antodiry it
Tharit，, ．
Ein





＂w
 Mopooding socroten，Sinco，FTh， Chieng， 11.

\section*{| CO |
| :--- |
| gH |
| 0 |}



4 Milto，Wis



Ilton Jnetion，Win．

## Pa anmonan

 ［ubbath Berarder：
## 

## Fatiner

 thetw
## ©he Sabbath Recorder．



## The Sabbath Kecorder．

 Intared is pecond－cless mail matter at the postoffee of Alfrod Centre，N． $\mathbf{~} \mathbf{X}$ ．
castive anchoss．





 Madian wemin jor



－
seillions alvine


 $\underset{\substack{\text { tion } \\ \text { the Bible } \\ \text { Bibl }}}{ }$



Whan m minititeof is anggege，the members
 membere carrieas sibaraipion paperar sbout
 ives festivals，oyster suppers，dime sociables
donation parties，and the like．＂The Young People＇s Benevolent Society＂gives baske ookinitg，or a chance or a concert or entertainment－ ose harmiful in themselves，perhaps，An hare will be charch lairs，grab bags，ring



 worldly gratification．
Religious giving is cheerfally giving portion of the abundance with which Go his canse，thas glorifying him．It is nar ies，All our wealth in directly given us b earth furnighes the soil from which onr crop row；his rain waters them，and his an rasted to us bs him and juet as amon men，when one lends another proports b ase of morally are of that property，so．Te are inder bligation to give of our increaee to the Lord ho furnithes un all our means．The Lord has men at work all over the world who muat e supported；and he depende apon ut his tewards，to support them．Thare it also hich more rork Thiohthaodi doinge mo in the Lerd！s treemy rith hioh to fyy the


 in mineeseastry to tonte and patasge toico
 nue then contrast to this wimbee．















 good．＂The silver is mine，and the gold is
mine，saith the Lord of hosts．＂Haggai 2： Brèthren，those broad fields are the
Lord＇s；those barns flled with cattle and Lord＇s；those barns fllled with cattle and money in your pocket or in security is the
Lord＇s；that family of dear loved ones is the Lord＇s；that family of dear loved ones is the
Lord＇s．They are only given to you as a trust for a season；by and by the Lord will take hem to himsdff again，for＂The Lord giveth we forget these truths，and say to oursel vei， These are my fields，these my cattle，thi this wealth！＂That is what the rich man aid to himself．But God said anto him，
＇Thou fool，this night thy soal shall be re－ quired of thee；then whose shall those thing 0．So we see that God expects us to glorify his other gifts．This we must do by using ur property as he would have us．
4．God wishes us to use a portion of the ad to he has given us to carry on his wor ciples to provide neither gold nor silver in orthy of his hire，＂ hich is equal to saying，Those with whom God calls some men to preach the gospel， just so sure he calls other men to make
money and to give of that money to support nost to ask a man to work for him withou $t$ least his living while at work．Man times also there are axhortations in the Bibl
to help those who are not so greatly blesse this world＇s goods as are w． be aided．Peter，in his Epietle，says，＂Use hospitality one to another without gradging． o minister the same one to another，as good towards of the manifold grace of God．
．Peter 4： 9,10 ． ablic thon．Pan saya，in 2 Cor． $9:$ ？ kivery man acogrim give not gradgingly of necenaity；for God loveth a cheorlu ver，＂．He also says，Rom． $12: 18$ ，＂H And Chriet，in the Sormon on the Konnt sy，＂Take heed that pou do not your alm ofore men，to be seen of then；othervise enven．＂Mntt $6: 1$ ．
1．We mung give meoording an lod he
 thy God whioh he he givon theo．Deat
 and Ohrist give as Gga had prospered them； received，freely give， a man who is mak－ ing a
give n
five
7．God is entiled 9 a tithe．Is not this true？When you rety your farm to a man，
you expect a third or fourth of all he is able to raise upon it；is a fenth 100 mach to give God，who farnishes ypa，not only poar capi－
tal，but your healte，friends，life，and all earthly，as rellut ifitual，blessings？Bat
you，perhaps，raite fife objection that you are not able to give 4 much．Are yon sare you are not？The poor Jews were able to gave them greater pealth．If they，after having been in bondgege so long，were able to
blessed with froedom，ought to be able to do
the same．Moreoverjif we do inconvenience
ourselves a little，God will fully repay，and we will be better off in the end；for he has many times promisedthis，and his promises
are inviolable．Jesut asid，＂Give and it are inviolable．Jesul，naid，＂Give and it
pressed down，and ohaken together，and running over．＂Lulfe 6：38．＂Bat this I
say，＂wrote Paul，＂fe which soweth spar－ ingly shall reap also 韩位Igly；and he which sowe
fally．
8．Since he is entided to it，God expects very beginning to ght his people from the gaing for the supportyt his ministers．Abra－
ham，returning from anceessfal war apon the enemy，gave a toith part of all to Mel－ chisedec，＂priest of the most high God．＂
Gen．14：20，and Heb．7：1．2．When the

 no longer need of the to carry on God＇s fork？Do missiont convorsion of sonle and the time apon nothing bat the traf efonnd in the gospel they teach？Certainh not．The goapol will
feed the soul，hangeing tor trath，bat it will not elothe tho booly，or sustain it strength．Jesus did not teach that the tithe
was done away．He idmonished the Scribee was done away．He eamonizhed the scriber pay tithea，and hap omitted the weightier matters of the lawryjuggment，mercy，and
faith（Matt．23：23）：bait he does not eet aside the tithe，for he imq年diately nays，＂These ought ye to have donis sid not to leave the ＂ther undone．＂Notjee，God does not say，
＂Ye shall give mela tithe；＂but he says （Lev．27：30），＂All the tithe of the land is is to say，the Lord grifcionsily gives us nine tenths of all we maked．With this we are to
provide for all our larthly needs．Bat one tenth he reserves to 复muelf．It it not ours，
it belongs to God．IE we ase it selfighly apon it belongs to God．I ${ }^{\text {tw }}$ we ase it selfishly upon ourselves，or in any dher way not pleasing think there may be c ges where it will please
God to have ns use hio tonth nearer at home than Ohina，or，perhape，even our own charoh it we ehonld be very Gure it will be in accord－ to be Christians delighrately take God＇s ehare oven foolishly，for saph things as they could Jagt as well，and bettrer get along withont． For example，take a nan who earns his dol－
lar a day and spends gn conts daily for to
bucco，and，then，af or enpporting himeolf bucco；and，then，at or supporting himsell reigous parponee，io an such，God sad article：\％ill \＆If rob God？Yet je hare robbed him，Ske are

## Brethron，have not，te all robbed Qod，

 are not more greetify flowed，both in worldy are not more greatiy toocd，both in worlaly brothron to give libe 4 fiid they mut

ive cat gifte．Paul wrote to the Corinthi let every one of you lay by him in store， God has prospered him，that there be no Notice，veryy one was togives，and to nake is gift every wook according as God had lan．It is mach easier to give a small sum each week，than to give fifty times that sum
once a year，and it will do just as much good if it was all in a pile together．A ver good way to secure this weekly giving is for the charch to procure，at a trifing cost，
small envelopes，printed with blanks for the name of the donor and the parpose for which e gives the amount．Into one of these each one will place，during the week，his gift fo the contribation box．The treasurer can hen put it to the ase debignated by the con－ are many other plans，but this has been found one of the mopt satisfactory in sel
But whatever sum we give，and in whatever Way we give it，let as give as unto the Lord，
and the Lord will abandantly hless us and the gift，in the way he sees best．
－FRE THODGETS OF SCIENCS AND TIR BIBLE．
We admit that the Bible ages torms accord－ ing to the appearance of things，such as th rising and setting of the sun and moon，the do the same now，and in this they are not no higher than man＇s dictated the Bible ite oxpressions would be behind the times；but on the contrary，they are ahead of the age in derigned were written．The Bible was n pinge there is no conflict．We do not esay that science does not contradicr many false interpretatient of the Bible，so doe F com statements of science and the Bible．
Science teaches that matter existed before rom thement or organization．The Bible It was＂chaos，＂＂void，＂＂without form， ＂darknese．＂Arraigement was an after Whint it wa to become，it vas to be shaped quantained，stratified and ralleyed，aubse－ quitty，just what the Bible toaches．The light existed before the sun was otilined and mitead，bul now men are praised tor discor－ oring and asserting the eame thing． of the earth were formed by the action of wa－ the and that the mountains were once beneath the sea．The Bible has always declared the til science brought in its testimony．
$\qquad$ aing；at thy rebuke they fled，at the voine o thy thunder they hastened away，the mount ains arose，the valleys decended into the ame of geology is in that sentence．
In respect to the sabmerging of vast sec developed in our vast coal fild，Peter was： good ways ahead of geology，for he mid，＂By the Word of God the heavene were of old and
the land formed out of the water and by the means of water whereby the worl that then was being overflowed by water perished（a geological sabaidence）

pheaval）by his word are reeerved for fire， manto fire＂．Geology given a clewr com－ wise claimed that the parth reen While the turtles back，the Bible was saying thint Aod hang the world apon nothing．＇St What rritton，the wise of the agee olaimed thit the oarth we flat；while the Bible，apeo ting of God，ayy，＇He aitetl ppon the ciublot for R（there）．
 The tolepoope rovenin ifightore Bative with


name．：Torriolli，disoovered that tra vight．This was a groel triseph tor th
 ays，He giteth to the air ite woighich oand had read the Bibe thes wht who解 that the air hed，the rind，？ n old saying．Meteorologitete have beon stadying for years to find come fired ling nd a man ve the ath and the vind to ation The Bible say，，＂The wind goeth to wrad the sonth（equator）and turneth bboht tinto nd the wind returneth abont continosil nd the wind retarneth sgain ccooraing ore ran into the sea，yet the sea in not full） To all fire inside．The Bible wh It he earth out of it cometh bread and tod is tarned op an it mere fre＂ 1 trotio ners tell na that our aystem and many of gstems larger than oors，with their spar and moons revolve around the Pletider a e great conter of attraction．The Bible reds of the attraction of the Pleiadee hon It years before science lound it oun It thus seems that the Bible has almay coming nearer to the Bible as it become more enlightened，and will some day stand o Bible ground． Soma．

## PRACTICL HBLP POI IRELIND

In the Century for December，Mru Brin： Hart，of London，gives an eocount of the a sal，from thich tract：＂A brave，rimple ine following a peharions people are thee Doner ，and work we determined to give ther信 Trnaheatar \＆Refiontion on tho conditions and capabilities of 1 peen ooted in the soil，bat willing to worte t rieo incustries，bede me hope；snd inithite wise political economists who toldtina empting the baok the olock，thet 14 rata to revive，with the side， 1 determineat io ？ noes of art and science，the old cottreg indu rien which once flourithed among theer po five to ten acres of hog－land that han to the rechimed，and the＇farmer＇migrates in the armmer to England or Scotland as a frere if enforced aris the long winter mont． family oould bob employed at songe ind indity hat could be parsued at home，it routh： thought；be sumiecent to lift the lamily fimines woald be forestalled．What cost smines voald be forestalled．What corild
 large whoel，the stil done on the primitiv one－hand，\＃hile the threend is manipalated atid the thread mnever，the wearing 50 not emen the fiving shatilo，and the rout gray cloth made bid no nele in the tat
towns．There were，howdror，many oxct





## missions. <br>  <br> Whabr's payke. <br>  <br>      <br>  <br> 华 <br>  <br> fRoI PRORBSOOR DELITzsC.

Oar friend and brother Ch. Th. Lacky, Who comes to us with a nationality, and with
ideas, customs, plans and purposes, with Which our people are not familiar, must not' think it atrange if there are thuse who
are slow to give him their confidence, and to favor granting him financial help in his work of carrying the gospel to the Hebrews.
The impositions of former years may make ome of our brethren over-cautions.
Such publicity as this given Bro. Lucky eeems to annoy him, as it ought to anybody.
But we feel sare that he and others will, But we feel sure that he and others will,
upon a little thought, juagtify us, inasmuch as the circumsta
a special one,
Sometime ago we secured a letter from a
a Professorin the Union Theological Seminar of which Mr. Lacky is a graduate of good
record and standing, endorsing him as a Christian worker and student. Then
wrote to Professor Franz Delitzech, Leipaic, Germany, the eminent German
Theologian and Biblical scholar, whom Mr. Theologian and Biblical scholar, whom Mr. dont. This testimony, coming from such a Dear Sir,-I know Mr. Lucky, about
whom jou wish to gain imformation. as on trom you wish thristian man, full of zeal, and ready
to every sacrifice for the salvation of his to every sacrifice for the salvation of his
brethren And I know also that his en. deavors have been blessed by events. So far
as I can judge he is worthy of your attention. Faithfully Yours Pro
Notimber 20,1888 P. B.-My best compliments and friendly
greetings to the Rev. H. B. Hackett.

## proil d. I. Davis.

Housown, Neb., Doc. $8,1888$. Ave weeks at one time and two weeks, at mother, I I hare to report only bir weeks to
the Board. One week of this time wes ppent at Burrar. It wes my parpose to ppend.
 nees sond other canaoet, I I ooncladed not to
teas longer. One of the tro tamilies mentioned in a previons report has moved to Harrard, leaving, only one family in the merly held, I preached at the school-house on Sunday evening to a fair congregation, notwithatanding the faot that the appoint ment was not announced until the clone of inister who prenched in the afternoon, Ber.
 Ohurch at Glenville onpplies the Baptist prewhing at the achool houve in the after tioned the frot that he rith bim, he men welarly. I held tro meoting of Outlook One or 8abbath P. M., at the boome of Bro. blene by aicknoe almont \& Jeir, and the
ovening atter the Sabbath. Porlitivion
ane the charoh we mecured abont noon the only notice of the meeting was given y trio joung sitters who called apon a few acquainted and told them of the appoint ment. The word, hovever, must have passea
around considerably, as the congregation was much larger than I anticipated. The ed the opening oxercises, sand treatted me society will doubtese sell their fisms and Iocate in other societies as soon as practioable.
In the meann time it will dorbtleus be well to Yisit them occasionally. My purpooe to
vith team mas abandoned on account of Wame horse; and, as our winter set in while
I was there, with a feerinulblizard, about
and aix weeks arlier than प8,
I did not go with a team
Since my last report, nothing worthy ote has occured at the other stationa. Meetings at Round Grove were atapended early in the sammer, in favor of Kennedy
school-house, with a promise to reaname my appointments at the former place in the fall

## soon. The meetings at Pleasant Hill have

 been interrupted by my absence from home,but will doubtleas be continued through the winter, only as they may be interrupted by
With the church here, thinge are moving in the wonted channel. Two prayer-meet-
ings, Bible-school and preaching service are maintained with fair attendance and interest except the prayer meeting on Sisth-day
evenings, at which the attendance has been evenings, at which the attendance has beend
small of late. But I hope that the attendance will incresse when the busy geason of
husking is over. Pray for ua that the work hasking is over. Pray for us that the
of the Lord may prosper in our hands. 15 sermona; 9 other meetinga.
from l. C. Boebrs.
Union Didus, Pa., Dec. 1, 1886
My statistical report for the quartor end ing Dec. 1, 1886, is as follows: Weeks of isbor, 13; number of eermons, 18; Bibler
readings, 9 ; religious vieits, 73 ; added on rofession, 1 ; missionary collections, $\$ 1025$, Tha
The labors of the quarter have been main:
ly expended on the needy fields in Chensin county, N. Y., and Susquehanna county, Pa The Norwich Church had the pleasare of Mrs. Lavinia Mallory, a convert to the Sub bath, and formerly a member of a Firet-day Baptist Church in Michignn. This little
Ban charch has also been called to part with one
of its members, Mra. Sarah J. Oook Buell, who departed this hite, Not. 12th.
During the last month of the year, I shall Daring the last month of the year, I shall on my field, as far as possible, to encourage the missionary interest, and strengthen, by the wrorkera. The present Confarence year ought to be, in interest and missionary en our history.
The facts and figares laid before our people bearing apon our general denominationa
work, during the closing months of last Con ference year, ought, by the good hand of oar God upon as, to send us forward in our career, with litcle farther urging, 1or There are coming to us as a people better days than we have known of late; and it will
be when our churches and eldera are bap ized into a glorions reformation spirit, and the membership of our churchee regenerated, Lood hasten it.

## pron ch. te. vicir.

In my postal of last week I told you airead hat I gave up the Sunday. bechool room in oat for another place in which I could take a more decided step and show forth that the great ohange came, and it will take a fem more weoks bofore a deoided step is taken. Bro. Grieas (fall name, Samuer Griene) wow
baptized leat Sabbath, 27 th of Nor., in Now baptized last Sabbath, 27th of Nor., in New
Market, by Rev. J. G. Burdick. Ho io an able follor, and I bope he will prove a abod It is not for meinen to our denomination. trials, but only the joy the Lord gave me in Wheth a eonl to the dution of Christian life Whether moen will acknowledge my rork or
not, in not for mo to mak. This coknowl not, in not for me to atk, Thie noknowl
ed gemont I long for, thett the Tond vonld
go unto the right," This brother Griess is
appointed to as thangh ve never posesemed it, And
It appointed to preach pext. Sabbath in Nem Chik Church. There is hope the Now York Oor them this year. If so, he wiM stay at
for New York; then he is desirong to do mission
work among the brethren and isteres atter
the fleah, i. a., among the Jews. He is
very able to do this work. He was rabbi of the Reformed style. He might comply with his wishes, and would let him any nalary for the mission work it nould be of coarre the the Board to pay hall expensee the rent of hall situated in the midat of op

Meanwhile Iam going on in my chief work,
e., which I once named with the Metho dists name, Batton-hcle mision." Io
Il can. It is not for me to sitide. For the report of these two months I have iitlie to tell. October and November,
reeks of labor, 6 regular sermions, and one delivered by Bro. Greife. Abont 5 adiaressee in other places, all for the same parpose, i.e.,
promoting Cristianity among the Jewe, the In general I can say, my whole time was oc cupied by the work. I conld not do any other work, even writing, because people nsed to
bother me by their odd questions and dis putes whole days. One other thing that oc are in our ranks. I think this is a special duty. Satan does all he can to discourage for work for one family, and settled them in New Market, where they have work of Mr
C. T. Rogers. There are three members a New Market, Mr. P. Oh. Lucky and wife, and Mr. Leopold Eliezer Ritter. Be connected with the First German Buptist Church at New York Oity, who now, attor have preached to him the saboath dectrine,
went over to New Market, ant keeps Sab bath. Whether this brother (his name i
Henry C. Katnwaky; he is Rubinic Jewish family) will prove aithet member of ourcharches I pannot till Tha Mr. and Mrs. Lucky and Leopld Bittor will be faithful members, 1 have the best hope They applied alreadylor membership in th Piscataway Charch, tod I hope they will be for at that Sabbath they hold communion in New Market.
While I am at writing thereare many Jews in my room. One is especially stabborn, the oth
ers are indifferent. But one would like to be baptized, he and his wife; this man has only one little child. But there are great dif abont. May he be the subject of prayer by der instruction, and will probably apply for baptism very soon. He is at New Market The week working with Mr. P. Ch. Lucky the Lord may show me what else I am to do I am anxious to see the Hebrew paper comwhat I points. In this paper matter I seem to stam-
ble. May the Lord keep me, that I might stand. Shall I give ap all hopes? Who might reveal it to me? Well, then, I! eay to know is my greatest anxiety tolose, and assure you my best regards and affection.

yet it io volantarily given to the Lord, and
what we lend to him in the smfent trease
ary--Bishop $Q u$ ' $A$ ppelle of Rupertsland.

## MISIIONABY BOLRD LEBTILG

The regalar meeting of the Board of Man gers of the Seventh-day Baptist Missionary atuck church, at Westerly, R. I., Dec. 8 , 886, $9.30 \mathrm{~A} . \mathrm{M}$.
Wm.
Wm. L. Clarke in the chair
Prayer by Geo. B. Utter.
Eleven members and two visitors were The minutes of the special meeting held Oct. 13, 1886, were read, coprected, and ap
proved. The Treasurer presented his Quarterly Re dered to be pat on record:


## He <br> $$
\begin{aligned} & \text { rTiEs } \\ & \text { FT, Jan. } 1, \text { i } \\ & \text { Ia } \end{aligned}
$$

an ab
$\begin{array}{r}1,000 \\ 126 \\ 120 \\ 100 \\ 80 \\ 80 \\ 00 \\ \hline\end{array}$
E. \& O. E.
1.200

From A. E. Main, Corresponding Secreta Quarterly Report, suggestions concerning work ins and the employment of laborers. D. H. Davis in regard to reinforcing the hina miseio
Dr. E. F. Swnney, in respect to her illnese nd recovery, and the renewed work in her L. C. Rogers, Quarterly Report of labor, when his present field is given up by the A. G. Orofoot and the New Aubarn Oharch, Minn., in regard to his engagemen with that church, and asking for an appropriation of $\$ 100$ to aid tiem.
H. B. Lewis, conoerning proposed labor as pastor with the Ritchie Church, W. Va.
and the need of an appropriation to that church.

Lewis, respecting aid to the Ritchi Church, and approving the proposed settle ment of a pastor over said church.
C. W. Threlkeld, in regard to his late work in Stone Fort, III., and vicinity, and his engagement the carrent year, as mission
ary in southern Ilinois and Kentuci y, by the Board through the Corresponding Sec retary.
Robert Levis, Stone Fort, III, approving the labors of 0 . W. Threlkeld and his en gagement as minbionary on that feld. Quarterly Beports were received from A
G. Orofoot, D. K. Davie, B. D. Davie, J. W. G. Orofoot, D. K. Davie, S. D. Davie, J. W
Morton, I. O. Rogera, J. F. Shan, B. R Wheeler, L L. Platte, W. K. Johncon, Hor 200 Stillman, Perie F. Randolph
Votod, That of the 2450 appropriatod a
the lad, moeting to the Miniecta field, 88 ?

50 be hereby appropriated to the No 10 port of their Minn., to nid them in themp. Sept. 1, 1887.
Voted, That the Recordino Secettery not fy the churchee at Alden and Trepton, Min $\$ 13125$ from the approprind a balance o $\$ 13125$ frem the appropriation of $\$ 250$, for
the Minnenota field, which sum we are vill ing to appropriate to aid those twe charche in sustaining preaching from Doc. 1, 1886, to Sept. 1, 1887, pro rata for such period as they may notify un o
ing on the Sabbath
The committee, a ppointed at the last meet ing, to tee if an arrangement conld be mede by the Niantic and First Westerly Oharches, have jointly a pastor, reported that noth is year. The report was received and the committee discharged.
Voted, That we appropriate to the Niantic and Woodville Charches, from Jan. 1, 1887 to April 1, 1888


Voted, That the Treasurer, the Recording Secretary and the Correeponding Secretary e a committee to prepare a schedule of what missionaries employed by this Board, and report the same at our next regular meeting.
Veted, That, in viem of the opinion pressed by some menabers of the Board that it preased by some members of the Board that it
would be better to have " traveling expenses" reported to-day, pasaed upon fithont wait appointed on that subject, one member of which being far a way, we anthorize the Treas
ruer, the Recording Secretary, and J, H,
Potter day reported, and we anthorize the Treas-
arer to settle with the persons making these repiorts, in aiccord
The correspondence concerning the reinforcement of the Ohina mision was laid
over for readiog and action until neat meeting of the Boird.
The Treasurer
The Treasurer was anthorized to hire what money is necessary to pay the ordera granted
this day. Treasurer was instructed to obtain
The Cord book for
Adjourned;
> W. L. OLA
ORD. Reo. Seo.

## LIVING CLOSE TO GOD

Oonversion is a two-fold procers; Go seeks the sinner, and then, under the in-
fuence of the Holy Spirit, the sinper seke
God The shepherd finds the wanderer end the wanderer finds Jesus, the way, the trath,
and the life. Once afar off, he is made nigh ens made nigh retarn of the penitent soul to God, the joy,
the sweetness, and the vigor of the Christian "Draw deend apon keeping cloee to Good
me, and I will draw nigh Draw n
If yon.
If you Hod, I would anawer, that we gain freeb supplies of strength. The strength of yes than yesterday's food will saistain me if neglected to eat my breakfaat this morning.
God means that we ihall be kept in conitint dependence; therefore he metes ont "strength dependence; therefore he metes oat strength
equal to the day." The mana muet fall
fresh every morning. LLord, give ue dav by fresh every morning. Lord, give ui day by on an old experience, or an old promiee made
to God in years gone by, or or the divine help that was furnished to him in a paseed emergency. A new counfict requires a new
and immediate interposition of the divine and Immediste interposition of the divine sid. The Ohriatians of Laodicea may once
have been healthy and happy; they cevsed to
live near God, and he "spued them ont of live neer Go
his month
Security dopends apon living clone to Jesua The soldier who keepe the ranks on the
march, and behind the ramparts ciaring the aesault, is commonly sefe; the otragglere ar apt to be piched np by the enemy. To this
latter olias in our charchee belong the latter olpas in our charchee belong the Which of often ehock and ereme an' Among if the tempter-the men who betray pectioniary trasta, and the meak kneed time serveri The suocumb in time of hard presare, and the dewitere who alip ancay from Gud's wor
abip through broken Subathe, and all the
 Drifting a they from God, they fall firio the
hands of the adververy. Need a Oriatien hands or the advercary, Need or Ohisticn

Subtath 42 m Min min n. tit

[Then followe a remark own quetion; and the a Open Lette
Mi Repliy to the porze As you have taten the l A. Friend" in refarenc the sabbath, will yon parm
who is also a friend of tr attontipa to a fer facts th God is
tod in unchangeable. anciopht prophet to eay to $h$
people, II am Jehorah Gleer of 0 . ho there is no atinble turning: Not ne certain beth, nor any other preo one. Heaven and earth ha the perpetaity of every of that ko, from the lipe Apostle declares to be same yettorday, and to-diy
Now I ronder that you a assume thet the Arthor attor keoping all his Fat thange must so affect gremo day of juagment a or the first forr thona proved gailty by the very the fir'st day condemned, combled intelligences of the "True and rightoous arol the author of confucion." We have often read of dyy when the erventh angal be connded, when "the toen
is in hearen" thell be op hali be mon in his tompli wated univorn the divi "Ten Worde" attored anei Mount Sinai shall be oxhi
by

 neta wition.
41/ honoth reader of nowe to be othorn


항
his prith, an
in remoh,
Evangalit.
$T_{2}, T, G$
I. An Oighter,

## Saubath 鲑fform  <br> TRE PIBST n. TII BETBUTI DIT.

















TThe tollona aromark, that thisi is inere
 Open ILtater,



 atanition
Godis is uncongratele. Ho ingpired the





one. Herere nad aerth hare ono yot peatea




 daid ochange





 ho atithor ort contanein
Wo have often read, of an approachin e sounded, when "the temple of God that is in hearen" shall be opened, and there hall be eoen in his temple the ark of his assembled univere the divine original of the "Tour Words" "ttbered amid the thunders of Sount sinal shall be exhibited as whe wh will be so hesven-daring as to suppose that $s$ ourrently tanght at the prevent day? an not \& vord in the book to warrant such appoition
All honeat reader of the Bible mase dmit thatiour Saviour inatitated two ord ander to borra by his gharch, throug all time, to conmemorte his death, burial and roprraction; and it cannot be "reacon bly metred" thaty the wisiom of God judgrent of the ge in whioh we live temch judgeont of the $\mathrm{B}^{\circ}$ in whith re live tench

shodding of blood," and the mediatorial
work required the ascension to glory, what right have we to discriminate, without any divine anthority, against the day of th
rucifixion, and that of the ascension, es ecially when the inspired writer tells at the scene of this last glorious event wa
from Jerusalem, a Sabbath day's jour It is much to be regretted that the adv ates of Sunday have been in the habit of the testimony will not warrant. Perhap ou are aware, while many are not, that the he Gospels-and all relating to the day nex rested according to the commandment," nce in the Acts, and once in the Epistles nd is it not a remarkable circumstance ferred to, the living oracles show concluively that the parties immediately con
testimony carefully and honestly. Mark tes ifies that the women bought spices ( $\eta y$ o $\rho \alpha-$
$\alpha \gamma a^{\prime} \rho \omega_{j}^{\prime} \mu \alpha \tau \alpha$ ) on the morning of that day efore going to the tomb. And the recor do a work on that day which "the com-
andment" of God hindered them from le, if we had nothing more. But the sam iles to and by the journey of fiftee as and his companion" did not set out on hat long journey on the Sabbath-day; an
is inconsistent with every fact of revel tion to suppose that so remarkable a mani
festation of the risen Jesuis should hav God; for they could not have had the emotest idea of a change of the Sabbath
unless Jesua had told them, and he certainly 0th chapter of Acts, and the common i and understand must entirely preclude the elief that Paul, either as a Pharisee
Christian, would leave the ship and go ou rom Troas to Assos, on the Sabbath-da Let us now look a little at the facts of th the Acts we have an account of Paul's labo
t Corinth. There he wrought at his tra Ez. $46: 1$ ), and preached every Sabbath There God blessed him abundantly, saying
o him, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no
man shall set on thee to hurt thee; for I continued there a year and six months
teaching the word of God among them. Thas Panl preached to them for seventy-eigh
Sabbaths; and thus the charch at Corinth was gathered. Under such circumstances ve years later they received Paul's letter, ment to lay aside, not upon the Sabbath-day, but upon "the first [working] day of the
week." And it is very evident now that no ase referred to, only for the desperate eme Did you notice that Paul's preaching "every Sabbath"? And note farther, that Paul speaks in Acts 13:21 of "the voice o day." And this agrees with what Jame bath-day." Acts 15: 21. Now as certainly as these texts are true, there could not have the word of the Lord overwhelmingly and atterly diaproves the idea of any firtstday
Sabbath during the time in which the New estamen
When you informed your friend that (on he evening after the resurrection) the diso the Jews," it might have aided him in of sarch for trath if you had said, in the la guage of the book, "for fear of the Jews:",
John 20: 19. And why were they afraid of he Jews? Bocause the chief priests and lders had hired the soldiers to say, "His disciplen came by night and stole him away
while we alent") "80 they toot the mone and did as they were taught." Matt as 13, 15. Well might the disciplen then sit when they doors, to protect their own liven, goiled thill. Master did not ove them any told oi that the gathering together was for
wormip, bat havo phinily declered that the


SURDAY LAT IN HOLLASD.
$\qquad$ We are indebted to the kindness of the lace the present Sunday law of Holland beis translation was made, an agitation ha ing law which has been on the statutes-
nainly a "dead letter"-for more than sev ty years:
rom the Dutch, by Rev. G. Velthaysen,
Haarlim, Holiand.)
he Lav, coitaining procepts for the
nof the diyy of the public Christian
Enacted, Mareh 1, 1815. No. 18. eelebration of the diys of the public Christia
Religions, Enacted, Mareh 1, 1815. No. 18. We William, by the grice
Oo all who will read' and hear this Salutel
Wrerras, we have taken in consideration the

mot the unted Neut


That on Sunday and such religious feast days, as by the comminnities of the Ohris
tian faith of those conntries generally ar acknowledged and celebrated, not only al
kind of bainess or trade, sach as divine
service might be disturbed by, shall be pro
hibited, but that generally no public labit hibited, but that generally no public labo
will be tolerated, save in case of necesity; in
Which case the local magistrate has to give
a written consent.
 IIl.
That during the time, destined for pablic service, the doors of the inns and other places,
where drinks are sola, as far as those places
are lying within the compass of the baildings, are to closed; and that also during the same
time it will be not allowed to play at kolf, to
toss the ball or such kind of playa.

That on the Sundays and general feast ays no public divertissements, such a rnment it will be loft to make exception,
but never before the fall close of all divin
services. That the local police has to take care,
rder to prevent or to cause to be ceased a borhood of the bnilding and nosise in the neigh worahip and generally all that would disturb

## That the tranggressors against the decre this resolution shall be punished, in pro

 this resolation shall be panished, in proortion to persons and circumstances, by
ne of not more than twenty:five guilder or the transgressors, tho are unable to pay
his fine, by an imprisonment of rot longer
than three days, vin one of a eeond

That in case of a second tranggreasion th nd further all the goode that have bee fiscated, and the inns and other pablic And that by these general ordinances all Arovincial or local regalations or institutions
are to be considered ar abolished,
Ordering and, commananding that this law
will be inserred in thio Paper of State, and
that a sufficient number of copies muat be hat a sufficient numiber of copies mant bo damental Lacorsent frr, execation to th
difienent Provinces or Distiots, ander obligg
dion to make them pablic every where and to ion to make them pablic every whore ant to
tick them on, as well as to canve them to

## Oh proclaimed in the po

Ordering and cominanding farther tha heve to justices and oulicorr, whom it concorn
Given conn
cur 1815, th
By order of Hin Rofid Highnee:
[Signed] $\Lambda$, .
\$emperance.
Whol not thou ypon the tho whan it is red

## 

 The coming of the New Year bringe the niverally (?) adopted week of prayer, tohich we look formard as to a promised east. Some of our pastors (and we heartily wish all of them would do sol, prepare such
topics for that week as will best meet the resent needs of the people among whom hey are laboring. May each commanity be
tirred to its inmost recesses by the presen tion of those topics that are often ignored ve a deep significance in the lives of young lead that, Dear pastors, we do earnestly of prayer, shall be "Temperance," in all it ial Parity" for all, men and women, and young, that our lives and hearts, as mparity might bring unto and leave upo ion, bat fur a truly Ohrist like realization
of individual reaponsibility in the matter,
nd a personal willingness to learn every ng year be rich then torvedo it, that the con
SUPr. SocIAL Punity.

## DARE ANB DO

The Recorder of Dec. 9th had mome ver apropriate remarks by Dr. Lewis concern${ }^{\prime} s^{\prime}$ Ohristian Temperance Union upon the day-observance in any other light than that a Bible Sabbath. They entertain no othe Cripta vail is over their hearts, even as th Children of Israel when Moees is read, an hey accept the Bible Sabbath instead of tradition, and tarn to the Lord and keep Thommandments, inclading his Sabbath.
Those of us who have received the light Those of us who have received the light, this agitatipn must be persecution for na, eeping of Sunday. We naturally shrink rom a social connection with that organiza-
ion which is apparently seeking that resalt, in fact this has been given by some of our they would be binding fetters apon them selves. Writing upon this question, o
County President said, "It seems to me Oounty President said, It seems to me leading workers, as much good might be don m in an error, but $I$ am following the co re throwing our influence in the t. T. U. w ork where it will tell to the best advant with those avenues of general intelligenc concerning temperance, the needs and ob our attention, and, since through the dissem ation and appropriation of light wisdom prepared to judge of what ought or ought
not to be done, as well as what can or can ot be accomplished.
Again, being members of the same family each one striving to serve God acceptably a abject of Sabbath-observance is presented ruth there is an opening for a wedge o in. In other words, the W. C. T. U. is an
pen door, inviting, yea, arging every wom among us to come in, hrough which ruth than any other we have known to b

The Netional Woman's Christian Temper nce Union is receiving reports from almo


$$
\begin{aligned}
& \text { it pablishes in is organ, The Union Signal, } \\
& \text { the addrewee of its oorrespondents, therraby }
\end{aligned}
$$



 ir a
 omañ in the town into powitibie, Get do eract in your power to ad vance both lines of intereet
home and abroad. The greator the number
of our of onr woman Who are members of the Ootme
y, State, or National, W. C, T, U., tho
nore our light will be seen. The betir, 0 our duty the more savour to the mitt vith
hich we may salt the multitude, end the
gin the sheaves,
May the Holy Spirit awalen all our ener and and so lead us that we will come ap to
he help of the Lord, to the help of the Lord

## THE CHUSCH AND TIR DEAMSHOR.

## Judge Robert C. Pititan, we make the fol

Against the dram-shop, the Christian promising war. The political economit he pablic wealth; the statesman, as the over he reformer, as the hnge obstacle which
blocks all the paths of haman progrees, an locks all the paths of haman progrees; and Church, besides and beyond all these reasoni becanae it degrades and debases hamann nat
ure iteolf, and blots ont the divine image And, now, how shall it fight this demon First, let it seek to cat off its sappliem I there were no drinkera, it is a truism that
there would be no dram -shopa. If I addrem any "moderate drinker"" w will not sto danger, or to press apon him my clear convo
tion that, aside from that, if he followi the Dr. James Martinean (who at aixty thro may the glass of wine his physician recom is experience of the direct refreshment an fow thith him in the expreseed belief tha lighten the sprits and sweeten the tom or of families and of society, than the re
udiation of artificial indulgences." But is luxury, that he may have influence (t) ase the tender phrase of thie great' Apostl or whom Christ died;" "nnd that he mit battle between heaven and hell." If ther s any self-denial in the surrender, it is
denial of the lower selt which enriches the higher-a putting aside a aensual indalgeno
or the nplifting of a brother - which,
there is any truth in religion or any relitic pont the experience of noble sonll, bring OWn "exceeding great reward".
Next the whole force of its moral condem ation mast be brought by the church,
bear againgt the dram-shop, its patrong, uy orters and allies. In the Protestant oorla
the pulpit is the principal voice of th mistakable, but courageous and emphatic ent the pulpit ahould question to what of prat or
fiairs, with what may be calle prictica hristianity. And I am willing to gran mary function of the palpit is the awakenin
of the spiritual life, and the angealing o that fonntain from whence all good action
do proceed. There is always danger when in the complem affion to of human cencete ethic
louble danger of th double danger of neglecting that whioh no
one else is bet to do, apd of attompting tha natter so clear, and of so overshadowin shop, I must think that palpitis false to it rast which never atters either a word, o
solemn warning against the seductions of thio intoxicating cap, or tiie national peril of th cal teaching, but the palpit has a clear pract al teaching, but the palpit has a clear dut
 negative infuence,
tioni are at the front

$$
\begin{aligned}
& \text { Iong are at the front. } \\
& \text { I hive spoten of the duty of the pulpit } \\
& \text { May I add a vord as to the Bible-rohooli }
\end{aligned}
$$

$$
\begin{aligned}
& \text { May I add a word as to the Bible wohooly } \\
& \text { A formation is bettor and surer than rotor } \\
& \text { mation, wo can not afford to negloot the fict }
\end{aligned}
$$

$$
\begin{aligned}
& \text { mation, we oan not afford to negloot the fiel } \\
& \text { of jouthful onltare antil the enemy her }
\end{aligned}
$$



## 5w"

B Bxtend to all our readers the compl ments of the season. A happy New Year
may it be to all a year fall of the presence t the Elop gree

|  |
| :---: |
|  |  |
|  |  |

The Charch Missionary and Tract Society, of Richbarg, N. Y., reports five dollars sent to aid Bro. Mayes in building a house at
Rooe Hill, Texas, of which Brother Shaw
made mention a week or two since. The
 The Washington Post is credited with the has scored another good point in the struggle
for the emancipation of woman from her numerons wronge and disabilities. It used
to be held that if a woman took ap a homestoed, and married before completing the re-
 retary now reveres this decision, and rules
that the marriage of a woman who has made homestead entry will not defeat her right roman may now go West, take ap a home atend, take a hasband to sapport and not own hands. Notwithstanding the ladicroue riem which the Post takes of the matter,
the decision of the Secretary is a wise and juat one, and may well be counted as one
good step taken toward the proper adipstment of woman's rights.

Apropos of the mass of talk about the New Theology which one hears now-a days,
it is refreshing to hear a man talk who has an open heart to all true scientific discovery and teaching, and yet, who has unwavering
faith in the Word of God, and in the cross faith in the Word of God, and in the cross
of Christ. Speaking of the theology of the twentieth centary, Bishop Harst said in an
sdaress at Boston, recently: "As wo look the great fature in the face, and ask, What ory in the centary to come?' we can foresee ogs pill be a disturbed mass, honeycombed aggreasive force. The other is, that it will develop into greater beanty, invade new Eelds, appropriate the triumphs of every The progrese of universal haman thooght tory from pole to pole, and from the rising to the setting sun. When God's bell shall rung in the twenty firstcentary, the theology of the Christian Charch will be atill Bitting of soonth till upon her cheek, with one hand till clinging to the Bible, and nith the other till pointing to the Lord Christ.

## wift til light.

By the time this number of the Reoordre 106 , will have nearly, or quite, run ite courre
IWepportacitiee for wort, for kindly oficen Wheve, for personal improverent, and tor Whopentind better hoped, are all petct. Alto IThberden, which oar thomghtlemenem ha

valke of the dead past; Itis indeed, as on has expressed it, "A time for memory an or teare.". But it shonld be more than thia possible for us to make; it rhould be a time or profound and heart-felt penitence for humble seeking of forgiveness at the hands of a kind heavenly Father; it is a time when nselfish and consecrated life than we have hitherto lived. It is certainly a good time to plan ways of useful service in the king
dome of God, and toward our fellow men and, having planned these, it is a good tim God gives us a work to do for him in th t; but there is no provision for waste in $h$ o it faithfully, there is time in the 1 wall come to the end of another year, if $G$ permits as to see its close, with an unb Of course, it is no more important that we jear, or at the opening of the new, than at uggests these thoughts, and the habit of looking thoughtfully over the past at such
time, and of trying to forecast the future, tends properly to the fastening in the heart
good impressions and to the helping of wood resolves. There is no joy like that oo hopeless as the sorrow for opportunities neglect or idleness, left unfinished. Jesus was proclaimed by prophecy as a "man of he was, but his sorrows and griefs were those
which he bore for the sins of others. His, tories. We know of nothing in all his min istry which breathed more the spirit of astiswords to his intercessory prayer; recorded in the seventeenth chapter of John's Gospel, "I
have glorified thee on the earth; 1 have fin. ished the work which thou gavest me to do."
So there was nothing more to be asked of him, nothing, on his part, to be regretted. A most glorions work bad been committed he contemplation of such a finished work faction is minite satisfaction; and this satis of the work than of its character. In the as was done by the Son of God. But we of God, a work necessary, to the full realization of the fraits of his blessed work in the
lives and hearts of men; and it is our priv ilege to share in the saviour's joy in the
contemplation of our work, in his name aithfully done. It is for that promptness, which will enable each one of us at the end of another year, or at the end of our mortal his joy in the contemplation of a finished work, that we plead with our brethren to
day. Let as cast our thoughts forward int we would like to do, but with plans as to he shall permit us to stand between 1887 and 1888 and cast a back ward look, our hearts good we intended to do, but which remains
still and forever andone; but rather shall th. be filled with the divine joy of a finished
work. The world to-day is in need of men Who are doing something; there are already men who are mised, then they take. their departure from the world, are the meh who,
while they were in the world, did something, while they were in the worla, did something complacency, "I have finished my course, this hour in which the old vear is djing i the fleetness of tilue, How anittly the year
come and go. When we were children a year come and go. When we were children aijea
Fas a long time. How we counted th monthe, the weekk, the day, thich seemed
to ne so long Now, that we wre men, and romen, and the cares of life and the world work hat come upon as, how suritt the day thing of the feeling of Jacob when, atter tal
 unto the deyt ot the yen of the life of my Athere in the days of thois pilgrinte?:
oes our golden momente, or let pase anime rork for our blessed Master. Thit shoald alent, property and life to the service our God, May he help ue, 0
make that consecration now.

## MAI BBIDLRY BHEBMIM.

This young woman was born in Ulysees, Pa., July 16, 1864 , and peaceftuly departed 16, 1886, being 22 yeare and 5 monthe old.
Early in July last she was married to Mr.
Bert Sherman, son of Rev. O. D. Sherman, f Mystic, Conn, who has been a number o Rrcorder. In the autumn of 1880, Mibe Gridley came to Alfred to pursue a coarse' of
stady, which she completed in 1885, graduating in the University course, with credit herself, and to the institation. During the leading place; and in that circle her peculiar and characteristic traits were best known
and most thoronghly apreciated. At the recent public session of that aociety ahe was
to have had a part, but, instead, a touching tribute to her memory was read by a mem
ber of the bereaved society. This tribute bays, "So thoroughly did ahe enter into all was al ways exceedingly well done. She was flect a brilliancy upon the most commonplace topic; there was, too, a charm, ait her
own, in the rendering of whatever she had written, so that she neyer failed to please an
andience; and no programmes of our society were looked forward to with more pleasure During the past year she became an earn est Christian, by which all the natural graces consecrated to the highiest and noblest ende of haman living. Though we cannot fathom the mystery of the sadden close of sach 8 promising life, it is not ours to question the
wisdom and love of him who gives and takes, as seems to him best May his peace, in all
its blessed fullness, rest apon him over whose young life this dark cloud has so suddenly fallen.
The following lines, pritton by Mrs. M. C. Sheppard, fittin tribute fromed the meno

Sweet giter, fare thee well, 1 lon faremell,
Thoug now, safe hou
Aided within the glorious
No videnn,
Noice, though withe incerest prayer c'erla
dan come to thee where thou art gone to dwell.
still, thee, the way thou went'st, all faltering,
Willow,

## Tuin uyition

## 

 leaning,Greet thee with

## 

## Whl vain to ask; no angevering voice will tell

$\mathrm{F}_{2}=\mathrm{F}=$

## Commanications.

## good news prom holiand.

The following letter capaot fail to interen readers of the Recordse, beyond the person interest which many will take in th im. The lite orme acquintance way ruath finds those who are devoted to it. I seems like a creation of fancy that $D$
Boodschapper, published in Holland, ahoul become the agent of Sabbath reform in Amer ica. Thas it is that trath makes its way has which binus believers together in fait of obedience. I am sare that the reader to, and in prayere for, brother Volthaysen

## and


sincer, far convinced since $s$, year, bat
ras not reele ne was not acquainted with our Qesbbith ill make acquaintanceat now Lhbope the convinced, too, but, being a day laborer, he
Was afraid for his livelihood. She told me
that a conved Scotland among the Jews in Holland, rhome
sermons she often heard, called on her and Dho you
She answ
ilke 80 mab e so many Chriitians, do jon lipe.
orldy pleasares, etc., on your San
He denying pect Suniday, as I did before in fear of the Lord, and not after the frashion of the world,
so am keeping the true Lordeday that
now forind, not after the fashion of the Jews, uat by his wo dear Sand example.; Ih Iope to see,
next Sunday, that sister again, for she told me one of her friends had began to keep the
Sabbath, too. Having no time that day to
call apon the latter, I hope to do so as I may

## ${ }^{\text {roarar in in }}$ Ohin

## Vbithuysen

## uen wanted

We asw a statement, a short time ago, to gradnate is increasing. To as this seem like a promising sign. It is recorded that a of giants. He took his first subject, and by a system of dieting had, at the age of nine, a
mar of immense proportions; but at the age symptoms of old age. This plainly shows that nature has placed in man a certain
amount of power, and, if this is harried out amount of power, and, if this is harried on
of its natural course of development, evi results must follow. We fail to see why the
same line of argument may not apply to the mental as well as physical powers. Or, as
an eminent educator put it to his class, "You can't put a quart into a pint bottle." There donbtless 18 a time in the history o men, not so much with reference to their quality as their quantity, when men of even time has come when the vorld waste men of the highest capabilities; men who have fitted a purpose to excel; men. who have spent year in careful preparation, developing them olves graduallyrand tarnieg overg minnan The world does not want over-grown, un naturally developed boys, it does want more "pendants"

THB PRASTS Op SATTOM.
"Thronghont the realms of ancient ps of the M ysteries," "Father of the gods," etc was the illegitimate son of Semiramis-A tarte-who was probably the vilest woman ong mank "Tammaz," and with the pow. erfal aid and co- operation of his royal moth er, he claimed to be, and was represented
and believed in as the long promised and even then, long-expected Messiah, who, a
Emmanuel, as was well known to the an cients, was to be "the Saviour of the world! and worshiped as "God the Son!" (His: hop's Two Babylons, pp. 114-20,432-5.). As icentiousness, and every conceivable form of debauchery and "uncleanness", he was worworship was celebrated secretly, in the "Mys Whatever difference there may $n$ in details, in thone different methode; in character, they were al ways the same.
In both, "superstition waved high her flam. ings and debaucheries were al ways thei insepar
tants.
Both
Both seres were initiated and mingle reely in the Mysteries. shronded and de veloped them, those Materies became- was intended - "places of asaignation," and a natural resalt, the fruilfa sarseries. Whenever and wherever the foests, or festi vale of Saturn-Bucchas-rere celebrated pandemoninm in debanchery, licentionsnem nollin, in pollation or every form and name tentwof Berchnt, in Athent, Greece, "Noth and abominable And thi it in itro people repated the wivent of all Greecs mired and practiced. Is 7 an entít poople for Plato, spenking of the Beccheralt, eay,
he had seen the thole city of Athens drank,

Strange ar it may appear, theede oxcemes were always a part of "the solemaitios" of the festival! Stranger still, it ia nor well
known, that, amid all the abominations that attended these orgies, their grand denign vne, professedly, "the purification of sorls. vius in Georg., lib. 1, vol. $2, p .197$, and in Eneid, lib. 6, vol. 1, $p .400$. In Histop, $p$. afterward in all the pagan nationg, the great drunken festival of the month Thebeth,
answering to our December-called in Rome, answering to our December-called in Rome,
Saturnalia ( Hislop pp, 156, 7) Tras celebated commemoration of the birth of Tammaz (Bacchas). In Rome, the whole month of the Satarnalia, though the $25 t h$ soas expecially
devoted to the birthday celebration. (Idem, pp. 159, 60 .
Just as now, in Chrittmas, the festivities were continued according to the tastes, incli-
nation or ability of individpale. As now, too, by some they were continued till the
great carnival, now called Mardi Gise in February, which seems to have been the windFebruary, which seems to have be
ing up feast in the Saturnalia.
All this great mystery of iniquity the old pagan Saturnalia, the drunkeń, Babylonian festival of Bacchna-now lies hidden, dis, p. 247.
How came this? Let us bee. Very early an to celebrate the birth of Christ Man celebrated it on the 20th of May, others on the 6th of January, Late in the fourth cen25th was the time settled the thole matter and from that time, till now that day ha hus been widely regarded and obicreed. But why did the church adopt the drankhich to colebrate the birth of Chrint, with why did she choose December 25 th for the parpose? Let as eee. One ingle fact an awers the whole queation. Compromiso-com promiee with paganism; aonconione to it century, the raling paesion and policy in the charch. The order of Christ's honee whe cient pagan hierarchy from the Pont. Mas down to the lowest priestly order, had "the Lord's Supper had been supplanted by The ordinance of baptism had beoome thor oughly paganized. Pagan rites and cere-
monies had completely perverted the Chris tian rorship, and several pagan Restivale hac been adopted and had fonnd their way into hort, the charch was herself completel swallowed ap, absorbed by that rast eea o paganiam, into which ahe had deliberately tion of the Satnrnalia was, iherefore, but th ataral, logical the the ajute had followed and practiced, and to which she ad followed and practiced, and to which she
an fully committed. The reason for her choice of December 25th is equally clear. The birth of Bucchus
(Tammuz) had for ages been celebrited (rammuz had for ages boen celebrited inter solstice, in December-in Rome, on ereelf to the vork of aroh had committed hareif to the work of adopting and senim aniam thole syctem of the ancient $p$ seek to perpetaate the worship of its chiet divinity, and enpecially that great featival by bich his birth was commemorated
To.do thit, and at the same timo impoes the featival, birthday had al, upon the master-stroke of skill, in atrategy, artifice nd cunning. Bat she was equal to the oo anion. She fulm Decomber the natt lat of hin nd rival, the great pegan $\frac{4}{}$ grace ander the captivating, but profine eaphon mot "Chyinmas," She adopted and bo on Babylonian feativel of Becohon " an hich, on that des, protomily, to colohirito the birth of Ohruet
Of coance, Rominity hareccespted and ob orved thing folinal fron the shit, bot ont sdit rit domer



## Thame

mer Tori:
An intoreating Sabbeth Inctitute, ander the condac
 Neoning following. There onptin and and they were

 nutiof the cabjeot, tothythenthen


reeking exhalition from the bottomlen pit, ander its prevent ispecious diegnite, is fast Chriatian Church! Eiven the rank and dig. ity of a Ohristian ordinance are being freely accorded to it. In fact, no true Chriatian tion and honor now bestowed on this great "name of blasphemy" so generally The manner of its celebration-exceptin he bloody sacrifices-is precieely that of an cient timest The gifts, mirth, feasting dancing, "laciviousness, lusts, ercess of idolatriee" of its great Bacchanalian original, are literall's and carefully preserved and practiced; and this not among Romanists only but to a shamoful extent even among Prot estantel
With auch positive and emphatic endorse nent from both charch and clergy, as der that Christmas is Burely and powerfully sapping and andermining the ver land. Now, is it any wonder that the nanimons verdict of the best portion of the orst featares of this worst of festivals-a ncreasing apon us with every repetition o have fallen upon the times predicted by the haster, hen deceivers shall show gre possible, they would deceive even the ver Of the abominable idolatries of this feas f Satarn, Bo abundant, so atarting, e

## II MBMORILM.

On Wednesday, December 15, 1886, by ananimous vote, at a largely attended following minates relating to Miss Harrie idopted, and copies ordered to be sent t dhopted, sod copies ordered to be sent to
REcozdective familieg; also to the SABBATH Rection.

Thaikkgiving day, November 25th try, iteter, Mies Harriet Potter, entered into Q anness of joy a waiting those loving and F feeling the loss of an earnest wesp hearted associate, yet confort themselve rivilege of a nearer and dearer service in his modiate presence
ould express our heart feelt regard that we her bereaved sister, and commend her to th praying she may enjoy, in still greater full ess, the consciousness of this abiding favo ember 23d, it pleased our gracious Fathe 0 call home hie faithful child Angie Ke on. Although deeply shocked at the hast aummons which quieted forever her busy ountenance, from our aus in et inspiring presenca, we can render grateor the change: To her bereaved family we extend on vith the thonght that, since she' is with Ohrist, and they strive to "abide in him," hey are not separated, for" whether we im." 1 Thess. 5: 10

Mrs. M. J. Moore,
Mis M. B. Clakie,
Mrs. A. D. Cottrali,

## 5ome dews.

## In Yorfi.

An intereating Sabbath school Teachers ms, D. D., of the Sabbath School Board as held here, begínning on Taesday evering, ecember 7th, and cloang on the Tharsad ioning in all, and they were crowded fall with papery and addreases-short and long-on sabjecte of interent to all, especially to Sabatok noter of of the papers Afte he readirg of moat of the papera, there ver riews of the sabjecta, consiting of ques an an anthores and anawere by mem e ing and profteble teatare of the exerorion
 rice 1 Oar loc
njoyed: If thece institater could bo en ouraged by an active inforeat add co-opera perintendenits and teachers, they voul andonbtedly
Mrs Held ADAYS oxirial W. O. T. U, of Dakera Territory, was reat are hang us on a visit to old friends, an arge and appreciative audience. She will Allegany connty, when a resident of riendship. Her husband loft the pastorate the Baptist Church here, for that of the n years ago, and they left hosts of friend who rejoice in Mrs. Barker's success as a ery few lady speakers who are her superion -Give years of their married life, the gth o ecember. The occasion was very pleas. antly celebrated oy a visit, in the evening,
rom about fifty of their neighbors. Plenty $f$ music and a good supper added to th

## easures of the vir.

We have hai the pleasare lately of visitin this society-our old home. We find an good interest among the young people. meetings. Brother Daland, the pastor, and his wife are doing a noble work here. Th
Bible-readings for the young people, ever First-day afternoon, conducted, by siste
Daland, afford mach good instruction, th raits of which are already manifest. Inter ating meeting are being held every Taee ay evening at the Lloydsville school house he pastors of the charches preaching. One acherion is already
The people of this
The people of this valley are very muc interested in the proposed new, railroad
connecting New Berlin with Bridgewater he D. L. \& W. offer to lease it; and, th oungh it might be saccesent, it looks reatly help the large manafactaring inte hat the meroantile housen will sufier. Oar visit was made enjoyable by the dear ord's servants. Many encouragements hav been given us since we left this church to nder obligation to them, he again place everal valuable and usefal gifts, for whic
are e return our hearty thanks. May the Lor

Bhode Island
A second meeting for the purpose of con dering the spiritaal condition of Westerly held" under the auspices of the Proteatant Christian Charch,' Monday evening, Dec
Rev. B. D. Hahn spoke of the genera Riritual D. Helf of statin orpid condition, and the other half mor or a revival, from the fact that there had ot been a thorough work of grace in the sity of very earnest movements to aroase men to a sense of their epiritaal state and
need.
Rev. O. D. Whitford, who followed Mr. Habn, apoke on the religions forces in Wen corly, presenting statistics showing the total the attendance at prajer-metings and a
the Bible-sctiools, and the number of con ersions for the past two years-all going t
how a lack of earnest Ohristian work in he churches. He held it to be the fir view of the situstion represented, arge pon Ohrietians the duty of personal
Rov. George L. Olarke then read a bri paper on, "How to make thene forcee availe fo for s higher spiritual condition of Chri Rene, and for the galvacion of ninners". 1s power and villingneas of the Holly Spirit to elp. 4th. Wort for Ohritif akke. 5th e hopoful
on of erery diatricted for pertanal vinita
 meeting
effort.
Rev. New York. Church lufi sabbath, the 11th rev. B. F. Clayton supplied his desk. ale of fancy articles. Tharsday evening ec, 9th. The receipte were about 887 .

## Men Jemey. <br> We are almaye glad to read the "Hom ame " department of the SABBATH Rroond , and in order that we may have the epartment, we must each contribute, from <br> We to are contine, onr share. <br> ith greater intering our usaal services, an There is an increasing attendance at ou

 abbath morning services, and a thoughtfo well attended, andWe have monthly and quade very interesting Through the induatry and perseveranc
have recently had our gandience room n papered and painted, thich has greatly im The Yearly Meeting and New York City churches was held with o in November, and, though the weathe was stormy during the eariy part of th endance was remarkably good We have passed through trials and di aragements, but we feel sure that bette fal
th
 nd, within the ratt $\$$ years, it has mad vonderful changes d a lon the minds of th amph A few monthe ago Bar four children,
arace, Eva, Edith, 2 d Miriam Swinney, ith two others, Eanice and Willie Antho y, formed themselves into a little societ
nown as the Orient Misionary Band Their object was to raise money to educate
heathen girl, to help Aunt Nellie in
Shanghai, Ohina, and, if necessary, to take hanghai, Ohina, and, if necessary, to tal
her place when she is aged and feeble With this parpose, they set about making
articles to sell and having their friends t id all they could, and in a fow weeks they had quite a collection. The next thing was to help, and proposed that they have a fair in The time was set, Dec. 9, 1886. Beantiful were crowded. They realized more than
their most asinguine bxpetations, the pro-
ceeds of the sale, clear of all expenses, being 29 33. Thus you efe what a few children ork for the Master.

## I report this for the readers of your excel

 ther children to do likewige. The mone China Mision School, Lhrough A. I. Ohen levate the heathen girls of Ohina all the

## Condensed 2lews.

Abetaining from focdic, as a remedy for dis. Mrs. Jessie Johnson, the Chicago lemale
lanyer, insene froni, over stady, jumped
nto the Chicago River, recently, and rowned
The net earnings of the Milwatke, Weat ng December 31it, are eetimated at $\$ 1,012$
It itealloged in St, Lonit, thet the emter

O. U. Whitpord, Wosterly, R I.
Perie F. Randol Dh, Linctiken C

Preton FF Rendolph, Salem, $W$


The French provign.
The French press have boen warned again
ablishing military news which would be of
The givernments of Holland and Belgian have signed a declar
press truffic in girls.
A company of Peruvian explores claim to of Tarapaca outrivaling in wealth any gol
felds yet known.
The Paris newspapers state that M. D
Cesseps at a banquet, recently in a mpeech
zid that 137,$500 ; 000$ francs were still neede to complete the Panama Canal.
The Lloyds have ordered a steamer to bo
bailt, Which, it it intended; shall sarpass i speed and izize any vessel now alloat. Sh
will be constructed by the Fairfield Company
of Glasgow, Scotland. The commision of staff offcers in Ger
many continues making arrangements fo new troops, just as if the proposed militairy
bill wae alread ppased. The war ministr
is hastening the production of repeatin Writing from Careomers, Venezuela, correspondent says, I believe the world has hat from which we are saffering. I have
nit been to Paparo, and the innumera
e millions I have witnessed no figure

## Uneasiness is felt in Paris over the rapidi

 With which the government is working toplace the armament of France in the most factories of arms and ammanition are a
seing worked to their utmost capacify. I reported that Italy is arming, and that
Germany is increasing her troops in Alsace

## Germany Lorraine.

## BEQUBSHE TO TECT SOCIBT




nolech
Prote
Beth,
lows the pre
Gng the Babb
vited to atte




Birtation Wartid in a Bevenieh dey communtly
 in regard to charncerer, ability, ote: dddruen, L,
Box 85. Richburg, N. Y.




## Ing the colobinted "T. J. O. Aloar forfan, It

HOUSEKEDPDR.
ASY TOADJUBT
GIMPEETO OPERATH
ML amen ot ori of oleat,
can BE GENTED tH 4 an
gigers pitent PHLOW SHAI HoLDER
 BUFFALO

## Siscellang

abin patoiks and stlu whribs."

 thy mywurd chld
 Tougb erify yilitad toin
 "GOD BLBSS OUE HOUR






 Hod make ens unexfatho, derotoded and dutiful,


## THE PLLPit coloskr

ман. тикнв
"I midh, Marion, that you wonld earl




 nith his ronid,
Marion nas foeting very happy and satio thite anmmer rilt, and her new hat trimmed with white otritich plumee. Her brown hail cohool hemon walioarned. she had highe






## 





 and looked ät him reprovingly. His mother
put her hand on his shoulder., Marion
blashed. The people looked around at thei pew, and ahe felt mortified, Nobody knew
What the little boy was laughing at, and very What the little boy was laughing at, and very
likely he did not himself. It might have
been simply because his poor little nerves
had been strained so long that he could not been simply becaise his poor little nerve
had been strained so long that he could no
help it. There was no need for any one to
lonk reprovingly at him, for he direatl
clapped his little hand over his moath, an clapped his litule hand over his mooth, aña
tarned very red and then very pale, and sat stiller than ever.
After the service a friend of his mother talking to her. She had some news which
put Mre. Way in something of a dilemma. put Mrs. Way in something of a dilemma.
A little girl in Eddie's clase had the whop-
ing cough, and she was coming to Sabbath school to-day. Eddie had never had it, and
h1s mother did not wiih him exposed; he
was a very delicate child She was a very deincate child. She looked
tressed. She was a teacher in the Sabbath-
school, and so was Mr. Way. She did not wish to take Marion from her class, Du
what conld she do with Eddie?

$$
\begin{aligned}
& \text { Wat conle she do with Eddie? } \\
& \text { "Eddie," said she, after a moment, } \\
& \text { " mother doesn't want you to go to Sabbath }
\end{aligned}
$$ mother doesn't want you to go to Sabbath

chool to day: Little Gertie Brown has the Whooping cough. Now, you wilibe a good
little boy, won't you, and sit right here in
the pew until Sabbath-school is done? You
can have the Child's Paper to look at, it mon't be very long." ook he gave her. "Why, you're not afraid over him.
"No'm," he said, and settled himself back
His mother went down to the resignedly. His mother went down to the
vestry, but the look on hislittle face haunt-
meant.
Meanwhile, Eddie sat up primly in the staid in the rack; he never touched it. He Thas staring at the pulpit, and thinking. but one of the old-fashioned kind-tall and solid and beetling. There was ample room in it for a closet big enough to contain a litt
boy. Eddie looked at it, and believed. O
oither side of the pulpit was a door. Pre eintly side of these doors upened, and Deacon
entaves appeared. He was a tall, sallowGrave appearew. Hith very sharp black eyes.
faced old man, waie
Eddie half rose from his seat, and cowered When he eaw him. His heart gave a great
leap, and he grew cold. He had not a doubt
that Deacon Graves was coming to lock him into the pulpit closet, because he had laughed n meeting.
Deacon Graves came straight down the
aisle. He did not notice Eddie at all, nntil, dart out of a pew and fly before him out of "Why," he thought to himself, "that"
the little Way boy!" He stood wonderin What it meant. He did nọt know Whether out of sight before he decided.
Graves was very slow motioned man. chool, an hour later, Eddie from not in th church, and there was great consternation Everybody was asking everybody else if he
had seer anything of Eddie Way. Marion
was crying; Mra. Way, pale and trembling, was crying; Mrs. Way, pale and trembling, Finally, Deacon Graves told what he
new, and a man who lived next to the znew, and a man who tived nert to the home. child ran by his house in the direction of "Ine
"" sai
"as."
never saw a child go so fast in my
said he. "I didn't know at first what
At that, Mr. Way backed his horse out of nto the carriage and they drove home fast, ooking for Eddie all the way,
Nobody conld dream why Edie had ru
off in this manner, Marion least of all. Sh off in this manner, Marion least of all. She
ried all the way home. Her mother', as all the way home, Her mother, agita
When they herself, tried to soothe her. Way gave a great
he is !" he cried.
There wai the poor little boy cowering
lose to the front door in the burning sun He could not get into the house. His moth r sprang out of the carriage before it fair
y stopped, and ran up to him, and caught
him in her arms. ©Why, Eddie, what made you do such a thing?", cried she;
Bat she did not say any more. She as cone nas something wronge. The child $\stackrel{1}{2}$ They took him in and put him to, bed,
nd did all in their power to soithe him, bit he wad ill for several dayi. That long run much for the delicatelittle boy. As noon
he could ppeak, he begged his mother not oloset, and it took put her eloquence to colp sition to do such a thing, ond, it he hed there wis no pulpit closet.
SYon mant never toll anything of fhat agin," nid ohe. "You cinnot caloulate playing with untuth retion.
little ginl. a wi carle
many
ont.
reach
of ol
them
Th
chi
ne l
nd
here
ri
nd
ne?
ri
"It might have turned ont a more
"s oke than it did," gaid her mother. "Well I'll never tell him such things gain, anyway," said Marion, tearfully
Mother," she added suddenly, after a littl nage, "I wish there was a closet in the pu
"Whyp"
"So they could put me in it., I think it
uld serve me right if I had to be locked would serve me right
ap there a whole day.

|  |  |
| :---: | :---: |
|  | even questionable ones--is not enongh. mach. Genuine piety is a positive mandmoing right, Pulling op weeds doe ake a garden in the bright May days. Melvitg the earth and dropping the seeds, and ting ont the young plants is the only sabntial way to do it. When the soil is busy owing vegetables and flowers, there is little ace left for weeds, Less than half your rist did not say to Matther, "Thon shalt here at the toll-booth, and try to keep of cheating and other evil practices of publicans." <br> He said, "Follow me," and dhen Matthew goés at once into a new e of conduct, and a new life. <br> Begin at once to do whatever your Master mmands. Begin to practice religion. A ild never would learn to walk by a huntalks about the law of gravitation; it any a tumble. Wait not for more feeling, more pangent convictions, or for anything ces you read of in other people's experices. These are all anares and hindrances, they, keep you from doing at once the very ver opened your lips to an unconverted end, either to avow your own feelings or to that friend some good? Then try it; you 11 strengthen yoarself, and may bring an expected blessing to him or her. In short, must begin to obey n new Master; to serve new. Saviour; to strike out a new line of it. When you give yourself to Christ to is whole hearted and practical fashion, he ll give you a thousand-fold richer gifts in urn. Yea, he will give you himself! When possess Christ you have everything. |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

n
cuane from Mra Marthalis, where I Iboard,
 And joar ngme is what ? $"$ " trick. My
Tad Draham. I live by the trict ma washee for the boarders, and my pa
works in the mill and dets runt. Some most gone to day, and l'm told, awful told," and geor child, so you are; yot shall stay things, and perhaps nome day you can be a "Yet, if I tonld be warm all the time hat my name ain't dear, it's Tad-Tad Dra I not? I like it better. Now it's these wraps." But a scream from the little object stops her, If I tate them off they'll'teal' 'em. I alI am sare no one steals here, Didn' "No, not if you are told. Ma \&ays we'll
freeze if we don't, when pa fordets the tobs to burn
Do you wonder at the tears in the teach
er's eyes; and the pain in her heart? And there flushes through her mind the word advocate of temperance reform: "The temperance movement must be carried for
ward more slowly, with lesis impulse and core careful study and deliberate planning, The people must be edncated to the idea. little dot, she thinks, while these pretended wondering what fuss the temperance fanat ics will make next; this child may freeze to she has began to tread. The bell away up the work deatined to tell on the life of that
school, on the life of the child, and on and on, when she in the dust is forgotten.
For the days wont by on their frosty wings
bringing the little creature to the echool ewch bringing the liettle creature to the echool euch
morning, not to stady, but asways for the
She had no "to det warm.
She had no deaire save this, no ambition,
no longing, and would sit close to the fire al
day unloes aronsed and sent to her seat.
Slowly and reluctantly she was persu
to join in the pretty exercises and motion
songs of the other pupils. With great effort she learned the prayer the school recited each morning, and by degrees ahe began to tinued a terror to the children, for more than one child went dinneriess, and more
'With this drop of ink at the end of my
 as it runses and rustwry ofer its rocky bed he center of the towi, tarning the wheels
of the mills acattered along its banke, and Waking the sleeping villagers
industry by the merry olatter
Farther on the streatm has made a deep corge, or ravine, by its wild impetnons force,
Which furnishes the material for many bean. tiful pictures, and attracts many artists to long days of summer. So, owing to the power of the water forces and their aparklistless is not without interest.

## onk that in summer its shadowe to the

 learly seen in the water, is the poorest, nost desolate of board hats. At one smalFindow several tangled heads and dirty, childiah faces appear; shrill cries, fretfal opening door. From a line suapended from
the corner of the hnt to e corner of the hat to a tree are always to
in the rough. winter weather for flapping Frost" has stopped the hurrying stream,
sent away the warm breezes, and picked all the flower
A faint
A faint, tiny thread of smoke oreeps up
feebly from the pipe which projects from he roof, serving as a chimney, in pitiful the wreath which rolls and curls of the pretty brick echool house just in sight and farther down the titream. Here yon may eee brightly bloasoming plants in the
doep windows, comfortably d pessed, happy-
voiced children in the warm, pleasant rooms, On'the particular mort evary where. telling you, a teacher catire in to one of these breezy good cheer, and a breath of frosty air
from the sharp, stinging cold withont, from the sharp, stinging cold without, apings all the more for the anoomfortable
walk.
As ahe turns from the cloak room, she sees the door the mont forlorn little objeot,
at whether child or woman she is at a loss to decide. A large shawlig held tightly by
any
Are
"
more, I am afraid you are going to di don't lnow, I never died, did yon ?" No, but I know of One who did, who
for us, and he told us if we would foldien him, doing as he did as ne noarly as we
could, trueting in him to save us, we could could, trusting in him to save us, we could
go to live with him when he sent for as. think he is going to send for you. Do you
know who he is now, Caddie ?", Yet; the One we pray to at school; bat you saic he did not lite dirls who toot din to die now." And a moaning, wailing cry come from the chldish, suffering lips.
"If you are sorry, and tell Jesus so, "You tell him for me, Miss Payne" And as the quiet figure of the girl teache oving, tender Shepherd all the tem and asks him to take the uncared-for lamb child's voice breas in whell him I was told. and I'd be sorry
only I'd freezed if I hadn't 'tealed. Tell him my pa dets drunt, and I want to do to Later in the day she stands again by the
same bed, but the burned lips give her no greeting. "Caddie is dead," they said her short, young life; of the sin-cursed, rummust have grown to girlhood and woman-
hood; of her last words-"Tell Miss Payne I am sorry I was bad, and I wouldn't took was drunt, and I am doing to heaven to det Warm. Had the Lord Jesus taken her to this "This is only a story." Yes. You
could have written a better one. I believe But will you heed the lesson believe in suffering, neglected, sinfal I have only told you a poorly constructed the atrange little creature in her ragged "Tawl, whose crooked tongue called herself
"Tad Draham," and have heard the words,
"I've tome to det warm" man, in the Genevan.

## MOTHEP'S TALI TO BOYS

"It's well enongh for a boy to bring i
wood or coal, and make the fires, but it" girl's work to cook and wash dishes." Is it?
Why? You think so simply because you bot did yon ever think that yon might be
the loser by being that ont from pigicipstion in housewort? An eminent clergyman
once said to me: "I think we men lose by not being trained in domestic duties, We tention, ingenuity, helpfulness and forbear taking a part in household labors, and we
would also caltivate a and consideration. It is certainly not quite courteous in us to enjoy the diner prepared
by wife or mother, and then thoughtleasl walk off and leave her to the unpleasant more manly to do it all, and let her rest. I read, not long since, of two ladias who alone in the house, prepared sapper for them
with his own hand. He could not with his own hands. He could not have
done that had he never helped at home.
There is nothing necessarily unmanly in housework. In our own land a male cook commands a high salary. In a big hotel his
salary is about that of a member of Oon-

Men who go to the far West and "rough it, in mine or on ranch, find it valuable to
know how to cook. Boys sometimes board unless they whderstand cookery they will not be able to give themselves wholesome
fare. Boys like to camp out, and often they don't want girls around in the way, and to avoid it they shoald know how to wait on
themselves. In many emergencies, to kno how to sew becomes invaliagle to to kno does knowing how to sweep, dust, and make poor widow, helped at home during his college conrse; A neighbor once found him mother read moral philowophy to him dians, he found all thin domestic lore of great value; for if there were no white
women to teach the squaws how to keep house, in a civilized way, he could teach
them. I know two manly little boje, eleven them. I know two manly little boys, eleven sweep, duat, wash diahos and asiat in cook

## them

We think we are bolter, for wo oan do all that girls can, and all that boje oan be to trow how to do housemork. I knows
boy pho at fifteen cin pet a nico divier all alone, make bisenits fricente ohiotren, make
$\qquad$

- bandon


## Bopular Gotience.

Marvalous Minutriness:-A microscopic slide.in the poseession of the Manchester
Philosophical and Literary Society, in Eng land, contains the Lord's prayer written minute speck can be found with powerfal microscopes only with great difficulty, as the
focus point of the lens must be made to oover the, exact spot bearing the object. It by the sid of an instrument now held by the society

## Black SNow.-A "black snow," which ell in $18 \% 5$ over an area of about fifteen by tell in 1875 over an area of about fitteen by twenty miles in the vicinity of Holland, Mich., was found to contain a considerable proportion of dark eartiy matter. This was an and pronounced volcanic dust from this view has sought a simple explanation, from the ph south ward

Formio Acid IN HoNsY.- At a recent meeting of the Physiological Societty of Ber
lin, it was stated that when the bee has filled
the the cell iether with pure honey or a mixture
of pollen iough and honey, and has complet.
ed the lid, a drop of formic acid obtained ed the ild, a drop of formic acid obtained
from the poison bag connected with the
ting is added to the honer by perforating sting is added to the honey by perforating
the lid with the sting. Namerous experiments show taat this formic acid proserves
the honey and every other solution from
the fermentation. If this be well established it
will show that the sting and the poison ap. paratit of a defenive weapon. Another inter esting fact suggest itselfif in conneection with
this. So far as is known most of the insecta that have the stinging apparatus similar
that of the bee are collectors and stores honey.-Boston Budget

The Dost in Trie Arr. - We might, sup.
pose that with no dust in the air we should pose that with no dust in the air we shon,
at least have more light; but while it is, un-
doubtedly true that the subuemm ghow ne doabtedily trie that the sanbeame thow ns
the mot sit it is also no leass trae that the motes and fine dust actually show us the sunother. A beam of sunlight or electric light,
if admitted into a chamber, the air of which replaced by pitchy blackne8s, except therreit
strikea the wall or mome other object. Bal loonists tell us that the higher they ascend
the deeper becomes the color of the sky, un tilat the height of a for niler it looka al the tun is shining in unolooded splendor thore it little or no dust to soatter his light
The rpace between the stars-stellar space sitit called-is, accordingly, absolate blackHes, notrithastanding. the blaze of light on striking oar dusty atmosphere.-Sel.

## Goo wetid oft e ititle

have all the ee and do not let it boil, yo reason why dyspeptics cannot drink coffee
because it is boiled. The style of coffee po is just a matter of fancy. I have made a
good coffee in an old tomato can as I have ever supped from the finest French coffe
urn. We should take lessons in this matte from the Turks and Arabians, who grin
their coffee to a fine powder. When the a bag of unbleached maslin, which should be tied tightly enough to prevent the escape
of grounds. If you use a capful of un ground coffee you can make a quart of ver
trong, black coffee. In making coffee many W\% is placed on the bag of ground coffee it Waydd aceand on the bag of ground coffee it tringer Remember,

tle-known island, and opens traile with its
inhsbitants. If businews thrives, he Keeps ingsitants. If businews, thrives, he keeps a monopoly. It was found a while ago, when Australian firm had carefully charted the quietly trading there, all unknown to the other Pacific merchants.- Now York -Sun.

GYpsies Is musiciaks.
In days of yore, long ere the hills of Eng
land were tannelled, its rivers crowsed, or its land were tunnelled, its rivers crowed, or its
valleys were invaded to make way for railway trains, it was aweet to listen to the mild music which, emanating from some gypsy
camp in a secidided dell, minglet with the rich notes of the nightingale sand other
birds of song, just as the sun sank below the horizon in the distant weat. Althongh inroads have been made on the haunts of the
gypsy tribes, and their music is not heard so ypsy tribes, and their masic is not heard so lingers in the tents, and lives in the hearts of this singular people. Their home life is
now and then enlivened by music and dancnow and then enlivened by masic and danc-
ing, especially when the women have had
"good luck," and the men have been saccessful in their specalations. It is then both in eating and drinking. A few o hearted, and they become so merry, that a heane on the violin is proposed, to which al
that are able and so digosed dance with great hilarity, especialily to that known a
"The White Cockade. dance well, and the women and girls gener
ally move lightly and elegantly, and all them seem to enjoy the pastime, The fav orite instruments of the gypsies are the harp
fiddle, tambourine, and tin whistle. Such apt pupils in music are many of them, tha
if they had proper facilities and efficien either to the most eminent compe whateve the most accomplished musicians. In differ
ent parts of Europe, particularly in Russi ent parts of Europe, particularly in Russia
and Hungary, many gypsies have bccome very popular as singers in cathedrals an churches, and have often been employed to blies, both private and pablic. In Spain
some of the Gitanos are theatrical perform sors, and cases are not infrequent in which
they have attainéd great efficency and popa larity. In Hangary a writer relates knowing several gypsy women who fer
popular as pablic singers, and one, in par popular as pablic singers, and one in par gaged in बinging at concerts given in th miles around, and for which she was alway very munificently paid.-Brooklyn Maga

## WBLCOME CHEIST

While there is much thought and discus ion upon the second coning of Ohrist th is unsatisfactory and without any very prac
tical outcome in the way of preparing me tical outcome in the way of preparing me
for that great event, there is a sense - i
which Christ's coming is emifently personal which Carist's coming is emintently personal
practical and real, as in a revival when soul are brought into the kingdom and men
come to know Ohrist as a personal Saviour How full of interest were those persona woman at the well, to the disciples by th those who songht him personally and sin
therely. And to day, 0 how precious is cerely. And to day, 0 how precious is h men, yea, is knocking at the door of man
mister haracteristic, a tender or attractive $r$ lationship in which Ohrist is not set forth
as a personal friend, to woo the reluctant sinner, to attract and cheer the desponding
believer. How important now when ther are indications of tenderness of feeling on the Word, that both pastors and people should be prepared to welcome Christ by hi he hearts of their friends who are strange

## to him.

EXPOSED TOU RABLY
One day last summer a group of florista and flower lovers was gathered in a garde of the garden had succeeded in cultivatin the Victoria Regia, the famous Australia ily, the rarity and beauty of which make
the queen of flowers in the eyes of horticn
ble stain, No after calture nor remorse can
bring back the lost blushes to a moman
cheek. bring back
cheek. middlo-aged engaged twice at sixtoen," said neither of these eanly lately. "I married man, yeare, years afterwards, and have boen would give half the happiness of my life if could sas to my husband that his lips wer
the only ones that had ever touched mine. A woman may acquire sense, judgmen and reserved manners with advancing years,
but the modesty and refinement of youth panion.

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## SOMRBODY IS IMOCIING.

I once knew an interesting family whose
happy lives I shall never forget. A quiet
happinees reigned over the whole $d$ welling. happineese reigned over the whole dwelling.
and seemed to extend itself even to the dog and the cat.
the father and mother, there were
rs between the ages of fourteen and twenty.
"Are they nuper coryy $p$ " thonght I;
"do they never d
 It was enough Ifimmediately Lois re-
plied: "Well, now that I think of it, I may as though at first I thought I conld not. Yes, way arm in arm. pleasant change toon thickly? ${ }^{\text {wrought this }}$ Was said which broth hht the Saviour before Them.

$$
\begin{aligned}
& \text { The elder siater had whispered to the } \\
& \text { anger the wordc } / \text { somebody is knock. }
\end{aligned}
$$ ing;" and immed thy the image of One

whom she loved be before the ebild's nty.
had agreed toget 5 cy 0 , their Saviour, and


I once had, a root of the Victoria gent to
ne," said a byatander, "by a friend in Aus ralis Ho told mer, "by a friend in Auswonderful beauty, but gave me no direction as to ite calture. I exposed it to the our
hot July sane. The bulb grew, and coon
mil


## BOOI BINDING. <br> In any Etyle

OLOTH OR LEATHER,
RECORDFR OFFIOS
ALFRED CEMTRE, N. 8




 Re
 SITUATIONS FREE.

## 

 OHIOAOO OORRBSPONDENOZ UNTV VRBTY
 ari pren. Addrom THE CORRESPONDENOE UNIVERSITY JOUMOAL

# paikilis 






orcerin Amen itivin pIATOS. 20 wix ORGAN K PIANO :
 BUCKIEE ELI FOUMDVY
 Boogharnts wantio bit By John B. Gough.


Ehe Sabbuth School.


## THFENITIONAL LESSONS, 1887 .

bst countich

| 1. The Bectintink. Gen. $1: x-81$, and $2: 1-$ S Mand Death, Gen s: 1-6, 17-19. |  |
| :---: | :---: |
|  |  |
| It E Ronh md the Ark Gani: 6:9.9. |  |
|  | The call ot Aram. Gen 18: $1-9$. |
| The 2 Lot's Cholce. Gen 18: $1-18$. |  |
| Ohe Ye Godin Covenant with Abram. |  |
|  |  |
| 0 x Abrainm Pl |  |
| Weres st strabup ofreting raso. |  |
|  | 12. J2 |
|  |  |

LBESON H--sin and teath

|  |
| :---: |
|  |
| H |
|  |
|  |
|  |
| ax |
| 2me |
|  |
|  |
| 込 |
| +20mb |
|  |
|  |
|  |
| Pruct-Gard |
|  |
|  |
|  |
|  |
|  |
| iv. Luturer med yieling. v. 0 . |

## AeTBODUCTION <br> 

 inver ot the numhat, and che pormention of rom meve as a myth; for cortalidy there is a human are peit, who must have have a home, and mia ure had a cretor. They were moral beinge, thue perined by what we know. of the human race at 5 preent time. The birth plice of the human H Misterpophaten and Tigrib Rivern. Nor can pibicin scholent regard it as about 4000 years be EXPLANATORY NOTES. oack of the jold. The tree of knowledge was mad the medium of probation. Therrecan be no devel riat; hence man, at \& moral being, endowed with riall where he most sct in the exercise of his own choles. Bat for the exerciise of choice, he must with it ace connections, istised sefore himple narrative of such God reveali himeelif to man, and makes known hod reveais himsel the man, and makes knotore the human pair what ia Jocurbly, bolh to the appetite and to the intelli cente; clecriy pointe ont what may be appropriated,
 cocrert Now the thifl party mates his appear. dom that in the other whit rear
 At gernden. His cratt in mosn in quofing the word Gat, Hod' prohitition. Obeerve here that he bo thofy they might perthe of the abencuat gitt of the garden, oud refers thply to the one prohibi

 thoved to $=2$


Thit of the for





 lied realy lovee her bis direct precepty and can politively thibe
Hence we see that the temper thepe. some poeitive goid in toeipler citlaborden firoue he No higher motives of id poosibly bo sugsocted to the woman for disobeying God'i axproesed will thish
 and evil., Is it pow: thit God, Gould profibit not love her, she thought to hersolf. She wat now prepared to disbelieve and to disobey the phainly ex
presed will of God. It 18 surpring how periecty preseed will of God. It 18 sarpribing hov perfocily
that logic of the tompter has been transmitted down througk all the generations of temptationat to the present diy. The first thing to be gccomplithed ove af God, in viem of hie probiblion of that to a selifish heart, seems to be tofie greet perronal
good. The plainest commands in the Bible, of they can be made to appear as cutting of some of ou doubt of the lore of God; and then, as a second re
sult, of a direct disobedience and deflance of God a authority. This is the natural history of in
Adelity even in the church of Cit Hdelity, even in the church of Chriat No man 0
womane ever lived who entemed intothis training o
 lose his or her communion with God.

## 

 her mind to se something godi for appetite, and that was pleasent to look upoi, and something thit would make her wise all of these objects addreted to her personal seithshnem, utterl/ recklese of the authority of God as nothing to her. Nor is the all, , Bhe commends the same counse to Ner Axsiband, is perfectly natural. 1st. The tompter calls the at tention to the probibition, and saggeots a doubt ofthe love of God; then he devies the veracity of God. 2d. He appeals to the seifish desires of the physical appetite, the desire tor plessure, the ambition for wisdom. When the woman hy thus beem capti velted, and led away into open dinobedience, she ie
able to lead her husband to tollow the same courso. bule to lead her husband to tollow the same course.
Such is the history of sin in the world. havi hearkened wnio the woice of thy woife, - ourme
 it all the daye of thy iffe. Instead of protecting hit
wito aguingt tomptation, or antating her to over talling awn end then he quimely sumported to he cowardly remuncilition of his dignity, subject, with her, to the mme tomptation, Hence he ha, if poosi
ble, the deesper in sin than even his vite who weut irst temptod. While the punishment of the wownin
 natural trats of the soil can be pathored onts through constant sweat and toil all the days of hit iife. So long as hardabip and struggle continue, fo the subbistonce and comforts of life, so long h
must be reminded of his disobedience to God and dependenoe for the fruits of the earih. And, it poo tions, he is told, for the first time, that his earthly life is of but few days, and full of trouble; and hhen, his body, made of the dust of the earth, must
return to the dust from which it was taken. Sure ly, the prospective earth-life of Adam was ploomy

MARBIED.
 both of Adams Centre., !



## a <br> DIED <br>  Home near Adame Centre, N. And died At AB   himene an anzious to depart and to be with Christ He mede all the died in      



, This powidenoter veral A mosin of orit





Gusiness Birectarn.

|  |
| :---: |
|  |  |

Altrad Contre, M. I
$A$ trabd diviriaty






M. ${ }^{\text {Botrdon }}$ DOTTTRELLi, $A$ Premphir

A. A. BiAw, swhikr






 Sabsta moov hoinj or givinut
 Ampilit


Plinitib, in I.

## 





 P
$\qquad$


nilto Juation, wis.




