, and what is worse, no attempt is made to dress the wounds, bruises, and festering sores. No bandages have been used, no oil poured on. This is a vivid picture of the state of the nation. Nothing less than repentance and return to God will

V. 7. Your country is desolate, etc. On account of their sins, invading armies from neighboring nations had been allowed to destroy their cities by fire, killing the inhabitants with a great slaughter, and carrying away captive multitudes

V. 8. And the daughter of Zion is left as a booth . . a lodge, etc. Of all the cities attacked by the invading armies, Jerusalem was the only city strong enough to withstand the enemy, so she is described as being alone, as a hut in the garden. The booth or lodge is a temporary shelter for the keeper of a

V. 9. Except the Lord . . . had left unto us a very small remnant, etc. In this city, Jerusalem, the daughter of Zion, there were a few faithful ones, and had it not been for these, this city, also, might have been utterly destroyed, as were Sodom and Gomorrah. Sodom would not have been destroyed: if ten righteous persons had been found there (Gen. 18: 32); so Jerusalem was spared for the sake of the few.

V. 10-15. These six verses show how God abhors outward forms of religion, when the heart is not in it. The rulers are so wicked that he compares them kept up a show of religion and attended to all the requirements of the temple worship. I am full, etc. God was tired of this show of religion. He had commanded sacrifices, but he does not delight in the blood of bullocks, when offered with no meaning. He was displeased to have them tread his courts, enter the temple for any such mockery. Incense is an abornination. The smoke of income was a symbol of prayer to God as it rose up, but as the knew nothing of prayer, it was an alternation to him. The religious festivals—new moose, what he, and calling of assemblies—were all observed according to the letter of the Mosaic ritual, but the spirit of it, and therefore God could not bear them. And he save, when we epread forth your hands—in prayer -I will hide wine eyes. He will not bear them, for their hands are guilty of murder. The suppositheir hands are guilty of the prayers, incense and sacrifices, to avert from themselves the punishment they consciously deserve.

They come with these offerings as an atonement for their horrible sin, as if they could buy an indulgence, or at least a dispensation from punishment, after the crimes, by these acts of professed worship! But the crimes, by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by these acts of professed worship! But the crimes by the crimes by the crimes by the crimes acts of professed worship! But the crimes by the crimes by the crimes by the crimes acts of professed worship! But the crimes by the crimes by the crimes acts of professed worship! But the crimes by the crimes by the crimes by the crimes by the crimes acts of professed worship! But the crimes by the crimes by the crimes by the crimes by the crimes acts of professed worship! But the crimes by t becoming a party to such horrid crime? Will he take incense and sacrifice as a bribe to pervert judgment and justice? Never!"-Cowles.

V. 16. Wash you, make you clean. First, the part for the people to do, was to repent of their sins, and, second, the part God would do was to make them pure, by cleansing them from their sins, by pardon. Cease to do evil. An evidence of their

V. 17. Learn to do well. It was not enough that they break off their evil practices, but they were to seek after the right, and enter upon a work for God | during the painful sickness of the deceased, as well and his cause. This is the way they were to do it: Seek justice, equity for all; relieve and aid the op pressed; see that the fatherless children have justice | our common humanity and our Christian culture. done them, and that they are not defrauded of their just inheritance; and see that the claims of the widow are vindicated. In short they were to take the part of the wear and netenceles wainst any injustice done them.

V. 18. Let us reason together. In his demands, is never unreasonable. He desires to talk the matter over with us showing us the better way, widing with the state of the st colors to get out of a fabric . In fact, it cannot be removed without destroying the cloth itself. Scarlet, then, very fitty represents sin in the heart. But God promised these people, though their sins may

be deep dyed they whall be as white as snow ... Snow i not only white on the surface, but it is white all the way through, hence con the real way in stain, and make the mean than the stain, and make the mean than the stain and ever been there Landing to the been their Though and to their and Another form of expression means the above. Perfect freedom from sin.

PRACTICAL THOUGH 1. Our responsibility is according to the light we have. See Shariff a leston of gratitude from the

brute crestion. y. Buckle 3. God will not accept service except the heart is

SPECIAL NOTICES. CHICAGO MISSION,—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van

Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

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#### MARRIED.

At Lost Creek, W. Va., Nov. 2, 1885, by Rev. I R. Swinney, Mr. CHARLES B. BONNELL, of Berea, Ritchie county, and Miss SARAH C. VANHORN, of Lost Creek.

In Alfred Centre, N. Y., Nov. 19, 1895, of heart disease, Byron L. Green, son and youngest child of Luke and Irena Green, 35 years, and 1 month

Mrs. SARAH ESTHER JONES, daughter of Silas and

Abby Stillman, was born at Alfred Centre, December 81, 1830. Until about twenty years of age, she was rather frail of body, suffering much from nervous disorders; afterwards her general health was good. On the first of May, 1852, she was married to Mr. Henry L. Jones, with whom she lived most happily. For a time they taught together in Berlin, Rensselaer county, N. Y. Then Mr. Jones becoming principal of the DeRuyter Institute for about five years, she was a part of the time preceptress. In March, 1858, they removed to Wellsville, which has since been their home. When a child of only nine years she gave her heart to God and was baptized into the Seventh-day Baptist Church of Alfred. After removing to Wellsville, she became a member of the Baptist Church. She died Nov. 14, 1885, in the confident expectation of a better

In Richburg, N. Y., Oct 31, 1885, at the home of her mother Miss FRANCES E. FULLER, daughter of Ransom and Rosina E. Fuller, on the day following her 37th birth-day. Frances had been afflicted since her youth with an infirmity which afflicted both body and mind, and which, at last, resulted in her death. When eleven years of age, she made proto rulers of Sodom; and the people to the people of fession of faith in Christ and was always unwaver-Gomorrah. To what purpose? With this state of ing in her Christian confidence till her death. She heart, of what value are they to me? They still was baptized by Eld. Leman Andrus and, although she was an intelligent reader of the Bible and not a forgetful hearer of the Word. Her infirmity made her a constant care for her widowed mother, who, now that she is gone, misses her greatly. In her last sickness she was confined to her bed about a week, when she suddenly and quietly passed away.
"The angels came with muffled oars

And took my child away."
Sermon by her pastor, B. E. Fisk, from James 4:14, "What is your life?" In Hebron, Pa., Aug. 25, 1885, of malarial fever, THERLOW MARVIN GREENMAN, oldest son of Sylvester and Louisa Greenman, in the 26th year of his

In Bridgeport, Conn., Nov. 10, 1885, of croup, SARAH R., infant daughter of Arthur L. and Mary G. Maxson, aged two years, three months and eight

In Westerly, R. I., Nov. 8, 1885, of typhold fever, SARAH And BARCOCK widow of the late. James weeks

In the notice of the death of Mrs. MARILLA B. PHILLIP of Cabe, Ill., in Recommend Nov. 12th, it should have been said that she was a member of the First Breakfield Church; also the name at the end of the notice should have been W. T. Phillips, instead of W.T. Pheips.

Parties interested please notice.

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The Sabbath

fice at Alfred Centre, N. Y

THE PREPARATION DAY A

A correspondent of the ly misconceives of the rel the Preparation day and th time of the apostles. In appear that the Preparation was crucified was not Fr unqualified assertion in on that "the Sabbath had Though the evidence of t clusive on this point, I cit the statement of Josephus an edict of Augustus Cas from judicial processes "on the Preparation for this de hour." To this he replie Cesar, a pagan ruler, woul to report Christianity faith not, since he died, according vears before Christ began Josephus was introduced to gard to a Christian but a respect to this, he is gen good authority. After re tional testimony, this cor denies that there was any the Sabbath and gives thi denial. "Nowhere in the paration day appointed for bath." As if the Jews had expressly enjoined in t Neither is there any appo Feast of Dedication, either prophets; and yet John re walking in Solomon's por during the Feast of Dedicat might claim with no great there was no Feast of Dec nowhere in the Bible is pointed. To know more o to corroborate the sacred Josephus and the Apocry Testament. From the sai tional light is thrown upon day. It was so called from tom of preparing meals on the Mosaic law forbade th fire and the preparation of bath. By the way, this law things to be done on the se

suaded to accept of the te in regard to the significati The second Gospel declare the crucifixion "was the P was the prosabbaton," liter bath, and properly translate fore the Sabbath. Prosabba used for Friday among th before and after the time passage and its usage in J early writings of the Fat show. Therefore Mark wa of whom we have any know prets for his Gentile reader by the Greek equivale Moreover "the Preparation translated by the Syriac nar the Syraic version of the ment, a version that some made in the second century, version now in existence. From the time of the cruci

This correspondent also

Sabbath.

word for the Preparation be place of Prosabbaton in star and it is plain that the Ev word in that sense, as Dear and other critics on the lang Testament have told us. stances of this usage from writers of the first, seco fourth centuries, and stated Preparation is the name of the week in modern Gree does not approve of these more than he does that of Greek writers, as a basis for tion of the inspired writing for the former, he thinks h arbitrary exposition of th third day "and make it in third day," and were it not could maintain that "the P not Kridsy, and such an exp have us believe is in second