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TERMS-82 A YEAR, IN ADVANCE

VOL. XLI.-NO 50.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 10, 1885.

WHOLE NO. 2181,

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

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,

There is much we may do. A word kindly spoken. A smile or a tear, Each day to our lives To be conscious that we Had made somebody glad.

RHALL THE WOMAN'S EXECUTIVE BOARD LIT

BY MARY F. BAILEY.

ference, at its session at Alfred Centre, in Septem

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

WHEREAS, the Missionary and Tract Societies have recommended some form of organization

needed; therefore,

Resolved, That this Conference do hereby and

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

Several articles have appeared in the RE-CORDER during the year touching this ques-

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

In 1801, a Woman's Missionary Society was established in the Congregational church,

of expediency, not of sectarianism, this plan Word of life to heathen women and chilwas dropped, and before the close of Janudren. The American Missionary Union. Baptist, did not send out single ladies, and it gregational Church was organized, its work | 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 1st. By extra funds, efforts and prayers, to direction of the Spirit in forming a missionco-operate with the American Board in its ary 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 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 man soul. They have worked with the belief that organization multiplies power, that in say of themselves, that while many of them had felt that they were formerly doing all been able to keep their pledge to do this work sulting extra. A prominent worker in the "Our Board has been very successful, and has week by week to study mission fields, with pastor has said to me, 'The best thing ever done in my church was the forming of Woman's Missionary Society.' Our American Board of Commissioners for Foreign Missions has this year laid all the work fo women, including schools, upon the women this year be responsible for \$100,000.' As

"These denominations are wealthy," you say, "and can afford to give." True, but we must believe they have been blessed in abiliin proportion to their wealth, because of their work. What proof can we bring that their heavenly Father ours, too. We have a 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 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 us has drawn me out and I pledge can afford, and all that I ought to promise." The Women's Missionary Board pledged not 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,

[Concluded on Fourth page.]

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

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

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 be required beyond the passage of the necessense of the truth that this is our work. While we do not take issue with any of these to prevent the appropriation, to repeal the country. In their home work, we find the to your next question, whether the receipts statements, but fully endorse them all, do law, and to cripple the system. we not, as a people, need to come outstill 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, commiswe would not be equally blessed? Is not sioned of God to preach the gospel and the truth of his word, they have not only a Sabbath to proclaim and have no business | right, but it is their duty, to follow out that with foreign missionary work, so some of commission wherever there are souls to be bia appointments. The Marshalship being saved? We ought to make them feel that when prepared for work, their first question office has ended by Col. Wilson, a well-known 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 crats are delighted with the appointment of for the occupying of new fields. Ought we a District man. "The President has kept to interfere with their prerogatives? Cer- faith with us," they say, "and we are satistainly 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

God's Word. Is not this one of the ways by

which the "sense of God's great love ex-

pressed in enthusiasm for souls" may come

successfully in winning souls to the truth of

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?

OBI, N. Y., Dec. 1, 1885.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Dec. 4, 1885.

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 sav 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

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 sary appropriation. But efforts will be made

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 Capital 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 Columfirst in order, the long struggle for that 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 Demofied." 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 dinners.

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 steadto be more apparent among us, and by ily increasing. Qwing to large Pension paywhich, as a people, we shall come to feel ments, there was no reduction last month more of a personal responsibility in the mat- of the national debt. The surplus was used to pay debts to the soldiers instead of to the Is not this a means by which our laboring | bond-holders.

To make other hearts glad.

To make others glad

Though seeming but trifles, Full often may cheer. Some treasure would add.

An essay read before the ladies of the General Con-

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

now constitute a Woman's Executive Board, etc.

The Board shall be appoined by the General Conference at the same time, and in the same manner

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

Board live?

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. Daremay 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 les 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

ary, 1868, the Woman's Board of the Conto 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: 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 be so readily reckoned as the financial 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 only can compute the value set upon one huyear ending December, 1884, were nearly \$138,000. In 1882, when this Board had been in existence 13 years, its total receipts systematic effort, there are educational gains were above a million dollars. Other denom- for themselves and their children; and they inational Boards followed in quick succession. The Board of the interior, Congregational, was organized October, 1868; the M. | they could for mission work that they have E. in March, 1869, the Presbyterian in October, 1870, the Baptist in February, 1871, extra, and more than \$7,000,000 is the rethe Baptist Board of the West in May, 1871 and in 1880, 12 years after the first church Baptist Board in Massachusetts writes me. board was organized, there were 20. Others have since been formed, the last of which developed our women wonderfully, increaswas by the Quakers, in 1884. The total reling very greatly interest in missions, and ceipts of these Boards since their organization | not diminishing the contributions to the is over \$7,000,000. They have sent out not Missionary Union, and it has sent out many less than 700 missionaries, employ 600 native | single women who have done noble work.' Bible women and helpers, have about 800 Another, a State Secretary of the Board of the boarding and day schools, having in them Interior, writes, "The effect upon our many thousands of pupils, 44 of their mis- churches has been great spiritual gain to the sionaries are well educated lady physicians. | workers. A company of women cannot meet They have schools, hospitals, dispensaries, orphanages, and homes for missionary chil- out enlargement of vision. More than one dren, 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 medical education to prospective lady missionaries. One young Chinese girl is now of our land. Unless we do it, it will not be in this country studying medicine, to super- done. Two years ago it said, 'You must intend medical missionary work in her own Congregational Board is issuing a monthly of the American Board were diminished, I magazine, Life and Light, the Baptists, answer most emphatically no, but largely 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 chil- ty to give, not because of their wealth, but dren'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 | you may feel. An added reason why we 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 all that I am able to give." Then you are women could oftentimes give more aid to doing all that the Master requires of you. 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 every year to our denomination all that I ladies, and did not see the advisability of furnishing a new society for the same purpose. The women pledged that their work to give less than before nor to divert 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

Simultaneously with the efforts of a very few women to convert the American Board upon this question, missionaries upon widely separated fields of labor were offering earnest, the Board should yet report their doings special prayer to God, to wake up the women while now, some of the Boards say, that ter of winning souls to God? to their respective boards. But as a matter of this country to their duty in sending the

as a strong right hand of power.

Illissions.

"Go ye into all the world; and preach the gospe 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 guerdon 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 sel 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 toil the massive pile to rear; And even now our wondering eyes behold The walls uprising toward the domes of gold Ere I mg to crown the summit flashin; bright O'er all the earth the glory of his light. How can I help? I have no off-ring 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; Teannot set the gems, nor lay the gold,
But the rich 'broidery on 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." -7he 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 business and on exchange. No doubt you alone." 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?

0. 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 front-

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. Ancheta, 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 inflicfirst Friday in Lent. Some stagger under

difficult, heavy bundles of thorns being off his hands. bound tightly upon the head and shoulders. As the procession gradually approaches a good old "Lotus's" Christian family. Her place called Calvary, each vies with the other | parents felt very badly about this, for it is a in inflicting pain, and shedding blood. Ma. great disgrace for a wife to be put away and ry is here represented as meeting her Holy sold to another husband. But now that she is Son Jesus as he is led out to be crucified.

hangs a full hour. During this time the protected and cared for her child." whole attention of the crowd is directed to In our talk Chin said, as her eyes filled 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 darknally 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 same. The actors do not seek to be seen, nor do they shrink from sight if unmolested. The scene is too brutal and sick ening to witness a second time. Not infrequently the wretched victims suffer long in painful sickness. Sometimes they die on the olic and Protestant churches. They have field of torture. Their oath binds the memto bury them decently.

and to whom I preach. I earnestly urge Catholic missionaries had obtained the most you to put two more missionaries into this converts, partly from the fact that they have are solid as a neighbor, as a citizen, solid in field. The work is greater than I can do

YOUNG WOMEN IN CHINA.

lished 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 the sense of hope and encouragement. The have read "Sister Yong's Story," you al medical missionaries are especially useful, I

ready know something of her history.

Her native village is five miles distant Her native village is five miles distant go among the people, build hospitals, care from the one where she now finds her home. for the poor and the sick, and my impression She has three brothers and one sister, and her parents have always been very fond of I fe, 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 wards to form a part of her wedding outfit. An older brother's wife knew how to read, time over her books. She was greatly at tached 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 is this art of hair-dressing, which ushers a Chinese girl into womantions. Their flagellations commence on the ing about the village. He was perfectly in- John Wesley have been if he could have seen the happiness of her life. She adds: "With-

Then it was that she became a member of not only well, and in her right mind, but At Calvary three or four selected victims very happy also, her mother's heart is comreceive stripes throughout the entire day, forted, and though she has not yet given up while the blood flows freely. One man is her own heathen idolatry, she tells her bound to a cross, which is raised and placed daughter "she thanks the Heavenly Father against a wall, and there the poor sufferer Chin has learned to worship, that he has

him. They mock, whistle, make a loud with tears, "Though I am very happy, now noise with the matraca (a large wooden rat- that I know what the Holy Book teaches, I tle) and sing hymns. A few willingly re- am often very much trouble lest in marrying ceive the number of lashes designated by the a second husband I am doing contrary to man on the cross, while others prostrate God's teachings." I reminded her that this themselves on the ground with outstretched was no act of hers, and besides, the former arms, calling upon those about them to walk husband had taken another wife, leaving her over their bare and bleeding backs. In this free. She seemed greatly relieved, and way every part of our Lord's suffering is 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 ness." Here the whipping is resumed with for her. She told me how much she wished vigor, while the loud outcries and the din of to go and tell the gospel to others, but that heavy chains recall "the earthquake." Fi- for the present, custom forbade her being door. seen outside of her own home.

CHINA'S ATTITUDE TOWARD MISSIONABLES.

Mr. John Russell Young, lately our Minister to China, has just returned to this country. In an interview with a Herald re-The details of these strange proceedings porter he gave, among much other interestdiffer somewhat in different years and in ing information about the Chinese, the foldifferent places, but the general character is lowing statement of the relations of the people and the government with the mission-

The missionaries are divided into three classes-those of the Greek church, the Cathmissionaries in many parts of the Empire. bers to care for the sick, and in case of death I found them, as a general thing, devout and good men, who learn the language, publish "These," says our missionary, "are the books and tracts, go out among the people, kind of people by whom I am surrounded, and endeavor to do good. I should say that the been in China a long time, going back,] 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 The following extract from a letter pub- 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 should say in advancing their cause. They is that the medical missionary in China, whether he belongs to the Protestant, the her. Until seventeen she led a happy Catholic, or the Greek church, will be the pioneer in advancing Christian ideas.

Does the government interfere with mis-

sionary work?

No; they care nothing about it. The ruling classes in China are mainly, probably all, Confucians, and Confucianism is a faith cut and make the jackets that were after- that might be called a mild atheism—a high morality based upon sentiments of charity, loyalty, love, music, and worship of the anand taught Chin, who spent all her leisure cestors. 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 mission.

A FIJI COLLECTION.

The people, as they filed to the table, formed a wonderful spectacle. Most of the hood. At that age she was betrothed to a girls were without covering to their breasts, boy one year her junior. She knew nothing but the upper parts of their bodies were about the betrothal until some time after its literally running with cocoa-nut oil, and completion, and then learned of it through glistened in the sun. The men and boys conversation not intended for her ears. When | were painted in all imaginable ways with she was seventeen, the parents of her be three colors—red, black and blue. There trothed died. Her marriage was at once were Wesleyans with face and body all red, hastened, there being three children younger | others with them soot-black, others with onethan her husband, and she was needed to half the face red and the other half black; take care of them and do the work of the some had the face red and the body black, household, herself little more than a child, and vice versa; some were spotted all over the eldest in this family of five. Do you with red and black; others had black specwonder that she says, "And now my un-happiness began." Her husband was a black forehead and red chin; others were worthless boy, who let his land to be worked | blue spotted, or striped with blue; and so on on shares, while he spent his time in loung- in an infinite variety. How amused would different to Chin, always preserving a sullen his Fijian followers in such guise! . . . It out the least fault of mine, I am doomed huge wooden crosses, weighing 300 or 400 silence in her presence, and adding to, inspending while looking at these pounds; others gash their bare backs with knives, and lash the bleeding wounds, or smite the naked body with the spiny cactus.

The whole is almost entirely opanish speaking, and, and one of the little household described in the least lault of mine, I am doomed silence in her presence, and adding to, inseemed astounding while looking at these blue, red, and black painted Fijians, flour-shired in the little household described in the little household described in the most one spoken in that body. English and Spansmite the naked body with the spiny cactus.

The work were born were very ride and relative of the least lault of mine, I am doomed stem to seelusion. Every aspiration to rice to seclusion. Every aspiration to rice to seclusion. Every aspiration to rice the American members are mostly conversant with suspicion, and interpreted in the most one spoken in that body. English and Spansmite the naked body with the spiny cactus.

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The reast lault of mine, I am doomed stem to seed astounding while looking at these to seclusion. Every aspiration to rice the American members are mostly conversant to seed upon to responsibility of the little household described by the only approached to the little household described by the American members are mostly conversant to seed upon to responsibility of the little household described by the American members are mostly conversant to seed upon the responsibility of the little household described by the latter than the seed of lightening to seed astounding their care. Some wear heavy log chains fastened to the two were boys, were very rude and unkind missionary meeting. The representative of ing men, have painted themselves pure and all public notices are printed in both tongues.

ground; while others find different modes of mother's family, and the kindness she had was a little missionary, with a battered white purity at our door. If they are to be trusted, torture. Each Friday in Lent witnesses been wont to receive among them; and now tall hat, and a coat out at elbows, who stood we are a set of unclean animals, created for these terrible scenes, until on Good Friday in these altered circumstances, she became beside us, and took no prominent part in the their special service; and they, by right the whole ceremony culminates in a masked very unhappy, spending much of her time ceremonies, yet had full sway over the whole, divine, can maltreat us at will. The treatprocession, each member of which inflicts in crying. Thus she lived until she was no dance having been prepared without his ment which servants receive from their self-torture, after his own favorite method. | twenty-three. Her sorrow at length affected | sanction. There could be no doubt as to the The heavy crosses (at which a stranger her so greatly that she fell ill, and finally amount of good which had been done by may look, if he does not touch them) are became deranged. Now, she who had done these people; and it is sincerely to be hoped all in use, while the deluded victims bind all for the household became a burden. Not that the Wesleyan missionaries will be left that the Wesleyan missionaries will be left the limbs together firmly with strong ropes | willing to care for her, the husband decided | unmolested to continue the work in which to make every movement more painful and to sell her to any one who would take her 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 BECORD OF A YEAR.

We condense the main features of the last year's work into the following, viz.: Adult Daplisms. 4,577
Infant baptisms. 4,577
Number of Sunday schools. 2,113
Sunday schools organized. 380
Membership of Sunday schools. 185,686
Church edifices (value of same, \$4,884,940). 1,494
built during the year, (cost of same, \$70,172)......26

" organized

Missionary.

own house, or nail it up on the lecture-room What if we are in debt? We can cheerfully pay for such work. Read it over again.

Number of parsonages (value, \$412,824)......299

Make a place for this. Put it up in your

Missionaries and Missionary Teachers......1,610 help in such a work.—Presbyterian Home Stanley.

MISSIONARY SOCIETY.

Receipts in November. Mrs. S. H. Goodrich, Alfred Centre, N. Y., G. F.
S. P. Stillman, Westerly, R. I., G. F.
Roanoke (W. Va.) Sabbath school, S. M. S.
Geo. H. Babcock and wife, Plainfield, N. J., G. F... E. J. Potter, Alfred Centre, N. Y., L. M., G. F. Mrs. Wm. A. Rogers, Cambridge, Mass., Rev. J. Clarke, DeRuyter, N. Y, G. F... Watson (N. Y.) Church collections, G. F. A Friend, Leonardsville, N.Y., M. M. \$2 00 H. M. 800— H. M. 800Haarlem Church, Holland, C. M.
Miss Susie E. Crandall, Westerly, R. I., a
Thank giving offering for M. M.
Lincklaen (N. Y.) Church, collection at
Quarterly Meeting, G. F.
Women of Welton (lowa) Church M. M.
Eirst Brockfield (N. Y.) Church, G. F. First Brookfield (N. Y.) Church, G. F.... M. L. B., Brookfield, N. Y., M. M. Albion (Wis.) Church, G. F..... C. S. Clarke, Nile, N. Y., G. F. Sarah E. Chester, Ashaway, R. I., G. F., Young people of First Alfred (N. Y.) Church, for two peds in S M. S.; a Christmas present to occupants..... Receipts per H. B. Lewis, from Trenton (Minn.) Church, G. F....

A. L. CHESTER, Treasurer.

CENTRAL AFRICA.

WESTERLY, R. I., Nov. 30, 1885.

E. & O. E.

Besides the work of the International Asthe banner of peace up the Congo beyond in the village, and is buried there. The ing 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 married Mexican wives, and their children, Africa, the Cameroons territory, and a fertile in most cases, speak little or no English. province in East Africa. Italy has annexed territory on the Red Sea. Great Britain has ary immigration, which is, in turn, Ameriannexed the Niger delta; and Portugal now canizing the Mexicans. These throughout possesses 700,000 square miles of African territory.—The Congo and its Free State:

HINDOO WOMEN.

"The Times of India" has a letter from a Hindoo woman. The wicked practice of early marriage has, she declares, destroyed them over the frozen to her. She missed the women-folk of her the power which has tamed these savages noble, and laid every conceivable sin and im- - Sylvester Baxter in Harper's Magazine.

European masters is far better than that which falls to the share of us 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, strongminded 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 ength 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 Read it all! Praise God that you may these several courses being 3,034 miles .-

> 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

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be go-25 00 ing. Count your resources; learn what you are not fit for, and give up wishing for it; 5 00 learn what you can do, and do it w energy of a man.—F. W. Robertson.

Our of every thousand boys of school age in India, 154 are at school. Of every thon-15 00 sand 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 anythe 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, sociation, the English Baptists have carried his father, was parish-clerk and schoolmaster the equator; and the American Baptists, tak- 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 Now the railroad has brought a large secondthe Territory are rapidly becoming trained in United States ways of thinking and business dealings. It has been common for new comers 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

Sabbath HE days shalt thou labor, and the seventh day is the Sabbatl

A CATHOLIC'S VIEW O

BY A. H. E

The following letter, Rditor of the Outlook. wi terest. It contains not faith and undisguised r anthority is in strong claims of many who disgr on the same authority, bend the Scriptures to th did not place the Bible a of all customs and trad welcome the theory put f His is certainly consiste theories, and courteous in look to account for its her testants will be as true to principles of Protestantis the Bible alone—as Catl -the church and the cause of Sabbath reform in advance: JAMAICA, N

Dear Sir,—Allow me to copy of the Outlook. Alle that your Protestant frien possible in trying to turn to a Jewish Sabbath; but dertaking is not less hopele you can persuade Christen anything for the weekl Lord's resurrection. To tians (whether of the Green glish rite) you will appearevive a condemned and The point was ruled once great Council of Chalce when 630 bishops decree observed the Sabbath he municated. This is the l and it can be neither argu cussed. It is the defini which have been received. and which are unalterabl time in which Christ's ch the weekly feast of his worship and by rest.

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LETTER FROM (

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

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a complete catalogue of tions. I wish to subscrib your publishing. Dear br will not fail to remember desire to God. If you fee

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Sabbath Reform.

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

A CATHOLIC'S VIEW OF THE SABBATH.

BY A. H. LEWIS.

The following letter, addressed to the Editor of the Outlook, will be read with interest. It contains nothing new, but its faith and undisguised reliance on church anthority is in strong contrast with the claims of many who disguise their reliance on the same authority, by attempting to bend the Scriptures to their theories. If we did not place the Bible above the authority of all customs and traditions, we should welcome the theory put forth by Mr. Betts. His is certainly consistent with his own theories, and courteous in calling the Out look to account for its heresies. When Protestants will be as true to the fundamental principles of Protestantism—the Bible and the Bible alone—as Catholics are to theirs the church and the church alone—the cause of Sabbath reform will take a long step lows: in advance:

JAMAICA, N. Y., Nov. 24, 1885.

Dear Sir,—Allow me to thank you for a copy of the Outlook. Allow me also to say Conference in Philadelphia, together with that your Protestant friends are as wrong as the historical sketches and papers presented, possible in trying to turn the Lord's day into a Jewish Sabbath; but that your own undertaking is not less hopeless if you fancy that delivery about the holidays. It has been you can persuade Christendom to substitute delayed by two or three parties who promanything for the weekly festival of the ised sketches and failed to forward them in Lord's resurrection. To all Catholic Christians (whether of the Greek, Roman or English rite) you will appear to be trying to be over fifty books in one, containing, as it revive a condemned and exploded heresy. The point was ruled once and forever by the great Council of Chalcedon, A. D., 451, when 630 bishops decreed that if any man observed the Sabbath he should be excommunicated. This is the law of the church, and it can be neither argued about nor discussed. It is the definition of teachings which have been received from the Apostles, and which are unalterable. There was no time in which Christ's church has not kept | book will be sent to one address. Let some the weekly feast of his resurrection, by worship and by rest.

You will see, I hope, that while your lively and good-natured arguments may speedily demolish people who mix up Sabbaths and Lord's-days and Sundays in the most incomprehensible manner, they will not even be listened to by Catholics—because they rest their religion upon authority and universal consent. Yours truly,

B. R. Betts.

LETTER FROM CANADA.

The following letter from a brother in the Province of New Brunswick, Canada, will show how the seed of truth is springing up everywhere, and will, we trust, help us to more fully realize the calls that come to us in 1671, at Newport, R. I. Being indefor light upon the Sabbath question, and pendent Congregationalists in polity, each the opportunities afforded us for work. Here is a brother fully committed to the Bible doctrine of the Sabbath, willing and anxious to circulate truth if he can have the the organization of a "General Yearly Meetpapers and tracts to distribute. Shall he ing" in New England. Similar meetings quences and demand that the evil shall be prohibithave them? Brethen, let us be faithful ac- sprang up in New Jersey and Pennsylvania ed, not protected by the laws of the land. cording to our opportunities:

American Sabbath Tract Society, and wish 1802; but as early as 1797 the Yearly Meet- which fact drew out the following action. to show gratitude, for such things are cheer. ing in Rhode Island found occasion to test ing. It is hard to imagine or describe our the question of local prohibition. Liquor position only to some one of similar experi- dealers were accustomed to ply their business ence. Just imagine only three to stand the at all public meetings, drawing thereto fierce opposition that now exists against the | crowds of the irreligious and evil-minded.

subject yet, but I am praying and have faith on record: that God will send one of his faithful serhis holy Sabbath. The Seventh-day Adventists are sending some of their publications, but there seems to be such a prejudice against their doctrine that it is hard to circulate their publications in many places. We owe to those people much gratitude, as it was through them that the light has been of the Free Baptist denomination (we that observe the Sabbath) and are familiar with the faith and doctrine. This the reason why I appeal to my Baptist brethren for help to advance the light on this great and important question. May God bless the attempt. I believe there are many honest hearts in the Baptist denomination that would accept the true Sabbath if it was properly taught. We have obtained a few of your "Appeal to the Baptists," and the "Vindication of the true Sabbath," by J. W. Morton. These are quite suitable. How often I think of that dear brother (Morton), as my experience is similar to his. I wish you to send me "Thoughts Suggested by the Perusal of vanced ground, as follows: Gilfillan," by Thomas B. Brown, and "Nature's God and his Memorial," by Nathan Wardner.

Send me also a copy of all your papers and a complete catalogue of all your publica-

do a mission work here, let me know, and I ly, At the session of 1852 the following accordance it. The lesson in this one case, of 705 returns made, if was found will aid all I can. I regret that my means tion was taken: are so limited that I cannot pay much to advance the cause.

I remain yours in Christ, GEORGE A. WORDEN.

Temperance.

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

SEVENTH-DAY BAPTISTS AND TEMPERANCE.

To the Editor of the SABBATH RECORDER.

The following paper will represent the readers of the RECORDER in the volume which is noticed below.

The volume will be its own recommendation, and should find a place in every home. We suggest that the representatives of the canvassers therefor. A knowledge of what has been done in the past must be one's guide and an incentive to work in the future. The volume is described by the publishers as fol-

"One Hundred Years of Temperance."

"This Centennial memorial Volume, containing the proceedings of the Temperance is being pushed through the press as rapidseason. It will be the most valuable temperance book ever published. In fact, it will does, sketches of twenty-eight different denominations, twelve national organizations, fifteen historical papers, besides sketches from Canada and Great Britain, portrait of Dr. Rush, list of delegates, etc. Every friend of temperance should have a copy. The price has been fixed at only three dollars per copy, five dollars for extra binding. We desire agents everywhere to assist in its circulation. For fifteen dollars six copies of the one in every church and temperance organization go to work and secure at least five subscribers at three dollars, and receive an extra copy for the trouble. We will send specimen pages of the book for all such as desire to canvass for subscribers."

Seventh-day Baptists.

BY A. H. LEWIS, D. D.

The Seventh-day Baptists were among the most radical reformers and uncompromising dissenters in the English Reformation of the sixteenth and seventeenth centuries. They had many traits in common with the Friends of those times. They were cradled at the altar of reformation. Coming into an organic existence for conscience's sake, they naturally took the side of all moral reforms. Their first church in America was organized church grew up around its own common center, and denominational development was were taken, however, as early as 1696, in and at other points. The General Confer-A general law was secured in that State for-About five months have passed since I be- bidding the sale of intoxicating drinks withgan to observe the Sabbath, and I have not in one mile of such religious meetings. This been able to have one public talk on the law being disregarded, we find the following

that God will send one of his faithful ser-vants to proclaim his truths and vindicate about two weeks before the Yearly Meeting in August, 1797 to see that the laws prohibiting the sale of liquor on the Yearly Meeting days be not infringed, agreeable to a law made and provided by the Legislature of the State. They also appointed one of the commi tee to obtain proof against any that transgress said law.

These Yearly Meetings kept but meager was through them that the light has been records of their doings, or of the incidents thrown on our path. We are all members connected with them. But enough can be gleaned to show that the incident noted above was not an isolated one, and that these Seventh-day Baptists were among the first to advocate personal temperance and legal prohibition. The seed was well sown, and when the question began to take shape in the public thought, the Conference was ready to take high ground. In the session of 1833 the following action was taken:

Resolved, unanimously, That this Conference recommend to all members of churches of this denomination to abstain entirely from the use of ardent spirits, except as a medicine in case of sick-

In 1836 the Conference took still more ad-

Resolved. That entire abstinence from the use of ardent spirits, wines and fermented liquors as a beverage, is the only consistent course to be pursued by composing the Conference.

Resolved, That, as a Christian body, we are deep ly interested ir favor of the success of the present efforts which are being made in several States of this Republic, to suppre-s the traffic in spirituous liquors by prohibitory legislation.

In 1862, when the civil war was adding to the swollen tide of intemperance, the Conference passed the following:

Resolved. That it is the sense of this body that new and earnest efforts should be made for staying the course of intemperance, which from various causes has threatened to scourge our land, and especially now, as our young men are peculiarly in danger, through the allurements and associations of military life, of indulging in the use of intoxicating drinks. to the ruin of themselves and the country; and that we appeal to the friends of religion and morality to use every effort to stop the progress of this threat ening scourge which Christianity and patriotism

In 1858 the License System was condemned, as it justly deserved, in the following words:

Resolved, That our license system for the sale of intoxicating drinks as a beverage, is immoral in its tendency and destructive to the best interests of the W. C. T. U. move in the matter of obtaining community, and, therefore, should be discouraged by a wise and just prohibitory law.

In 1865 the Conference spoke as follows: Resolved. That the wide spread and rapid increase of intemperance is cause of alarm, and calls loudly upon every friend of religion and humanity fo earnest efforts for its suppression.

In 1866 the magnitude of the conflict was stated in the following words:

Resolved, That the temperance conflict is in its nat ure increasing and ever present, and until our vic tory over intemperance in all its forms, is thorough and complete, the common enemy is only put down in one place to rise higher in another, and at one time to assume more frightful magnitude at an-

Resolved, That the growing encroachment of in temperance, its seeming respectability, as being practiced by men not utterly depraved and members of respectable bodies, make it imperative upon us as a people that we wage a war without truce against this evil, which s ps the foundations of our whole social and religious system.

In 1870 the utterance of the Conference was as follows:

Resolved, That we look with anxiety and alarm upon the increasing strength of the rum power and its work of destruction and death in our land, and we earnestly entreat all our ministers and people to be active and earnest in staying this on-sweeping tide of ruin, by all the means of social, political and religious influence which God has placed in their

In 1874 the Conference

Resolved, That Christians ought to labor for the entire suppression of the habit of using intoxicants, whether in the form of alcohol or tobacco.

In 1877 we find the following record:

Resolved, That we hail with great joy the wide spread awakening in the gospel temperance reform of the past year, and we urge upon all within the bounds of our beloved Zion the importance of advo and practicing total abstinence from the of all intoxicating drinks as a beverage.

In 1879 the Conference spoke again in strong terms against the use of tobacco, and placed the following on record on the general question:

Resolved, That while we have a growing interes in the great cause of temperance, and desire to pledge ourselves to renewed idelity. we also believe that our work will become more efficient and the results more permanent, as we bring the temperance work more and more closely into connection with our churches.

Resolved. That, recognizing the evils of intemper

In 1883 the following radical ground was

of slow growth. Incipient steps toward this ance and the wickedness of the liquor traffic, we do as a Christian people, utter our earnest protest against any form of license or legal protection for a sin against society so manifest and fearful in its conse

In 1884 the Conference was held in the ence, which represents the denomination in State of West Virginia, where prohibition I received a package of tracts from the the United States, was not organized until was a State issue at the time of the session,

> WHEREAS, The temperance people of West Vir ginia are making an earnest effort to procure an amendment to the Constitution of the State, forever prohibiting the manufacture and sale of intoxicating liquors as a beverage within the State; therefore,

> Resolved, That we, the representatives of the Seventh-day Baptists in the United States, in General Conference now assembled at Lost Creek, W. Va., do most heartly express our sympathy with them in such a gloriou, work for the welfare of their com-monwealth; and sincerely hope and pray that the next Legislature of the State will respect the peti tion of the citizens, and submit such amendment to a vote of the people.

> The foregoing are representative official utterances by the General Conference of the Seventh-day Baptists in the United States. They show that the denomination is a unit, and is radically committed to the fundament al doctrines of total abstinence for the in dividual, and total prohibition for th

POWER OF APPETITE.

An illustration of the dangerous tendencies of the habitual use of intoxicants is furnished in the case of Chaolain John Vaughn Lewis, of the United States Army, who is to be tried by court-martial for drunkenness. He was once a rector of Trinity Church in Norwich, Ct., and was much esteemed for his social qualities and active labors. But the "dead fly in the anothecary's ointment' was the wine on the dinner table. He became rector of St. John's, Washington. There something stronger than wine was used, and he was compelled to leave on account of drunkenness. Friends procured for him a chaplaincy in the army under a promthe friends of the temperance reformation, and that | ise from him to reform; but he has yielded to it be recommended to the churches and associations the temptation and fallen. Drinking in the your publishing. Dear brethren, I hope you will not fail to remember us in your humble desire to God. If you feel that you could be a paper of the public mind, the Seventh-day desire to God. If you feel that you could be a paper of the public mind, the Seventh-day liquor is kept away. Not so the officers who less to get drunk is a scientific Culture and other essays by J. P. As the question of legal prohibition came a disgrace. It is a poor place for a drunkard college. New York, D. Apple-wise enough to see their opportunity and teachers the work.

*Scientific Culture and other essays by J. P. Clarke, LL. D.. Professor of Chemistry and Miner a disgrace. It is a poor place for a drunkard college. New York, D. Apple-wise enough to see their opportunity and to see their opportunity and teachers the work.

red," etc., a lesson given in the days of Solomon.—Christian Secretary.

FATHERS AND MOTHERS, TAKE WARNING

A few years ago there lived in an inland town of this Province a wealthy merchant a benevolent, Christian man, deacon of the church and teacher of the Bible class in the Sabbath-school. He brought up a family of healthy, intelligent children; but, as they came of age, all showed a strange liking for alcoholic drinks. Of his three sons, one is dead: the others are confirmed drunkards. The father, discouraged, neglected his busi ness, and failed. One of his daughters married well, but found it impossible to let the curse alone. She became so besotted as about three weeks ago, disgusted with herself, and probably feeling one of the attacks coming on, she committed suicide by taking a large quantity of laudanum. She left two boys and a heart-broken husband behind her. And now, fathers and mothers, what was the cause of this misery? A lady brought up in the same family tells me it was the custom to keep beer in the house at all times, to which the whole family had access. The stronger liquors were also kept for special occasions. The children helped themselves to the beer and pilfered the other liquors. She tells me that she herself acquired so strong a taste for it that she found great difficulty in breaking off the habit, but being younger, and thus forewarned, broke the habit before it was too its own moral.—Montreal Witness.

Education.

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

SCIENTIFIC CULTURE. *

The aim of this little book is well expressed by the author on page 267. "In the former essays of this volume, I have earnestly maintained that scientific culture, rightly understood, is a suitable basis for a liberal education." The words "rightly understood" involve the question of the proper method of teaching science; for the value of scientific culture depends very largely upon the method of teaching.

Hence no judgment upon the question of tion can be formed without considering the method as well as the matter of the instruc-

In these thirteen essays; Scientific Culture, the Nobility of Knowledge, the Elementary Teaching of Physical Science, the Radiometer, Memories of Graham, Miller, Rogers and Dumas, the Greek Question, the Spirit, Aim and method of Scientific Culture, | dial measures. "Noblesse Oblige," and the Spiritual Life, Prof. Cooke, in the fairest and most liberal spirit towards the champion of classical culture, urges the claims of science in education. He presses the claims of science, not from the economical and commercial stand-point but from the stand-point of culture, mental and spiritual development, manhood.

The teacher or student of science can find, in this volume, many valuable sugges tions as to the methods of teaching or study and much inspiration in his work; but we especially commend the book to teachers and students of the classics. They will find that many elements of discipline which have been supposed to be found only in the classics are clearly shown to belong to scientific study. The pedagogue who dwells with so much unction upon the training to be ob tained in the patient investigation of the Latin or Greek sentence can get, for in stance, a good suggestion out of a study of Sir Humphrey Davy's Experiments, pp. 11-

We can heartily commend this book to all thoughtful students of education, whether they believe in the new education or the old. It would be gratifying to find classical champions admitting the value of scientific culture as gracefully and kindly as Professor Cooke admits the value of classical studies. When that time is reached; educational debate will be less terrifying reading to peaceful people. A lane were all a rednews P. P. a

THE HEALTH OF COLLEGE, GIRLS.

The investigations which have been conducted by the Massachusetts Bureau of Labor have resulted in some interesting facts: regarding the health of female students. The commonly accepted opinion that mental labor, if at all severe or long-continued, is prejudicial to health, is here refuted by statistics derived from various sources. In

case is, "Look not upon the wine when it is that 78 per cent of the women graduates heard from were in good health. Upon entering college, the health of 20 per cent was below par. After graduation imprired health was found in only 17 per cent, showing that the physical condition of the students became improved under the restrictions and requirements of college life. 112 112 112

Those whose health was not good suffered chiefly from nervous disease. It was also found that girls from the country do not make as good a showing as regards health as those who were natives of cities, Although these statistics are looked upon by the advocates of higher education of women as conclusive evidence, we cannot admit that they are sufficiently large or complete to convey much weight. The variation in physical condition, before and after the acquirement of a collegiate education was only three per to be the victim of delirium tremens. Only cent. This fact, which is the one from which any conclusion can be drawn, might be the result of improved hygienic surroundings, both mental and physical, making the effect of study itself wholly negative in character .- N. E. Medical Monthly.

HARD BOOKS.

An Irish speaker observed, "Many books published in the present day remind me of a short passage in one of Dicken's stories. where he represents Mark Tapley as saying that he would like to squeeze Mr. Pecksniff behind the door, because he was the sort of man that would squeeze soft. So with books -some are very beautifully bound in green and gold-very bright to look at, but they late. This story is an actual fact, and points will squeeze soft. He wants some hard books—some books from contact with which his mind may acquire strength and consistency." This is one reason for preferring the Puritan divines to those of modern date. When you read them, you have something solid, substantial and real. Most of the theological books of these times are like the whipped creams and souffles of the confection. er, very pretty, but very much like nothing at all. In a cubic inch of Charnock, or Owen there is enough matter to cover acres of the new school of writing. Many of our new divines, when they write their lucubrations, evidently think they are thinking, but nebody else thinks so when they see what comes of it. "Much ado about nothing" has got out of the theatres, and come to the studies, the pulpits and the book shops. Now do we see how wide a surface can be covered by an infinitesimal grain of metal? and how small a mouse may be produced by the most mountainous travail.—Shannon.

CLIPPINGS.

General Eaton estimates that there are now 18,061 young women students in the colleges of the United States.

Professor Edward S. Holden of the University of the State of Wisconsin has been elected President of the University of Cali-

The Educational Weekly, of Canada, notes the alarming increase of near sightedness among school children, and calls for reme-

Of the 308 graduates of the Woman's Medical College at Philadelphia, fourteen are practicing medicine in India, or are on their way to that country.

Phillips Academy, Andover, Mass., has 286 students, thought to be the largest number in attendance, at any one time, since its foundation in 1878.

The Trustees of Dakota University are said to have in shape a plan for establishing a college of science and industrial art, to be named in honor of General Grant.

According to the Japan Gazette, the process of Latinizing the Japanese alphabet is making great progress. Two of the learned societies of Tokio have resolved to print their official reports in the Roman characters, and the Roman type is already employed by several newspapers.

Loud and just complaints are made of the number and cost of the books required in the public schools. What is needed is fewer text-books and more teachers capable of giving instruction on the subjects studied. Not a few of the modern school-books seem to be prepared for the most part to aid incapable

Dr. Schaff, in writing to the Independent. of the German Universities, says: "Two distinguished German Professors told me that their American students are among their very best, both as to industry and success. I now know of several who will bring the latest results of German research to America and make their mark at no distant day. We see

I have read some years ago, the saving of some philosopher, that if a man had thirty years to live, it would not be an unwise thing. to spend twenty of those years in mapping out how he should live; for the getting himself into some kind of shape and putting his life under some rule and order would be such a gain that he would make more out of ten after-years than he would out of the whole thirty if he had not any plan.

The Christian Union makes the very wise and important suggestion to parents, that if they would see their children rich in the resources of intellectual life, they can give them no inheritance so valuable as the unconscious influence of their own full lives of fellowship with the best books, the best music, the noblest works of art. They should not leave to school and teachers the work strong enough to use it. Heris gaine about

content been flow as exected chemicales.

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

REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary

REV. E. P. SAUNDERS, Business Agent.

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"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 signpainter, who was asked to paint an angel on the sign of a customer. He tried to persnade 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

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. Seventhday 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 careful in preaching to them, or the first any given time during those years. 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 the Word of God." A congregation of good makes the picture. Bible readers makes good preaching. Let use them there as well as at home; let the con- distinct and satisfactory will be the results help them to help others, and that they unto you," if you do not do it.

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 Evangel ical 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 incoming 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. Is it to be said that while the lightning encompasses the earth with its belt of wire, and while men have frequent, and almost instantaneous, communications with 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 disposition is from him.

We may therefore humbly say, "The La 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 on. God in his 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

COMPOSITES.

composite portrait. It is produced, not from one individual, but from many. The process is comparatively simple. It is dethis class are selected and each in turn is which are peculiar to the individual do not or all of the group, being exposed to the of the denomination in its various missionlight in each case, appear distinctly. The result is a portrait, not of one man, but of to learn what the women of our churches are a group of men-a typical picture. We bevidual from pictures taken of him at intervals, say once a year for a series of years. work but little; or to arouse those who are The result is a picture of the man as he was doing, possibly, nothing; what woman can a most wonderful people. You have to be for a series of years, rather than as he was at

tion of character. We say and do certain felt at the first that they could not have their things to-day, we think and act to-morrow, and so on through our lives. But the indinext day do not, singly, make our character; question, and that it is the hope of the Board indeed, in so far as they are individual, they that the unity of effort sought will give

our pastors insist upon it that their congre- of the artist, the greater the number of in- one of them I have heard this testimony, carry his truth to others; but I am not so gations bring their Bibles to church, and dividualities he weets in his work, the less that they think that this organization will sure that he will not pronounce a woe be

gregations insist upon it that their pastors of his work; also that the greater the num- really think it is better for them to give ber of features he can get common to all his something away and not keep all their earnsubjects, the more nearly perfect will be his ings for themselves. Do we seek in this ortypical portrait. These principles are none ganization spiritual growth to ourselves the less apparent in character-making. The | what women will choose to be deprived of it? exceptional acts, words, or thoughts, if they | Notice what Dr. Swinney says in a recent do not make a definite outline in the pic- | RECORDER, Aug. 27th, upon a subject quite ture, leave upon it a blur which grows akin to this point. In speaking of the into a deformity as the exceptional features | special efforts made by certain missionaries 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 an ticipated 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 each other in far off regions of the globe, 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 provings? "But," says somebody, "our

women have always been working and giving. prayer has created the desire to pray; the 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? Yessometimes. 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 There is a work known to the artist as 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 sired to produce a typical portrait, say, of whenever there may be a special need for a mathematician. Twenty to thirty men of it, besides, we mean that this Board, or some such body shall greatly increase the required to sit for his picture, the same plate | continuous benevolent and missionary work being used in each case, and each subject of our women. The question is not, how sitting but for an instant. Those features shall we change our donations, so that we shall be duly accredited therefor; neither appear on the negative, being exposed to the is it a question of sex in the work, but every light but once and for so short a time, while time a question of work for the Master. those features which are common to most, How can we manage to increase the funds ary and benevolent enterprises? Do we seek doing for denominational work, for the sake lieve also, a similar process has been applied of the encouragement it will give us to find to the producing of a likeness: of an indi- that they are doing much; or to stimulate greater activity, on the part of those who conscientiously object to the effort. Some of our small societies, specially timid because There is something like this in the forma- of their few numbers and their weakness, little work exposed to the public; but, when assured that we want their co-operation bevidual acts of to-day, the single words of cause they fare worth something to us to-morrow, or the isolated thoughts of the in ways outside of the money side of the scarcely make an impression upon the sensi- strength to the various societies, they have have have a gospel to receive and to proclaim, betive plate on which the picture is being form- | yielded cheerfully. Some of these societies better preaching if people would open their ed. It is rather that which is common to have this year given to some outside interest Bibles and see whether a man is preaching all our thoughts, words and deeds which where until now, they have felt that they bath, and to receive into your own heart could not afford to do it, and ought not to the precious gespel of peace on earth; and he It will readily be seen that, in the process be expected to do it, and from more than will as surely bless you in your efforts to

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 | late at night, when the labors of the day of weakness, and their consequent dread of were over. The night of which Fields spoke being put in comparison with stronger societies. I have yet to learn that the strong- upon the steps of his host, as he went from est 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?'" in keeping the path, when Tennyson turned You don't mean to tell us it is a matter of abruptly upon him, with, "Down on your vain glory? Then let us do what the knees, man! What are you thinking of? Psalmist said he would do, when he declared, | Down on your knees. Don't you smell those "I will behave myself wisely in a perfect sweet violets? Get down, man, and smell way," and let us dissolve the Woman's Ex- | them and thank God for them." My friends. ecutive Board quietly, by common consent; let us get down on our knees, and thank then, but not by organized effort, but each | God for the sweet privilege of working for woman by herself, let us use our influence to him, for work brought to our very feet, while disband every organized body among us; for | we, in the blindness of our conceptions, Tract and Missionary and Education Societies, have been groping about to find a welland Sabbath School and Memorial Boards are | trodden path for our own dear steps. If we no better at heart, and should not live. The | will to-day say that this Board shall live, men of these Societies and Boards have believ- then may we adjust the details of maned they could better accomplish the work that | agement more thoroughly. Something defias individuals they have desired should be ac- | nite is better than anything in general. complished if they were to work together. If | Some definite responsibility will do much they are in the wrong they should be gotten | towards making our work a success. Obligate out of it. If it is in the hearts of our Boards | yourselves, if you please, to pay the half of Dr. to boast of their work, how much less boast. Swinney's salary, and to give the same amount ing will be done by the same men if Boards to the Tract Society in its work, or asare disbanded and each man assumes the sume the whole of Dr. Swinney's salary, and burden? Will the indefinite, haphazard give as much to the Tract Society, or of any sort of way in which work will then be done certain sum to be applied on some specific greatly increase its effectiveness. Apply the | object upon the home field, ask for any cerprinciple. Do any think that the organiza- tain responsibility to be put upon you, it tion of this Board is to gratify a bossing will not be long before there will come a spirit on the part of any one connected with | fresh call for help in some field, in China, it? Such have either forgotten, or have in Holland, or at home, nor much longer, never known it, that the Conference organ- before some one will be asking you to send ized the Woman's Executive Board, believ- them, and you will find yourselves both ing such a Board to be "greatly needed," and anxious and abundantly able to meet the specified that it should report annually its cost of the labor, and blessings will come in doings to the Conference.

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 ourselvesme 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, m 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 completency 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 lieve it, and the Christ of the gospel will see to it that he helps you to keep that Sab-

"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 Tennyson at his home. It was Tennyson's habit to stroll about his grounds was exceedingly dark. He followed close 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 rich measure into your own hearts. Get Does a bossing spirit help in any way or 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 does any one detect it, I say, then, in humil- a preparation of mine; but I have, with you, ity of spirit let her cry to her God, Teach | 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

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

faith, conducted by Eld. J. I amitnaion with reference to c try, conducted by Eld. J. A. amination on views of doct by Eld. J. F. Shaw. The retired, and the presbytery w ordination, upon which the that the presbytery proceed Meeting then adjourned to eve Shaw preached the ordinati 1 Tim. 4: 13, 14, "Give att ing, to exhortation, to doc not the gift that is in thee then offered by Eld. J. F. by the imposition of hands o upon the candidate. Charg tion of the Bible was then m F. Shaw, followed by a char made by Eld. J. A. Milliken There were three addition church, two by baptism and

NEW MISSIONARY CONCER

Missionary Baptists.

History of the Netherlands, Prerah Velthuysen, Haarlem, Holl By request of the Corres

tary, Miss Velthuysen has p of twenty-five questions and to the history of the Dutch work has been performed. say, in an interesting and i ner. It has been printed in to responsive reading; and th add much to the interest and sionary meeting, Excel Ban Sabbath-school Concert. sent to any address, free the understanding that a co taken for our missionary soci ing where they are used. not desired, a remittance the rate of four dollars a number ordered should be ab number of persons likely the meeting. A limited n printed, and we hope all wi dress, A. E. Main, Cor. Secr.

Home Al

New York. BICHBURG.

On invitation, Elder Rons has been with us four weeks ery evening and on the Sabb occasional Bible readings, a very instructive, spiritus Many of our leading membe wish all our churches might Elder Ronavne, to enjoy his have done." A number h evidence of the saving power and God's children have been strengthened. Elder Rons ious seat, but finds anxious

> Wisconsin. MILTON.

The happenings at Milton but of the highest unimpo last writing. Sabbath more Mrs. E. P. Clarke, known denomination, passed away. noon her funeral was held at James Bailey officiating Whitford and Eld. E. M. D.

Sabbath morning, Nov. 2 Mellen, a returned mission dress upon Africa, etc., wh joyable.

The Union Thanksgivin held at the M. E. Church, I pastor of the Congregational ing the sermon. The bull the

Friday, Nov. 27th, the Q of the Churches of Souther gan with the Milton Church

One of the exciting quest isterial Conference was the the burial and resurrection

Sunday evening a sympol the question of revivals. duced by persons appointe after each of which there wa

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MUSIC. "Abraham Lincoln," "The Life Boot," MUSIC:

"The Doom of Claudius and C

Music. "Shamus O'Brien,"

faith, conducted by Eld. J. F. Shaw. 3. Exed so loved the world that he gave begotten Son, that whosever behim should not perish, but have g life" does not exclude one of us this salvation from the duties he blessed privileges of the Chrisretired, and the presbytery recommended his | Van Horn. the face of what other women have ordination, upon which the church voted reak the bread of life to the famishthat the presbytery proceed with the work. en of the earth, we cannot say that Meeting then adjourned to evening, when Eld. ione all that we are able to do. Shaw preached the ordination sermon from ference has already organized a Board, and that before it knew ing, to exhortation, to doctrine. Neglect | people goes on with its work with enthusiasm. would do, but acting upon what it not the gift that is in thee." Prayer was we can do if we will. It was eight efore a certain few women in the tional church felt strong enough oth the indifference and opposition m at the hands of the American d call a meeting of women to conmade by Eld. J. A. Milliken. question of organized missionary women for women. What shall en the way is already open for us? heard James T. Fields tell of a vise Tennyson at his home. It was 's babit to stroll about his grounds light, when the labors of the day The night of which Fields spoke edingly dark. He followed close

steps of his host, as he went from

ite resort to another: so dark was it

inst 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

an! What are you thinking of?

your knees. Don't you smell those

olets? Get down, man, and smell

thank God for them." My friends.

et down on our knees, and thank

he sweet privilege of working for

work brought to our very feet, while

the blindness of our conceptions,

n groping about to find a well-

oath for our own dear steps. If we

y say that this Board shall live,

y we adjust the details of man-

more thoroughly. Something defi-

etter than anything in general.

finite responsibility will do much

making our work a success. Obligate

. if you please, to pay the half of Dr.

smlary, and to give the same amount

Cract Society in its work, or as-

whole of Dr. Swinney's salary, and

such to the Tract Society, or of any

um to be applied on some specific

on the home field, ask for any cer-

consibility to be put upon you, it

be long before there will come a

for help in some field, in China,

d, or at home, nor much longer,

me one will be asking you to send

nd you will find yourselves both

and abundantly able to meet the

ne labor, and blessings will come in

sture into your own hearts. Get

on your knees, my sisters, and, sub-

yourselves in consecration to the

your blessed Master, rise to labors

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WATION AT BORE HILL, TEXAS.

is Board can bring to you.

There were three additions to the little, church, two by baptism and one from the Missionary Baptists. J. F. SHAW.

NEW MISSIONARY CONCERT EXERCISE.

History of the Netherlands, Prepared by Miss Sarah Velthuysen, Haarlem, Holland.

By request of the Corresponding Secretary, Miss Velthuysen has prepared a series of twenty-five questions and answers relating Sabbath-school Concert. Copies will be B. Kelly and family. sent to any address, free of postage, with the understanding that a collection shall be the introductory sermon at the next session ing where they are used. If a collection is ley Kelly was appointed to present an essay the rate of four dollars a hundred. The | Hunting on "Religious Giving." number ordered should be about equal to the the meeting. A limited number has been printed, and we hope all will be used. Ad- vember, 1886, at 11 o'clock A. M. dress, A. E. Main, Cor. Secretary, Ashaway,

Home Mews.

New York. BIOHBURG.

On invitation, Elder Ronayne, of Chicago has been with us four weeks, preaching every 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 Ronavne has no anxious seat, but finds anxious souls.

J. P. DYE.

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 afternoon 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 address upon Africa, etc., which was very enjoyable.

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

Friday. Nov. 27th, the Quarterly Meeting of the Churches of Southern Wisconsin began with the Milton Church and a wife house

One of the exciting questions of the Ministerial 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 introduced by persons appointed for that duty, after each of which there was time for gener-

al discussion. Monday evening, Nov. 30th, the fifth oratorical contest of the Philomathean Society took place with the following programme:

Mr. T. J. Van Horn Miss E. C. Bird "Abraham Lincoln," "The Life Boat,"

"The Doom of Claudius and Cynthia," Mr. C. B. Hull Miss. B. M. Waterman

"Shamus O'Brien," Mr. L. C. Randolph untamable savages, an "Farmer Stebbins on Rollers," Miss M. L. Johnson hunting one another.

The committee, Prof. H. D. Maxson, E. amitnaion with reference to call to the minis- B. Saunders, Esq., and Mrs. Alice D. Place. try conducted by Eld. J. A. Milliken. 4. Ex- awarded the first prize, of \$10, to Mr. Chas. amination on views of doctrine, conducted B. Hull, the second, of \$6, to Miss Mary L. by Eld. J. F. Shaw. The candidate then Johnson, and the third, of \$4, to Mr. T. J.

to reading. Besides the college reading room, two clubs of ten each with a list of merce under the control of the Secretary of about a dozen magazines each are in full 1 Tim. 4:13, 14, "Give attendance to read- | blast. The Shakespeare Club of the young

Connections between the two villages have then offered by Eld. J. F. Shaw, followed been made by a 'bus which makes five or six by the imposition of hands of the presbytery | trips per day, and carries passengers for 5 apon the candidate. Charge and presenta- cts. The success of the enterprise has led tion of the Bible was then made by Eld. J. some enthusiastic people to predict a street F. Shaw, followed by a charge to the church | car line between the villages one of these

> 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 go on as heretofore.

Illinois. VILLA RIDGE.

The Yearly Meeting of the Seventh-Day to the history of the Dutch country. The Baptist Churches of Southern Illinois conwork has been performed, we scarcely need | vened with the Villa Ridge Church on Sixthsay, in an interesting and instructive man- day, Nov. 13th, and closed on First-day, ner. It has been printed in a form adapted Nov. 15th. During the meeting we were to responsive reading; and the use of it would | blessed with the presence of the following | wheat. add much to the interest and profit of a mis- | brethren from abroad: Elders J. L. Huffsionary meeting, Excel Band, exercises, or a man, W. H. Ernst, F. F. Johnson, and M.

J. W. Morton was appointed to preach taken for our missionary society at the meet- with F. F. Johnson as alternate; and Bartnot desired, a remittance may be made at on "Religion in the Family," and Arthur

Our next meeting was appointed to be number of persons likely to be present at held at Park's School-house (near Stone Fort) on Sixth-day before the first Sabbath in No-

> After the close of the Yearly Meeting, Elds. J. L. Huffman, W. H. Ernst, and M. B. Kelly, remained with us one week, preaching nine times. It was a precious season of revival. Three were baptized, two of whom united with the church, and many

> Many of our people here live at some distance from the house of worship, and over bad roads, so it is very difficult for them to 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 sent forth laborers into the

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 exnected. We meet for worship once every month. At our meeting last Sabbath, November 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 therefore fruits meet for repentance," which was very interesting. After this he told his experience in Christian grace. The church members all followed, giving in their testimony 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 Mews.

it are privated "Domestic. . it is senter t

General Logan has declined the nomination 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

The Apaches are making trouble again, but there is a little rift of light in their direction. A feud has broken out among these

Eighteen of the largest of the twenty-three flour mills of Milwaukee are now idle, and 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 The Milton people are taking somewhat American shipping and suggesting as a remedy the establishment of a Bureau of Com-

> A special from Oil City says, the Standard Oil Company has a scheme under way to push of our larger schools that have a quantity of singnatural gas for heating and lighting purposes ing books which they have laid aside? If any to Buffalo. The plan is to lay a trunk line from the Venango district to Corry, and from

Seven hundred clergymen, embracing Hebrews, Roman catholics, Friends, male and greatly appreciated by our school. female preachers, and all shades of Protes-t ants, including colored elergymen of all denominations, were present at the reception given Dec. 2d, at the Aldine hotel, in Philadelphia, by George W. Childs to Arch Deacon Farrar.

Eight hundred Scandinavians, gathered from the northwest, passed through Chicago of jewelry, watches and sporting goods, in Dec. 3d, en route for New York, whence addition to his reparing, etc., which will they will sail to their old homes in Scandinavia. Most of the party have been here from fifteen to thirty years, and have prospered. 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

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

proposal to raise the duties on foreign

Senor 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

at Berlin to delimit the Servian-Bulgarian A British force consisting of 1,000 men

has defeated 4.000 rebels near Giniss. A bodv of rebels attacked the fort at Ambigal and was defeated.

imously resolved that the commercial interests of France required the occupation of Tonquin as far as the Chinese frontier.

An earthquake in Algiers has thrown of whom united with the church, and many town of Nisila. Thirty-two persons were nine years he removed with his parents to Pompey, others expressed their belief in having found killed and twelve others were injured. Among N. Y. At eleven years of age they moved to Plain-Grouse, per pair. 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, get out to meeting often; but we now hope that his motives were entirely mercenary and that he was wholly responsible for the

> The Servo-Bulgarian armistice will continue ten days from Dec. 1.

enter Servia. The Austrian General Albori aged man got on his knees and begged for the has gone to Nissa and will assume command mercy of God. Let us thank God that he gave him of the Servians if hostilities reopen. Rus-died. He often told the writer of the sweet peace sian journals, both official and unofficial, he felt within. At his funeral the writer held brief are allowed to make hostile comments on services, and he was laid to rest with his kindred at 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 Bolivar square. An incessant sharp rifle fire was going on from the palace and its surroundings, and occasionally the thunder of a big gun was heard. The engagement had not become general. The streets were deserted except by a few persons curious to wit- till released by death. He was an active member of ness the proceedings. All railway and this church, having served as Moderator for several other traffic was suspended.

SPECIAL NOTICES.

THE regular quarterly meeting of the Executive 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 Sabbath. 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 mvited to attend.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

THE Seventh-day Adventists of the Pennsylvania Conference will hold their Semi-Annual Meeting at their church in Wellsville, N. Y., commencing Thursday morning, Dec. 10th, at 10.80 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 Pennsyl-

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. the daily production has been reduced to C. A. Building, corner 4th Avenue and 28d St.; entrance on 28d 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 greatly 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 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

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. . Kenyon, Mr. W. Loren Snow 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. 18, 1885, by Rev. E. A. Witter, Mr. John E. Fredericks 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. REGER, 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. ESTEE, of Milton.

DIED.

In Whitesville, N. Y.. Nov. 26, 1885, of heart disease, WILLIAM S. COTTRELL, M. D., in the 66th year of his age. 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 sell quick at quotations. We quote: Petersburg, N. Y., and while a boy came with his proposed to hold a conference of the powers 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 that place, with which he remained to the close of life. He has left a wife, three daughters, and two sons, one of whom is a dentist, the The Paris chamber of commerce has unan- 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.

In Columbus, Chenango Co., N. Y., Nov. 2 down many houses at Mascord, Blidah and 1885, of gangrene, Judah Wright, aged 100 years Medeah, and destroyed three-quarters of the and 6 months the day of his death. His birth place was Granby, Hartford Co., Conn. At the age of field, Otsego county, opposite Leonardsville. 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 Zilphy Ward. By her he became the father of ten children, only five of whom are now living. Dur-ing the last years of his life, he was kindly cared for by his daughter and her husband, whose offices 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 Servis. 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 urged his claims to a pension, but the broken link in the chain of evidence could not be supplied, and 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 question of indemnity, Austrian troops will a south part of the town, this dear the claim was rejected in 1872. Late in life, when past ninety years of age, he became interested for his south 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, this dear through the first of the town, the first of the town through the first

> ORLANDO DYE, son of John and Esther Dye, was born in the town of Lincklaen, 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 Lincklaen. He was married to Liza Soles Sept. 13, 1853. Some ten or fifteen years ago he took a letter from his native church and united with the Otselic Church, of which he remained a worthy member years; he was also a prominent worker in committees 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 concourse of friends and neighbors. He has gone to

Sangerfield Centre.

In New Market, N. J., Nov. 80, 1885, from lock-jaw, Asa Dunn, youngest son of Joel A. and Joanna 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 insanty, 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 untamable savages, and they have taken to vania Conference. All are cordially invited to at- also ready; for in such an hour as ye think not, the

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., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 27,982 packages exports, 1,709 packages. The finest late 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 bosh butter, which is freely offered at from 10@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 15@16c., and do not find buyers even at those figures. There have been sales of 200 to 300 packages New York State datries this week at 15c. for good fair butter, and considerable fresh Fall Welch November make of butter sells at 20c. for selections, the rejections from such going at 13@15c. We quote:

25@27 20@21 Creamery make...... 28@30 New State dairy fresh. 28@25 Summer firkins..... 19@20

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 8@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 91c., but most sales are at 9@91c., with real good sweet Fall creams selling at 71@81c., and night milk skims at 6@7c. We quote:

Fancy. Fine. Faulty. Factory, full cream.. 9 @91 8 @ 81 5 @7 Skimmed...... 6 @7 4 @5 2 @8 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 1@2c.

off. Fine fresh laid eggs, however, are scarcer and

POULTRY AND GAME.—Dressed poultry was in large supply and prices declined 2@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 fatted and neatly dressed. We quote:

chickens, per 15...... 8 @10 fowls, per 1b...... 7 @ 9 whole deer, per lb...... 9 @10 Quail, per doz.....\$2 00@\$2 25 Partridges, per pair..... 70@ 90

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

Greenings...... 1 25@ 1 50 Mixed lots...... 1 00@ 1.25 CRANBERRIES.—We quote: BEESWAX.—We quote:

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

DAVID W. LEWIS & Co., NEW YORK.

OTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886. JAS. H. C. PLACE, Administrator. Dated Oct. 20, 1885.

1886,

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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 enthrall, And sorded 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.

Lest 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 that 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 challenging some one to oppose her. "The girl in

striped hammock which was swung in the stopped her. very cosiest corner of the veranda. Her golden pretty picture, and was as easy and luxurious as possible, in attitude and occupation.

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

"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, seated her in it, taking a less comfortable one

"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. always ready to share a treat with others, and she is very aimable so long as she is having a pleasant time, and is not disturbed in her own pursuits. That little outburst about the heroine of the story was quite genuine. Amy only needs to see herself as others see her, to turn over a new leaf."

"I wish Amy might have an object lesson," 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

came to the veranda, she found Uncle John | when Mary, the light and hope of our looked up in reply to her "Good morning;" and when, after a few moments, Aunt Nanny | ful blow.' appeared, he went on reading as if he did

Amy.
"Oh! my dear, I'm glad you feel well wearily into the first chair.

peculiar behavior, indeed!

"Why, Uncle!" she exclaimed, "I should think you would let Aunt Nanny have the hammock. It's much the nicest place for a little sharply. "Is he nothing to be ing a loaded revolver, and pointing it at the Mrs. Houston forestalled any such course by faithfully and continually upheld from the an invalid!"

"Oh!isit? Ididn't know. Well, I suppose she must have it," he said, rising, with cripple, deformed, repulsive. He'll never my nerves such a shock that I have been in a fuls of popcorn balls, to carry to the charity for awhile and fix their mental gaze upon a shrug of his shoulders, but assisting the be a man, he never has been a child. lady in, nevertheless. "I don't know why "But he has a soul—a pure, bright intel-I must always be the person to be disturb- lect, and he loves you. Your's more than

"What can be the matter with Uncle hopeless idiot."

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

"Malaria," suggested brother Guy, grave-

"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 extact imitation of Amy's usual tone when her mother proposed

an errand for her. Amy recognized it, and colored, but said afflicted ones."

nothing. "For that matter," began grandpa, sev-

But Uncle John interrupted him.

"Oh! I'll go, of course." Then in a lower 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.

"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

this book is horrid, just horrid! She wore on. At dinner, unexpected guests never makes a single sacrifice, she won't give | came, and it was necessary for some one to up her own way for anybody, and all the wait. It must be either Amy or Johnny. time she seems to think that she is perfectly Johnny had been obliged to wait so often lovely. I dislike that sort of character; don't that to-day, particularly as he had an enyou, Uncle John?" appealing for sympathy gagement with his base ball nine, his mother to a gentleman who was reading his evening | thought it better that Amy should do so. Amy paper in a chair under the great oak-tree in | was, as usual, beginning, "I think it's really too bad, mamma; I always am obliged to-' Amy herself was cozily lying in a beautiful | when a quizzical look in Uncle John's eye

A week later, in a twilight talk with head rested on a scarlet pillow, and a light mamma, one of the sweet confidential talks wrap of Shetland wool lay in scarlet meshes which girls and mothers sometimes have, over her fleecy white dress. She made a Amy confessed that she was trying to overcome 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 | Grand's costumes are elegant, while yours | must go home and pray with him. I don't much like that wretched girl in the story I are faded rags. But she isn't adorned with feel as if I could receive him here, or have

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

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.

the fire in the grate had burned very low. street admitted the wind in force sufficient to lift now and then the muslin curtains and come. In that stupendous burden was a of God, and lead in prayer. At that time my firelight a figure—that of a woman, not so his burden, but he carried it without a mur now take the Lord Jesus Christ into our will convince and convict the hearers, our very old, leaning back wearily in an old armchair. An observant person would have no | Can't you ever thank him for that amazing, ticed the graceful sweep of lines that composed that figure, and would have detected in that face the trace of rare departed beauty. If one had been curious enough to draw the an all-satisfying portion for my hungry soul. window and hold his ear to the broken pane, He is a sweet rest for my weary, fainting a plaintive story would have been his re-

ure said. "Where is our feast of good for! I will pour out my very soul a thankthings? Who will help us chant the glad offering to thee. I will extol thee, O Lord, Harvest Home?" Then throwing her left for thou hast lifted me up. 'O Lord, thou arm over her head and grasping the round hast brought up my soul from the grave. 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, replied:

"Thank Him for life. It is a precious

"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 | him?" Next morning when Amy, book in hand, feet. We had misery enough before; but smitten almost to death, it was such a dread- drove up to his house.

"Uncle John, Aunt Nanny is here!" said God for that. She'll never have to suffer as upon his face. you do. Praise him for that."

enough to come out of doors," said he, was all the the music life had for me—her one of those little pocket revolvers that are hardly turning his head, while his wife sank sweet face all the beauty? How I yearn for so temptingly advertised in our papers. He the touch of her little palm in mine, and her got angry at his sisters this morning, and all to "terms."

thankful for?

corded in the Lamb's Book of Life. Can't side." 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

"You ought to thank God that you have

"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 in 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 quite won my heart. When I had finished will result in your eternal happiness?" speaking, he said, 'Yes, Mr. Houston, you 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 distribution of earthly blessings. Look at Mrs. Grand, across the street; the victuals that are thrown away from her table, would be sumptous fare for us. Her cast off costumes that hang in the attic would be a lifetime outflt for me."

"I know," said the voice, "Mrs. Grand is eating her white-cake n w; 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. mansions above, while one of dazzling splendor is ready for you. When you are said. draped in its spotless folds how will Mrs. Grand appear? Alas! in sackcloth and not have family prayer?' he replied.

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

"Think of Jesus," answered the voice, mur—tenderly lovingly. It was your heart. | council.' unutterable love?"

"It is enough, enough!" cried the figure. "I can withstand thee no longer. Jesus is | soul. He is light in my darkness, a precious consolation in the midst of my sorrows. "Thanksgiving day to-morrow!" the fig | Yes, I have much, my God, to thank thee 'Bless the Lord, O my soul; and all that is within me bless his holy name." - Christian Standard.

A TROUBLESOME BOY.

"Ye fathers, bring up your children in the nurt are 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

Mrs. Houston stood by the gate with the tears running down her cheeks, as her husin possession of the hammock. He hardly poor home, twas taken from us, we were band, after an absence of a day and a night,

> "What is it now?" he asked, alighting "She's in a mansion of light and beauty from his wagon, and going to his wife's side now," said the tranquil voice. "Thank with a dark, discouraged look settling down

"Oh, that poor boy has sold his watch "How can I, when her innocent prattle that his grandfather gave him, to procure Amy's eyes were widely opened. This was loving arms about my neck! Oh, give me presently hearing him say in a loud voice, back me child, and I'll' adore thee every shooter on you! I entered the room to find "You've another child," said the voice him standing on one of the chairs brandishtremble ever since!"

"He obeyed you, did he not?"

"I know, I know; but Johnny's so help- terms before he got through with this quar- hand with alacrity, his brothers and sisters less—such a constant care, and I can only rel. I have been momentarily expecting obeying his many orders, glad to have this half attend to him. Then his father! My that he would shoot himself, or some one of new outbreak blow over without developing poor, dear Henry! an invalid for life: robbed the family, and have listened for the report into a regular warfare between him and his of his money, discouraged, broken-hearted." of the revolver till I am quite unnerved. I father. "But he loves you too—loves you as de am thankful that you have come, but do not, When eight and a half o'clock came, Mrs. votedly as ever man loved woman. Can't I entreat you, go near the desperate boy until Houston was called out into the kitchen to you take comfort in that? His name is re- his paroxysm of temper has had time to sub- see the result of the evening's labors.

"We shall have to send him to the Reform School," said Mr. Houston decidedly. as any that could be made by the confection. "His offenses heretofore have been grave ers themselves. Now wash up so as to be in enough to send him to a worse place. I will the parlor when the clock strikes nine; there have lunch, and then immediately start for is something else pleasant in store for you." M—— on the twelve o'clock train. Oh, it is it is. Cold bread and potatoes and oatmeal hard, it is humiliating beyond measure to be the year round, with an occasional slice of obliged to acknowledge to the world that I bacon, and beef soup on rare occasions isn't have a son whose conduct is such as to a very satisfying fare for one in health, to bring him within the statutory provisions. say nothing of the delicate appetites of my concerning commitments to the Reform School even."

strength to procure even these," said the errand just in time for the six o'clock dinner. When he went to his room to make his toil. of you, my children, in not joining with you et, 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 attempted to reply it was some moments before he could command his voice, or find words to make himself intelligible. "The superintendent of the school, a very

whom I had confided, some time since, my cape. anxiety in regard to Lane, listened to this new trouble with a grave sympathy which 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 reformation, that love, fear, and force have all been employed in the premises; and that you have even tried to hire him to alter his behavior, paying him a certain sum of money per day so long as he should commit no misdeed; 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-'I have never thought of doing

"'Well,' said the superintendent, 'you read, until I saw Uncle John acting precise- good works; she doesn't wear the ornament anything to do with the case, until the power ly as I had been doing. Now, mother dear, of a meek and and quiet spirit; and no robe of prayer at his home, and that in his preswon't you give me a text to help me along?" of beauty is being prepared for her in the ence, has been tried.'

"'I cannot pray before my family,' I "'What! you a church member, and do

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

"Go home and set up a family altar tonight,' he said.

religion.' "It is high time you take up this cross, with warmth. Your burdens are lighter if a cross it is,' he urged. 'How can you In a little old house on University avenue than fluff compared with his. Your bur expect that son to submit his will to yours nothing of ourselves, we will find more dens are the care of your little family, while when you do not submit your will to the strength, more inspiration for our work in a A broken light in the window facing the he carried the weight of the world's sin and Master? To night at nine o'clock call your sorrow for the past ages, and for all time to family together, read a chapter of the Word hold them aside as by an unseen hand. A heart, along with ten thousand others like wife and I will go into our closets and pray passer-by might have observed in the dim it, a heavy laden heart. It added much to for you all, especially for Lane. Let us

> "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 | know of him will our sense of the reality time that we are shirking our duty in this and evil of sin, and of the greatness of his direction. Do not have any more misgiv- salvation be intense, and our earnestness in ings about it; do not hesitate another moment. I will arrange everythig this evening -never fear. The Lord will pardon us, let | sibility of working for Christ, and whether us hope, and give us strength when the hour it is in humble lay effort, in writing such

"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."

to spend the evening?" "I have a plan which I think will keep

him at home to-night." voice, "Come, my son, dinner is waiting." that he was to be again put upon a protract- him would shine for his glory. ed diet of bread and water.

He came down stairs wondering on the generally been with all of God's servants to way if it were possible that his father in this whom an important work has been comcontroversy had espoused his cause against mitted. They have conferred not with flesh his mother; or whether, as it seemed most and blood, but have received their commislikely to him, the possession of the vicious sion in that time of secret communion when little fire-arm had not indeed brought them | they saw Jesus only.

in the evenings, and frequenting question- ways and means to obtain such a gracious able resorts in company with boys who were outpouring are eagerly discussed, but the only nearly as wayward as himself; but to night | way is for Christians to see Jesus. If he is girls' heads. I commanded him as calmly as saying as soon as dinner was over, "I wish, | pulpit and in the religious press; if believers "My poor, poor Johnny! A dwarf, a I could to go to his room, but the scene gave children, you would make two or three pan stop in their daily avocations and go apart ready, and, Lane, you must superintend the self in greater spiritual growth in their own "He refused to give up the murderous popping of the corn and the preparation of souls, to be surely followed by such earnest-

family now, and would bring them all to times, and he went about the business in of souls. - Episcopal Recorder.

"Thank you, my good children," she said. "They are as nice and white and round

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

Mr. Houston's voice trembled a little as he said: "It has been brought very forcibly to Mr. Houston returned from his mournful | my mind to-day, that I have been shamefully neglecting my duty and the highest welfare 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 following 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 purturbed air, now and then casting quick glanpleasant, agreeable man, and a Christian, to ces toward the door, as if meditating an es-

> 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."

The poor father at first could find no

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 father 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-"'I cannot,' I pleaded. 'I have not fied Son of Man, and John in Patmos had the courage to broach the matter, even to my the same view before he saw the wondrous wife. We never speak upon the subject of apocalyptic vision. Can it not safely be argued, therefore, that he who undertakes to do the Lord's work must first see Jesus? Does not experience teach that as we can do 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 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 its proclamation be increased.

Upon every Christian devolves the responbrief 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 "What if he should start to go down town 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 On his way down stairs Mr. Houston went awhile and seek by meditation and private to his son's door and called in a pleasant communion, to be baptized for the contemplated labor. Thus baptized, or thoroughly Lane quickly opened the door, with his hair permeated, with the beauty, the excellence freshly brushed and neatly attired. He had and the motives we discerned in him, we dressed for dinner, although expecting, would be fitted, like the disciples of old, to should he try the door, he would find it still go out into the world, and the radiance relocked upon the outside, and not doubting | flected upon us from our communion with

As it was with Daniel and John, it has

Many among us are longing for a gracious Lane was given to stealing out of the house | revival of the Lord's work upon earth, and festival to-morrow. The materials are all Jesus, we believe that the result will show itness, such zeal, such fervor as will be honed," he said, with a grimace and a yawn, as all besides to him. Poor Widow Lane never little weapon, but left the parlor for his the molasses and sugar."

he strolled away.

ness, such zeal, such fervor as will be nonhad but one child, and he is an idiot—a blank, room, saying that he had got the best of this.

This was one of the lad's favorite pasored by the Holy Ghost to the gathering in

Novular S.

PRECAUTION.—An amus by the Milan journal, Pung that a merchant of Turin, pondence in the French Dep ches du Rhone, received at at Pinerolo a telegram from N 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 we 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 ful sulphur.

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

A WATER MONSTROSITY. of Kingston, N. Y., captur in the Hudson, recently, which measures a foot and a It has four feet with four mail is plainly discernible on legs are shaped like thos 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 swin men are unable to give it dreds of people examined it bition, at Kingston.

THE PYROPHORE. -At a re

the Academy of Sciences, a

half filled with water, in wh dozen insects about an inch in shone like diamonds, althoug filled with sunshine, was passed the members. These insects he from Mexico, where they are the forests. Their scientifi pyrophore; and, as none had before in Europe, they create tion. The light resembles worm or a fire fly, although brilliant and intense as an surpasses a wax taper in its nation. When the light b 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 a 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 inclose 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, en care of, will live a long ti upon a page will enable it ease in the darkest night.--

King, who is the examiner ness for the Lake Shore and ern Railroad, has discover case. The patient is an en 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. T flags of different colors w him. He called the red fla flag red, and when two flag different shades, were wave sisted that they were green flags held up together he de The next test was made w which hung zephyr worst ors. The standard color of out to the man, and he the worsted in the rack He immediately picked of gold, and light brown fortunate fireman had to b King said that he had exa 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 w found color blind, as they their eyes in selecting color goods, and in discriminati shades and tints. In an

Mr. King explained:"

A COLOR BLIND FIREMA

with alacrity, his brothers and sisters ig his many orders, glad to have this utbreak blow, over without developing regular warfare between him and his

en eight and a half o'clock came, Mrs. on was called out into the kitchen to e result of the evening's labors. hank you, my good children," she

They are as nice and white and round that could be made by the confection emselves. Now wash up so as to be in rlor when the clock strikes nine; there ething else pleasant in store for you." young people obeyed, wondering and At nine o'clock, precisely, their other folded up the day's newspapers, hem in the wall pocket, and brought a and placed it upon the readingtable. Houston's voice trembled a little as he It has been brought very forcibly to nd to-day, that I have been shamefully ting my duty and the highest welfare , my children, in not joining with you study of this blessed Word and in prayer. To night we will begin a nt course, and see whether we shall be made happier and better by follow-" He now read a chapter and then lown. His wife and children followed mple, all except Lane. He sat bolt t with a stern, pale face, and purair, now and then casting quick glan-

poor father at first could find no to express his conflicting thoughts ep, prayerful desires; but as he called d his friends, the superintendent and e, on their knees in prayer for him at ry moment, his stammering tongue loosed, and his unburdened soul found lerful freedom at the throne of grace. was closing a most tender and pathetic in behalf of his erring son, and that ght submit their rebellious wills to s loving sovereignty, Lane arose from ir, crossed the room, and kneeling by her's side, threw his arm around his obbing: "Pray on, father! pray on I tried to ask. God to cleanse my wicked but I could not seem to reach him by I know he will hear me now when all willing to pray with me.'

vard the door, as if meditating an es-

was completely subdued. The leaven entance and faith toward God had lentire reformation and healing. He up to the table, and laid the loaded r upon it near his father's side. "It o have been brought to terms." he said. t think you will have any more trouble ane. Forgive, oh, forgive me, my fad mother, and brothers and sisters, as in the forgiveness of Jesus Christ!"___ can Tract Society.

THE SOURCE OF STRENGTH.

re Daniel saw the vision contained in th chapter, he had a view of the glorin of Man, and John in Patmos had ne view before he saw the wondrous ptic vision. Can it not safely be ar-herefore, that he who undertakes to Lord's work must first see Jesus? ot experience teach that as we can do g of ourselves, we will find more h, more inspiration for our work in a piritual comprehension of the Lord in his fulness as a Substitute and than in any educational or literary tion?

sinly if we would utter words which nvince and convict the hearers, our est first be touched with a live coal if the altar, and as we contemplate and have our minds filled with his and beauty, we shall speak and act ower. It is the function of the Holy o show unto na Jesus, and just as we of him will our sense of the reality l of sin, and of the greatness of his on be intense, and our earnestness in

clamation be increased. n every Christian devolves the responof working for Christ, and whether humble lay effort in writing such rticles as this, or formally preaching ath from the pulpit, we should all ch clear and vivid views of Jesus as ake hearts to burn within us; and to flame with a desire for his glory conversion and instruction of the

re engaging in any work, it would be ere we to go apart with Christ for and seek by meditation and private nion, to be baptized for the contemsbor. Thus baptized, or thoroughly ted, with the beauty, the excellence e motives we discerned in him, we e fitted, like the disciples of old, to into the world, and the radiance reupon us from our communion with uld shine for his glory.

was with Daniel and John, it has ly been with all of God's servants to an important work has been com-They have conferred not with flesh od, but have received their commisthat time of secret communion when

Jesus only. among us are longing for a gracious

of the Lord's work upon earth, and d means to obtain such a gracious ring are eagerly discussed, but the only or Christians to see Jesus. If he is ly and continually upheld from the and in the religious press; if believers their daily avocations and go apart ile and fix their mental gaze upon we believe that the result will show itgreater spiritual growth in their own be surely followed by uch earnestch zeal, such fervor as will be honthe Holy Ghost to the gathering in Episcopal Recorder : Common and the second

Popular Science.

PRECAUTION.—An amusing story is told that a merchant of Turin, who had corresnondence 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 annovance, 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 and on earth, waiting to use every humble Cousins, of Liverpool, England. Boilermakers 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 eachand 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 Academy of Sciences, at Paris, a plate ning. He has only learned how to control half filled with water, in which were half a and use them. dozen insects about an inch in length, which There is no need of creating any new shone like diamonds, although the room was forces in the church of Jesus Christ, even if filled with sunshine, was passed around among we had the power to do it. The forces are the members. These insects had been brought there—some of them latent, undiscovered, from Mexico, where they are to be found in and others, perhaps, so eccentric in their the forests. Their scientific name is the exercise as not to serve their divine purpose pyrophore; and, as none had ever been seen in the great schemes of Christian enterprise. before in Europe, they created quite a sensa- What we need to-day is men who will do tion. The light resembles that of a glow with the forces in the church what the men worm or a fire fly, although as much more of our age have done and are doing with the brilliant and intense as an electric lamp forces in nature. We want some great minds surpasses a wax taper in its power of illumi enlightened and led by the Spirit of God to nation. When the light begins to fade, it study the forces of the church, to discover can be made as brilliant as before by shaking and draw out its latent energies, to get conthe insect, or dipping it in water. It is said trol of its eccentric energies, and to perfectly that the Indians of Mexico use them for a effect the adaptation of machinery through light at night, as a few will suffice to illumi- which they may all be brought into efficient nate an entire room. When they are walking at night, they put one on each foot, so mands the attention of the most vigorthat they can be sure of their way, and also ous minds in the church. Here are powers that they do not step upon any venomous lying all around us unused. How to set snake or reptile with which the tropical for- them in operation so that they may fulfill the ests abound. The Mexican ladies buy them | glorious destiny they are capable of achieving of the Indians, and inclose them in a trans- is ever a great problem with the pastor, and parent bag, which they wear in their hair or it remains yet an unsolved problem. A great at the neck. The effect is very beautiful, deal of attention is being given now to the especially when several are worn and, as the question of the need of reforms in the theo-Indians sell them for a few cents a dozen, logical educational method. The school they are within the reach of every fair one. | that will furnish churches with young min-They are fed on sugar cane, and, if well tak- isters taught how to utilize vast unemployed en care of, will live a long time. One placed upon a page will enable it to be read with tablish its claim that it requires no radical ease in the darkest night. -- Scientific Ameri-

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 goods, and in discriminating between delicate shades and tints. In answer to a question, Mr. King explained: "The theory of the letters, and the content of the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents. their eyes in selecting colors in ribbons and dry

cause of color blindness is that parts of the retina of the eye respond each to different milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp. 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, leavhy the Milan journal, Pungolo. It appears ing some other responsive part to act. "-Des Moines Leader.

THE UNUSED 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 willing instrument in all the circle 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 for \$1. Annual members of the Tract Society are entitled 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.

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operation. This is a great field, and it de or uselessly employed forces will best esreform, 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.

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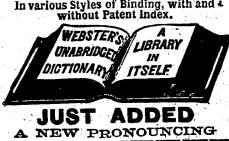




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INTERNATIONAL LESSONS, 1885.

FOURTH QUARTER.

Oct. 8. Elisha at Dothan. 2 Kings 6: 8-28. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-31. Oct. 24. The Temple Repaired, 2 Kings 12: 1-15.

Oct. 31. Death of Elisha. 2 Kings 18: 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.

LESSON XII.—THE GRACIOUS INVITATION

Dec. 19 The Gracious Invitation. Isaiah 55: 1-11.

Dec. 26. Quarterly Review.

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 satisfies the not? hearken diligently unto me, and eat ye that which is good, and le your soul delight itself in fatness. 3. Incline your ear, an make an everlasting covenant with you, even the sure mer-cles of David. 4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. 5. L 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

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 from heaven, and returneth not thither, but water eth the earth, and maketh it bring forth and bud, and giv eth seed to the sower, and bread to the eater: 11. so shall my word be that goeth 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.

TIME.—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 thersteth. 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. Crampton. "Milk contains all the elements necessary for the growth of the animal framework." -American Cyclopedia. 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 futness. Rich blessings of salvation offered and adapted to the soul.

away from him who invites, but come, accept the invitation, eat that which he offers you in Jesus, and | valuable book for several large classes of American | live; live not only in fatness, in the rich blessings | readers. Published by the National Christian Asof divine grace, but live on in eternity. We have sociation, Chicago. Price, \$1. 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

things. If one fails, 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

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

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 con trasted. 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 | will afford some interesting and instructive reading 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 har vest, 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.

PRACTICAL THOUGHTS.

1. Salvation is free. v. 1.

2. Earthly things are transient and unsatisfactory,

3. The day of grace is limited. v. 6.

4. Repentance is the condition of pardon. v. 7.

5. God is manifest in nature. v. 8.

6. Truth shall finally triumph. v. 11.

Books and Magazines.

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A PERSONAL interest attaches to several of the pictures and articles in the December Century. The frontispiece is a striking portrait of the late Helen Jackson ("H. H."), with which is given an appreciative account of her life and writings, by a New England writer, followed by seven new poems, her. last work in verse. Other similar articles are "An American Lordship," by Geo. P. Lathrop; "The Private Histroy of a Campaign that Failed," by Mark Twain. Captain Ericsson writes of "Mositors" in the civil war series, and Francis B. Butts describes the loss of the Monitor, from personal ex perience. Serials grow in interest, and interesting short stories are introduced. Art is well represented in the number, and popular essays treat a wide range of topics interesting to the average reader. The Century, always interesting, has, we think, greatly outdone itself in the December number.

BABYHOOD for December, which is the first number of its second year, contains a number of timely Christmas suggestions as to what to buy for Baby, etc. "Rocking Baby to Sleep" is the title of one of many interesting letters in the "Mother's Parliament." Dr. Cyrus Edson writes on "Preserved Milk," exposing certain processes employed by unscrupulous dealers, and giving directions for testing milk to ascertain if it has been chemically tampered with. "The Spoiling of Children" is a sensible article by Charlotte Ellis; Eleanor Kirk writes upon Grandmothers," and Dr. F. H. Bosworth upon 'Taking Cold." The queries and answers in the department of "Nursery Problems" are unusually numerous. 18 Spruce Street, New York. 15 cents a copy; \$1 50 a year.

THE Christmas St. Nicholas is all that the double promise conveyed in its title implies, and fairly bristles with holiday features, from the opening poem, "The Little Christmas-tree," by Susan Coolidge, to the amusing pictures by A. E. Sterner and O. Herford, on the last page. "Santa Claus on a Lark" is the immensely suggestive title of a story by Wash. ington Gladden, which is illustrated by Sol Eytinge; Frank R. Stockton contributes a whimsically hu morous tale, called "Christmas before Last," with five appropriate pictures by E. B. Bensell; there is a decorative Christmas card by D. Clinton Peters: 'Our Holiday Party," which tells of a party of the holidays, contains clever suggestions for those looking for a novel form of vacation entertainment; "Through the Register" is the name of the "Middle aged Little Folks'" Christmas story; and there are other bright and timely contributions by Mary Hallock Foote, Grace Denio Litchfield, and Edith M. Thomas. The remaining features of the number are not the less interesting for this profuse holiday character.

To those interested in the subject of house heat ing and ventilation, either theoretically or practically, the little pamphlet of the Chicago Heating and Ventilating Company, Ira J. Ordway President,

THE Pulpit Treasury for December, freighted with excellent timely articles, is on our table. Its pages always afford a feast for pastors and Christian workers. The names of the writers in this number, and the topics on which they write, assure us of the excellency of the number, even before we open its pages, which more than justify this assurance. Yearly, \$2 50. To clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broad way, New York.

THE English Illustrated Magazine for December is a double number, and contains 12 full-page illustrations and numerous smaller ones, all of them well executed and interesting as to their subjects. Perhaps the most interesting article of the number is "The House of Lords." New York, Macmillan & Co., 112 Fourth Avenue.

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office at Alfred Centre. N. Y.

THE PROVIDENCE OF

It is upon the national sce trine of divine providence is nally illustrated. At the sa that connection that some cult questions affecting this If it is necessary in the ex viduals to often "consider Lord," as in the case of pat especially necessary in dealing er problems which history su see how in the midst of son trial the question may press believing minds, "Can it b there is any God of nations who 'judges through the da given up to the chaos into passion, left to work its or human affairs, may a nation doned of any oversight bett man judgment whose real such times beyond all doub ing what is by what appears in ordinary times are most a victions may begin to doubt

A visit to the now peace

ous state of Kansas, with

which tells the story of that

ade from the first formal about the year 1851, to the war, ten years later, forcibly the sensations with which th of events transpiring was th clouded sky which then ove land, from river to ocean. reading such a book is now of that time and their doing light, not of excited party but of calm history; and reading, as one connects t that time with the outcome than thirty years have passe tion whether or not Kansas a slave state stirred into su ity the sectional animosit How seldom, in any nation riod, so tremendous in its i nal in its consequences, occ history of the world. The self a Titanic struggle, who to the interests at stake, the the instruments of destruct ble, the ability of the leade quences that have followed to the time when this mig preliminary trial in Kansa Missouri border, who does n sations with which the open tragedy were watched? W liever, even, then and in t ing, did not find occasion to his faith in the God of nat anew "the book of the war Is there any one of them

than in its ordering of nati of that general course of through which the world end appointed. Of cours that divine power is equal t of results in direct and sud than in those comparativel of which history is so often a time is sure to come who telligences it will be clear God's slower but surer w We are far from saying t ordination that the Kansas itial chapter became suc Beyond question it was by and that to his infinite v best that certain desperate tional and social life of Au gin the work of their own Who can question that K day, compared with the K ade before the war, is a f of the republic itself, and people, as they were then now? After all that is tru life now, there are in it, a what it was then, element could only be born of some trial; and any one, who se will say that the good thus all it has cost. The end of t justify the beginning, and

that there is a providence in

fectness of the divine wisd

It may be questioned if a

Principles of divine adr trated upon a large scale, h aging lesson for those who cern upon a much smaller has his own history, and history, in this operation of for each one of us. It is that the same divine car nation should be at the sai for each individual in it. may teach us that it is by God cares for all, and that terests would be most impe protected only through se general laws. It is by atte of any great whole that cares for the whole. An

system is managed with suc

the present case.