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

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CAN A MAN OBEY THE SPIRIT OF A LAW WHILE CONSCIOUSLY AND VOLUNTARILY VIOLATING ITS LETTER?

BY JOSEPH W. MORTON.

Read before the Quarterly Meeting of the Churches in Southern Wisconsin, and published by request of said meeting.

"It is a bad rule that will not work both ways." So says the proverb. But, however true this statement may be in general, there are many cases in which it will not hold good. For example: Four times three are twelve; and three times four are twelve. Here the rule works both ways. Twelve divided by four equals three; and four divided by twelve equals, not three but, one-third. Here the rule does *not* work both ways, and yet it is a good rule. It is just as true that twelve divided by four gives a quotient of three, as that four multiplied by three gives twelve as a product, but in the former case the converse statement gives the same result, while in the latter case the converse statement gives an entirely different result. It is easy to see this, and it is not very difficult to explain the facts, but these facts disprove the universal statement of the proverb. Now this proverb is just as likely to fail in morals as in mathematics. For instance, it is well known and universally admitted that a man may obey the letter of a law while violating its spirit; but it does not follow that he can obey its spirit while violating its letter. Take a familiar example. The law says: "Thou shalt not steal." A man may scrupulously refrain from taking his neighbor's money or property, while his heart is full of the desire to possess it, and he only waits for an opportunity to take it without being observed. This is obeying the letter and violating the spirit of the law. Another man takes his neighbor's property, either openly or by stealth. Can he say: "I love my neighbor as myself, and entertain a profound regard for his rights of property. Though I have appropriated that property to my own use, just as any thief would have done, yet I am no thief, for I obey the spirit of the law?" Such a claim would not be entertained for one moment.

Take another example: The law says, "Thou shalt not take the name of the Lord thy God in vain." Now a man may be perfectly correct in the use of language, while in his heart he curses God and man every day. Such a man obeys the letter of the law, but violates its spirit. Another man mingles the most profane and blasphemous oaths and imprecations with all his ordinary conversation. "But," says he, "I am merely violating the letter of the law. I mean no real harm. In my heart I am extremely reverent towards God and his Word and ordinances. I observe the spirit of the law very scrupulously indeed." Would any sane person believe his statements?

That there are some cases in which a man may observe the spirit of a law, while neglecting its letter, is I think true; and it is of great practical importance that we know just when these cases may occur. Let us see if we can so classify them as to detect them in actual practice.

1. When the Legislature has failed to express the intended meaning in the letter of the law. The only real measure of the subjects obligation to obey is the will of the law-making power, when that can be ascertained. Now human legislatures are very liable to fail in making known their will; and there have been many human laws enacted that were so incorrectly worded that a literal obedience to them would have defeated the known design of those who framed them. For instance, the omission or insertion of the word *only*, might make the reading of a law very different from what was intended. In all such cases, it would be safe to do what was known to have been the will of the legislature, without regard to the literal meaning of the words. The above remarks apply to human laws. But even God's own laws may be observed in the letter by a wrong translation into another language, or by the use of obsolete words. In such cases, the law should be observed according to its known

spirit, without regard to the corrupted letter.

2. Those portions of a law that are not, nor ever were, essential to its integrity, but are mere adjuncts, intended to point out one way in which it may be applied and carried out, may be disregarded, when a better and more effective way has become practicable. For example, an old law of one of our states provided that certain meetings of the electors should assemble under "written notices," to be "posted" in so many public places within the district or township interested. This law was passed before it was common for every little town to have its printing office, and for every family to take and read its local paper. At the present time, the spirit of that law would be faithfully carried out by posting *printed* notices, or by giving the required notice two or three insertions in the local newspaper; though either of these plans would be in violation of the letter of the statute in question. Again: The law of Moses ordained that the wilful murderer should be "stoned to death." The main object of that law was, to take life for life. Now the spirit of the law is perfectly carried out when the criminal is beheaded, or crucified, or hanged by the neck till dead. Other illustrations will readily occur to the reader.

3. The spirit of a law may be honestly observed when the letter is misunderstood or unintentionally misapplied. For example: A child is separated from its parents at a tender age. It grows up in a family in no way connected with it by blood, and becomes a well educated young man. This young man believes that the man and woman who have cared for him, and educated him, and taught him religious truth, are his father and mother; and he honors them as such, according to the requirements as he supposes, of the fifth precept of the Decalogue. At the same time, his real father and mother are living, it may be on an adjoining farm, and to them he shows no more affection than to any others among his neighbors. He is living in the daily violation of the letter of God's law; but he is obeying its spirit as well as, in his human weakness, he is able to do. Again: We are informed that a certain American minister of the gospel was once traveling in the Holy Land. He noticed that the draymen, in driving their donkeys, constantly repeated a certain phrase; and thinking it to be the right phrase to utter when urging his donkey, he adopted it and used it all through his trip. He afterwards found out that it was a common piece of Arab profanity; and, as a friend remarked, he had gone all over the Holy Land, "swearing like a trooper." Now this gentleman was truly reverent all this time, and was really no more profane than is the parrot that constantly repeats the bar-room curses that it has picked up in the course of its education. Again: A man is educated in the full belief that Sunday, or "the Lord's day" as it is often called, is the Sabbath of the fourth commandment. He does not investigate the subject, because he has never had the slightest doubt about it. He means to keep the Sabbath with a pure conscience. Now this man *does* obey the spirit of the fourth commandment, though he is habitually violating a part of its letter. On a slightly different principle, the apostle Paul "verily though he was offering service to God" when he was persecuting the believers in Jesus. He was full of zeal for what he regarded as the divine law. He ignorantly believed the disciples of Jesus to be a pestilent sect, who deserved sore punishment, and he persecuted them in God's name. Had they been as wicked as he believed them to be, there would have been some excuse for his mad persecutions; though even in that case he could hardly have claimed that any law of God required him to hunt them to death. Still, on the supposition that the law required the punishment of blasphemers, Paul may be said to have obeyed the spirit of that law, while he ignorantly applied it to those who were innocent of the charge. Accordingly, he tells us, that God had mercy on him, because "he did it ignorantly through unbelief."

4. A man may obey the spirit of a law, while he is compelled, by brute force or by circumstances beyond his own control, to live in the violation of its letter. For example: The parents of Moses loved their child as tenderly as other parents loved their offspring. But they could no longer hide

him from the Egyptians; and, by the king's commandment, he must soon be put to death. As a last resort, they decided to put the child into an ark of bulrushes and set it afloat on the Nile, in the almost vain hope, that the babe might escape the crocodiles, the cruel waters and the still more cruel executors of the wicked king's orders. Never was true mother-love more perfectly displayed than in the daubing and smearing of the frail papyrus vessel that was to shelter the darling child. How skillfully was the friendly bitumen pressed into every crevice through which the water might pass to drown the little exposed waif; and how deftly were the soft linings arranged, that should protect the tender body and limbs of the infant mariner. Here was a plain violation of the letter of God's law; but along with it there was a true obedience to the spirit of the same law. Many a martyr has been torn from his family and confined for years in a dungeon, where all that he could do for wife and children was to pray for them and commend them daily and nightly to the tender mercies of the God of the helpless. Here, too, is a clear violation of the letter, with an honest observance of the spirit, of God's law. Many a slave father has been sold to the highest bidder, torn from wife and children, and transported to a Carolina rice swamp or a Louisiana cane-field, without the remotest prospect of ever seeing the dear ones again in this world; yet conjugal and parental love remained in full force, while daily prayer ascended for the loved and lost, who were commended to the tender mercies of the God of the widow and the fatherless. Here again was the fulfillment of the spirit of the law, while, through brute force, the observance of the letter was rendered impossible.

From the foregoing discussion we perceive 1. That a man may, sometimes, even consciously and voluntarily, violate the letter of a human law, while honestly and truly observing its spirit. 2. That it is possible for a man, either unconsciously or through compulsion, to violate the letter even of God's laws, while honestly observing their spirit.

There is a general fact, of very great importance, that deserves consideration in this connection. The legislature may, and often does, repeal or set aside the letter of a law, while its spirit is embodied in a new law having a different letter. I do not now refer to those cases in which a law becomes entirely useless and obsolete, but to those in which changes of circumstances, or of administration, call for corresponding changes in the laws. Any number of familiar examples might be cited from human codes; but I prefer to confine myself chiefly to those furnished by the divine legislation.

The form of the civil government given to the Hebrews, through Moses, is an illustration in point. According to the letter of the original code, this government was a pure republic, that is, a government administered by the representatives of the people, God himself being the only Law-giver. In process of time, the form was changed to a limited monarchy. This was done through deference to the wishes of the people themselves. The letter of the laws was changed, but their spirit remained the same. The Hebrews were still the chosen people of God; his laws were still in force, and the king was required to execute them as God's laws. In one word, while much of the Mosaic code was suspended by the constitution of the monarchy, the entire spirit of it was retained in full force. A still more striking illustration is afforded in the abrogation of what is called, "the Ceremonial Law." This law is the outward form in which the gospel of salvation was presented to the Hebrew people. It had its spirit as well as its letter; and this spirit was apprehended by the more enlightened worshippers, who all understood the glorious fact, that "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Now it was only the letter of these laws that was abrogated. The sin offering was replaced by the Lamb of God, the true sacrifice. Instead of the other offerings, we now present our "souls and bodies a living sacrifice, holy and acceptable to God." There has been made, indeed, an outward change of the law; a new one has taken its place; but the spirit of the old and that of the new are the same. God's plan of salvation is not changed, but he has varied his method of carrying it out.

Whether God has ever repealed any of his laws or not, is a question that does not come before us for discussion to-day. My opinion is, that he has not, and probably never will; if, indeed, he could do so, in consistency with his attributes.

There are some of God's laws that are incapable of change, either in their letter or their spirit. They are founded in the nature of God and of man, and must continue in force as long as God and man remain what they are; or, as Jesus expresses it, "till heaven and earth pass away." It never can be right for man to profane the name of God, either in heart or with tongue and lips. It is always and necessarily the duty of children to honor father and mother. In reference to all such commandments, it must be admitted, that no man can consciously and voluntarily violate their letter without at the same time violating their spirit. These unchangeable laws are, mainly, the "Ten Words" of the Decalogue, in relation to which there is no serious difference of opinion among believers in the Bible, as to their unchangeable character, with the exception of the fourth, which many consider changeable in part. We shall come to this question, however, a little further on.

There is another class of God's laws, as we have already seen, that, while their spirit remains the same, are susceptible of change as to their letter. Some of these—those pertaining to sacrifices—have been mentioned; it is scarcely necessary to point out others.

Now, in order that we may be freed from the obligation to obey a law, both in the spirit and in the letter, two things are necessary: 1. It must be a law that is in its nature changeable. 2. It must have been actually changed by competent authority. We have no right to assume that a change has been made, simply because a change is possible; nor have we a right to recognize a change, unless it was made by one who had a right to make it.

To illustrate: The laws of Wisconsin formerly provided that deliberate murder should be punished by death. That law was, by common consent, considered a changeable one; that is, the people might substitute life-imprisonment for the death penalty. They did so. Suppose you were a judge of one of the courts in Wisconsin, and a criminal were brought before you convicted of murder, you would have a right to sentence him to the state's prison for life, not because the former law that imposed the death penalty was susceptible of change, but because it had been changed. Suppose, however, that you were a judge in the state of New York, and a similar criminal were brought before you for sentence, you would be bound to sentence him to the scaffold, and not to the state's prison, because the old law of capital punishment is in full force in that state, and will remain in full force till it has been repealed or changed. And who has the power to repeal or change it? Not the people of the state of Wisconsin, nor the judiciary of any state, nor any mass-meeting of citizens; but the people of the state of New York, as represented in their legislature or law-making power; that is, the same power that enacted the law. The fact that a law *may* be changed does not weaken its force one iota, until it has actually been changed; and that, too, by the proper law-making power. These changeable civil laws are by no means few or unimportant. Our lives, our liberties, our property—almost all our dearest temporal interests, are more or less dependent on them.

Now, what is thus true of man's laws is emphatically true of God's. The most important of his laws, as we have seen, are unchangeable; and those that can be changed are not to be changed by any other than himself; and, until they are changed by himself, they remain in full force. Take, for example, the law of marriage, which is one of the laws first given to man. The essence of this institution consists in the union of one man with one woman, so that they two become "one flesh." Men have repeatedly attempted to change or repeal this law. Men, wise in many respects, have substituted polygamy for the original monogamic institution. But ever since our Saviour reiterated the original law, no enlightened man, with any respectable following, has presumed to controvert his position.

The weekly Sabbath affords another illustration. This institution "was made for man" as we learn from the very highest authority. When was it made for him? In the very beginning of his earthly life—a

short time before the institution of marriage. These two institutions I believe to be equally moral and unchangeable, according to Scripture and reason.

There are those, however, who take a different view of the Sabbath institution, alleging that a man may, consciously, voluntarily and habitually violate at least a part of the letter of the fourth commandment, and at the same time observe its spirit. I refer now not to those who allege that the Sabbath was always and only a Jewish institution, but to those who acknowledge that it was given to Adam as the representative of his race, in other words, who admit that the Sabbath is a perpetual institution.

These allege, in the first place, that the fourth commandment is partly moral and partly ceremonial; that is, that part of it is changeable and part of it unchangeable. The part that is moral and unchangeable is that which enjoins the keeping of "one day in seven." The ceremonial and changeable part is that which enjoins the keeping of the particular seventh day. I have not time to discuss this question at length, in the present paper; but I beg leave to dissent from the conclusion drawn from the above theory; namely, that the day of the Sabbath has been changed by divine authority.

What are the principal objects of the weekly Sabbath? 1. To commemorate God's rest on the seventh day, and thus to remind man that God is his Creator, and to restrain him from the worship of false gods. 2. To afford needed rest for man's body, soul and spirit. 3. To afford leisure for the special worship of man's Creator, Preserver and Redeemer. Now if a single one of these objects is better and more perfectly attained by the observance of the seventh day than it could be by that of any other, then it would be unlike God—contrary to his nature; and, therefore, morally wrong, to change that day to any other. In other words, God was under a moral obligation to select for man's day of weekly rest that day that was best adapted to the purpose; and that was, for obvious reasons, the seventh day of the week. God worked the first six days of the first week, and rested on the seventh. He then blessed the seventh day, because he rested on it. The difference between that day and any one of the other six is, that God's blessing rests upon it, while no other day has received his special blessing; nor do we know of any reason why he should specially bless any other day. No other day would, or could, so forcibly remind man of the fact that God is the Creator of the universe, and specially his own Creator; hence, no other day of the week is, or could be, so proper as the seventh, as a rest-day for man. This being so, it follows, that the institution of the seventh day, instead of any other, is a strictly moral institution, and, therefore, unchangeable. Whether it is or is not ceremonial, is a question that it is hardly worth while to discuss. The Sabbath cannot be changed, or abrogated, without defeating one of its prime objects. It is a historical fact, that a large majority of those who have substituted Sunday for the Sabbath are to-day praying to creatures and bowing down before pictures and images; while not one nation or people has ever gone over into idolatry, while observing the seventh day Sabbath. This fact speaks volumes for the entire morality of the Sabbath law. Now if the entire fourth commandment is moral and unchangeable, those who refuse to sanctify the seventh day are violators of both the letter and the spirit of the law.

But let us suppose, for the sake of argument, that the specific designation of the seventh day is arbitrary, and that that part of the commandment is changeable; that is, that God could, without doing violence to his own nature and damaging man's interests, change the Sabbath from the seventh to some other day of the week; then we meet the all important historical question: "Has he ever done this?" It matters not, that he has power to do it, if he has never done it; and, if he has done it, there must be somewhere a record of the fact. Now I challenge the world to produce one particle of proof that he has ever done any such thing. As far as it was possible for emperors, councils and popes to change it, the day of the Sabbath has been changed; but God has not given even a single hint, that he has changed it, or intended to change it, or would have it changed. Proof of the oft-alleged fact that God has changed the Sabbath-day, or authorized his apostles to do so, has often been demanded; rich rewards have been offered for such proof; but thus far it is not forthcoming. The ablest scholars of all schools, now freely admit that there is no such proof, either in the Scriptures or in authentic ancient history.

Who, then, can say that in disregarding the seventh-day or Sabbath of the fourth commandment, he is not breaking both the letter and the spirit of the law? Who has authorized him to do this? Can he plead that he is ignorant of duty, or that he is compelled by brute force to disobey the command? And yet many observe Sunday instead of the Sabbath, and call that Sabbath-keeping! As well might a man enter a Masonic temple and drink wine out of a human skull, and call it "the communion of the blood of Christ." "Who hath required this at your hands?"

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

MISS MARTHA TUCKER forwards to our Treasury \$4 50—silk quilt money received too late to be acknowledged with that raised at Milton.

BRO. CROFOOT writes: "I believe the plan of sending some to attend the Yearly Meetings is an excellent one, and will help our cause."

BRO. D. H. DAVIS writes from Shanghai: "We rest our cause in the hands of God. If he wants us to work in any particular way, he will open up that way for us. God grant that we may yet see pure Christianity rooted and grounded in the hearts of this people. Having planted Seventh-day Baptist truth in this empire, and in this important city of Shanghai, shall the hand that planted it now root it up? God forbid! Let us hold on. Doubtless many would rejoice to see us abandon the field. Many would like to put us off in a corner by ourselves. But let us keep the lamp of God's truth before the world. His truth will ultimately triumph, for he is the God Almighty."

FROM J. W. MORTON.

ALDEN, Minn., Oct. 11, 1886.

I have just arrived here from Trenton, where the Semi-Annual Meeting closed last night. We had a good meeting from first to last. The attendance, especially from Trenton and Dodge Centre, was large and enthusiastic. Besides the usual amount of preaching, the meeting passed a set of resolutions, among which was one expressing gratitude to the Missionary Board for their timely aid on this field; also, one expressing deep sympathy with yourself, and praying for your speedy recovery. It is probable that they will be published in the RECORDER.

On the evening after the Sabbath, the members of the Trenton and Alden Churches, who were present, unanimously requested Bro. W. H. Ernst, of Farina, to become their pastor, for the year next ensuing. They propose to raise at Trenton, \$200; at Alden, \$50; and to ask the Board to allow them \$150, out of the expected appropriation to the Minnesota field, it being understood that the New Auburn Church will raise \$300 this year, and ask only \$100 from the Board, for the support of Bro. Crofoot. The Trenton people had last night succeeded in raising on subscription \$150, and are quite confident of getting the other \$50 in a few days. I am to preach here to-night, and shall try to have the \$50 for this church pledged before I leave to-morrow. I am much pleased with the present prospects of this mission field. I wish to add that Brethren Crofoot and Lewis have both been very active and efficient in bringing about the decisive action of these churches; and that the brethren from Dodge Centre, and Deacon Green, of New Auburn, who was the only one of that church present at the meeting, were very cordial, and helped with good advice (and some of them with money) throughout the proceedings.

I intend to spend to-morrow night with Bro. A. W. Maxson, near Huntley, on my way to Danville, which I mean to find if I can. So far I have not been able to find it, or ascertain how to reach it. I wrote to Bro. Swendsen, but have not yet received a reply. Perhaps I shall hear from him this evening.

A word about the Yearly Meeting in Welton. We had pleasant weather, a good attendance, and a good time in general. The interest in missions was passably good, and the missionary collection amounted to \$5 79. There were a number present from Garwin, and I was earnestly requested to visit that church; which I could not promise to do. Bro. J. Brinkerhoff, of Marion, was present all through the meetings, in which he bore an active part, by request of the committee of arrangements. I was much pleased with his Christian bearing. I have promised to attend the General Conference of "The Church of God," at Marion, on the second Sabbath of November.

As I have now written you so fully in regard to my work thus far, I think I shall not write to the RECORDER till I get around as far as North Loup, at least.

The Missionary collection at Trenton

amounted to \$16 63, one dollar of which is for the Chicago Mission School, and will not enter into my financial report.

I forgot to mention, that Bro. Sindall was not at the Trenton meeting. He is, I understand, at his work in another part of the state.

ALTON, Ia., Oct. 18, 1886.

My last report was to the time that visited Alden, Minn., from which place my communication was mailed. I remained there one day longer than I intended, because I did not quite finish the work I had in hand the first day. I wanted to see the \$50 subscribed toward the pastor's salary, before leaving, if possible. At the close of the second night's preaching I called attention to the subscription paper, and the amount was so nearly made up that the brethren assured me it would be safe to count upon it. I am now well satisfied that the proposed \$250 will be forthcoming if Bro. Ernst should accept the call tendered to him. While at Alden, I was made very comfortable at the home of our aged friends, Brother and Sister Ernst. I was also most kindly treated by the other brethren and sisters of that little church. May the Head of the church increase their numbers, and cause them to grow in grace daily!

By special request of Bro. Crofoot, I stopped at Huntley, some thirty miles west of Alden, to visit the family of Bro. Albert W. Maxson. Bro. M.'s mother, who lives with him, is the widow of the late Eld. W. B. Maxson. They live quite remote from other Sabbath-keepers, and, for that reason, would like to sell their farm, or trade for property in a Seventh-day community. I preached in the evening in a school-house near there, to a small, but appreciative audience. At the close of the sermon, I gave a short statement of the differences between our denomination and the Seventh-day Adventists, with whom I understood we were associated, in the minds of many in that community. Bro. Maxson and family would be very glad of an occasional visit from any one of our ministers, whom they would entertain joyfully and royally.

The next day, Thursday, the 14th, I made my way to Centerville, Dakota, which is the nearest railway station to Danville, where our Scandinavian brethren were to begin their Yearly Meeting on the following day. Next morning, Bro. Christian Swendsen put in an appearance, and, in company with several of the brethren from Big Springs, we went out to his house where we took dinner. In the afternoon we met at Bro. Willidsen's and held the principal business session of the Yearly Meeting. Bro. Peter Ring, of Big Springs, acted as Moderator. He opened the meeting by reading Hebrews 3, after which the hymn, "Rock of Ages," was sung in three languages, Danish, Swedish and English. Two brethren then led in prayer. Next, the hymn, "Near the Cross," was sung. Then Elder Peter Ring was chosen permanent Moderator, and Christian Swendsen, Clerk. I then, being called upon, made a few remarks, introducing myself as a representative of our Board, sent in place of the Secretary, Bro. A. E. Main, whose infirm health prevented him from attending this meeting. Brethren Swendsen, Ericson and Willidsen were appointed a Committee of Arrangements.

The Missionary Committee appointed last year reported only in part, on account of the absence of Bro. Peter Nelson, of Dell Rapids, their Treasurer, who was unavoidably absent. This Committee had invited Elder Andrew Carlson to labor three months in the Dakota field, but, in consequence of sickness, he had not been able to come.

Bro. Ring reported that he had spent considerable time in the service of the Committee, and \$8 70 in traveling expenses, which he proposed to donate to the Society. As a matter of form, the meeting voted him the above named sum, which he turned over to the treasury.

Bro. Lindgren, who was formerly an Elder in the Baptist Church, in Sweden, but embraced the Sabbath some years since, and who came to Dakota about two years ago, was also reported as having labored in several parts of Dakota the past year, at an expense of \$11 50 for traveling. By vote \$15 were appropriated to him, when he returned to the treasury the amount of traveling expenses above named. It was then voted that brother Ring and Lindgren be requested to labor in the field the coming year as much as they conveniently can.

In the evening, Elder Lindgren preached a good practical discourse from Gen. 50: 15-18. Sabbath morning I preached from Matt. 4: 1-11. In the afternoon, Elds. Ring and Lindgren both preached, the latter from Gen. 50: 19-21. In the evening I discoursed on the state of the dead, in review of material-

ism, from Matt. 10: 28, Luke 16: 19 to the end, and other passages.

First-day morning, the meeting closed its business, after which I gave an account of the missionary and other work of the Seventh-day Baptist denomination; after which, Elder Lindgren preached a short discourse from 1 Cor. 2: 1-5, and was followed, in the afternoon, by Eld. Ring, who discoursed on the parable of the Prodigal Son. In the evening I preached the closing sermon from John 4: 13, 14.

This Yearly Meeting is to convene next year, on the Sixth-day before the third Sabbath of October, with the church at Dell Rapids, Moody Co., Dakota.

I have given the above rather minute account of this meeting, because I thought that our people would be interested to know just how our Scandinavian brethren manage those things. The little society at Danville consists of barely three families. One sister in the neighborhood, whose husband is a First-day Baptist, is with us in sentiment and feeling, and keeps the Sabbath, but has not yet joined the society. There is a little company of six Sabbath-keepers at Lenox, Dakota, three of whom were at this meeting. They are holding the fort as best they can. The brethren at Big Springs were well represented, about one-half of them being in attendance. There was no attendance from Dell Rapids, but it is understood that that society is in a healthy condition. These are good brethren and true, and I wish that we could give them more assistance. I wish that we had a missionary to work among them; and their Scandinavian neighbors, who could speak both languages fluently, as well as English. They were very grateful for my visit, and wished to be kindly remembered to the members of the Board, and especially to brethren Main and Whitford; whom they have seen. They also speak in the kindest terms of Elmer Bailey, who labored among them some years ago. They wish me to present their kindest regards to the brethren at North Loup.

I have received from these brethren \$5 35 for the China mission, in which they feel an especial interest. It is probable that a little more will be contributed for the same object. I leave to-night for North Loup.

FROM S. R. WHEELER.

OURSLEER, Marion Co., Kan., Oct. 8, 1886.

The date of this will show you that I am on the field. The correspondence had been such that I could not deny these people the visit; nor could it be delayed, both on account of their arrangements, and my own. One family in particular had arranged to come some 100 miles; also, my school begins about the middle of November, and I must do this work in time to get home and rest some. Hence, after your card was received from Milton, I concluded the better way was for me to come along as though full arrangements had been completed with the Board.

Already this field appears more important than ever before. There is a post-office established here at Bro. Oursler's house; the train stops sufficiently to exchange mail twice a day. Bro. Oursler has five acres laid off for town lots, and there is a fine prospect for another railroad to run right by the side of this all the way from Florence to Marion. The strong probability is that in the near future this will be a regular stopping place for trains on both these roads. The proposed railroad is a new line of the Gould system, and a competing line with the Santa Fe.

It is certainly a time when property can be bought here to good advantage in view of these prospects; and I do hope that this newly laid-out town may become the place for a strong and thriving Sabbath-keeping church.

I expect to remain here about two weeks, then move toward home, stopping in Chase county, at Emporia and Topeka.

CORRESPONDENCE.

[By some means the following letter was overlooked at the time when it should have received attention. We are sorry for this, but hope it is yet not too late to do something about it.—Ed. RECORDER.]

FAYETTEVILLE, Cumberland Co., N. C., September 5, 1886.

Dear Sir, and Brother,—The reports you mailed to my address have been received. I gather from them that your Society makes home missions one of its special objects. Some of us would be much pleased to have a Seventh-day Baptist minister visit our section (ten miles west from Fayetteville) for one quarter, at least. At the end of that time he could report to your Society the prospect of the field.

If you will send among us a Christian gentleman of godly conversation and practical

piety, who can condescend to men of low estate, I do not hesitate to express the belief that he will be pleased with this people. He will, of course, meet with opposition here, as elsewhere, but may expect kind and hospitable treatment from the people in general. Please mention this field at the next annual meeting of your Missionary Society.

If you deem it necessary to make any inquiries relating to the subject of a mission among us, they will be promptly answered to the best of our ability, if we are not providentially hindered from so doing. With much respect, I am yours very truly,

D. N. NEWTON.

"IS CHRISTIANITY DECLINING?" is the title of a recent North American Review article. Its array of facts is most assuring. Christianity was never growing so rapidly as to day. The fear is, that her inward purity and integrity may not constantly keep pace with her outward expansion. Let us thank God and take courage—rejoice, but rejoice with trembling. There is much ground to be occupied in heathen lands and in the desert wastes at our very doors—and much, very much, in our own hearts and lives. . . . Voltaire once made the boast "that before the beginning of the 19th century Christianity would disappear from the earth." We live in the high noon of this 19th century, and what do we see? Let us study a few facts, not fancies or guesses, but well-ascertained facts: In 1800 there were but 3,030 evangelical churches in the whole of the United States; in 1880 they numbered 97,090. In 1800 the number of communicants in evangelical churches numbered 364,000; in 1880, 10,065,000. In 1800 there was one evangelical-communicant to every fourteen and a half inhabitants; in 1880, one to every five. While the increase of population since 1850 has been 116 per cent, the increase of communicants has been 185 per cent. In 1845, when Dr. Dwight became President of Yale College, only five of its students were church-members. In 1880, out of 12,063 students of colleges, 6,081, or more than half, were professors of religion.—From Advocate of Missions.

That eminent minister, the Rev. Andrew Fuller, once said to a friend: "There was a period of my ministry marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them the more they complained of darkness. Wherever I went among them one lamentation met my ear, 'Ah, sir, I can get no comfort, I am unable to appropriate any of the great and precious promises to myself; I looked for light and behold darkness.' I know not what to do; nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wits' end. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt we had been living for ourselves and not caring for their souls. I spoke as I felt. My people wondered and wept over their past inattention to this subject. They began to talk about it. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen; met and considered what could be done among ourselves for them; met and did what we could. And whilst all this was going on the lamentations ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. They were drawn out of themselves. Sir, that was the real secret, God blessed them while they tried to be a blessing."—The Gospel in all Lands.

J. HUDSON TAYLOR writes to China's Millions: One of the inquirers was brought very near to the point of starvation, there being a league among all the employers of labor such as his not to use the man. God, however, still helped him, and after a time they found it was useless to attempt to compel him to discard his religious views by persecution; and as his skill in his own particular work—the building of kilns for burning lime, etc.—was greater than that of the neighbors, they were glad to employ him. Failing to subdue him in this way, some of his enemies seized the man and told him he must either give up his religion or he would lose his life. He refused to accede to them, and told them they might take his life, but abandon his Saviour he could not and would not. A strong cord was secured, and his hands were tied behind his back; the cord was thrown over a beam of the roof, and he was hoisted and suspended from the ground and cruelly beaten. He suffered all this torture with great firmness, telling them that the soul was more important than the body; and they found themselves unable to move him from his steadfastness.

FUNERAL OF TSO CHUNG TANG, OF CHINA.—Rev. G. B. Smyth writes from Foochow, China, October 15th: Our Conference was to meet to-day, but it has been postponed till to-morrow, to give the members an opportunity of attending the funeral of Tso Chung Tang, which took place here to-day: No such funeral has ever been known in Foochow. He was one of the very greatest men in the empire, and was distinguished from almost every other official in the country, by his pure and incorruptible character. A few days before he died, he wrote a very remarkable paper, urging the government to build railroads, and war-ships, and equip itself thoroughly for competition with Western nations.

He also urges the study of the Western sciences, and says that a fleet should be sent to the West every year to study and observe. All this is remarkable, as coming from him, for he has always been known as the very head and front of the anti-foreign party.—Gospel in All Lands.

OUR Christian schools for girls are no small factor in the regeneration of Japan. The thousands of young women now under the instruction of Christian teachers will be a mighty force in coming years. Their children and their children's children will not have to unlearn the lessons their mothers have, but will be taught the principles of truth, virtue, and morality from their infancy. I believe we have never had a case in our school where a girl has been called upon to decide for herself against the wicked and unreasonable desires of her parents, except in the case of marriage. Some of our Christian girls have stood out right nobly against marrying heathen men, who would have no sympathy with them in their new-found joy, trusting that some Christians would present themselves for consideration before they reached an age when hopes of marrying would have forever fled, a situation which has been considered almost a calamity in Japan. . . . You can understand what an advantage it is to have Christian native girls as teachers. They know their own language as we may never hope to learn it; they know also the needs and capabilities of the little ones who come to us, and the early experience and teaching to which they have been subject in their own poor heathen homes. Thus they know just how to meet these things; and I am sure it must be a work of deep interest to them to watch the unfolding of minds as dark as was theirs, and see the first rays of light breaking through the darkness.—Mrs. Viole, in Missionary Link.

WONDERFUL are the suggestions of history. We are set for a light to the Gentiles and salvation to the ends of the earth. In the same year, 1620, a cargo of slaves left Africa, and the Mayflower sailed, and the expulsion of Romanists from Japan took place. The preservation of this land from Papacy, when a new theater of civilization was here opened, is marvelous. Columbus did not discover the mainland; where he did set foot a Catholic power is still rampant! And a flight of Parquets diverted his course toward the Bahamas! The Baptists had a foothold in the Provinces—in Michigan, as also in Florida, and on the Estuaries of the Mississippi, yet a curious interposition of Providence displaced them, and in every case gave our country to Protestants. When God laid the corner-stones of this great republic at the gates of declining day, he had a Providential purpose in view which its future is alone either to develop or reveal. Religion only can interpret our history or unveil our destiny.—Dr. Pierson.

THE Chinese at Singapore are good subjects, and are "modified" quite as readily as Bengalis. In Burmah itself the Chinese amalgamate freely with the Burmese, and but for the opium vice would be regarded, by all who know them, as a great and permanent gain to the province. If the whole country is annexed, the Chinese will, no doubt, come in from the north in large numbers; and in less than a century the Burmese, as a race, will probably have disappeared, giving place to a vigorous, Chino-Burmese people, with a higher civilization than Burmah has ever known, and capable of a nobler development than any one now hopes for from the present people of the country.—Indian Witness.

ITEMS.

Through the means of the Shanghai dialect alone, it has been estimated that one may reach 10,000,000 of souls.

The net gain in communicants the past year was nine times greater in foreign missions than in Chistendom!

It is four years since the first missionaries of the Kabyle Mission went to North Africa. There are now fourteen missionaries, and their wives in the field, and ten more waiting only for the means to follow.

The Independent sums up Bishop William Taylor's plan as "dig and teach, hoe and preach." It says: "This is the Pauline principle. It is also the German." It promises to be feasible, rapid and effective.

There is nothing that so enlarges and expands the human soul as an active interest in foreign missions. The idea compasses the entire globe and lifts the thoughts out of the region of selfishness into that of universal benevolence; beside, the sanction and the command of Christ is its impelling impulse.

The sum raised for foreign missions in a year among Protestants, the whole world over, would not pay the drink bill of the United States for three days, or that of Great Britain for two days. Great Britain spends fifteen times as much in tobacco as she does for foreign mission work.

Spontaneous movements in favor of Christianity are springing up in various sections of Japan. "Christian communities," says the Evangelical Christendom, "and even churches are organized and maintained, some of which are not connected with any foreign missionary organization. Indeed, it is often impossible to tell who planted the seed from which these communities have sprung."

Sabbath Day

"Remember the Sabbath day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

CORRESPONDENCE

Temperance Reform and the Sabbath

BY REV. H. D. CLAY

The remainder of our correspondence is so lengthy multiplying, that we will copy further copying of the letters from H. Clay Bascom, late Governor in New York State, our letter published two weeks ago, be remembered that we cannot be sought to compel the Sabbath an "intolerant" one says:

"Did it ever occur to Seventh-day Baptists are just as ant too, and that they persecute those who in majority interest differently? I have known day Baptist community to Sunday-keepers, and public worship. . . . Since the principle mentioned is the chief point I remind you that the principle laid down by all writers upon the relation of the individual to the state. I refer you to Voltaire, philosophy, and other like beg you to fight it out with us."

We shall have no "fight" with Bro. Bascom. Our "attack" was the national Scriptures, the above is the against us. If any Seventh-day been unwise enough to persecute keeper, or disturb his public very sorry. But that is in favor of the present movement. National Reform Association and No Seventh-day Baptist was the Constitution recognizing bath, and giving the state force its observance. God is enough for us, and if the us to preach the law and go will rest content to leave re Seventh-day Baptists idea temperance movement are declaration of principles various clubs in the state, a principles is the following:

Resolved, That the Christian high authority, so humane in its motive of morality and good of the state holds a sacred trust to usion.

This is one plank in adopted by a number of this principle the candida committed. If elected, carry it out in their legisla

A serious question with is, can they, while desirou the iniquitous liquor traffic time identified with a mov certain abridgment of the liberty and opposition to G

A serious question also bath-keeping sisters who a Woman's Christian Temper National Union has do which is the "point of att

Among the topics fo prayer by the various ur last, is the following: "C total prohibition, constitut tory; Sabbath laws, the schools; hygienic education. That sounds well, and in but how into every good anti-Christian Sunday thrust. Can our sisters perpetuity of the four labor for Sunday legis argument we leave the q persons concerned.

A few extracts from movement, revealing the be of interest in this coun

We briefly stated the v Reform Association to be an amendment to the O United States as will c allegiance to Jesus Christ of the moral laws of the and so indicate that this tion, and place all the O tutions and usages of on undeniable legal basis in law of the land." (Arti tion.)

What this means is Bascom explain in "Constitutional laws per weights. . . . Congress and for money, weight

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."

CORRESPONDENCE.

Temperance Reform and the Sabbath Question.

BY REV. H. D. CLARKE.

The remainder of our correspondence on this question is so lengthy, the issues so multiplying, that we will conclude without further copying of the letters save an extract from H. Clay Bascom, late candidate for Governor in New York State, who replies to our letter published two weeks ago. It will be remembered that we called the policy that sought to compel the observance of Sunday an "intolerant" one. Mr. Bascom says:

"Did it ever occur to you that the Seventh-day Baptists are just a little intolerant too, and that they persecute the Christians who in majority interpret the Scriptures differently? I have known a Seventh-day Baptist community to abuse the few Sunday-keepers, and publicly disturb their worship. . . . Since the principle of ethics I mentioned is the chief point of your attack, I remind you that the principle is not original with me. I simply reiterated the tenet laid down by all writers upon ethics, defining the relation of the individual subject to the state. I refer you to Wayland's Moral Philosophy, and other like standards, and beg you to fight it out with them."

We shall have no "fight" with Wayland, nor with Bro. Bascom. Our "chief point of attack" was the national reform policy. As it cannot be defended by reason or the Scriptures, the above is the argument (?) against us. If any Seventh-day Baptist has been unwise enough to persecute a Sunday-keeper, or disturb his public worship, we are very sorry. But that is no argument in favor of the present movement of the National Reform Association and its supporters. No Seventh-day Baptist wants a change in the Constitution recognizing the Bible Sabbath, and giving the state authority to enforce its observance. God's immutable law is enough for us, and if the state will permit us to teach the law and gospel to men we will rest content to leave results with God.

Seventh-day Baptists identified with the temperance movement are asked to sign a declaration of principles adopted by the various clubs in the state, and among those principles is the following:

Resolved, That the Christian Sabbath is of such high authority, so humane in its design, and so promotive of morality and good order in society, that the state holds a sacred trust to guard it from desecration.

This is one plank in the platform as adopted by a number of conventions. To this principle the candidates for office are committed. If elected, they promise to carry it out in their legislation.

A serious question with Sabbath-keepers is, can they, while desirous of prohibiting the iniquitous liquor traffic, be at the same time identified with a movement that means certain abridgment of their religious liberty and opposition to God's moral law?

A serious question also confronts our Sabbath-keeping sisters who are members of the Woman's Christian Temperance Union. The National Union has adopted this policy, which is the "point of attack" by us.

Among the topics for discussion and prayer by the various unions on Oct. 16th last, is the following: "Our national sins; total prohibition, constitutional and statutory; Sabbath laws, the Bible in public schools; hygienic education for the young."

That sounds well, and in the main is well, but how into every good measure is this anti-Christian Sunday legislation policy thrust. Can our sisters who believe in the perpetuity of the fourth commandment labor for Sunday legislation? Without argument we leave the questions with the persons concerned.

A few extracts from the leaders in the movement, revealing their true motive, will be of interest in this connection.

We briefly stated the avowed object of the Reform Association to be "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land." (Article II. of its Constitution.)

What this means let Professor C. A. Blanchard explain in their convention: "Constitutional laws punish for false money, weights. . . . Congress establishes a standard for money, weight and measure. So

Congress must establish a standard of religion, or admit anything called religion."

The organ of the Reform Party, speaking of Congressmen's traveling on Sunday, says: "Not one of those men who violated the Sabbath is fit to hold official position in a Christian nation," and then says that when this amendment to the Constitution is secured such men will not have office.

But suppose such an officer be a Seventh-day Baptist, what then? Mr. W. J. Coleman replies: "The classes who object [to the amendment] . . . Jews, infidels, atheists and others. . . . The existence of a Christian constitution would disfranchise every logically consistent infidel." Sabbath-keepers are classed with atheists, because "objecting to the amendment." They may live here and pay taxes, but they shall not vote, nor hold office, for, now says Dr. Jonathan Edwards, of Illinois, after speaking of infidels, deists and Jews: "The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy. These all are, for the occasion, and as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together."

Brethren, don't that smell a little of the Inquisition? Think you, with Dr. Edwards and his class at the head of our legislative departments, our religious and our civil liberties will be guarded?

Here are the Sauls of Tarsus thinking they are doing God's service, ready to visit our homes and communities, to commit to prison such as will not conform to the fundamental law of God as expounded by the National Reform Association.

To this policy thousands are committed. In behalf of the Reformed Presbyterian Church, James Wallace says: "The principles of the national reform are our principles, and its work is our work. National reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the nation."

Rev. J. M. Foster says a nation is the divinely appointed keeper of the moral law, and he even goes on to say that the nation ought to guard the church "by providing her funds out of the public treasury for carrying on her aggressive work, at home and in foreign fields."

This aggressive work includes the teachings of the Presbyterian Church in regard to Sunday, and as Seventh-day Baptists pay taxes they must help build up the Sunday by this contribution to the treasury of the states from which funds are drawn to pay for church work. And in the face of these unguarded utterances, these men tell us that our religious freedom is safe in their hands.

The claim is put forth by the clergy that the fast spreading corruptions are due in a great measure to the desecration of Sunday, therefore the enforcement of Sunday-observance will improve the morals of the nation. This movement is combined with the temperance reform, so that it may appear the more respectable and gain popular support. As Seventh-day observers are opposed to the amendment, they are to be classed with infidels and rum-sellers, who trouble the nation. (1 Kings 18 : 17, 18.) Conscientious men who persist in obeying God by resting on the seventh day and laboring the other six, will be accused of self-will and contempt of our civil law. They will be misrepresented, accused and persecuted.

The noted leaders in the movement, aided by the churches, the Woman's Christian Temperance Union, the Young Men's Christian Association, and political parties, will demand and obtain the needed constitutional law, and liberty of conscience, which cost our nation so much, will be no longer respected. The Protestant and Catholic Churches united on this one object, seeking the support of the secular power, will bring on apostasy and result in final ruin to our nation. This is an unpopular view and will be called the utterance of a pessimist. Let them decide its correctness.

Thanks for the kindness of the editor and the patience of the reader.

Education.

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

IRELAND'S GREAT COLLEGE.

The Trinity College library, says a correspondent, is another of the sights of Dublin, and it is one of the most beautiful libraries in the world. Its room is 210 feet long, with a vaulted ceiling proportionately high. Of this long room there are hundreds of

alcoves for books, the shelves of which rise as high as a two or three story house, and the top ones of which are reached by long ladders. The interior furnishing of this library is of old oak, carved, and the alcove partitions are lined with the busts of the famous scholars of the world's history. This library is a selected one of 150,000 volumes. It is only about one-third the size of the National Library at Washington, but it is much more impressive. Trinity College has ever been the great college of Ireland, and in it nearly all the great men of Ireland's past were educated. Statues of Edmund Burke and Oliver Goldsmith stand at its portals, and in the theater there is a portrait of Dean Swift. The students here live in the college, and one of my guide books says that there are 1,200 of them.

PROF. JOHN DICKINSON, a brother of Miss Anna Dickinson, has accepted the chair of geology and mineralogy and curator of the museum in the University of Southern California, at Los Angeles.

Temperance.

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

MY WHITE RIBBON.

Dedicated to Mrs. E. S. Burlingame, President Rhode Island W. C. T. U.

BY MRS. M. J. C. MOORE.

[The following beautiful little poem was received nearly a year ago, and by some unaccountable means was mislaid. We gladly bring it forth from its hiding place.—Ed.]

A band of earnest women bowed
Before the Master's throne,
Praying his benison to fall
And seal their work his own.

Women whose hearts were strongly moved
By the crime and want and woe
That those who sip the drunkard's cup,
Soon or late, must surely know.

Among them there mine eyes low dropped,
Stayed on the lustrous white
Of knot, upon my corsage worn,
In pledge of service right.

And, mingled with the pleading voice,
That spoke our earnest crave
To do his will with knowledge true,
And sure our land to save.

Like whispered amen came the thought
Of what it signifies:
Purity of heart, purpose strong,
As far as in me lies.

To do his will with humble love
Toward my fellow bearing;
Striving to light another's woe,
By ready burden-sharing.

"Sure, Master, thine own spirit meek
Evermore I'm pledged to show;
Prompting each deed, each word I speak,
In ways of love to flow."

Wonderful, then! the glist'ning white
Up o'er my shoulders spread,
And flowing down my person quite,
Spotless, my being clad!

"And I questioned, 'What doth it mean?'
Like far blown whisper came
The word, thrilling my heart within,
Quick'ning its altar flame.

"Doth not behold that at the end,
When mortal years are flown,
White ribbon, through fidelity,
White robe hath surely gown?"

E'er since its potent meaning came,
"Thy saying clear and low,
'If thou thy pledge fulfill entire,
Through all thy days below,

When with him thou hast glorified,
Lo! I shall clothe thee there
In the garment his pierced side
Gives thee the right to wear."

SIMPLICITY OF ATTIRE

An Essential to the Promotion of Social Purity.

BY JOSIAH W. LEEDS.

Some weeks ago, having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat in which I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticizing the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything that they might themselves become the recipients of the favors and bestowments of that fickle, and withal merciless, goddess—fashion. For, I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display, to shine above others.

A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the outcast, that upon a certain occasion,

dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house she felt decidedly pleased with herself at the orderly behavior of the inmates and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion," she said that she felt humbled to the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray when they would dress more simply, for the prisoners' thoughts were often so drawn away by the visitors' fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked up over night for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.

It is not, therefore, simply against sensuous or indolent attire that I plead, but against such attire in general as is out of conformity with what the Apostle commends in his well known remarks to Timothy, that the apparel of those professing godliness needs to be of that modest character which properly accords with the "shamefacedness and sobriety" of Christian women. Probably it may seem to some that it may be a rather tame, and not a particularly direct and heroic method of combating the social evil—this of going counter to the generally accepted styles of dressing and adorning, and so appearing in a way which might cause one to be mistaken for the primitive Methodist or even Quaker. Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social-purity reform.

Of that noble Roman matron, Cornelia, daughter of Scipio Africanus—renowned for her virtue, and called the most famous and honorable woman of her time—it is said that she was never accustomed to wear rich apparel, but such only as was very plain, esteeming her children, whom, by example and precept she had instructed in virtue, her greatest ornaments. So, the early Christians, believing that the pursuit of the world's changeable fashions begat a worldly spirit and an antagonism to the cross, encouraged simplicity in this as in other particulars. "The garments which we wear," says Clement of Alexandria, "should be modest and frugal." Chrysostram commends Olympias, a lady of birth and fortune, for having in her dress nothing that was wrought or gaudy. Jerome praises Paula, another lady of quality for the same reason. It was the opinion of Wesley that gay and costly attire was not to be donned on the plea "I can afford it." He observes with emphasis: "No man living can afford to waste any part of what God has committed to his trust. None can afford to throw any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to spend any part of it in gay or costly apparel. For this is no less than to turn wholesome food into poison. It is giving so much money to poison both yourself and others, as far as your own example spreads, with pride, vanity, anger, lust, love of the world, and a thousand foolish and hurtful desires, which tend to pierce them through with many sorrows."

An observant Christian, Elizabeth P. Allan, writing in the *Sunday School Times* concerning the way these things work among the "Sabbath-school" children, and what is the responsibility of mothers in this matter, says:

"The little circle of faces seemed to rise before me, and I realized that my chief obstacle in gaining and holding their attention and interest was their own attire. I don't know what special device the devil has for preventing boys' classes from giving heed (some other teacher knows that), but this matter of dress is one that never seems to fail him, at any season of the year, on the girls' side of the room. Of course, the tug of war between me and the enemy comes at the turn of the seasons. A teacher with any knowledge at all of the feminine heart must make allowances for the intense interest which each of the six little girls feels in the winter or summer outfit of the other five; that must be accepted. But just as I get my class, as I hope, to a reasonable state of indifference with regard to hats and dresses, some mother provides Jennie with a new costume, and, for several successive Sabbaths, efforts are made by the other five after some variety in their own dress, and the precious lesson time is spent in speculation as to the effect of these changes; admiration, disapproval, or, too often, envy of the others; and in such a troubled atmosphere the white-winged blessings cannot settle. I could describe an infinite variety of forms which this evil assumes, for I would fain reach the ear of the mothers with a plea for help."

There are doubtless many beside the writer of this essay who have deplored the brigand style of hats for women and girls

which of late years has become so common. To place a hat of this sort, peaked atop, flared up in front or at the side, and conspicuously decorated with feathers or plumes, upon the head of a modest school girl, seems tantamount to bidding her be bold, to hold her head high, and to speak her mind smartly. The influence of this costume in producing just this effect of unfeminine boldness, is probably greater than most of us have any conception of. Its tendency cannot be otherwise than one of antagonism to that meek, lowly, and chaste demeanor which the Lord our God delights in. Recently I read a pathetic story concerning a pretty looking young girl of unusually retiring but engaging manners, whom the narrator of the account had observed to take the train at a certain station to attend school in the city. When she first began to make the daily trips she was very backward in her way, and seemed shocked at the "free and boisterous manners of other girls en route to school like herself; but in a single season she was observed to have developed into a bold, smart spoken miss, even permitting the breakman to sit down and chat with her. The not unexpected sequel was a runaway match with an unprincipled man, and heart-broken parents at home. I wondered to what extent this ruin was made possible through wearing the bold style of hat I have referred to. Repelled at first by the ill-bred behavior of the other girls, she soon became their willing companion, and doubtless quickly fell in with their style of dress as she had with their manner of address.

The fashionable styles of reception and opera dress in vogue the past year seem to have partaken of a more sensuous character than anything previously known in American society. A passing comment—from the *New York correspondent of the Public Ledger of Philadelphia*—is in point. He says: "The Roman Catholic press are joining their Episcopalian contemporaries in denouncing or deprecating some of the prevailing fashions in apparel, especially at places of amusement. Thus, in the same spirit that characterized an article in the *Churchman*, from which your correspondent had occasion to quote the other day, the *Freeman's Journal* of to-day does not hesitate to declare, what a secular writer perhaps would hesitate to say, that 'Juvenal's description of the dress of the Roman matrons in the worst days of pagan Rome would almost fit the immodesty of Christian women at this day at the opera house in New York.' This is severe, but it may not be undeserved."

Again, a metropolitan paper, commenting upon the sudden death of a conspicuous leader of fashionable society in Washington last winter, moralizes as follows:

"And there are thousands going bare-headed, intoxicated with the excitement that comes from brilliant assemblages, complacent, meant and not meant, and the whole phantasmagoria of the great world of hollow mockeries. . . . The mass of the human race has not yet progressed to the point of perfection where the bar of modesty may be removed with safety. The respectable theory of a *decolleté* costume is that it is artistic and beautiful, that it satisfies the aesthetic taste; the other theory is that it appeals to the sensuality of men. There are two classes of women who go to extremes in this freak of fashion—the women in scarlet and the women in white. The women in white are followers of the respectable theory, while the women in scarlet are followers of the other—and both wearing the same sort of costume. . . . A thing may be highly artistic and highly immoral at the same time, and one can sacrifice good taste and propriety in the pursuit of the artistic. Innocence and good motive are a protection so far, and no further. If in order to fill the requirements of the art of fashionable dressing a woman subjects herself to criticism that would make her cheeks burn like a red hot coal, is she not losing more than she gains? . . . It is my sincere opinion that the women in scarlet has the better of the argument. She has a plain, undisguised purpose, and her attire is consistent with that purpose. She has the right, by discovery and appropriateness, to this extremity of dress, and the women in white ought not to encroach on her domain."

In conclusion, I trust that all who read these lines, and who feel a concern for the promotion of the cause of social purity, may, by example and precept, do what they can to uphold the standard of gospel simplicity in this matter of apparel. None, however lowly or however exalted, but may labor in this cause. Much may be done by handing out tracts which treat of the subject, though I am obliged to confess that this theme of simplicity of dress has been one too much overlooked by the tract-makers, while I grieve to say that one of the best that I ever read, Dr. Judson's *Letter on Ornamental and Costly Attire*, appears to be out of print. Upon inquiry at the Publication Rooms where it was formerly issued, not a copy of this valuable plea could be found; it was believed that the stereotyped plates themselves had been melted up. Seeing the abundant need there is for just such literature, may our Baptist friends re-issue this tract in new, clean type, and in greater quantity than they ever did in the past. Judson's letter, at the first, was a pathetic cry to the female members of Christian churches in America, to drop their finery and fashionable attire for love of the perishing souls of the far-away Burmeses and Karens. Should we not give heed to the same pleading voice, for the love of those that are much nearer our own doors, lest they stumble and fall through our inconsiderate or unnotified example?—*Christian Statement.*

urges the study of the Western world, and says that a fleet should be sent to every year to study and observe. is remarkable, as coming from him, has always been known as the very d. front of the anti-foreign party. in All Lands.

Christian schools for girls are no actor in the regeneration of Japan. usands of young women now under ruction of Christian teachers will be y force in coming years. Their child- d their children's children will not nlearn the lessons their mothers ut will be taught the principles of rtitude, and morality from their in- I believe we have never had a case hool where a girl has been called d decide for herself against the wicked easonable desires of her parents, ex- ce the case of marriage. Some of our n girls have stood out right nobly r marrying heathen men, who would o sympathy with them in their ne- joy, trusting that some Christians re- sent themselves for consideration they reached an age when hopes of g would have forever fled, a situa- hich has been considered almost a y in Japan. You can und- d what an advantage it is to have n native girls as teachers. Their their own language as we may never o learn it; they know also the needs abilities of the little ones who come nd the early experience and teaching h they have been subject in their own then homes. Thus they know just meet these things; and I am sure it e a work of deep interest to see the unfolding of minds as dark as was and see the first rays of light break- rough the darkness.—Mrs. Vial, in ary Link.

DERFUL are the suggestions of history. set for a light to the Gentiles and n to the ends of the earth. In the ar, 1620, a cargo of slaves left Africa, s Mayflower sailed, and the expulsion anists from Japan took place. The ation of this land from Papacy, when heater of civilization was here opened, elous. Columbus did not discover the nd; where he did set foot a Catholic is still regnant! And a fight of Pa- rverted his course toward the Bahamas! apists had a foothold in the Provin- Michigan, as also in Florida, and on turies of the Mississippi, yet a curious sition of Providence displaced them, every case gave our country to Protest- When God laid the corner-stone of this e Republic at the gates of declining day, a Providential purpose in view which are is alone either to develop or reveal. on only can interpret our history or our destiny.—Dr. Pierson.

Chinese at Singapore are good sub- and are "modified" quite as readily as us. In Burmah itself the Chinese amate freely with the Burmese, and e opium vice would be regarded, by o know them, as a great and perman- to the province. If the whole y is annexed, the Chinese will, no come in from the north in large num- in less than a century the Burmese, ce, will probably have disappeared, place to a vigorous, Chino-Burmese y with a higher civilization than Bur- s ever known, and capable of a nobler pment than any one now hopes for e present people of the country.—A- Witness.

ITEMS.

ough the means of the Shanghai dis- one, it has been estimated that one ach 10,000,000 of souls.

net gain in communicants the past s nine times greater in foreign mis- han in Christendom!

our years since the first missionaries Kabyle Mission went to North Africa. are now fourteen missionaries and vives in the field, and ten more wait- ing for the means to follow.

Independent sums up Bishop William plan as "dig and teach, hoe and It says: "This is the Pauline prin- It is also the German." It promises amble, rapid and effective.

re is nothing that so enlarges and ex- the human soul as an active interest in missions. The idea compen- sure globe and lifts the thoughts out- re of selfishness into that of un- benevolence; beside, the sanction and mand of Christ is its impelling im-

am raised for foreign missions is a among Protestants, the whole world d not pay the drink bill of the States for three days, or that of Britain for two days. Great Britain fteen times as much in tobacco as e for foreign mission work.

aneous movements in favor of Chris- are springing up in various sections pen. "Christian communities" are nological Christendom," and are organized and maintained, but are not connected with any foreign organization. Indeed, it is to be told who planted the seed, and these communities have sprung.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 18, 1886.

REV. L. A. PLATTS, D. D., Editor.
REV. E. P. SAUNDERS, Business Manager.
REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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"No longer forward nor behind
I look in hope or fear;
But grateful take the good I find,
The best of now and here."

It is a thousand times easier to form bad habits than it is to break them; but it is a thousand-times better to break them than to be ruined by them. A single bad act is not a bad habit, but it may be the first step towards it, and the next step is more easily taken. Never begin wrong, and you surely will never go wrong.

The first convention of the Society of Christian Endeavor for the State of New York was held in Syracuse last week. Delegates were present representing 125 different local Societies. The organization embraces in its membership, in the United States and Canada, about 100,000 persons. If each of that number should be instrumental, in the next twelve months, in bringing one personal friend to Christ, or in helping some fellow Christian to a better Christian life, what a glorious revival would be the result!

SLOWLY but surely the negro race is vindicating its right to a place of equality among other races, by demonstrating the ability of its members to do the work done by others. They are becoming successful mechanics, merchants and teachers. An exchange says that at Lynchburg, Virginia, there are many colored teachers, and one of them, a graduate of Hampton, is said to be the best teacher in the public schools. Lynchburg has also a negro doctor, a lawyer, an editor and several able preachers.

We were all made glad at the last Anniversaries when it was announced that a young church which had been receiving aid from the Missionary Society had come to be self-supporting. The most gratifying feature of this announcement was that the church had come to this condition through the special, generous endeavor of her young men. Now the pastor of that church writes to a personal friend that a very hopeful state of religious interest is prevailing among the young people of the church and society, nine or ten being ready for baptism. Is there not more than a coincidence in all this? It is a good thing to put money into any good cause. "Where your treasure is, there will your heart be also."

An exchange gives the following as the list of the states which have adopted the law requiring scientific temperance instruction to be introduced into the schools: Vermont, 1882; Michigan and New Hampshire, 1883; New York and Rhode Island, 1884; Alabama, Kansas, Nebraska, Oregon, Maine, Nevada, Wisconsin, Pennsylvania, Massachusetts, 1885; Iowa, Maryland, Connecticut, and Washington Territory, 1886. The National Congress has also passed a bill, for its adoption, and it has just received the Presidential signature. It is a hopeful step towards the successful enforcement of wholesome prohibitory laws, when the children of the country are set to studying the evil effects of all alcoholic stimulants on the human system. When the enlightened Christian sentiment of the country sets itself against this mighty evil, it will find a way to suppress it, or make one. The day hastens.

It is related that the evangelist, Geo. F. Pentecost, began life as a business man. In a very short time his annual income amounted to \$3,500. In the mean time Mr. Pentecost had become interested in the work of a small Baptist church in the neighborhood, for which he occasionally spoke. The church finally called him to become its pastor, with a prospect of raising for his salary not more than \$300. Very naturally, he did not at first view the prospect with much favor; but his noble young wife said that if God had called her husband to preach, she was not willing that the small difference between \$3,500 a year and \$300 a year should

stand in his way. And so it was settled. Mr. Pentecost gave up his business and became a minister of the gospel. It is not every man who is so evidently called of God to preach as was Mr. Pentecost; but such a spirit of self-sacrifice always has its reward, and seldom fails to speedily vindicate the wisdom of those who make it. Oh, that such a spirit were in the hearts of all God's people! It would not, indeed, make them all preachers, in the popular sense of that word, but it would make them all workmen whose labors God would abundantly bless to the salvation of the world.

SOME time since we acknowledged the receipt, from the artist, Irving Saunders, of the group of Seventh-day Baptist ministers, recently brought out by him, and printed for him by the Photo-Gravure Company, of New York. We now acknowledge our indebtedness to the gentleman for a fine oak frame for the same. We shall be glad to show the picture to any and all callers at this office. Mr. Saunders has still a limited number of these groups on hand which he will send, post paid, to any address for \$2 per copy, as long as the edition lasts. We understand no more can be had when these are all taken as not less than one hundred can be made at one time. Mr. Saunders wishes us to say that the group is made up from negatives taken during the last ten years and, consequently, of different sizes, not being made for the present group, and is arranged to give the best artistic effect, without regard to the age of the different subjects, or to the respective positions held by them, as some have suggested.

A MEETING of the United Presbyterians Opposed to Instrumental Music in Church, has recently been held in Pittsburg, Pa., at which the subject was discussed at length, and apparently with much warmth. Through a committee, a strong resolution was presented, and also a declaration on the subject which concludes in these words, "We hold it to be the constitutional right of any member of the church to demand the exclusion of instruments from the public worship of the church, but that claim we are willing to waive if our brethren will unite with us in accordance with the spirit and intent of the act of the Assembly of 1885, in the removal, as soon as practicable for the sake of peace, and for conscience, this stumbling block and cause of offense from the worship of God." At a later session a committee, consisting of seven clergymen and four laymen, presented a plan for a permanent organization, to be known as the United Presbyterian Association of America, the object being to maintain and propagate purity in doctrine and simplicity in worship in the United Presbyterian Church. Members of the Association shall be the members of the United Presbyterian Church, in sympathy with the objects of the Association, and meetings shall be held annually at a time and place fixed by the Association. The phrase about maintaining and propagating "purity in doctrine" sounds well, and helps to widen the basis of the organization; but it is evident that "simplicity in worship" is the principal point, and this seems to narrow itself down to the question of the use of the organ in church. Of course, if any churches do not wish, for any reason, to use the organ in their meetings for worship, it is, beyond all question, their right to get along without it. It would seem equally clear that churches which prefer to use the organ should have the privilege of doing so. Whether the object of the above proposed organization will elicit interest enough to support the organization, remains to be seen. But, meanwhile, we who are contending for a great principle, such as the integrity and authority of God's Word in all matters of Christian faith and practice, should be moved by all such demonstrations to greater zeal and earnestness in our God-given work.

Communications.

FROM W. H. ERNST.

ALDEN, Freeborn Co., Minn., Nov. 7, 1886.

I have just arrived on the Minnesota field, and have not yet learned much of its condition. Perhaps I will say more about this at another time. I wish to say something of the people at Farina.

I had the privilege of enjoying the society there for four years, for which I feel thankful. The tie of friendship between us and very many of the dear people there is very strong. I have no reason to feel otherwise than pleased with the relationship between us and the First-day people. Their expressions of regard for us were varied, in Farina.

We thought it hardly advisable to attend

Conference this fall, for want of means; but when we were told that the young people would furnish means for me, and the ladies for Mrs. Ernst to attend the Conference, we were delighted to attend, and enjoyed it very much. I was informed that the young men intended making a very material improvement around the parsonage, if we had remained.

A farewell token of respect was given on the evening before our departure, of more than common significance. A sociable was held at which more than two hundred were present, for the purpose of saying farewell. We were the recipients of two fine album quilts. There is no present that is so well adapted to suggest so many pleasant reminiscences as such a gift. If the giving was as pleasant as the receiving, we left much joy behind us. We never get beyond the need of such tokens of respect. They knit our hearts together. How much additional power there might be in the church if all its members could be so united. The increased power that comes to the church from such means greatly exceeds the value of the articles. May God grant that we may be more connected and united and sanctified by all proper influences.

SOUTH-WESTERN YEARLY MEETING.

The Seventh-day Baptist South-Western Yearly Meeting convened for its twentieth annual session with the Church of North Loup, Neb., commencing at 10.30 A. M., Friday, Oct. 22, 1886.

The Introductory Sermon was preached by Eld. J. L. Huffman, by invitation—Eld. D. K. Davis, who was appointed for that purpose, being absent, as was also Eld. J. J. White, alternate.

At the close of the sermon the Moderator, Bro. H. A. Chase, assumed the chair, and the meeting was regularly called to order and then adjourned until two o'clock P. M., for business.

At two o'clock the meeting was called to order, and after singing by the choir, prayer was offered by Eld. Morton.

The minutes of the last session of the Yearly Meeting were then read by the Secretary.

The following committees were appointed by the Moderator:

Committee on religious exercises; committee on time and place of next meeting; committee to nominate officers for next Yearly Meeting; committee to nominate some one to preach the Introductory Sermon.

A letter was read by the Secretary from the Nortonville Church, who sent their greeting, stating, also that, although without a pastor, Sabbath services were regularly maintained and the Sabbath-school was in a prosperous condition.

Eld. Morton and Eld. Huffman were welcomed, by vote, and invited to take part in all the exercises of the meeting. Eld. Morton gave a report of the condition of the churches, and the general aspect of the work in Iowa and Minnesota, from information gathered while visiting their churches and attending their annual and semi annual meetings, also something of the interest among the Scandinavians in Dakota. Eld. Huffman also made some interesting general remarks while waiting for the committee on religious exercises.

The committee on religious exercises made the following report, which was adopted, and was carried out exactly as reported, the report showing the religious exercises to the close of the meeting.

Preaching this (Sixth-day) evening at 7.30 o'clock by Eld. J. W. Morton. After the sermon a collection for the Missionary Society, followed by the celebration of the Lord's Supper.

At 3.30 P. M., a session of the Sabbath-school.

At 7.30 P. M., preaching by Eld. J. L. Huffman, followed by a conference meeting.

First-day morning, at 10.30, preaching by Eld. J. L. Huffman, followed by a collection for the Sabbath Tract Society.

At 3 o'clock P. M., a meeting in the interest of the Sabbath school, the arrangement of the programme to be left to the Superintendent of the North Loup Sabbath-school, Eld. Oscar Babcock.

At 7.30 P. M. preaching by J. W. Morton, followed by a conference meeting.

After adopting this report, adjourned to meet at 9 o'clock, First-day morning, for business.

The meeting was called to order by the Moderator, at 9 o'clock, First-day morning, and prayer was offered by Bro. Clement.

Committees reported as follows:

The committee on time and place of next meeting recommended that the next meeting be held with the Long Branch Church, commencing on Sixth-day before the fourth

Sabbath in October, 1887. The report was adopted.

The committee to nominate officers for next year reported, recommending Joshua G. Babcock, of Long Branch, for Moderator, and Joel B. Babcock, of Long Branch, for Secretary. The report was adopted.

The committee to nominate some one to preach the Introductory Sermon reported, recommending Eld. S. R. Wheeler, with Eld. G. J. Crandall as alternate, and the recommendation was adopted.

The following resolution was introduced by Bro. Clement and, by vote, was made a special order to be acted upon at the close of the sermon this morning; at which time it was presented to the congregation and unanimously adopted by a rising vote:

WHEREAS, There is an evident, and almost universal feeling possessed by all professors of religion, that there is a fearful lack of consecration to God, who profess to believe in Christ as the Saviour of men, and the Bible as God's Word, and this paralyzes the energies of the church, leaving the cause of truth and humanity to suffer; therefore,

Resolved, That it is the sentiment of this Yearly Meeting that what the times suggest and God demands is a revival of primitive holiness of heart, life and character, and we do hereby ask God to send more of his Holy Spirit upon and among us, and desire to pledge ourselves to God, to one another, and to the world of human ty, to strive for that holiness, without which none can see God, and that, this obtained, we shall be enabled to go to all the world with the gospel of the Son of God by those instrumentalities set in motion for this object by the Missionary and Tract Societies, and any and every other agency God may put in our hands.

The Secretary was instructed to prepare a report of the meeting for publication in the SABBATH RECORDER.

Eld. Crandall, as a member of a committee appointed at the last Yearly Meeting, in reference to the organization of a new Association west of the Mississippi River, reported that, in view of all the light they can get on the subject, they do not deem it expedient to organize a new Association from the territory designated. The report was adopted.

After some discussion, a new committee was appointed, into whose hands was placed the matter of organizing a new Association, west and south of the Missouri River; Elds. G. J. Crandall, S. R. Wheeler, D. K. Davis, and J. W. Morton, being such committee.

The amount of the collection for the Missionary Society was \$18 08, and that for the Tract Society was \$17 32, making \$35 40 in all.

Thus closed the session, which was of great interest, especially to the church at North Loup, the meetings being characterized by perfect harmony and a universal tendency towards devoting the entire meeting to devotional interests and religious work.

The meetings were well attended, our roomy church being densely crowded at every meeting except the business sessions.

The order and attention of the congregation was excellent. The religious interest of the society, which has been growing for some time, and especially among the young people, was greatly increased, and we look forward to hopeful results.

H. A. CHASE, Moderator.

Geo. B. Rood, Secretary.

Home News.

New York.

ALFRED CENTRE.

The Ministerial Conference, held here in the First church, was very thinly attended; the weather was unfavorable, and several persons who had appointments on the programme were unavoidably prevented from attending; nevertheless the sessions were spirited and interesting.

The choir gave a very enjoyable concert on Thursday evening, consisting of choruses, quartets, solos, vocal and instrumental. Among the choruses were several selections from Conchone's Mass in F, which were well rendered. The whole performance is spoken of as most satisfactory. Much credit is due to Mr. O. E. Burdick, leader, and to Mrs. G. W. Rosebush, organist.

The Ladies' Society sociable is announced to meet at Mr. Chester Stillman's, on Wednesday evening, the 17th inst.

Another snow storm visited us last week, beginning on Friday afternoon and continuing almost without interruption until the evening after the Sabbath. The fall has been variously estimated at from 12 to 18 inches.

E. R.

ANDOVER.

Our church appointments are fairly well attended, except the Sixth day evening prayer-meeting, where we would be glad, indeed, to see many who rarely attend. It is not often my privilege to attend this meeting, as I am in school at Alfred, in the midst of my theological course, and have seven miles to walk to reach the church, if I go over on Sixth-day. I deeply regret this state of affairs, but, for the present, must submit.

Dea. W. B. Clarke and wife and Mrs. A. B. Woodard have returned from their Conference and visiting trip to Wisconsin. We are glad to see them back.

Dea. D. L. Langworthy has been suffering severely with the erysipelas for some weeks past, but has now nearly recovered.

On the evening of Nov. 6th, the pastor and family were visiting at Dea. W. B. Clarke's when they were surprised by seeing members of the society coming in, a few at a time, till Bro. Clarke's parlor was full of warm friends, and when the pastor and wife were called into the kitchen and introduced to a table-load of bundles and packages they were still more surprised, as it then dawned upon them for the first time that they were at a pound party, and had brought no pound. All the packages were of a practical nature, and were, therefore, more highly appreciated. Not only were these tokens of friendship appreciated, but the warm friendly feelings of the givers are cherished by the recipients. The weather was quite unfavorable, and many were not present that otherwise would have been. All seemed to enjoy themselves during the evening, and the reflex blessing that comes from giving seemed depicted in every face. "God loveth a cheerful giver," and may his blessing rest upon all such, the world over.

B. H. S.

NORWICH.

The mail of to-day brings the sad intelligence of the death of sister Sarah J. Buell, of the Seventh-day Baptist Church of Norwich. She died on Sixth-day evening, about nine o'clock. After a long and painful illness, she enters into rest. Her last hours were filled with visions of the heavenly land. Death had no terrors for her. During this trying sickness she has been kindly cared for by family and friends. She dies loved and lamented. Her loss will be severely felt by the little church of which she was a beloved member. Her funeral will be attended to-day. I regret that I cannot comply with her request, that, in the event of her death, I should be present and conduct the funeral services, sickness in my family having called me home at this time. An obituary notice will be furnished for next week's RECORDER. I request the prayers of our Zion for this bereaved family, and for the little church of our faith in Norwich. Sister Buell was widely known, respected and beloved.

L. C. ROGERS.

ALFRED CENTRE, NOV. 14, 1886.

Rhode Island.

ROCKVILLE.

Notwithstanding last Sabbath turned out a rainy day, a large congregation were in their accustomed places, waiting upon the Lord in the hallowed services of this holy temple. The pastor preached from Psa. 126: 5, 6. Theme, "Sowing and Reaping." Six more new members were received to the fellowship of the church, making fourteen in two weeks. All praise to Jesus for these displays of his gracious favor toward his people. Heaven grant their continuance. Early in October and at the time of the pastor's expected return, some unknown person put upon the pulpit of this church a beautiful and well bound pulpit Bible, in place of the time-honored old one, that bore so many marks of long and faithful service. At a recent business meeting of the church, a hearty and unanimous vote was passed, extending thanks to the generous donor for his pertinent, timely and appreciated gift.

J. C.

Nov. 8, 1886.

WESTERLY.

Our itemizer for "Home News" has not been sleeping a Rip Van Winkle sleep that the readers of the RECORDER have not seen anything from Westerly in a long time. He has only been away all summer; that is all. Since his return he has been too busy to wield his pen. Rather than to remain in utter silence we shall try to help him out, and show that we still live. The town is wide awake and humming with business. Our streets have been torn up more or less all summer, and some of them are still in that condition, by the laying of water pipes for our water works. The work is nearing completion. It is expected that we can have good water soon running into our house at a moderate expense. It will be a great convenience to the housewife, and none the less so to the shops, mills and business houses.

The temperance people here feel good over the victory for no-license in the town of Stonington, on the Connecticut side of the river. While we have had, since July 1st, prohibition on our side—the saloons shut up and the liquor traffic dead—yet we have had a good deal of drunkenness because of the licensed and open dram-shops on the other side. No-license went into effect there Nov. 1st; and there is a marked change already throughout the town. We owe it not a little to the influence and efforts of the W. C. T. U. of Westerly and the temperance women of the town of Stonington. Prohibition has been in operation in Rhode Island only four months, but the results have been better than was anticipated. Drunkenness, disorder, violence and arrests have wonderfully diminished, while numerous methods are devised to evade the law, and some sell in open defiance in a few

places; yet prohibition is what we expect that a temperance conscience will so progress that prohibition will eventually, a complete success. There are now that drug stores more trouble than saloons in the execution of prohibition in the lines will have to be done on them.

The Young People's Society of Christian Endeavor presented, a few interesting and instructive entertainments. Everybody enjoyed them. Surely the sentiments and entertainment, so well presented behind a lasting effect for the of missions and religion (Thursday Nov. 11th), on reception to the Young People's Christian Endeavor of the Church, in return for the dial reception they gave to us last summer. We trust that fraternal unity and sympathy and endeavor will give greater efficiency in the blessed work. We are having beautiful weather is unusually warm and pleasant of the year. Some sickness, malady, prevails in our town. We feel that God's mercy and we are not returning and consecrated service will

ILLINOIS.
FARINA.

It is a characteristic, if not of the good people of Farina, pastors, and, as is natural, its best expressions of separation of the shepherd and his flock. It is a custom of the ladies' day Baptist society to a pastor's wife with an elderly lady, who desires to do a "square" with her name. It was known that Eld. Ernst leave us, so numerous were desired to be remembered in the team wife that two quilts from the squares contributed were others who said, "W of the opportunity, that I tributed?"

In compliance with a request from the community, a farewell dinner, November 1st. The dinner was described by the following Farina News:

"The sociable at the Sabbath church, last Monday night, and Mrs. Ernst, was largely only by the retiring pastor and congregation, but other denominations in the whom Mr. and Mrs. Ernst friends. After an hour of amenities of social interest with music by the choir called to order and a collection, the handiwork of the society, were presented his wife, in a few appropriate Mr. Zinn. Mr. Ernst reviewing his four years' ing his sincere regard for encouraging them to be v ing and to avoid dissenting all to the tender and the all-seeing Eye; after a general season of hand- lades, and not a few tears lady left Farina on Tuesday work in the vineyard of Minnesota; but they left whose hearts their memories sacred place."

Perhaps the most significant by Eld. Ernst in reference was that, during all his Farina, he had never had an expression concerning his First-day people of the ever allowed himself to them. The Lord bless and will he not reward also?

Condensed

DOMESTIC.

The proposal to start on the A. T. Stewart Falls, N. Y., is taking an offer will soon be for the property.

Judge J. A. I. Lee, of Lake, Va., Zinc and Silica sold the mines near H. Bartlett, of London, 800 cash.

The gross earnings Central & Hudson River leased lines, for October, and for the corresponding \$3,245,496, an increase

the evening of Nov. 6th, the pastor... were visiting at Des. W. A. when they were surprised by seeing...

NORWICH. Mail of to-day brings the sad intelligence of the death of sister Sarah J. Buell...

Rhode Island. ROCKVILLE. Withstanding last Sabbath turned out today, a large congregation were in the accustomed places, waiting upon the...

WESTERLY. Temperizer for "Home News" has not been sleeping a Rip Van Winkle sleep that...

places; yet prohibition is progressing, and we expect that a temperance sentiment and conscience will progress throughout the state...

The Young People's Society of Christian Endeavor presented, a few weeks ago, a very interesting and instructive missionary entertainment...

We feel that God's mercies overshadow us, and we are not returning to him that love and consecrated service which are his due.

Illinois. FARINA. It is a characteristic, if not a peculiarity, of the good people of Farina to love their pastors...

MARRIED. At the residence of the bride's sister, Miss Carrie Mayhew, Wood River Mills, R. I., Nov. 9, 1886, by Rev. O. U. Whitford...

DIED. In Alfred, N. Y., Nov. 9, 1886, MICHAEL HALL, aged 80 years, 5 months and 6 days.

In compliance with a general desire of the community, a farewell sociable for the Elder and his family was given Monday evening, November 1st. This event is well described by the following, clipped from the Farina News:

"The sociable at the Seventh-day Baptist church, last Monday night, in honor of Mr. and Mrs. Ernst, was largely attended, not only by the retiring pastor's own church and congregation, but also by many of other denominations in the village, among whom Mr. and Mrs. Ernst have many friends..."

Perhaps the most significant remark made by Eld. Ernst in reference to his pastorate was that, during all his four years' stay at Farina, he had never heard of an unkind expression concerning him by any of the First-day people of the place...

Domestic. The proposal to start a co-operative mill on the A. T. Stewart property, at Little Falls, N. Y., is taking practical shape and an offer will soon be made to Judge Hilton for the property.

The Mississippi state supreme court has decided that the local option law is constitutional. A plasterer named Shales, who contemplated leaving Winnepeg for the old country, recently sold his wife and five children to a man named Williams for \$70.

The imports at the port of New York continue large for the season, and the total for October, representing \$5,344,168 in specie and \$36,322,845 in merchandise, is larger than the corresponding figures for either of the previous two years.

Foreign. Prince Bismark has arrived in Berlin, in response to a summons from Emperor William, who wished to consult with him on Bulgarian affairs.

A Spanish expedition has left the Philippine Islands, with orders to take possession of the whole of Paragua, and occupy the chief ports of southern Mindanao.

There is a strike of compositors in the government printing offices at Littenfeld, Germany, over work for the war department. A number of soldiers who are compositors have been ordered to take the place of the strikers.

A Russian engineer claims to have discovered a process of reducing petroleum to the form of crystals, which may be carried and safely transported to any distance and then reconverted into liquid form.

The Vatican is preparing for publication an encyclical letter condemning and stigmatizing the Italian government, whose policy, the letter will say, places the Pope in the power of a revolution which menaces his liberty.

The session of the sobranje to elect a successor to Prince Alexander was held at Tirnova, Nov. 10th. M. Radoslavof, the Prime Minister, proposed the name of Prince Waldemar of Denmark. The whole assembly rose in a body and elected Waldemar by acclamation.

At the residence of the bride's sister, Miss Carrie Mayhew, Wood River Mills, R. I., Nov. 9, 1886, by Rev. O. U. Whitford, Mr. HORATIO S. BERRY, of Westerly, and Mrs. CHARLOTTE B. FARWELL, of Cottage City, Mass.

In Alfred, N. Y., Nov. 9, 1886, MICHAEL HALL, aged 80 years, 5 months and 6 days. At her residence, in the town of Portville, N. Y., on the morning of Nov. 1, 1886, of apoplexy, Mrs. BERTY ANN HOLCOMB, in the 57th year of her age.

In Binghamton, N. Y., Nov. 4, 1886, of softening of the brain, ADELBERT J. PECKHAM, son of the late Cyrus Peckham, of New London, N. Y., aged 38 years. He was brought to the Verona Mills cemetery for burial, where brief services were conducted by the writer. He leaves a wife and daughter.

At Verona Mills, N. Y., Nov. 8, 1886, of paralysis, Mrs. JANE E. SHRAD, aged 61 years. In early life she professed hope in Christ. In faith and practice she was a Baptist. On the evening of the attack she had been reading and praying as was her daily custom, and had laid her Testament on the stand, placing her spectacles upon it, when the shock came that resulted in her death.

At his home in Lincolnton Centre, N. Y., Nov. 3, 1886, of lung trouble, after a severe illness of three weeks, Mr. WELCOME A. PALMER. He was the son of Hosea and Sophia Palmer, and was born in Spafford, Onondaga Co., N. Y., Oct. 11, 1830. He was one of four children, two of whom preceded him to the spirit land.

In Roulette, Pa., Nov. 5, 1886, of typhoid fever, LORRIE, daughter of Josiah and Samantha Webster, of Ellensburg, Pa., aged 23 years. She was teaching school in Roulette when she was taken sick, and was one of the assisters we have ever attended. She had won, by her love and kindness, the love of all who knew her.

In Genesee, Pa., Nov. 8, 1886, WILLIAM H. SON of Charles and Alvira Coats in the 21st year of his age. He was sick only one week, and was not thought dangerous until hemorrhage set in. When told he must die, he said, "It is all right." He was ready and willing to go, and talked with each member of the family, bidding them good bye. The physician being present, he wished him to carry his love to his wife, his former teacher, and then he said to his wife, that he never saw such light before. He was the pearly gate ajar, that he could see into the golden city?

In Westerly, R. I., Nov. 9, 1886, of inflammation of the stomach and bowels, Mrs. MARY M. LOUGHHEAD, wife of John A. Loughhead in the 64th year of her age. She was a Seventh day Adventist in her faith and church relation.

At Ashaway, R. I., Oct. 29, 1886, of typhoid fever, WALTER B. CRUMB son of Franklin and Lucinda B. Crumb, aged 21 years. His remains were brought to Rockville for interment.

CORRECTIONS.—In the obituary notice of Mrs. JENNIE V., wife of Luther F. Randolph, Esq., of New Milton, W. Va., which appeared in the RECORDER last week, there was a mistake. Instead of her birth being "Oct. 2, 1861," it should have been Oct. 2, 1851. I make this correction all the more cheerfully because of the fact that during the eighteen years I have contributed to the SABBATH RECORDER, this is the first error in print from my manuscript, and this occurred entirely from my own mistake in copying.

SPECIAL NOTICES.

THE Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will hold its next session with the church at Milton Junction, on Sixth-day, Nov. 26, 1886, commencing at 10 A. M.

What do the Scriptures teach respecting the resurrection and future state of the wicked? J. W. Morton. What is it to preach Christ? N. Wardner. What changes are needed to make the churches of evangelical denominations, especially our own, more useful? Phebe S. Coon. Exegesis of 1 Pet. 19: 20, E. M. Dunn. What attitude ought our churches to maintain toward the manufacture and sale of intoxicants? S. G. Burdick.

A MEETING of the Sabbath-school Board of the North-Western Association will be held at Milton Junction, some time during the session of the Quarterly Meeting, to convene at that place Nov. 27th, for the purpose of organization and planning for work. All members please take notice and be present.

BRO. S. W. RUTLEDGE requests his correspondents to address him at Elk Creek, Texas Co., Missouri, instead of Big Creek, as formerly.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincolnton Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

THE next Quarterly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be held with the Greenmanville Church, Commencing Sabbath morning, Nov. 20, 1886.

PROGRAMME. Sabbath.

10.30 A. M. Preaching by E. Darrow. 2.30 P. M. Sabbath-school services conducted by the Superintendent of the Greenmanville Sabbath-school.

7 P. M. Preaching by L. F. Randolph. Sunday.

10.30 A. M. Preaching by Joshua Clarke. 2 P. M. Discussion of the following questions: "What is Church Growth?" O. D. Sherman. "What are the Elements of Church Growth?" H. Stillman.

"By what Methods can Church Growth be best Promoted?" I. L. Cottrell. 7 P. M. Preaching by O. U. Whitford.

All are cordially invited to come. THE COMMITTEE. Sisco, Fla.

Persons in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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 Centre, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO Mission Bible-school at the Pacific Garden Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 5 o'clock. All Sabbath keepers in the city, on the Sabbath, are cordially invited to attend.

1858. 1886. WHY NOT BUY THE AURORA WATCH

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Having secured the agency for these watches for Alfred, and buying direct from the company, enables me to sell as low as the lowest. Every watch warranted to give perfect satisfaction.

TESTIMONIALS. This is to certify that I have carried 7 jeweled Aurora watch No. 12,456, bought of J. C. Burdick, eight months with only two minute's variation from standard time.

Jefferson McIntosh, Almond, N. Y. This is to certify that I have carried 11 jeweled Aurora watch No. 40,097, bought of J. C. Burdick, four months without a minute's variation from M. Y. time.

S. Converse, Grocer, Hornellsville, N. Y. This is to certify that I have carried 15 jeweled Aurora watch No. 28,903, bought of J. C. Burdick, three months without a minute's variation. It's a dandy. I consider it a perfect watch.

O. E. Langworthy, Hornellsville, N. Y. Fireman N. Y., L. E. & W. R. R. Mr. J. C. Burdick.—The 11-jeweled Aurora watch, No. 24,600, bought of you, is O. K. The variation for over one month was less than one minute. Cannot give the exact number of seconds; in fact, it was so slight as to be imperceptible.

Geo. E. Burdick, University Medical Dep., 410 E. 26 St., New York City. This is to certify that I have carried 15-jeweled Aurora watch No. 51,287, bought of J. C. Burdick, six months. Am pleased to say it is a close-running watch and gives perfect satisfaction.

A. H. Spencer, Hornellsville, N. Y. Engineer N. Y., L. E. & W. R. R. This is to certify that I have carried 15-jeweled Aurora watch No. 248,000, bought of J. C. Burdick, six weeks with only 30 seconds' variation. I think it runs the closest, and is the best watch for the money, in the market.

W. Wilcox, Dunkirk, N. Y. Conductor N. Y., L. E. & W. R. R. This is to certify that I have carried 15-jeweled Aurora watch No. 28,976, bought of J. C. Burdick, one month with only five seconds' variation from N. Y. time. Claud Vincent, Telegraph Operator, Alfred, N. Y.

This is to certify that I have now carried 15-jeweled Aurora watch No. 54,795, bought of J. C. Burdick, seven weeks with only ten seconds' variation from N. Y. telegraph time. W. R. Burdick, P. M., Alfred, N. Y.

Has also in stock Clocks, Silverware, Jewelry, etc., In latest designs and lowest prices. Give us a call. All orders will receive immediate attention.

WATCH-REPAIRING and ENGRAVING done promptly. J. C. BURDICK, JEWELER, ALFRED, N. Y.

WIDE AWAKE Prospectus for 1887. PRICE REDUCED FROM \$3.00 TO \$2.40. D. Lothrop & Co. announce that, leading in the great literary movement toward lower prices and larger sales, they have made, without reducing quantity or quality, an extraordinary reduction of Wide Awake, the best illustrated young folks' magazine.

The Story of Keodon Bluffs. By Charles Egbert Craddock, author of "The Prophet of the Great Smoky Mountains," "Down the Ravine," etc. Illustrations by Edmund H. Garrett.

Romulus and Remus. By Charles Remington Talbot. This story is not a tale of ancient Rome, but modern high comedy. Illus. by F. T. Merril.

Montezuma's Gold Mines. By Fred A. Ober, author "The Silver City." A serial of romantic adventures based on Mr. Ober's own search for the lost mines of Montezuma. Illus. by Hy. Sandham.

The Secrets at Boseladies. By M. H. Catherwood. Western life on the W. bash. Illus. by W. A. Rogers. Howling Wolf and His Trick-Pony. By Mrs. Lizzie W. Champney. The hair breadth adventures of a bright little Indian boy. Illus. by H. F. Farny, and from photographs.

Bird-Talk. By Mrs. A. D. T. Whitney. A delicious group of twelve poems, each descriptive of a bird and its habits, and including a metrical rendering of the bird's song. In War-Times at La Rose Blanche. By Mrs. M. E. M. Davis. Twelve stories relating to the adventures of a great Southern sugar-plantation household from the beginning to the end of the Civil War. Illus. by E. W. Kemble.

Balls about Old-Time Authors. By Harriet Prescott Spofford. Twelve picturesque story poems. Richly and authentically illustrated by Edmund H. Garrett. Famous Pets. By Eleanor Lewis. A series of papers comprising rich contributions of facts, anecdotes, descriptions, engravings and photographs from noted people.

"Fairy Folk All." By Louise Imogen Guiney. Twelve papers. The natural history of all known races of "the little vanishing folk," with bewitching pictures. A New Department, called "The Contributors and the Children," is to be the festive and round table corner of the magazine.

Concord: Its Ways and By-Ways. By Margaret Sidney. Papers about this historic and literary Mecca. Liberally illustrated from photographs by Mr. A. W. Hoemer. Longfellow's Boyhood. Also, "Longfellow and the Children." Two articles by Rev. Samuel Longfellow. Hitherto unpublished letters, etc.

Christmas-Tide Stories. "A Pretty Scarecrow," by Elizabeth Stuart Phelps. "Taffy and Buster," two stories by Mrs. Jessie Benton Fremont. "A Christmas Masquerade," by Mary E. Wilkins. "A Christmas Guest," by Sarah Orne Jewett. "A Wee Wedding," by Sophie May.

"A Lend-a-Hand" Group. "A Helping Hand," by Mrs. James T. Fields. "A Livelihood for Girls," by Margaret Sidney. "The Boston Girls' Friendly Society," by Mrs. Henry Whitman, etc. Flowers I have Met. By Grant Allen. Observations upon plants and flowers along New England and Canadian roadsides and fields.

Washington and his Playmates. By Wm. F. Carne. New material from Virginia records, letters and recollections. Pictures of American Pastimes. By F. Child Hassam. Stirring full page pictures of American games, including Tennis, Hockey, Quoits, Archery, Croquet, Polo, Lacrosse, etc.

Successful American Women. By Sarah K. Bolton. Twelve inspiring papers, with portraits. Wonder-Wings, Mellangongs, Colossii and others. By C. F. Holder. Twelve marvel-chapters of animal life. Illus. by J. Carter Board.

A Young Prince of Commerce. By Selden R. Hopkins, Commercial Counsel. A serial story of a boy's career, from a penniless youth to a young millionaire. With forms, laws and usages. Ways to Do Things. By various authors. Practical handiwork for young folks. Will open with "Baby's Shoe," by Mrs. Jessie Benton Fremont.

Search-Questions in Greek History. With Monthly Prizes of Books. By Oscar Fay Adams. Address orders to D. LOTHROP & CO., Publishers. BOSTON, MASS., U. S. A.

THE SECOND COMING OF CHRIST AT HAND.—We live in the days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at His coming. Rom. 13: 11, 12; 1 Cor. 15: 52; 1 Thess. 5: 2; Rev. 19: 11-13; 1 Cor. 15: 52; Phil. 1: 27; Mark 13: 37; Math. 24: 42; 1 John 1: 7, 8; Rev. 22: 17. Information can be obtained in two different books at 15¢ each. Mention this paper. Address: J. WIBLE, 148 N. Sixth St., Brooklyn, N. Y.

\$65 A MONTH and Board for 3 live Young Men of Labor in each county. W. W. ZIEGLER & CO., Philadelphia.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake a first-class sign-writer. To take a half interest in a general house and sign painting business in a city of 4,000 inhabitants. Business thorough information can be obtained in two different books at 15¢ each. Mention this paper. Address: C. E. GRIGG, Marlon, Linn Co., Iowa.

Miscellany.

GOD KEEPS HIS OWN.

I do not know whether my future lies Through calm or storm: Whether the way is strewn with broken ties, Or friendships warm.

This much I know: Whate'er the pathway trod, All else unknown, I shall be guided safely on, for God Will keep his own.

Clouds may obscure the sky, and drenching rain Wear channels deep; And haggard Want, with all her bitter traam, Make angels weep.

And those I love the fondest 'neath the sod May rest alone; But through it all I shall be led, for God Will keep his own.

THE UNKNOWN FUTURE.

God holds the key of all unknown, And I am glad, If other hands should hold the key, Or if he trusted it to me, It might be sad.

What if to-morrow's cares were here Without its rest? Rather would I unlock the day, And, as the hours swing open, say, "They will be best."

The very dimness of my sight Makes me secure; For, groping in my misty way, I feel his hand—I hear him say, "My help is sure."

I cannot read his future plan, But this I know; I have the smiling of his face And all the refuge of his grace, While here below.

Enough: this covers all my want, And so I rest; For what I cannot, he can see, And in his care I sure shall be Forever blest.

CHILDREN'S READING.

BY GRACE LYMAN.

Books! Books! Books! To the right, to the left, and in front, nothing but the fascinating, half-revealing and half-concealing faces of books met our eyes as my friend, Mrs. Stanley, and I entered Frazer's bookstore, one December morning, in search of Christmas gifts.

"Will you show me some nice bright adventure books for boys?" I asked of the clerk who approached me. "I always make a point of giving the children at least one book apiece on Christmas-day, they are so fond of reading," I remarked, with a complacent air, to Mrs. Stanley.

"Ah! these are just the kind," I exclaimed, as the clerk presented half a dozen volumes, glittering in blue and red and gold. "They seem to be full of tiger hunts and sea-fights as any lively boy could wish. I never heard of the books before, but I think they look all right, and they will just suit Harold and Arthur. I never bother reading such trash myself."

A look—half of amusement, half of regret—flitted across my companion's face, as she said, "Seriously, now, Mrs. Knight, do you give your children such food as you do not think fit to eat yourself?" "Oh," I replied eagerly, "that is putting the case in an absurdly strong light! They are nothing but children now, and must have children's books. We cannot expect them to go straight from their lessons to encyclopedias. I do not believe in forcing a child's mind."

"Neither do I," responded Mrs. Stanley. "Milk is for babes, of course; but there is as much difference between children's books as there is between rich, creamy country milk and the manufactured, skimmed and well watered kind one often sees in the city. Take care your children do not have mental dyspepsia."

"We were obliged to part just then; but my friend's words kept ringing in my ears. Could it be possible that I, who was so particular in regard to the laws of health in my household, had been entirely overlooking its mental well-being? No, surely not; for had I not resolved that all my children should go to college, and have every advantage that money could obtain? Were they not, above all, to be cultured men and women, occupying eminent and useful positions in the world? But, whispered my inward monitor, when will Arthur and Bessie be likely to lay aside their novels and thrilling tales for Carlyle, Macaulay and Milton?"

A few days later, I met Mrs. Stanley, and, in hope of gaining some light on this new subject of thought, I renewed our former conversation by saying, "I have been wanting to ask you, ever since you criticised my children's books, whether you really think that kind of reading to be so very bad after all. I have always thought that the children would outgrow it, as they do their dolls and tops."

"You must not think I have placed a ban upon all fiction," replied Mrs. Stanley. "Such bright and helpful books for boys and girls as Hughes, Farrar, Mrs. Prentiss and Mrs. Phelps have written, are an important factor in our children's education. The objection I have to adventure books, and many weak stories and novels, is that they tend, like stimulants, to vitiate our mental appetite, and to give us a distaste for plain, nutritious food. A pure and healthful appetite is what we must always seek to maintain."

"But, Mrs. Stanley," I interrupted, "do not the children's studies at school serve to lay the foundation of an intellectual taste, and to counteract any light reading they may

do outside? Now, Harold, though he won't touch anything but these exciting story books during recreation, stands near the head of his class in school."

"There you touch upon a vital point, which I have long been considering," she replied. "I question whether the 'three R's,' grammar and the United States history, to which our children devote their attention from the age of six to fourteen in most of our public and private schools—whether these subjects develop their literary taste to any extent, and excite them to prepare for a higher course of study. How poorly equipped for taking a position in the world and society are the hundreds of boys who leave our grammar schools to enter upon their life-work!"

"Then you think that the cultivation of our children's minds depends greatly upon us parents, I suppose?"

"Yes," replied Mrs. Stanley. "I know a father who takes his children often out in the fields and woods before breakfast, and interests them in plants and animals. He believes that a boy who loves nature will shrink from that which is low and impure, when he meets it in later life. We should encourage our children to begin now to form their libraries, teaching them to avoid books coarsely illustrated and poorly bound, and thus awaking their artistic taste."

"What are you reading with your children?" I inquired, as we were about to separate.

"We have been studying the Reformation in different countries, and are now finishing Motley's Dutch Republic. Let me recommend to you those invaluable histories of Jacob Abbott's. They ought to be in every child's library."

I went home that day with a new inspiration to raise to a higher and sweeter pitch the tone of my family life. When the children heard that "mother" was going to read them something nice before tea-time, they eagerly clustered around me, and, as I read Hawthorne's charming Wonder Book, the elder ones dropped into the room, and listened with as much enjoyment as the children. When this volume was finished, I related the lives of other heroes of mythology and ancient history, and, bringing out my books on art, I showed how these men were represented in sculpture and painting. Thus I was led on to give the children frequently some account of the history and the great works of art. In order to stimulate them in their reading, I offered a little money for certain volumes, which were to be carefully read, and it was wonderful how this inducement helped them over the "dry places."

When we read aloud, in turn, Horatius, Hiawatha and other stirring poems, I strove, by pointing out the metaphors, similes and other figures, to awaken the eyes of the children to the beauty of poetry, and they really grew quite excited, each seeking to find the most figures.

Already I observe signs of my children's growth in many ways. It was only the other day that I heard Harold and Arthur disputing whether the pillars of our front porch were of Doric, Ionic or Corinthian architecture. Then, when little Dorothy came home from church last Sunday, she exclaimed, "O mother! our minister used lots of metaphors in his prayer to-day."

I have made only a small beginning in my work, as yet, but I feel encouraged to go on, in the hope that my children may be "inflamed with the study of learning and the admiration of virtue; stirred up with hopes of living to be brave men and worthy patriots, dear to God, and"—who can tell—"famous to all ages."—Congregationalist.

RIGHTLY DIVIDING THE WORD.

The Bible is the Word of God spoken through man to man. But we find that this Word of God is given to men as sinners, and as faithful servants of God, i. e., directions, warnings, rebukes and appeals are spoken to sinners, and direction, warning, encouragement and consolation are addressed to saints. Hence it is very properly added to the words at the head of this paper, "Giving to saint and sinner each his portion in due season." Therefore it is a very important matter that we know how to rightly divide the Word.

The Bible, though written by about thirty different men, in a great variety of styles, is a continuous history of God's dealings with man. In giving the history of a man's doings for any definite time, you would not only have to tell what he did in that time, but as well what many others did, to explain why he did so. You would also have to tell what he said, and much that was said by others. So the Bible history. It tells what God did, and something that men, angels and Satan did; what God said, and much of what men, angels and Satan said. Some of the men whose words are recorded were good men, and some were bad men. Gehazi, Elisha's servant, was a bad man; and we find some of his words in the Bible.

For this reason, as well as others we need not now mention, we need to ask, on reading a passage: "Whose words are these?" Then as we find the words of good men recorded, we will also find that a part of these words are inspired, and a part just their own opinions; e. g., Elijah was so pure that God did not allow him to taste death. When he spoke by inspiration his words were steadfast. At his word it rained not in Israel for three years and six months. But when he expressed the opinion at Horeb that he alone was left to worship God, God corrected him saying: "I have reserved unto me seven thousand men who have not bowed the knee to Baal." So then we need to ask a second question: "How were these

words spoken, by inspiration or by human judgment?"

We find men also being addressed at different times. God tells man in the Garden of Eden that he must not eat of a certain tree. But that command does not apply to us now. In Leviticus God gives specific directions for bringing sacrifices—burnt offerings. But we find that does not apply to us, for we find in Colossians 2: 14, that Christ has "blotted out the bond written in ordinances that was against us, and he hath taken it out of the way, nailing it to his cross." Then we find surely that which was spoken since the cross, is for our time. Hence we ask a third question: "When was it said?"

These three questions, Who is talking? How is he talking? When was it said? are essential to the right division of the word. And the last one brings us to the New Testament. For, without discussing at all the value of the Old Testament, we find that the whole New Testament, and no other part of the Bible, was written since the crucifixion of Christ, when he nailed previous ordinances to his cross, taking them out of the way.

The New Testament was written in answer to four questions—the first two asked by those not Christians, but desiring to become such; the last two by Christians. The first is, What must I believe? The four Gospels by Matthew, Mark, Luke and John, are an answer to that question. In John 20: 31 the apostle says: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

If you do not believe in Jesus with your understanding, your affections and your will, i. e., with all your heart, it is because you have not paid attention closely to the story of Christ as told by the Gospels.

Next you ask, What shall I do? This is answered in the book of Acts. This book is called the history of revivals, the history of conversions. In it we have the apostles' preaching, and their frequent answers to the question, What shall I do?

Now as a Christian you ask, How shall I live? To answer this question the apostles wrote twenty-one books, called epistles. The Epistles, beginning with Romans and closing with Jude, were written to Christian churches, Christian men or Christian women. All to Christians, telling how to live as Christians, churches or individuals.

Last of all is asked the question, What is to be mine after this life? The book of Revelation, the last in the New Testament, gives a glimpse of some of the last things. It tells of the gold-paved city of our God, where are no tears, no suffering, no death, no disappointment, no separation, no sin.

Remember now the questions: 1. Who is talking? 2. How is he talking? 3. When was it said? These bring you to the New Testament. Now again questions: 1. What must I believe? Answered in the Gospels. 2. What must I do? Answered in Acts. 3. How must I live? Answered in the Epistles. 4. What shall I have? Answered in Revelation.—Christian Standard.

FULLNESS OF THE GOSPEL.

The gospel is neither an exploded force nor a useless agency. It is in the world, and in it to stay. It comes to bless the individual and to gladden society. It carries, wherever it goes, the richest and choicest benefits. It has a hope of glory with which to bless existence, a rule of life to direct and shape conduct, an eye of prayer to glance heavenward, and a fortress into which to flee when temptation assails. It provides an ark of faith to keep alive amidst the raging sea. It has a source of evidence and truth that imparts life and strength, a test by which to try the spirit whether it be Godlike, a melody of song for the service of praise, a richness of experience to cheer and comfort under trial and adversity, a fiat of omnipotence which defies all resistance, a light for the soul's illumination, and a staff for the pilgrim journeying Zionward. It offers a mercy-seat to the suppliant, a welcome to the returning prodigal, a rest to the weary, a joy to the disconsolate, a righteousness to the sinner, a support to the weak, victory to the dying, resurrection to the body, a crown to the conqueror, a heaven to the purified and perfected soul. Suited in all respects to man, let it be accepted, prized, and made known. Humanity's boon, let it go to and fro upon its beneficent errand, that all the earth may rejoice in its way.—Exchange.

THE INWARD LIFE.

Spiritual growth depends wholly on the living, healthy principle of godliness within the soul. Where there is not inward, organic life, "death reigns," whether it be in the state, the church, or the individual. Spiritual life enriches spiritual growth. The deeper, the truer, the holier that life, the more rapid and vigorous the growth in dimensions and effective usefulness. All true spiritual growth is from within. It depends on the inward principle of holiness and faith in God. Piety is power. Piety is beauty. Piety is growth. Piety links to God, and God is omnipotent. The strength of a Christian is to be measured by his participation in the life of God, by his vital union with the Lord Jesus Christ.

How often the members of our churches seem to forget that there can be no legitimate increase for the church beyond its increase in inward holiness. All other mere enlargement of bulk is like the padding out of a tree with foreign material. There is a

swelling of dimension, as the human body may bloat under the influence of stimulants. There is no genuine and enduring growth. Let us not be deceived. There can be no substitute for vital piety. No pretentious swell of numbers in the pew, or of rhetoric in the pulpit; no cunning devices of architecture or bewitching music; no multiplications of sermons or services; no especial allurements to "draw" people to the sanctuary or the altar; no associations for sociality or for charity—nothing—nothing can take the place of over-mastering love for Christ.

Without this inward principle, this healthy increase, there will be no godly activity, no increase of spiritual power. There may be occasional spasms of fitful exertion; but like the tides, they will soon ebb away and leave only the worthless "track" of broken resolutions and decaying projects on the strand. But godliness is perennial. It is better than numbers, for it attracts the best unto itself, and manufactures good men out of the worst material. It is better than wealth; for it includes the industry that makes money, and the benevolence that bestows it on praiseworthy objects. Franklin empties the contents of his purse on the plate under the irresistible appeals of Whitefield. But it is better to have a greater than Whitefield always in our hearts, who will prompt us to give, even though no fascinating eloquence play upon the ear. Godliness, too, is better than prayer. For it inspires devotion; and without it the most fluent repetition of liturgies is but sounding brass and a tinkling cymbal.

Would you grow? Then grow in godliness. As Paul wrote to the brethren at Thessalonica: "We beseech you to increase more and more." We beseech you by the tender mercies of our God; we beseech you by the love of Jesus that plucked you from the pit of woe; by all the luxuries of doing good; by all the bliss of a heaven begun on earth and consummated on the sea of shining gold before the throne; by all the glorious deeds you may achieve for God and humanity; we beseech you to increase more and more still, until Christ becomes not merely the measure of your holy aspirations, but the fulness of your perfect joy.—Morning Star.

FINISH THY WORK.

Finish thy work, the time is short, The sun is in the west, The night is coming down, till then Think not of rest.

Yes, finish all thy work, then rest: Till then, rest never; The rest prepared for thee by God Is rest forever.

Finish thy work, then wipe thy brow, Ungird thee from the toll; Take breath—and from each weary limb Shake off the soil.

Finish thy work, then sit thee down On some celestial hill, And of its strength-reviving air Take thou thy fill.

Finish thy work, then go in peace, Life's battle fought and won; Hear from the throne the Master's voice, "Well done, well done."

Finish thy work, then take thy harp, Give praise to God above; Sing a new song of thankful joy And endless love.

Give thanks to him who held thee up In all thy path below, Who made thee faithful to the death, And crowns thee now. —Bonar.

HOME DUTIES FIRST.

A girl of fourteen, who had lately been converted, asked God to show her what to do for him, and what was her special work. After praying for some time the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little one.

This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles nor battles, nor one great, heroic act or mighty martyrdom make up the Christian life."—Dr. H. Bonar.

EMPEROR AND PRISONER.

In the grey of an early morning, during the reign of good Joseph II. of Austria, a strange scene occurred in one of the streets of the old city of Presburg. We can forgive history much of its dry detail and stiff formality when it also records for us heart-touching incidents of real life like this that we have here to tell.

The nearly silent street, flanked by its two rows of tall houses, most of the blinds and shutters still closing the windows at an early hour, was being swept by a gang of convicts, brought each morning through the prison gates for the purpose. In the line of prisoners was an old man whose hair and beard were white as silver, and whose ugly uniform did not wholly hide a certain stateliness of bearing, which he, however, did not allow to hinder his work. But in spite of his prepossessing look and manner, it was to be noticed that only he of all his wretched companions dragged, at his leg, a chain weighted by a heavy bullet. Yet it seemed impossible that he excelled in crime the repulsive-looking wretches about him.

As the work of cleaning the streets pro-

gressed, the throughfare, in spite of the early hour, came at last to have one passer-by. A tall, elderly man, very plainly dressed, but wearing a kind of uniform, advanced along one of the pavements, and as he looked at the gang of sweepers his eye quickly singled out the old prisoner. This observer seemed soon to notice that although the white-haired, aged man, in spite of having the chain and ball to drag, managed by sheer exertion to keep up with the others in his work, the overseer was nearly always shouting at him in anger, and finding fault without cause. The spectator stepped into the road to the old man's side.

"What," he asked, "is your crime, that you are treated in this way?"

The old prisoner, at the sound of a voice which had in it a tone of pity, looked up and stood still, resting his broom upon the stones. It was a terrible story of persecution and cruelty he had to tell. He belonged to a distant province, and his position there answered to the class in England called "yeomen," he having been owner of a small property of his own. But, most unfortunately for him, the farm lay on the skirt of the great estate of Count—, and this nobleman had fixed an envious eye upon his scanty fields, as king Ahab did long before on Naboth's vineyard. Their owner, prising the spot as having been the home of his forefathers, refused to sell it to the Count. From that hour began his persecution. One legal process was served upon him after another, costs being run up at every stage. In the end he was fairly ruined, and was forced to agree to sell the farm to the rapacious nobleman; but he bargained that he was to remain in the house for one year more. One day soon after this he was standing at his gate, deep in grief at his prospect. A wounded hare unexpectedly ran by, and, without thinking what he was doing, he instinctively raised his stick and put the poor creature out of its pain. At that moment the Count's servant came up and arrested him on the spot, and although he had not laid a finger upon the hare he was taken to prison. There he lay for six months before he was tried; and when he was placed before the judge the influence of the wicked Count secured his being sentenced to two year's imprisonment. In the meantime his wife and children were turned out of the house and plunged into utter poverty.

"That, sir," concluded the aged prisoner, "is my history."

"But can this persecution be possible?" asked his sympathizing listener. "Why is your Emperor not informed of it?"

"Oh," sighed the old man, getting his broom again in motion, "the Emperor is far away; and besides, in a quarrel with a nobleman a poor man like myself must be in the wrong."

"I will see the governor of your prison," was the next remark.

"Nay, nay, sir," the prisoner hastened to say, in a trembling voice, "pray do not try to interfere in my favor. A person once did so, and as the result I suffered fifty lashes, and have had to drag this heavy chain. Do not speak for me, or I shall have to suffer for it."

Another voice now broke in, speaking in loud, harsh tones.

"There you are again, you lazy fellow, chattering away your time instead of working. Have you found another soft-hearted fool to listen to your whining? Do you wish another fifty lashes, and a chain and bullet for your other leg?"

The brutal speaker was the overseer, and he raised his stick to strike the old man. But the gentleman parried the blow with his walking-cane, sending the truncheon flying.

"Sirrah," exclaimed the furious overseer, "I will arrest you for daring to interfere with an official. You are a prisoner, sirrah!"

Leisurely the stranger unbuttoned his surcoat, disclosing to view a glittering star upon his breast. It was the Emperor Joseph himself. He was accustomed, when traveling, to walk out alone, early and late, seeing things with his own eyes.

"Mercy! mercy!" cried the terror-stricken overseer, falling upon his knees.

"Away!" replied the Emperor. "Lead me this moment to the governor!"

The governor sank into a panic still worse than that of the overseer on hearing that the Emperor had entered the gaol. He, however, stammered out that the blame rested with the judge, who was a great friend of the Count.

"O great God above, what villainy!" exclaimed the Emperor. "But woe to him who now injures a hair of that old man!"

Hurrying back to his castle, the Emperor ordered the judge to be summoned before him. The result was that the judge was put into prison, where he, first of all, received fifty lashes, answering to those he had, by his unjust sentence, inflicted on the old man; next the chain and cannon-ball were transferred from the innocent prisoner's leg to his own, after which he was made to clean the streets of Presburg, like other convicts. And among his companions in his task he soon found out the governor and the overseer, the latter of whom now found the stick he had so mercilessly ill-used often coming down upon his own back.

Nor did the good Emperor stop here in doing justice; he sent for the liberated old man, and thus addressed him;

"I will make you governor of the gaol, believing that you, who have suffered the barbarous cruelties of persecution, will show humanity to the prisoners under you. Farewell! Collect your family around you, and may God bless you!"

Before the amazed old man could thank the just, God-fearing Emperor, the door of the apartment had closed upon him.—Day and Rest.

Popular Science

THE LARGEST CASTING said to be in Japan. One is 53 feet high from head, and is estimated to be made of an tin and copper, and to have been erected in the eighth century and recast about 70 several thousands of tons consumed in the process. One, but 47 feet high, is a would puzzle our engine similar casting at the present

SWEETENED MORTAR.—London Times, by Mr. T. points out that cane sugar definite chemical compound strong binding qualities, of exceptional strength. It finely powdered lime of a good brown sugar, mixed a mortar which has been found even glass with great portland, that the lime should air-slaked, for if any dry they will swell and even joint. It is stated that this strength to Portland cement may probably be improved of sugar, or perhaps even of ber of small experiments made have proved entirely new remains to see whether fers advantages in actual pay for its extra cost.

THE DIET OF CONSUMPTIVE title of consumptive patients, and daily grows more ened up by exercise. What is not applied to the purpose it is better left untasted; it undigested in the alimentary up a serious train of dyspepsia, nausea, and diarrhoea. Ki with the most provoking nature, thrust upon the of the most improper food cessity for nourishment is the fact is that, when the indifferently, digestion well since, as Arbutnot well tion is 'the second digest quantity of food taken by person should be small at meals may, if the sensation quire it, be more frequent. Of animal foods, mutton is and oily foods, which conde tory class, should predom butter, with bread, may ad libitum, so long as it agr each. Cream, too, is excolary of curds and cream. Milk, whenever it suits, is stant drink-food, and good answers every purpose. T I can gather from numerous have seen them tried, no in asses' milk and goats' supposed. Tea may be tion, with perfect safety. diets should not be omitt pecially roasted apples, as able, except in instances w regular action of the bow moss has had a great repu lies of different kinds, b slow in digestion, and the value.—Pop. Science Mot

EXPLOSION OF A COFFIN was an occurrence in the place, the like of which is known before. In 1875, of Clover, whose family the ville, lost a child, aged fo At that time Watson was a teacher in the Bryant-College, and he could not his business to attend the absence only temporary body, awaiting his return permanent burial lot in the was not practicable until tension of the cemetery g time he has brought a ago, in company with J. J. B. Allison, he went to remove the body to his lo a Fisk metallic, was rais and a natural desire to of the child which died the father's absence, pr to ask Mr. Jeffreys to re ing the glass panel over was uncrowded and remo ing near, but, observing face of the glass, Mr. W Allison to procure some ing it off. The doctor near by for some cloth while he was in the hous enased, shattering the quarter of an inch th fragments, several strik the face, cutting it a struck the bridge of the ly through it. A few p struck Mr. Jeffreys, but hark. The casket had several minutes when the which was the result of warmth of the sun of the report of the explos of a dynamite cartridge persons on Main Street, of a mile distant. The

The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

- FOURTH QUARTER. Oct. 2. Jesus Betrayed. John 18: 1-14. Oct. 9. Jesus Delivered to be Crucified. John 19: 1-16. Oct. 16. Jesus Crucified. John 19: 17-30. Oct. 23. Jesus Risen. John 20: 1-18. Nov. 6. Thomas Convicted. John 20: 19-31. Nov. 13. Peter Restored. John 21: 4-19. Nov. 20. Walking in the Light. 1 John 1: 5-10; 2: 1-8. Nov. 27. John's Vision of Christ. Rev. 1: 4-18. Dec. 4. Worshipping God and the Lamb. Rev. 5: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21. Dec. 25. Review.

LESSON IX.—JOHN'S VISION OF CHRIST.

BY REV. T. E. WILLIAMS, D. D.

For Sabbath-day, Nov. 27th.

SCRIPTURE LESSON.—Rev. 1: 4-18.

4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 6. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 7. I am Alpha and Omega, the beginning and the ending, the first and the last. Blessed are they which do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the filthy, and the whore, and the idolatrous, and every that loveth and doeth a lie. I Jesus have sent my angel to testify unto you these things on the seven churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And he that heareth, let him come. And he that is thirsty, let him take the water of life free of charge. I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they which do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the filthy, and the whore, and the idolatrous, and every that loveth and doeth a lie. I Jesus have sent my angel to testify unto you these things on the seven churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And he that heareth, let him come. And he that is thirsty, let him take the water of life free of charge.

GOLDEN TEXT.—I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev. 1: 18.

THEM.—A. D. 95 or 96. PLACE.—Patmos, a barren island of the Aegean Sea. Author, St. John, the son of Zebedee.

OUTLINE.

- I. Invocation of grace and peace. v. 4, 5. II. Praise to Jesus for his three-fold blessings. v. 5, 6. III. The coming of Jesus. v. 7, 8. IV. The voice of Jesus. v. 9-11. V. The vision of Jesus. v. 12-18.

INTRODUCTION.

This may be called, the book of the coming Redeemer. Its chief object seems to be to encourage and strengthen the church. The Lord saw before the church great trials, both of persecution from without and also of apostasy within the church. Foreseeing these adversities he reveals them through his servant John, so that when they do come to pass the churches may know that they were foreseen by their Lord, and that he has promised to sustain them and to lead them to victory, if they will only trust in him.

EXPLANATORY NOTES.

V. 4. John to the seven churches which are in Asia. Asia here mentioned was a small Roman province at the western extremity of what is now known as Asia Minor. Ephesus was its capital and was the home of St. John in the closing years of his life. It was doubtless familiar with the condition of the several Christian churches in the surrounding country, and felt a special interest in their present and future prosperity. For this reason the Lord had chosen him as the revealer of his divine communication to these seven churches. Grace be unto you, and peace, from him which is, and which was, and which is to come. This is an invocation of the favor and love from the eternal and unchangeable Father. And from the seven Spirits which are before his throne. This expression, "seven Spirits," signifies the Holy Ghost in his seven-fold operations. The word seven in Scripture is a symbolic number, signifying that which is perfect, complete, universal; and hence, when applied to the Spirit, refers to its divine completeness and energy. And here it is an invocation from the Holy Spirit for grace and peace to rest upon each of the seven churches.

V. 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. The Son of God is here described as the witness first begotten, and the prince of the kings. The grace and peace is implored for the seven churches. Thus in this benediction we have the Triune God implored in behalf of these churches, and the invocation seems to embrace a promise also of that divine favor in the most intense forms of expression. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. (V. 6.) to him be glory and dominion for ever and ever. Having implored the divine benediction the Revelator now ascribes glory and dominion to the great Head of the church, Jesus Christ. The church of Christ redeemed by his blood, in the spirit of true loyalty, cannot do less than to seek the highest honor and universal dominion of Christ over the nations of the earth. V. 7. Behold, he cometh with clouds; and every eye shall see him. Here is an assurance of his coming, and of his coming in such a way as to be seen by every rational being in the world. Those that have despised

him and have done despite unto him shall also know him, and will because of him. He is also described as coming with clouds. This implies that he is to come in the midst of a great multitude of witnesses—clouds of witnesses, those who have been redeemed by the blood of the Lamb. Thus while he comes to assert his supreme kingship, he does not come alone, but comes with his witnesses, who declare his power and glory before those who have not yet yielded to the authority of his divine scepter.

V. 8. I am Alpha and Omega, . . . the Almighty. The conclusion expressed in the preceding verse is strengthened by the words of the eighth verse, in which he that cometh with clouds is represented as the Eternal and Almighty One, and thus will be victorious over his enemies. V. 9. I John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Here John describes the place of his banishment and the reason for it. Patmos is one of the cluster of islands in the Aegean Sea. It is some six or eight miles in length, and about a mile in breadth, is very barren of trees, though it abounds in flowering plants and shrubs. To this island John was banished, as he intimates, for his obedience to the Word of God, and for his faithful testimony about Jesus.

V. 10. It was in the Spirit on the Lord's-day. Here he expresses the state in which he was for the time being, in the Spirit, that is, in a trance, or spiritual ecstasy, in which state the vision, or revelation, was granted to him. On the Lord's-day here applies to the day of the Lord's triumphant kingdom. The word translated "was," is more accurately rendered "became." Hence the passage seems to affirm that he, the Revelator, in this spiritual state, became, or was, borne forward into the Lord's triumphant day and permitted to see and to know those things which he is about to relate. And heard behind me a great voice, as of a trumpet. Here the revelation to himself is represented as very clear and distinct.

V. 11. What thou seest, write in a book, and send it unto the seven churches which are in Asia. This is the command to John as his authority for the revelation which he now sends to the seven churches. V. 12. And I turned to see the voice that spake with me. . . . I saw seven golden candlesticks. He represents himself as giving heed to the voice and seeking to know from whom it came. His attention and spirit of inquiry was answered by the vision of seven golden candlesticks. These candlesticks typified the seven churches already mentioned. The candlesticks, separate, yet all lighted with one flame, denote that the several churches, mutually independent, are yet one in the unity of the Spirit and the headship of Christ. The candlestick is not light, but the bearer of light which it receives from the Lord.

V. 13. And in the midst of the seven candlesticks one like unto the Son of man, etc. Here he represents the Son of man as continually standing in the midst of his churches and imparting unto them the light which they are holding before the world. Clothed with a garment down to the feet, and girt about the paps with a golden girdle. This long flowing robe which was worn by kings, and girt about with a golden girdle, represents the person thus arrayed as a prince, a king, a sovereign; and, hence, shows his relation to the churches.

V. 14. His head and hairs were white like wool, as white as snow; and his eyes were as a flame of fire. A white head is a symbol of ripe knowledge, mature judgment, and solid wisdom. The comparison of his eyes to a flame of fire is expressive of his energetic, searching powers such as would allow no possible escape from his knowledge and penetrating search. Hence sin and corruption in the church could never hide out of his sight or be allowed to exist.

V. 15. And his feet like unto fine brass, as if they burned in a furnace. This figure as to his feet represents him as able to tread down his enemies, and at the same time to consume them with the burning heat of his feet. And his voice as the sound of many waters. This is a very impressive figure of the majesty and authority expressed in his far reaching words of truth.

V. 16. And he had in his right hand seven stars. We now come to his equipment for his work. The seven stars, as we find in verse twenty, are the emblems of the angels, that is, the ministers of the seven churches. They are the agencies through which Christ ministers to the churches. The right hand expresses the care with which Christ regards his ministers. He holds them, as it were, in his right hand and brings them out and puts them forth whenever and wherever he has work for them to do. And out of his mouth went a sharp two-edged sword. This represents his words of truth to be used in the preaching of his servants. By this word they are to impart life or death just according as it may be obeyed or disobeyed. Thus by the same word some are converted to everlasting life, and some are condemned to everlasting death. His countenance was as the sun shineth in his strength. Here the lustre of holiness and righteousness is represented by the brightness of the sun. It is such as to drive away all darkness and to expose every form of iniquity. Nothing could endure its searching presence and power.

V. 17. And when I saw him, I fell at his feet as dead. John here expresses the overwhelming power of this vision upon his own soul. And he laid his right hand upon me. This same right hand of power in which he held the churches is laid upon John. Fear not; I am the first and the last. John, being overwhelmed with awe and feeling his utter insignificance, is here comforted by the words of the Eternal One.

V. 18. I am he that liveth, and was dead. He here specifies who he is; that he is Jesus of Nazareth, the one who was crucified and is now alive. Behold, I am alive for evermore. He is the eternal God, and by his word able to confer life on every one. And have the keys of hell and of death. Here signifies "the invisible peace," or condition of those separated from the body, whether blest or accursed. So that in the expression he affirms that he holds the key, or in other words, has the power to say what shall be the future of every living being. Of course this future is determined by the righteous judgment of Christ, and is always according to the deeds done in the body.

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The Sabbath

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The Capitol presents a preparation for the approaching an immense work to repair marble structure, inside a year. Including the reconstruction of the base, the marble terrace the north, west and south side, replacing the grassy area by there, the building of acres, and one will have to go around it. This is much to the height of the building it a much better proportion when seen from a distance, for its great length and width.

Many novelties are introduced through the sphere of politics, and bills of new character introduced in Congress this year relating to the wage-earning overshadow other things. The ear of mankind at last, and mightiest have paused respectfully to what it has to say. New schemes being earnest political economists whose the sad features in the life one providing that help be cared for by the state, after of sixty-two. To raise the this plan, it is proposed that be looked out for old a manner. For each child are to deposit ten dollars a ment, which is to be placed the institution at a fair rate the deposits of those who transferred to the credit of members of the same class dollars is the minimum sum person can sustain life for order to give old age that would relieve it from care, give the sum of \$90 yearly after they have passed their year. At seventy-three, but capable of manual labor, but to seventy-three many are a thing, and therefore the graded in those years, increasing year until it reaches amount is to be continued, is, of course, merely one of that are suggested in behalf but it is one that will appeal to feel that absolute want him in the evening of life believe the hardships of manly ing conditions of the present with greater courage.

There is little doubt that have to deal with this question thing similar, before long. It can be done at the approach but the leaders of the labor credited with an intention President to call an extra session, the thirtieth Congress, as soon as adjourns, for the purpose legislation in the interest men.

The Japanese Prince, who is in this country with his right-seeing in Washington days. He is a relative of the emperor, and is a fine physique the almond-eyed race. The princess, wear the Emperor's letter appearing in it for the She does not look entirely content but not so with the Prince's behavior. They even wear evening dress with ease and are in love with Washington ideal city. Its broad avenues streets with the pretty gas lamps make it by far the most beautiful world. They would even here, and that is high praise. They were enthusiastic over the city, and thought that night all the mannikins and in a long trip entails. It is a short, sharp, and