






Baytona，Florida．


New York City．



Leonardsville，付．Y．
 Idams Centre，N．Y．

Westerly，B．I

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 SEVENTT－D DY RAPTIST MBSION Gumskuan，Preaident，Mypstic Bridge，Ot
 Chicago，III．


##   <br> Hiltan，WiL <br>  

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## Gabluath 鲌erarder







The Gablath Gerarder．


The only significance attached to the time of the resarrection is the fulfillment of the
words of Jesuas Christ：His words are to me more important than Jewish or pagan cus－
toms．I am glad that a master hand has ex－ haustively considered a popular side of the question．Briefly I wish now to sam 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 o demand of the Seribes and Pharisees，＂Mas－ ter，we would see a sign from thee．＂This
was his sign of his divine mission．Its liter－ al fulfillment would prove his mission．Its prove his mission：Aggin Jesus said（Mark he Son of Man must suffer many things， and be rejected of the elders，and of the
chief priests and scribes，and be killed，and after three days rise again．＂The same is sot，the Son of Man，as h1s words are lit－
rally fulfilled，or by construction unfulfilled． is much said，bat little or none proved， nights and one day with a fraction of two
days cover the Saviour＇s sign of three days and three nights．I have found no such
proof in the Bible．Referring to the trans． figuration，Mark says（9：2），＂after six days．＂
Matthew．17：1 has，＂＇after six days．＂Luke days after．＂．This shows the Scriptural method of stating time After six days
is seven；＂aboat an eight days after＂agrees aturally with it．The＂third day，＂ser－ hird day as a part of it．So constraed，it ＂After three．days＂cannot be less than aird day＂is incomplete without a govern n it，or after it？I think of no case in the
Bible where a part means the whole．Fullness ames 2：10，＂FFor whosoever shall keep e is gailty of all．＂So，leaving out one Whole night and most of two days from the qually destructive．．The theory is false minister，who was educated for the minis． part of the ministry，though he never fulfilled criptures is the foundation of all heresies number．
he passover．John 19：14．That was fol owed by the Sabbath－day（an high，not
great，＂day），corresponding precisely with Lake and Mark the passover was followed by and unleaveneded－bread Sabbath．Matthe says nothing about the Sabbath＇s following
the preparation．In a former paper I have shown that there is no preparation day fo
the weekly Sabuath named as such，in ver，and not of the Sabbath．Histories out Bid the Bible cannot change or make weakness and not therength．Proots from ccelesiastical or pagan historyo ontside of th Bible tetching only show what corruption
 to ahom a dififerent use of its is disproving will do for Ingensol hen only．Any theor has the fand tin tsielf，gind not in the Etran Mejisth There is no contridiction betwee the theory that there was but one pisit to


## $\substack{\text { latre，nere } \\ \text { ane } \\ \text { one tititr }}$

The vielt，or vieita，to the sepalehre，have on，and prove nothing．The earthquake， he descent of the angel，and the fear in cenes，not named by any but Matthew， are strong intimations of the time of the sepulchre．＂He is risen；he is not here，＂ nnihilates the theory of the resurrection on Ma morning after the Sabbath，especially as in the end of the Sabbath，＂He is risen．＂ ights，＂and＂after three days，＂ gan any pary use or language or his claims of his divine mission are equally

hasiiverow lettre．
W ABBurstiox．D．C．，Nor． $20,1885$. The members of the Forty－ninth Con－ are talking about the Speakership contest， about revising the rules of the Lower House，
about the Senate＇s opposition to Presidential appointments，and abont the questions to be
presented this Winter to the New Con

While it is anderstood that the Dem－ ocratic majority will re－elect Mr．Carlisle Speaker，the Repablicans will give the com
plimentary nomination to one of their breth ren：As the member thuts selected beromes the virtual leader of the minority，a certain
 Mespis．＂Red ofi＇Mainé，Hiscock of New Yorks Longof Mapachegeette，and MaKin－
ley of Ohiood Mhe tho former are really the oy of Ohiod Mhe two formen are really the Red wir fot the momination Being mot ression of his opinipnif than，natural deadersofithe：hepablican minoridyth Heed
ta spends a larget th，ir opresibe talker， greas on his feepo ofther in papaking or in
button－hoing his confreres．He knowew wll



## Che Sabbith Necorder．

Mrizi 5
dis．He doem in his moteremeints and meth mid Iit tor shining in the runninif frie of an ac： aring the Winter gives fing dimerai The Republican leaders are all high－tariff drocates．All the leaders on the Democrat－
side，with the exception of Mr．Randail， c side，with the exception of Mr．Randill， ore the battle in the House between pro－ ction and reform of the tariff，promises $t$ ． There on strict party lines．
There 18 so much complaint against the les of the House or Representatives，that mprove them．Uongressman Springer says mprove them．Congressman springer says ales that will facilitate legislation．Through the majority cari be defeaited by the minority， did the interests of the many sabordinated the House is devoted to thie question， What shall we do to－day？＂The gentle－ man from Illinois says his plan of revision ess which meets the approval of a majority． He is willing to trust a majority of the rep The extent to phich
The extent to which the Repablican Sen mars will oppose the administation in the the the hela be dermined Republican＇Senator remarked：＂I do no is a Democrat．There are two things to be before the Senate for confirmation．Is he ciently administer the affairs of his office？ He did not think the question of politics
should be considered．＂Still＂，continued the Senator，＂President Cleveland has in would remove no one except for offensiv partisanship．To remore an offensive，Re publican and appoint an offenive Democra In his place，is，to my mind inconsistent，an
I shall take that question into consideration When appointments come ap for confirma tion．I will agree with the Administratio
when I can，and differ fromit when I must The President is working hard dey an night on his message to Congress，and ann Sheridan＇s report will be read with specia interest，especially his treatment of the In．
dian question．He puts himself in accord
$\qquad$ policy，He advocätes giving the Indian
land in keveralty as soon as possible，an
takes the ground the the proper body to entrust permanently with th
$\frac{\text { THE GENIUS OF YOUTH }}{\text { The }}$




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If is stated that 820 Japanees young peo
The Gospel in All Lands makes a favora－ ble mentio
Shanghai．
mission schools at samte fe and alboqueb qUE，NEE MEXICO．
It was the purpose of the Corresponding Seiretary，during a trip through the great
South－west，to seek a few opportunities to South－west，to seek a fow opportinitier
stady some phases of home mission work tin that part of our country；and he had planned to stop at Albuquerque two or three dayg，
in order to spend the Sabsath there and visit the Indian Training School．But we
were not expecting that opportunities would come almost without the seeking．Before reaching santa Fe we had an interesting
conversation with Rer．S．M．Thornton， superintendent of M．E．mine
Mexico，in regard to the difficolty ot secur－ ing ministers of tact and staying qualities，

E．misisionary paper for New Mexioo print ed both in English and Spaninsh．We very pleasant and profitable，with Rever Timothy Hill，D．D．，of Kansas City，Mo．，
Tiperintendent of Presbyterian mision in superintendent of Presbyterian missions in
the Indian Territory，wio，with his wife， was making a tour of observation and pleass－
ure through New Mexico．In company with them we visicd mission whoirs at Smita Fo and $A b$ quer que，and had greater facilities $f$ o looking into and learning of the work thai
could othierwise have been reasonably ex pected．It is a privilege，allo，to acknowl
edge the courtesy and kindness of Rev．Wm．
 tendent at Santa Fe，
Bryan，superintendent a

At Smita Fe we visited three achools：（1） partments，including a kindergarten．The goholars ．Were bright and interesting，and
listened attentively to the remark of the visitors．：The pupilis are young and
selhool is gellfsiappoprting．（2）A Presbyterian mission－sichoo，with two teachers．A fem at least，the following kinds of blood：Moxi
can，Negro，German，and Italian ；and sang for us，both in English and Spanigh．These under the superitendence and pastoral care
of Dr．Jones，and all receive aid from the of Dr．Jones，and all receive aid from the
Board of Home Missons．The mieting． house is a neat brick one；the schools are
held in adobe buildings．（3）An Indian school of betwoen 30 aid 40 sicholars，all
boing boarded．The scholara mera equally divided between Apaciche and Prieblo tribegs but the girls numberad less than ten，
the Indiang，as one sign of a low state of civilization，not believing much in the eleva tion or woman，Fourteen or fitteen Apache tro dhiefs，with whom we had the privilege pended about hie neck；：llarge Garffietd middal，which wi imagiied to be to token of

 At Abur arrival，Abyugharaues on the ovening of our the Prebbytaritan titiseiori chirich．on the follonty g morning， 0 teaim trom the Indian


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ent，teachers，matrons，and other employes，other expenses，are farnished by the Presbyour visit there were ninety－seven childrenand Navajoes．The Apaches had not yeernment have much to do with influencinthe Indians to send their children to these
schools；and it is expected that the numbeSometimes adult Indians come in；but theyand especially because women have so muchto do with the management of affairs．LesOne of the first things they do with new American children．They begin to teach lessons，using charts，objects provided by the with，those，for example，seen or used at the table．Their penmanship was good，an numbers in arithmetic．The scholars，form half a day in sehool，and half a day at work The girls are taught sewing，mending，
washing dishes，laundry work，and other household duties；and the boys，carpentry， of manual labor．We saw two desks，the good workmanship of Indian pupins；and
houses in the town painted by an employe is family worship in the dining－room morn－ gere，teachers and pupils stood and sang this beautiful blessing：

## Heavenly Father，bless this food； May Iever thankful be Grant metheatithand etrength this day， May my soul be fed ry thee．

On Sundays there are religious services the teachers，who reads and explains the Bibibe－school．
While the same work，as to details，is no done in all Indian schools，we trust this ac－
count will help our readers to form a general half of Indion orlabor perlormed in be hope that they wlll grow to be good and Many of the pupils go home during the firmmerss，and tact，there is not much diff． culty experienced，Mr．Bryan says，in the
government of the school．And when sdholars return for several successive years，
much good cannot but be accomplished，and progress made．One girl wrote to her teach－ trying


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lect，the power the energy of nations is de
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$\substack{\text { the } \\ \text { mo } \\ 80}$men may come to the gright that those thre cosion．Ani
so withWhen your have got．We want the men，andJapan，whave goo the men who will attack
who thill attack Central Africa，when men
hive got the men who will galvanise our
Missionary enterprise into a life of powerWhich it has never experienced before，you wilfind the churches will follow them with an avalanche pecuniary support which will sweep
away all doubt and all opposition．You ask
how
train them，yoo cannot make．Ah，you cannot
God，you canot buy tham．Thank
There are someGod，you cannot buy them．There are ename
thingsin this world that still cannot be bought．thing an you to get them？ How is the dificantty
How
to be solved ？Solved so all thto be solved ？Solved as all the other difficul－
ties in the charch＇s doubts and in the
church＇s despair have beenfare，and must
be forever solved，solved by＇be forever solved，solved by going to the
teaching of him who is present with his
charch to day as much as he was eightien
centuries ago，and will be to the end of time，
an为
 ford taborers into his harvest，and obedi－
ence to that prayer is the charch＇s daty，the
churab＇s ch．H．Fowler，M．P．，in Missionary Re：
view．

## THE POWEE OR CRDISTLAN EXAMPLE IN JAPAN．




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Wion are to be leaders in the work of mis









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sionary．
A Hoxs misionary in Colorado asys：















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ineal vacatione aio． The Boarce of Sundas back even of the Chrietiit
of the greateet import
 ir high sathority，in dibca dracicee nt nation probil ＂To be short，it was od those days of old to exem erciese of reigion from
that the barbarous nation while they were yet in Gel
themelves and others parts Fould in no wise
it．Tacitus says of then time of holy rites，non Pac et quies tunc tantum amat．（English Works
in Boaleian Library，Boo Speaking of the orig
court terme，＂Spellmar I will there terms only from the Ro nation that have been
and ecclesiastical monarc The ancient Romar yet heathens，did not，ai
certain continaal portion legal decision of controv saperseitions conceit，th
ominous and more uni
（according to that of th made one day to be fa
and another（as an Eypti tion or neffastus；elldom
lays together；yea，they ＂In modo fastus erat， holy day．Nor were all to jadicature，but rome


mote from the diatant hill conntry
In anower to inquiries be maid Antor fuithiy to mation ini tudidic
 thite ng eyes, which made oneetionify,
wheol ill at
oe holld diccorer flawe, not in the
of in The most individuase, Hoanan
suhood, to me theinking, among
At the end of the weel he and beptism, asenuring us that once ap
ond
onished to bind himeelf to Christ ome was on ho mould certainly meet
ompat that he wóild
hfully to prepare his the gospel. On Sunday When I
mp, the doctor of London. Mission
inanied me to cognized him as a mann who a little
dcome to him at the ents and excited hompe common an an
ong himsel nothing
teachin
 are, and deeprly, painfally in in ear to be leaders in the work of.mis-
e charches? "The growth of "is the tostastans," once of the fidelity $f$ the people and the efficiency 0
aittee charged with the supery le of the life of the church. These
uld co-operate in producing stil
idly the certainty the idly thoperate in prodacing still
ilt that ant at least two
all the members pray and give for
ions." The same ert importance of finding article empra
rer of mission rer of mission fonds, a man espec
ptod for the work by his faith an
nd, the importance
ne nd, the importance of givith ming mir
ne place in the pulpit services; thir
the prayer-meeting periodically
ity for
di in nteresting information. It an
note that, although the same com
srd times exist in Scotland as in syatem, a steady increase in its
yeur to year.-The Foreign Mi I dhall lose no repatitition that I mis ander-atatement, when I sy wit
that it is a grand and blesed an
work to have a hand in leying on of a Chriatian empire. I an
 Ir ever had a call to to do itit. I an ar away that of the Rould noty Mot Mount
ofore calling me. A friend whe center of though, that hend whight told a muntual
I was th two I had a letter from a fiym,
ere was not a place out there for pose he was ready then to throw
And if there are any of you, laymen, who wish to do the
please let me know. the most succesaful of the Weiley.
ns is that of the Friendly Telands ns is that of the Friendly Ilands,
the Tongan mission. It wan es,
some sixty years ago, when the some sixty yeare ago, when the
Tere a desparate and ferocions peo-
ler misionary influence they hase iransformed, and are a graceful. tecter of Christians the Tongans
the highasi. They not only form
nd sell reliant church, būt bav
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Sabbath Zeform:

libal vacations mone the helemms.

The sources of Sunday legislation lie far of the greatest importance in view of the mind for answer: Shall an effort be made Sir Henry Spellman, who is recognized a high authority, in disenssing the origin of
practices in the English courts, Bays that all ancient nations prohibited legal procee on sacred days. His words are these: . rcises of religion from all worldly busines while they were yet in Germany, the Suevians parts would in no wise violate or interrapt parts would in no wise violate or interrapt
it. Tacitus says of them, that during this me of holy rites, non bellum ineunt, no Pac et quies tunc tantum nota, tunc tantum
mat." (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 originial of our "I will therefore seek the original of our
erms only from the Romans, as all other
nations that have been subject to their civil and ecclesiastical monarch do, and must.
"The ancient Romane, whilst they were et heathens, at as we at this day, u legal decision of controversies, but out ominous and more unlucky than others made one day to be fastus or ferii day,
and another (as an Eyptian day) to be vaca-
$\qquad$
ne and the same day in this manner:
The afternoon was term, the morning holy day. Nor were all their fasti appliec
o judicature, but some of them to other meetings and consultations of the commonsorts, which they called fastos proprie,
fastos endotercisos, and fastos comitiales, ontaining together one handred and eightyear there remained not properly to the renty-eight." (Ib.)
In the next chapter, Spellman gives an anusual, but nevertheless a correct, explanaon of the tendency to oppose the "observ ian writers. Sir Spellman's explanation may need some slight modification in the
light of facts which have been brought to light since he wrote in 1613 A. D., but
what he says is worthy of careful consideraopular prejudice and outcry against ment in the early chrach in the "observance of days." Spellman says:
"To beat down the Roman superstition ahing observation of days, against which St. Augustine and others wrote vehemently, the Christians at first used all days alike for hearing of canses; not sparing (as it seemeth) ther extremity. Yet had they some precedent for it from Moses and the Jews, for
Philo Judæus in the life of Moses reporteth hat the canse of him that gathered sticks of the princes, priests and the whole multitude, examinined and consulted of on
the Sabbath-day. And the Talmudists who vere best acquainted with the Jewish cus port, that their judges in the council called
to night in the gates of the city; and on the Sabbath day and solemn festivals, in the valls. So the whole year then assumed ho do seek the original of our imodern law ain, unless for some thinge imposed oin them by the Roman emperors when they
become subjects." (Spellman's Work,' Book , p. 75.) hroughout : ay;; and other dajs, dies non; maprang from the porimanentimportance in the This fact is of the hietoty of "\$anday obserrances Nivivine

| principle which allows such union of civil law and religions daty, while the religions system of pagan Roman was founded upon the princi |
| :---: |
|  |  | ple that religious legislation was only a de artment of State work. Why sach legisla, Romanized Christianity of the fourth century

is set forth in the following: "The Latin minä, less speculative, mor enius, while it tonches doctrine only to ex yet able to frame a church polity on the old the civitas Roma once stood, giving to it divine honors as the emperors had once claimed, to its subjects such rights and privi en had once enjoyed." (Philosophy Religion and History,
302, New York, 1876, The Christianity of our time is but slowl emerging from the inflaence of the corrupThe work of purification will be hastened in are recognized.

## PROM HOLLAND.

The followingletterfrom Holland will carry pleas ant news to all who are interested in the fuccess of
ond's Sabbath in the world. Althoggh a private
letter, we are permitted to publish so much of it a of general interest.
Mr. J. F. Hubbard, Dear Brather,-To day your usual monthly Post-office money the glad, learning that the General Conference
was so interesting. Our Heavenly Father's blessing may follow all its labors!
Have some hope that the namber of ou Dutch Sabbath keeping flock will be in
creased ere long. Past week I had to mak
a trip for gospel's sake and found, unawares people who told me that, although personally
anknown to me like I was to them, the were wholly anited with our doctrines on
Sabbath and baptism, and wished to follow the light they had received. I'm looking
out for some tidings about them, because i seems to me that their conviction tonche
conscience. I know it is very difficult to keep the Sabbath of the Lord, when all par
onts and friends oppose, and in the neighbor onjoyed. Bat I know too, that a truly God very good things, except a pare conscience life must mourn and pine as long as th
heart does not follow the enlightened con science, enlightened by God's own trath. are wounded, but not killed by the trath We are longing for the good news, that the
have lost wholly their life for Ohrist's sake Yours in the Lord.

WILL TIE JEWS RENOMMES THE ANCIENT SAB

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 th taining forms of Judaism
The following article


Sorially in the Syracuse (N. Y.), Herald .
Sept. 3 thth, under the heading, R. Reviva be brought to bear apon this question of
Sabbath obsservanoe, not only among the
Jews but with all, whether Jews or Ohis Jows, but with all, whether Jews or Ohri "Abbath of the fourth commandment:
the a year ago, at the annual meetin Americenxentive Board of the Union o cided to is isuena, coircolar letter to all the Jew-
ish miniters of the country, containing the ish ministers of
ollowinginquiry:
Wo assure the rising'gen maration of practicable Jewiah teaching as will more isarely tend to create in them an active interest in Jowish
affair and an earnest participation in the
intellectual and moral life of the Jewish

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"Anivits have been roceived from abotit
two hundred rabbis, and the replies ithow marked ngnimity of belief that Jadaism And that thete in the condition it shont need of measure
and


 aality; but sereral of the suggestions are
more of the nature of effects than causes. If
the awakening Fere realized, it would brin

 influenced by the atheistic and materialistic
spirit of the age. Religious forms, where
still retained asa principal feature of wor-
ship, are not esteemed ship, are not esteemed with the reverence once
paid them. They are not infrequently re-
garded as mainly ministers to the hhigher
tasteg, not as enjoined with the authority of
divine command. The 'refnem' branch of
the Hebrem tastes, not as enjoined with the authority of
ditine command. The 'reform' branch of
the Hebrew church has been particularly
advanced, and the more conservative Je

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 laste of revered customs by the icono-"In the general shaking and modification
of religions faith, therefore, the Hebrew

 maller proportion of the poptia
they formery did:- The Nation.

Professor James Rassell Lowell will con dacing the present year. One will be in
Spanish, on Cervantee (Don Qaixote), the Spanish, on Cerrantes (Don Qaixote), the
other in Italian, on Dante. Proopeor A. S.
Hill, who has been absent for a year on ac
count of sicknees, will conduct one of his count of sickniens, $\begin{aligned} & \text { rill conduct } \\ & \text { courses during the present year }\end{aligned}$

## Temperance.


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 Fom Finter, ofd ort blot

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"WHaT" WE DBini.
The New York Tinese has jiat been itady ing and Compoanding Liquorr and wines"



 dicates the vicious character of the tipple
of our rinking people. In preparing low grades of: so called
"rye "गnd "bourbon" Whiskies bourbon
ril and rye oil are used. Bourbon oil dis ditilled from a componnd of fusel oil, acetate of potash, sulpharic acia, salphate of cop-
per, oxalate of ammonimm, and black oxide
of manganoese. Rye oil is distilled from a mixture of fusel oil, conanthic ether, chloroSulphate of copper is a deadly poison. Ox-
alio acid is a poison that sometimes kills is
a few minutes. Fusel oil is Baid by some anthorities to canse the dygpeptic and ner-
vons disorders that follow the habitual use
of alcoholic liquors. Those who would like to know what effect these ingredients have
ipon the hhman sygtem will find an abund-
$\qquad$ orted brandy, Scotch whisky, Irish purisky, Imported French brandy costs from 85.50 to
decline of school attendance.
The annual report of the Superintendent
of Public Instruction for New Hampshira ing the pablic schools of the State was nea vestigation proves that there is nothing ex ceptional in these figares. The school at
tendance in New Hampshire has been dimin ishing pretty nniformly for a namber o
years, having fallen from 72,762 in 1872 to 6elops a similar condition of things in th
velo
sdoinge State of Maine which reporte adaining state of Maine, which reported
226,143 pupils in 1869 and only $213,87 \%$ in
the last year. That is to sary, in thesee two
States the number of ohildren in the publio States the number of ohlaren in the publia
schools has deoreased by more than 21,000
daring during phe last fitten years, although their
total population has increased by more than
50,000 within the 50,000 within the same peria. Privat formerly but the radical troable is that there are not so many children asi there used to be
The national census ohows the number o The national census ghows the number of
children in the country of the "s school age," children. in the country of the " gchool age,
which covers those fom five teventeen
years, both inclasive. In' 1870 there wer
$\qquad$

10 an a gallon. Rules for making seven
rades are given. In two of these e the place nac oil." "This oil is distilled from oil of a
cocoannt, sulpharic acid ind alo
in the in the proportion of two parts coohl, mized
 lon. Higher grades are made by putting as
few gallons of French brandy or California
brandy into a barrel of "spirits, ": Soctoh braindy into a barrel of "spirits," Sotehs
Whisk is made out of "spirits," a little of
the real liquor, aud oil of birch. Holland
gin is made ont of "
 acid, black oxide of manganese, pyroligneong
acid, acetic ether, butyric ether and oil of
irch.
The ingredients of the essence by which
"spirits ${ }^{18}$ tranioformed into apple brandy
are fusel oil, sulpharic acid, valerianic scid. are ansel oil, sulpharic: acid, valerianic acid,
acetic acid, and oil of bitteralmands. "The oil
of bitter almonds," "says the Dispensatory "" bitter almonds," says the Dispensatory,
shardly inferior to dilute hydrocyanic acid
its poisono dickenis and weakens the heart's metio There is : l long and then paralygis. for the mane is macture of mind the manaid
gives directions. Two kinds of blackbery brandy-one ca superior artiole"-are de-
scribed, and there sino trace of the blaek-
berry in either of them. Oils and acide are berry in either of them, Oils and acide are
there, howeve, in, abudance. Cherry
brandy, favored with oil of bitter almond,




ing red,
ingeth
in gi harch has not oscaped, and it is met with
hepractical question, What shall be done
the present emergency? It is, of course, expecten that the charch will read.
 in the Jewish religions assemblies is in ne
small measine due to the fact that they are
hella daring secular days of the week. The
 to the Ohristian Sunday would bab a violent
wrench for the orthodox Hebrews, but. onte
maple, would it it ot beof great beneftit TItalics
mine.] What would become of the congre.
gations if mine.] What would become of the congie.
gations if any one denomination of Chris.
tiank should select Wednesday for its Sab-
bath? It it p paain that the Hebrew church
would undergo a decided revival if its Sabbath
could be made to conform with the Sabbath of could be made to conform with the Sabbath of
Christians and the legal weekhly holiday of
the government [Italics mine]; but it is to
much to expect that the innovation will b made ateast very soon. Sews, would donstless
in the opinion of the Je wreat, even with the most alluring
be too great
promises of proserity"
promises of prosperity."
When such suggestions and advice as the
above shall deepen into a nuiversal demand renounce such observance, the quaestion wil
be quickly settled by all who hold Seventh
day observance merely as a form. will have those at such a time, as he has had
in the past, who will honor him by keeping
all his command al his commandments, and take the conse
quences, ever thongh they be persecution,
imprisonment, and death-""Irrealites in-
deed, in whom is no guile."-Review and

## ministerial edication.

## Under this head the Baptist Weekly quote

 the remarks of Dr. Weston ad the Peninglania Baptist Anniveranies, and makes vania Baptist Anniversaries, and ma
some suggestiong "which are ' worthy of careful reading:
At our Pennsylvania Annveriaries, Dr.
 him ae pering:

dducation.
"Wisdom is the principal. thing, therefore ge
isionm; and with all thy getting get understand
THE cause of education has received an ungually large share of attention at the re
ligionsentions this Fall. The Baptists, especially, are renewing their zeal in the
matter of providing edncational facilitien for their own young people. Few things can be of more consequence to any people than that
they keep in their own hands the early train they keep in their own hands the early train
ing of their own recraits. 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.

## 1 MUNIFICENT GIPT.

Senator Stanford, of California, has made
public a scheme for the establishment of a great University in that State. His ranche at Palo Alto, near Menlo Park, thirty miles
from San Franciseo, has been selected' as the site. The several buildings comprising the
University will be on the general plan of a parallel, and will be constructed so as to
permit-adaditions being made-as the necessiStanford will donate to the University his Palo Alto, Gridley and Vina properties, worth $\$ 5,300,000$. To this he will add a
money donation oo as to make the total en noney donation Bo as to make the total
dowment of the University $\$ 0,000,000$.

## $\qquad$

 and




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## Che Sabbath Terorder. IItred Centre, N. . Y. Bithe-day, November 26, 1885 .      con

## 

Many of the readers of the Reconder will Velthuysen, in Holland, was drafted in the military bervice of that countriy." We glad to learn, through a private ietter, that routine of it sodidier's life, and has been app
pointed a teacher for some of his fellow-sol pointed a tead fiot receive a shool training
diers
in the tho of the rigors of cotimon 'militiary service


As: wa anticipated llast weok concerning the aufferers by the great frre in Galveston, their relief. "The city" council of Boston voted, the next day atter the fire, to send graphed the dith oritities to draw on him for
$\$ 5,000$ Other contribtions are following in quïck sucicession and in generous sums Such prompt and liberal antioipation of the
wants of the suffering is atheering evidence wants of the suffering is 4 cheering evidence
that the spirit of brocherly kindness 'still rules in the hearts of men.

The general canvassing agent of the Tract in the Western Association. Beginning at thl the churches of the Association, present ing the plans and work of the Society, both in pas for subscriptions to the Society's pab lieastions, , oolicit new subscribers, take col.
lectionos, donations and subscriptions to the fands of the Society, and seek to interest and eulist all the poople in the work of the So
ciety. In the meantime, let us not wait fo the agent, but make our contributions and do our work at once and then be roady for
future demands when they come to us. Le 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 promotet them by interesting ail the people in

The half-breed, Riel, leader of the rebel Hion in Canada a y yar ago, was hanged, ac-
cording to sentence, last week, the 16 th in stant. But the girit of rebellion seems not to be dead. At Montreal, on Monday atter
noon as soon as the news of the execution was received, the English flag was digplayed wn the city hall, at half mast. This was the man of the city hall committee. By order
of the mayor it was lowered, and threate were made by the French that it would again be hoisted. It was with difficalty that the
authority of the government was maintained and good order preserved. At St. Johns,
Ontario, efigies of Riel's executioners and Ontario, effigien of Riel's executioners and
other prominent English officials $:$ were pub licty burzed, and iniflammatofy speeched
were made to large and excited multitudes. Tere made to large and excited maltitiddes. varione ways throughout the different prov incos of the Dominion. It will require' no part of the enthorities to keep this spirit in subbordination and nit give the malocontente
occasion tofeel that they are being oppresesed. As in relijioios matters, so in the administration of e faction more importance in it own egee than the impresion that they are being persecuted, or that a conspiraoy is being carried on aqainit them to deprive them or thair liberthee.

He have given considerrible space, for sumetions cluatering about the times of the ornciftion and senurrection of Ohrithe We

manner. All who care to follow theeso oppod ing viewr in the light of what oan be gaid o
them from the Socriptaral stand-point, wiil find what they waint in the articles of Hel lenist and of Albert Whitiord. Heileniet's
closing article will be fonid in this number, cond Professor Whitford's articles will be
and

BACIWARD:
The National Rabbinical Convention o the Reformed Hebrew Church has been in
gesion at Pittsburg, Pa, during the session at Pittsburg, Pa, during the past
week. Wee give below the platiform of beliefs adopted, after lengthy disengsion, by the
Covention Convention. Besides the adoption of the
plattorm, other inatters of vital importanice to the Jews लrere considered. Among these Was a proposition to admit Gentiles to the fillowship of the churoh without the rite of
circumicision, and another, to substituteSuniday services for Sabbath services. The. first
of these propositions was refrred to a com mittee of five to be reported apon at the nex anniversary; the second proposition provoked
much warm discussion. The members o the Convention were almost nanimous in favor of holding the Sunday services; but
thore was muoh strong opposition to the giv thore was muoh strong opposition to the giv-
ing up of the Sabbath services. It was finally voted that there was nothing in the spirit of Judaism or its laws to provent the introduc tion of Sunday services, where the necessity for it is seen to exist; but that it is impor
tant 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, is strongly monotheistic, and is a vigorous
manifesto in favor of purity and righteous. ness. But its reference to Christianity indicates that.the tendency of the "reform" Ohristianity; it seems to ns to be a reform
going backward. We think, however, that these counselors do well to pause thought-
fully over any proposition to dispense with their ancient Sabbath, however readily the may give up the sacricicial worship; for
there is any one thing in all the history of that people which has tended more than an the people, it is the Sabbath. It was so de scriptures. . If this proposition to subistitut Sunday for the Sabbath in the worship of the "Reformed Hebrew Charch" shall be
adopted; the way to the denial of the true adopted, the way to the denial of the true
God will be easy. We hope for the preva-
lence of wiser counsels:

## We hold that Judaism presents the high est conception of the God idea as taught in our holy Scriptures and developed and spir itualized by the Jewish teachers in accordour holy Scriptures and developed and spir itaulized by the Jewish teachers in accord ance with the morals of the philosophical

 ance with the morals of the philosophicalprogress of their respective ages. We main.
tain that Judaism las been preserved and defonded Judaism has been preserved and
deants and under enforced isol struggles and tri-
ald
id an. This God als and under enforced isolation. This God
idea is a central religious truth for the hu-
man race idea is a central religious trath for the hu-
man race. We recognize in the. Bible the
record of the consecration of the Jewish
people to tts mission as priests of the one
God, and value it as the most potent instru-
ment of religious and moral instruction. ment of religious and moraral instruction.
We hold that the modern discovery of sci-
entific research in tiature and history are not
antagonistio to the doctrines of Judaism. antagonistio to the doctrines of Judaism.
The Bible reflects the primitive ideas of its
own age, and at time clothes its conception
of divine providencee and justice, dealing
with man, in miracles; we recognize in the with man, in miracles; we recognize in the Jewish people for its mission during its na-
tional life in Palestine; to-day we accept as
binding only moral laws and maintain onl binding only moral laws and maintain only
such ceremonies as elevate and sanctify our
lives, but regret all such as are not consist

servance in our day 18 apt to obstruct, rather
than to further modern spiritual elevation.
We rem
We recognize in the modern ora of universal
culture of heart and intellect the approach
ing of the realization of Israel's great Mosiai hope for the establishment of the kingdom o
truth, juxtice and peace among all men. W consider ourselves no longer a nation, but a
religious community, and, therefore, expect
neither a return to Falestine nor a sacrifioia
 Jerish State. We recognize in Judaism
progreasie religion to be in accord with th
postulate of postalate or reason, and we are convinced, of
the utinosi necesity of preserving the histor
ical identity with our great past ical identity with our great past,
Christianity and IBlam. being daughte
religiong of Judaiim, we appreciate thei
providential misgion to, and in the spresiding


its individual membord, and to thitiditount

## th

If we pass from the churoh to the general proportion who are heartily ongaged in them churches. It may be true that most of us are doing something to wards the ad vancemen lifting heavily, bearing the burdone of the work, are painfully!few. We need, then,
revival which will set all our membership a revival which will set all our membership at
work in some tangible, practical way for the This prayer of the prophet Habakkuk is often repeated by the people of God. It is always appropriate, büt it seems to us to have
special appropriateness, for us as a people, at the present time. We shall look for some rea sons 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 pro work. That work is no less than the pro
claiming of God, truth in the world, - truth respecting God, and his plan for saving men
from sin and death. The end contemplatei in this work is the complete renotration: the lives of men and nations, It is God' ork, not only becanse. it is his truth that is to be proclaimed for the salvation of men, bat
also becanse he alone can give it power ani efficiercy., But God chooses men as the agonts for doing his work with men. When
Jesus had healed a man of his phsical mal adies, and given him joy in the forgiveness of sin, he sent him out with the commission, "Go home to thy friends, and tell for thee, and hath had comparaion on thee.' The last message of the inspired Word con tains the significant instruction, "Let him this all-important work may be revived. Th marginal reading is, Let thy work live vive. Are we ready, in view of all that it
involves, to repeat the prayer, 0 Lord re vive thy work ?
We need a revival of the work of the Lord n all our churches.

1. We are not all of us living up to ou
high privileges as Christians: We are to easily satisfied with a name to live, with th
outward forms of the Christian life, withou outward forms of the Christian life, withou
that hungering and thirsting after righteous ness which inherits the blessing of a ful religions experience. Too easily the world
absorbs our time, our thoughts and our af fections, and as easily we lose our relish for
higher and better things. To ase an oldfashioned, but expressive phrase, wa are no
spiritually minded. Or, in other words, th traths of God, and the facts of the purer and
deeper Christian experience do not occup the place in our thoughts and affections We need a revival of personal holiness. 2. We seem not to be as fully awake to
importance of work for the instriction salvation of others as we ought to be. true, that every man must stand or fall upon
hisown responsibility. But God has arranged that men who know the trath shall teach it the precions gift of life shall be the agent through whom others shall be brought to the
fountain of life. This is, indeed, the law of the Christian life-not a law imposed arbi
trarily from without; but springing up naturally and powerfally from within. No centers about the Cuse he makes of the grace he anniety to profit most, personally, by hi
Christian experience, he may narrow hi sympathies, limit the range of his spiritua There is nothing else: which so intensifies al that is good in the Ohristian life, as to ris as ond, and from thigt high vantage ground
survey the needs of the suffering and per ishing maltitudes, and then plange int
the conflict with a sanctifled purpose t save some to purity, God and heaven.
need a revival of zeal for personal work. 3. We do not yat appreciate, at its tru
value, the power of united work, Some d appreciate it, bat the majorrty do not. It is perhaps safe to say that, throughout th
entire denomination, our people are not one tenth of them at work in any important
Caristian sense Let the reader take an church: with which he is acquainted, and Who are actually at work in, it. Wh
are the prayer-meeting supporterg? Ho many go to the church-meeting with a sincer desire to promote the work of the Lord
the earth? How many would respond, Her
am I, send me, if the pastor were to cellifo
 thoroughly united, ond oum onearly papt

Lord.
4. We have not yet learned to regard ou possessions, as well as our persons, as be-
longing to the Lord. We have now reached point in our denominational work where largely by the amount of money: me contrib largely by the amount of money: we contrib
ute. That is to say, opportanities for work are multiplying about us so rapidy: and so nvitingly, that it is no longer a quegtion We are slowly rising to an appreciation these favorable opportunities, and some o us are showing our appreciation of them b we contributions. Bat, if we compare whith the fingncial resources of our people, and with the largeness of the de
mands, itimust be confeseed that thei result re pitiably miall. We"need", thenis er rati al which will consecrate our property to'the Wrice of God.
We know, and thank God for it, that ther us; that there are men and women in on churches who are anxiondy ypraying and therking for the conversion of sinnersj; some ty of effort in all our denominational move ments; and there are some who are exprese ing their appreciation of our apportanitie all this let as thank God and take courage but brethren, is it enough that we can say that we have a few such members among us, churches? We ought never to be astisfied with ourselves until we may count our mem ars, and then be able to say that we have so work of the Lord. We need, somehow, to artnership, but an enrollment for the wa from which there is neither farlough nor evival it is in order to pray. Let us joi with the prophet, " 0 Lord, revive thy work ears make known; in wrath remembe

## Wammuirations.

SOME BAPTIST TRACTS BEMODELED
I am indebted to the American Baptis good enough, with very few exceptions, for Seventh-day Baptistome As they are not copy
righted, I will remodel pne or tro and, with the Editor's permisgion, give them to ou think it proper to introduce into our Sabbath Unoin and also Cook's, because of their cheapness, or for other reasons. In former years
it may have been a necessity; but happily for us now that necessity is removed. The continue to neatralize their efforts by introschools which avowedly ignore everything eaflets which do not teach sound doctrine a eeld by us? In the very nature of the case,
the books, papers, etc., of the Sunda School Union, Cook and others, cannot anSabbath;school:, In building up other publishing houses that do not teach the doctrines Which we hold, we cripple ourselves. By tendents may not inform themselves by ret proper, but I am speaking of theiriase b the echool in preference to Seventh day Bap tist publications. What is applicable. to
schools is applicable to families as well We cannot practically ignore our distinetiv doctrines and expect to prosper, in matter
where it is done. We can not speak lightly of these before our children, and expect them
 therebs,

1
 truthe Which difting aish them from othera. forced in God's Word. They are not mere mattera of human opinioner They are no questions of expediency; God has spoken
them, and they must be belierved and obeyed, These things ought to come before our schol papers, Yet it is trae that sometimes ways are contrived by which these great traths may be concealed from students, in books, we can't all agree" say some, "let ps compromise, No, onnection and comminion?) ourselves from hose who walk not according to the teach ngs of his Word. of course we shall be very mach afraid of such terms of reproach. But Gad's true disciple fears no reproach be Bible teaches mmersion Ot Trat. The tice it, if you like, bot, don't say anything servance of the seventh day, Othera say ore the world." "Oome,". says the Union Ppblishing Hopse, " hepp us teach trath by ndifferent to the Scriptures." And thu ome fallinto the snare, build up pedo-bap tist and no-Sabbath institutions, and then
onder why we do not grow faster. Stud his question at your leisure, in the tight of Catt. $12: 30,1$ Cor. $11: 2$, last clanse, and
Tim. 46.
H. OLA RE.

## DAT AND NIGHT.

What is day and night? Genesis 1: $2-5$ 141. From these texts I learn that God ranged, out of chaos, light ind arknes n its axis, so that it might be wisely adapted business and rest, and one revolution ch varie sun would present its surface in of heaven and the earth would harmonize perfect the growth of all vegetables all the seasons of the year. Here we see the night and day, the seasons of the year, wait ing for man to "
earth." Verse 28.
We also see the night represented by the vening, and the day represented by the of the science of chronology. Here anya done on that day. In the life of Christ, the events of his burial and resurrection, in four different forms of words: "In thre days," "In three days,"" "The third day." Here the word day is evidently used chrono used synonymousl f. Mat. $12: 40$, Mark 8: 31, John 2: 19, 21, Mark 9: 31, Mat. 16: 21,
17: 23, and other places. In Mat. 2\%: 63, 4, "after three days" and "the third day" are used as synonymous. The "third day" is used
more than any other form before the event fthe resurrection, and in every place wher Luke event is referred to atter its occurrence Peter, 1st Cor. 1.5: 4, Paule Angels and nd Peter says God raised him the third day, nd Cleopas, referring to the time when h Fas delivered to death, verse 20 , says "to th," verse 1,13 , is the " third day since the
hings wore done; "and as Jesuis had "re onderstanding," verse 45 , to know the criptures, and as I found abike to Oleopas for saying that the first
ay of the week, verse 1,13 , was the third day drom the cracifixion, verse 20 , and barial of Ohrist; and I, having no good reason to disssurance that the Bible is its own interpre-

The chronological day tells us when to be in during the earth's revolution on its aris. ight that that nigh he would deny him, which he did Mati, 26 34, 69-74. Mark tells it, "This dayy even in
this night." 14 : 24. L Lake tells it, "This day", 23a 34. These three synonyms har
The
The time of some of the Jewish testivala apends on lyowing the frat day of the nev notes) and Brown' Diotionary of the Bible fr teptify to having eben the ne m moon : day Jn teetify to haxing ebent tha neve moon ads

Co both difer thit endert Nos of the chiointion, tal


 the papporer must be filleds
John; they; ment and: made
and


 death : $1347 \%$ Levi. $23: 437$.
reparation for the
Sabath preparation
day of the month, and th
mid
 - Hob 4: 3.3) finished the and the justifier of him whol Rqu. ${ }^{19,4}$ 3-7\%. The 7th, 2

ABOUT RTTERTLITI
The prebs of entertainm get money has impreseed up often estrentained, and per
expreased in theese columne ing mioney frombther people beneroient work, anh
a people better. There are exceptions to this rule, bat
theless, holds good. The p getting young people to gi
them in the art of giving.
 upon its young poople to hel
densi, and they forthwith g supper, or strawberry festiv they:done except to shirt ths
diately apon others, and an degree upon that very bu bu
Which was seking relief?
what training have the What training have che
ceived? Hare they been
gacrifice for a good work? olent feelinge arozed bec
something of their own represented, or simply their Itracting money from others
tima to me that an eff ey to bebe . ubed in benevolen
that the money given had earned would have a wholeo flaence, and a most wholeso
ence upon the entertained, stramberry--bort-aked, lec leotured and steriopticonne
long suffering ander the things.
$\qquad$ I ever gaw gave: : handsome
tribation each year from th the oommunity in
" migsiohary ground:

Thaty tho Tidsididy \& Compro the diating giat them from outiors
 of expediency. oney must be believed and oboeyed.
 ved by which these great traths ncoeled from stadente, in yooksest No, no: God commands un
or the taith and withdraw (ehurel or and comm andion?), ourralveeq from Nalk not according to the teach-
H Hord. Of course we phail be
inberal and bigotea," hatraid of such terms of reproach true disciple fears no reprosch be-
iu strict adherence to truth.. The
 of the seventh day. Others pap
 thonae, "happ qs teach tryth by it to the Scriptures." And thus
into the snare, build up pedo-bap
ind into the sare, builid up pedo bap-
no-Sabbibath inetitutions, and then

H. D. CLABEEE.

## mit and night.

is day and night? Genesis 1: $2-5$ ont of chaos, light and darkness
to with each revolation of the earth , so that it might be wisely adapted es sun would present its surface in
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and the day represented by the de into a a day irpereented by the organization cience of chronology. Here any.
io in any part of the day, is recorde n that day. In the life of Christ, he time he lay in the grave, are given 1 thiree nights," "After three "In three days," "The third day,'
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nd other places. In Mat. 27: 63 three days", "and "the third day" are any other form before the ever Arrection, and in every place when
is referred to after its ococurfene , angeli, 46, Jesas, Aots 10:40, zayu afirm mitrom the Ae coiptured him the third day ee, referring to the time when he el, 13, is the" "third day since these

 Poloopse for baying that the ifrat
meek verse 1, 13, wais the third day
 pood asthority
that the Bible

## ronolozical day tells us when to be

 Poter, in the fore pirt of the


 enate allowid the priests to offer
on both days; this evidently occurred the
year of the crucifixion. Luke $20: 7,14-18$, John 18: 28; 19:14, 31. This, difference only refers to the annual festivals; the weekties. Mark $15: 42$, Lake' 23 : 54, 56 , John 19: 31, 42. Jesus knowing the day when
the passover must be killeds sent Peter and John; they went and made ready the pass-
orer, the lamb and its sacrifice. Lake 22 7, 8, 13. This was the 14th day of the
moon, and the 5th day of the week. Lev. $23: 5,6$. At the proper time, Jesus and
his disciples did eat the passover, the type the same day, which he antityped, and nail ed to his cross the shadows of himself; hi $2: 13-17$, Lev. $23: 4-37$. His burial; ; an preparat the month, and the 6 th day of the
day of
week. Paul evidently sees a parallel in "the heavens and earth finished" (Gen. 2
1, Heb. $4: 3$, ) finished the 6th day of th meeks and uniting, that God might be just,
and the justifier of him who believes in Jesus and the jastifier of him who believes in Jesua
Rom. 19: $3-2 \%$. The 7th day of the week Sabbath-keeping remains,
ciples rest. Luke $23: 56$, Heb. $44: 9,10$ See Acts 17: 23-3\%. Let us labor for th

ABOCT ENTEBTAIMERTS.
The press of entertainments seeking to get money has impressed upon me a thought
often entertained, and perhaps before this expressed in these columne, viz: that extract ing money from other people's pockets is no a people better. There are doubtless, many exceptions to this rule, but the rule, never
theless, holds good. The primary object in setting young people to
Suppose a burdened charch or society ca
upon its young people to help bear the bur
dens, and they forthwith get up an oyste supper, or strawberry festival. What have
they done except to shift that burden imme diately upon others; and usually, in s large degree upon that very burdened church what training have the young people $r$ ceived? Have they been taught to make a
sacrifice for a good work? Are their benevolent feelings aroused because they ha something of their own invested in the
work? Is their sweat, and toil, and aacrifice represented, or simply their
tracting money from others
It seems to me that an effort to earn mon that the money given had been honestly flaence, and a most wholesome dirëct influence upon the entertained, oyster-sappered
sitrawberry-short-caked, lectured and be lectured and steriopticonned communities,
long suffering under the flood of such long 80
things.
The
The poorest and most. desolate community I ever saw gave a handsome missionary concommunity in cultivating a plot of
missionary ground:" Cannot our young men and maidens actuthe benevolent enterprises in which they are interested? Would they not give with better spirit and more real enjoyment and training in bene
wise is sufficient.
word to th
Odd Fogy.


#### Abstract

ST. ANDREWS BAY The Edtor of the Sabsarn Reconnse The weather keeps sanshiny and warmWarm enough to permit one to sit comfortabl The sale of lots still goes on rapidly. Som arations for building. We have several from Battle Creek; Michigan, some from Wisconsin; one from Illinois;': soo from Tennesse one from Alabama; three from Texas; one rom Missouri. ' Five of these have brought their families with them. One has planted ther garden crops, all growing finely. I have chosen the location for our colony a a section of quarter-acre lots, becauso, in ro lots in the 50x102 feet plot.: These are Wx140 feet, and sell at $\$ 8$ each: We had a fine sail last hret-day; going ou of the Gul ahore, and up the Bay to a grove of orange trees, now welliloaded with tine, juicy oranges. I know they are good and uicy for We are troubled to get lamber fast enough, years have left marks of decay, till it wa unfit to hold meetings in during col weather: On the 20th of September, the weather. On the 20 th of September, the Society with one accord said: "Let us rise ap and repair." Having "atrengthene their hand's for the good work," by thei in a few weeks. Truly the "people had zeal, working early and late and denyin themselves some of the comforts of life to give the money for repairing the house. Men, women and ohildren, all helped. Th house has been so changed as to appear like $83 \%$ new house. The entire expense is nearl \$370. We are very grataful to the brethren work. Brethren C. Potter, Jr., giving $\$ 50$, Geo. Greenman. $\$ 25$, Geo. H. Babcock, $\$ 20$ J. Clarke, 820 . P. A. Bardick, $\$ 10$; beside J. Clarke, \$20, P. A. Bardick, $\$ 10$; besides these, other persons in our immediate vicini ty have given smaller sums, some of whon gre Sunday friende. Misy God reward them all, Last Sixth day, at 2 oclock P.M., We held our reopanigg earvices The tett was in Neh. $12: 17$ : Come and let as build ap the Nall of Terusaleth, that we be bo more's re




## 

## New York.

The Young People's Society for Religious ion at the residence of $G$. $A$ : Green After the literary exercises, the followin fficers were elected for the quarter
President, Cors J Willige
ice-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 Eid. H. D The Yorke the evening of Dec. 12th. The Young People's prayer-meeting has count of the absence of some attending on account of the heary rains and maddy oads. Yet the Holy Spirit has moved the hearts of two unconverted ones, who havv
ought Christ and, we feel encouraged to believe, have found a precious hope. We
rust they will follow the Lord in baptism soon. They are recent converts to the Sabbath, as
family.
Dea. Francis Mills has gone to Iowa to
settle up some business

The friends and members of the Linck Charch have felt for a long time it having been built 49 years and been changed very little during all these years
When built it was a very substantial, nest When built it was a very substantial, neat,
and commodious house; yet these many



## Domestic. Horace B. Claflin, the dry - goods merchan <br> died at his Summer house, at Fordham; Y., Nov. 14 th . He was 74 yearg of age.

The liquor permits of all draggigts in Cof fey county; Kan ; ; with: one: exception; hat
been revoked on account of alleged: violation been revoked on
of the liquor law
At the annual meeting of the officers and
stockholders of the Chicago Exposition Com
pany, not long ago, \& resolution was passed
declaning it to be the semine of the meeting
that a great world's fair should be held in Ohicago in the year 1898, the 400th ann
versary of the landing of Columbus
The Coast Survey reports great earth
quake waves on the Pacific Ocean quake Francisco, as indicated on the Coast
San
Survey tide gauge. These earthquake waves.
were noticed between 1 an. 8 o'clock, Nov.
19te were noticed between 1 an 8 o'clock, Nov.
19th. They were thirty-five minutes apart,
and were as great as those observed durin and were as great as those observed during Hobart College, Geneva, N. Y., met with
the most serions mishap ever happening to
it, on Thurdday morning, Nor. 19th. The
Medical College bnilding, it, on Thursday morning, Nov. 19th. The
Medical College buiding, ahistoric tracture,
Fhich has for fifty years been a prominent
land mark, was completely ridalled by firt 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 been the property of Hoba.
used for the college library.
of the library was destroyed.
The National Grange of Husbandry has
adopted a resolntion protesting against the policy of American manufacturars in advo-
cating the free trade policy in the admissio cating the free trade policy in the admission
of raw material and light protection in man-
ufactures, which strikes directl at ufactures, which strikes directly at American
farmers and produceris of raw material. The appointment of a committee to attend the
coming eission of Congress, for the parpose
of securing legislation in the interest of on securing legisation
agriculture has been order
Poreign.

## Riel, th hanged.

The tolegraph line from Merv to Penjdeh,
on the frontier of Afghanistan, has been fin. ished.
It is understood that a party will start out
shortly from Otawa to make the preliminariy
survey of the prope
survey of the proposed route of the Hadson
Bay Railway.
The Journal de St. Petersburg hints that Balkan conference, is responsible for the
outbreak of war between Servia and Bulga-
The Humane Society, of London, Eng., Henkr. Welcome, in recognition of his her-
ism in saving an American lady from

$$
\begin{aligned}
& \text { drowning in the Thames. } \\
& \text { In the war between Bulgaria and Servis } \\
& \text { two sevare hattles have hean fonght. the firs }
\end{aligned}
$$

$$
\begin{aligned}
& \text { In the war betwen Bulgaria an servia, } \\
& \text { two severe battles have been fought the first } \\
& \text { was won by the Servians, and the later by }
\end{aligned}
$$

$$
\begin{aligned}
& \text { was won by the Servians, and the latter by } \\
& \text { the Bulgarians. The prospects are that the } \\
& \text { powers will interfere, and suspend hostili- }
\end{aligned}
$$

Official admisaions from Belgrade show
in has been raised, and General Lesechjanin

## ho with his division has been carrying on the siege, is now marching to asgist King

Said Abdul Ahad, the new Ameer of Bok-

$$
\begin{aligned}
& \text { inhabitantt. The Rusgian General Annee- } \\
& \text { soft was present. The Ameer will send a } \\
& \text { :pecial miacion to St. Petersbburg to exprese. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { : pecial mitaion to St. Peter } \\
& \text { his friendehip for the Cair. } \\
& \text { The conterence of the }
\end{aligned}
$$

The conforepe of the managere of the
Athatic cable company, held in Loindon, has
been sbortive. Both sides, the Sudicate
been ebortive. Bonth hides, the Sndicate
companies, and the Conmercial Cabie com-
pany, are defiant, and there are no figus of
posositie agheine

 coshot ex Orown Bolicitor Bolton, mho
cured the convidtion of to many of their friends for 'various offenges.
The Quen of England has igned the proo-
Tamition disiolving Parlizments writing in a boldy distinct hand at the top of the broad porchmint. A special edition of the Gazsitiod,
cond the writs proclamation has been istaed new election have been
and and the
posted.
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Harper's Weekly. mLUSthated





## HARPERS PERIODICALS



## for 1885-86.

 More t tas mei,ion cories monthir.
 triw waraprs BY GNRRATGRANTAND OTHRSS.



 BERIL STORRES Dt:




 | risiont sronres |
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## Gelected Hiscellang

tir love of god.









peanes egose or fibe by the sea.
 ened sbove the cal, Hat marrhes behind her
and the scowling, turbulent gea before her
 off our harbor to-nght. I hope he"ll get in,
but I don't know! As she gpoke, Pearl nervonsly crumpled a
letter in her hand. She stood anxiously letter in her hand. She stood anxious,
looking off, her wealth of yollow hair blown
bo the wind into a clond all about her face giving it such an nombus as the old painters
loved with which to rim the fair heads of their siints. Nobody, though, ever called

 come to wrench the secret from her. She
looked up. It was Will Plympton, a boy of
 st once, and
wont tell."
What




This note was from Pearl's ruanaway broth-
er Franke. Ho had gaid rome rouel wordd to
Pearl before learing home. But could she Pearl before learing. home. But could she
long hold onto anything against Frank? Coold dhe forget the Summer rambles along
the shining gands for ghells, or the hunt for the perfumed May-llowers in
hind the old house?
"Wont

## "Oh, no!"" "Well, then," and Pearl made known th

 message.asked Will.
ant to to tell those at home?" "Oh, no!" exclaimed Pearl excitedly,
"That won't do. I know father, and I of that kind that if Frank should sarprise him suddenly he will give way and do what
he ought, but ifhe knew it this atternoon and had time to think it over, his iond
might tann againgt Frank by minght.
Twon't. to to let him cool off. Take him him when he it hot."
s. Crusty old feller!" ejacculated Will in-
wardly "You let things work, Will. I wish
now, "Baid Pearl," I wish, ",
"Wish what? " face ordinarily called homely, but the large,
 "Fearl is handaome,", "hooght Will.
"I feel worried Will about rankk. and haw hangry and orrul the seme lookil
Don't you think go? Couldn't we build a



 round here. Ma,
round High Rook and father has a pile ther
that he picked ap last week, but there-"







hamomock, crossed the diond the slope of the
High Reck. One mind olimbe
lace toward ace toward the sea rapidly darkening and
allo frothing more excitedly under the piti-
less lashin "Come this way to father,s pile." she said,
Among the banches of drift-wood gathared by the fishermen and farmers was Pliney
Parron's pile,
"Oh, don't put it so," said Pearl, as Will began to make a heap of fael on the top of
the Rock. Build it in the cross, for Frank
can tell that at once and know just where "The cross?"
"Oh, I Eee you don't know. Well, here it
s. A kind of seam rans this way"- and is A kind of seam rans this way"-a and
Pearl here triped along a fissure-"'ana
then a vein runs right across it Don't see? Frank and I Insed ot obuild fires here.
"oh, yes! So it is! Inn't tit queer?" Of course it was queer. No one but Pea thingg, woild have detected this crosi in thi
masive ledge by the sea. Will and Pear
filled with drift-wood the long seam, and heaped the vein traversing it.
"Now, Pearl, we don't
now."
"I know it."
"Well, you leave it to me, and Ill come
down after dark and bring gome kindling
tuff and tonch off the whole.".
"Won't it be too much of a trouble?"
"Oh, no, it will be a a a a troabsare, I woul
ike to show my interest."
Will pitied the brother upon that cold sea, nd then how could he but appreciate the That evening, half an hour after supper,
Will left home and went sagain to the hamnock. As he crossed its top and was about to descend into the hollow between it and
the Rock, he saiw a sudden light flash along he slope that the rock presented to the sea. ight traversed it,-Pearl's eross of fire by the
"Why, how did she get ahead of me? Why, how
Heught Will. he tide now overflowing the sands and boil ng up to his knees, and as he climbed Hig ledge, with dazzling, waving outlines of
gold, the slender, solitary form, facing the

"How came you here?"
"Waiked part of the way and ran the
What for? I said I'd come."
I know it, bat I met a man at father's
said he thought he met you going up e road."
"What
"With a With a hig round face, red and coarse.
It sonis nombly?" It sounded like that."
I met him, and just then I was going the
er way, up the road, because I droped "her way, up the road, because I droppect,
something and went back after it. Pearl,
vou must not stay here. The tide is rising."
"Oh, I have Frank"s that he left at home."
"The tide will be over them 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 Will carrying Pearl safely past the waters.
Looking back, they saw a fiery cross facing
the water, a sign of hope to sonls at sea bewildered in the darkness. ward, there was a vessel wrecked off Roar-
ing Rock. Only two survived the disaste ang hock. Only two survived the disaste
and these were in a little boat that tumbled
almost helplessly amid the was. Imost helplessly amid the waves.
"Which way shall we go, Frank?" said
ne to the other, "I am puzzled."
"I What a straggle with death that was! The
night, the mist, the waves, the chilling, benight, the mist, the waves, the chilling, be"I feel as if we had better give it up,"
said one of the men despairingly. "What"s are." Frank was looking toward a blotch of
light in the mist. This sharpened, then
faded, as if some one had tried ineftectnall to raise the curtain of the mist. Then there came a strong draft of win
this veil for an instant.
"
excitement. His companion strained his
weary signt, and there against the night dashed a cross of fire! "What is it?" he
asked. "What? That means home! My sister and
have made that kind of fire on High Rock
many a time," said Frank. "Pall!" many a time" said Frank. "Pall! limbs chilled, but with strange energy the rowned by the surf that cruelly disputed nd his companion came back to friends an Was any one happier than Pearl to se
his arrival from sea and the subsequent rec onciliation between fathor and son? Sh
tood in the warm fire-glow that flashed out the old ehimney, the next forenoon, and
joyed the thought of this deliverance and
he new peace under the roof. But how
hard it was for Peair to warm the body that hard it was for Peari to warm the body thi
ncased so warma heart?
"You are ahivering"

You are shivering" her father sa
Am IP"
Why yea. Have you taken cold?
 voice and my sap
her little Bible.
" That is the
Psalm, isn't it? ${ }^{\text {"ane handred and sixted ancle th }}$
round from the fire. "Yes," said Susie. "When grandma gave
me this Bibie she made me promise to read
a Psalm every day, and I've done it I'm me this Bible she made me promise to read
a PBamm every day, and I've done it. I'm
almost through now, though; and besides,
I've learned the first three Psalms so that I 've learned the first three Psalms so that I
can say them straight through without any
mistakes. Grandmadon't know that, though I'm going to surprise her next time she comes here by repeating them." "I
"That's right," said uncle. "I remember
when I was a boy grandma, who was my verses out of the Bible, too; and one day I Psalm that you read to-day, and then grandma
told me a story about how that Psalm was once sang""
"TRell it to m
"Who sung it?"
"Some poople "Some people that you would have.though would not have felt very mach like singing,"
aid uncle. "They were a lot of folks cov red With mud." did they get the mud on
"Why, how dem said Susie.
" If "It had been thrown on them," said uncle,
for this was in the days when the Proter ants of France were being persecated by "And these folks had not got
"N,
"Nad they? asked Susie,
nough, had they?" asked Susie,
"No," said uncle, "then had been caugh
nd, by the king's order, were to be galley
"What were they?" asked Sasie.
"Well","said uncle, "the gall
rench ships about' one handred and fifty
feet long, and forty wide, and along each
ide of fide of the ship there rana a sort of a bench ey-slaves or men who were made to row the
vessel with such heavy ours that they hardly pull them. These slaves were fast-
ened by an iron chain around one leg, and this chain was long enough so that they
could lie down to sleep on the deck some-
times. The poor slaves had eat, and night and day, in cold Winters and
hot Summers, they were lept pulling at the oars, while streams of perspiration ran
down their bodies. And if ever they stopped pulling they were whipped mos
anmercifully by an officer who watche "But where were they rowing to all the
"e?" asked Susie. "Op and down the coast, the galleys were French coast and guard it," said uncle, "and
sometimes they attacked
English ships that "Well," said Susie, "I should think that han like singing a Paim more like cryin were going to the galleysi") "
"Yes," said uncle, "but they were bein persecated for righteousness sake, you
now. One of them, whose name was John
nuber, Haber, wrote in his journal about the way slaves, arrived at a little town in Franioe. They
were all chained, and the priests of the place came and offered to set them free it they
would give inp their Ohristian religion. But would give up their Christian religion. But, uch a thing as that. Then the women an them

Seems to me that town must have had a thought, , of too, bathe did not naps Haber beack
again angrily. Would you like to kno what again angri
he did do?
"Ye" "Yes", esid Suaie.
So uncle tool do bnaok from one of
the library shelves and fond whatJobn' Ha

not read the Bible muoh, in tha man
hat reant eiteem for it, but he that

 ant pray most, loreas rpyyer mpont, and
int in sincerity io most occupied Triese of ord is the person who withes
he could praiese God day and night withhe cing you are no may drink at other
osay, this




 and the source of new thoughts in thore
ffeod ppon it. This is the Hook of terday, to-day, and foroverer." Thook of
hithough
han
and









## blessing.

d blesses man by man. The Soriptares
d the conversion of many yinneria The

 throagh Peter, preaching to them the
b, burial, resurrection and authority
BOhrist. Human agency entered into







 B giving wing to the Seriptureg and
athrough which men are blesiong men.

 on the cars, on the steam-bost; , and in in nurah, and carry God's trith; gather-
sen into the charch of Christ, bailinigg an in Christian charactor nnd
to the joys of and endless life.
a digpenses his favori to men through

I DONT DO DAT MAI."

\#annlar Stience.













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low a temperature $2^{2}$ Cent.

## In has long been known that, in order for

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fresh air, fully oxygented, takes itit place fresh air, frully oxygenated, takes its place,
Thus, every rainfall, or artificial watering new contribution to thisis ory uryefulir. ranch
of knowledge hise been made by Molisen in

 to get it. Supposing there is more orygen
acceasible eo the arrth on one side of the tree
the ang round to the iide where the oxygen i
 nees and other adrantages, ise now made o
any fibrous palp. From this material tile any firous palp. From this material tiles
of any shape desired are formed by prosire
andir machinery, or by any other method
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 with the preaparation to teregist moimpreargate, they
are baked to harden in them the waterproot mixture. After the baking, the tiles are
treated to o mixture imparting an enameled
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beimparte to the etilies,
plication of thich, after the app plication of the enameling mixture and sand,
are ready for use. - Scientififo $A$ merican

Why wr Cas’ Fivi-- Paintera who repre-
sent angels floating in the air with mings may make a charming picture, but it
is sadly nutcientific. To carry the body o eren a mall woman, weighing, bay, 100
pounds, would require a machine having at
at least lour horre-power, as one horse-power
mould be be requited
to poand. This would call for winga, suppos enormous size The birat found fer out a tea, known as Mother Cary's ohickens, meng
to be large, but when killed and the body



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## SAM JONES <br> $=2$

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## Burlington Route C.B. Q O.B.R

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## INTRODUCTION.








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Absolutely Pure.

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## MABRIED.





 Live Coals B USE ONLY BROOKLYN WHYTLEADOO, Perfectly Pure White Lead. The WHITTST and BESP HADR LBAD


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|  |  |  |  |  |  |  |  |  | <br> Ilfred Contre, M. F.}

$A$ Cand-Thie friends of the late Byron L . Creen take this method to gratefully acknowledge
the unwearied attention and valuable assistance



## Thi

M.






 Baytona, Plorida.




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