

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 50.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 10, 1888.

WHOLE NO. 2131.

The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

MAKE SOMEBODY GLAD.

On life's rugged road,
As we journey each day,
Far, far more of sunshine
Would brighten the way,
If, forgetful of self
And our troubles, we had
The will, and would try
To make other hearts glad.

Though of the world's wealth
We have little in store,
And labor to keep
Grim want from the door,
With a hand that is kind,
And a heart that is true,
To make others glad
There is much we may do.

A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Full often may cheer.
Each day to our lives
Some treasure would add,
To be conscious that we
Had made somebody glad.

SHALL THE WOMAN'S EXECUTIVE BOARD LIVE?

BY MARY F. BAILEY.

An essay read before the ladies of the General Conference, at its session at Alfred Centre, in September, 1888.

In the RECORDER of Oct. 9, 1884, we may find the following:

WHEREAS, The Missionary and Tract Societies have recommended some form of organization through which the women of the denomination may be enlisted in some practical and efficient way in our various denominational enterprises; and

WHEREAS, we believe such a move to be greatly needed; therefore,
Resolved, That this Conference do hereby and now constitute a Woman's Executive Board, etc.

Then follow certain specifications, in the second of which we find the following:

The Board shall be appointed by the General Conference at the same time, and in the same manner as the other Boards now appointed by the Conference.

And in the third specification:
It shall be the duty of this Board to raise funds for our various denominational enterprises, and to enlist the women of the denomination in such ways and by such means as may seem best to them, provided they do not involve the Conference in financial responsibility, and report annually their doings to the Conference.

Several articles have appeared in the RECORDER during the year touching this question.

The first annual report of this Board is presented to the Conference now in session. Does the work of the year warrant its continuance? We ask you, ladies of the Conference, shall the Woman's Executive Board live?

In 1801, a Woman's Missionary Society was established in the Congregational church, which worked among the people in newly settled parts of the country, and among the Indians. In 1819 the women of the M. E. Church organized a Missionary Society which carried a good record for more than forty years, when it ceased to exist. Several societies were established previous to 1860, by women, all for missionary purposes, but with varying special objects, and varying methods of work. Mrs. T. C. Darem returned from a foreign mission field, earnestly desiring the women of this country to engage in organized, systematic, prayerful, conscientious work for heathen women and children, the great majority of whom could not be reached for evangelization except through women. The Woman's Missionary Union, as the result of her awakening on the subject, was organized in 1860. Its work was independent of church boards, was carried on by voluntary workers, and unsalaried officers, by women from all the evangelical denominations. In 18 years it had employed 92 missionaries, and had raised over \$700,000. It is still in existence, doing much because of the church boards, now at work, but still accomplishing great good, and many times working effectually where a church board could not. In 1868 there came another revival of missionary interest, and denominational boards were soon organized. In January, 1868, about forty ladies of the Congregational churches in, and near, Boston, met to consider the subject of organizing a Woman's Missionary Board, to work in connection with the American Board. Then there came talk of enlisting the women of all denominations, and so arranging the business, that the members of the Board should yet report their doings to their respective boards. But as a matter

of expediency, not of sectarianism, this plan was dropped, and before the close of January, 1868, the Woman's Board of the Congregational Church was organized, its work to be reported through the American Board. Its object, as stated in its constitution, was to send out and support unmarried female missionaries and teachers to heathen women. Three aims were set before the organization: 1st. By extra funds, efforts and prayers, to co-operate with the American Board in its several departments of labor for the benefit of women and children in heathen lands. 2d. To disseminate missionary intelligence and increase a missionary spirit among Christian women at home. 3d. To train children to interest and participation in the work. At the close of its first year it had reported to its treasurer over \$5,000, and had 7 missionaries in the field. In its 17th annual report, made January, 1885, we find them in their foreign work, with 95 missionaries and assistant missionaries, 85 Bible women, 29 boarding, and 171 day schools; in their home work, with over 1,500 auxiliaries and Mission Boards, with an extensive publication interest, the principal issue of which, *Life and Light*, has long been self-supporting, and with a Bureau of Exchange, without which they say they could not "keep house." The receipts for the year ending December, 1884, were nearly \$138,000. In 1883, when this Board had been in existence 13 years, its total receipts were above a million dollars. Other denominational Boards followed in quick succession. The Board of the Interior, Congregational, was organized October, 1868; the M. E. in March, 1869, the Presbyterian in October, 1870, the Baptist in February, 1871, and the Baptist Board of the West in May, 1871, and in 1880, 12 years after the first church board was organized, there were 20. Others have since been formed, the last of which was by the Quakers, in 1884. The total receipts of these Boards since their organization is over \$7,000,000. They have sent out not less than 700 missionaries, employ 600 native Bible women and helpers, have about 800 boarding and day schools, having in them many thousands of pupils, 44 of their missionaries are well educated lady physicians. They have schools, hospitals, dispensaries, orphanages, and homes for missionary children, and have hundreds of thousands of dollars in real estate in foreign countries. The ladies of the M. E. Church have the honor of sending the first lady physician to Asia. Some of the boards are giving a medical education to prospective lady missionaries. One young Chinese girl is now in this country studying medicine, to superintend medical missionary work in her own country. In their home work, we find the Congregational Board is issuing a monthly magazine, *Life and Light*, the Baptists, *The Helping Hand*, the Methodists, *The Heathen Woman's Friend*, and the Presbyterian Board has two periodicals, *Our Mission Field* and *Woman's Work for Women*. These also publish young people's and children's papers, and besides their annual reports they send out thousands of leaflets, tracts, and manuscript papers. They have many thousand auxiliary societies, young ladies' societies, young people's societies, mission bands, and juvenile bands of very little children. These denominational boards were founded in the faith and the prayers of Christians. The question of woman's personal obligation in this matter was first a long time in the heart of one woman, then of two, both of whom seeing that unmarried women could oftentimes give more aid in missionary work than the mothers of families, plead with the American Board for aid in organization; but it gave them both indifference and opposition. The American Board had long been sending out single ladies, and did not see the advisability of furnishing a new society for the same purpose. The women pledged that their work should be as an extra, not drawing from the contributions already made to the American Board. Their work is still auxiliary to the American Board; but it has long been to it as a strong right hand of power.

Word of life to heathen women and children. The American Missionary Union, Baptist, did not send out single ladies, and it so comes about in the history of the case, that, upon the same day upon which one Baptist woman was making special pleadings with God that he would provide some way for her to do foreign mission work, eleven ladies in Boston were in united prayer for direction of the Spirit in forming a missionary body that could send out single ladies, and praying that some woman's heart might be opened to offer to go to teach heathen women and children.

This feature of the missionary movement, although the most wonderful of all, cannot be so readily reckoned as the financial growth, but it is rich, and full of lessons to any one of a peaceable spirit. The women of these Boards have had many difficulties, to contend with, indifference, excuses, prejudices, ignorance, opposition. Their greatest blessings have come directly from God, and while the financial department of their work has been successful beyond their greatest expectations, the real warmth of the work, after all, lies in the knowledge of him only, who holds the secrets of the world. Women may count their dollars, if they set themselves to do it, and their brethren, converts, but God only can compute the value set upon one human soul. They have worked with the belief that organization multiplies power, that in systematic effort, there are educational gains for themselves and their children; and they say of themselves, that while many of them had felt that they were formerly doing all they could for mission work that they have been able to keep their pledge to do this work extra, and more than \$7,000,000 is the resulting extra. A prominent writer in the Baptist Board in Massachusetts writes me, "Our Board has been very successful, and has developed our women wonderfully, increasing very greatly interest in missions, and not diminishing the contributions to the Missionary Union, and it has sent out many single women who have done noble work." Another, a State Secretary of the Board of the Interior, writes, "The effect upon our churches has been great spiritual gain to the workers. A company of women cannot meet week by week to study mission fields, without enlargement of vision. More than one pastor has said to me, 'The best thing ever done in my church was the forming of a Woman's Missionary Society.' Our American Board of Commissioners for Foreign Missions has this year laid all the work for women, including schools, upon the women of our land. Unless we do it, it will not be done. Two years ago it said, 'You must this year be responsible for \$100,000.' As to your next question, whether the receipts of the American Board were diminished, I answer most emphatically no, but largely increased."

"These denominations are wealthy," you say, "and can afford to give." True, but we must believe they have been blessed in ability to give, not because of their wealth, but in proportion to their wealth, because of their work. What proof can we bring that we would not be equally blessed? Is not their heavenly Father's ours, too. We have a Sabbath to proclaim and have no business with foreign missionary work, so some of you may feel. An added reason why we should make organized efforts to help our Tract Society in its work; and the more vigilantly because there are so few of us to do it. Some one says, "I am giving now all that I am able to give." Then you are doing all that the Master requires of you. Neither do we doubt that there are just such women. "But," says another, "I am sure I am doing all I can. The envelope system which we have drawn me out and I pledge every year to our denomination all that I can afford, and all that I ought to promise." The Women's Missionary Board pledged not to give less than before nor to divert the channels of their gifts from already existing methods of work. In some cases, probably many individual cases, these pledges have not been kept; but the aggregate receipts of the Boards have been increased far beyond the difference which this divergence could make and the young people's and children's societies, which have been largely the outgrowth of woman's work, were formerly not kept in the reckoning, while now, some of the Boards say, that

SHALL WE ENCOURAGE THE YOUNG?
BY REV. E. A. WITTER.

The articles in the RECORDER, respecting our needs as a denomination have been very interesting. The words of wise counsel and advice, coming from warm, loving Christian hearts, have touched a responsive chord in my heart as I doubt not they have in many others.

To the argument respecting the need of consecrated lives and devoted hearts on the part of the people, that we may be prepared to enter the opening fields before us, ready to go in and occupy for the Lord, there comes the responsive amen, and the resolution that so far as personal influence is felt, the forward step indicated and desired shall be taken.

As I look over "the field," from every quarter of which comes the Macedonian cry for light that shall bring them life and liberty of soul, and in the midst of this anxiety on the part of the unsaved, behold the spirit of inactivity, of unconcern on the part of the mass of professing Christians, my soul is stirred within me, and the inquiry arises, what must we do to be saved? Or, in the language of Paul when discussing the wretched condition of the soul under sin, "Who shall deliver us from the body of this death?" Surely this spirit of lethargy, of inactivity, of unconcern that hangs like a pall over the great portion of the Christian church, is, indeed, a death from which naught but the power of Christ, manifest in the quickened pulse of Christian hearts can ever save us.

The article from the pen of W. C. Daland respecting the power of the pulpit, taken with the other articles to which reference has been made, indicates to every thoughtful reader some of the most important needs of our people and should not only be read, but reread till its truth takes possession of all our hearts.

While the various needs mentioned by others are among the primary needs of our people, there are others, one of which I will mention.

In the first article, "What are the wants of our people as revealed by the late anniversaries," the idea is advanced that we have all the ministers we need, or that the people are willing to support. Farther on in the same article the writer says, "Our greatest need is a more constant sense of God's great love for us, begetting in us a love for Christ which must find expression in willing service, in enthusiasm for Christ and souls." Again in speaking of individual obligation, he says, "What we need is an overwhelming sense of the truth that this is our work." While we do not take issue with any of these statements, but fully endorse them all, do we not, as a people, need to come out still farther from the conservatism that has characterized us, and been a hindrance to our growth through all the history of our existence in this country? Ought we not to encourage the young, not only to prepare themselves for gospel work, in its various forms, but also urge upon them the great importance of occupying the field for the Master, teaching them that the field is the world, and that, as Seventh-day Baptists, commissioned of God to preach the gospel and the truth of his word, they have not only a right, but it is their duty, to follow out that commission wherever there are souls to be saved? We ought to make them feel that when prepared for work, their first question should be, where can I do best work for the Master, rather than where is the church over which I can preside? Should not we help them to feel that if God has called them to his service, they should go forth and labor for him, whether there is a church to call or not? "But," says some one, "we have a Missionary Board to look after scattered communities of Sabbath-keepers, and to arrange for the occupying of new fields. Ought we to interfere with their prerogatives? Certainly not, but the Missionary Board have not, neither can they have the means necessary to meet all the demands that might be made upon them by earnest workers; neither have they the ability to carry out the work as indicated by our inquiry. It is not possible for them to know of this or that community that needs religious instruction, and that might, under God, become a center in and around which some warm hearted, loving disciple might labor acceptably and successfully in winning souls to the truth of God's Word. Is not this one of the ways by which the "sense of God's great love expressed in enthusiasm for souls" may come to be more apparent among us, and by which, as a people, we shall come to feel more of a personal responsibility in the matter of winning souls to God?

Is not this a means by which our laboring

forces in the ministry can be greatly increased and still the supply never exceed the demand, or the ability and willingness of the people to support the ministry never be over-taxed?
Obr, N. Y., Dec. 1, 1888.

WASHINGTON LETTER.
(From our Regular Correspondent.)
WASHINGTON, D. C., Dec. 4, 1888.

Ere this communication reaches you, Congress will have convened. The Senate and House of Representatives will be called to order simultaneously. After the formal organization, the House, and probably the Senate, will open with a discussion of the rules. The contest will be between those who want to make this a working session, and those who, it is alleged, would squander it in idleness and talk.

Many of the arriving Congressmen say if any business is to be accomplished during the session, there must be a revision of the rules. The popular plan is to take some of the power away from the Committee on Appropriations, by placing a part of their work in the hands of other Committees.

It was a standing joke during the last session that the United States Congress consisted of the Senate and Sam Randall. Underneath the joke there was much deep felt jealousy of the fifteen members who compose Mr. Randall's potent committee. Any plan to curtail their prerogatives, it is thought, will meet with favor from the remaining three hundred and ten Members of the House, who belong to the less important committees.

The Democratic majority in the House of Representatives has a useful if not a brilliant part to perform in national politics this season. It will occupy a peculiar position. The Senate being Republican by a small majority, the House will be without the power of positive legislation, while at the same time its responsibility will be great. It will be practically on its good behavior. It will be required to show to the country that it is not inclined to do anything radical and extreme and that it is ready to propose everything that is conservative and good.

Its first work probably will be to provide for a rational count of the electoral votes and for an orderly succession to the Presidency in case of vacancy. After these matters are disposed of, three questions of great importance will have to be dealt with; the reform of the currency, the reform of the Tariff, and the reform of the Civil Service. On the latter no affirmative legislation will be required beyond the passage of the necessary appropriation. But efforts will be made to prevent the appropriation, to repeal the law, and to cripple the system.

The question of a successor to the late Vice-President Hendricks continues to be an absorbing topic here. The caucus of Republican Senators to be held at the Capitol to-night will decide who it shall be. You will know the result of the caucus before this letter reaches you. Consequently it is useless to forecast its action. The Democrats would greatly prefer Senator Edmunds for presiding officer of the Senate, and look upon the selection of either Senators Logan or Sherman as a kind of menace.

Having completed his message, the President has begun upon the District of Columbia appointments. The Marshalship being first in order, the long struggle for that office has ended by Col. Wilson, a well-known citizen of Washington, securing the coveted prize. As usual, the contestants were all left in the race. Mr. Wilson was not an applicant for office. The President summoned him to the White House, consulted with him for a short time, and in about two hours issued his appointment. The compensation of the office is \$6,000 a year. District Democrats are delighted with the appointment of a District man. "The President has kept faith with us," they say, "and we are satisfied." Unlike his predecessors, the new appointee will be excused from social duties at the White House. He will be required to give his attention to the more weighty business of the office prescribed in the statutes. Some one else will make introductions at the President's receptions, and be the master of ceremonies at his State dinner.

As usual, just before the meeting of Congress, official Departmental reports are coming out with quantities of information. The Postmaster General led off with a voluminous document. He tells that the revenues of the Postal Department are steadily falling off, while the expenditures are just as steadily increasing. Owing to large Pension payments, there was no reduction last month of the national debt. The surplus was used to pay debts to the soldiers instead of to the bond-holders.

Plainfield, N. J.
AMERICAN SABBATH TRACT SOCIETY.
Executive Board.
J. F. HUBBARD, Treas.,
G. H. BARCOCK, Cor. Sec.,
Market, N. J.
Meeting of the Board, at Plainfield, N. J.,
second First-day of each month, at 2 P. M.
SEVENTH-DAY BAPTIST MEMORIAL BOARD.
POTTER, Jr., President, Plainfield, N. J.,
POTTER, Treasurer, Plainfield, N. J.,
HUBBARD, Secretary, Plainfield, N. J.
for all Denominational Interests solicited,
payment of all obligations requested.
POTTER PRESS WORKS.
Publishers of Printing Presses.
POTTER, Jr., Proprietor.
HUBBARD & HUBBARD,
PLAINFIELD MILL.
Book, Bind, Doors, Mouldings, &c.
M. STILLMAN,
ATTORNEY AT LAW,
Supreme Court Commissioner, &c.
Daytona, Florida.
ROGERS, L. T. ROGERS,
D. ROGERS & BROTHERS,
Civil Engineers
Alfred, N. Y.
BURDICK,
WATCHMAKER and ENGRAVER,
AUBURN WATCHES A SPECIALTY.
MACHINE WORKS,
Repairing, Models, Emery Grinders, &c.
C. SHERMAN
Berlin, N. Y.
GREEN & SON,
DEALERS IN GENERAL MERCHANDISE,
Drugs and Paints.
GREEN,
Manufacturer of White Shirts,
BERLIN CHAMPION SHIRTS TO ORDER,
New York City.
BARCOCK & WILCOX CO.,
Patent Water-tube Steam Boilers,
H. BARCOCK, Pres., 80 Cortlandt St.
M. TITSWORTH, MANUFACTURER OF
FINE CLOTHING. Custom Work a Specialty.
TITSWORTH, 800 Canal St.
POTTER, JR. & CO.,
PRINTING PRESSES,
13 & 14 Spruce St.
POTTER, JR., H. W. FISHER, JOS. M. TITSWORTH,
Leonardsville, N. Y.
STRONG HEATER, LIME EXTRACTOR, and
CONDENSERS for Steam Engines.
STRONG HEATER CO., Leonardsville, N. Y.
Adams Centre, N. Y.
ANDY PACKAGE DYE COMPANY,
Best and Cheapest for Domestic Use.
Send for Circular.
Westerly, R. I.
BARBOUR & CO.,
DRUGGISTS and PHARMACISTS,
No. 1, Bridge Block.
STILLMAN & SON,
MANUFACTURERS OF FINE CARRIAGES
Orders for Shipment Solicited.
N. DENISON & CO., JEWELERS,
RELIABLE GOODS at FAIR PRICES.
Repairing Solicited. Please try us.
SEVENTH-DAY BAPTIST MISSIONARY
SOCIETY
GREENMAN, President, Mystic Bridge, Ct.
WHITFORD, Recording Secretary, Westerly,
Main Corresponding Secretary, Ashaway, R. I.
L. L. CHESTER, Treasurer, Westerly, R. I.
Chicago, Ill.
WAY & CO.,
MERCHANT TAILORS,
205 West Madison St.
D. D. ROGERS, M. D.,
PHYSICIAN and PHARMACIST,
2384 Prairie av. Store, 2408 Cottage Grove av.
COTTRELL & SONS, CYLINDER PAINTERS
& PAINTERS for Hand and Steam Power,
at Westerly, R. I. 113 Monroe St.
Milton, Wis.
W. CLARKE, DEALER IN BOOKS,
Stationery, Jewelry, Musical Instruments,
and HOLIDAY GOODS. Milton, Wis.
P. CLARKE,
REGISTERED PHARMACIST,
Ice Building, Milton, Wis.
Milton Junction, Wis.
F. ROGERS,
Notary Public, Conveyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

The Sabbath Recorder,
PUBLISHED WEEKLY
BY THE
AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, ALLEGANY CO., N. Y.
OFFICE OF SUBSCRIPTIONS:
In advance, \$3.00
Single copies, 10 cents
The foreign postage will be charged 50 cents ad-
ditional per cent.
Advertisements on business days are paid, except
on the publisher's.
Advertisements will be inserted for 75 cents an
line the first insertion; subsequent insertions in suc-
cession 50 cents per line. Special contracts made with
advertisers, and for long continuance, at low rates.
Advertisements inserted at legal rates.
Advertisements may have their advertisements changed
without extra charge.
Advertisements of objectionable character will be ad-
vanced on no terms.
The Recorder is furnished with a supply of Jobbing material,
and will be added as the business may demand, so
that the one can be done as well as the other.
The Recorder is published for the Sabbath-keepers of
the world, and is sent to all who send for it.
The Recorder is published for the Sabbath-keepers of
the world, and is sent to all who send for it.

Missions.

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

EVEN FOR ME.

"She that tarrieth at home divideth the spoil." And can it be In the world's harvest field some sheaves for me? Some gleaner when the heavy task is done? Some trophy in the hard fought battle won?

The fields are white to harvest; all along The sunlit paths I hear the reapers' song, As forth to toil of sweet reward they go. Is this my work? The Master answers, "No. For other labor thine, and yet to thee Some precious tasks I give for them and me, Send them refreshment 'mid the noontide heat; The cool o'erflowing cup, the mo set sweet, That shall give strength and courage all the day; Sing thou thy songs to cheer them by the way; And so thou too, when evening rest shall come, Mays share the joy of the glad Harvest Home."

The Lord would build his temple year by year, His workmen toll the massive pile to rear; And even now our wondering eyes behold The walls uprising toward the domes of gold, Ere long to crown the summit flashing bright O'er all the earth the glory of his light. How can I help? I have no off-thing Of marble fair, or costly wood to bring; I may not place one stone, nor to the face Of carved cherub add one touch of grace; I cannot set the gems, nor lay the gold, But the rich brocade of the curtain's fold, Some little part of this my hand may trace, And so my love find in this work a place.

The trumpet sounds. The hosts are marshaling For the great conflict, and our conquering King Calls all to warfare. Let me hasten, Lord, To meet the foe—not so the Captain's word. "Thou must abide at home, on guard remain; There, at thy post of service, thou may'st gain The sure reward; but do not thou forget Whom in the front of battle I have set. Give sympathy, send help and loving care, Watch for the victory, watch with earnest prayer, Hold up the prophet's hands, and when shall flee The foe, defeated and despoiled, then she At home who tarried shall the triumph share." —The Helping Hand.

We trust our churches and individual contributors will not forget the need of regular and liberal contributions for missions. The work ought not to be diminished, but enlarged; and we have much faith in the Lord and in our people.

YOUR WEIGHT.

What is your weight? I do not mean your weight avoirdupois, but your spiritual weight. How much are you lifting for Christ? What is your weight in the work of saving men? No doubt you are solid as a neighbor, as a citizen, solid in business and on exchange. No doubt you have great weight, by your power and influence, in education, in the temporal of welfare of your town, and in public affairs; but how solid are you in building up the church of which you are a member, and in advancing Christ's kingdom in the earth. Christ lifted the cross and was lifted upon it, that he might lift you up out of your sins and their consequences, and all men who look to him in faith. How much are you lifting for him? Are you lifting men up to him by personal effort? Are you lifting by prayer? Are you lifting by regularly attending church and Sabbath school, and giving to them the weight of your influence and effort? Are you lifting for Christ by a Christian example among men? Are you trying to help the poor and suffering bear their heavy burdens? Are you lifting heartily and well, by giving liberally of your means for the salvation of men? What is your weight, my brother, my sister in Christ? o. u. w.

THE PENITENTES IN NEW MEXICO.

The following from The Home Missionary, by the Rev. C. B. Sumner, of Las Vegas, N. M., will reveal to our readers some of the superstition, ignorance, cruelty and self-torture under the name of religion, which prevail in our own land, and call for higher light and missionary work on the frontier:

This sect has grown up under the eyes of the Spanish church, which claims not to countenance its excesses, but so far as we know does nothing to prevent them. From eye-witnesses, the local papers, and especially from one of our own missionaries, Mr. Anchaeta, of Cubero, I have gleaned the following account of this curious sect:

The Penitentes are bound by a solemn oath not to reveal the secrets of the order, heavy punishment being inflicted on any who betray them. Consequently very little has ever been known of this sect.

They call themselves the "Slaves of Jesus," and believe that, by horrible self-torture and mortification of the body, they suffer as he suffered, and are therefore fit to be forgiven. They appear in public only at the time of Lent, disguised, with the exception of a few chosen victims for special inflictions. Their flagellations commence on the first Friday in Lent. Some stagger under huge wooden crosses, weighing 300 or 400 pounds; others gash their bare backs with knives, and lash the bleeding wounds, or smite the naked body with the spiny cactus. Some wear heavy log chains fastened to the ankle, dragging them over the frozen

ground; while others find different modes of torture. Each Friday in Lent witnesses these terrible scenes, until on Good Friday the whole ceremony culminates in a masked procession, each member of which inflicts self-torture, after his own favorite method.

The heavy crosses (at which a stranger may look, if he does not touch them) are all in use, while the deluded victims bind the limbs together firmly with strong ropes to make every movement more painful and difficult, heavy bundles of thorns being bound tightly upon the head and shoulders. As the procession gradually approaches a place called Calvary, each vies with the other in inflicting pain, and shedding blood. Mary is here represented as meeting her Holy Son Jesus as he is led out to be crucified.

At Calvary three or four selected victims receive stripes throughout the entire day, while the blood flows freely. One man is bound to a cross, which is raised and placed against a wall, and there the poor sufferer hangs a full hour. During this time the whole attention of the crowd is directed to him. They mock, whistle, make a loud noise with the matraça (a large wooden rattle) and sing hymns. A few willingly receive the number of lashes designated by the man on the cross, while others prostrate themselves on the ground with outstretched arms, calling upon those about them to walk over their bare and bleeding backs. In this way every part of our Lord's suffering is supposed to be represented.

At eight o'clock they all gather in the church for an hour. The house is thoroughly darkened to represent the "hour of darkness." Here the whipping is resumed with vigor, while the loud outcries and the din of heavy chains recall "the earthquake." Finally one cries out with a loud voice: "Living and dead, come out and be with us! The hour of darkness is ended! Our Lord has given up the ghost!" Coming out of the church, some go to their homes, others seek the plains, and others visit the different altars, where, taking crucifixes, or pictures of the crucifixion, or images, they prostrate themselves in worship.

The details of these strange proceedings differ somewhat in different years and in different places, but the general character is the same. The actors do not seek to be seen, nor do they shrink from sight if unmolested. The scene is too brutal and sickening to witness a second time. Not infrequently the wretched victims suffer long in painful sickness. Sometimes they die on the field of torture. Their oath binds the members to care for the sick, and in case of death to bury them decently.

"These," says our missionary, "are the kind of people by whom I am surrounded, and to whom I preach. I earnestly urge you to put two more missionaries into this field. The work is greater than I can do alone."

YOUNG WOMEN IN CHINA.

The following extract from a letter published in The Helping Hand, will help our young people to learn of the condition and treatment of young women in China:

Although Chinese girls lead far more monotonous lives than their American sisters, a great deal of hardship and suffering is usually crowded into their experiences. Let me first direct your attention to Chin's account of herself. She is "Sister Lotus's" most recent daughter-in-law, and if you have read "Sister Yong's Story," you already know something of her history.

Her native village is five miles distant from the one where she now finds her home. She has three brothers and one sister, and her parents have always been very fond of her. Until seventeen she led a happy life, doing cheerfully the tasks given her to do, such as caring for a younger brother, performing ordinary household duties, learning to "join the threads" for making grass cloth, learning also to spin and weave, and from the products of her own industry to cut and make the jackets that were afterwards to form a part of her wedding outfit. An older brother's wife knew how to read, and taught Chin, who spent all her leisure time over her books. She was greatly attached to all the members of her own family, and seems to have been quite a favorite with the neighbor girls. Not so undesirable a life, after all, I think I hear you say. But alas, the story is but half told.

At twelve, according to the custom of her village, and very much to her own gratification, her feet were bound. At fourteen she learned to dress her hair, and quite an accomplishment in this art of hair-dressing, which ushers a Chinese girl into womanhood. At that age she was betrothed to a boy one year her junior. She knew nothing about the betrothal until some time after its completion, and then learned of it through conversation not intended for her ears. When she was seventeen, the parents of her betrothed died. Her marriage was at once hastened, there being three children younger than her husband, and she was needed to take care of them and do the work of the household, herself little more than a child, the eldest in this family of five. Do you wonder that she says, "And now my unhappiness began." Her husband was a worthless boy, who let his hand be worked on shares, while he spent his time in lounging about the village. He was perfectly indifferent to Chin, always preserving a sullen silence in her presence, and adding to it, instead of lightening her cares. The whole responsibility of the little household devolved upon her, and the children, of whom two were boys, were very rude and unkind to her. She missed the women-folk of her

mother's family, and the kindness she had been wont to receive among them; and now in these altered circumstances, she became very unhappy, spending much of her time in crying. Thus she lived until she was twenty-three. Her sorrow at length affected her so greatly that she fell ill, and finally became deranged. Now, she who had done all for the household became a burden. Not willing to care for her, the husband decided to sell her to any one who would take her off his hands.

Then it was that she became a member of good old "Lotus's" Christian family. Her parents felt very badly about this, for it is a great disgrace for a wife to be put away and sold to another husband. But now that she is not only well, and in her right mind, but very happy also, her mother's heart is comforted, and though she has not yet given up her own heathen idolatry, she tells her daughter "she thanks the Heavenly Father Chin has learned to worship, that he has protected and cared for her child."

In our talk Chin said, as her eyes filled with tears, "Though I am very happy, now that I know what the Holy Book teaches, I am often very much troubled lest in marrying a second husband I am doing contrary to God's teachings." I reminded her that this was no act of hers, and besides, the former husband had taken another wife, leaving her free. She seemed greatly relieved, and thanked me over and over again for the comfort I had been able to give her.

She expressed great thankfulness for what this Christian religion had brought, saying that she could never tell all that it had done for her. She told me how much she wished to go and tell the gospel to others, but that for the present, custom forbade her being seen outside of her own home.

CHINA'S ATTITUDE TOWARD MISSIONARIES.

Mr. John Russell Young, lately our Minister to China, has just returned to this country. In an interview with a Herald reporter he gave, among much other interesting information about the Chinese, the following statement of the relations of the people and the government with the missionaries:

The missionaries are divided into three classes—those of the Greek church, the Catholic and Protestant churches. They have missionaries in many parts of the Empire. I found them, as a general thing, devout and good men, who learn the language, publish books and tracts, go out among the people, and endeavor to do good. I should say that the Catholic missionaries had obtained the most converts, partly from the fact that they have been in China a long time, going back, I think, two or three centuries in some places, and partly from the fact that they adopt the Chinese dress and customs, live among the people, and endeavor to become a part of the Chinese life. I do not know much about what has been done by the Greek priests. I rather fancy their work in China has mainly been to attend to their own people. The Protestant missionaries are teachers rather than preachers, and the good that will come from their work will be in introducing the better ideas that belong to our civilization. We have many gifted men among the missionaries—pious men who devote themselves to their work; and in my many conversations with them—and I have met them all—I find the sense of hope and encouragement. The medical missionaries are especially useful, I should say in advancing their cause. They go among the people, build hospitals, care for the poor and the sick, and my impression is that the medical missionary in China, whether he belongs to the Protestant, the Catholic, or the Greek church, will be the pioneer in advancing Christian ideas.

Does the government interfere with missionary work?

No; they care nothing about it. The ruling classes in China are mainly, probably all, Confucians, and Confucianism is a faith that might be called a mild atheism—a high morality based upon sentiments of charity, loyalty, love, music, and worship of the ancestors. It is a very indulgent, progressive, and in many respects a beautiful faith; but the element of charity which permeates the Confucian doctrines, recognizing, as it does, every other form of religion, leads the Chinese officials to be very tolerant to missionaries.

A FIJI COLLECTION.

The people, as they filed to the table, formed a wonderful spectacle. Most of the girls were without covering to their breasts, but the upper parts of their bodies were literally running with cocoa-nut oil, and glistened in the sun. The men and boys were painted in all imaginable ways with three colors—red, black and blue. There were Wesleyans with face and body all red, others with them soot-black, others with one-half the face red and the other half black; some had the face red and the body black, and vice versa; some were spotted all over with red and black; others had black spectacles painted round their eyes; some had a black forehead and red chin; others were blue spotted, or striped with blue; and so on in an infinite variety. How amused would John Wesley have been if he could have seen his Fijian followers in such guise! It seemed astounding while looking at these blue, red, and black painted Fijians, flourishing their clubs, and shouting their warcries, to reflect that this was a Wesleyan missionary meeting. The representative of the power which has tamed these savages

was a little missionary, with a battered white tall hat, and a coat out at elbows, who stood beside us, and took no prominent part in the ceremonies, yet had full sway over the whole, no dance having been prepared without his sanction. There could be no doubt as to the amount of good which had been done by these people; and it is sincerely to be hoped that the Wesleyan missionaries will be left unmolested to continue the work in which they have been so successful, and which they have begun and carried out often at the risk, in some instances with the loss, of their lives.—Cruise of "The Challenger."

THE RECORD OF A YEAR.

We condense the main features of the last year's work into the following, viz.:

Table with 2 columns: Item and Value. Includes: Number of Missionaries (1,435), Missionary Teachers (175), Years of labor (1,129), Additions on profession of faith (8,914), Certificate (6,904), Total membership (81,659), in Congregations (144,443), Adult baptisms (2,951), Infant baptisms (4,577), Number of Sunday schools (2,118), Sunday-schools organized (880), Membership of Sunday schools (195,698), Church edifices (value of same, \$4,884,940), built during the year, (cost of same, \$407,778), Church edifices repaired and enlarged, (cost of same, \$70,172), Church debts, canceled (145,577), Churches self-sustaining this year (78), organized (195), Number of parsonages (value, \$412,824), 299.

Make a place for this. Put it up in your own house, or nail it up on the lecture-room door.

What if we are in debt? We can cheerfully pay for such work.

Table with 2 columns: Item and Value. Includes: Missionaries and Missionary Teachers (1,610), Churches organized (195), self-sustaining (78), Additions to the churches (15,818), Children in Sunday schools (185,688).

Read it all! Praise God that you may help in such a work.—Presbyterian Home Missionary.

MISSIONARY SOCIETY.

Table with 2 columns: Item and Value. Includes: Receipts in November, Mrs. S. H. Goodrich, Alfred Centre, N. Y., G. F. (\$5 00), S. P. Stillman, Westery, R. I., G. F. (10 00), Roanoke (W. Va.) Sabbath school, S. M. S. Geo. H. Babcock and wife, Plainfield, N. J., G. F. (25 00), E. J. Potter, Alfred Centre, N. Y., L. M., G. F. (25 00), Mrs. W. A. Rogers, Cambridge, Mass., G. F. (5 00), Rev. J. Clarke, DeRuyter, N. Y., G. F. (5 00), Watson (N. Y.) Church collections, G. F. (6 20), A Friend, Leonardsville, N. Y., M. M. \$2 00 (5 00), Harlem Church, Holland, C. M. (28 00), Miss Susie E. Crandall, Westery, R. I., a Thanksgiving offering for M. M. (15 00), Lincoln (N. Y.) Church, collection at Quarterly Meeting, G. F. (6 84), Women of Welton (Iowa) Church, M. M. (4 08), M. L. B. Brookfield (N. Y.) Church, G. F. (8 00), M. L. B. Brookfield, N. Y., M. M. (3 00), Albion (Wis.) Church, G. F. (5 08), C. S. Clarke, Nile, N. Y., G. F. (1 00), Sarah E. Chester, Ashaway, R. I., G. F. (3 00), Young people of First Alfred (N. Y.) Church, for two weeks in S. M. S.; a Christmas present to occupants (16 71), Receipts per H. B. Lewis, from Trenton (Minn.) Church, G. F. (2 74), Cash balance October 31st (181 20), 1,026 84, Payments in November (1,195 97), \$71 57, E. & O. E. A. L. CHESTER, Treasurer, WESTERY, R. I., Nov. 30, 1885.

CENTRAL AFRICA.

Besides the work of the International Association, the English Baptists have carried the banner of peace up the Congo beyond the equator; and the American Baptists, taking up the work begun by the Livingstone Congo Mission, are urging on the civilizing work side by side with their English brethren. London and church missionary societies have planted their Christian flags on lakes Victoria and Tanganyika. The African Lakes Company and the Free Kirk of Scotland are earnestly at work on Lake Nyassa, and are advancing to Lake Tanganyika. Serpa, Pinto and Weissman have crossed Africa. Ivens and Capello have performed remarkable journeys to the east of Angola. M. de Brazza has given France a West African empire. Germany has entered the field of colonial enterprise, and has annexed all the territory in South-west Africa between Cape Frio and British colonies in South Africa, the Cameroons territory, and a fertile province in East Africa. Italy has annexed territory on the Red Sea. Great Britain has annexed the Niger delta; and Portugal now possesses 700,000 square miles of African territory.—The Congo and its Free State: Stanley.

HINDOO WOMEN.

"The Times of India" had a letter from a Hindoo woman. The wicked practice of early marriage has, she declares, destroyed the happiness of her life. She adds: "Without the least fault of mine, I am doomed to seclusion. Every aspiration to rise above my ignorant sisters is looked upon with suspicion, and interpreted in the most uncharitable manner. Our law-givers, being men, have painted themselves pure and noble, and laid every conceivable sin and im-

purity at our door. If they are to be trusted, we are a set of unclean animals, created for their special service; and they, by right divine, can maltreat us at will. The treatment which servants receive from their European masters is far better than that which falls to the share of our Hindoo women. We are treated worse than beasts. We are regarded as playthings. The loss of mental and physical freedom which a girl experiences the moment she steps into her husband's house cannot be realized by Englishmen. She must not sit or speak in the presence of her father-in-law, or mother-in-law, or any other elder member of their family; she must get up early, go to bed late, and work with the servants. If you succeed in bringing about a salutary reform in the position of Hindoo women, then the spread of education, the development of arts and sciences, the production of an able-bodied, strong-minded race of men and women—in fact, the mental and material prosperity of India—will follow as a matter of course, and India will revert to her once proud position among the nations."

THE EXTENT OF THE CONGO.

From the Atlantic ocean is a navigable length of 110 miles, as far as the station of Vivi; thence upward to Isangila, the lower series of the Livingstone Falls, 50 miles; from Isangila to Manyanga, we have a tolerably navigable stretch of 88 miles; between Manyanga and Leopoldville is the upper series of Livingstone Falls, along a length of 85 miles; from Leopoldville upward to Stanley Falls, we have a navigable length of 1,068 miles; from the lowest fall of this last series to Nyangwe, there is a course of 385 miles; from Nyangwe to Mweru, the river-course extends 440 miles; the length of Lake Mweru is 67 miles; thence to Lake Bangweolo is 220 miles; Lake Bangweolo, or Bamba, is 161 miles long; and thence to its sources in the Chibale Hills, the Chambesi has a length of 360 miles; the full total of these several courses being 3,034 miles.—Stanley.

Those who know nothing about missions care nothing. The people are not to be scolded and berated because they do not give. They do right not to give their money unless they know why they give, and for what they give.

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—F. W. Robertson.

OUT of every thousand boys of school age in India, 154 are at school. Of every thousand girls, only eight enjoy this privilege! This certainly indicates that woman's work in India is not yet overdone, but needs to be pressed forward to gain even a proportionate position and success.—Foreign Missionary.

WHAT would be thought if the Metropolitan Opera House, of New York, were seen filled with people who had assembled to hear the simple preaching of the gospel by any—the most eloquent—preacher in the country? Yet, not as a supposition, but as a fact, the largest theatre in Japan has been packed, on two successive days, by attentive listeners to plain sermons by native preachers. Only fifteen years ago there was not a Christian church in Japan, and probably there were not half a dozen native Christians.

DR. CAREY.—A memorial of Dr. William Carey, the celebrated missionary, has just been erected in the village of Paulerspury, Northamptonshire, England, where he was born and spent his youth. Edmund Carey, his father, was parish-clerk and schoolmaster in the village, and is buried there. The headstone on his grave has been re-lettered and placed in an upright position; and a monumental brass tablet has been placed inside the porch of the church, very near the head of the grave. It bears the following inscription: "To the glory of God, and in memory of Dr. William Carey, missionary and Orientalist, who was born at Paulerspury, August 17, 1761. Died at Serampore, India, June 9, 1834."

ON the annexation of New Mexico to the United States there was a considerable influx of Americans. Isolated from "the States" by a thousand miles of unpeopled plains, they became Mexicanized. As a rule, they married Mexican wives, and their children, in most cases, speak little or no English. Now the railroad has brought a large secondary immigration, which is, in turn, Americanizing the Mexicans. These throughout the Territory are rapidly becoming trained in the United States ways of thinking and business dealings. It has been common for newcomers to sneer at the Mexicans as slow and behind the times, but careful observers have noted that the leaders among them have been fully abreast of the old American residents in welcoming the new order of things, conforming to the modern ways, and assisting in their adoption. The Mexican population of the Territory is very large; the Legislature is almost entirely Spanish speaking, and, as the American members are mostly conversant with the language, it is practically the only one spoken in that body. English and Spanish are both legal languages. The laws and all public notices are printed in both tongues.—Sylvester Baxter in Harper's Magazine.

Sabbath

"Remember the Sabbath-day, that thou labor, and the seventh day is the Sabbath."

A CATHOLIC'S VIEW OF

BY A. H. E.

The following letter, Editor of the Outlook, will interest. It contains nothing faith and undignified authority is in strong claims of many who disagree on the same authority, bend the Scriptures to their did not place the Bible a of all customs and trad welcome the theory put fo His is certainly consist theories, and courteous in look to account for its her testants will be as true to principles of Protestantism the Bible alone—as Cath—the church and the cause of Sabbath reform in advance:

JAMAICA, N.

Dear Sir,—Allow me to copy of the Outlook. All that your Protestant friend possible in trying to turn to a Jewish Sabbath; but detaching is not less hopeful you can persuade Christen anything for the week's Lord's resurrection. To tians (whether of the Greelish rite) you will appear revive a condemned and The point was ruled once great Council of Chalced when 630 bishops decreed observed the Sabbath he munitated. This is the h and it can be neither argu cused. It is the defini which have been received, and which are unalterabl tims in which Christ's ch the weekly feast of his worship and by rest. You will see, I hope, th and good-natured argum demolish people who mix Lord's-days and Sunday's prebensible manner, they listened to by Catholics—their religion upon antho consent. You

LETTER FROM C

The following letter from Province of New Brunsw show how the seed of truth everywhere, and will, we more fully realize the call for light upon the Sabbath the opportunities afford Here is a brother fully c Bible doctrine of the Sa anxious to circulate truth papers and tracts to dist have them? Brethren, let cording to our opportunity

I received a package of American Sabbath Tract to show gratitude, for such ing. It is hard to imagin position only to some one fence. Just imagine only fierce opposition that now truth.

About five months have gan to observe the Sabbath been able to have one pu subject yet, but I am pr that God will send one of vants to proclaim his tru his holy Sabbath. The ventists are sending some tions, but there seems to b against their doctrine that owe to those people muc was through them that th thrown on our path. We of the Free Baptist denon observe the Sabbath) and the faith and doctrine. why I appeal to my Ba help to advance the light important question. May tempt. I believe there h hearts in the Baptist de would accept the true S properly taught. We have year "Appeal to the Baptis dication of the true Sabbat ton." These are quite sui I think of that dear brothe experience is similar to hi me. "Thoughts Suggeste Gillilan," by Thomas B. Gure's God and his Mem Wardner.

Send me also a copy of a complete catalogue of tions. I wish to subscrib your publishing. Dear Br will not fail to remember desire to God. If you see

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 10, 1886.

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

TERMS: \$3 per year in advance.
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 county, N. Y.
Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

"No longer be our life
A selfish thing, or vain;
For us, even here, to live be Christ,
For us to die be gain."

The State of Illinois has more miles of railroad in operation than any other State in the Union, the whole number of miles being 9,028. The four States having the next largest numbers are, respectively, New York 7,349, Pennsylvania 7,236, Ohio 7,217 and Iowa 7,216. Rhode Island, of course, stands at the foot of the class with only 211 miles.

The power of habit is well illustrated in the story which is told of an English sign-painter, who was asked to paint an angel on the sign of a customer. He tried to persuade the customer to have a lion instead; but the latter was determined, alleging that there were already several lions in his street. "Well," the painter replied, "if you must have an angel, I'll paint you an angel, but it will look very like a lion!" There ought to be in every one of us an ideal character toward which we unconsciously tend in all our thoughts and doings. That ideal character should be "Christ in us the hope of glory." It would be a good thing if in all we undertake to do in the world there should appear a wonderful Christ-likeness.

An exchange facetiously asks whether it was worth while for Ferdinand Ward to steal \$13,000,000 in order to procure the privilege of shoveling ashes and filing castings in Sing Sing. It certainly was a dearly bought privilege; but, after all, the question is more serious than facetious. Does it ever pay to do wrong? Is there ever any profit in greed and selfishness? This is not a question of amounts, but of qualities. If it is wrong to steal millions, it is wrong to steal one dollar. It is the spirit of the man which gives character to his acts, good or bad, rather than the consequences involved in his deeds. Starting from that central point, every wrong act, every unkind word, every impure thought smites back upon its author with crushing force, and sinks him lower in the scale of real life than prison bars alone can do.

A NUMBER of Sabbath-keeping Adventists in the south-west have been prosecuted for laboring on the first day of the week. The matter came before the General Conference of that body, held at Battle Creek, in November, when prompt action was taken in the matter. Funds have been raised to aid the prosecuted to employ the best counsel that can be had. They are advised to appeal their case to the Supreme Court of the State, in case they are beaten in the lower courts; and, if beaten there, to suffer imprisonment rather than to pay fines. Seventh-day Baptists will be much interested in the progress and results of this contest. We think the Conference is to be commended for its wise and temperate counsel in the matter, and for the prompt and liberal aid it has given to those who are made to suffer for their faith.

MR. MOODY, speaking of the characteristics of different countries with respect to preaching, says of the Scotch that they are a most wonderful people. You have to be careful in preaching to them, or the first thing you know some old woman will come up with her Bible under her shawl and call you to account. Dr. Bonar, of Glasgow, preaches to 1,200 or more hearers regularly, and they all carry their Bibles. When the pastor announces a text, he waits until everybody in the vast congregation has found it, and then he explains it, and goes on to the next text which is treated in the same manner. Mr. Moody well says, "We would have better preaching if people would open their Bibles and see whether a man is preaching the Word of God." A congregation of good Bible readers makes good preaching. Let our pastors insist upon it that their congregations bring their Bibles to church, and use them there as well as at home; let the con-

gregations insist upon it that their pastors study the Bible at home and preach it in their pulpits, then our churches would have power, and sinners would be converted to God. "Preach the Word."

THE WEEK OF PRAYER.

The American committee of the Evangelical Alliance has again issued the call for the observance of the week of prayer, together with a list of subjects for the several days of the week. Many of our churches, in years past, have found the first week in January a very precious season, often a great revival springing up from it. We do not believe it necessary for the people of God to wait for times and seasons, in order to receive the blessing. But there can come no possible harm to any people from joining in continued prayer with other Christians throughout the world at a stated time for a stated object; and much good may reasonably be expected from it. If the church is living up to her high privilege of fellowship with God in prayer and labor, such a week will be a delight to her; if she is in need of a spiritual quickening, who can tell but this week of prayer may be the set time for the coming of that Spirit who giveth life? We quote from the circular the following paragraphs:

Never was a time, perhaps, when God's people had more need, with prayer and supplication and thanksgiving, to spread forth their hands towards heaven. We affectionately and earnestly invite you, whether singly or collectively, to lift up your hearts and voices to God during the Week of Prayer appointed for the ensuing year.

We live in wonderful days. Men go to and fro, and knowledge increases everywhere. As it is to be said that while the lightning encompasses the earth with its belt of fire, and while men have frequent, and almost instantaneous, communications with each other in far off regions of the globe, Christians make but feeble use of that more wonderful power of prayer, by which they communicate with heaven?

"At the beginning of the supplication the commandment came forth"—was the response conveyed by the angel Gabriel to Daniel's petitions. Not even need the instrument be set in motion; not one solitary moment of time is necessary. He who hears prayer has created the desire to pray; the disposition is from him.

We may therefore humbly say, "The Lord hath heard us. God is with us!" Hitherto the Divine blessing has rested remarkably upon the Universal Week of Prayer. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and the countries of the whole earth. Let us pray, pray on. God in his mercy grant that our fervent and united prayers may, in the chain of His marvellous Providence, prepare the way for the conversion of the nations, for the more speedy manifestation of the kingdom of his dear Son, and for the creation of all things anew in Christ.

COMPOSITES.

There is a work known to the artist as the composite portrait. It is produced, not from one individual, but from many. The process is comparatively simple. It is desired to produce a typical portrait, say, of a mathematician. Twenty to thirty men of this class are selected and each in turn is required to sit for his picture, the same plate being used in each case, and each subject sitting but for an instant. Those features which are peculiar to the individual do not appear on the negative, being exposed to the light but once and for so short a time, while those features which are common to most, or all of the group, being exposed to the light in each case, appear distinctly. The result is a portrait, not of one man, but of a group of men—a typical picture. We believe also, a similar process has been applied to the producing of a likeness of an individual from pictures taken of him at intervals, say once a year for a series of years. The result is a picture of the man as he was for a series of years, rather than as he was at any given time during those years.

There is something like this in the formation of character. We say and do certain things to-day, we think and set to-morrow, and so on through our lives. But the individual acts of to-day, the single words of to-morrow, or the isolated thoughts of the next day do not, singly, make our character; indeed, in so far as they are individual, they scarcely make an impression upon the sensitive plate on which the picture is being formed. It is rather that which is common to all our thoughts, words and deeds which makes the picture.

It will readily be seen, that, in the process of the artist, the greater the number of individualities he meets in his work, the less distinct and satisfactory will be the results

of his work; also that the greater the number of features he can get common to all his subjects, the more nearly perfect will be his typical portrait. These principles are none the less apparent in character-making. The exceptional acts, words, or thoughts, if they do not make a definite outline in the picture, leave upon it a blur which grows into a deformity as the exceptional features are repeated. The more nearly uniform our life can be made, the clearer will be the outlines of the character resulting therefrom. This is true whether the character we are making is good or bad.

Dropping the figure we have been using, we need to remember that character is not made in a day, but by the labor of a life time; that it is not the singular or eccentric things, but the habitual things of our life that are its constituent elements. The highest character is reached when Christ with his healing, saving power comes into the heart and life; and every thought and purpose is brought into captivity to his mind and will. This perfect character has its beginning in a converted heart; it has its growth in years of habitual Christ-service in deed, in word, and in thought; it has its perfection in that ideal Christ-likeness which the apostle anticipated when he said, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

Communications.

[Continued from First page.]

their Juvenile Bands alone bring annually tens of thousands of dollars into their missionary treasuries. Very many churches in these denominations also use the envelope system; yet the women have proved by experience that they can do more, that they are doing more, that they were not doing all they could, even though many of them had thought they were. Furthermore, their reports all show a steady increase in funds every year since their organization.

Have we made the test? If so, what are the proofs? "But," says somebody, "our women have always been working and giving. No Woman's Board is going to be able to accredit them justly. They keep at it, this giving and working, a little here, and a considerable there; yet there is no way of knowing how much it is." If finding out what our women are doing; for the sake of giving them due credit therefor; were the point in the question, we might consistently give the hand of sympathy to the women of other denominations, and even to women outside of churches; it is the history of woman in various departments of her life, that she does not get open acknowledgement in proportion to the effort she makes to help somewhere, somehow. And do men either? Yes—sometimes. Well, so do women sometimes. It is very true, we do not know how much our women are doing, and no board is going to be able to gather in all the facts in the case. But we do desire to so organize and systematize our work as to be able to reach this point as nearly as possible, and in doing it, to spur them to greater activity wherever and whenever there may be a special need for it, besides, we mean that this Board, or some such body shall greatly increase the continuous benevolent and missionary work of our women. The question is not, how shall we change our donations, so that we shall be duly accredited therefor; neither is it a question of sex in the work, but every time a question of work for the Master. How can we manage to increase the funds of the denomination in its various missionary and benevolent enterprises? Do we seek to learn what the women of our churches are doing for denominational work, for the sake of the encouragement it will give us to find that they are doing much; or to stimulate greater activity, on the part of those who work but little; or to arouse those who are doing, possibly, nothing; what woman can conscientiously object to the effort. Some of our small societies, specially timid because of their few numbers and their weakness, felt at the first that they could not have their little work exposed to the public; but, when assured that we want their co-operation because they fare worth something to us in ways outside of the money side of the question, and that it is the hope of the Board that the unity of effort sought will give strength to the various societies, they have yielded cheerfully. Some of these societies have this year given to some outside interest where until now, they have felt that they could not afford to do it, and ought not to be expected to do it, and from more than one of them I have heard this testimony, that they think that this organization will help them to help others, and that they

really think it is better for them to give something away and not keep all their earnings for themselves. Do we seek in this organization spiritual growth to ourselves; what women will choose to be deprived of? Notice what Dr. Swinney says in a recent RECORDER, Aug. 27th, upon a subject quite akin to this point. In speaking of the special efforts made by certain missionaries in preaching the "Jesus doctrine" in some public place in the city, she says: "The great good that had come to their own souls from this united effort and common interest was not the least to be noticed."

On the other hand, does some one suggest that we should not seek to do this through the publicity of organized effort, because it is too much like letting the right hand know what the left hand is doing? My dear friends, are we very sure that we would like to let the left hand know what the right hand is really doing—that right hand which is the synonym of power, of strength, of work accomplished? Some have objected to having the business of their little meetings exposed to the public, because of their feeling of weakness, and their consequent dread of being put in comparison with stronger societies. I have yet to learn that the strongest societies have in every way done the most. "But," says some one else, "it's only another way of crying, 'Lord, Lord, have we not prophesied in thy name?'" You don't mean to tell us it is a matter of vain glory? Then let us do what the Psalmist said he would do, when he declared, "I will behave myself wisely in a perfect way," and let us dissolve the Woman's Executive Board quietly, by common consent; then, but not by organized effort, but each woman by herself, let us use our influence to disband every organized body among us; for Tract and Missionary and Education Societies, and Sabbath School and Memorial Boards are no better at heart, and should not live. The men of these Societies and Boards have believed they could better accomplish the work that as individuals they have desired should be accomplished if they were to work together. If they are in the wrong they should be gotten out of it. If it is in the hearts of our Boards to boast of their work, how much less boasting will be done by the same men if Boards are disbanded and each man assumes the burden? Will the indefinite, haphazard sort of way in which work will then be done greatly increase its effectiveness. Apply the principle. Do any think that the organization of this Board is to gratify a bossing spirit on the part of any one connected with it? Such have either forgotten, or have never known it, that the Conference organized the Woman's Executive Board, believing such a Board to be "greatly needed," and specified that it should report annually its doings to the Conference.

Does a bossing spirit help in any way or help any one? If not, let every person who detects within herself, and I tell you what I believe, my friends, that we generally know bottom facts with reference to ourselves—does any one detect it, I say, then, in humility of spirit let her cry to her God, Teach me thy way, oh God, and before we have any bossing done, let us have all the workings of this Board most emphatically minus that particular element.

Is it a matter of no concern to you, my friend, if the teacher of your child allows him to learn to say that four times nine are thirty-five? Do you choose for your family physician a man without brains or heart, who takes you to be of like simple structure, and who, therefore, experiments upon you with drugs and instruments? For how long time will you sit with complacency under the teachings of him whom you have placed in your pulpit to lead you into better ways of living if he does not have in his own soul the spirit of Christ, who is the way, the truth and the life? There is the same need of intelligent, patient, persistent, painstaking, conscientious work in the Woman's Executive Board as in any other department of labor or duty.

The fourth commandment does not read, Remember the Sabbath-day to keep it holy, if convenient for you, you know best as to that. Neither does the keeping of the Seventh-day exclude any one from the command to "go into all the world and preach the gospel to every creature." If we have a Sabbath to keep, a Sabbath to preach; if we have a gospel to receive and to proclaim, believe it, and the Christ of the gospel will see to it that he helps you to keep that Sabbath, and to receive into your own heart the precious gospel of peace on earth; and he will as surely bless you in your efforts to carry his truth to others; but I am not so sure that he will not pronounce a "woe" be unto you, if you do not do it.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" does not exclude one of us who accepts this salvation from the duties or from the blessed privileges of the Christian. In the face of what other women have done to break the bread of life to the famishing children of the earth, we cannot say that we have done all that we are able to do. The Conference has already organized a Woman's Board, and that before it knew what we would do, but acting upon what it believes we can do if we will. It was eight months before a certain few women in the Congregational church felt strong enough to meet both the indifference and opposition given them at the hands of the American Board, and call a meeting of women to consider the question of organized missionary work by women for women. What shall we do when the way is already open for us?

I once heard James T. Fields tell of a visit he made to Tennyson at his home. It was Tennyson's habit to stroll about his grounds late at night, when the labors of the day were over. The night of which Fields spoke was exceedingly dark. He followed close upon the steps of his host, as he went from one favorite resort to another; so dark was it that he must almost touch his friend that he might not lose him, and his mind was absorbed in keeping the path, when Tennyson turned abruptly upon him, with, "Down on your knees, man! What are you thinking of? Down on your knees. Don't you smell those sweet violets? Get down, man, and smell them and thank God for them." My friends, let us get down on our knees, and thank God for the sweet privilege of working for him, for work brought to our very feet, while we, in the blindness of our conceptions, have been groping about to find a well-trodden path for our own dear steps. If we will to-day say that this Board shall live, then may we adjust the details of management more thoroughly. Something definite is better than anything in general. Some definite responsibility will do much towards making our work a success. Obligate yourselves, if you please, to pay the half of Dr. Swinney's salary, and to give the same amount to the Tract Society in its work, or assume the whole of Dr. Swinney's salary, and give as much to the Tract Society, or of any certain sum to be applied on some specific object upon the home field, ask for any certain responsibility to be put upon you, it will not be long before there will come a fresh call for help in some field, in China, in Holland, or at home, nor much longer, before some one will be asking you to send them, and you will find yourselves both anxious and abundantly able to meet the cost of the labor, and blessings will come in rich measure into your own hearts. Get down upon your knees, my sisters, and, submitting yourselves in consecration to the work of your blessed Master, rise to labors which this Board can bring to you.

The organization of this Board was not a preparation of mine; but I have, with you, been asked to look this matter in the face, and I do not, dare not do less than to plead with you to make the society live. If, in the formative stage of our work, there come confusion, injudicious leadings, frictions of any kind, we need not be surprised, nor need we try to get through them, nor around them; but, in the strength of him who is above all, we must seek to rise above them, pass over and beyond them, to do effectual work for the Master. It is not money, nor time, nor strength, nor opportunity to work that we need. But very few of our women have all of these at their command, individually; but the women of the denomination have all of them. Our one great need is consecration to God. A genuine consecration to him and his work will reveal the work, the workers, and the money.

What do you say? Shall our women do organized, systematic, denominational work? Shall the Woman's Executive Board live?

ORDINATION AT ROSE HILL, TEXAS.

Eld. Milliken, of Sherman, met me at Rose Hill Church, Housley, Texas, November 6th, upon invitation of that church for the purpose of examining Bro. F. M. Mayes, with a view to the gospel ministry. On First-day, the 8th, the examination took place, Eld. J. A. Milliken acting as moderator, and the writer as clerk. Previous investigation showed Bro. Mayes to be well reputed among the people of that and surrounding communities.

The order of the examination was as follows: 1. Presentation of candidate, by Bro. L. H. Smith, in behalf of the church. 2. Examination with reference to experience of

faith, conducted by Eld. J. F. Shaw. 3. Examination with reference to doctrine, conducted by Eld. J. A. Milliken. 4. Examination on views of doctrine by Eld. J. F. Shaw. The retired, and the presbytery reordination, upon which the that the presbytery proceed Meeting then adjourned to evening. Shaw preached the ordination 1 Tim. 4: 13, 14, "Give attention, to exhortation, to doctrine, not the gift that is in thee, then offered by Eld. J. F. Shaw by the imposition of hands upon the candidate. Charge upon the Bible was then made by F. Shaw, followed by a charge made by Eld. J. A. Milliken. There were three additional church, two by baptism and Missionary Baptists.

NEW MISSIONARY CONCERN.

History of the Netherlands, Pre-rah Velthuisen, Haarlem, Holland. By request of the Correspondent, Miss Velthuisen has prepared a history of the Dutch work has been performed, in say, in an interesting and interesting. It has been printed in responsive reading; and that add much to the interest and missionary meeting, Excel Band Sabbath-school Concert. sent to any address, free of the understanding that a copy taken for our missionary societies where they are used. not desired, a remittance of the rate of four dollars a number ordered should be a number of persons likely to the meeting. A limited number printed, and we hope all will dress, A. E. Main, Cor. Secy. R. I.

Home He

New York.

On invitation, Elder Ronay has been with us four weeks every evening and on the Sabbath occasional Bible readings, all very instructive, spiritual. Many of our leading members wish all our churches might have Elder Ronay, to enjoy his have done." A number have evidence of the saving power and God's children have been strengthened. Elder Ronay's ion seat, but finds anxious

Wisconsin.

MILTON.

The happenings at Milton but of the highest unimpaired writing. Sabbath morning Mrs. E. P. Clarke, known denomination, passed away noon her funeral was held at James Bailey officiating a Whitford and Eld. E. M. Du Sabbath morning, Nov. 21 Mellan, a returned missionary dress upon Africa, etc., which joyable.

The Union Thanksgiving held at the M. E. Church, pastor of the Congregational the sermon.

Friday, Nov. 27th, the of the Churches of Southern gan with the Milton Church. One of the exciting question-terial Conference was the the burial and resurrection.

Sunday evening a symposium the question of revivals. T-duced by persons appointed after each of which there was al discussion.

Monday evening, Nov. 30 torical contest of the Phil took place with the following

MUSIC.

"Abraham Lincoln,"

"The Life Boat,"

MUSIC.

"The Doom of Claudius and C-

"Jambi,"

MUSIC.

"Shamus O'Brien,"

"Farmer Stubbins on Rollers,"

ed loved the world that he gave... begotten Son, that whosoever be- him does not perish, but have g. life" does not exclude one of us... this salvation from the duties... the blessed privileges of the Chris- the face of what other women have... break the bread of life to the famish- of the earth, we cannot say that... one all that we are able to do... ference has already organized a... Board, and that before it knew... would do, but acting upon what it... we can do if we will. It was eight... before a certain few women in the... tional church felt strong enough... the indifference and opposition... at the hands of the American... did call a meeting of women to con-... question of organized missionary... women for women. What shall... on the way is already open for us?... heard James T. Fields tell of a vis-... ble Tennyson at his home. It was... a habit to stroll about his grounds... night, when the labors of the day... The night of which Fields spoke... edly dark. He followed close... steps of his host; as he went from... site resort to another; so dark was it... almost touch his friend that he... lose him, and his mind was absorbed... g the path, when Tennyson turned... upon him, with, "Down on your... What are you thinking of?... your knees. Don't you smell those... orets? Get down, man, and smell... thank God for them." My friends... et down on our knees, and thank... the sweet privilege of working for... work brought to our very feet, while... the blindness of our conceptions,... on groping about to find a well-... path for our own dear steps. If we... y say that this Board shall live,... y we adjust the details of man-... ure thoroughly. Something def-... better than anything in general... finite responsibility will do much... making our work a success. Obligate... s, if you please, to pay the half of Dr... salary, and to give the same amount... Tract Society in its work, or as... whole of Dr. Swinney's salary, and... much to the Tract Society, or of any... um to be applied on some specific... on the home field, ask for any cer-... sponsibility to be put upon you, it... be long before there will come a... for help in some field, in China... ad, or at home, nor much longer... me one will be asking you to send... you will find yourselves both... and abundantly able to meet the... labor, and blessings will come in... ure into your own hearts. Get... on your knees, my sisters, and, sub-... yourselves in consecration to the... your blessed Master, rise to labors... is Board can bring to you.

faith, conducted by Eld. J. F. Shaw. 3. Ex-... amination with reference to call to the mini-... try, conducted by Eld. J. A. Milliken. 4. Ex-... amination on views of doctrine, conducted... by Eld. J. F. Shaw. The candidate then... retired, and the presbytery recommended his... ordination, upon which the church voted... that the presbytery proceed with the work... Meeting then adjourned to evening, when Eld... Shaw preached the ordination sermon from... 1 Tim. 4: 13, 14, "Give attendance to read-... ing, to exhortation, to doctrine. Neglect... not the gift that is in thee." Prayer was... then offered by Eld. J. F. Shaw, followed... by the imposition of hands of the presbytery... upon the candidate. Charge and presenta-... tion of the Bible was then made by Eld. J... F. Shaw, followed by a charge to the church... made by Eld. J. A. Milliken.

NEW MISSIONARY CONCERT EXERCISE.

History of the Netherlands, Prepared by Miss Sa-... rah Velthuisen, Haarlem, Holland. By request of the Corresponding Sec-... retary, Miss Velthuisen has prepared a series... of twenty-five questions and answers relating... to the history of the Dutch country. The... work has been performed, we scarcely need... say, in an interesting and instructive man-... ner. It has been printed in a form adapted... to responsive reading; and the use of it would... add much to the interest and profit of a mi-... sionary meeting, Excelsior Band, exercises, or... a Sabbath-school Concert. Copies will be... sent to any address, free of postage, with... the understanding that a collection shall be... taken for our missionary society at the meet-... ing where they are used. If a collection is... not desired, a remittance may be made at... the rate of four dollars a hundred. The... number ordered should be about equal to the... number of persons likely to be present at... the meeting. A limited number has been... printed, and we hope all will be used. Ad-... dresses, A. E. Main, Cor. Secretary, Ashaway... R. I.

Home News.

New York. RICHBURG.

On invitation, Elder Ronayne, of Chicago... has been with us four weeks, preaching ev-... ery evening and on the Sabbath, and giving... occasional Bible readings, all of which were... very instructive, spiritual and stirring. Many... of our leading members have said, "I wish... all our churches might have a visit from... Elder Ronayne, to enjoy his preaching as we... have done." A number have given clear... evidence of the saving power of the gospel... and God's children have been comforted and... strengthened. Elder Ronayne has no anx-... ious seat, but finds anxious souls.

Wisconsin. MILTON.

The happenings at Milton have been many... but of the highest unimportance since our... last writing. Sabbath morning, Nov. 21st... Mrs. E. P. Clarke, known to many in our... denomination, passed away. The next after-... noon her funeral was held at the house, Eld... James Bailey officiating assisted by Pres... Whitford and Eld. E. M. Dunn.

Sabbath morning, Nov. 21st, Rev. William... Mellen, a returned missionary, gave an ad-... dress upon Africa, etc., which was very en-... joyable.

The Union Thanksgiving Services were... held at the M. E. Church, Rev. Geo. Smith... pastor of the Congregational Church, preach-... ing the sermon.

Friday, Nov. 27th, the Quarterly Meeting... of the Churches of Southern Wisconsin be-... gan with the Milton Church.

One of the exciting questions of the Min-... isterial Conference was that of the time of... the burial and resurrection of Christ.

Sunday evening a symposium was held on... the question of revivals. Topics were intro-... duced by persons appointed for that duty... after each of which there was time for gen-... eral discussion.

Monday evening, Nov. 30th, the fifth ora-... torical contest of the Philomathean Society... took place with the following programme:

- MUSIC. Mr. T. J. Van Horn. "The Life Boat." Miss E. C. Bird. "The Doom of Claudius and Cynthia." Mr. C. B. Hull. "Jamie." Miss B. M. Waterman. MUSIC. Mr. L. C. Randolph. "Shamus O'Brien." Miss M. L. Johnson. "Farmer Stebbins on Rollers." Miss M. L. Johnson.

The committee, Prof. H. D. Maxson, E... B. Saunders, Esq., and Mrs. Alice D. Place... awarded the first prize, of \$10, to Mr. Chas... B. Hull, the second, of \$6, to Miss Mary L... Johnson, and the third, of \$4, to Mr. T. J... Van Horn.

The Milton people are taking somewhat... to reading. Besides the college reading... room, two clubs of ten each with a list of... about a dozen magazines each are in full... blast. The Shakespeare Club of the young... people goes on with its work with enthusias-... m.

Connections between the two villages have... been made by a "bus which makes five or six... trips per day, and carries passengers for 5... cts. The success of the enterprise has led... some enthusiastic people to predict a street... car line between the villages one of these... days.

Pres. Whitford and wife have gone to the... City of Mexico for their vacation.

Mr. T. I. Place is to have a store in the... new Odd-fellows' Block and will keep a line... of jewelry, watches and sporting goods, in... addition to his repairing, etc., which will... go on as heretofore.

Illinois. VILLA RIDGE.

The Yearly Meeting of the Seventh-Day... Baptist Churches of Southern Illinois con-... vened with the Villa Ridge Church on Sixth-... day, Nov. 13th, and closed on First-day... Nov. 15th. During the meeting we were... blessed with the presence of the following... brethren from abroad: Elders J. L. Huff-... man, W. H. Ernst, F. F. Johnson, and M... B. Kelly and family.

J. W. Morton was appointed to preach... the introductory sermon at the next session... with F. F. Johnson as alternate; and Bart-... ley Kelly was appointed to present an essay... on "Religion in the Family," and Arthur... Hunting on "Religious Giving."

Our next meeting was appointed to be... held at Park's School-house (near Stone Fort)... on Sixth-day before the first Sabbath in No-... vember, 1886, at 11 o'clock A. M.

After the close of the Yearly Meeting, Elds... J. L. Huffman, W. H. Ernst, and M. B... Kelly, remained with us one week, preach-... ing nine times. It was a precious sea-... son of revival. Three were baptized, two... of whom united with the church, and many... others expressed their belief in having found... salvation in Christ.

Many of our people here live at some dis-... tance from the house of worship; and over... bad roads, so it is very difficult for them... to get out to meeting often; but we now hope... for more zeal in the work. Much work... needs to be done here now. "The harvest... truly is great, but the laborers are few;... pray ye therefore the Lord of the harvest... that he would send forth laborers into the... harvest."

Alabama. FLATWOODS.

I send a few words to the RECORDER from... the Flatwoods Seventh-day Baptist Church... We are getting along as well as could be ex-... pected. We meet for worship once every... month. At our meeting last Sabbath, No-... vember 21st, nearly all the members were... present and about ten or twelve of other... denominations. After singing "O for a... closer walk with God," and prayer by Bro... Bishop, we had a short lecture by Bro. R. S... Wilson, from the words, "Bring forth there-... fore fruits meet for repentance," which was... very interesting. After this he told his ex-... perience in Christian grace. The church... members all followed, giving in their testi-... mony and promising to live nearer to God... On motion of Bro. R. H. Bruce, we agreed... to pay to the Missionary Board 50 cents per... month for each male member. R. S. Wilson... is our treasurer.

Pray for us, J. C. WILSON.

Condensed News.

Domestic.

General Logan has declined the nomina-... tion for the Presidency of the Senate, and... General Sherman has been nominated.

Serious troubles among the miners of the... south-west still continue. Several men have... been killed during the past few days.

The funeral of Vice-President Hendricks... was attended by a large concourse of people... at Indianapolis, Dec. 1. The President did... not attend as he at first intended to do.

A Harvard specialist has been arrested for... stealing books from the Harvard Library. Twenty-seven books were found secreted in... his room.

The Apaches are making trouble again... but there is a little rift of light in their di-... rection. A feud has broken out among these... untamable savages, and they have taken to... hunting one another.

Eighteen of the largest of the twenty-three... flour mills of Milwaukee are now idle, and... the daily production has been reduced to... 23,000 barrels. It is thought, however, that... some of the idle mills will shortly resume.

The New York Chamber of Commerce has... adopted resolutions deploring the decline of... American shipping and suggesting as a rem-... edy the establishment of a Bureau of Com-... merce under the control of the Secretary of... the Treasury.

A special from Oil City says, the Standard... Oil Company has a scheme under way to push... natural gas for heating and lighting purposes... to Buffalo. The plan is to lay a trunk line... from the Venango district to Corry, and from... there to Buffalo.

Seven hundred clergymen, embracing He-... brews, Roman Catholics, Friends, male and... female preachers, and all shades of Protes-... tants, including colored clergymen of all de-... nominations, were present at the reception... given Dec. 2d, at the Aldine hotel, in Phil-... adelphia, by George W. Childs to Arch... Deacon Farrar.

Eight hundred Scandinavians, gathered... from the northwest, passed through Chicago... Dec. 3d, en route for New York, whence... they will sail to their old homes in Scandi-... navia. Most of the party have been here... from fifteen to thirty years, and have pro-... spered. They purchased over a half million... crowns in foreign drafts in Chicago, to use... while on their pilgrimage.

Foreign.

The new Spanish Cabinet has accepted the... Pope's settlement of the Carolines question.

The French Cabinet has decided to consider... a proposal to raise the duties on foreign... wheat.

Meetings are being held throughout East-... ern Rumelia to protest against the restoration... of the status quo ante.

Senator Zorilla, the Spanish agitator, has... started for Spain for the purpose of foment-... ing a rising in favor of a republic.

The Journal des Debats states that it is... proposed to hold a conference of the powers... at Berlin to delimit the Servian-Bulgarian... frontier.

A British force consisting of 1,000 men... has defeated 4,000 rebels near Ginias. A bo-... dy of rebels attacked the fort at Ambig and... was defeated.

The Paris chamber of commerce has unan-... imously resolved that the commercial inter-... ests of France required the occupation of... Tonquin as far as the Chinese frontier.

An earthquake in Algiers has thrown... down many houses at Mascord, Blidah and... Medeah, and destroyed three-quarters of the... town of Nisila. Thirty-two persons were... killed and twelve others were injured. Among... the victims were several Europeans.

The minister of justice has published a... report of the privy council reviewing the... question of Riel's execution. It is claimed... that he was not entitled to any sympathy... that his motives were entirely mercenary and... that he was wholly responsible for the... murders the recent rebellion caused.

Lord Salisbury has sent a remonstrance... to Austria against Austrian preparations for... the occupation of Servia. He advises that... the powers co-operate for the consideration... of the Bulgarian demand for an indemnity... and for the prevention of further hostilities... The Servo-Bulgarian armistice will continue... ten days from Dec. 1.

The Austrian minister to Servia has... warned Prince Alexander of Bulgaria, that... if war be resumed on a disagreement on the... question of indemnity, Austrian troops will... enter Servia. The Austrian General Albori... has gone to Nissa and will assume command... of the Servians if hostilities reopen. Rus-... sian journals, both official and unofficial... are allowed to make hostile comments on... the conduct of Austria.

It was reported from Lima, Peru, Dec 1... that Caceres was making an attack on the... palace, apparently from the direction of Bol-... ivar square. An incessant sharp rifle fire... was going on from the palace and its sur-... roundings, and occasionally the thunder of... a big gun was heard. The engagement had... not become general. The streets were de-... serted except by a few persons curious to wit-... ness the proceedings. All railway and... other traffic was suspended.

SPECIAL NOTICES.

The regular quarterly meeting of the Exec-... utive Board of the Seventh-day Baptist Education... Society will be held in the vestry of the church at... Alfred Centre, N. Y., on the evening after the Sab-... bath, Dec. 12, 1885. A. C. LEWIS, Rec. Sec.

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 Sabbath... keepers in the city, over the Sabbath, are cordially... invited to attend.

PLUDGE CARDS and printed envelopes for all... who will use them in making systematic contribu-... tions to either the Tract Society or Missionary So-... ciety, or both, will be furnished, free of charge, on... application to the SABBATH RECORDER, Alfred Cen-... tre, N. Y.

The Seventh-day Adventists of the Pennsylv-... ania Conference will hold their Semi-Annual... Meeting at their church in Wellsville, N. Y., com-... mencing Thursday morning, Dec. 10th, at 10.30 A... M., and lasting over Sabbath and Sunday, and... closing the 15th. Eld. Geo. I. Butler of Michigan... and Eld. O. A. Olsen of Dakota, will attend this... Meeting, as well as all the ministers of the Pennsylv-... ania Conference. All are cordially invited to at-... tend.

The New York Seventh-day Baptist Church... holds regular Sabbath services in Room No. 8, Y. M... C. A. Building, corner 4th Avenue and 23d St.;... entrance on 23d St. (Take elevator). Divine service... at 11 A. M., Sabbath-school at 10.15 A. M. Strangers... are cordially welcomed, and any friends... in the city over the Sabbath are especially invited to... attend the services.

The Chicago Mission Sabbath school is great-... ly in need of a new supply of singing books. We... have but a few, and those are in very bad condition... We need fifty or more copies. Are there not some... of our larger schools that have a quantity of sing-... ing books which they have laid aside? If any... school is disposed to supply our need in this way... please address the undersigned at Morgan Park... Ill., stating name of book, number on hand, and... condition. I need not add that the favor will be... greatly appreciated by our school. C. E. CRANDALL.

MARRIED.

In Whitesville, N. Y., Nov. 26, 1885, at the home... of the bride's father, Mr. W. H. Tallman, by Rev... J. Kenyon, Mr. W. LOREN SROW and Miss JESSIE... TALLMAN, all of Whitesville.

In Independence, N. Y., Dec. 1, 1885, at the resi-... dence of Mr. Elisha W. Bloss, father of the bride... by Rev. J. Kenyon, Mr. AARON G. CRITTENDEN... and Miss MARY S. BLOSS, all of Independence.

At the residence of Chas. M. Crandall, of Main... Settlement, N. Y., Nov. 13, 1885, by Rev. E. A... Witter, Mr. JAMES E. BROWN and Miss ELLEN... F. MUNGER, both of Wright's, McKean Co., Pa.

At Craigmoor, W. Va., Nov. 22, 1885, by Rev... L. R. Swinney, Mr. LEE H. RUGER, of Nebraska... and Miss BIRD, daughter of Noah Corpening, Esq... At the home of the bride's father, in Milton, Wis... Dec. 3, 1885, by Rev. E. M. Dunn, Mr. CHARLES... E. WILSON, of East Lynn, Ill., and Miss CLARA A... ESTER, of Milton.

DIED.

In Whitesville, N. Y., Nov. 26, 1885, of heart... disease WILLIAM S. CORTWELL, M. D., in the 66th... year of his life. For some months he had been... conscious that his disease might result in sudden... death, and he was not disappointed, for his last... sickness was short. He met death with composure... feeling his acceptance with God. He was born in... Petersburg, N. Y., and while a boy came with his... parents to Allegany county. For twenty nine years... he had lived in Whitesville, a practicing physician... and had won many friends by his quiet way and... skill in treating the sick. When a young man he... united with the First Church of Alfred, but on... moving to Whitesville, he united with the Baptist... Church of the same place, which he remained to... the close of his life. He was left a wife, three daugh-... ters, and two sons, one of whom is a dentist, the... other a very promising physician. His funeral was... held in the Baptist church, and was very largely... attended, many having to stand during the service... Thus we buried a man who will be much missed by... the community in which he lived. J. K.

In Columbus, Chenango Co., N. Y., Nov. 2... 1885, of gangrene, JUDAH WRIGHT, aged 100 years... and 6 months the day of his death. His birth place... was Granby, Hartford Co., Conn. At the age of... nine years he removed with his parents to Pompey... N. Y. At seven years of age they moved to Plain-... field, Otsego county, opposite Leonardville. When... twenty-one years of age he was married to Lucy... Markell, by whom he had six children, all of whom... are dead. After the death of his wife he married... Zilphah Ward. By her he became the father of ten... children, only five of whom are now living. During... the last years of his life, he was kindly cared... for by his daughter and her husband, whose offices... of kindly care have been unending. For the last... six years of his life, he has been undernourished... and bed. He has been blind seven years last Spring... He was taken with gangrene in the right foot last... August, and suffered much before death. For the... last eighteen days of his life he took no food, and... very little drink. Mr. Wright was a soldier in the... war of 1812, and was on duty for awhile at Sack-... ett's Harbor. The writer of this notice, in a per-... sonal interview with the Commissioner of Pensions... urged his claims to a pension, but the broken link... in the chain of evidence could not be supplied, and... the claim was rejected in 1873. Late in life, when... past ninety years of age, he became interested for... his soul's salvation. The writer will never forget... the thrill of joy he felt when, in a meeting held on... the hill in the south part of the town, his dear... aged man got on his knees and begged for the... mercy of God. Let us thank God that he gave him... pardon and hope, and in that hope he lived and... died. He often told the writer of the sweet peace... he felt within. At his funeral the writer held brief... services, and he was laid to rest with his kindred at... Sangerfield Centre. J. M. T.

ORLANDO DYE, son of John and Esther Dye, was... born in the town of Lincolna, Chenango Co., N. Y... Feb. 14, 1830. When thirteen years old, he... consecrated his young life to the Saviour and his... cause, was baptized by Eld. Sebeus Burdick, and... united with the Seventh-day Baptist Church of... Lincolna. He was married to Liza Soles Sept. 13... 1853. Sometime or fifteen years ago he took a letter... from his native church and united with the Otselec... Church, where he remained a worthy member... until released by death. He was an active member... in this church, having served as Moderator for several... years; he was also a prominent worker in commit-... tees and all church matters. "Who will fill his... place?" is the universal question. He died Nov... 29, 1885, after a brief illness of eleven days. His... suffering was intense, but borne without a murmur... While dying he said, "My feet are on the Rock."... He leaves a wife, two sons, and one daughter, and... numerous friends to mourn his loss. Sermon by... request of the friends was preached by his pastor... from Gal. 6: 7, in the presence of a large con-... course of friends and neighbors. He has gone to... reap his reward. F. F. R.

In New Market, N. J., Nov. 30, 1885, from lock-... jaw, ASA DUNN, youngest son of Joel A. and Jo-... anna Dunn, aged 27 years, 9 months, and 16 days... The circumstances connected with the death of this... brother are of a peculiarly sad nature. About four... months ago, while coming home with a load of... shingles and lumber, he was thrown from the load... and his limb was badly crushed. After suffering... from this, and being able again to go about the... house and barn, he received other injuries which... have resulted in his death. A Swede who had... been in his employ for nearly three years, in a fit... of mad passion, or insanity, struck Mr. Dunn upon... the head with a pitchfork, inflicting terrible wounds... which brought on the lock-jaw. Mr. Dunn had... been talking about the Yearly Meeting, and how he... should enjoy it, but he was destined by the then... unforeseen events, never again to enter the house of... God. His death is a severe blow to his aged parents... his brother and sister, but especially to his faithful... wife. Two short years of married life, and he... upon whom the whole family leaned for support... and comfort, is stricken down. Our brother was a... member of the New Market Church, and was ready... for the change. The funeral services were held at... the house, Thursday, Dec. 3d, at 1 o'clock; sermon... by the pastor, from Matt. 24: 44. "Therefore be ye... also ready; for in such an hour as ye think not, the... Son of man cometh." J. G. B.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese... etc., for the week ending December 5th, reported... for the RECORDER, by David W. Lewis & Co., Pro-... duce Commission Merchants, No. 49 and 51 Pearl... Street, New York. Marking plates furnished... when desired.

BUTTER.—Receipts for the week, 27,983 packages;... exports, 1,709 packages. The finest lake makes of... grain-fed Western creameries command 80c., and a... remnant of the latest and finest State makes will go... at 28c. After leaving their kinds the market is a... zig-zag in price and quality all the way down to the... semi-illegal or nondescript both butter, which is... freely offered at from 10c to 12c. The fact is that... really fine butter of any description is scarcer and... the market for such rather firmer, while hundreds... of dairies are offered here at 15c to 16c., and do not... find buyers even at those figures. There have been... sales of 200 to 300 packages New York State dai-... ries this week at 15c. for good fair butter, and con-... siderable fresh Fall Welch November make of but-... ter sells at 20c. for selections, the rejections from... such going at 18c to 16c. We quote:

Table with 4 columns: Fancy, Fine, Family, Creamery make, New State dairy fresh, Dairies entire, Summer Irkins.

CHEESE.—Receipts for the week, 42,463 boxes;... exports, 10,450 boxes. The market remains about... same as last week. Exporters have taken very... sparingly—most of their purchases were low-priced... cheese, say 8c to 4c. Home trade continues dull, and... with every one offering stock, buyers have a decided... advantage. Fancy cheese are not plentiful and are... quoted at 9c., but most sales are at 8c to 8 1/2c., with... real good sweet Fall creams selling at 7 1/2c to 8c., and... night milk skims at 6c to 7c. We quote:

Table with 4 columns: Fancy, Fine, Family, Factory, full cream, Skimmed.

EGGS.—Receipts for the week, 12,275 barrels;... imports, 1,160 cases. Prices were put too high and... consumption much lessened in consequence. Trade... was very dull all the week, and prices close 1c to 2c... off. Fine fresh-laid eggs, however, are scarcer and... sell quick at quotations. We quote:

Table with 4 columns: Fancy, Fine, Family, Fresh laid, per dozen, Western and Canada, per dozen, Lined eggs.

POULTRY AND GAME.—Dressed poultry was in... large supply and prices declined 2c to 3c. per lb. At... the close there is improved demand and stock being... pretty well worked down prices are firmer. All... stock intended for Christmas trade ought to be... large, well fattened and neatly dressed. We quote:

Table with 4 columns: Dressed turkeys, per lb., chickens, per lb., fowls, per lb., ducks, per lb., geese, per lb., Venison, saddles, per lb., whole deer, per lb.

GREEN APPLES.—There were lighter receipts and... firmer feeling on all prime stock. Common stock... is plentiful and selling at \$1 to \$1 25 per barrel. We... quote:

Table with 4 columns: Baldwins, King, Greenings, Mixed lots.

CRANBERRIES.—We quote:

Table with 4 columns: Cape Cod, per bbl., Jersey, per crate.

QUINCES.—We quote:

Table with 4 columns: Apple, per bbl., BEEFWAX.

Southern, worth per lb., Western.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property... where needed, and account of sales and remittances... for the same sent promptly as soon as goods are sold... We have no Agents, make no purchases whatever for... our own account, and solicit consignments of prime... quality property. DAVID W. LEWIS & CO., NEW YORK.

1886. Harper's Young People.

AN ILLUSTRATED WEEKLY. The position of HARPER'S YOUNG PEOPLE as the... leading weekly periodical for young readers is well... established. The publishers spare no pains to pro-... vide the best and most attractive reading and illus-... trations. The serial and short stories have strong... dramatic interest, while they are wholly free from... whatever is pernicious or vulgarly sensational; the... papers on natural history and science, travel, and... the facts of life, are by writers whose names give... the best assurance of accuracy and value. Illus-... trated papers on athletic sports, names, and pastimes... give full information on these subjects. There is... nothing cheap about it but its price.

An epitome of everything that is attractive and... desirable in juvenile literature.—Boston Courier. A weekly feast of good things to the boys and... girls in every family which it visits.—Brooklyn... Union. It is wonderful in its wealth of pictures, infor-... mation, and interest.—Christian Advocate, N. Y.

TERMS: Postage Prepaid, \$2 per year. Vol. VII. commences November 3, 1885.

Single Numbers Five Cents each. Remittances should be made by Post Office Money... Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement... without the express order of Harper & Brothers. Address HARPER & BROTHERS, New York.

Selected Miscellany.

NO ROOM FOR JESUS.

O plodding life! crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working, with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain—
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share;
Yet human loves each power enthral,
And sordid treasures fill it all—
No room for Jesus there.

O sinful heart! thus to debase,
The being God doth spare;
Blood-bought thou art! no more thine own;
Heart, brain, life, all are his alone—
Make room for Jesus there.

Least soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there.

AMY'S LESSON.

BY MARGARET E. SANGSTER.

"If there is anything in this world I
despise, it is selfishness," said Amy, looking
up with a flash in her blue eyes, and a shake
of her golden curls, as if she were challeng-

Amy herself was cozily lying in a beautiful
striped hammock which was swung in the
very cosiest corner of the veranda. Her golden
head rested on a scarlet pillow, and a light
wrap of Sheland wool lay in scarlet meshes

"Yes, dear," said Uncle John; "selfish-
ness is very hateful. Few of us can endure
it—in other people," he added after a
pause.

"Now, Uncle John! That isn't fair."
Amy's tone was a little petulant, and a frown
came on the smooth forehead as she returned
to her interesting book.

Presently, Aunt Nanny came, rather feebly,
out from the parlor. She had been ill,
and her face was very pale. It did not enter
Amy's mind that auntie would like to be
pillowed in the hammock, not even when Uncle
John, springing to his feet, gave his arm
to the invalid, and, resigning his own chair,

"Amy! Amy darling!" This time it was
mamma who called.

"Well, mother!"

"I want you, dear, to go upon an errand.
Come at once, Amy."

"Can't Johnny go, mamma?"

"The little figure in the hammock did not
move until an answer was returned, in quite
decided tones.

"No, Amy; I want you."

"That's always the way. Just as I get to
the very best part of a story, I always have
to leave it. Nobody else is ever interrupted
as I am."

"Poor Amy!" said Aunt Nanny. "She
would be so sweet if she were not so very
selfish. Is it not a great pity?"

And Uncle John observed, "Yet she does
not think herself selfish."

"She is not wholly selfish," said grandpa,
who had observed the little scene. "She is
always ready to share a treat with others,
and she is very aimable so long as she is hav-

"I wish Amy might have an object les-
son," said Aunt Nanny, who was now re-
posing in the hammock, to which she had
been gently lifted by Uncle John. "John
dear, cannot we give the dear child the sort
of picture lesson she needs?"

"You cannot, Nanny," said Uncle John;
"but I will try my skill at playing the part
of bear."

Next morning when Amy, book in hand,
came to the veranda, she found Uncle John
in possession of the hammock. He hardly
looked up in reply to her "Good morning;"
and when, after a few moments, Aunt Nanny
appeared, he went on reading as if he did
not see her.

"Uncle John, Aunt Nanny is here!" said
Amy.

"Oh! my dear, I'm glad you feel well
enough to come out of doors," said he,
hardly turning his head, while his wife sank
wearily into the first chair.

"Why, Uncle!" she exclaimed, "I should
think you would let Aunt Nanny have the
hammock. It's much the nicest place for
an invalid!"

"What can be the matter with Uncle

John?" exclaimed Amy. "I am always so
proud of him. He is so kind and good.
He can't be well."

"Malaria," suggested brother Gay, grave-
ly.

"For my part," said Aunt Nanny, "I can
only observe that my husband never in his
life acted in this way before; and it does look
very strange."

"John!" said grandpa, coming round the
corner of the house.

"Well?" replied the person addressed.

"If you are going to the village, will you
call at Smith's for me, and leave a message?"

"H-m-m!" replied Uncle John doubt-
fully. "To call at Smith's will take me half-
mile out of my way. Can't Rufus go?"

The manner was in exact imitation of
Amy's usual tone when her mother proposed
an errand for her.

Amy recognized it, and colored, but said
nothing.

"For that matter," began grandpa, sev-
erely.

But Uncle John interrupted him.

"Oh! I'll go, of course." Then in a low-
er tone, audible to Amy, but not to grandpa,

"I never do plan out a morning for myself,
that everybody does not break in with half
a dozen things that somebody else could do
perfectly well. If I could only be let alone
for once!"

"Uncle John!" exclaimed Amy, "I never
talk so; I never make myself so disagreeable.
There!"

"Pray, who said you did?" answered
Uncle John, as if in great surprise. "There
was no reference to Amy that I heard."

Amy was silent and thoughtful. The day
wore on. At dinner, unexpected guests
came, and it was necessary for some one to
wait. It must be either Amy or Johnny.

Johnny had been obliged to wait so often
that to-day, particularly as he had an en-
gagement with his base ball nine, his mother
thought it better that Amy should do so. Amy
was, as usual, beginning, "I think it's really
too bad, mamma; I always am obliged to—"

when a quizzical look in Uncle John's eye
stopped her.

A week later, in a twilight talk with
mamma, one of the sweet confidential talks
which girls and mothers sometimes have,
Amy confessed that she was trying to over-
come her fault.

"I see how hateful it looks in others," she
said. "Truly, mamma, I never thought of
it before; and I did not know that I was so
much like that wretched girl in the story I
read, until I saw Uncle John acting precisely
as I had been doing. Now, mother dear,
won't you give me a text to help me along?"

And her mother gave her this one: "For
ever Christ pleased not himself."—S. S.
Times.

WHAT HAVE I TO THANK THEE FOR?

E. E. GRAHAM.

It was Thanksgiving eve. A black sky
bent above, and wild winds were on the
war-path. At intervals they dashed the
flinty snow right and left; and with a threat-
ening shout swept madly on, only to return
each time more furious than before.

In a little old house on University avenue
the fire in the grate had burned very low.
A broken light in the window facing the
street admitted the wind in force sufficient
to lift now and then the muslin curtains and
hold them aside as by an unseen hand. A
passer-by might have observed in the dim
firelight a figure—that of a woman, not so
very old, leaning back wearily in an old arm-
chair. An observant person would have no-
ticed the graceful sweep of lines that com-
posed that figure, and would have detected
in that face the trace of rare departed beauty.
If one had been curious enough to draw the
window and hold his ear to the broken pane,
a plaintive story would have been his re-
ward.

"Thanksgiving day to-morrow!" the fig-
ure said. "Where is our feast of good
things? Who will help us chant the glad
Harvest Home?" Then throwing her left
arm over her head and grasping the round
of the chair nervously with her right hand,

"O, my God!" she sobbed piteously, "What
have I to thank thee for?"

A great wave of wind surged against the
little house, shaking it through and through.
A voice, but not the voice of the wind, re-
plied:

"Thank Him for life. It is a precious
boon."

"But I'm tired of life. For me it is a
rough and weary way—all sharp rocks, and
no mossy plat on which to rest my bleeding
feet. We had misery enough before; but
when Mary, the light and hope of our
poor home, was taken from us, we were
smitten almost to death, it was such a dread-
ful blow."

"She's in a mansion of light and beauty
now," said the tranquil voice. "Thank
God for that. She'll never have to suffer as
you do. Praise him for that."

"How can I, when her innocent prattle
was all the music life had for me—her
sweet face all the beauty? How I yearn for
the touch of her little palm in mine, and her
loving arms about my neck! Oh, give me
back me child, and I'll adore thee ever-
more!"

"You've another child," said the voice
a little sharply. "Is he nothing to be
thankful for?"

"My poor, poor Johnny! A dwarf, a
cripple, deformed, repulsive. He'll never
be a man, he never has been a child."

"But he has a soul—a pure, bright intel-
lect, and he loves you. Your's more than
all besides to him. Poor Widow Lane never
had but one child, and he is an idiot—a blank,
hopeless idiot."

"I know, I know; but Johnny's so help-
less—such a constant care, and I can only
half attend to him. Then his father! My
poor, dear Henry! an invalid for life; robbed
of his money, discouraged, broken-hearted."

"But he loves you too—loves you as de-
votedly as ever man loved woman. Can't
you take comfort in that? His name is re-
corded in the Lamb's Book of Life. Can't
you lift up your heart in thankfulness for
that?" sweetly pleaded the small voice.

"Oh! I'm afraid hard toil has hardened
my heart as well as my hands. We are so
very poor. Our living is the work of these
two hands. God knows how a scant a living
it is. Cold bread and potatoes and oatmeal
the year round, with an occasional slice of
bacon, and beef soup on rare occasions isn't
a very satisfying fare for one in health, to
say nothing of the delicate appetites of my
afflicted ones."

"You ought to thank God that you have
strength to procure even these," said the
voice.

"I'm losing my hold on that, too. When
my daily task is done, I've no strength of
body; mind or spirit left, I'm all undone,
crushed, scarcely know whether I'm living
or dying."

"Cling to the promises," urged the still
small voice, with ineffable sweetness.

"Come unto me all ye that labor and are
heavy laden, and I will give you rest. Do
you find no comfort in that? 'I will never
leave thee nor forsake thee.' Isn't that
precious to your soul? 'All things work
together for good to them that love God.'
Can't you thank him for all the things that
will result in your eternal happiness?"

"I know I am being tried as silver is
tried, but shall I come out of the crucible
seven times purified?"

"Keep thy heart with all diligence, and
thou shalt."

"It is so hard to keep down the spirit of
rebellion when I think of the unequal dis-
tribution of earthly blessings. Look at
Mrs. Grand, across the street; the vicinals
that are thrown away from her table, would
be sumptuous fare for us. Her cast off costumes
that hang in the attic would be a lifetime
outfit for me."

"I know," said the voice, "Mrs. Grand
is eating her white-cake now; but she never
has tasted the Bread of Life, and she never
will. You know what it is to on feast him,
through faith and love. I know Mrs.
Grand's costumes are elegant, while yours
are faded rags. But she isn't adorned with
good works; she doesn't wear the ornament
of a meek and quiet spirit; and no robe
of beauty is being prepared for her in the
mansions above, while one of dazzling
splendor is ready for you. When you are
draped in its spotless folds how will Mrs.
Grand appear? Alas! in sackcloth and
ashes."

"But what will you say," cried the figure.
"if I never shall wear that wondrous robe?
—if I, too, shall go out into eternal dark-
ness clad in the habiliments of endless woe,
in worse company than that of Mrs. Grand?
My burdens are so great I fear they are bear-
ing me down, down, ah! whither?"

"Think of Jesus," answered the voice,
with warmth. Your burdens are lighter
than fluff compared with his. Your bur-
dens are the care of your little family, while
he carried the weight of the world's sin and
sorrow for the past ages, and for all time to
come. In that stupendous burden was a
heart, along with ten thousand others like
it, a heavy-laden heart. It added much to
his burden, but he carried it without a mur-
mur—tenderly lovingly. It was your heart.
Can't you ever thank him for that amazing,
unutterable love?"

"It is enough, enough!" cried the figure.
"I can withstand thee no longer. Jesus is
an all-satisfying portion for my hungry soul.
He is a sweet rest for my weary, fainting
soul. He is light in my darkness, a precious
consolation in the midst of my sorrows.
Yes, I have much, my God, to thank thee
for! I will pour out my very soul a thank-
offering to thee. I will extol thee, O Lord,
for thou hast lifted me up. 'O Lord, thou
hast brought up my soul from the grave.'
'Bless the Lord, O my soul; and all that is
within me bless his holy name.'"—Chris-
tian Standard.

A TROUBLESOME BOY.

"Ye fathers, bring up your children in the nur-
ture and admonition of the Lord."—Eph. 6: 4.

"Lane has been making us trouble again.
I dislike to tell you, but what can we do with
him?"

Mrs. Houston stood by the gate with the
tears running down her cheeks, as her hus-
band, after an absence of a day and a night,
drove up to his house.

"What is it now?" he asked, alighting
from his wagon, and going to his wife's side
with a dark, discouraged look settling down
upon his face.

"Oh, that poor boy has sold his watch
that his grandfather gave him, to procure
one of those little pocket revolvers that are
so temptingly advertised in our papers. He
got angry at his sisters this morning, and
presently hearing him say in a loud voice,
'Take care there, or I will draw my seven-
shooter on you!' I entered the room to find
him standing on one of the chairs brandish-
ing a loaded revolver, and pointing it at the
girls' heads. I commanded him as calmly as
I could to go to his room, but the scene gave
my nerves such a shock that I have been in a
tremble ever since!"

"He obeyed you, did he not?"

"He refused to give up the murderous
little weapon, but left the parlor for his
room, saying that he had got the best of this
family now, and would bring them all to

terms before he got through with this quar-
rel. I have been momentarily expecting
that he would shoot himself, or some one of
the family, and have listened for the report
of the revolver till I am quite unnerved. I
am thankful that you have come, but do not,
I entreat you, go near the desperate boy until
his paroxysm of temper has had time to sub-
side."

"We shall have to send him to the Re-
form School," said Mr. Houston decidedly.

"His offenses heretofore have been grave
enough to send him to a worse place. I will
have lunch, and then immediately start for
M— on the twelve o'clock train. Oh, it is
hard, it is humiliating beyond measure to be
obliged to acknowledge to the world that I
have a son whose conduct is such as to
bring him within the statutory provisions
concerning commitments to the Reform
School even."

Mr. Houston returned from his mournful
errand just in time for the six o'clock dinner.
When he went to his room to make his toilet,
his wife followed him.

"What is the result of your journey?" she
asked, as soon as they were alone.

Her husband looked so distressed that she
began to tremble again, and when he at-
tempted to reply it was some moments be-
fore he could command his voice, or find
words to make himself intelligible.

"The superintendent of the school, a very
pleasant, agreeable man, and a Christian, to
whom I had confided, some time since, my
anxiety in regard to Lane, listened to this
new trouble with a grave sympathy which
quite won my heart. When I had finished
speaking, he said, 'Yes, Mr. Houston, you
must have him sent here by all means. He
needs the discipline of this institution. But
before definite arrangements are made, I
want to ask you one question: you say he
has always been a hard case to manage; that
you have tried every way to effect his refor-
mation, that love, fear, and force have all
been employed in the premises; and that you
have ever tried to hire him to alter his be-
havior, paying him a certain sum of money
per day so long as he should commit no mis-
deed; but all these measures have failed.
Now I want to know whether you have tried
praying with him?'"

"No," said I, very much taken by sur-
prise. "I have never thought of doing
that."

"Well," said the superintendent, "you
must go home and pray with him. I don't
feel as if I could receive him here, or have
anything to do with the case, until the power
of prayer at his home, and that in his pres-
ence, has been tried."

"I cannot pray before my family," I
said.

"What! you a church-member, and do
not have family prayer?" he replied.

"No, sir; was my answer, very deeply hu-
miliated by the confession.

"Go home and set up a family altar to-
night," he said.

"I cannot," I pleaded. "I have not
the courage to broach the matter, even to my
wife. We never speak upon the subject of
religion."

"It is high time you take up this cross,
if a cross it is," he urged. "How can you
expect that son to submit his will to yours
when you do not submit your will to the
Master? To-night at nine o'clock call your
family together, read a chapter of the Word
of God, and lead in prayer. At that time my
wife and I will go into our closets and pray
for you all, especially for Lane. Let us
now take the Lord Jesus Christ into our
council."

"I came away upon that. But what am
I to do about it? I don't know. I can
never pray aloud in the presence of my
family."

"Dear husband," replied Mrs. Houston,
sobbing, "I have been thinking for a long
time that we are shirking our duty in this
direction. Do not have any more misgiv-
ings about it; do not hesitate another mo-
ment. I will arrange everything this evening
—never fear. The Lord will pardon us, let
us hope, and give us strength when the hour
arrives."

"Has Lane been down stairs since?" asked
the father, himself moved to tears.

"No; and he has had nothing to eat, and no
one has spoken to him since breakfast."

"What if he should start to go down town
to spend the evening?"

"I have a plan which I think will keep
him at home to-night."

On his way down stairs Mr. Houston went
to his son's door and called in a pleasant
voice, "Come, my son, dinner is waiting."

Lane quickly opened the door, with his hair
freshly brushed and neatly attired. He had
dressed for dinner, although expecting
should be try the door, he would find it still
locked upon the outside, and not doubting
that he was to be again put upon a protract-
ed diet of bread and water.

He came down stairs wondering on the
way if it were possible that his father in this
controversy had espoused his cause against
his mother; or whether, as it seemed most
likely to him, the possession of the vicious
little fire-arm had not indeed brought them
all to "terms."

Lane was given to stealing out of the house
in the evenings, and frequenting question-
able resorts in company with boys who were
nearly as wayward as himself; but to-night
Mrs. Houston forestalled any such course by
saying as soon as dinner was over, "I wish,
children, you would make two or three pan-
fuls of popcorn balls, to carry to the charity
festival to-morrow. The materials are all
ready, and, Lane, you must superintend the
popping of the corn and the preparation of
the molasses and sugar."

This was one of the lad's favorite pas-
times, and he went about the business in

hand with alacrity, his brothers and sisters
obeying his many orders, glad to have this
new outbreak blow over without developing
into a regular warfare between him and his
father.

"When eight and a half o'clock came, Mrs.
Houston was called out into the kitchen to
see the result of the evening's labors."

"Thank you, my good children," she
said. "They are as nice and white and round
as any that could be made by the confection-
ers themselves. Now wash up so as to be in
the parlor when the clock strikes nine; there
is something else pleasant in store for you."

The young people obeyed, wondering and
eager. At nine o'clock, precisely, their
mother folded up the day's newspapers,
large them in the wall pocket, and brought a
Bible, and placed it upon the reading-table.

Mr. Houston's voice trembled a little as he
said: "It has been brought very forcibly to
my mind to-day, that I have been shamefully
neglecting my duty and the highest welfare
of you, my children, in not joining with you
in the study of this blessed Word and in
family prayer. To-night we will begin a
different course, and see whether we shall
not all be made happier and better by follow-
ing it." He now read a chapter and then
knelt down. His wife and children followed
his example, all except Lane. He sat bolt
upright with a stern, pale face, and per-
turbed air; now and then casting quick
glances toward the door, as if meditating an es-
cape.

The poor father at first could find no
words to express his conflicting thoughts
and deep, prayerful desires; but as he called
to mind his friends, the superintendent and
his wife, on their knees in prayer for him at
that very moment, his stammering tongue
was unloosed, and his unburdened soul found
a wonderful freedom at the throne of grace.
As he was closing a most tender and pathetic
appeal in behalf of his erring son, and that
all might submit their rebellious wills to
Christ's loving sovereignty, Lane arose from
his chair, crossed the room, and kneeling by
his father's side, threw his arm around his
neck, sobbing: "Pray on, father! pray on!
I have tried to ask God to cleanse my wicked
heart, but I could not seem to reach him by
myself. I know he will hear me now when
you are all willing to pray with me."

Lane was completely subdued. The leaven
of repentance and faith toward God had
worked entire reformation and healing. He
stepped up to the table, and laid the loaded
revolver upon it near his father's side. "It
is I who have been brought to terms," he said.
"I don't think you will have any more trouble
with Lane. Forgive, oh, forgive me, my fa-
ther and mother, and brothers and sisters, as
I hope in the forgiveness of Jesus Christ!"—
American Tract Society.

THE SOURCE OF STRENGTH.

Before Daniel saw the vision contained in
his tenth chapter, he had a view of the glori-
fied Son of Man, and John in Patmos had
the same view before he saw the wondrous
apocalyptic vision. Can it not safely be ar-
gued, therefore, that he who undertakes to
do the Lord's work must first see Jesus?
Does not experience teach that as we can do
nothing of ourselves, we will find more
strength, more inspiration for our work in a
clear, spiritual comprehension of the Lord
Jesus in his fulness as a Substitute and
Saviour, than in any educational or literary
preparation?

Certainly if we would utter words which
will convince and convict the hearers, our
lips must first be touched with a live coal
from off the altar, and as we contemplate
Jesus, and have our minds filled with his
glory and beauty, we shall speak and act
with power. It is the function of the Holy
Spirit to show unto us Jesus, and just as we
know of him will our sense of the reality
and evil of sin, and of the greatness of his
salvation be intense, and our earnestness in
its proclamation be increased.

Upon every Christian devolves the respon-
sibility of working for Christ, and whether
it is in humble lay effort, in writing such
brief articles as this, or formally preaching
the truth from the pulpit, we should all
seek such clear and vivid views of Jesus as
will make hearts to burn within us, and
cause us to flame with a desire for his glory
in the conversion and instruction of the
souls of men.

Before engaging in any work, it would be
well were we to go apart with Christ for
a while and seek by meditation and private
communion, to be baptized for the contem-
plated labor. Thus baptized, or thoroughly
permeated, with the beauty, the excellence
and the motives we discerned in him, we
would be fitted, like the disciples of old, to
go out into the world, and the radiance re-
flected upon us from our communion with
him would shine for his glory.

As it was with Daniel and John, it has
generally been with all of God's servants to
whom an important work has been com-
mitted. They have conferred not with flesh
and blood, but have received their commis-
sion in that time of secret communion when
they saw Jesus only.

Many among us are longing for a gracious
revival of the Lord's work upon earth, and
ways and means to obtain such a gracious
outpouring are eagerly discussed, but the only
way is for Christians to see Jesus. If he is
faithfully and continually upheld from the
pulpit and in the religious press; if believers
stop in their daily avocations and go apart
for awhile and fix their mental gaze upon
Jesus, we believe that the result will show it-
self in greater spiritual growth in their own
souls, to be surely followed by such earnest-
ness, such zeal, such fervor as will be hon-
ored by the Holy Ghost to the gathering in
of souls.—Episcopal Recorder.

Popular Science.

PRECAUTION.—An amusing
story is told in the Milan journal, *Pungo*,
that a merchant of Turin,
pensione in the French Dep-
ches du Rhone, received at
at Pinerolo a telegram from
reading it he discovered, to
ance, that it must have be
twenty-four hours. He c
telegraph clerk to account
and the honest man at once
the dispatch had indeed la
a night in his office. He w
that as it had come from a pla
is known to be raging, he
bound, in compliance with
of the Italian sanitary author
it by exposing it to the fu
aulphur.

A SOUND DEADENER, consi-
air-cushions to close the exte
the ears, for the use of mech
lerymen, has been invente
Cousins, of Liverpool. Eng
makers and other workmen
ing constantly loud and a
frequently made deaf thereb
vention may render city nois
some to nervous people.

A WATER MONSTROSITY.—
of Kingston, N. Y., captu
in the Hudson, recently,
which measures a foot and
It has four feet with four
mail is plainly discernible on
legs are shaped like those
gator, while the head is like
perhead snake with sharp ro
small eyes. There are four
gills on each side of the hea
part of the body is of a dar
covered with brown spots,
white and tail long and narro
a point. It was a rapid swi
men are unable to give it
dreds of people examined it
bitation, at Kingston.

THE PYROPHORE.—At a re
the Academy of Sciences, a
half filled with water, in wh
dozen insects about an inch i
shone like diamonds, althoug
filled with sunshine, was pass
the members. These insects h
from Mexico, where they are
the forests. Their scientific
pyrophore; and, as none had
before in Europe, they creat
tion. The light resembles
worm or a fire fly, althoug
brilliant and intense as an
surpasses a wax taper in its
nation. When the light be
can be made as brilliant as be
the insect, or dipping it in w
that the Indians of Mexico
light at night, as a few will
nate an entire room. When
ing at night, they put one
that they can be sure of the
that they do not step upon
snake or reptile with which
ests abound. The Mexican
of the Indians, and in close
parent bag, which they wear
at the neck. The effect is
especially when several are
Indians sell them for a few
they are within the reach
They are fed on sugar cane,
on care of, will live a long ti
upon a page will enable it
case in the darkest night.
can.

A COLOR BLIND FIREMA
King, who is the examiner
ness for the Lake Shore and
ern Railroad, has discovere
case. The patient is an em
road company. He is a ma
old, and is a fireman. Mr.
tests in his case. First, co
were placed over a gas jet,
a distance of 20 feet away,
colors. He named the re
when it was first used, bu
declared it to be green. Th
flags of different colors w
him. He called the red fla
flag red, and when two fla
different shades, were wave
sisted that they were green
flags held up together he d
The next test was made w
which hung zephyr worste
ors. The standard color of
out to the man, and he w
the worsted in the rack
He immediately picked o
gold, and light brown t
fortunate fireman had to e
King said that he had ex
number of men for color
about four men in every o
fective in their eyesight in
very few people are as col
man. He said that they
found color blind, as they
their eyes in selecting color
goods, and in discriminati
shades and tints. In an
Mr. King explained: "I

Popular Science.

PRECAUTION.—An amusing story is told by the Milan journal, Pungolo. It appears that a merchant of Turin, who had correspondence in the French Department of Bouches du Rhone, received at his private house at Pinerolo a telegram from Marseilles. Upon reading it he discovered, to his great annoyance, that it must have been delayed some twenty-four hours. He called upon the telegraph clerk to account for the delay, and the honest man at once confessed that the dispatch had indeed lain for a day and a night in his office. He went on to explain that as it had come from a place where cholera is known to be raging, he had felt himself bound, in compliance with the regulations of the Italian sanitary authorities, to disinfect it by exposing it to the fumes of burning sulphur.

A SOUND DEADENER, consisting of elastic air-cushions to close the external orifices of the ears, for the use of mechanics and artillerymen, has been invented by Dr. Ward Cousins, of Liverpool, England. Boiler-makers and other workmen subject to hearing constantly loud and sharp noises are frequently made deaf thereby. This new invention may render city noises less troublesome to nervous people.

A WATER MONSTROSITY.—James Pells, of Kingston, N. Y., captured with a net, in the Hudson, recently, a monstrosity which measures a foot and a half in length. It has four feet with four toes each and a nail is plainly discernible on each toe. The legs are shaped like those of an alligator, while the head is like that of a copperhead snake with sharp rows of teeth and small eyes. There are four maroon colored gills on each side of the head. The upper part of the body is of a dark mouse color, covered with brown spots, belly a pure white and tail long and narrow, tapering to a point. It was a rapid swimmer. Fishermen are unable to give it a name. Hundreds of people examined it while on exhibition, at Kingston.

THE PYROPHORE.—At a recent meeting of the Academy of Sciences, at Paris, a plate half filled with water, in which were half a dozen insects about an inch in length, which shone like diamonds, although the room was filled with sunshine, was passed around among the members. These insects had been brought from Mexico, where they are to be found in the forests. Their scientific name is the pyrophore; and, as none had ever been seen before in Europe, they created quite a sensation. The light resembles that of a glow worm or a fire fly, although as much more brilliant and intense as an electric lamp surpasses a wax taper in its power of illumination. When the light begins to fade, it can be made as brilliant as before by shaking the insect, or dipping it in water. It is said that the Indians of Mexico use them for a light at night, as a few will suffice to illuminate an entire room. When they are walking at night, they put one on each foot, so that they can be sure of their way, and also that they do not step upon any venomous snake or reptile with which the tropical forests abound. The Mexican ladies buy them of the Indians, and inclose them in a transparent bag, which they wear in their hair or at the neck. The effect is very beautiful, especially when several are worn and, as the Indians sell them for a few cents a dozen, they are within the reach of every fair one. They are fed on sugar cane, and, if well taken care of, will live a long time. One placed upon a page will enable it to be read with ease in the darkest night.—Scientific American.

THE SOURCE OF STRENGTH.

When Daniel saw the vision contained in the chapter, he had a view of the glory of Man, and John in Patmos had a view before him of the wondrous and glorious. Can it not safely be asserted, therefore, that he who undertakes to do the Lord's work must first see Jesus? The experience teach that as we can do of ourselves, we will find more inspiration for our work in a spiritual comprehension of the Lord in his fulness as a Substitute and than in any educational or literary attainments. If we would utter words which convince and convict the hearers, our first step should be to touch with a live coal off the altar, and as we contemplate and have our minds filled with his and beauty, we shall speak and act with power. It is the function of the Holy Spirit to show unto us Jesus, and just as we know him will our sense of the reality of sin, and of the greatness of his love to us, be increased, and our earnestness in prayer will be increased. Every Christian devotes the response of working for Christ, and whether in a humble lay effort, in writing such articles as this, or formally preaching from the pulpit, we should all have clear and vivid views of Jesus as he looks hearts to burn within us, and as he flames with a desire for his glory and conversion and instruction of the world.

A COLOR BLIND FIREMAN.—Mr. Julius King, who is the examiner for color blindness for the Lake Shore and Michigan Southern Railroad, has discovered a remarkable case. The patient is an employe of the railroad company. He is a man about 40 years old, and is a fireman. Mr. King made three tests in his case. First, colored glass globes were placed over a gas jet, and the man, at a distance of 20 feet away, asked to tell the colors. He named the red globe correctly when it was first used, but on second trial declared it to be green. Then railway signal flags of different colors were waved before him. He called the red flag green, the green flag red, and when two flags, both red, but of different shades, were waved, the fireman insisted that they were green. Red and green flags held up together he declared to be green. The next test was made with a small rack in which hung zephyr worsted of different colors. The standard color of green was pointed out to the man, and he was asked to select the worsted in the rack of the same color. He immediately picked out bright red, old gold, and light brown bunches. The unfortunate fireman had to be discharged. Mr. King said that he had examined a very large number of men for color blindness, and that about four men in every one hundred are defective in their eyesight in this respect. But very few people are as color blind as the fireman. He said that women were seldom found color blind, as they constantly trained their eyes in selecting colors in ribbons and dry goods, and in discriminating between delicate shades and tints. In answer to a question, Mr. King explained: "The theory of the

cause of color blindness is that parts of the retina of the eye respond each to different colors. When any of these parts are deficient, absent, or undeveloped, the person cannot see the color that it belongs to, leaving some other responsive part to act."—Des Moines Leader.

THE UNUSUAL POWER OF THE CHURCH.

That the church of Christ is not working up to its full capacity is only too evident. The great problem of the world's evangelization would be speedily solved if it were. What marvelous resources there are in the church of Christ! The power of human intellect, purified and inspired with the Christian faith; the forces of human love, rescued from vice, and guided by the overpowering love of Christ; the might of human conscience, liberated from the fetters of superstition and ignorance, and inspired and sustained by the Spirit of God; the strength of physical manhood invigorated and developed through the observance of the perfect laws of Christ; the power of money turned into the holy channels of Christian enterprise; the force of social influence sanctified and divinely inspired by the active principles of the gospel; infinitely above all, Christ himself, the possessor of all power in heaven and on earth, waiting to use every humble and willing instrument in all the circles of the church's inherent forces; and the Spirit of God, who, through the gospel as proclaimed by the church, is able and ready to convince the world of sin and righteousness and judgment, and to operate with a mighty regenerating power in the hearts of men; are there not forces enough here to effect a speedy spiritual revolution in this world, cursed by sin, saturated with vice, and steeped in ignorance? The personal divine power in the church has conditioned its exercise upon the co-operation of human agencies and instrumentalities. In the consideration of our subject we have to do, therefore, with these latter forces only.

These modern days have witnessed marvelous progress in the utilization of the forces of nature. How wondrously have we seen these forces brought into the service of man! He has captured electricity, and is making it one of his most useful servants; and it seems as if the circle of its utility is yet to be marvelously enlarged. He has learned how to get hold of and control the forces of fire and water, and by these forces he has set in motion the great wheels of material progress. He has not created these forces. They have existed from the beginning. He has only learned how to control and use them.

There is no need of creating any new forces in the church of Jesus Christ, even if we had the power to do it. The forces are there—some of them latent, undiscovered, and others, perhaps, so eccentric in their exercise as not to serve their divine purpose in the great schemes of Christian enterprise. What we need to-day is men who will do with the forces in the church what the men of our age have done and are doing with the forces in nature. We want some great mind-enlightened and led by the Spirit of God to study the forces of the church, to discover and draw out its latent energies, to get control of its eccentric energies, and to perfectly effect the adaptation of machinery through which they may all be brought into efficient operation. This is a great field, and it demands the attention of the most vigorous minds in the church. Here are powers lying all around us unused. How to set them in operation so that they may fulfill the glorious destiny they are capable of achieving is ever a great problem with the pastor, and it remains yet an unsolved problem. A great deal of attention is being given now to the question of the need of reforms in the theological educational method. The school that will furnish churches with young ministers taught how to utilize vast unemployed or uselessly employed forces will best establish its claim that it requires no radical reform. We venture timidly to suggest that the learned men of our theological schools would do well to give more thought than they have ever yet done to the solution of this problem, upon which hangs the glorious issue of the world's rapid evangelization.—Canadian Baptist.

CATALOGUE OF BOOKS AND TRACTS.

- Published by the AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.
NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.
THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 288 pp. Fine Cloth, \$1.25.
This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in three volumes under the general title of
BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Volume One is now ready. Price, in fine muslin, 60 cents. Paper, 30 cents. Volume Two is in press and will be ready soon.
THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Galesburg, N. Y. Second Edition, 128 pp. Fine Cloth, 35 cents. Paper, 15 cents.
This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the objectioners of America.
VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.
THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1688. 64 pp. Paper, 10 cents. Of Bethany, Va. Reprinted from the "Millennial Barber's Extra." 50 pp. Price, 6 cents.

COMMUNION, or LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 30 pp.
THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag, by Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.
A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.
SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago Ministers. By Rev. E. Bonayne. 18 pp.
Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
Religious Liberty Endangered by Legislative Enactments. 16 pp.
An Appeal for the Restoration of the Bible Sabbath. 40 pp.
The Sabbath and its Lord. 28 pp.
The True Sabbath Embraced and Observed. 16 pp.
The Bible Doctrine of the Weekly Sabbath. 20 pp.
The last two Tracts in this list are also published in the Swedish language.
TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, The Sanctification of the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.
FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day? Which? The Lord's Day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding still upon Jew and Gentile?
Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?
This four-page series is also published in the German language.
Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.
Apostolic Example. By C. D. Potter, M. D., 4 pp.
Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER, ALFRED CENTRE, N. Y. Aug. 14, 1885.

E V A N G E L I H A R O L D. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. Three copies, to one address, one year, \$1.00 Single copy, 30 cents. Published by the AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. O. W. PEARSON, Editor. L. A. PLATT, Assistant Editor. Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take the paper will please send them to this office, that sample copies may be furnished.

THE LINE ESTABLISHED BY THE U. S. GOV'T TO CARRY THE FAST MAIL.

Burlington Route C. B. & Q. R. R. It is the only line with its own track from CHICAGO TO DENVER, either by way of Omaha, Pacific Junction, St. Joseph, Atchison or Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to SAN FRANCISCO, PORTLAND & CITY OF MEXICO. It runs all the way to ST. LOUIS, MO., IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns. From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between Chicago and Denver. Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha, For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking Switches and Signals are used, thus insuring comfort and safety. Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address T. J. POTTER, 167 W. 4th St., Gen. Mgr., CHICAGO. HENRY B. STONE, Asst. Gen. Mgr., CHICAGO. PERCEVAL LOWELL, Gen. Pass. Agr., CHICAGO.

4% LONG LOANS. Personal security only for interest. Send 5 cents for particulars, Loan Forms, etc. Name of paper, A. S. Gardner, Manager, Palace Building, Cincinnati, O.

Sibley's Tested Seeds Catalogue free of application. Send for it. HIRSH SIBLEY & CO., ROCHESTER, N. Y., AND CHICAGO, ILL.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS." One of our new Historical History of the Life and Times of Hon. James H. Hunt, engraved by Col. T. H. Luntz, 200 Superb Engravings. Covers the whole of the scientific and historical events of the West. (1) California and Pacific Slope. New. 100 Pictures. A Picture Gallery. Adventures in Forest, Plains, Mountains, etc. (2) Mississippi to Rocky Mts. (3) California and Pacific Slope. New. 100 Pictures. A Picture Gallery. (4) Extracts from Agents' reports, etc. N. B. Thompson Pub. Co., St. Louis or N. Y. City.

\$5.45 FOR 27c. Any one sending 27 cents to the address of this office will receive, by mail, 27 copies of our new and beautiful "Sabbath Recorder" for 1886. This is a genuine offer and a return to you certain satisfaction. Niagara Supply Co., Drawer 108, BUFFALO, N. Y.

60 Fancy Pictures, and 25 elegant Engravings, Sent, by Mail, for 50 cents. Price, 50 cents. Send, or terms, Fringe, Hidden Name, etc., 1 Sample, 100 Free Postage, and description. "Extracts from Agents' reports," etc. N. B. Thompson Pub. Co., St. Louis or N. Y. City.

60 Fancy Pictures, and 25 elegant Engravings, Sent, by Mail, for 50 cents. Price, 50 cents. Send, or terms, Fringe, Hidden Name, etc., 1 Sample, 100 Free Postage, and description. "Extracts from Agents' reports," etc. N. B. Thompson Pub. Co., St. Louis or N. Y. City.

60 Fancy Pictures, and 25 elegant Engravings, Sent, by Mail, for 50 cents. Price, 50 cents. Send, or terms, Fringe, Hidden Name, etc., 1 Sample, 100 Free Postage, and description. "Extracts from Agents' reports," etc. N. B. Thompson Pub. Co., St. Louis or N. Y. City.

ALFRED UNIVERSITY, ALFRED, N. Y. EQUAL PRIVILEGES FOR YOUNG LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Drawing courses of study. Better advantages than ever can be promised for the coming year. CALENDAR, 1885. Fall Term commences Wednesday, August 26. Winter Term, Wednesday, December 7. Spring Term commences Wednesday, March 31. Semi-centennial Celebration, Wednesday, June 30. Semi-centennial Commencement, Thursday, July 1. Expenses \$100 to \$300 per year. For further particulars, address, J. ALLEN, President.

DE BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price, 75 cents per year. G. VELTHUYSEN, PUBLISHED BY HAARLEM, HOLLAND. DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh Day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them. C. DE VOS, DALLAS, TEXAS, care of Mercury.

MUSICAL DEPARTMENT OF ALFRED UNIVERSITY. Voice, Piano, Organ, Violin, Harmony, Theory, Conducting, Brass and Orchestral Instruments. SEND FOR CIRCULAR. N. WARDNER WILLIAMS, Address.

OUR SABBATH VISITOR Is Published Weekly at ALFRED CENTRE, N. Y. TERMS: Single Copies, per year, 50 cents. Ten Copies and upwards, per copy, 50 cents.

HELPING HAND IN BIBLE SCHOOL WORK. A 24-page quarterly, containing carefully prepared helps on the International Lessons. Edited by A. E. Main. Published at the Recorder Office. Price, 25 cents a copy per year; 7 cents a quarter. Address all orders to the SABBATH RECORDER, ALFRED CENTRE, N. Y.

MILTON COLLEGE, MILTON, WIS. Two Departments: Preparatory, and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers'. CALENDAR, 1885. Fall Term opens September, 2d. Winter Term opens December, 16th. Spring Term opens March, 31st. Commencement Ex. recs., June 30th. Expenses from \$120 to \$300 per year.

THE ALFRED SUN. Published at ALFRED CENTRE, ALLEGANY CO., N. Y. DEVOTED TO UNIVERSITY AND LOCAL NEWS. TERMS: \$1 per year.

GIVEN AWAY Ladies canvassing for Tea will do well to send for our Premium List. We have premiums for orders from \$2.50 to \$50, including Gold Seal Tea Sets, Wallum Watches, etc. We send thousands of these orders every year, and have yet to receive one year's notice from those receiving them. If any lady reader of this paper wishes for a beautiful and useful Tea Set, they will find it to their advantage to send us a postal for further information.

ATLANTIC TEA COMPANY, FITCHBURG, MASS. Ladies canvassing for Tea will do well to send for our Premium List. We have premiums for orders from \$2.50 to \$50, including Gold Seal Tea Sets, Wallum Watches, etc. We send thousands of these orders every year, and have yet to receive one year's notice from those receiving them. If any lady reader of this paper wishes for a beautiful and useful Tea Set, they will find it to their advantage to send us a postal for further information.

SCIENTIFIC AMERICAN ESTABLISHED 1845. The most popular Weekly newspaper devoted to science, mechanics, engineering, discoveries, inventions and patents ever published. Every number illustrated with splendid engravings. This publication furnishes most valuable and complete information which no person should be without. The popularity of the Scientific American is such that its circulation nearly equals that of all other papers of its class combined. Price, 5 cents a copy. Discount 25% on orders for 100 copies. MUNN & CO., Publishers, No. 361 Broadway, N. Y. City. Also had Thirty Years' Experience before the Patent Office and have prepared more than One Hundred Thousand Applications for patents in the United States and foreign countries. Save the money by marking Copy-rights, Assignments, and all other papers for securing inventors their rights in Germany and other foreign countries. Information as to obtaining patents cheerfully given gratis. Hand-books of the Patent Office sent free. Patents obtained through Munn & Co. are noticed in Scientific American. The advantage of such notice is well understood by all persons who wish to dispose of their inventions. Address MUNN & CO., SCIENTIFIC AMERICAN, 361 Broadway, New York.

WANTED An active Man or Woman in every county to sell our Goods. Salary \$15 per month and Expenses for workers, when you forward your name. STANDARD SILVER-WARE CO., Boston, Mass.

1842. A PROCLAMATION. 1886. Know Ye! Know Ye All! Men, women and children—that the great staff of editors, who, headed by Dr. George Thurber, have kept the American Agriculturist at the front for twenty-five years, are now re-enforced by Chester P. Dewey, and Seth Green, the Fish Culturist. We propose to add to the hundreds of thousands of homes, in which the AMERICAN AGRICULTURIST is read and revered from the Atlantic to the Pacific as an old time friend and counselor. We are accordingly enlarging the HEARTH, HOUSEHOLD, AND JUVENILE DEPARTMENTS, and adding other features, so that it is to be, from this time onward, essentially a Home Periodical, as well as being devoted to Agricultural pursuits. Every person who immediately sends us \$1.50, the subscription price, and 15 cents for postage, making \$1.65 in all, will receive the AMERICAN AGRICULTURIST FOR 1886, and the AMERICAN AGRICULTURIST LAW BOOK, just published—a Compendium of every-day Law for Farmers, Mechanics, Manufacturers, etc., and will every one to his own lawyer. It is a large volume weighing one pound and a half, and elegantly bound in cloth and gold. The American Agriculturist

WANTS THE EARTH TO yield bigger returns by increasing its great army of readers. We distributed 60,000 Presents to those who aided in the work last year, and we are planning to give 100,000 Presents to those who work this year. Send for Confidential Terms for workers, when you forward your subscription. Subscription price, \$1.50 a year; single numbers, 15 cts. Send 5 cents for mailing your grand double number of the American Agriculturist, just out, and sample pages with table of contents of Law Book. CANNASSERS WANTED EVERYWHERE. Address PUBLISHERS AMERICAN AGRICULTURIST, 751 Broadway, New York. DAVID W. JUDD, President. SAM'L BURNHAM, Secretary.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, ALFRED CENTRE, N. Y. PATENTS obtained, and all business in the U. S. Patent Office, or in the Courts, attended to for Moderate fees. We are examining the U. S. Patent Office, engaged in patent business, and we are able to obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Superintendent of Money Order Division, and to officials of the U. S. Patent Office. For client offices, terms and references to actual clients in your own State, or county, address C. A. SNOW & Co., Opposite Patent Office, Washington, D. C. THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Hony, etc. (see list, p. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 23; 1 Cor. xii. 53; Phil. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 4, 5; John xiv. 16, 17, 20. Further information can be obtained in two different books at 15 cts. each. Mention this paper. Address, J. WIELE, 148 N. Sixth St., Brooklyn, N. Y.

SITUATIONS FREE. To our subscribers only—can be obtained through the School Bureau department of the CHICAGO CORRESPONDENCE UNIVERSITY. An institution furnishing instruction to "any person in any study." THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teachers FREE. Address THE CORRESPONDENCE UNIVERSITY JOURNAL, (AGENTS WANTED.) 162 La Salle St., Chicago.

New York Medical College and Hospital for Women No. 215 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMEOPATHIC HOSPITAL (weekly) are open for all students. For further particulars and circular, address Mrs. MARY A. BRINKMAN, (M. D., Sec'y, 219 West 23d Street, New York City.

McShane Bell Foundry Fine Brass Bells, Church Bells for Churches, etc. Send for Price and Catalogue. Address H. COLEMAN, BALTIMORE, MD. Mention this paper.

AGENTS WANTED for our new Religious book, the greatest success of the year, and for illustration circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Bells, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y.

EGGLESTON'S ELASTIC TRUSS. This is a Pad different from all other Trusses. It is made of Elastic and is adjustable to the position of the body while the patient is in the bed. It presses back the internal organs, and restores the normal position of the body. It is easy, durable and cheap. Sent by mail, 25 cents free. EGGLESTON TRUSS CO., Chicago, Ill.

THE GREAT CHURCH LIGHT. FRANK'S Patent Reflectors for Gas or Oil, give the most powerful, softest and best light for Churches, Stores, Show Windows, Bars, etc. New and elegant designs. Send size of room, and we will send you a free estimate. Discount to churches and the trade. L. F. HILLMAN, Sec'y, 21st St., N. Y.

VAN SARI COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL COLLEGE, with a complete College Course, Schools of Painting and Music, and a complete Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-five Teachers, and thoroughly equipped for its work. Students are present in a preparatory course. Catalogues sent on application. J. WYLAND KENDRICK, 15 D. Acting President.

WEBSTER UNABRIDGED LIBRARY IN ITSELF. In various styles of Binding, with and without Patent Index. JUST ADDED A NEW PRONOUNCING GAZETTEER OF THE WORLD. Containing over 25,000 titles, describing the Countries, Cities, Towns, and Natural Features of every part of the Globe. GET Webster's 118,000 Words, 3000 Engravings, and a New Standard in Gov't Printing Office. 32,000 copies in any other series. THE BEST Holiday Gift. It is an invaluable companion in every School, and at every Fireside. G. & C. MERRIAM & CO., Publ'rs, Springfield, Mass.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

FOURTH QUARTER.

- Oct. 8. Elisha at Dothan. 2 Kings 6: 8-22.
Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17.
Oct. 17. John's False Zeal. 2 Kings 10: 10-31.
Oct. 24. The Temple Repaired. 2 Kings 12: 1-15.
Oct. 31. Death of Elisha. 2 Kings 13: 14-25.
Nov. 7. The Story of Jonah. Jonah 1: 1-17.
Nov. 14. Effect of Jonah's Preaching. Jonah 3: 1-10.
Nov. 21. Hezekiah's Good Reign. 2 Kings 18: 1-12.
Nov. 28. Hezekiah's Prayer Answered. 2 Kings 20: 1-17.
Dec. 5. The Sinful Nation. Isaiah 1: 1-18.
Dec. 12. The Suffering Savior. Isaiah 53: 1-12.
Dec. 19. The Gracious Invitation. Isaiah 55: 1-11.
Dec. 26. Quarterly Review.

LESSON XII.—THE GRACIOUS INVITATION.

BY JOHN M. MOSHER.

For Sabbath-day, Dec. 19th.

SCRIPTURE LESSON.—ISAIAH 55: 1-11.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.
2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.
3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.
4. Behold, I have given him for a witness to the people, a leader and commander in the way.
5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the Lord while he may be found, call ye upon him while he is near:
7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.
8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.
9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
10. For as the rain cometh down, and the snow falleth there, and it is not gathered up, neither doth it return thither, neither doth it come down to the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater:
11. So shall my word be that shall go forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

GOLDEN TEXT.—"Ho, every one that thirsteth, come ye to the waters."—Isa. 55: 1.

THR.—About 700 B. C., following soon after our last lesson.

OUTLINE.

- I. The invitation. v. 1-3.
II. To whom invited. v. 4-7.
III. Reasons for accepting the invitation. v. 8-11.

INTRODUCTION.

Two weeks ago we saw in our lesson (X.) how utterly sinful were the people of Judah; in last week's lesson (XI.) the sufferings of Christ were portrayed, opening the way for hope and salvation to that "sinful nation," and in the lesson of to-day the prophet entreats all to accept of the proffered invitation to the gospel feast. This lesson is closely connected with the two preceding lessons.

EXPLANATORY NOTES.

V. 1. Ho. A word to attract attention. The same as "Halloo." Unless we are arrested in our downward career, we will naturally go headlong into sin and ruin. God calls after us. Stop; listen! The Lord has something important to communicate. Let us see what it is. Every one. That means you; yes, and it means me. It is certainly an individual call. No one is so vile and sinful but that he can accept the invitation, and come to Christ. That thirsteth. This is the only limit to the call for "every one." All may not thirst or desire. However universal the invitation, yet it is useless to those who have no desire for salvation. It is freely offered and urged, but not forced upon any one. Come ye to the waters. Water is here figuratively used to represent salvation, to which the thirsty, needy soul is invited to come, and quench his thirst. "In countries like Palestine, where the want of water is frequently experienced, where so many months are without rain, and where an abundant supply would be so great a blessing, this image would be well understood."—Peloubet. He that hath no money. Salvation is not only for the rich, but the poor as well. Prof. Hall says that, in the East, a spring of water determines the site of a village, and the settlers often exact pay from strangers who desire to quench their thirst at these springs. Buy, . . . eat. The hungry soul may be fed. Wine and milk. Articles of common diet. "The juice of the grape before fermentation contains, it is said, thirty per cent more nutriment than milk."—Rev. R. S. Crompton. "Milk contains all the elements necessary for the growth of the animal framework."—American Cyclopaedia. Not only water to refresh, but wine and milk to strengthen and nourish—representatives of everything to satisfy the hungry and thirsty soul—are offered freely, without money and without price. Salvation is a gift of God, and cannot be purchased, no more than the air we breathe. First, then, we must desire, then come, and then partake.
V. 2. Wherefore . . . spend money for that which is not bread? It would be and is folly for man to spend money for food which does not nourish and sustain life, and equally foolish to labor for that which satisfieth not, yet we are constantly putting forth our best endeavors to secure wealth, fame, and pleasure, to the neglect of our souls' wants. The soul is not fed nor nourished by these things, and cannot be satisfied with them. Hearken diligently unto me. Listen again. God proposes to show us a better way. Eat that which is good. The soul needs spiritual food. The Lord longs for his children to come and partake of that food and live. Jesus is represented as the "bread of life," and the "water of life." In fatness. Rich blessings of salvation offered and adapted to the soul.
V. 3. Come unto me . . . and live. Do not turn away from him who invites, but come, accept the invitation, eat that which he offers you in Jesus, and live; live not only in fatness, in the rich blessings of divine grace, but live on in eternity. We have no hope of enjoying the blessing of immortality except as it comes through Jesus Christ. I will make an everlasting covenant with you. A covenant is an agreement between two persons. It cannot be all on one side. Both parties must agree to do certain

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever. Call ye upon him while he is near. This is one way we may seek the Lord. Although God is omnipresent, yet there are times when he is specially near. He certainly is near when he calls on us by his Word, and when his Spirit is moving on our hearts. He seems to be very near in times of revival, and he sometimes is near while we listen to his servant from the pulpit. He often comes to us in the stillness of the night. Every person has these times when the Lord seems to be very near, and we are urged to call upon him, and diligently seek him.
V. 7. Let the wicked forsake his way, and . . . thoughts. Forsake not only his outward acts which are wicked, but his purposes which prompt his acts. His forsaking of the evil way is a proof of his sincerity in seeking and calling upon the Lord. Return unto the Lord. The word return indicates that his people have wandered away from the Lord. Turn again. Retrace their steps. Come back to his service. He will have mercy upon him . . . and abundantly pardon. No matter how far we have wandered from the Lord, or how grievous our sins have been, if we will repent and seek his face, he will have compassion for us, and will abundantly, fully, completely pardon, treating us as though we never had sinned. "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." See Notes on Isaiah 1: 18, Lesson X., in RECORDER of Nov. 26th.
V. 8. My thoughts are not your thoughts, neither your ways my ways. The plan of salvation is an idea of God's, and far surpasses anything that could have entered the mind of man. Such mercy as he has shown for sinful man is not possible in any but God. It is divine. Peloubet says: "Do not judge of God as to what he will do to the sinner by what you see among men. How revengeful they are to those who have wronged them, how cruel to their enemies, how unforgiving of injuries, how slow to forget! Such is not God's way."
V. 9. For as the heavens are higher than the earth, etc. The same idea as above, only more fully contrasted. The ways and thoughts of God are divine; those of man, human. We cannot measure the divine by the human, only that the former's ways and thoughts are as much more holy, merciful, and forgiving, than those of the latter, as the heavens are above the earth.
V. 10, 11. Rain . . . snow. As rain and snow are gifts of God, sent to promote the fruitfulness of the earth, and do not return without accomplishing the object for which they are sent, so shall my word be, etc. "God's purposes accomplished in nature, the stability of the seasons, of seed-time and harvest, the perfect reliability of every law and force of nature, are the assurance and proof that God's spiritual word will be successful in its work and purposes. The kingdom of nature is the proof forever before our eyes of the success of the kingdom of heaven."—Peloubet. "His word of salvation can no more fail to achieve the results which he has appointed for it, than natural causes can fail to bring to pass their own proper sequence."—S. S. Times.

things. If one falls, the other is not holden. In this case, God agrees, on conditions, and those conditions are, that the people of Israel incline their ear, or heed the words of the Lord, and come and feed the soul on him—on these conditions, he agrees to fulfill a promise made to David. This promise was that the Messiah was to come in the line of David. See Psa. 89: 20-27.
V. 4. I have given him for a witness, . . . a leader and commander. God sent his Son to testify of him, and lead the people back to him. He is the great Captain of our salvation.
V. 5. Thou shalt call a nation that thou knowest not. God first called the Jews. Reference is here, we think, to the Gentile nation, which was not then known, as well as to the Christian church that came from that nation. And . . . shall run unto thee, etc. The heathen nation is represented as hastening to accept the gospel, because "God had so exalted the Messiah, had made him so glorious in character, and works, and teachings, and power, that nations were attracted to him."—Peloubet.
V. 6. Seek ye the Lord while he may be found. There is no better time to seek the Lord than now. "Now is the accepted time." The verse indicates that there is a time when he may not be found. God said (Gen. 6: 3), "My Spirit shall not always strive with man." Jesus, by his Spirit, knocks at our hearts, and asks admission. We say to the Spirit, as Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." We thus grieve the Spirit, and he may leave us forever