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A GRAVE.

FROM THE IRISH-REARRANGED FOR THE "SABBAT RECORDER.")

There's a plot of ground not far away More dear than the wealth of the world to me: A glistening marble marks the spot, of her Who sleeps there, ne'er to be forgotten here. There are memories for me round that church

Round that marble and lonely clay; That wealth, nor power, nor aught on earth Can hide or chase away.

'Tis there our own sweet darling lies, 'Tis there in that grave so dear Lies our dearest one, our only child, In the shadow ne'er broken here. In the shadow of death, where no sun can see-With God—with him who loves all; But for me there's a shadow on all my life,

Till I, too, hear the angels call. For my life is empty, my dream has gone— Gone to that far off clime, Where pain or sorrow ne'er darks the way, Nor grief, nor sickness, nor time. Tis there in that bright land where all is bliss,

'Midst that glittering happy band, My darling waits till I am called To that glorious promised land.

Nortonville, Kan., 1887.

FLITTING SUNWARD.

NUMBER XXXIX.

HOMEWARD BOUND. The next morning Don Alberto had

"fixed" matters at the Captain General's so that the Senoritas could leave with the rest. Just how it was done we do not know. There are two ways of "fixing" things here. The most common way is by the "left hand," not come in on time, and there was a rumor that she had remained in Tampa over a trip for repairs, and the Whitney had taken her place. This finally proved to be true, and late in the day we were notified that the steamer was ready. So we settled our bills, committed our baggage to the hotel transfer, stowed ourselves in victorias and drove to the wharf. On the way we passed the Governor General's city residence, and directly opposite the chapel and monument to Columbus. been erected on the very spot where Columbus knelt to celebrate the first mass on these

the feast of San Cristobal, the 16th of No- found only here, in Brazil, and on the east vember, when a mass is said in honor of the African coast, though it has some cousins Saint and of his namesake, the great dis- called dugongs, residing in the Red Sea, and

baggage on board. The good Don and his out of the harbor, we left behind us all of we hope ever to retain.

Our passengers were largely Americans returning from a trip to the sunny isle. A few were Cubans and Spaniards. Among these we were particularly interested in a lady—we presume she would pass as such in her sphere -who was on the forward deck with the deck passengers. She was dressed in lace and many furbelows, more suited to a ball-room than the deck of a ship, and had with her three small babies, certainly all under four years old. These were dressed in short frocks covered in lace, while the youngest, a wee tot, had on only a little jacket and a red cape, while the little arms and legs were all bare. She looked a picture of splendid misery, while her companion might have been a ferocious bandit, so far as appearances

The voyage to Tampa was void of any remarkable incidents. There was the usual looking for nautili and Mother Carey's chickens; a fine sight of a bark under full sail; a little excitement over a sea-bird which came on board and was caught by some young gentlemen, but for which the pleadings of Senorita Florita secured liberty; the same discomforts, the same rolling and tossing of the steamer on a comparatively smooth sea; another sight of Key West at night, and the same absence of the Captain, who had kept himself quite invisible, though the advertisement says he is "remarkably kind and sociable with his passengers."

It came dark before we made the Tampa light, and that of Palma Sola on the other side of the bay, so that the run up the bay was in rain and darkness. But as the steamer no longer rolled and pitched, the ladies came out of their cabins once more, though a few only ventured down to tea, and the old stewardess was kept very busy bringing food to the saloon. The bride and groom came out of their room again, she singing gaily as a bird. She was a topical southern girl, tall, supple and graceful, and had been a bride but a week, as she informed some of the married ladies of our party, to whom she came with her little confidences and for motherly counsel. Some ill-mannerly young men, who could not be mistaken for gentlemen, tried to make themselves agreeable to such young ladies as would notice them, but fought quite shy of those who put on a maidenly dignity. There is no shield more potent to protect a lady from insult than her own innate modesty.

After a long time the electric light of the Margaret appeared in the distance, a welcome sight. When we had anchored, she steamed alongside, and threw the beams in such a way as to light up the steamer's deck as bright as though sometimes the right succeeds. We day. After everything in the shape of bagpresume, in this case, it needed only a forci- gage, even to little hand satchels, had been ble statement from a person of influence to transferred to her deck, the passengers were bring the understrappers to a realizing knowl- permitted to debark. During the sail up to edge that they could not make anything per- | Tampa, each person was called upon to iden sonally by withholding the permit. But this tify his or her baggage, swear to the manidid not end our annoyances. We had pur- fest, and submit to an examination which chased tickets by the "Mascotte," as we had was not very severe. Late at night we are had enough of the "Whitney," but she had rived at dock, and soon retired our weary bodies and empty stomachs at the Plant House for a rest, as the next day was the Sabbath. The bride and groom, however, stayed on the Margaret, as they were to go upon her in the early morning to Manatee River, at the southern end of Tampa Bay. This river is noted for being the home of a most remarkable aquatic animal from which it derives its name, the manatee or sea-cow, which in its turn derived its name from the handy way in which it uses its fore flippers. This, the Templete San Cristobal, is said to have | There, in fact, have bones quite like the human hand, but they are covered by flesh so that they look like mittens with the nails shores. It is opened only once in a year at sticking through. It is a very rare animal,

mail for us, Donna Ysabel with a great bo- in the North Pacific. These latter were also quet for El Bah, and a number of the same called "sea-cows," we presume, because they passengers who came over with us. We had are mammals, though in that respect they do persuaded Don Alberto not to hire a steam | not differ from whales, dolphins, and some yacht for our accommodation this time, and other sea animals. As the seal family are went off in the hotel boat, which had our the marine representatives of lions, dogs and wolves, so the manatee represents the elelady accompanied us on board, to do us the phant, mastodon, and other pachydermata last kindnesses and bid us adieu at the latest among marine animals. Possibly, it prides those on the shore watched their brave loved minute. Soon they left us; and, steaming itself upon one peculiarity common to no other of its family, not even its nearest rela-Cuba but the pleasant remembrances which tives, that is less back-bone, particularly in the neck, though just why that should be a matter for pride is as difficult to see as some other instances of family pride in higher orders of the mammalia.

Another excursion which might be made from Tampa is to Palma Sola, also at the ower end of the bay. They tell us here that this is a fine place, and not altogether the swindle it has seemed on account of the attempts of certain parties to sell lots to Northerners, which lots did not always represent value received. Tampa, by daylight, does not improve much upon the impressions it gave us on our former visit. It is a straggling village set in sand. The houses are mostly built on sand with no other foundation. The streets are sand, and the door-yards are sand, except where art has covered the walks with seashells, and laid out flower-beds. A favorite border for walks and beds is made of bottles turned bottom up, some of glass and some of stone-ware. Whole walks are paved in the same way. At first some surprise is felt at the great number of bottles so used, and wonder at the source of supply, but a few moments attention to the profusion of grogshops is sufficient to banish all surprise or wonder. Five or six to a block is not uncommon, counting both sides of the street. It would seem that the principal business of Tampa is drinking. The churches are not since the little shell, used by the African Methodists, was blown down in the late gale. It is in just such a place that one would expect to see "the " ad flee," and sure enough the wicked flea flourishes in great abundance and mammoth proportions-in

fact, like small bed-bugs. The twilights are short in this latitude, and the sun had not long been down when the moon and Venus appeared in close juxtaposition. Mars was not in sight and the arms of the young moon were opened toward Venus; but we were relieved from all anxiety on their account by the presence of an old moon within the arms of the new, acting as its chaperon. After nightfall we visited some of the curiosity shops and purchased some of the beautiful Florida birds, which are to be had here in great perfection, and then bidding a not sad farewell to Tampa, we entered our "sleeping-car"-which, by the way, never sleeps—and started northward. Before retiring we passed through a weird scene. The woods were dense and dark on either hand, beside the track and widely scattered through the woods were troaring fires surrounded by shapes of men, looking strange in the firelight, the flitting lights and shadows played among the leafy boughs intensifying the darkness beyond, while wild shouts echoed and re-echoed through the forest, as the men called and answered from the distant camps. They were not savages, however, but wood-choppers, so we laid ourselves away in our berths, and sleeping the sleep of the innocent, we awaked in Jacksonville in time for a good breakfast at the Windsor. G. H. B.

"TELL MOTHER IT'S BROTHER WILL."

At a Moody and Murphy meeting at Farewell Hall, in Chicago, Mayor Hilton, of New

Just at break of day of a chilly morning, the people of a little hamlet on the coast were awakened by the booming of a cannon a wrecked vessel, and in their last extremity your true colors. There is an affectation of Grand Old Man is as sternly prohibited as calling wildly for human help. The people indifference to all things and of a lack of the name of the Evil One. Thousands of

swept off by the furious waves of the sea. The life saving crew was soon gathered. "Man the life-boat!" cried the men.

"Where is Hardy?"

But the foreman of the crew was not there, and the danger was imminent. Aid must be immediate, or all was lost. The next in command sprang into the frail boat, followed by the rest, all taking their lives in their possible of our thoughts; to care much for hands in the hope of saving others. O, how ones as they dashed along over, now almost under, the waves! They reached the wreck. Like angels of deliverance they filled their edification. May he indoctrinate us into it. craft with almost dying men-men lost but and dispose and enable us to illustrate, it in for them. Back again they toiled, pulling our practice!—Dr. Goulbrun. for the shore, bearing their precious freight. The first man to help them land was Hardy, whose words rang above the roar of the breakers:

"Are all here? Did you save them all?" With saddened faces the reply came:

"All but one. He couldn't help himself We had all we could carry. We couldn' save the last one."

"Man the life-boat again!" shouted Hardy "I will go. What, leave one there to die alone! A fellow-creature there and we on shore! Man the life-boat now! We'll save him yet."

But who was this aged woman with worn garments and dishevelled hair, who with agonized entreaty, fell upon her knees before this brave, strong man? It was his mother.

"O, my son! Your father was drowned in a storm like this. Your brother Will left me eight years ago, and I've never seen his face since the day he sailed. You will be lost, and I am old and poor. O, stay with

"Mother," cried the man, "where one is in peril, there's my place. If I am lost, God will surely care for you." The plea of earnest faith prevailed. With 'a God bless you, my boy!" she released

him and speeded him on his way. Once more they watched and prayed and waited—those on shore—while every muscle was strained toward the fast sinking ship by those in the life saving boat. It reached the vessel. The clinging figure was lifted and helped to its place, where strong hand numerous or imposing, there being only two took it in charge. Back came the boat. How eagerly they looked and called in encouragement, then cheered as it came

"Did you get him?" was the cry from

Lifting his hand to his mouth to trumpe the words on in advance of landing, Hardy called back, "Tell mother it is brother Will." -The Advance.

LOVE ME NOW.

If you're ever going to love me, Love me now while I can know All the sweet and tender feelings Which from real affection flow. Love me now, while I am living. Do not wait till I am gone, And then chisel it in marble Warm love-words on ice cold stone.

If you've dear, sweet thoughts about me, Why not whisper them to me? Don't you know 'twould make me happy, As glad as glad can be? If you wait till I am sleeping, Ne'er to waken here again, There'll be walls of earth between us, And I couldn't hear you then.

If you knew some one was thirsting For a drop of water sweet, Would you be so slow to bring it? Would you step with laggard feet? There are tender hearts all 'round us, Who are thirsting for our love; Shall we begrudge to them what heaven Has kindly sent us from above?

When the grass grows o'er my face; I won't crave your love or kisses In my last, low resting place. So, if you do love me any, If it's but a little bit, I'd rather know it now, while I Can, living, own and treasure it.

I won't need your kind caresses,

TRUE TO GOD.

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance glare at some opponent, and at such a time from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before men. If people find out York, being present, was called out by Mr. that we are earnestly religious, as they soon Moody, and made a particularly impressive will if the light is shining, let us make them address. Among other things he gave the heartily welcome to the intelligence. And alive. If he is reverenced by the masses. following incident, which occurred not long then, again, in order that the lights may he is detested by the 'classes.' I know since on the Scottish coast while he was shine without obstruction, we must be worthy Tories, very worthy Tories indeed, simple, and study simplicity.

sight appears; for in this highly artificial for the Grand Old Man. I say hatred and pretentious age all society is overlaid advisedly. Some of the Tories do not heaiover the stormy waves. They knew what it with numerous affectations. Detest affec tate to accuse Gladstone of being in league meant, for frequently they had heard before tation as the contrary of truth, and as hythe same signal of distress. Some poor souls pocrisy on a small scale, and allow yourself probably believe that he is. In many were out beyond the breakers, perishing on to be seen freely by those around you in London drawing room all mention of the hastened from their houses to the shore. sensibility which is becoming very prevalent otherwise sensible English folk believe African coast, though it has some cousins of the saint and of his namesake, the great discoverer.

At the dock we found Don Alberto with

thing; for them, as they would have it believed, there is no surprise and no enthu-

As Christians, we must eschew untruthin every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as his approval, and comparatively little for the impression we are making upon others: to feed the inward light with oil, and then freely to let it shine—this is the great secret of

THE GRAND OLD MAN.

On the twenty-ninth day of December. William Ewart Gladstone, the greatest living statesman, was seventy-eight years old. Already he has lived far beyond the traditional threescore and ten years, and is still the greatest power in Great Britain. Below are given a few clippings from a delightfully "chatty" letter, by Arthur Warren, in the Boston Home Journal, in which he describes some of the personal characteristics of Mr. Gladstone:

"Mr. Gladstone has had very little to say this week, observes a cable letter in one of the daily papers. This intelligence is as startling as it is suggestive, for when Mr. Gladstone has little to say, something must be out of joint at Hawarden or Harley Street. Indeed, another cable dispatch, clicking at the heels of its predecessor, informs us that 'The Grand Old Man is not quite as robust as usual,' and that he is going to the south of Europe for a few weeks' rest. Ere one has well digested this information, a third dispatch darts under the Atlantic, bidding an admiring world remember that Mr. Gladstone's seventyeighth birthday will be celebrated on the Thursday after Christmas, whereupon the admiring world trusts in its heart of hearts that the ex-premier will be sufficiently robust' to participate in the celebration, and have a crack with Salisbury.

"Mr. Gladstone silent scarcely seems to be Mr. Gladstone at all. At least, one who has seen him, time and again, discomfiting his enemies, either in the House, or on the stump' or in one of those British ponderosities—the 'Reviews'—must always think of him as a man of tremendous action and many words. Mr. Glodstone with nothing to say is an anomaly. When one remembers how the aged statesman pervades England; how in every corner of the kingdom the good Victorian subject quotes 'What Mr. Gladstone said last night, or yesterday, or the day before; 'how excellent Tories and Radicals and Radical-Tories and Liberal-Whig-Radical-Tory-Conservatives (so strangely has the Grand Old Man mixed up the party material these days) discuss his utterances, praise them, tear them to pieces, and do all manner of things with them, one wonders what on earth the good Britishers will do when Mr. Gladstone closes his lips in good earnest, and has nothing to say forevermore. One thing is certain, the Grand Old Man will die in the harness, he will expire in the midst of his 'sayings.'

"Seventy-eight years old! There cannot be many more years on the list, for Gladstone will wear himself out with work, although, by paradox, he has kept himself alive, and very much alive, with it, up to date. And here a moral. He finds rest in change of occupation. When he tires of Parliament, he writes of Homer; when the Budget wearies him, he chops trees; when political burdens are heavy, he turns to the composition of essays, or the reading of lessons in the country church.

"The Grand Old Man, on the front treasury or opposition bench, as the case may be, is not a particularly imposing person. He sits with his legs crossed, his head drooping, and his chin buried in that enormous collar, which Linley Sambourne has immortalized in Punch. He dresses in black-a Prince Albert coat, that fits atrociously, a vest several sizes too large, and trousers that bag at the knees. Sometimes he takes the trouble to lift his head, and he can look tremendously cruel and vindictive. He can look bitter things as well as say them, and he rarely fails to do both under provocation.

"Gladstone is the most dearly loved, and the most profoundly hated, statesman who cannot find in any dictionary words This is by no means so easy as it at first sufficiently strong to express their hatred with Satan himself, and, what is more, they

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

ALL THINGS TO ALL MEN.

It has frequently seemed to us that overzealous Christian workers show that their zeal is not according to knowledge, by ap parently forgetting the example and teach ing of the Apostle Paul, our model worker for Christ and truth. To the Jews he be came as a Jew, that he might gain Jews; to them that were "without law" as without law, that he might gain them; to the weal he became weak, that he might gain the weak; and "I am become," he says "all things to all men, that I may by all means save some."

As our mission and Sabbath reform work extends, especially into the South, we shall find occasion to practically apply these principles of the wise Apostle.

Our Southern fellow citizens do not want the Union dissolved. Having submitted their wish and purpose to the dreadful arbitration of the sword, and been defeated, they accept the consequences as a rule, in a manner that is greatly to their credit, when we consider the real and supposed interests, sacrifices and issues that were involved.

They do not want slavery to again come into existence; for full well do they know the evils of that inhuman institution.

They do not think that political equality should have been so soon and all at once conferred upon the freedman; and it has long been the opinion of the writer, that in this case, as in the case of illiterate foreigners, our government has made grave mistakes.

The South has chafed, and who would not, under the unjust and supremely selfish acts of Northern political adventurers? But some have also made the mistake of supposing that these men represented the real feelings of the North; just as we, at the North have sometimes thought that Southern cruelties of which we read were signs of the real state of the prevailing Southern sentiment.

Prejudices still exist, both North and South; these, however, are wearing away, with increasing acquaintance and knowledge. But the South, as a whole, is loyal to the Union, and proud of our country's present greatness and future prospects.

After this somewhat long introduction, we come to the question of which we would more particularly write, namely, "social equality," as our Southern friends term it. Against this they—and I speak now of excellent Christian people-object decidedly, and sometimes with considerable warmth of feeling and expression.

For example, the colored children may have good public schools; but colored and white children may not be educated together. Colored people may worship in the same congregation, if they so wish; but separate sittings must be provided for them. In the neighborhood near Fayetteville, N. C., that we visited, there seemed to be the best of feeling between the colored and white people; and the former understood that they were cordially invited to the preaching services. But when they came of their own accord, they took the back seats. The equal rights of the colored people in political and business life are acknowldged; but there must not be equality at the table and in the sitting-rooms and parlors of the white people. In a word, the Southern white people, as a whole, will not treat the colored race as their social equals; nor is it at all strange that this is so. Many factors are necessary to the existence of social equality. In many things there must be fellowship, sympathy, partnership. Without these, there is not social equality North or South. Legislation cannot establish it; men of radical views cannot force it upon the commu-

Some religious workers, who have come South, have utterly disregarded these Southern sentiments and customs, with the result of largely losing their influence over white in all things, and bless his cause everywhere, people, and of gaining little or none over is the prayer of your brother and fellow-la- see Church, N. Y., or increase the appropri- attentive, as will be seen from the average the colored race.

Many questions of human relationships stances that now exist at the South, it may and one Bible-school organized.

not be in this generation; but, in the long run, a man, or a race, whatever its color. passes for about what it is worth. Let a man, be he white, black, red or yellow, make himself the equal of his fellow-man, and, recognition.

Our voice and pen shall speak and write against injustice and cruelty. We exhort our Southern brethren to reach down and help this colored brother to rise from his low estate. But when a Southern Christian says he cannot receive people of the colored and once enslaved race on terms of social equality, we understand the teachings of the New Testament to require that we do not insist that he shall, but rather, that we wait for this question to settle itself, in the course of events, as these shall be shaped by religious, intellectual, social, and physical cult ure. And in thus giving no offense to the white brother, we do not give an occasion of stumbling to the colored brother; for it is safe to say that the colored people are not yet ready, in respect of desire or fitness, for what is called in the South social equality.

We have dwelt thus at length upon this subject, because, when traveling in the South, we have always found it to be one concerning which there is real and sometimes intense feeling. And the divine providence is opening the way for us to carry the truth of God among both the white and colored people of the Southern states; but we shall subtract a great deal from our usefulness unless, like Paul, we are prepared, in a wise and Christian way and spirit, to become all things to all men, for the sake of saving them.

FROM F. M. MAYES.

Housley, Dallas Co., Tex. Dear Brother, -When I sent you my last report I did not think I could do any more this year. But I could not give up the work. of my Master, with no one here to take charge of it, and so many wanting to hear the word of the Lord. So I did the best I could. The Lord has blessed my labors very much this quarter, three uniting with the vear. church, one from the First-day Baptists, and two by baptism. By request, I made a visit to Jimtown, Indian Territory. One, Mr Brown, the Campbellite champion, had challenged any man that walked on the face of the green earth to meet him on the Sabbath question, and said that he would show to the people that the Sabbath man knew nothing about the Bible. We were having a good meeting, and many were interested in the Sabbath. The Campbellites sent for Mr. Brown, and he came. After I closed my meeting he rose up and challenged me to discuss the Sabbath question with him. I then stated to the congregation that debating was of the devil; and as our Master had commanded us to resist the devil, I would not back out. I would affirm that the Sabbath was binding on all men. Mr. Brown denied. I commenced the debate with Alexander Campbell on the 12th day of June 1812, when | funds for its support. he was baptized by Eld. Matthias Luse. I showed that the world had done without Campbellism for 1,827 years; therefore, Camp bellism was of no benefit to Christianity, but a hindrance; his no-law or no-Sabbath theory was of Campbellism and not of Christ; and the theory would not stand a Bible examina-

We selected six men for a jury. After five \$75. days our debate closed, and five of the jury were for us and one for Mr. Brown. The jury then left it to the house. There were nearly five hundred present, and the whole congregation voted for us. It was a grand victory for the Sabbath cause. Now before we went into this debate, our brethren and that we might be able to defeat the enemy of braska field. the Sabbath; and the Lord rewards us openly. The praise be to God forever!

Colonel Jim Preston gave me fifty acres of has been heretofore. good land, all in cultivation, and a good log me as long as I live, provided I would come for missionary labor in North Carolina. and live on it. I think I will accept the coming year, I will do so with great pleasure. I have gone in debt \$45 that I might work this quarter in the Lord's vineyard; and now more. However I will, by the help of the Lord, do all I can. May the Lord guide us all

and social equality can only be settled by the 6 preaching places; 29 sermons; average con- the demands from new fields. "logic of events." It may not be to-day, gregations from 30 to 300; 14 other meetings; Voted, that in addition to the approprior to-morrow; under the peculiar circum- 64 visits and calls; 3 additions, 2 by baptism, ation made to S. D. Davis, his traveling ex-

MISSIONARY BOARD MEETING.

The Regular Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcasooner or later that equality will compel tuck Seventh-day Baptist church, Westerly, R. I., Dec. 14, 1887, at 9.30 A. M.

William L. Clarke in the chair.

Prayer by Benj. P. Langworthy, 2d. . There were seventeen members and two isitors present.

The minutes of the special meetings, held Oct. 19 and Nov. 16, 1887, were read and

Visiting brethren were cordially invited to participate in the deliberations of the meet-

The report of the Treasurer was presented, which was received and ordered to be put on

CORRESPONDENCE.

From A. E. Main, Corresponding Secretary. Quarterly report of labor; an account of his visit to the brethren at Fayetteville, N. C.; Beauregard, Miss.; Hammond and New Orleans, La.; suggestions and recommendations in reference to appropriations, fields of labor, and laborers.

From G. H. P. Randolph and wife, Alfred Centre, N. Y. Acceptance of the call of the Board to go as missionaries to re-enforce the China mission as soon, if possible, as Oct. 1,

From A. W. Coon, Cartwright, Wis. Report of labor; statement of the condition of the church, and the need of a larger appropriation to aid them than what had been

From the clerk of the Trenton, Minn., Ch. Asking for the continuance of the appropriation which had been given them, to aid them in the support of a pastor.

From the clerk of the West Genesee Church, N. Y. Requesting aid in the support of a ministerial supply.

From M. C. Mudge, committee of the Welton Church, Iowa. Asking for aid in the support of a minister for six months of the

From B. O. Burdick, Friend, Scott Co., Kan.. Asking for aid in the support of the gospel in that colony.

From S. D. Davis, Jane Lew, W. Va. In regard to traveling expenses and the amount of labor needed on his field. From Horace Stillman, Ashaway, R. I.

Report of labor with the Woodville Church, From H. B. Lewis, Ritchie Church, W.

Va. Report of labors and a gracious revival of religion in that church and community.

From the clerk and the pastor of the Long Branch Church, Neb. In regard to an appropriation for missionary labor on the Nebraska and Kansas field.

From D. C. Burdick, Nortonville, Kan. Expressing his deep interest in the Jewish mission, and the joy he has in furnishing

From missionaries and missionary pastors, blank reports filled out, reporting labor, traveling expenses, and funds received.

APPROPRIATIONS, ORDERS, AND MISCELLA-NEOUS BUSINESS.

Voted, that the appropriation to the Trenton Church. Minn., be the same as last year,

To the Welton Church, Iowa, \$50 toward the support of their pastor for one-half of

To the Seventh day Baptist colony at Friend, Scott Co., Kan., \$50, when they shall have organized a church.

To U. M. Babcock, \$100 for three month's sisters went to the Lord in secret and asked | labor during the year on the Kansas and Ne-

> To F. J. Bakker, Holland, \$120 for the year, providing the money is furnished as it

To D. N. Newton, Fayetteville, N. C., house on the land. He gave it to me for from Jan. 1, 1888, to Sept. 1, 1888, at the upsetting Campbellism, and to be used by rate of \$150 a year and traveling expenses,

To R. S. Willson, Attalla, Ala., for misoffer. Now, my brethren, if it is the will of sionary labor in Alabama, from Jan. 1, 1888, the Lord for me to work in his vineyard this to Sept. 1, 1888, at the rate of \$150 a year and traveling expenses.

missionary labor in Mississippi and Louisiana, I must stop and pay it up before I can do much | from Jan. 1, 1888, to Sept. 1, 1888, at the | that no one came to church. Have missed rate of \$200 a year and traveling expenses.

to make an appropriation to the West Geneation to the Cartwright Church, Wis., in attendance of the different churches. I have -Bro. Mayes reports 11 weeks of labor; view of the condition of the treasury and sought to so preach the Word as not only to

penses be paid.

ORDERS VOTED.

L. E. Main	\$228	54
. W. Morton	231	61
. F. Shaw	127	35
. J. Sindall	102	08
. D. Davis	67	03
incklaen Church	18	
Otselic Church	. 7	93
indover	25	00
. W. Threlkeld	100	00
st Westerly Church	25	00
d Westerly Church	25	00
artwright	25	00
Tew Auburn	25	00
Berlin, Wis	37	50
Rose Hill	21	15
Voodville	25	00
Ritchie	19	28
renton		75

Voted, that the Treasurer send \$40 from the Church Building Fund to the Taney Church, Idaho Territory, to aid them in building their meeting-house.

Voted, that we approve of Bro. J. W Morton visiting the Coloma field, Wis., as he has proposed, but do not approve of the organization at present of a Woman's Missionary Training School as suggested by him.

Voted, that we approve the holding of Missionary Conferences Juring the year as proposed by the Corresponding Secretary.

The resignation of the Treasurer, which was deferred to this meeting for consideration, was taken up and the following preamble and resolution were unanimously

WHEREAS, Mr. Albert L. Chester, who has faith fully discharged the duties of Treasurer of the Sev enth day Baptist Missionary Society for the past four years, has seen fit to tender his resignation to the Board, for the reason, as we understand, that it re quires so much time and attention as to interfere with his personal business arrangements, and, at times, from the lack of sufficient funds in the Treas ury, imposes upon him the burden of raising such funds as are necessary to pay the current expenses of this Society; appreciating as we do his faithful and satisfactory service; also deeming it would be detrimental to the best interests of the Society and our cause to make a change now in the Treasurer ship, we deeply regret his tender of resignation, and therefore, be it

Resolved, That we request him to withdraw his resignation, and that we, the managers of this Society, will pledge to him our moral support; our financial aid; and whatever help we can give him in the prosecution of his official trust.

The Treasurer withdrew his resignation. Adjourned.

WILLIAM L. CLARKE, Chairman. O. U. WHITFORD, Rec. Sec.

TREASURER'S REPORT.

A. L. CHESTER, Treas.

In account with the S.-D. B. Miss. Soc.

For Balance in Treas. Sep. 12 1'87, \$247 85 Receipts from Sep. 12th, to Receipts in October..... 128 24 November..... 201 30 December to date

by Contributions...... 216 67 Receipts in December to date By payments as follows:

B. Carpenter, expenses to Paid Ch. Th. Lucky, salary in Sep-densia Church from C. B. F. 5 00 Paid Incidental expenses of Treasurer for Blank Books, Post age, etc......
Paid G. Velthuysen Contribution

Paid G. H. E. Randolph by G.

for F. J. Bakker...... Paid Rev. E. A. Main, Receipts on field..... Paid Rev. D. H. Davis, Balance of Salary from Jan. 1, 1888, to July 1, 1888.....

Pai 1 Rev. D. H. Davis for Shanghai Mission School....... Paid Rev. D. H. Davis Incidental from Jan. 1 to July 1, 1888, 300 00 Paid Ch. Th. Lucky, Salary for

Paid Rev. J. W. Morton, Receipts Church, Receipts for Mis-

sions..... Paid A. E. Main, Receipts on field 50-\$1460 84 Cash balance in Treasury this date, \$243 78 Respectfully submitted, E. & O. E. A. L. CHESTER, Treas.

WESTERLY, R. I., Dec. 14, 1887.

FROM E. A. WITTER.

NIANTIC, R. I., Dec. 1, 1887.

I send you herewith the report of this, my first quarter's work on this field.

I was to be here to commence labor the first of September, but owing to inability to get my things off in time, the churches released me from the first week, so I report To R. B. Hewitt, Beauregard, Miss., for but twelve weeks of labor. I have missed three Sabbath sermons, because it rained so one other appointment because of sickness of Voted, that we do not deem it expedient | my own. I have found the people, generally speaking, ready to hear the Word, and quite

the calls and visits made as neighbors, but only those made for religious conversation. I have used our publications but little, as I have not found the opportunity with the visits I have made. The communion season had during the quarter was full of encouragement in both churches.

For some weeks past I have been holding "sings" on the evening after the Sabbath for mutual improvement and to encourage a friendly spirit between all in the place, using it as one means with which to overcome all unpleasant sectarian spirit.

The session of the Quarterly Meeting, held with the Second Westerly Church last Sabbath and Sunday, was indeed a feast, and a spiritual blessing to this community. So good was the spirit at the closing meeting, that I appointed a meeting for Tuesday evening, which was quite well attended, and a goodly number took part. We are to have another meeting this evening. We are hoping, by the blessing of God, to follow up this good feeling and interest with such faithful presentation of the truth that many may be brought to the Lord. I am here to work for the Lord, and my only desire is to do the most possible in the building up of his cause on this field. I shall be glad to receive any suggestions or counsel from you. I feel that I need the encouragement of older and more experienced heads. In my visits, I have found four inquiring the way of life. Pray for the work here.

-Bro. Witter reports 12 weeks of labor. preaching for the First and Second Westerly Churches, and at Niantic on Sunday nights; 30 sermons; congregations of 33, 45 and 52; 8 prayer meetings; 13 visits; 61 pages of tracts distributed; and 3 additions by letters.

The condition of the Jews in Morocco is to-day very much the same that their kins. men according to the flesh were called to suffer in the Christian countries of Europe two centuries ago. Their lot as a people is a hard one. They were driven into Morocco from Spain by the decisions of the Council of Toledo, A. D. 694, and eight centuries later by Ferdinand the Catholic; and in a land where nearly all other civilized or semicivilized races have won a degree of toleration, they have been trodden down relentlessly from first to last.

This seems the more remarkable when we consider that they have great financial power. They are, in Morocco, as elsewhere, the bankers of the country. A large share of the domestic commerce is in their hands, and they are the go betweens in nearly all trade between Morocco and the states of Europe.

Yet these people, numbering, according to L'Afrique, about 600,000, are compelled, in every town except Tangiers, to occupy a certain quarter by themselves. That quarter is walled about, and at eight o'clock P. M. they are locked within their prison gates till morning. They are also compelled to wear a peculiar dress, to distinguish them from other more favored citizens. Whenever venturing into other quarters, they are at the mercy of Moslems of every race; even a Moslem boy may spit upon the wealthiest and most patriarchal Jew, or pull his beard, with entire impunity.

Until recently, they were compelled to go barefooted in the street. They may now wear slippers, except when passing a mosque, but on no account may they be seen in any street through which the sultan is passing.

How strange the position which these peo-ple have held in the world for these many centuries! Moslems, as well as bigoted and intolerant Christians, have despised them, and that in spite of their acknowledged power. Singularly enough, Mohammedanism has treated the rejecters of Christ with far less forbearance than the followers of Christ.

The tolerant spirit of our later Christiani ty accords a fair and just place to the Jew, and under those enlightened governments for which the teachings of Christ have done most, the Jew rises to a level with the most favored. As a rule, he thrives best in Protestant countries, and it begins to look as if his modern land of promise were the United States. — Church at Home and Abroad.

MRS. ELIZABETH CADY STANTON is in correspondence with a number of distinguished American and English women for the purpose of organizing a committee to revise the Scriptures. She says: "We propose to bring into the compass of a small volume all that is said of women with commentaries thereon. This material covers only a tenth part of the Bible."

A BLESSED thing for any man or women to have a friend, one human soul whom we can trust utterly, who knows the best and worst of us, and who loves us in spite of all our faults, who will speak the honest truth to us while the world flatters us to our face and laughs at us behind our back, who will give us counsel and reproof in the day interest, but to be of profit to all in attend- of prosperity and self-conceit, but who, again, will comfort and encourage us in the I have been quite hindered in my pastoral leaves us alone to fight our own battles as labors. In my report, I take no account of we can.—Charles Kingsley.

Sabbath Refo

Remember the Sabbath-day, to Bix days shalt thou labor, and do all t the seventh day is the Sabbath of the I

SABBATH MORN.

Hail blessed Sabbath morn, The day of all the best, Our Father's holy day, The day of sacred rest. Lord, help us to observe thy da To read thy Word, and praise Thy right to us we own,

And to thyself we give Our hearts and lives anew Lord, help us to observe thy de To read thy Word, and praise And O, in heaven prepare, For each of us a place. Where thy redeemed shall di

Our service is thy due.

And see thee face to face. Lord, help us to observe thy de To read thy Word, and praise

THE LAW AND THE SABB

The National Baptist, for De has the following to say respect portant subject:

We must try to get everythin a just basis. In fact, nothing i until it is settled right. We ground that we can defend a

The state has no right to con to any religious observance. T n vogue in England, requiring to meeting on Sunday, were ut iAnd so were the laws requiring must take the sacrament in England in order to be compe any civil or military office. Ar like all the laws designed to enf observances, gave rise to no ene and brought no end of reproach

Mr. Lecky, in the fifth volume lished, of his "History of En Eighteenth Century," cites the Nelson (though without giving The great Admiral, who as ranks with our own Farragut, v ly living in adultery. Suppose himself to take the sacrament a to his continuing in command fleet. If the clergyman admi him, in what position is the cle he denies it, and Nelson is d what condition is the fleet and

On the other hand, all e shown that the bodily and men men, women and children of they have one day in seven as rest. The whole system of man rest. Even the heart, which works incessantly, yet has a bri sensible interval of rest after tion. The lower animals share mand. Beasts of burden live in the long run, do more work

a stated rest. And a very large portion of unite with this day of rest th devotion and worship.

Also in this and other countr tendom, the day chosen by the ity, by a majority so large as attain unanimity, is the first da or Sunday.

It is the right and duty of t ing merely as a secular power those who desire it the quiet Sunday. On the same princip occasions like the recent Cente tion, the state gives the use of to a procession.

And the state, acting still eapacity, provides as far as po general enjoyment of the need It forbids the running of mills of shops and forbids employer ing from their employed seven

But just here, we begin to c ficult ground. If a man choose labor that in no way interfered joyment of his neighbors, ha right to interfere? In our Some years ago, when a very a Seventh-day Baptist, living i part of this state (Pa.) on a St planing-mill, which was miles f ing-house and from any dwelli he further tilled his ground or disturbing no one, and when cuted and fined and, perhaps, was a case of interference witl

But here comes in another o Suppose here are a hundred d visions, say. Suppose fifty their stores on Sunday; people the way of buying on Sunday, that keep open will have al presently, the others will open be deprived of their Sunday. but ten of them open on Su order that those who want the have it, it is needful that a And we believe that a majorit that now are open, dealers in bers and the like, would be sweeping law were enforced, o

As to the saloons, they are nuisance on any day, and b Sunday. Evil, always, they hurtful on Sunday. Hence t must, close them on that day.

If it now and then happens forcement of the Sunday law alight inconvenience to indi to the general good.

and visits made as neighbors, but e made for religious convergation. ed our publications but little, as I found the opportunity with the ave made. The communion season ig the quarter was full of encour. in both churches.

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JEWS IN MOROCCO

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LIZABETH CADY STANTON is in dence with a number of distinmerican and English women for Scriptures. She says: "We pro-ring into the compass of a small I that is said of women with bomthereon. This material covers th part of the Bible."

SED thing for any man or women friend, one human soul whom we utterly, who knows the best and us, and who loves us in spite of sults, who will speak the honest s while the world flatters us to our laughs at us behind our back, who is counsel and reproof in the day rity and self-conceit, but who, comfort and encourage us in the to the one over believe

Sabbath Beform.

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

SABBATH MORN.

Hail blessed Sabbath morn, The day of all the best, Our Father's holy day, The day of sacred rest, Lord, help us to observe thy day, To read thy Word, and praise and pray.

Thy right to us we own, Our service is thy due, And to thyself we give Our hearts and lives anew. Lord, help us to observe thy day, To read thy Word, and praise and pray.

And O, in heaven prepare, For each of us a place.
Where thy redeemed shall dwell, And see thee face to face. Lord, help us to observe thy day, To read thy Word, and praise and pray.

THE LAW AND THE SABBATH.

The National Baptist, for December 1st, has the following to say respecting this important subject:

England in order to be competent to hold | England? any civil or military office. And these laws, like all the laws designed to enforce religious | took, some twenty five years ago, to inquire

devotion and worship.

or Sunday.

eapacity, provides as far as possible for the general enjoyment of the needed day of rest. of shops and forbids employers from exacting from their employed seven days of labor

But just here, we begin to come upon dif-

have it, it is needful that all be shut up. And we believe that a majority of the dealers that now are open, dealers in tobacco, barbers and the like, would be very glad if a sweeping law were enforced, closing all the

As to the saloons, they are confessedly a nuisance on any day, and by eminence on Sunday. Evil, always, they are peculiarly hurtful on Sunday. Hence the state may, must, close them on that day.

slight inconvenience to individuals, every carrying out. Eton was always a school for which he would have disapproved. It con-

Education.

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

THE ENGLISH PUBLIC SCHOOL.

The term "public school" is difficult to define. In England in has a meaning differ ent from what it has in America. The American public school is a school supported by the community, and open to all the world. When it is said that public schools are the backbone of the American system of education, it is implied that there exists all over America a large number of schools affording a liberal education, either free or very inexpensive, accessible to all classes of the community alike. An English public school implies something exclusive and privileged. A public-school man is different from other men. The question as to whether a particular school is a public school or not, depends not upon its size or its efficiency, but upon its social rank. The American public schools are day-schools. The English public school in the strict sense is essentially a boarding-school. Our public schools are few in number, confined to particular districts, costly, and very diverse in individual character; yet it is said that they represent We must try to get everything settled on more completely than any other English a just basis. In fact, nothing is ever settled institution the chief peculiarities of our mainly in Greek and Latin. The two oldest until it is settled right. We must take national life. It is the public school that schools, Winchester and Eton, founded ground that we can defend against all as- forms the typical Englishman; it is the before the Reformation, naturally beordinary boy of the upper classes who gives The state has no right to compel any one his character to the public school. We have to any religious observance. The laws, once to inquire, first, what are the English public n vogue in England, requiring people to go schools? second, how did they come to be to meeting on Sunday, were utterly unjust. | what they are? third, what are their priniAnd so were the laws requiring that a man | cipal characteristics, and what relation do must take the sacrament in the church of they bear to the educational system of When the English Government under-

observances, gave rise to no end of scandal into the condition of our secondary educaand brought no end of reproach on religion. Ition, nine schools were singled out from the Mr. Lecky, in the fifth volume, just pub- rest as pre-eminent. These were Wincheslished, of his "History of England in the ter, Eton, Westminster, Carter House, Har-Eighteenth Century," cites the case of Lord row, Rugby, Merchant Taylor's, St. Paul's, Nelson (though without giving any name). and Shrewbury. Captain de Carteret The great Admiral, who as a naval hero Bisson, in his valuable work, "Our Schools ranks with our own Farragut, was notorious- and Colleges," apparently disputes the right ly living in adultery. Suppose he presents of the last three, and reckons our public himself to take the sacrament as a requisite schools at six. These six, between them, do to his continuing in command of the British | not educate much more than four thousand fleet. If the clergyman administers it to boys; and yet they are so typical of all but of finished taste and polished style, and him, in what position is the clergyman? If schools which may have a claim to the title the gentleman, was not fully established. he denies it, and Nelson is disqualified, in of public, that we may conveniently confine Sturm was so despotic in the arrangements what condition is the fleet and the nation? | our consideration to them. Of these, Win- of his school that he not only laid down On the other hand, all experience has chester dates from the fourteenth century; what boys were to learn at each epoch of nition. During the last quarter of a centushown that the bodily and mental welfare of Eton from the fifteenth; Westminster, Har | their career, but he forbade them to learn ry, games have become a serious business men, women and children demands that row and Rugby from the sixteenth, these they have one day in seven as a period of three having all been founded within eleven rest. The whole system of man needs stated years of each other; and Carter House from rest. Even the heart, which seemingly the seventeenth. Westminster, the oldest works incessantly, yet has a brief, almost in- of the schools, has probably kept its characsensible interval of rest after each contract ter most unchanged, It has never been a tion. The lower animals share in this de- fashionable or a court school. It has mainmand. Beasts of burden live longer, and, tained unimpaired its close connection with in the long run, do more work if they have New College at Oxford. Nothing can show more clearly the strength and unity of En-And a very large portion of our citizens glish traditions than the fact, that, five hununite with this day of rest the exercise of dred years after the establishment of the two foundations of William of Wykeham, they Also in this and other countries of Chris- should stand in the face of England, holdtendom, the day chosen by the great majority, by a majority so large as practically to
attain unanimity, is the first day of the week,

ity the other as a school. Eton, the next on the rich and powerful, and to prevent the our list, is confessedly the first of public human mind from thinking. Humanistic where the ablest boys are left ample room to It is the right and duty of the state act- the first eighty years of the seventeenth mirable instrument to this end. It flattered ing merely as a secular power to secure to century, Westminster undoubtedly held the the pride of parents, while it cheated the those who desire it the quiet enjoyment of position of pre-eminence. Dr. Busby, who ambition of scholars. The pre-eminence Sunday. On the same principle, on public read the prayer for the king on the morning given in education to original Latin verses occasions like the recent Centennial celebra- of Charles I.'s execution, and who refused to is typical of the whole system of the Jesuits. tion, the state gives the use of certain streets take off his cap in the presence of Charles No exercise could be more pretty and attrac-And the state, acting still in its secular England. But Westminster was faithful to blance of culture and learning, yet no em-Whigs. Its supremacy, beginning in the It forbids the running of mills, the opening | reign of William III., continued in that of Anne, reached its height under the Hanoverian kings. George III. took a strong personal interest in the school. Eton boys walked on the terrace of Windsor Castle in ficult ground. If a man choose to pursue court dress, and the king often stopped labor that in no way interferes with the en- to ask their names and to speak to them. joyment of his neighbors, has the state a William IV., with boisterous good humor, right to interfere? In our opinion, No. continued the favor of his dynasty. He Some years ago, when a very worthy man, took the part of the boys in their rebellion a Seventh-day Baptist, living in the western against the masters, and he used to invite part of this state (Pa.) on a Sunday ran his the boys to entertainments, at which the planing-mill, which was miles from any meet; masters stood by and got nothing. During ing-house and from any dwelling, and when this period Eton became a political power in he further tilled his ground on the same day, | England. The upper school at Eton is decordisturbing no one, and when he was prose- ated with the busts of statesmen who swayed cuted and fined and, perhaps, imprisoned, it the destinies of England, and who were the was a case of interference with religious lib- more closely connected together from having been educated at the same school. Chat-But here comes in another class of cases. ham, North, Fox, Grenville, and Gray are Suppose here are a hundred dealers in pro- among the ornaments of that historical visions, say. Suppose fifty of them open room. Eton and Christ Church had the their stores on Sunday; people will fall into monopoly of education for public life, and the way of buying on Sunday, and the stores the claim of the school to this distinction taught boys to govern themselves. He subthat keep open will have all the custom; received its fullest recognition when Lord presently, the others will open; and all will Wellesley, after a career spent in the most be deprived of their Sunday. The same if important offices of the state, desired that but ten of them open on Sunday. So, in he might be laid to his last rest in the order that those who want the Sunday may bosom of that mother from whom he had learned everything which had made him famous, successful, and a patriot. Better known, perhaps, is the boast of his brother, the Duke of Wellington, that the battle of Waterloo was won in the playing-fields of

The history of Harrow and Rugby has been | and crowded dining room where boys, sitting different. They have been lifted by cir- at a bare table, wiped their knives on the iron cumstances into a position for which they band which surrounded it, and ate their were not originally intended. They were meat and pudding off the same plate, to the founded as local schools,—one in the neigh- luxurious arrangements of a modern preborhood of London, the other in the heart | paratory school. It contained the germs of of the midlands,—for the instruction, first modern-side education. Arnold did not the case, as the Greek and Roman influences. of the village lads, and then of such strang- know that he was passing from Melanchthon ers as came to be taught. But they have to Comenius, and that the study of things reached, owing to special circumstances, a once set rolling would soon displace the position equal to that of any of their rivals. study of words. It contained the germ of a Harrow emerged from obscurity in the middle of the eighteenth century, owing, as it is said, her success to head masters who sentimentality of the Jesuits as it was from were sent to her from Eton. Rugby is the pompous neglect of the old-fashioned knew throughout the world as the school of courtly don. It contained, alas! in germ the Arnold, who was head master from 1827 to subjection of the master to the boy in stand-1841. Even before his time it had attained a high rank among English schools; but he, followed by a line of distinguished suc cessors, left it in scholarship and energy of have disappeared, that a head master must thought at their head. Rugby and Baliol be of necessity a clergyman, and that no are to English education after the reform bill, what Eton and Christ Church were before it. This sketch will show how different the genesis of our public schools has been, and what various courses they have pursued to arrive at the same conclusion.

We will now briefly trace the history of the education they aim at.

Their curriculum is essentially classical: indeed, a public school man means, in common parlance, one who has been educated under varying circumstances of the teaching gan with monkish learning. There was a great deal of grammar and a great deal of church-going. The pupils were children, and were treated as such. Westminster was founded after, and in consequence of, the Reformation, and the breach with the old learning necessitated new arrangements.

The author of the Protestant curriculum of public education was John Sturm, the friend of Roger Ascham, the head master of the great school of Strasburg during a large portion of the sixteenth century. A complete account of Sturm's methods and organization is preserved, and we may be sure that its main outlines were adopted at Westminster and at Eton. Latin grammar and Latin style were made the principal subjects of education. The school was launched upon the full flood of humanism. The connection between a scholar in the narrow sense, that is, a man not of erudition anything else. It was as great a fault to begin instead of the wholesome distraction of a subject prematurely as to neglect it in its

due time. Many of Sturm's arrangements are familiar to public school men who are now living, but in the following wintury they underwent a further change. This was due to the Jesuits, who obtained their reputation partly by their devotion to the study of Greek, and partly by the pains they took to understand the individual character of their pupils. The Jesuits have probably done more harm to sound education than any prominent body of | in the school curriculum. A public boardmen who ever undertook the ask. They had | ing school is no longer a place where, amidst schools, but it was not always so. During education skillfully employed was an ad- fashion each other and themselves. It is a II., was the first school-master of his time in tive, or bear more clearly the outward semthe Stuarts; Eton supported the cause of the ployment could more effectually delude the mind by an unsubstantial phantom of serious thought. The sturdy humanism of Sturm became corrupted by the graceful frivolity of the Jesuits, and in this condition publicschool education remained until the efforts of a few obscure reformers, the genius and energy of Arnold and the growth of the new spirit in England, forced it into other

Arnold is typical of the new public school but we must distinguish between Arnold and the Arnoldian legend. Like other great reformers, his name has become a nucleus round which the reputations of all other reformers, good as well as bad, have coalesced. The most prominent fact about Arnold is, that he was the first Englishman of quite first-rate ability who devoted himself to school education. The traditions of Sturm and the Jesuits shrivelled up before the manly touch of a teacher who was fit to be prime minister. After his career no one could despise the profession of a school master. What did Arnold actually effect? He stituted for a system in which the governors were allowed any license on condition that they denied it every one else, one in which the responsibility of the ruler was rated even more highly than the obligation of the ruled. He also taught boys to think for themselves, to pierce beyond the veil of words into the substance of things, to see realities, to touch and taste and handle the matter of which they had before only talked. Thus he produced a vigorous character and Carter House, established in London, has a manly mind. Rugby boys, on passing to held since its foundation a position very the university, thought and acted for themsimilar to that of Winchester, not of great selves. They might be pardoned if in the importance in politics or fashion, but highly first flush of enthusiasm they acted priggishinfluential and respected. These four ly and thought wildly. But Arnold's teach-If it now and then happens that the enschools were probably founded for the puring contained within it germs of much
poses which they have since succeeded in which he had never contemplated, and of

support of the gentry and clergy of England. 1840. Far, indeed is the cry from that dim new confidence and friendship between boy degrees have been bestowed so liberally that and master quite as different from the sly ard, tastes, and habits, which threatens to divinity, and so with other degrees, as L.L. be the ruin of our public schools. It crystalized also the idea, which otherwise might school could be properly conducted unless its chief sums up in the pulpit every Sunday so that these degrees signify, on their face, a afternoon what are supposed to be the spiritual results of the week's emotions. It stamped also with permanence, by a natural misunderstanding, that conviction of a head master's autocracy which prevents the for-

mation in Eugland of a profession of education. The history of English public schools since Arnold is merely the carrying out times to disastrous ends, of abuses to which that example may seem to lend cur-

mainly in Greek and Latin. The two oldest of his example, and the development, some-A few words only are needed in conclu-

sion as to the present and future of our public boarding-schools. Nothing has altered their character more than their growth in numbers, which has been the result of popularity. In Arnold's time no public school except Eton exceeded three hundred boys. Arnold and his contemporary head masters might boast with truth that they knew every boy in their school by sight, his habits, his capacity, his friends. A school thus governed by one man, and penetrated by his influence, differed not only in degree, but in kind, from a school which has of necessity become a confederation. In a public school of Arnold's date games were still amusements. Formerly neglected and ignored by pedagogues, they became the nurse of every manly virtue when a more sympathetic eye was turned upon them. Tom Brown's school-days represents the heroism of the forties,—the high-water mark where boyish enterprise and independence reached their height under the influence of manly recogpublic school life. They are organized as elaborately as the work. Masters are appointed to teach them like any other branch of study; they form the basis of admiration and imitation between boy and boy, and the foundation of respect and obedience between boy and master. It is difficult to keep large numbers of boys, with only five year's difference in their ages, quiet and wholesome without a large development of games. They have been admitted to their full share place where the whole life is tabulated and arranged, where leisure, meditation, and individual study are discouraged, and where boys are driven in a ceaseless round from school to play-room, from play-room to school, regarding each as of equal importance, and bringing into the most delicate operations of intellectual growth the spirit of coarse competition which dominates in

It is difficult to say what changes public boarding-schools are destined to undergo, or whether in an age in which education is so much extended a system so expensive and so exclusive can continue to flourish. The last few years have witnessed the growth of large public day schools, and any develoyment of national education would be certain to increase their number. Although the Arnoldian system is little applicable to them on its best side, yet they are of necessity free from most of the abuses to which that system has given rise. An idea may grow up that the home is, after all, the best place for children, and that children are the best safeguard of a pure and happy home. Should English society in its new development prefer a kind of education which is the normal type of almunication makes it easier to adopt, we shall still have public schools of which we should be proud, they will continue to represent our best national qualities, but they will be very different from the public boarding-schools of the past.—Science.

CUBRENT TOPICS.

The efforts to substitute the study of the Bible in the original tongues for the Greek and Latin classics in a college course, are based on too limited a view of the ends of study in a college course. The three most important early factors in producing our present civilization are Greece, Rome and Judea. The Greeks gave us literature, art, science. The Romans gave us law, order, that firm governmental foundation absolutely needful for civilization. The Hebrews good citizen must make this small sacrifice the governing classes. Winchester and Cartained the germs of the modern civilized life gave us our religious foundation. Of course the most liquor shops in them.

The estimated annual sales of Third Avenue in schools, of which Rugby knew nothing in the work of the Hebrew people is the most liquor shops is \$3,750,000-

important, and any claims for a careful study of their literature and whatever throws light upon their life and history we would gladly accept. But when sit comes to the rejection of the other early elements of our civilization, we see no need and no sense in are scarcely inferior to the Hebrew in interest and importance.

It is an acknowledged fact that literary they carry very little weight or significance with them. When we see D. D., for instance, written after a mun's name, we are not sure that he is a recognized scholar of D. The best colleges and universities of the world have been attempting to rescue the degree of A. M., and to keep the degrees of Ph. D. and Lit. D. from that category. course of study, a thorough examination, and a power of independent investigation. It behoves our schools to accept the view and to combine with the best colleges and universities of America, to make these degrees significant, by giving them only on examination after a proper course of study.

REPORT OF TREASURER of Alfred University.

FIRST QUARTER, FIFTY-SECOND YEAR.

REVENUE Cash in bank, last report..... \$1,440 48

Tuition.	1 708	. 97
A. B. Kenyon, Treas. Alumni Ass'n	1,700	50
Rentals	120	
Tuition notes	120 82	
Graduation fees	00	60
Subscriptions for indebtedness	273	
Payments on indebtedness notes	529	
Special appeal for T. R. Williams	22 22	
Conference collection for Theological Li-	RR	00
brary	.00	00
Real estate note		
Interest	200	
Into 1650	291	21
Total	8 4.938	57
	#1,000	
EXPENDITURES.		
Salaries	£1.642	22
Interest	ΩŘ	70
Janitor's wages.		68
Renaira	106	
Fuel		88
Furniture		60
Advertising		87
Printing		25
Apparatus, Chair Physics		97
" Mechanics	58	
Chemicals	83	
Incidentale	90	AA
Tuition repaid, Teachers' Class	20	84
" sickness and leaving	29	
Tuition notes	174	
Library Cases	L I T	.00
Reduction of indebtedness notes	900	20
Library Cases. Reduction of indebtedness notes. Cash in bank	1 951	20
Cash in hand	126	00
	TVO	w
Total	4.988	57

E. & O. E. WILL H. CRANDALL, Treasurer. Examined and compared with the vouchers and found correct. E. S. BLISS, A. B. KENYON, Auditing Com.

Cemperance.

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

There are no rounds of drink in the ladder

Georgia's Legislature has passed a bill taxing wine-rooms \$10,000.

Seven of the eight pioneer wine-makers of Napa Valley, Cal., died of drunkenness. In Paris there are more than 20,000 places for the sale of intoxicating drinks—this is one

to four houses, or one for twenty-five men. There are in our country sixty-eight tribes. of Indians destitute or the benificent labors of

Christian missionaries.

There are one hundred Baptist periodical publications in the United States. The Texas Herald says that every one of them is in favor of prohibition.

Mrs. John Greenway, of Syracuse, N. Y., wife of the late millionaire brewer, has been adjudged an habitual drunkard by a shercountries but our own, which improved come iff's jury, and unable to take care of her vast

It is rather a startling fact that the poorest country in the world should spend annually \$53,240,000 upon an absolutely unproductive luxury. Yet that is the amount of the drink

Probably the oldest woman voter in Kingston, Ont., appeared in Frontedac ward recently, and marked her ballot "for pure water and plenty of it." She is 94 years of age. and walked to the polls, marked her ballot without using glasses, walked home, and resumed her household duties.

According to statistics compiled by a New York charity association, it appears that Third Avenue has 379 liquor shops with bars-exclusive of restaurants and grocery storeswhere liquor or beer is sold. Not counting the vacant or partly vacant blocks, it has the equivalent of two hundred and twenty-three full-built blocks, giving five soloons to every three. Twenty-one per cent of all the occupied house lots have liquor shops on them. falfred Centre, Nº Y., Fifth-day, Jan. 5, 1888.

REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager.

REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to REV. A. H MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on busi ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

A MUSICAL treat is in store for the people of Wellsville, N. Y., and vicinity. The great American pianist, William H. Sher wood, is to give a piano recital in the Congregational church of that place, on Wednesday evening, January 11th.

A LADY, sending her subscription for the RECORDER for 1888, says: "It has always been my motto not to read a paper until it was paid for. I have been a reader of our paper ever since it was printed by deacon John Maxson, at Homer, N. Y., under the name of the Missionary Magazine. I cannot afford to do without it now; it is like water to a thirsty soul." Such appreciation of our work is doubly helpful and encouraging to us.

BROTHER R. B. HEWITT, of Beauregard, Miss., reports another addition to the church at that place recently. He is planning for a campaign in New Orleans, and in two other localities in Louisiana, beginning in January. He will use our tracts, the "Hand-Book," and other publications extensively in this work. Let us not forget this brother and his work in our prayers. May the Lord raise up many more faithful witnesses to his truth, and may we all be laborers together in his vineyard.

THE BIBLE-WORK INSTITUTE will hold a three months' term, for ladies, in the Biblework Room of the Y. M. C. A. Building, 150 Madison St., Chicago, Ill., beginning January 8, 1888. The Institute is under the supervision of the Chicago Evangelical Society. The course of study will include Bible exposition by books, Geography of Bible lands and mission fields, Christian evidences, Church history, Inquiry-room work, Sunday-school work, Methods of work, etc. Instruction is to be given by well known evangelical teachers of the city. Persons desiring to know more of the plans and methods of the work of the Institute, can obtain the desired information by writing to Miss E. Dryer, at the street and number mentioned above.

THE Albany Express truly says, "Americanism is more an idea than a question of nativity. Some men are more truly Americans when they first set foot on American soil than some others whose ancestors run back to the early New England Puritans or the Holland Dutch of Manhattan." That is only another way of saying that citizen ship under any government is more an attitude of loyalty to the principles and laws of that government than of any outward contract. This is exactly what is meant when It is said that religion is a thing of the heart rather than of professions and rituals. The contract or oath of loyalty to the govern ment is the pledge of fidelity to the princi ples and laws of the government, and is necessary to the act of acquiring citizenship; so the profession of religion and the outward form of obedience are necessary as an expres sion of a genuine love to God, and a real heart loyalty to Jesus Christ; but the out ward form without the heart loyalty is a sad travesty. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with al thy mind; and thy neighbor as thy self.' That covers the whole ground.

THERE have never been more opening and inviting fields of labor for us as a people. than now. We are aware that some of us have been saying this for several years past. This is not because of any defective vision which makes the objects last seen appear larger than objects more remote; but it is an evidence either of actual progress in the preparation of the people for the reception of the truth, or of a growing power on our part to discern the opportunities which God thing for us to know is that for every man acted as guides. There are still a few of tween two queens, all beheaded."

we now have on our home fields of missionary and Sabbath reform work, there is abundant opportunity for at least three men. In many cases the opportunity has taken on the form of an earnest call. Bro. Morton, looking over his field, says, "Oh, that I were able to do the work of six men!" Bro. McLearn, in Wisconsin, has been pleading a long time for a division of his field: Bro. Threlkeld, in Southern Illinois and Kentucky, is able to spend only weeks, sometimes only days, at points where he ought to spend months; Bro. Shaw, at Texarkana, Ark., could organize and work effectually a dozen men in Missouri, Arkansas and Texas. The new fields opening up under the labors of Bro. R. B. Hewitt, and others, in Louisiana, Mississippi, Alabama and Georgia, imperatively demand the time and labors of one or two general missionaries from the North, while other fields, not mentioned in this list, are equally promising and inviting. The time has fully come, we believe, when an American, thoroughly conversant with our church polity, history and doctrine, and who can write and speak intelligibly the Scandinavian languages, should be employed to labor among the people, speaking those languages. Our foreign fields and work are equally urgent and promising. China Mission wants another missionary family, a mission teacher and medical assistant; and this is to meet the demands created by the work already done in Shanghai, not to speak of the desirableness of extending our mission out into other parts of the country. The work in Holland, too, is bright with promise as it is urgent in its demands for more laborers. Such, in brief, is the prospect which greets us at the opening of this year 1888. "Say not ye, There are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." If we have hitherto been half-hearted or undecided as to our call of God to a great work, certainly we can be so no longer. If there is any significance at all in these opening fields, and urgent calls, it is that God has a grand work for us to do, and to do now. Let us enter to which there was access by means of a the field at once. Men and means is the movable stair. Now there is a door on the need of the hour; the men we have, and the means we have: what we want is to get the two together in their proper relations. Doing faithfully our part, we may confidently take to ourselves the blessed assurance of our divine Master, "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." That we may all have a voice in the glad harvest jubilee, through the part we have had in the sowing and the reaping, is the best New Year's greeting we can make.

Communications.

GLIMPSES OF EUROPE.—No. 6.

BY PROF. H. M. MAXSON.

Back we go from Crosby Hall by Corn hill and Lombard Street to East Cheap, and down to Great Tower Hill, to see the Tower. Before we enter we step into this church of All Hallows, where Archbishop Laud buried, and which contains some very fine "brasses," as they are called, a kind of brass effigy or bas relief attached to old tombstones. It being the ancient custom to bury the dead in floors of the churches, many of these old brasses have become worn by the feet of the passers-by. The pastor of this church has a living of some twenty thousand dollars per annum and is assisted by ten curates. A great outlay for a church of thirty communicants, is it not?

The old Tower now stands before us calling up an endless train of names and incidents as the mind runs back over its history. Absolutely impregnable it must have been to the arms of olden time. Even now with its deep most drained and turned into a cricket ground for the boys, its gates and ways filled with people having a gala-day, it still retains something of its frowning because of the numerous inscriptions made aspect. Our visit happened to be on a Monday, which is a free day, and we had a chance to see the native Briton in great numbers. As we approached we took our first lesson in | poor Lady Jane. Grey on her knees with buying guide books, which is, never to buy eyes blindfolded feeling for the block as she outside the gallery or building you are to visit, for we found the official guide. so my spirit." superior to the one for which we paid the same price outside, that we at once discarded | the Green is also "closed to the public," the unofficial guide. The "beef-eaters" with their quaint uniform, so familiar in pict- | right man's hands. It is interesting as | nearly all the Sabbath keepers in that vicinures of the Tower, have in these days lost the burial place of Anne Boleyn, Katherine ity, and a few First day friends who were much of their importance. These wardens. familiarly called "beef-eaters," are an ancient of Royalty. Macaulay says of it: "There is no church of the United Brethren. By his in- long vista of his eighty-nine years, remarked is graciously placing before us. It does not corps, who are dressed in a costume of the sadder spot on earth." Before its altar one vitation, we preached on First-day to his one day that he had shaken the hand of

them on guard, but they no longer act as guides. The principal towers and objects of interest are now marked by placards, and the visitor is allowed to go about alone, but he must follow a certain course. We stopped at the Byward Tower, just across the most, and tried to get one of the wardens as a guide, but in vain, though he did take us into a tower by the gate, and show us the ancient portcullis and barricade (for the usual sixpence of course). There are two walls with a narrow driveway between them, and each one strengthened by several towers, full of water. Within the inner wall is the White Tower with walls fifteen or twenty ments. Walking along this narrow driveway between the walls we pass the Bell Tower where Queen Elizabeth spent some anxious days, while her sister Mary, who was then reigning, kept her confined, and stop before the Traitor's Gate, and try to picture some of the barges landing their famous victims at this place. One of the strongest reminders of the advancement of the present day is a look at such a place as connected with it. We now have enough wrong done in the name of law, but how was it in the days when this gate was used? Up these steps came Sir Thomas More, and two years later he was followed by Anne Boleyn; then came Katherine Howard, and Lady Jane Grey; and Elizabeth, before she was Queen, ascended the same steps. No wonder that she cried, "O, not to the Tower!" when told that her destination was this place so fatal to he unfortunate mother. Opposite this Traitor's Gate, a gateway in the Bloody Tower takes us within the inner wall under the old portcullis which still hangs above the arch.

We turn off to the right a few minutes to view the regalia, consisting of the Queen's crown and various other crowns and jewels worth about fifteen million dollars, then on to the White Tower. The thick walls originally had no opening on a level with the ground, but only at some elevation above it ground level which admits us to a stair-case within the thick wall by which we go up to the Armory. Under these stairs the bones of the two princes murdered by Richard III. were found, and at the head of the stairs, is the entrance to the old chapel of St. John. which is not shown visitors. One of the guards privately informed us that another guard had the key and we ought to induce him to show us the chapel. We speedily found an inducement for him and entered fine specimen of the old Norman chapel with its plain, solid, rugged architecture, at whose altar Queen Mary was betrothed to Philip of Spain. The recent dynamite explosions have caused this chapel to be closed, the dynamiter having passed through it to deposit his bomb in the arsenal beyond, As our guard is the one who was on service that day, we sit down and listen to a full and graphic account of the event.

The Armory is a very fine and complete collection of old armor so arranged as to show the customs of one century after another. There are figures on horseback and figures afoot covered with mail from head to foot, guns, swords and daggers of all nations and ages, and other weapons of every kind. Perhaps the most interesting object in this place so connected in the mind with imprisonment and death, is the block and beheading axe, the block showing the dint of the axe where Lord Lovat was beheaded for treason a hundred years ago. The walls of the Armory are decorated with flowers and fanciful designs made of bayonets, ramrods and other parts of guns, some of them being very fine, while on the ceiling is an "imitation of the Prince of Wales' wedding cake" made in the same way.

From the White Tower we go to the Beauchamp Tower, so frequently used for a prison in the time of the Tudors, interesting on its walls by the prisoners. Here on this spot now railed in on the little Tower Green stood the scaffold, and we can almost see exclaims, "God, into thy hands I commend

St. Peter's Church at the further end of unless the public can slip a shilling into the presented the claims of the Sabbath cause to Howard, Lady Jane Grey, and other victims present, among them the pastor of the ter much which way we regard this; the time of Henry VIII., and until recently have may see the spot where lie "two dukes be-

garden in which Elizabeth and, later, Sir to find so many who are struggling against Walter Raleigh walked when imprisoned the error that robs God's holy day of its here, and near by is the room in the Bloody sacred character. It was indeed enjoyable Tower where the princes were murdered. It is now used as a sleeping room by one of the soldiers, but we determined to see it, so we began to besiege the guards and soon them, and reward them at last with his found one who directed us to the right man | glory. with the remark that a "silver key" would unlock any door. The room is small and dark with a gloomy stair:case leading down from one corner of it up which stairs the while outside was the deep most formerly murderers came. In this same room Henry VI. is said to have been murdered. This is the last of the sights of the Tower and we feet thick, crowned with turrets and battle- now seek the gateway, but not without having a chance to leave a sixpence with the in my 83d year, I thought my time to go guard who showed us the "key." One needs | "over the river" was near at hand; and think. a large supply of sixpences here. As we pass | ing over my past, short life, I could not see under the gate we are reminded of the much that I had done for my blessed Mas. nightly formility of locking up. The porter | ter, but could think of a great deal that I goes in great style to perform this operation, might have done; and I thought if I could accompanied by a military escort. On his only see another old-fashioned revival, when return the sentry says. "Who comes there?" the porter answers, "The keys." "Whose and sinners converted, I would be willing to keys?" rejoins the sentry. . "Queen Victor- go home. While I was musing in my heart this and a reflection upon the incidents ia's keys," replies the porter. Then the what I could do to bring about such a state guard salutes the keys, the escort salutes the of things, Bro. J. P. Dye, of Richburg. keys, the porter exclaims, "God preserve N. Y., came to my rescue in the RECORDER Queen Victoria," and the keys are carried in. of this week in his article, "How promote It must seem rather stupid after several a revival." He told us just what is needed. years of nightly repetition.

beef-eater to show him the Mississippi when | Spirit has been at work with Bro. Dye and he comes to America we walk up Tower Hill, caused him to speak out. Now, what say stopping a moment to see the place where you, my brethren and sisters? Shall we the scaffold stood, for only a few were executed within the Tower, then going beyond the Lord and see if he will not pour us out the Tower to see a fragment of the old Roman wall still standing on one side of a neighboring street.

JUMBLES.

Some time ago we spoke of the severity of language of some of the Prohibition speakers. On the other hand, the behavior of many people toward the work of the W. C. T. U., and the other temperance organizations is

worthy of severe rebuke.

The love of fair play is so in-wrought into the blood of the Anglo-Saxon people that all unfair and ungenerous treatment of the advocates of new ideas will react in favor of those who are sought to be injured.

The effort to revive the Seventh day Baptist Quarterly raises the question whether the movement is wise or not. A good review would be an excellent thing for Seventh-day Baptists, both at home and abroad, but a weak review, or one that fails in a short time would be a harm rather than a help. The constituency of a review is relatively so small that we can hardly hope for permanent support by subscribers. The literary men of the denomination are so over worked that it is doubtful if the literary character of a review could be kept to a high standard. Hence, would it not be better to leave the Quarterly where it i now, bring our literary articles of as high merit as possible in the RECORDER, and then, if articles worthy of permanent preservation were written, publish them in ar

WAYSIDE NOTES.

On the way to Akron, N. Y., we stopped in Buffalo one day to look up some Sabbathkeepers, and others who have gone from its observance. We were glad to find such as adhere to the truth, among them a grand- or," because, on the floor of the House he daughter of one of our ministers; and inex pressibly sad to see the son of another minister in that business which has no respect for any day, nor anybody, while it spreads ever, that Mr. Holman is pretty consistent, destruction and death among its patrons for when he visited the Indian reservation everywhere. Let us all pray for his rescue from the peril and guilt and shame of the saloon, and for his restoration to the life of the Christian.

At Akron we spent one Sabbath, preaching three times to the friends there, in a private house, having among the hearers representatives of seven Sabbath-keeping families, or parts of families, about half of them Adventists. One lady of intelligence and Christian character, in the conference that followed each sermon, professed conversion to the Sabbath doctrine, and declared her purpose henceforth to bear her cross in its observance.

The next Sabbath was spent at Rapids, ten miles from the former place, where we

We called upon all the Sabbath-keeping ton, who died, said he, "before I began to

At the other end of the Green was the families and some besides, and was cheered to meet the steadfast friends of truth, and we feel indebted to them for the favors bestowed upon our work. May the Lord keep

ALFRED CENTRE, N. Y., Jan. 1, 1888.

CORRESPONDENCE

To the Editor of the Sabbath Recorder:

I have been unwell for some two weeks and more, and while confined to the house. hardly sick, and yet not very well, and being the church was revived, backsliders reclaimed and he told it so much better than I could With a farewell promise to our friendly I said to myself: "There, now." The Holv bring all our tithes into the store-house of a blessing that there shall not be room enough to receive it?

I. D. TITSWORTH.

DUNELLEN, N. J., Dec. 30, 1887.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Nov. 29, 1887.

Christmas day in Washington was not the ideal one. The ground was not covered with snow, and the Potomac was not a sheet of glistening ice. But probably never has there been a Christmas day so generally observed in the Washington churches. All denominations had special services, with large congregations and good singing. Pulpits were decked with greens and flowers, and wreaths and festoons of pine and holly hung gracefully from the walls. The President's Christmas was spent in a very quiet manner. In the morning he attended church with Mrs. Cleveland, and in the afternoon sat down to dinner without any company. The death of Ex-Secretary Manning cast a shadow over Cabinet circles sa well as the White House and a number of receptions were omitted through respect to his memory.

We have had no Congress this week. Some of the Senators and Representatives went home to eat their turkeys, but I notice that there are more here now than ever before at this season. This is because of the interstate commerce law, which prevents the issue of passes to Congressmen. Statesmen now travel like ordinary men. They pay for their sleepers and not a few of them travel in common coaches. The subject recalls Representative Holman of Indiana, whose excessive economy in legislation has caused him to be called the "watch dog" of the Treasury and also the "great objectrises to "object" to almost every proposition that involves an inroad upon the national money vaults. It would seem howon official business a year or so ago, he wanted his committee to take the common cars in order to save sleeping-car expenses.

Speaking of Christmastide, probably no man in the city has enjoyed the season more than Washington's Philanthropist, Mr. W. W. Corcoran, a man full of years and deeds. He has just entered upon his ninetieth year. Last Tuesday was his birthday, and his house was fragrant with the flowers that had been sent to him. He received a large number of callers, letters, and telegrams; and cable messages from all quarters came in all day, making his parlors (with the flowers, cards and dainty souvenirs of the event) an interesting scene. Mrs. Cleveland's gift was rather a pretty notion. It consisted of a loose cluster of Marshal Niel and Papa Gontier roses, arranged in a vase, there being rose for every year of Mr. Corcoran's life. Mr. Corcoran, in looking back through the every American President except Washingnot on sufficiently good terms with with his Administration to have hands with the War President. coran was at that time so warm a thizer with the South that he found essary to leave Washington for a tim like most aged people, who live la the past, Mr. Corcoran enjoys seeing of all ages, and likes to discuss events of the present time. As he said, pointing to his head, "I am here, but my legs are weak." He walk without assistance, and is atte and from his carriage and everyw goes by his valet. He attended ch Christmas day, and, after being as the chancel-rail for communion. able to place the wine to his lip weakness was only temporary, having been induced by the fatigue through a long service. He expre hope that he will yet live to celeb centennial. Mr. Corcoran's liberal recent years, at least, are well kno has given about \$3,000,000 in char he has probably \$8,000,000 left. H the house which was occupied b Webster when the latter was Secr State. The venerable historian, Bancroft, is one of his nearest neigh most intimate friends. They addi other as "old boy."

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evidently forgotten the exception in

of President Lincoln. Mr. Corco

A TESTIMONIAL.

The following resolutions were un passed by the church and citizens of Cart the evening of Dec. 11, 1887.

WHEREAS. Our worthy and esteemed W. Coon, who has so faithfully and ably the gospel among us, and who by his wa and instructive sermons and genial life he good will and confidence of the entire c obliged to leave us at the expiration months of faithful labor, for want of support; therefore.

Resolved. That we deeply regret our retain his much needed services, which appreciate, and we express to him our g his earnest and untiring efforts in buildi truth among us, and we express our sym him in his recent sickness and poor h trust he will soon recover, and long live the Master, and that our prayers and I will go with him wherever his lot may ther, that we heartily commend him as gentleman and an earnest, able minister (el to all with whom he may commingle Resolved, That we present a copy of the tions to our beloved pastor and brother, copy be sent to the SABBATH RECORDER, quest for their publication. Copied by

Home Rews

New York.

ALFRED CENTRE.

A new feature of the holiday s year is the union of the Literary for their public sessions. On the after the Sabbath, Dec. 24th, the and Alleghanian Lyceums held a sion; and on the evening after De Athenean and Orophilian Lycet in the holding of a similar session. hoped that such an arrangement v tinued, for the Jubilee sessions, at

P. A. Burdick gave four lectur church, from Dec. 26th to Dec. 2 sive, on temperance, under the a the Y. P. S. C. E. The lecture "Saloon," was a most powerful of Mr. Burdick's statements resp power and methods of the saloon ical matters were startling, to say It would not be too much to say are appalling.

The Sabbath-school, under the tendence of Mr. E. P. Saunde pleasant entertainment on the eve Christmas. at the church. Th consisting of responsive service address by pastor Titsworth, and bution of a great variety of pre very interesting.

On Sabbath, Dec. 31st, our pe Titsworth, closed his labors as p church. His time is, hencefort voted exclusively to his duties a Kenyon Professor of Latin in

At a meeting of the Trustees versity, held Dec. 28th, Charles graduate of 1886 and since a stu icine in Chicago, was called to orship of Natural History, mad the death of Prof. E. P. La Post is to begin his labors at th next school year. It is underst will, in the mean time, take studies at Yale, or Hazvard, or

Rev. L. R. Livermore shippe hold goods for New Market, N. and expects to follow them, wil during the present week

d some besides, and was cheered many who are struggling against that robs God's holy day of its racter. It was indeed enjoyable e steadfast friends of truth, and lebted to them for the favors beon our work. May the Lord keep reward them at last with his J. B. O.

CENTRE, N. Y., Jan. 1, 1888.

CORBESPONDENCE.

of the SARBATH RECORDER: een unwell for some two weeks and while confined to the house. , and yet not very well, and being year, I thought my time to go river" was near at hand; and thinky past, short life, I could not see I had done for my blessed Mas. uld think of a great deal that I done; and I thought if I could other old-fashioned revival, when was revived, backsliders reclaimed s converted, I would be willing to While I was musing in my heart ld do to bring about such a state Bro. J. P. Dye, of Richburg, ne to my rescue in the RECORDER k in his article, "How promote He told us just what is needed. it so much better than I could. yself: "There, now." The Holy been at work with Bro. Dye and to speak out. Now, what say rethren and sisters? Shall we ar tithes into the store-house of nd see if he will not pour us out that there shall not be room receive it?

I. D. TITSWORTH, N. N. J., Dec. 30, 1887.

WASHINGTON LETTER.

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A TESTIMONIAL.

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WHEREAS, Our worthy and esteemed Pastor, A.

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and instructive sermons and genial life has won the

good will and confidence of the entire community,

obliged to leave us at the expiration of nine

Resolved. That we deeply regret our inability to

retain his much needed services, which we highly

appreciate, and we express to him our gratitude for

his earnest and untiring efforts in building up the

will go with him wherever his lot may be cast. Fur-

ther, that we heartily commend him as a Christian

gentleman and an earnest, able minister of the gos-

pel to all with whom he may commingle.

Resolved, That we present a copy of these resolu

tions to our beloved pastor and brother, and that a

copy be sent to the SABBATH RECORDER, with a re-

Home Hews.

New York.

ALFRED CENTRE.

A new feature of the holiday season this

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At a meeting of the Trustees of the Uni

versity, held Dec. 28th, Charles M. Post, s

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A. H. WILLIAMS.

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support; therefore.

We had no desire to celebrate the great in the near future. German vule feast in commemoration of the return of the fiery sun-wheel, nor to join in that which savors of "papistical will-wor- has been a light fall of snow two or three with his Administration to have shaken ship." But as the festival drew near and our minds were turned, more especially, toward the events which Christians celebrate and is very changeable. H. B. LEWIS. on that day, we thought a joyous religious service would not be out of place. As one the past, Mr. Corcoran enjoys seeing friends day of the month or year is as good as another, we selected Sabbath, Dec. 24th. Accordingly, a beautiful service was arranged, setting forth the birth, life, death and here, but my legs are weak." He cannot resurrection of our Saviour, in responses walk without assistance, and is attended to from the Scriptures and poems and in the and from his carriage and everywhere he following hymns and carols by the choir: goes by his valet. He attended church on "From the deep star-laden sky," "Bethle-Christmas day, and, after being assisted to hem," "Oh, Holy Night," "Welcome Tidings," Sing on, Bright Angel Band," "Welable to place the wine to his lips. This come Again the Day," "Who is He?" A weakness was only temporary, however, Tribute to our King," "From His Home in having been induced by the fatigue of sitting Paradise," "Praise God from whom all through a long service. He expresses the blessings flow," and "The highway of the hope that he will yet live to celebrate his Lord." This was followed by a collection centennial. Mr. Corcoran's liberal acts of for the Lost Creek Church, and a short sermon from Isaiah 9: 6. Mrs. H. D. Clarke has given about \$3,000,000 in charity, and read a paper entitled "Zion's King at Caperhe has probably \$8,000,000 left. He lives in naum," and the pastor gave a map exercise the house which was occupied by Daniel on Palestine. Webster when the latter was Secretary of

The Literary Circle held its Christmas session at the parsonage. Fifty persons were present. The exercises consisted of hymns, duets, recitations, declamations, select reading, an original poem by D. E. Livermore, Scriptural problems, Christmas Scriptural responses. Enigmas and ques tions in history answered. The interest in this literary effort has increased considerably this season, while the programmes as arranged have stimulated a search for Bible knowledge.

We are able to report a slight increase of interest in the prayer and conference meetings. There are still many who ought to months of faithful labor, for want of reasonable improve this means of grace. Come, brethren, to the house of prayer.

Our next covenant and communion service will, D. V., be held on the evening of truth among us, and we express our sympathy with the 20th and Sabbath, the 21st of January. some distance away will make arrangements to be present or write letters of Christian testimony. Read Bro. Daland's excellent sermon in the RECORDER of Dec. 22d, and then tell us what ye think of Christ.

Elwin Livermore and wife celebrated the eleventh anniversary of their marriage, December 26, 1887. The company was not large, designed for relatives only. The time was spent very pleasantly, and the gifts were expressive of the interest in the young

West Virginia. BEREA.

In addition to that which was said by Sister Perie R. Burdick through the RE-CORDER of Dec. 1st, I wish to say that our meetings continued nearly every evening for over five weeks. Sister Burdick preached five times, during her three week's visit at church, from Dec. 26th to Dec. 29th, inclu- her father's, with her usual earnestness and practical lessons. Eld. H. P. Burdick, of New Milton, was with us one week, and gave us some stirring sermons. The remainder of Mr. Burdick's statements respecting the of the time I was alone in the ministry, but not alone in the work of winning souls to Christ, for the dear Redeemer was present, and that to bless; also the brethren and sisters took hold with commendable zeal. The their spiritual life and activity; a large numpleasant entertainment on the evening after ber of wanderers were reclaimed, many of whom had been baptized but had not joined any church; sinners were led to realize their consisting of responsive services, a short condition, while out of Christ, and gave themselves to the Lord.

All of these classes of persons were from different neighborhoods, of different religious tendencies. I have baptized six, nine have joined our church; three of these are converts to the Sabbath, and others previously baptized, will join as soon as circumstances will allow; several others who have been converted during the meetings are desiring baptism, but are not wishing to join our church; one such has already been baptized by another administrator.

leine in Chicago, was called to the Profess-God, who giveth to all men liberally, and our Post is to begin his labors at the opening of prayer is that we may continue steadfast and faithful to the end We rejoice that, while next school year. It is understood that he will, in the mean time, take some special faithful ones are being removed by death, studies at Yale, or Harvard, or Johns Hop- others are coming in to take their places, and we hope that they will as fully meet Rev. L. E. Livermore shipped his house- their religious obligations as those who have hold goods for New Market, N. J., last week, gone on before. Two Sabbath-keepers, re-

to join one of our churches in West Virginia

The weather here is mild, and has been so most of the fall and winter thus far; there times, but it disappeared in a day or two. The thermometer is 42° above zero to-day DEC. 26 1887.

Condensed Aews.

Domestic.

Chauncey M. Depew has purchased a large tract of land in the Twenty-third ward of New York from John Jacob Aster for \$500,000.

There is a man in the Kansas penitentiary who, beginning with a term at Sing Sing years ago, has served his time in regular succession in the penitentiaries of New York, Pennsylvania, Ohio, Michigan, Indiana. Illinois and Kansas. Worked his

It is rumored that the large estate of the Earl of Buckinghamshire, England, recently offered for sale, was purchased by W. K. Vanderbilt.

Jefferson county, Kentucky, markets a greater quantity of Irish potatoes than any other county in the Union. Last year this county shipped more than 120,000 barrels of potatoes.

The first apple orchard in Kansas, consisting of 150 trees, was transported all the way from Illinois in a wagon and planted in Douglas county, in 1855. To-day the state | pleased, and so Dan and Bethel, as unauhas 30,000,000 fruit trees.

The Rev. James Powell, D. D., Correponding Secretary of the American Missionary Association, died suddenly in Brooklyn of apoplexy, December 27th, the day after his forty-fifth birthday.

James Grant, a Scranton drummer, was steered by a bunco man in Jersey City, December 24th, and robbed of \$90 in money, a diamond ring worth \$100, a gold watch and chain and his overcoat and hat.

Ex Governor Alger, of Michigan, was again on hand this year with Christmas presents of suits of winter clothing for 500 news boys, and a ton of coal and a barrel of flour for each of 1,000 poor families in Detroit.

Spreckels, says the beet-sugar industry presuming to minister at the altar which he faithful preacher of the Word shall be had nim in his recent sickness and poor nealth, and struct while thus officiating in everlasting remembrance.—C. H. Spurtrust he will soon recover, and long live to labor for short sermons preceding each service will could be established in almost every state had built at Bethel. While thus officiating in everlasting remembrance.—C. H. Spurthe Master, and that our prayers and best wishes be given, and it is hoped brethern living in the union, and would give a net profit of as a rash intruder upon forbidden sanctities, geon. from \$50 to \$75 per acre. There is some- he was interrupted by an unwelcome visitor, thing for farmers to think over in that.

For several days, reports have been current from the White River country that the denounced the sacrilege of him who had built Utes are off their reservation east of the it, and who then ministered in the perform-Utah line, and that the are buying all the ance of its profane rites. In his great indigrifles and other fire arms they can obtain. is feared an outbreak will soon occur.

There was a grand jubilee of saloon-keep ers at Kansas City, not long ago, when became known that Recorder Davenport had declared the Sunday closing ordinance unconstitutional. The case will be taken to the supreme court by the temperance ele-

The United States Express Company has expanded wonderfully during the year 1887. Besides the acquirement of the vast Baltimore & Ohio business, the growth has been very large in the western and southern states. Superintendent Mitchell reports that the number of new offices opened during the year is 1,636.

Foreign.

The sobranje, at a secret sitting, unanimously voted 22,000,000 francs for fortifying Belgian ports.

Mr. Gladstone left Hawarden, Dec. 26th, en route for the continent. Five thousand persons gave him an enthusiastic welcome on his arrival at Chester.

John of Abyssinia is advancing on that place by rapid stages. He has under his command three bodies of troops.

In May, 1888, there is to be a great international exhibition in Brussels, and in The Sabbath-school, under the superin- results were that many were quickened in May, 1889, there is to be an exposition in Paris, the work of preperation having

Mme. Boucicaut, proprietress of the famous Bon Marche, of Paris, who recently presented her employees with \$1,000,000, began life as a laundress in her native village, Verjux on the Saone.

The Russian Czar has closed two more universities because the students show a disposition to rebel against dicipline and 'toss not high the ready cap in air" at the

British mission to Abyssinia was unsuccess. Well would it have been for him, if he had ful in its efforts to induce King John to sue not swerved from that steadfastness of purfor peace, and that the Italians are jubilant pose when the temptation was differently over the failure. During the journey the presented. He began rightly, though he For all of these blessings we are grateful to | mission was harassed by Rasalula. The members will sail for Cairo on the next

England claims that the discovery of petroleum in Burmah has led to the finding of the desired luminant in apparently inexhaustible quantities, and that very soon she will cease importing it from the United and expects to follow them, with his family, siding some fifty miles away, are expected accomplish wonders, but her ability to do ministers, "Further experience in H. R. here to be baptized in two or three weeks, and it is very much doubted.

A NEW YEAR SONG.

Who comes dancing over the snow, His little soft feet all bare and rosy? Open the door, though the wild winds blow: Take the child in, and make him cosy; Take him in, and hold him dear; He is the wonderful New Year.

Open your heart, be it sad or gay, Welcome him there, and use him kindly; For you must carry him, yea or nay, Carry him with shut eyes so blindly. But whether he bringeth joy or fear, Take him! God sends him—this good New Year. -Mrs. Craik.

SPECIOUSLY TEMPTED.

After the revolt of the ten tribes of Israel Jeroboam, who had been made their king, vigorously applied himself to the work of preventing the reunion of the dissevered tribes in Judah, which might involve their reinstatement of Rehoboam as king over al the reunited tribes. Fearing the influence of the religious associations connected with the tribe of Judah, wherin Jerusalem and its temple would afford a strong attraction to the other tribes to return thereto, at least as worshipers, he sought to divert the course of worship from that common center, and thus lessen the probabilities of any returning | ye can do nothing." allegiance to Rehoboam.

Accordingly, under the pretense of relieving the people from the burden of going to one place to worship, he selected two new localities, and erected an altar at each extremity of his kingdom, one at Dan, on the north, and the other at Bethel on the south. With this arrangement, the people were preacher." We are afraid this is true in thorized places of unhallowed worship, became great occasions of sin in Israel Fondness for something new in religion was | Any pretender can be heterodox; you need early developed, and has always been more neither to study, nor think, nor pray, in oror less conspicuous in the various new der to surpass all others in this line. Notodepartures, religiously, which from time to riety can be gained at once by being singular, time have claimed attention. Some easier and setting up to know better than those than the old way of serving God has ever around you. Everybody will talk about you been in demand, and Jeroboam has not been at once. You can impress yourself upon the only adventurer who has utilized this their memories by saying something very depraved inclination; nor have Dan and Bethel been alone in affording facilities for deviating from that which is of divine appointment.

worship was not the full extent of the doctrine but the truth, or by any means but recreant king's interference with religion. that of solemn, earnest well-doing! Empty Venturing still further in daring impiety, he | sensationlism perishes like the green herb, The noted California sugar king, Claus even assumed the priestly office himself, and heresy dies like a noxious weed; but the who, as a prophet of the Lord, threathened the destruction of the altar, and thereby nation, the irreverent king put forth his hand against the prophet; but suddenly that outstretched hand was paralyzed and rendered utterly helpless, as it was wholly powerless. Greatly alarmed by this retributive interposition, he earnestly entreated the prophet to intercede with God in his behalf: nor did he plead in vain, for his request was granted, and his hand was restored to its former soundness.

At this juncture, an insidious form of temptation was presented to the prophet, "And the king said unto the man of God, Come home with me and refresh thyself, and I will give thee a reward." The invitation thus given was highly flattering, coming as it did from a king. Its complimentary features could hardly fail of recognition. No ordinary expectations might have been awakened by the accompanying promise. A king's reward was not to be lightly esteemed. Hence there was much of temptation in the words spoken to the prophet, and the plausibleness of the presentation was very great. Much might be expected from compliance with such a courteous application. The king was under Advices from Massowah state that Kings great obligation to him who was urged to be his guest. His gratitude would naturally be regarded as abounding in advantageousness to his benefactor. Could he be otherwise than generous to his deliverer from the calamity involved in a palsied hand?

But, though the invitation and the promise came from a king, he was a wicked king, and but little, if any good could properly be expected from one who had shown himself capable of such recklessness in evil doing, as in the gross perversion of worship, and even in attempted murder; for the paralyzed hand might have been outstretched to kill an intermeddler with royal sacrilegiousness. And then to have complied with the seductive solicitation would have been in direct opposition to God's positive command that the prophet should neither eat name of the holy head of the government. bread nor drink water in the place to which What a lively time Russia would have if it he was expressly sent as a messenger to the had a couple of live American colleges to ungodly king, to whom it was fitting that he should say, "If thou wilt give me half Advices from Massowah say that the thine house, I will not go in with thee." ended wrongly.

CHRISTIAN EXPERIENCE.

Qecil once remarked, "I well know now what it is to have preached from a text which I did not so much as understand till States. If England can produce, transport it was thoroughly opened to me by experiand refine petroleum so as to sell it cheaper ence." We have heard aged Christians of than the United States does now she will deep religious experience remark of young Christian life will correct and modify their

sentiments and their teaching." In fact. just here is to be found an explanation of much that is apparently contradictory in the instructions that come from the pulpit. A-deeper and more varied Christian experience would bring those together, or at least more into harmony, who now seem widely to differ. It would bring them more into agreement in doctrine and unity in spirit. It is experience that must give knowledge in the Christian profession as well as in all others, and the knowledge drawn from experience is quite of another kind from that which comes from speculation. It has been said that it is not the opinion, but the path of the just that shines more and more unto a perfect day. The obedient and the men of practice are the sons of light that shall outgrow all their doubts and triumph over their present imperfections till all are complete in him. In this line we are to look for the unity of the church so much talked of and desired. A deeper religious experience, a more intimate union and communion with Christ, an abiding in Christ, will do more to heal divisions, to promote agreement in doctrine, and to advance the interests of Christ's kingdom than any amount of learned discussion. "He that abideth in me, and I in him, the same beareth much fruit: for apart from me

POPULAR PREACHERS.

One-third voice and personal presence, one-third sansational topics, and one-third heresy are the ingredients for a "popular certain regions. We are sure some young preachers think so. The last third is the easiest to obtain, and so they make it secure. cutting and impudent, and as nearly blasphemous as you dare to make it. But is this a noble ambition? Can this be the course of a man of God? We think not. This divergency in relation to the place of Perish the popularity which comes of any



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St.,

DULLMAN BUFFET SLEEPING CARS WITHOUT CHANGE, St. Louis to Los Anegles and San Francisco VIA THE IRON MOUNTAIN ROUTE Leave St. Louis at 8:30 P. M., Daily. THE ONLY LINE THAT DOES IT. NO HIGH ALTITUDES, NO SNOW BLOCKADES

Holiday Goods.

LARGER STOCK to select from

than ever before, at

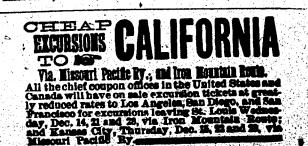
SHAW'S Jewelry Store,

ALFRED CENTRE, N.Y.

STORE FOR SALE.

The undersigned, owing to poor health, wishes to dispose of his store and stock of goods. For futher particulars address, W. R. BURDICK. futher particulars address, ALFRED, N. Y., Dec. 27, 1887.

ALFRED, N. Y.



Sermons and Essays

HOW TO UNDERSTAND THE SCRIPTURES.

BY REV. L. C. ROGERS.

(Concluded.)

III. But what, let us inquire in the third place, constitutes an understanding of the sacred Scriptures? In taking position here, extremes are to be avoided. There are degrees of understanding. "When I was a but when I became a man, I put away childand yet not be familiar with the letter and literature of the Bible; and, on the other hand, persons may have an extensive theowholly destitute of saving knowledge. Peosheep. Luke 15: 3-7. An imperfect acfact which right minded persons will la-God." Heb. 5: 12.

average reader of the Bible have a knowl- with the understanding also." edge of its general make up? Of its component parts? It is a book of diversified features, it is composite in character, it is a ornate; it has books of prose and of poetry; the things declared. "I know," is a charspersed with didactic sentences, and formularies of truth, and with lyrical effusions; in all, sixty-six separate books. The reader should have a good and edifying understand- Psa. 20: 6. "I know whom I have believed, ing of these and similar facts; he should so learn the composition of the Bible as to be that which I have committed unto him, able to locate its chief divisions, as to their place in the canon, and as to their import is not the knowledge that "puffeth up." to the Lord's prayer?

2. There must, too, be familiarity with the text and proper application of Scripture, so as to be able on loccasion to call up appropriate passages, for one's own, and for the edification of others; and to command parallel passages; and otherwise to be so ready in the Word as to have its system of truth held comprehensively in the mind. This indeed cannot bed one without much study. "Search the Scriptures: study to show thyself approved," and so as to recognize portions of Scripture when read in one's hearing, as with our eyes we would recognize a good picture of a dear friend. Be ready also to detect misquotations of Scripture. Take in, too, the meaning of a text when read; grasp the mind of the point in hand, as this paper does not the Holy Spirit therein; take hold of the truth. The Bible says what it means, and means what it says. The words are "the words which the Holy Ghost teacheth" (1 Cor. 2: 13); this is not the general drift of meaning, the thought without the language; but the thought and the language which represents it. We must take in also the designed application of any passage of Scripture to the common concerns and practical affairs of life. "Why call ye me Lord, Lord, and do not the things which I say?" Luke'6: 46-48.

3. To understand the sacred Scriptures is to apprehend the ideas contained in them; to know their meaning. This is a legitimate exercise of the intellectual faculty, and as such is not different from the act of understanding any writing or speech. In the field of universal knowledge, however, some

correlative of the human consciousness, or as tematically includes several particulars. (a) survey it, and know it, and withal to relish postulate of the human reason. Some things, too, become matters of the understanding by the powers of sensation and perception, and as matters of experience. But | Psalms is the work of several authors, David | Along the banks of this sacred stream are the understanding is oftener reached by complicated cognitive faculties, powers and exercises. As has been already shown, the Bible, as an inspired book, was written to be understood; was written "for our learning;" and so, too, is any uninspired book of worthy instruction; but in the latter case, conviction of the truth results alone from unaided child," said Paul, "I understood as a child; | intellectual processes; but conviction of Bible truth, wherever such truth is found, results ish things." 1 Cor. 13: 11. And persons | from a cordial reception and appropriation may have a saving-knowledge of Bible truth, of such truth by faith and through the energy of the Holy Spirit. This result is not limited to the doctrines of pure revelation; it applies to all Bible 'truth. The golden retical knowledge of the Bible, and yet be threads of the divine purpose in man's redemption run through the Bible from beple sometimes claim to be acquainted with | ginning to end. They are the warp into distinguished men, whom they may only which is run the woof of all spiritual minishave seen on a public platform, or shaken | tries. The Holy Spirit impulses and guides hands with through a car window. It may the hand that throws the shuttle of thought, be so as to man's knowledge of the Bible; | weaving the mysterious web of life. Faith indeed it appears so, especially if we judge is the organizing principle of spiritual life by their quotations of it, as when the lad, in the soul of man. It draws its material to prove his readiness in the Scriptures, gave | from the Word of God. These words are this as a quotation: "Evil communications spirit, and they are life (John 6: 63), and are worth two in the bush: "a jumble of their reception by faith results in a deep Scripture and adage. A more serious at | spiritual persuasion and conviction of the tempt was made at the late execution of the truth they reveal. Heb. 11:1. "Underanarchists in Chicago, when one of the num- standest thou what thou readest?" In unber, in his farewell address, avered that the derstanding the sacred Scriptures there is, Bible said, "It is better that ninety and then, along with purely intellectual power nine guilty persons should escape, than that and processes, such as obtains in other matone innocent person should suffer;" a travesty, | ters, a spiritual power also; and the faithprobably, on Christ's parable of the lost faculty contains the lever power which throws the mental machinery into this conquaintance with the sacred Scriptures is a nection and order of things. Even the supernatural gift of tongues, as it existed for ment, whether in themselves or in others. a time in the apostolic church, acted in har-Many of us must fall under the censure of mony with the intellectual faculty, and in Paul in his letter to the Hebrews: "For aid of the understanding; as says Paul when for the time ye ought to be teachers, (1 Cor. 14: 14, 15), "For if I pray in an love, Christ being the crowning gift, in ye have need that one teach you again unknown tongue, my spirit prayeth, but my which be the first principles of the oracles of understanding is unfruitful. What is it then? I will pray with the spirit, and I 1. To understand the Scriptures we must | will pray with the understanding also. be acquainted with them. May not the | will sing with the spirit, and I will sing | ever new and fresh.

Such an understanding, uniting spiritual power with intellectual processes, is always accompanied with conviction of the truth, beautiful mosaic. Its style is both plain and and with the reality and the certainty of books of history, biography, narratives, acteristic declaration in Christian experience, chronicles, law and gospel, and all inter- "I know that my Redeemer liveth." Job 19:25. "I know also, my God, that thou triest the heart." 1 Chron. 29:17. "Now know I that the Lord saveth his anointed." and am persuaded that he is able to keep against that day." 2 Tim. 1:12. This and doctrinal teaching. And yet are there | 1 Cor. 8:1, 2. "We speak that we do not many professing Christians who would know," said Christ to Nicodemus. John 3: be as likely to look for the Epistle to the 11. Paul says in behalf of all Bible Chris-Hebrews in the Old Testament as in the tians, "We know that if our earthly house New, and who would be badly baulked if of this tabernacle were dissolved, we have asked to turn to the ten commandments, or a building of God, a house not made with hands eternal in the heavens." 2 Cor. 5:1.

The reception of Bible truth by faith awakens and stimulates the conscience to the performance of its various duties. Bible truth is to the conscience what light is to the eyes; it is the necessary condition of vision. Thus enlightened, "the conscience is that particular the passage in hand, whatever it may be, is knowledge which we have of our own deeds, as good or bad, arising out of the general knowledge of the mind." Acts. 24:16. By the grace of the Holy Spirit, the mind consents to the truth revealed, and the life and satisfaction in the truth. Psa. 40:8; Rom. 7: 22. This much may suffice upon of the subject.

IV.. Let us now in the fourth place notice two general directions to a better understanding of the sacred Word. One of these relates to the manner of studying the Scriptures; the other is a rule of interpretation.

1. In the study of the Bible, the first direction should be, Begin early in life. "Those that seek me early shall find me." Prov. 8:17. Do we desire to be wise "all our days," then must we begin in childhood. Psa. 27:4. Eden, from whence, in the head-waters of a Youth is a very susceptible period. "Re- single pregnant promise, it emerged into the member now thy Creator in the days of thy broadning areas of prophetic times and Godyouth." Eccl. 12: 1. The youthful mind appointed territories. With frequent tribis good ground on which to sow the seed of utary accessions, it has, however, always mainthe kingdom, the Word of God. This posi- tained its proper identity. It is the "river

things are understood by instinct, by intui- and methodically. Order is said to be heav- the will and the perseverance to follow little girl." tion, by some original law of belief, and as a en's first law. Studying the Scriptures sys- along this river of revealed truth, and to How hard it was not to laugh. A dust- nice new pencil," said Daisy Mills.

"Feed my lambs;" "Feed my sheep."

contributing the greater number of the collection. Solomon is the author of three canonical books, and is credited with several psalms. Jeremiah is the author of two books. In the New Testament, Luke is the author of two books. John of five books. Fourteen epistles are ascribed to Paul. Peter has two general epistles. Thus, reading by authors, we may learn much from peculiarities of style, modes of thought, and other idiosyncrasies, and so come to a better and more critical understanding of the Bible. (b) Again, we may study by subjects, thus securing a digest of the books, and a comprehensive view of the various doctrines and duties of revealed religion. Such compendiums are invaluable. (c) Again, we may study by paragraphs, as in the international series of weekly Bible lessons. This method helps to a distinct and vet connected view of limited portions of the Bible. (d) Again, with a Bible always conveniently near by, texts of Scripture that come straying into our minds may be looked up and studied with profit, or noted at least for future

3. But Bible study should be pursued with a deeply reverent spirit. This book is the Word of the living God. He has magnified his Word above all his name. Psa. 138: 3. As we read, the divine Author of the very words we are reading is looking directly at us, and noting the effect his words are having upon us. We are reading a communication that bears the stamp and post-mark of heaven. It comes to us from the glory-land, and through the hands of inspired men, wearing the livery of heaven's postal service. Our reverence is a token that God's offered love to us is accepted, and with it the gifts that seal and certify that which is the sure promise of all other gifts. These heavenly letters will not be laid away until they are read and understood; and they will be often re-read, for interest in them is

As to the rule of interpretation to be gen erally followed in determining the meaning of any passage of Scripture, the following points may be noted: (1), the meaning of the passage is derived from the words which compose it, taken in their plainest and most obvious sense; and they are to be understood literally rather than metaphorically, unless the latter sense agrees best with the usus loquendi, and with the evident import of the connection; or, unless the literal sense would involve an absurdity or a contradiction. The Bible being written for our learning, is to be understood as other plain books for information are to be read and understood The reader need not expect to find here sib ylline sentences and recondite meanings, at least apart from occasional infelicities of translation. (2) The sense of any passage may still farther be determined by the immediate connection; it will be also presuma- in the toe," said Louie, as they hurried bly, (3) in harmony with the subject, design, argument, and general drift of sentiment in the chapter or book from which the passage is taken; and (4) in general harmony with the known views of the author, ascertained from other and all sources. As to the close context, and these remoter connections, always the central thought, into which the preceding current of thought continually cards. flows, and from which it continually emerges. If now we follow this stream of sacred truth from its source, we shall find that, is molded accordingly. Phil. 2:13. The like the literal river, it widens here and bemind, too, experiences a sense of delight comes narrower, there; it runs direct at this point, and curves and recurves farther on; now it takes in a confluent; now it runs through a gorge; now it spreads out into a aim at a scientific and exhaustive treatment lagoon; and now it gathers itself up again to its average dimensions, and so, repeating and varying, it runs on to the end of its wonderful career, as the river runs on to the sea It is always nominally the same river, and whoever will may follow it in its meanderings her ears were large gold hoops, and a bright through the meadows, in its plunges adown handkerchief was tied around her neck. the cascades and the cataracts, and so on until it loses itself in the bosom of some mightier deep. Such is the river of Bible truth. It began within the sacred enclosures of tion emphasizes our Sabbath school work: of God which is full of water" (Psa. 65: 9); Miss Morton said, "Rachel has brought me the river, "the streams whereof make glad

First, we may study by authors. Moses has its divine beauties, will be amply rewarded at least five books in the sacred canon, and in so doing. He will know more of, earth several psalms and songs. The book of and heaven than he could know otherwise. the pleasant paths of obedience. The balm and the sweetness of Eden are there. There the curse of sin is removed, and peace, pardon, and eternal life have their gracious beginnings. Let us then follow this lifegiving river until we list the songs of the angels, see the towers and the turrets of the heavenly city, inhale the wafted fragrance, the delicious perfumes of the garden of God, and feel the touch and the thrill of a blessed immortality; there the river of truth rushes through the narrow, rugged outlet of time, and catches the strong, steady step of the heavenly music, and from thence we may follow it as it rolls on in the smooth unceasing flow of the eternal ages.

Miscellany.

DO WHAT IS NEXT TO THEE.

Do what is next to thee: Love doth not measure; If not thy pleasure, Still thine the peace will be.

Do it with all thy might; Brief is thy living, Blest those in giving,

Do it for Jesus' sake, Though it be trying; Sweet thy denying, His love can ever make.

As in God's holy sight.

Do it with all thy strength; Be not delaying, But swift obeying, For night will come at length.

Do all with care and zest; Patient in doing, Watchful, pursuing; So life's long days are blest.

Do thou with prayerful heart; Always rejoicing; Let thy sweet voicing

Some good to all impart. Do what is right and meet, Wait not the morrow; So shall not sorrow

Burden love's willing feet. -Churchman

THE LOST BING: OB. "JUDGE NOT."

AUNT LILY COOPER.

all myself," and Louie Brower held up a she had always given them up with tears dainty little slipper needle book for her and sobs, promising never to do so again. school-mate, Maud Norris, to admire. The Miss Morton had talked a good deal to little girls had just entered the hall of the school-house, where they both attended

"Oh lovely!" answered Maud, as she took off her coat and hung it on peg "No.

The needle-book was indeed a very pretty one-pale blue velvet, lined with pink satin and tied with pink and blue ribbons. The edges of the white flannel leaves for the needles were "snipped" very evenly, and every stitch was just in its place. Louie had taken a great deal of pains in making it; for it was a birthday present for dear of the room, and I must find it before any Miss Morton, "the very best teacher we ever had;" so the little girls said.

"You see she can put her thimble right through the hall.

Louie had just time to hand the package to Miss Morton and whisper, "I made it myself and I hope you will have lots and lots of birthdays." As she took her seat the clock struck nine. Miss Morton received quite a number of persents from the classa basket of fruit and flowers, which looked very beautiful standing on the table that cold winter day, with a book of poems, and pen-wipers and some very pretty birthday

"My dear little girls, I thank you all for my beautiful presents; and if we have perfect lessons and good behavior all day, it will indeed be a very happy birthday for

As she finished speaking, a little girl raised "Well, Rachel, what is it?"

"I wants to speak by your ear, please," was the funny reply.

"Come here, then," said Miss Morton

It was a very queer-looking figure that came slowly to the table. Rachel Rosenbaum was a little Jewess. She wore a dark blue dress trimmed with yellow braid; in The long braids that hung down her back were very black and glossy. Her poor little face was bound up with an old handkerchief; for Rachel had been suffering with "toot ache" for several days. Rachel whispered a few words and then, putting her hand in her pocket, drew out (to the astonishment of the other girls) a piece of faded calico, and, with a trembling hand, gave it

"Thank you Rachel; that is very nice." Then holding it up so that all could see a nice dusting cloth—just the very thing I needed, the other one is so worn; and she think Miss Morton had taken it herself. 2. Again, study the Bible systematically the city of our God. Psa. 64: 6. He who has has hemmed it very nicely, too, for such a

ing cloth for a birthday present! What contrast it was to the other things. "I'd rather bring nothing than a rag."

said Maud to Louie. "Now, attention, girls. Get your books out." Miss Morton put her presents away in the table drawer and began her day's

The lessons were going on nicely when a sharp little "ting" was heard. Miss Mor. ton looked up as little Alice Penton jumped from her seat and began to look around the

"Did you drop your ring again, Alice?" sked the teacher.

"Yes'm. I couldn't help it."

"Bring it here, and I will keep it until you go home. You have dropped it so many times I am afraid you will lose it. I shall have to forbid you wearing it to school if you play with it in school hours."

Alice gave the ring to her teacher and skipped back to her seat. She was a pretty child, with long golden curls, the pet and darling of all; for Alice was the youngest scholar in the room.

When recess time came, Miss Morton said to Rachel, "You had better stay in the class-room, Rachel; for it is pretty cold, and the wind may make your face ache." Then, thinking the child would be lonely with nothing to do, she added, "You may dust the room for me with the new duster."

Rachel's eyes sparkled. Now she could do as she pleased. She could touch the pretty globe and rub the blackboard clean, and smell the lovely flowers. Oh, what a good time she could have. Poor child! she had so few pleasures; for the school girls were not always kind to her. She was a strange little body; and if it had not been for kind. hearted Louie and dear Miss Morton, poor Rachel's school days would have been pretty cloudy. But for once she was "queen," and enjoyed the position, rubbing and fussing till the other girls came in, rosv and ready for work.

As it was so very cold the girls had all brought their lunch, with the exception of Alice, who only stayed half a day, 80 when twelve o'clock came, Alice, all wrapped in her warm cloak and hood, came for her ring and a kiss. Miss Morton opened the drawer to get the ring. But where was it? She looked in all the corners and took everything out and shook each article. All in vain. The ring was gone. Miss Morton looked troubled. Surely she had dropped it in the corner of the drawer, and it could not possibly have gone without hands. She thought a minute. All excepting Rachel had been out at recess.

"I don't want to think that poor, forlorn little Rachel would meddle with anything in my drawer," thought the kind-hearted teacher. Then she remembered that stray pencils and sponges and book slates had "Do you think it is pretty? I made it sometimes been found in Rachel's desk; but Rachel; and as it was some time since she had done any of these naughty tricks, Miss Morton was in hopes that the little Jewish maiden had gotten over her faults.

While these thoughts were going through her mind, Alice stood waiting. "I am so sorry, Alice," she said, "but I cannot find your ring. I put it here in this corner; but now I see nothing of it. It is very strange."

Alice began to cry. and Miss Morton called the class to order and told the girls what had happened. Then she said: "I left the ring in my drawer when I went out of you go home. I will have to look everywhere, for it must be in this room.

The search began. Pockets were torn inside out, desks cleared, the scrap basket looked over. No ring was to be found.

Miss Morton was very sorry to do it; but it could not be helped, and, calling Rachel to her, she questioned the child closely.

"Did you see the ring anywhere, Rachel?" and her heart ached as she put the question. "No, ma'am," answered the child, tear-

fully. "Did you open my drawer? Tell me all,

"I opened him one leetle way; but my nand I did not put in," said Rachel, with trembling lips.

But is it any wonder that some of the girls doubted her? "You may eat your lunches, girls, and

don't any of you leave the room until I come back." Then, kissing the still sobbing Alice, and whispering a few comforting words to her, Miss Morton left the room; for she felt that she must think and pray. While the little girls were eating their

lunch, and trying to console Alice, Miss Morton was praying: "Oh, my Father in heaven, help and guide me, and let me not judge that poor little girl wrongfully, for Jesus' sake. Amen."

"I do just believe that Rachel did take that ring," said Maud, as she spread a nap. kin over her desk, and began to take cake, apples and sandwiches from her basket.

"Oh, don't say that, Maudie," said Louie, "cause its awful wicked to judge anybody wrongly, my mamma says."

"Yes," said gentle May Jarvis, "and, besides, grandma says it is not right to speak against the Jews, for they were God's chosen people."

You might as well say I took it," said Louie, pinning a napkin around Alice's neck in a very motherly way.

This made the girls laugh, and the idea of Louie Brower taking anything that did not belong to her-why, they would just as soon

"But she took my table-book one time, you know," said Helen Grant. "And my

"Yes, I know," answered Lou she was sorry, and gave them rig and, then, the pennies are so few between up at her house."

Louie always felt bad when any in trouble. She was a kind heart Alice began to cry again, "Oh, m

ring! What will mamma say?"

Don't cry. Allie. Perhaps we it, after all. Take another cookie. made them, and they are real nice. But Alice would not be comfor fast as Louie wiped away her tears started. Maud and Helen, having their lunch, walked over to who Bachel was sitting, so lonely, rub sching face, her dinner pail stand

her still untasted dinner in it. "Now, Miss Rosenbaum, perhaps tell us something about that ring, sai "I did not see him, answered

"You were here all alone, and yo good chance," said Helen. "I have heard Jews were light f added Maud."

Poor little Rachel began to cry This was too much for Louie. across the room and putting her arn Rachel's neck, she said to the oth while her eyes flashed : "You have to say such things to her. She say not see the ring at all. You are girls; and it is the old wicked one you to say it to her. You ough sorry for her, with her face all Suppose it was yourself, how wo

"Oh, if you are going to take h very well," said Maud, walking awa Helen smoothed her ruffled apron lowed Maud.

Louie whispered to Rachel: cry. It will all come right, and t will feel sorry, I know they will. orange. I guess it is sweet."

Rachel wiped away her tears and Louie in her queer little way. "Y me so kind when my heart so heav said, pitifully.

Miss Morton's entrance put a st talking. Tap, tap, tap, sounded on the table, and the girls knew th order. The lunch baskets were all n and once more the room was Again Miss Morton took everythi her drawer, and sighed as she replace The little suppor was the last thing Miss Morton Durned it over the ring ost on the babbs. There it had bee

voes or subject that all the committee

and poor little Rechel was only to be friends with them. As Daisy passed the little Jewess

"You can have this pencil. Racha "So, after all, Miss Morton's

ended in sunshine, although at on looked so dark; and the girls w forget the lesson they learned the day when the little slipper held ring.—Christian Standard.

MORNING COMPLIMENTS.

BY SYDNEY DAYRE.

A light little zephyr came flitting Just breaking the morning rep The rose made a bow to the lily The lily she bowed to the rose

And then, in a soft little whispe As faint as a perfume that blo "You are brighter than I," said t "You are fairer, than I," said t

TIE BOY JESUS.

BY NORMAN FOX.

There are three characters in w comes before us more strikingly manity; namely,—as the boy, the and the wedding guest. In the first place Jesus was once are familiar with the idea of t

Jeens in his mother's arms and miliar with the thought of the ma preaching, working miracles and h the cross, but seldom do we thin as boy of eight or ten years of reason perhaps is that we know was always sinless and it is difficul combine the idea of sinlessness wit of boyishness. We can picture to the sinless infancy, and we can pict selves the sinless maturity, but how connect these with a sinless boyhood liable to think of a boy, "a regu as always teasing the cat or plaguitle sister or throwing stones at the and making himself a nuisance Now we cannot think of such a less, nor on the other hand w pleasant for us to think of the b merely a little old man, demure, a ever placed. And so in our the

Jesus' life we skip over his boyhoo But the doctrine of the incarnational that Jesus was a boy, and that me was a genuine boy and yet a sinker complete boy nature, the most active boy life is consistent with A grantine boy is notify

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Rachel wiped away her tears and thanked Louie in her queer little way. "You are to said, pitifully.

talking. Tap, tap, tap, sounded the ruler order. The lunch baskets were all put away, and once more the room was searched. Again Miss Morton took everything from her drawer, and sighed as she replaced them. The little slipper was the last thing, and as Miss Morton turned it over the ring dropped

be friends with them.

"You can have this pencil, Rachael, I have

"So, after all, Miss Morton's birthday ended in sunshine, although at one time it day when the little slipper held the lost | Weekly. ring.—Christian Standard.

MORNING COMPLIMENTS.

BY SYDNEY DAYRE.

A light little zephyr came flitting, Just breaking the morning repose, The rose made a bow to the lily, The lily she bowed to the rose

And then, in a soft little whisper, As faint as a perfume that blows: "You are brighter than I," said the lily;
"You are fairer, than I," said the rose; -St. Nicholas.

THE BOY JESUS.

BY NORMAN FOX.

There are three characters in which Jesus and the wedding guest.

In the first place Jesus was once a boy. We high price for the bad? and making himself a nuisance generally. Now we cannot think of such a one as sinless, nor on the other hand would it be

Jesus' life we skip over his boyhood.

Louie always felt bad when anyone was it is not necessary that he should be a bad in trouble. She was a kind-hearted little boy. He is none the less a true boy because he has regard enough for the feelings of Alice began to cry again, "Oh, my pretty others to abstain from what will interfere with their happiness. To be a genuine boy he need not say, "I am going to have a good time no matter how much trouble I make Bachel was sitting, so lonely, rubbing her these are not necessary attributes of the boy is applied subsequently. aching face, her dinner pail standing with nature. A boy may be a healthy boy, " regular boy," and yet regard the feelings of "Now, Miss Rosenbaum, perhaps you can others—be thoughtful, good and kind. So we may believe that though Jesus was a sin-"I did not see him, answered Rachel, less boy, there was not in all the village of

The law of God is the same for a boy that "I have heard Jews were light fingered,' it is for a man. A boy's duties at home or in his school are just as important to be performed as are the duties of a president or an sorry for her, with her face all tied up. | excuse to say, "Oh, he is only a boy!" Though only a boy, it is as incumbent on him to be a good boy as it will be, by-and-"Oh, if you are going to take her part, by, to be a good man. So Jesus, when only a boy, was just as careful to observe the law of God as when he had become a man. He also a sinless boy.

And remember also that Jesus was a true Miss Morton's entrance put a stop to all | difficulty with his lessons as the ordinary boy has. He was as often perplexed and troubon the table, and the girls knew that meant | led, yes, and tempted. Doubtless he was many times blamed when he ought not to have been, for he was doing his best. Jesus had all the difficulties which any boy has. The Word became Flesh and became a boy, that often misunderstood, wrongly-judged being, a boy. And now what is the lesson?

and poor little Rachel was only too glad to when I get to be a man; I will become a Christian, but I could not now when I As Daisy passed the little Jewess she said, am a boy." But Jesus has shown that a boy on the playground can still live a pure and noble and holy life. Follow him then and be a boy servant of God. The Word looked so dark; and the girls will never became Flesh and dwelt among us that he

RIGHT GOOD ADVICE.

My son, when you hear a man growling and scolding because Moody gets \$200 a week for preaching Christianity, you will perceive that he never worries a minute because Ingersoll gets \$200 a night for preaching atheism. You will observe that the man who is unutterably shocked because F. Murphy gets ization. - Revue Scientifique. \$150 a week for temperance work seems to think it is all right when the barkeeper takes in twice as much money in a single day, The laborer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is only trying his level best to go to Congress. Isn't Moody doing as good work as Ingersoll? Was not John B. Gough as much the friend comes before us more strikingly in his hu- of humanity and society as the bar-tender? manity; namely,—as the boy, the carpenter, Do you want to get all the good in the world for nothing, so that you may be able to pay a

are familiar with the idea of the infant | Remember, my boy, the good things in Jesus in his mother's arms and we are fa- the world are always the cheapest. Spring miliar with the thought of the mature Jesus | water costs less than corn whisky; a box of preaching, working miracles and hanging on cigars will buy two or three Bibles; a gallon the cross, but seldom do we think of Jesus of old brandy costs more than a barrel of as a boy of eight or ten years of age. The flour; a "full hand" at pocker often costs a reason perhaps is that we know that Jesus man more in twenty minutes than his church was always sinless and it is difficult for us to subscription amounts to in three years; a combine the idea of sinlessness with the idea state election costs more than a revival of of boyishness. We can picture to ourselves religion; you can sleep in church every the sinless infancy, and we can picture to our. | Sunday morning for nothing, if you're mean selves the sinless maturity, but how shall we enough to dead beat your lodging in that connect these with a sinless boyhood? We are way, but a nap in a Pullman car costs you liable to think of a boy, "a regular boy," two dollars every time; fifty cents for the as always teasing the cat or plaguing his lit- circus, and a penny for the little ones to put tle sister or throwing stones at the windows in the missionary box; one dollar for the theater, and a pair of trousers frayed at the Scotland, which has been widely circulated among the end and baggy as to the knee for the Michigan sufferers; the race horse scoops in the \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of church. 66 pp. Paper, 5 cents. pleasant for us to think of the boy Jesus as the \$2,000 the first day, and the church fair merely a little old man, demure, always firm, lasts a week, works twenty-five or thirty of ever placid. And so in our thoughts of the best women in America nearly to death, and comes out \$40 in debt; why, my boy, But the doctrine of the incarnation declares | if you find yourself sneering or scoffing bethat Jesus was a boy, and that means that he cause once in a while you hear of a preacher was a genuine boy and yet a sinless boy. The getting a living, or even a luxurious salary, complete boy nature, the most exuberant, or a temperance worker making money, go out active boy life is consistent with perfect sin- in the dark and feel ashamed of yourself, and

"Yes, I know," answered Louie, "but this there is nothing wrong. The boy is the money it does get is flung into its face. she was sorry, and gave them right back; simply as God made him, which certainly is like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and In order that a boy may be a genuine boy certainly should not, be grateful. It is insulted.—Burdette.

Hopular Science.

To BLACKEN the graduating lines on buxothers." Some people apologize for juvenile wood rules, asphaltum varnish is rubbed in-But Alice would not be comforted. As delinquency by saying, "Oh, boys will be to the lines, and, when perfectly dry, is fast as Louie wiped away her tears new ones boys." Very well, let them be boys, but sand-papered off from the surface of the gtarted. Mand and Helen, baving finished they need not be bad boys, they need not be wood, leaving the black in the lines. This their lunch, walked over to where poor cruel boys. Selfishness, meanness, cruelty— is not affected by the shellac varnish which

A TERRIBLE WARNING.—The German spelling for beer is bier. In English a bier is a frame or carriage for conveying dead bod-Nazareth a heartier, more joyous, more gen- ies to the grave. The step from beer to the grave is very short. Frome years a decided inclination has be apparent all over the country to give up the use of whisky and other strong alcoholics, thing as a substitute beer and other compound. This is evidently This was too much for Louie. Running across the room and putting her arm around while her eyes flashed: "You have no right to say such things to her. She says she did not see the ring at all. You are naughty girls; and it is the old wicked one to the day as a man's sine are for a man, and a boy's sine are for a man. It is not due a species of dozen. This is evidently founded on the idea that her is not harmful, and contains a large and that her is not harmful, and contains a large and that her is not harmful, and contains a large and that her is not harmful, and contains a large and contain you to say it to her. You ought to feel a boy as a man's sins are for a man. It is no duce a species of degendation of all the organs, profound and decentive fatty deposits. diminishing circulation conditions of congestion and a perversion of functional activities. Local inflammations of both liver and kidneys are constantly present, Intellectually, a stupor, amounting almost to paralysis, could be and he was a genuine boy while arrests the reason, changing all the higher faculties into mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger of the Jews. that are senseless and brutal. In appearance read that he "increased in wisdom." Now the beer-drinker may be the picture of health, that shows to begin with he did not have all but in reality he is the most incapable of wisdom—that like any boy he had to learn resisting disease. A slight injury, a severe me so kind when my heart so heavy is." she | and that for him as for any boy it was hard | cold, or a shock of the body or mind will to learn. Yes, Jesus had just as much commonly provoke an acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital 75 forces.—Scientific American.

Solidification of Petroleum.—The out on the table. There it had been hidden all the time, in the toe of the little slipper.

Oh, what rejoicing there was! Alice a boy's troubles and a boy's temporations and it is said, has obtained the best results by langhed and cried. Miss Morton lifted Rachel to her lap and kissed her, and darling little Louie fairly danced and clapped her hands, and laughed and cried, and kissed everybody. Dear Miss Morton dismissed the class for the day. Many to Rachel and asked her forgiveness; and so he is fitted to heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and a boy's helper. He weight of comments and heating the oil with 150 3 per cent of its be a boy's Saviour and so of the oil with 150 3 per cent of its be a boy's Saviour and so of the oil with 150 3 per cent of its be a boy's Saviour and so of the oil with 150 3 per cent of the oil with 150 3 per cent o lighted, it burns slowly, without smoke, leaving about 2 per cent of black, odorless genuine boy can be a true Christian, that a residue. Compared to that of coal, its combustion would be one-third as rapid, and the quantity of heat produced would be far superior, when the draught is well regulated. In this state petroleum can be used in ordinforget the lesson they learned that winter might be the Redeemer of boys.—Baptist ary grates, or at least but slight changes would be required.

This method, which succeeds with the petroleum of the Caucasts, is, perhaps, that which has been applied in the United States, and if the success was not the same in both cases, it seems entirely lowing to the difference in the composition of the two kinds of petroleum. However this may be, the question is an important one at the present day, and it is better to modify the nature of the valuable combustible than to attack the problem by devising special apparatus for its util-

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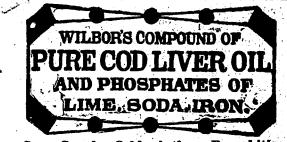
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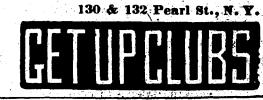




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The Sabbath School.

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

INTERNATIONAL LESSONS, 1888 FIRST QUARTER.

Dec. 31. Herod and John the Baptist. Matt. 14: 1-13. Jan. 7. The Multitude Fed. Matt. 14: 13-21 Jan. 14. Jesus Walking on the Sea. Matt. 14:22-Jan. 21. Jesus and the Afflicted, Matt. 15: 21-31. Jan. 28. Peter Confessing Christ. Matt. 16: 13-28. Feb. 4. The Transfiguration, Matt. 17: 1-13. Feb. 11. Jesus and the Little Ones. Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness, Matt. 18: 21-85. Feb. 25. The Rich Young Ruler, Matt 19:16 26. March 3. Christ's Last Journey to Jerusalem, Matt. 20:

March 10. Christ Entering Jerusalem, Matt. 21: 1-16. March 17. The Son Rejected; Matt. 21; 21-46. March 24, Review Service.

LESSON III.—JESUS WALKING ON THE SE

BY REV. THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Jan. 14, 1888.

SCRIPTURE LESSON .-- MATTHEW 14: 22-36,

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray, and when the evening was come, he was there alone

24. But the ship was now in the midst of the sea, tosse with waves: for the wind was contrary. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea they were troubled, saying, It is a spirit: and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28. And Peter answered him and said, Lord, if it be thoubid me come unto thee ou the water.

29, And he said, Come, And when Peter was come down caught him, and said unto him, O thou of little faith, where fore didst thou doubt?

82. And when they were come into the ship, the wind ceased.
33. Then they that were in the ship came and worshiped him, saying, Of a truth theu art the Son of God. 84. And when they were gone over, they came into th

35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased: 36. And besought him that they might only touch the hem of his garment: and as many as touched were made per-

GOLDEN TEXT.—He of good cheer; it is I; be not afraid, Matt. 14: 27.

TIME -April A. D. 29. The evening following the feeding of the five thousand, in our last lesson. Place.—Sea of Galilee, near the northern extrem-

Persons.—Jesus in the third year of his ministry, and his disciples.

RIBLE READINGS.

Monday.—Jesus praying. John 17: 1-11. Tuesday.—The Red Ses. Ex. 14: 21-31. Wednesday, -Ruler of the sea. Psa. 71: 11-20. Thursday. -Storm and calm. Pss. 107: 23-81. Friday.—Fear not. Isa. 41:8-14. Sabbath.—The tempest stilled. Mark 4: 35-41.

INTRODUCTION.

When the multitudes began to understand the wonderful miracle which Jesus had wrought in feeding such a large number, they were impressed with the thought that he must be the promised Messiah, the king of the Jews. John 6: 14, 15. Their next thought was that he was able to deliver them from the oppression of the Roman government, and to restore to them the ancient possessions of their fathers. At once they were moved by this consideration to make him king and enter upon a crusade against their enemies. The disciples also sympathized with this thought. But the Saviour declined the proffered crown, and chose the cross of suffering. He directed the disciples to set sail for the opposite shore, and then he dismissed the multitude. When all were gone he sought a secluded place in the mountain gorge and spent hour after hour in prayer. During the night one of those occasional storms came down upon the sea and drove the boat far out of its course. But the eye of the Divine Master was not dim, that he could not see the disciples struggling with the storm. When the storm was at its height, and the disciples were stricken with fear, they saw the form of their Master walking on the sea. At first, this also heightened their terror, but soon they heard the voice which assured them that it was their Lord. Very soon the sea became calm and their ship was readily brought to the shore.

EXPLANATORY NOTES.

V. 22, 23. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away, etc. As soon as the multitude had supplied their wants and were satisfied, they became very persistent in their purpose to crown Jesus as their king. This made it necessary for Jesus to disperse them as soon as possible. Since the twelve disciples were in full sympathy with the multitude and eager to carry out the same plan, Jesus first commanded them to take the boat and go to the other shore. When they had departed it was easier to send the multitude away to their homes. In this way Jesus broke up their plans and quieted the tumult concerning his being made king. Thus relieved of this great throng of people, Jesus seeks solitary communion with the Father, in which he pours out the burdens of his soul and finds rest and peace.

V. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. At this point the sea was about five miles across. These sudden storms of wind were quite frequent, especially after a very warm day. Their boat was a row-boat, and hence it became very laborious for the disciples, especially as they had to row against the wind.

V. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea. The night, consisting of twelve hours commencing at six o'clock, was divided into four watches of three hours each. The fourth watch, therefore, was from three to six in

the waves upon which their little boat was being tossed about, when they saw, to their utter surprise, their Lord and Master walking past them, as if he would show them the way to the shore.

V. 26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear. They were already troubled, fearing lest they should be swallowed up by the waves, there was no signs of the storm's abating and they were in the height of distress, and hence, seeing | most amusing matter in the Drawer. The "funny this form of their Master, they at once interpreted it as a sign of disaster, and cried out with fear.

V. 27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Jesus was not long in quieting their fears. No words could be so welcome to them as those that came over the waves from this unexpected visitor. The very tones of his voice were so clear that he was instantly recognized. Their fears and terror were at once taken away. This is a beautiful example of what may prove true with every troubled soul if they will only catch the accent of the divine voice in the divine

V. 28. And Peter answered him and said, Lord, is it be thou, bid me come unto thee on the water. Peter. just like himself, was at once ready to leap out of his boat and try walking on the waves if only his Master would say Come.

N. 29. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. This was a fit time and opportunity both to test Peter's faith, and to show him his ut ter weakness, and dependence upon his Lord and Master.

V. 30. But when he saw the wind boisterous, he was afraid; . . . Lord, save me. So long as Peter kept his trust firmly in his Master he walked safely but when he bagan to watch the waves under his out of the ship, he walked on the water to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and the began to sink and was filled with alarm. The same experience often proves true of men in our own day; if they keep their eye upon the Lord, trusting in his power to save, they may walk over any trials and sorrows; but if they concentrate their thoughts upon these trials alone they are sure to sink.

> V. 31. And immediately Jesus stretched forth his hand, and caught him, and said unto him. O thou of little faith, wherefore didst thou doubt? Peter's cry, 'Lord save me," had reached the ear and the heart of Jesus. Of course he at once stretched forth his hand and sustained the sinking man. Then was the time to ask Peter why he should doubt. There could be only one of two possible answers given to this question: either Jesus might not be able to mave him, or Peter did not know the power of Jesus to save. But Jesus instantly convinced Peter that he was able to save, and Peter instantly learned this fact.

V., 32. And when they were come into the ship, Sunday.—Jesus walking on the Sea. Matt. 14: 22 | wind ceased. These words show that not only Peter was convinced and saved from all his doubts, but that the other disciples also became assured and were instantly relieved of all their trouble.

> V. 33. Of a truth thou art the Son of God. What ever lingering doubts had remained in their minds after the previous day's experience, they were now free from all doubt, and ready to confess to him, "Thou art the Son of God."

> V. 34. They came into the land of Gennesaret. This was a district three or four miles in extent, on the west side of the sea of Galilee.

> V. 35, 36. They sent out into all that country, round about, and brought unto him all that were diseased. And besought him that they might only touch the hem of his garment: and as many as touched, were made perfectly whole. Their confidence in him as the divine Messiah had now become perfectly established, hence they expected that every form of disease would be cured if the persons so diseased could be be brought near enough to him to touch even the hem of his garment. These disciples were learning wonderful lessons from their Lord and Master, and were coming to realize gradually, but surely, that he was the Son of God, the promised Messiah, the Saviour of the world. We observe in this lesson, the gradual unfolding of the real character and divine nature of Jesus the Messiah, to the understanding of the disciples. Second, we observe the condition necessary on the part of the disciples for the understanding of this divine revelation. They are to remain with him and to endure the trials of their faith, ever looking to, and trusting in, their Lord. Even the severest trials become the means or agencies by which they are prepared to learn of Jesus and to know his divine power.

Books and Magazines.

ATTENTION is called to the great variety in the table of contents of The Century for January. Its subjects embrace an authoritative account of the formation of Lincoln's Cabinet in the history by the President's private secretaries, with many unpub ished letters; Mr. Kennan's startling record of personal investigations of "Russian Provincial Prisons;" Professor Atwater's valuable and practical paper on the "Pecuniary Economy of Food;" an illustrated article on "The Catacombs of Rome" by the Rev. Dr. Philip Schaff. The drama, art and literature travel and fiction are all ably represented by well known writers. Letters on Public Schools and In dustrial Education; In Sheer Fun, by Mark Twain; and a large variety of poetry, together with the editorial departments, combine to make an interesting

THE January number of the Forum is an interesting one. The topics and themes discussed are: The Debt of the Old World to the New; What shall the Public Schools Teach? Shall we call Him Master? International Legal Tender; Concerning Women; Defects in our Consular Service; The Cong stion of Cities; Books that have Helped Me; Should the Churches be Free? Mr. Gladstone's Claims to Greatness, and the Admission of Utah. The writers of the articles are master's of the themes which they

HARPER'S MAGAZINE for the first month of 1888 the gift is intended to be made. It is necessary for fully sustains its reputation from all literary and artis- this purpose that both the Society and the property, tic points of view. It is full of interesting and season- if other than cash, shall be accurately describe the morning. The time of the Lord's approach unto able matter. The contributed articles of the num- will made in the state of New York less than sixty

have been a little before or a little after. They were Aderation of the Magi; The Italian Chamber of new weary of the vain struggles and were watching | Deputies: Modern French Sculptures; The New | South: The Tariff, etc. The departments are replete with interesting writing. The Easy Chair gives appropriate greeting to the New Year, and recalls the delightful feelings engendered in his breast years ago when he heard Jenny Lind sing in Berlin in the fulness of her fame. The Study asks if Fiction, having in these days become more faithful to life, will now give place to more truthful con. temporaneous history. There are eight columns of pictures" are excellent, thanks to Du Maurier and Hyde. Each has a large share of space for the elab oration of his ideas.

In the way of Catalogue, Vick's Floral Guide is unequaled in artistic appearance. New and beautiful engravings, and three colored plates of flowers, vegetables, and grain, are features for the issue for 1888. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the sarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a certificate good for 10 cents worth of seeds. Published by James Vick, Seedsman, Rochester, N. Y.

THE SCIENTIFIC AMERICAN, published by Munn & Co., New York, presents weekly to its readers the best and most reliable record of various improvements in machinery, while the scientific progress of the country can in no way be gleaned so well as by the regular perusal of its pages.

MARRIED.

In Andover, N. Y., Dec. 24, 1887. by Eld. J Kenyon, EDWARD E. CRANDALL, M. D., of Belmont, and Mrs. MINERVA S. WILSON, of Willing. At Lost Creek, W. Ya., Dec. 23, 1887, by Eld. J. L. Huffman, Mr. WALTER Q. SPINN and Miss

NORA E. KENNEDY, both of Lost Creek. At the residence of Mr. L. H. Maxson, in Albion, Wis., Dec. 28, 1887, by Rev. S. L. Maxson, Mr. John Swartwout, of Albion, and Mrs. Ruth M. Morgan, of Olean, N. Y.

At Dodge Centre, Minn, Nov. 30, 1887, by Eld S. R. Wheeler, JOSEPH HOARD, of Cartwright, Wis and LETTIE DAGGETT, of Dodge county.

DIED.

In Alfred Centre, N. Y., Dec. 30, 1887, RANDOLPH Ryno, aged 69 years, 9 months and 12 days. Mr. Ryno was a native of Scotch Plains, N. J., but came to Allegany county at an early day. He made a public profession of religion when a young man, uniting with the Seventh day Baptist Church, of Friendship, and later transferring his membership to the church of the same faith at Richburg, of which church he was a member at the time of his death. For the past six or seven years he has resided in Alfred. He gave good evidence of a well grounded hope in God. He leaves a wife, one son, and one daughter, who, with a large circle of relatives and friends, mourn his departure.

In Almond, N. Y., Dec. 28, 1887, of consumption, NELLIE SPENCER STEBBINS, wife of Delwin A. Stebbins, in the 30th year of her age. Funeral at Almond, conducted by D. E. Maxson, D. D.

At the home of her pagents, in Little Genesce, N. Y., Dec. 28, 1887, of a single cancer, Mrs. Appusta Bowler Fisher, daugher of William L. and Frances Bowler, and wife of Martin Fisher. She was born in Genesee, Feb. 18, 1844. In June, 1863, she was married to Martin Fisher, residing most of the time since at places distant from her native town Her home for several years past has been at South Bend, Ind. About a year ago she went to Boston for treatment, submitting to several operations, re quiring the utmost courage, but from which she received no relief. Being informed by her physicians that she could only live from one to six months, she came to the home of her birth to pass those remain ing months of life in her father's household. She received the tenderest care from husband and kindred, and all that love could suggest was done for her comfort; yet she was a great sufferer. Possess sing a genial and social nature, she made friends wherever she went. By these friends, but above all by her family and companion, she will be greatly

Mrs. Content Spicer, widow of the late Mr. Joseph Spicer, of Hopkinton City, R. I., died on Monday evening, Dec. 19th, at the residence of her son in law, Mr. Henry Whipple, in Westerly, aged 90 years, 4 months and 10 days. She was a daughter of the Senior Mr. George Potter, of Potter Hill and among her sisters and brothers, all of whom preceded her to the grave, where Mrs. Nancy Maxson, wife of the late Jonathan Maxson, of Westerly; Mrs. Mary Rogers, wife of the late Dea. David Rogers, of Waterford, Conn.; Mrs. Sally Fenner Irish, wife of the late Mr. George Irish, of Hopkinton; Dea. George Potter, of Little Genesee, N. Y.; Mr. Charles Potter, of Adams Centre, N. Y., and Mr Benjamin Potter, of Hopkinton. When a girl of some seventeen years, she made a profession of religion and joined the First Seventh day Baptist Church, in Hopkinton, from which church her membership was transferred at the time of the organization of the Second Hopkinton Church, of which she became a transferred at the time of the organization of the constituent member. When about twenty years of age she was married to Mr. Joseph Spicer, of Hopkinton City, with whom she lived nearly sixty years, until his death in 1876; since which time she has been always a welcome member or visitor in the families of her children. Her only daughter wno at tained mature years, was the late Mrs. Mary Whipple, of Westerly, who died some four years ago Another of her children, Mr William Spicer, of West Hallock, Ill., died some six years ago. Her children now living are Charles and Albert H. Spicer, of Westerly, George H. Spicer, of Hopkinton City, Edward D. Spicer, of Adams, N. Y., Noyes Spicer, of Brooklyn, N. Y., J. Denison Spicer, of Plainfield, N. J., and John G. Spicer, of West Hallock, Ill. She also left surviving her 23 grandchildren, 19 great grandchildren, and 4 great-great grandchildren. Mrs. Spicer filled worthily, for a long period, an important place in a family widely known and greatly respected in Rhode Island, and in other states as well. It may properly be said of her, that she died of old age. She had known very little of actual sickness. Early in the morning of her last day on earth, she had some difficulty about breathing, which was soon relieved, and she passed the day quite comfortably in her | T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. usual avocation of knitting. The difficulty returned in the evening, and after a brief time, without a struggle or a groan, she ceased to breathe.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which

BEQUESTS TO TRACT SOCIETY.

the disciples was then not far from daylight, it might ber cover a variety of topics, among which are: The days before the death of the testator is void as to societies formed under New York laws For the convenience of any who may desire a form for this purpose, the following is suggested: FORM OF BEQUEST.

> I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following de scribed property to wit....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

THE regular Quarterly Covenant Meeting of the Seventh day Baptist Church at Richburg, will be held on Sixth day afternoon, commencing at 2P. M., Jan. 6, 1888. It is desired that all the members be present. If any cannot attend we hope they will write, that we may hear from all. In behalf of the

J. P. DYE, Olerk.

THE next Quarterly Meeting of the Shingle House, Hebron and Hebron Centre Churches will be held with the Shingle House Church, commencing Sixth day evening, Jan. 13, 1888, with the following programme:

Sixth day evening, prayer and conference meeting. conducted by H. D. Clarke.

Preaching as follows: Sabbath morning, 11 o'clock, by J. Kenyon; Sabbath afternoon, by L. E. Livermore; Evening, by J. Kenyon. First day, 10.30 A. M., by L. C. Rogers; after-

noon, H. D. Clarke; evening, by L. E. Livermore. All are invited to attend. G. P. KENYON. THE Hornellsville Seventh day Baptist Church

holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab bath. at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3. Y M. C. A. Building, corner 4th Avenue and 23d St.: entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially wel comed, and any friends in the city over the Sabbath are especially invited to attend the service.

Legal.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Erastus B. Stillman, deceased, late of the town of Alired, in said county, that they are required to present the same, with vouchers thereof, to the undersigned, at the readence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888. JULIA A. STILLMAN, Administratrix,

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

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECrour. Price of Cards (8 lines), per annum, \$3.

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tion, should be addressed to Trans. Alfred Centre, Aliegany Co., N. Y.

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FLITTING SUNWARD

NUMBER XL.

The pleasures of a rainy day s enhanced by being enjoyed in strangers. Nevertheless there in life quite as devoid of raptu concede, even somewhat mor watering-place hotel in a storn less two days at the Windsor, w not carry out our intention of because of the storm, and in little else than to peruse Wa idea of perfect bliss, merely to were not without their comp after weeks of constant "go

seeing we were not sorry to re

for besides our own party we

were not quite alone— " Alas how pitiful In a great city full ".

old acquaintances at the hotel. morning the storm had passe were up for a "cold wave." had been traveling so long tha to look at things from a railway remarked that perhaps if the out the signal, the cold wave stopped at this station. But the cold wave had stopped, a the darkies, at least, some tro came out with old overcoats and apparently had been growing young, for they were now to drag the ground. The cl reminder that in the North, already overdue, the vernal w yet kissed the buds to life, an shudder that we thought of the yet in store for us. We left ! of winter, had passed throu spring," which in turn had give full heat of summer, and now w to almost jump again into the without any of the russet ripe to console us for the change. periences of a year crowded. No wonder we shuddered!

The weather and various of conspired to reduce the numb nine o'clock train for Sisco was the Scribe. But as he h con, he did not hesitate. through Palatka, soon after the St. Johns and came upon which was as dry, apparently had not rained for forty eigh hand is simply sand, except i absorbs the water like a third the streams and ponds were a