

The Sabbath Recorder.

P. F. Randolph

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WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, Dec. 1, 1888.

In Washington, Thanksgiving day was observed in the usual, time-honored way. The Executive Departments were closed, giving the government employes a holiday, and business was almost entirely suspended throughout the city. From the pulpits scores of sermons were preached on topics affecting the Government, society and the individual. Many of the churches were decorated with flowers, and in some of them the musical programmes were unusually elaborate and the music fine. Nor were the poor forgotten. The inmates of asylums, reform schools, homes for the aged, for orphans, and similar institutions were bountifully provided with good things by sympathetic hearts, and charitable hands even found their way through iron bars to criminals imprisoned there. Various civic and military organizations paraded the streets of the city to the sound of music. Taken as a whole the day was spent by everybody according to his own pleasure, the Thanksgiving dinner with the indispensable turkey and cranberry sauce being one of the principal events in every household. The President and Mrs. Cleveland had an old-fashioned dinner at Oak View. Secretary Whitney gave a large dinner party at "Grasslands," his country residence near Washington, and Secretary Vilas entertained. The other members of the Cabinet spent the day in the quiet of their families. Chief Justice Fuller carved for his nine children and looked as happy as could be expected.

At the offices of the Inaugural Committee now the bustle is as great as if to-morrow were March 4th. Yesterday General Axline arrived to seek quarters for the Ohio National Guards, which will be represented by a brigade of 2,500. Indiana will also be largely represented in the inaugural procession by troops. As usual, Pennsylvania will send the largest detachment, in fact, General Hastings says that the entire National Guard of that state will be present. In order to secure a large civic parade, there will be appointed one prominent man for each state to arrange for his state's representation by civilians. The subscription to the fund this morning reached \$42,000. The proposition to have a battalion of women in the inaugural parade is being discussed. The idea comes from Indiana, where old time parades are more common than elsewhere, and

where a whole family turns out. The wife of Post-master Dalton, of the House of Representatives, says that she remembers being on horseback in many an early political procession. The inclement weather that is almost certain to be a visitor in Washington during the first week of March should of itself dispel the plan as unworthy of serious consideration. After Congress changes inauguration day from the fourth of March to the thirtieth of April, which it is pretty sure to do in the course of time, the woman feature of the inaugural parade will be more feasible.

The death of the wife of General Sherman on Wednesday, though not unexpected by her friends here, where her suffering from heart disease was well known, is deeply regretted. Mrs. Sherman was, in most respects the opposite of her fun-loving husband. She was a devout and charitable woman and devoted her life more to worship than to society, a devotion substantially recognized by the late Pope Pius IX., who once sent her a rosary of gold, with a fragment of the cross.

Congressmen are now coming to the city rapidly, though it is doubtful if there will be a quorum in either House when the roll is called next Monday. By the end of next week, however, it is expected that both bodies will be pretty well filled up, because almost every Senator and Member is anxious to get back to the city as soon as possible. The coming session is a short one and each is interested in getting some pending measure through before its close. A very large amount of legislation is likely to be crowded into the next three months, not only by reason of bills left over from the first session, but because various important national measures will be presented for consideration. It will be a business session from start to finish, and the prophecy is made that the usual Christmas week holiday will not be taken, but such unheard of industry can scarcely be expected from Congress, judging from the past.

DANGERS OF CONSCIENTIOUSNESS.

Everything good has dangers connecting with it; and the better it is, the greater the peril of its perversion and misuse. Religion embraces the highest interests of man, and yet it is in this very sphere that we find the most revolting fanaticism and the most degrading superstitions. It is just because religion is so high and sacred a thing, that gross and low conceptions, entertained as religious, seem so repulsive to noble minds. The fact that a mother throws her infant into the river as a religious act lends new honor to the deed. Where any shocking act is committed under a fanatical, religious enthusiasm, it seems doubly horrible for that very reason. Hence men shudder most at the crimes which were committed under the name of religion. The sacred name of religion has been made to cover the most dangerous and deceptive acts and plans of men. These facts illustrate a general principle. Every good quality has peculiar dangers connected with it, in the sense that it may conceal faults more or less directly connected with itself.

Conscientiousness is an excellent quality, but, as it is exercised by imperfect human nature, it is attended with peculiar dangers. This results partly from the feeling that a man's conscience is sacred and inviolable. Our doctrines of religious and intellectual liberty have made much of this idea. We respect men's conscientious convictions. This is a noble and generous attitude of mind, but it involves us often in the necessity of trying to respect a conscientiousness which scarcely deserves respect. It tempts and encourages men to parade under the name of conscience much that is not fairly entitled to be dignified by that honorable name.

What are some of the dangers here alluded to? One is the tendency to enlarge the sphere of conscience so as to make it embrace more than matters of moral import. Some religious people suddenly display a marvelously quickened conscientiousness about the way in which the church work shall be done, or the business managed, or the expenses raised. Really the questions involved are only questions of expediency, probably; but an advantage is gained by the man who has a particular view or plan if he can create the impression that he has conscientious scruples in the matter,—that the question whether the salary shall be raised by pew-rents, subscription or voluntary contributions, is with him a matter of conscience. If he can make himself and others believe that it is so, he gains added respect and consideration for his views or theory by taking it out of the sphere of more practicality and policy, and dignifying it with peculiar moral significance.

is, probably, honestly pursued as a general rule; but it is not, for that reason, less specious and dangerous. Persons have been known who have had conscientious scruples against standing during the invocation at church; and how many devout persons have been known to decline, for conscience sake, to join in the Lord's Prayer or the reading of a portion of Scripture. These are questions of propriety, no doubt; but they should be treated as such, and not as if one course were inherently right, and the other inherently wrong.

A confusing of moral and non-moral questions is one of the dangers that most frequently appears under the guise of conscientiousness. This results from an unwarranted extension of the sphere of conscience, which properly embraces only questions of right and wrong. It is unfair and unjust, in matters of mere expediency and judgment, for a man to seek to invest his opinion with the sanctions of right, and to brand the opposite opinion as wrong. It is precisely in this way that personal wishes, prejudices, and even crochets, are often paraded as matters of conscience, in order to win for them the consideration which is generally felt to be due to real conscientious convictions.

There are special difficulties and dangers arising from the fact that the conscience of many men are narrow and unintelligent. By many it is felt to be quite enough to justify, or at least to excuse, any act, that it is conscientiously done. In fact, this circumstance alone does not necessarily speak strongly in its favor. The important question is by what sort of a conscience the act is supported. It may be a conscience "seared as with a hot iron," dulled to the finer perception of right and wrong, or a conscience so permeated with pride and selfishness that it justifies its possessor in whatever he may do. The fact that an act is conscientious does not make it right. Men need to be more than conscientious; they need to be intelligent, keenly sensitive to truth and goodness, and quick to discern the distinction between ethical questions and those which belong to other spheres.

There is a type of conscientiousness, which, though not of the highest order, is still deserving of most careful and considerate treatment. It is that over-sensitive and timid conscientiousness which is so anxious to avoid evil that it flirts with, or fears that it may find it, in matters having no moral character in themselves. Such was the conscientiousness of the "weak brethren" whom St. Paul rebuked so wisely and generously in the early chapters. They had been converted from heathenism, and in their horror at the gross idolatries from which they had been delivered, many of them feared to eat of the meat of the animals which had been slain in sacrifice to idols. It was a most natural and pardonable, though not a highly intelligent, scruple. It showed a defective idea of Christianity which makes defilement moral, and not physical. It showed a lingering belief or assumption that an idol was "something in the world" which was contrary to fact. St. Paul freely characterized it as a groundless prejudice, but he was so wise as to understand its sources and the best mode of treating it. Its worst feature was simply that it was weak. It did not involve any fundamental moral perversion. Hence he did not attack it. It would remedy itself as the work of Christian instruction proceeded. When these converts grew out of their heathen conceptions of external defilement into the ethical ideas which Christianity teaches, their scruples would fall away of themselves.

It is clear, then, that there is a wide difference among these forms of conscientiousness which deal with non-moral questions. Some are bold and pretentious, others are timid and humble. These qualities mark two classes of men who are conscientious in by no means the best way. One is loud and confident. They know they are right, and that those of different views and practices are wrong. The man of this type is no "weak brother;" he is nothing if not "strong" in his own opinions, and confident of his correctness. The man of the other class is not so sure he is right; in fact, he is so uncertain that he is often morbidly anxious lest he go wrong. St. Paul rebuked both classes of men, and dealt very differently with them. The Pharisee is a type of one class, the "weak brother" of the other. We all know both classes of men. The first class is conscientious, but often stubbornly and selfishly so; the other is conscientious, but generally weakly and unintelligently so. Both need instruction, but in different ways. The man of "strong" conscience, who has convictions so confidently and numerous that he has a pronounced judgment on all questions, needs to learn that conscience may become so comprehensive as to lose all its equality; and the man of "weak" conscience who finds moral questions where there are none, needs to be kindly taught that there are quite enough real moral questions to keep a man's conscience busy without forcing it to labor in spheres where plain common sense is wholly competent to act.

A splendid quality is conscientiousness; but it needs to be enlightened, unselfish, just, sensitive and wise.—Sunday-School Times.

AN ACTIVE CHURCH.

To have a good preacher in the pulpit is not more important than to have a working church in the pews. Many an eloquent, able preacher is oppressed by conscious inability to incite voluntary and general activity among the members of his church. Mr. Beecher is said to have often lamented that he had no executive ability in church management, and no gift in putting others to work.

The fault is not all with the pastor. We are not in sympathy with the sweeping criticism which lays upon the hapless pastor the blame for all the church does or fails to do. The brethren must not be left off so easily. There are laymen in almost every church who are the equal of the pastor in natural and required ability in general. They are independent Christians. They do not draw their motives to duty from the pulpit. Without personal solicitation or persistent appeals from the pastor, they owe it to their Master to take hold of the various forms of work open to them.

One good, earnest layman can do more than the ordinary pastor by example and by solicitation in organizing committees, fostering the Sabbath-school, enlisting teachers, arranging for collections and putting others to work in the prayer meeting. These are bright examples of what can be done by such men.

Nevertheless, the pastor is leader, and upon him will depend most largely the working character of the people. We wish it were in our power to give a specific for inactivity in the churches. There are many pastors who would welcome such a help. There are great stores of unemployed resources. We are not working up to our capacity by at least half.

Lectures from the pulpit will not set matters going. Preaching is general. It does not usually supply the personal interest which produces activity. After a few unheeded sermons in that line such preaching may become a positive hindrance. It is a waste of words to hammer away, Sabbath after Sabbath, when it is apparent that the hammering is making no impression.

One of the first conditions to an active church is an active pastor. Work is contagious. The poorest preacher is the one who never practices. Object lessons are most impressive, and the pastor who shows the people how to work has done more than to preach sermons on duty. Even a passing tramp can scarcely keep his hands off when he sees a lone fellow tugging away at a lift that is too heavy for him. The slow horse in the team will quicken his step to keep pace with his faster mate, and will unwittingly tighten his own tugs at length. The brethren will help the pastor if they have no other compelling motive.

But a caution is necessary. Some pastors do too much. They conduct a sort of monopoly. They are impatient. They want everything finished up at once. It is easier to do than to wait for some one else to do. If the committee is slow, wait on them. Perhaps you could lead the prayer-meeting more to your liking than the brother that has undertaken it, but he will improve only by practice. To take the work out of his hands will discourage him and deter others. If the brethren are slow to speak in the prayer-meeting, let silence reign—for even silence may be golden. These pauses are painful, but not ruinous. Take out your watch and you will see that the pause is not half as long as your impatience imagined it to be. Do not spoil eloquent silence by an impatient speech.

Put the brethren to work on one thing at a time. Too wide an outlay will paralyze their resolutions. Better to have one thing well done than to make half-a-dozen failures. Dr. Cuyler expresses that suggestion in this way: "Drive every wheel in your machinery to its utmost power; but don't have more wheels than power." A wise pastor will know the ability of his church. Even the dumb horse, supposedly free from the stubbornness of human nature, balks when the load is too heavy.

While a pastor must use good judgment in selecting brethren of fitness to take the lead in certain work, the best judgment is not infallible. There is more in some men than we can see. Give all a chance. The most unpromising of all may develop the best gifts. The prophet thought he was wise enough to know that David was not the appointed king. God does not advertise a man's capacity on his face, and a pastor must not arrange plans which will leave out those who, contrary to his opinion, are God's select ones.

The motives for activity are quite as important as activity itself. God may use righteous rivalry, church pride, denominational attachments or the mere ambition to succeed as incentives to do his will. An inspired man could rejoice that even envy promoted the preaching of the gospel. But these are incidental, and do not bear encouraging. If the brethren are living close to the cross, if they are in fellowship with each other, and if they are in close sympathy with the lost, they will be ready to do the best they know. Life gives exercise. A healthy, vigorous church is a wonderful possibility of power. It needs little persuasion to put it to work. There is

no motive so powerful to produce and sustain church work as love for God and souls. Machinery runs without effort where sufficient power is applied. The Spirit of God, acting through conscious motive, is the church's power.—Central Baptist.

THE CROSS.

Good Christianity means cross-bearing. Good preaching means cross-lifting. From the manger of Bethlehem every footstep of Jesus moves straight towards the cross. His whole life converges there. After the spirit's descent the only gospel that was preached was the gospel of atoning blood. It was Paul's keynote. Whatever else he omitted, he never omitted the "faithful saying." The preaching of these days, the only preaching that can silence skepticism, and convict sinners, and save the penitent, is the preaching which lifts up the crucified Son of God.

Nothing moves and melts the heart like the love-story of Calvary. Good old Gilbert Tennent was missed one Sabbath after his morning service. His family went in search of him. They found him in the woods near the church, lying on the ground and weeping like a child. They inquired the cause of his emotion. He told them that after preaching on the love of the dying Saviour he had gone out into the woods to meditate. He got such views of the wondrous love of God in sending his Son into the world to die for sinners, that he was completely overwhelmed. The glory of the cross seemed to smite him down and break his very heart as it had the heart of Paul. He saw no one save Jesus only.

A clear, distinct look at Jesus is what every sinner also needs to convict him of guilt and break him down. The preaching which melts hard hearts is Christ-preaching—cross-preaching. It wounds, and it heals. It kills sin, and brings to the penitent sinner a new life. Moses had nothing else to do but to lift up the brazen serpent before the bitten, dying multitude in the camp. We ministers find our foremost duty and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. Nothing else can touch and fire the true believer like the vision of his bleeding Lord. Brethren, let us lift up the cross! Let us rally to that as the last hope of a sin-cursed world—as the only break-water against the floods of perdition.

If the cross of Calvary cannot save the world—it is gone! But it will! God has hung the destiny of the race on that cross. Our duty begins and ends in setting that one beacon of salvation full before the eye of every immortal soul.—Cuyler.

A SQUARE ISSUE.

There are people who believe a portion of the gospel, accepting some of the statements of the Scriptures and rejecting others, and still desiring to be reckoned and counted as Christians. The Apostle Paul certainly knew what Christianity was; and he, after stating that Christ died for our sins, was buried, and raised again the third day according to the Scriptures, declares that if Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we ourselves are found false witnesses of God; for we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not. 1 Cor. 15. Thus the people cast the whole weight of the gospel and the Christian faith upon these few vital, fundamental facts. And he declares if these statements were not true then the apostles were perjurers, they were false witnesses. They were not mistaken, they knew perfectly well what they said, and what they were talking about. There was no place for this cheap charity which says the apostles meant well but were deluded and deceived; it was a question of certain, positive truth, or deliberate and intentional perjury. If the things which they declared had not taken place as they said they had, then the apostles were liars, deceivers, and perjurers; and Christians were a mass of dupes, whose faith was vain, and who were yet in their sins.

This is the square issue that must be met by those who deny the divine origin of Christianity. Christianity asks no compliments, no charity, no favors at the hands of its foes. It has fought its way through for ages in the face of the most determined opposition, and the conflicts of the present day are to be fought out on this same line. There is to be no compromise with error. What part hath he that believeth with an infidel? The Bible is the inspired Word of God or it is a tissue of lies. Jesus of Nazareth was the Son of God or he was a deceiver and an impostor. The apostles were true witnesses concerning things which they claimed to have seen and known, or they were base perjurers and impostors, deserving the severest punishment.

There is no logical standing ground between these two positions. We must take one side or the other. The Saviour himself calls upon us to choose our positions, to be for him or against him, to receive his Word or reject it. The issue is squarely made, and the one question is "Who is on the Lord's side?"—The Armory.

Sabbath Reform.

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

THE NATIONAL SABBATH COMMITTEE.

BY REV. A. H. LEWIS, D. D.

The organization of the National Sabbath Committee with which the reader is already familiar, is spoken of by the *Pearl of Days* as follows:

We have already spoken in the *Pearl of Days* of the National Sabbath Committee's proposed attempt to resist, by the united forces of American Christianity, the invasion of the weekly rest-day of the citizen, and of the Christian Sabbath so dear to every devout worshiper. This movement, though commenced only a few months since, is rapidly progressing. The first regular meeting of the Committee will take place in Chicago, Ill., Nov. 22d. More definite announcement will be given of this important gathering in our next number. It is proper that the Sabbath loving people of America be invited to join together, invoking God's blessing to rest upon this work, and his wisdom to guide those who are charged with this responsibility.

The organization of this National Committee, and the work which it proposes to undertake, is especially significant at this time. They indicate not only anxiety, but a strong tendency to unite, and thus make the question of Sabbath-reform a national issue. While this Committee has no connection with the National Reform Association, and as yet has made no expression of sympathy or otherwise with that movement, it will be easy for these two organizations to unite their forces in favor of Sunday legislation. We hail all such movements with gladness since they will increase thought and enlarge the circle of influences which are already agitating the public mind. But it needs no gift of prophecy to foresee that real reform and permanent good to the church of Christ cannot be attained by any appeal to civil legislation concerning Sunday, or any other day. If the National Sabbath Committee will undertake a thorough investigation of the question of Sabbath-reform, seeking after the fundamental truths which the Bible and history set forth, its work will prove valuable and lead toward permanent success. Until this is done, it can only be reckoned with the temporary and superficial influences which are valuable only as preparing the way for something better. The Illinois Sabbath Association is to hold its first anniversary on the 21st and 22d of November, at Chicago. This association has been especially active in securing petitioners to Congress in behalf of the Blair Sunday rest bill, and in agitating the question of Sunday legislation in different ways. Of its work and the need of similar work, the *Pearl of Days* says:

"The day has come when every state and territory of the Union should adopt similar measures to educate public sentiment in order that the American Sabbath may not be swept away by adverse currents. There is not one moment to lose. A few more years wasted in hopeless inactivity on the part of the friends of the Lord's day, and the chief citadel of American life may disappear, never again to be restored."

There is good ground for the fear and the warning which are combined in the last sentence of the above extract. It is an open question whether the "hopeless inactivity" of which the *Pearl of Days* speaks, has not already given the question of Sabbath-reform as it is now comprehended by the public, into the hands of the enemies of God and religion. One thing is certain, until a more direct appeal is made to the Bible as supreme authority in religious-matters, thus awakening conscientious regard on the part of those who profess to believe in God and in his Word, there will continue to be not only "hopeless inactivity" as in the past, but increasing improbability of any return to solid ground.

DR. BOYLE, ON SABBATH-OBSERVANCE.

NEW YORK CITY, N. Y., Nov. 6, 1888.

Dear Brother,—For the benefit of our clergymen, I give a rough outline of a sermon preached by Dr. Boyle, of the M. E. Church, corner of 86th St. and 4th Ave., New York, on last Sunday evening. He prefaced the sermon by saying that he should not enter into a discussion of the reasons for keeping the Sabbath, but would consider the theme, "Better Sabbath-observance," that being the need of the hour. His text was, "The Sabbath was made for man." General divisions, (1) The importance of the Sabbath; (2) The Sabbath perpetual through all time. Sub-division, "The Sabbath should be maintained, because it is the law of God—divine law, venerable, origin of, not lost. Authentic and abundant testimony, given of God, given from

Mount Sinai, and placed in the Decalogue." These facts make the argument in favor of the Sabbath incontrovertible. God commands its sanctity; Jesus Christ observes it.

Necessity of the Sabbath. The Sabbath is necessary because of its moral and social importance; the place it occupies on the statute books of the state is proof of this; laws in favor of Sunday are on the same footing as the law against theft; the Sabbath has come down to us through thirty-four centuries.

The Sabbath necessary for physical comfort. Dr. Boyle used many illustrations with which your readers are familiar, showing that business men, lawyers, teachers, and others, must have a weekly rest day. He said "sleep and the Sabbath are the twin angels of rest."

The Sabbath necessary for intellectual culture, and for the development of religious life. This point was urged, and the Doctor insisted that the best interests of society, and the hope of the cosmopolitan church, both depend upon the Sabbath. The Sabbath is an essential factor in Christian life and progress; destroy it, and you end the work of Christ's gospel. The gospel cannot be preached without it. Where would our congregations be without the Sabbath? The enemies of the Sabbath are the enemies of the church, therefore be careful how you countenance anything which tends to destroy the holy Sabbath.

While listening to the sermon, we could have imagined ourselves as members of a fair-sized Sabbath-keeping congregation, listening to an earnest Seventh-day Baptist preacher, if we had been able to dispel from our consciousness the following facts. (1.) That it was Sunday night, and every time the word "Sabbath" was used by the preacher, it was applied to Sunday. (2.) That the congregation was made up of full-fledged Methodists. On Monday morning, we sent the Reverend Sunday-Methodist-Seven-day Sabbath brother a quantity of Sabbath tracts. Fraternally yours.

J. G. B.

The line of thought pursued by Dr. Boyle is the one which is now generally followed by men who desire to check the evils connected with Sunday observance, and to counteract the indifference and "disobedience," so called, on the part of Christians, without awakening any suspicion that the observance of Sunday, rather than the Sabbath, is at the foundation of the whole trouble. When Dr. Boyle insists that the observance of the "Sabbath" is essential to the welfare of society, and the health of the church, he touches upon the surface of a fundamental truth. The core of that truth lies in the fact that without the observance of the Sabbath (not Sunday), it must be assumed that the Decalogue is abrogated. If the Decalogue be thus abrogated, the conclusion of the Apostle Paul must be accepted, "Where there is no law there is no sin." Being thus without sin, there is no need of the sacrificial work of Christ, nor the message of the gospel. This is the deeper sense in which the rejection of the Sabbath destroys the church, not only by destroying public services and the opportunity for religious teaching, but by removing the only demand which made the work of Christ necessary,—redemption from sin. We trust that Dr. Boyle will continue his efforts, and will frequently discuss the question, even though superficially at first. Earnest discussion will gradually lead to more earnest thought, deeper investigation, and the development of truth. A. H. L.

THE EXAMINER ON SUNDAY LEGISLATION.

The *Examiner* of November 1st pays its compliments to the *Outlook* as follows:

The organ of the Seventh-Day Baptists, *The Outlook*, is greatly distressed at *The Examiner's* advocacy of Sunday legislation, and infers that we desire such legislation on religious grounds. This, it says, would be "the virtual abandonment of Baptist doctrine by a representative and able Baptist periodical." We thank the *Outlook* for the compliment, and are only sorry that its editor reads *The Examiner* so seldom or with so little attention as to be ignorant of its position with reference to Sunday legislation which has been avowed so clearly and with such iteration that nobody has any excuse for not knowing what it is. We do not favor Sunday legislation on religious grounds. We hold that the state may and should, for purely civil purposes, and to promote the health and general welfare of the people, set apart one day of the week as a day of rest from ordinary labor. It is evident that if the liberty of all to rest on that day is to be maintained, abstention from ordinary labors must be enforced on all by suitable pains and penalties. Sunday is properly chosen as the rest day by the state, because the larger part of the people observe that day as a day of rest on other than civil grounds, and the convenience of the majority is properly considered by the legislators. Further than this the civil power may not go without infringing upon the equal religious liberty of all citizens. This is good Baptist doctrine, and always has been, and we have not the slightest intention of departing from it.

By referring to our former issue, the reader will see that we said: "This last sentence by the *Examiner* leads one to suppose that

it deems the passage of such a law highly desirable on religious grounds. If that be the case, we have in this, as in many other instances, the virtual abandonment of Baptist doctrine by a representative and able Baptist periodical." This suggestion awakened the *Examiner* as above. We are happy to assure the *Examiner* that it is read each week, and its position with reference to Sunday legislation, as upon other questions, has been carefully noted for several years past. We are glad to secure from it such a statement as it makes above. Hereafter, we shall know how to classify the *Examiner*, and trust that it will never depart from the "good Baptist doctrine" which insists that there should be no legislation affecting matters of religious conscience. Hence we shall never expect to find it pleading for Sunday laws, because Sunday is a sacred day, not talking of the sinfulness of those who disregard the Sunday laws by pursuing legitimate business occupations upon that day. We shall also be glad, if, when called upon to discuss the question, the *Examiner* will show on what Biblical grounds men may be charged with wrong-doing and sin, for attending to secular affairs upon the first day of the week. Possibly our contemporary will tell its readers, in compliance with our request, just what religious reasons there are for the observance of the first day of the week, and on what Biblical grounds it bases its right to disregard the Sabbath, and treat it as a secular day. Meanwhile, we trust the *Examiner* will not consider that "we are greatly distressed" over its position with reference to Sunday legislation. The real ground for distress in the matter, and that which furnishes food for serious thought, is its attitude with reference to the legislation of Jehovah as laid down in the fourth commandment of the Decalogue.—*Outlook.*

Education.

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

THEOLOGY WITHOUT THE SCRIPTURES.

There is the ring of true metal in the inaugural address of Dr. Benjamin B. Warfield, the new Professor of Didactic and Polemic Theology at Princeton Seminary. Dr. Warfield's theological convictions are such as would have satisfied the Hodges. The impress of their teaching will be continued and emphasized by their present successor.

The following paragraph from the inaugural is a good specimen of the clearness of his style, and of his sharply-cut convictions:

The interpretation of the data included in what we have learned to call "the Christian consciousness," whether the individual or of the church at large, is a process so delicate, so liable to error, so inevitably swayed to this side or that, by the currents that flow up and down in the soul, that probably few satisfactory inferences could be drawn from it, had we not the norm of Christian experience and its dogmatic implications recorded on the peripatetic pages of the written Word. But even were we to suppose that the interpretation was easy and secure, and that we had before us in an infallible formulation, all the implications of the religious experience of all the men who have ever known Christ, we have no reason to believe that the whole body of facts thus obtained, would suffice to give a complete theology. After all, we know in part and feel in part; it is only when that which is perfect will appear that we shall know or experience all that Christ has in store for us. With the fullest acquaintance, therefore, of the data of natural theology, when their results are validly obtained and sufficiently authenticated as trustworthy, as divinely revealed facts which must be wrought into our system, it remains nevertheless true that we should be confined to a meager and doubtful theology were these data not confirmed, reinforced, and supplemented by the surer and fuller revelations of Scripture; and that the Holy Scriptures are the source of the theology in not only a degree, but also a sense which nothing else is.

There might be a theology without the Scriptures—a theology of nature, gathered by painful, and slow, and doubtful processes from what man saw around him in external nature and the course of history, and what he saw within him of nature and of grace. In like manner there may be and has been an astronomy of nature,—gathered by man in his natural state without help from aught but his naked eyes, as he watched in the fields by night. But what is this astronomy of nature to the astronomy that has become possible through the wonderful appliance of our observatories? The Word of God is to theology as, but vastly more than, these instruments are to astronomy. It is the instrument which so far increases the possibilities of the science as to revolutionize it and to place it upon a height from which it can never more descend. What could be thought of the deluded man, who, discarding the new methods of research, should insist on acquiring all the astronomy which he would admit; from the unaided

observation of his own myopic and astigmatic eyes? Much more deluded is he who, neglecting the instrument of God's Word written, would confine his admission of theological truth to what he could discover from the broken lights that play upon external nature, and the faint gleams of a dying or even a slowly reviving light, which arise in his own sinful soul. Ah, no! the telescope first made a real science of astronomy possible; and the Scriptures form the only sufficing and thoroughly infallible source of theology.—S. W. Presbyterian.

PUBLIC SCHOOLS AND THE NEW YORK LEGISLATURE.

The *New York Observer*, of a recent date, publishes a set of questions, which were addressed to candidates for the Legislature, some time before the recent election, by the Committee on Legislative Action of the Evangelical Alliance. We quote these questions, the result of the inquiry and the *Observer's* comments on the same, as follows:

1. Are you in favor of maintaining the public schools for elementary instruction under the sovereign authority of the state, to prepare children for the intelligent exercise of their constitutional rights and the fit performance of their duties as citizens?
2. Do you recognize on the part of all children in the state, who may be temporarily wards of the state, and subject to its control as waifs, idle, homeless, truant, juvenile delinquents, or otherwise, an unimpaired right to the religious freedom guaranteed by the constitution, and the advantages of an elementary American education such as is given in our public schools?
3. Are you in favor of limiting the religious and moral instruction to be given in our public schools and reformatories, to Christian ethics as recognized by American law, and of vigorously excluding all sectarian or denominational rites, doctrines and dogmas?
4. Are you in favor of maintaining the integrity of the Common School Fund as declared by section 1, article IX, of the constitution?

The questions were sent to about four hundred candidates, but replies were received from only sixty-three, and they were in the affirmative. Twenty-eight of those who answered were Prohibition candidates and only sixteen out of the sixty-three were elected. The names and addresses of the sixteen are as follows: Albert B. Cottrell, Richburg; John E. Savery, Cato; George O. Mead, Walton; Johnson L. De Peyster, Tivoli; T. J. Treadway, Ticonderoga; Ernest H. Crosby, New York; W. H. Kimball, Canton; Michael H. Flaherty, Massena; Fremont Cole, Watkins; Abram I. Decker, Waverly; Frank J. Enz, Ithaca; George A. Davidson, Malden; Charles W. Lanmon, Salem; H. J. Lane, Sackett's Harbor; F. S. Gibbs, New York; Henry E. Hunting, Bridgehampton.

On the face of these returns the outlook for the public schools of this state cannot be said to be very encouraging. We are not inclined, however, to attach much importance to the showing made as to the position of our state legislators on the public school question. Candidates for public office, as a rule, are very timid creatures just before election, and are always inclined to fight shy of mooted questions where a positive utterance on their part might lose them a few votes. All that the Evangelical Alliance asked in this case was an expression of opinion on the subject of maintaining the public school system of the state as it is. There would appear to be nothing in such an interrogatory that ought to frighten any intelligent American citizen. The reticence of the candidates was doubtless due, however, in many cases to actual timidity. But if an issue should be made in the Legislature on the lines indicated by the questions, we have no doubt that our public school system will find more friends than the foregoing statistics would appear to indicate. We should be sorry indeed to think that only sixteen out of one hundred and twenty-eight of our newly elected state legislators were in favor of "the religious freedom guaranteed by the constitution."

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

SALOONS SPREAD THE DRINK HABIT.

The saloon creates a demand where none before existed, that it may profit by supplying that demand. It artificially stimulates an evil habit that it may thrive by pandering to it. It methodically breeds debauchery, poverty, anarchy and crime for pay. It purposely seeks to multiply the number of drinkers, and hence of drunkards. It invades every new community, demands tribute from every home, and lies in wait with fresh enticements for each new generation of youth. Each one of our two hundred thousand drinking places forms a distinct center of aggressive forces and skillful devices for spreading the drink habit among men. Every plausible temptation and solicitation that trained talent can suggest are used to entrap the young, the ignorant, the toiling and the homeless, with the knowledge that a customer once secured is usually a customer for life. Experience indicates that four-fifths of American drinking and drunken-

ness is due in the first instance, not to any natural appetite of our people, but to the presence and sleepless efforts of this gigantic engine, working seven days a week and twenty-four hours a day, unrestrained by any scruple and everywhere contemptuous of public and private right.—*Ex.*

ITEMS.

Absolute prohibition of the liquor traffic is law, throughout the 2,500,000 square miles in the Northern Territories, Canada.

Not a newspaper in Kansas is advocating the re-establishment of the saloon, while two years ago there were fifty.

It is said that 8,000 out of the 12,000 saloon-keepers in New York city have been in prison for crime.

The *Topeka Capital* says: "Kansas has saved nearly \$12,000,000 since she turned her back on the whiskey traffic."

Agricultural societies, more generally than ever before, are deciding to exclude the sale of intoxicating liquors from their grounds.

The Yale Faculty have just passed a law forbidding, absolutely, the use of intoxicating liquor in any of the society organizations of the students.

The deterioration in the morals of British seamen, caused by drinking habits, has been emphatically dwelt upon recently in England by the Rt. Hon. A. J. Mundella, M. P., late President of the Board of Trade.

It is calculated that if all the British victims of drink in a year were interred at one time, and in one place, there would be a funeral procession stretching from Land's End to John o' Groats, 640 miles long.

The working men, says the *Tribune*, talk about boycotting beer. If they would boycott beer and all other kinds of liquor for one year, and capitalize the money they would thereby save, they could virtually dictate terms to all other capitalists. But they won't do it.

"I could make a garden of Eden in the East-end of London," says Dr. Parker, "in three months, if I had my own way. I should do nothing but burn down all the breweries and shut up all the public houses. The deadliest enemy with which the social constitution has to contend is the damnable dram-shop."

"The dangers that threaten us through strong drink," says Archdeacon Farrar, "will never be averted until there is no good man or woman in any sphere of life who does not realize the individual responsibility for the general condition, and who is not laboring in some direct, definite, self-denying way to rescue those who are perishing from the action of preventable evils."

TEMPERANCE FIRST.

No one form of evil is so defiling in its effects as intemperance. It not only leads to drunkenness and revelling, but it "sets on fire the course of nature." It exalts and strengthens the evil and the base, and weakens and enslaves the good. But intemperance has a broader meaning to the conscientious Christian than the habitual use of intoxicating drinks. The baleful effects of alcoholism are but the climax of a long train of evils, many of which are fostered in the homes and circles of respectable society. Alcohol is but one of a large class of stimulants and irritants, whose effects upon the individual, morally and physically, are unwholesome. The indulgence of any injurious habit is intemperance, and the effects of such indulgence is to break down the moral sense by doing violence to it, to undermine the physical strength and soundness, and to pave the way for deeper transgressions. A diseased mind frequently attends bodily infirmity, and habits of intemperance indulgence will always produce the former while causing the latter. Paul says to the Corinthians, "He that striveth for the mastery is temperate in all things." Peter places temperance before patience and godliness in the acquirement of the Christian graces, where it logically and necessarily belongs.—*Sel.*

HOW TO BE A "NOBODY."

It is easy to be a nobody, and the *Watchman* tells how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now, just a little beer or some other drink. In the meantime, play dominoes, checkers, or something else to kill time, so that you will be sure not to read any useful books. If you read anything, let it be the dime novel of the day. Thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you will be a first-class nobody, unless you should turn out a drunkard or a professional gambler, either of which is worse than a nobody. There are any number of young men hanging about saloons just ready to graduate and be nobodies.

POISONOUS BEER.

Below we give a few of the ingredients of beer so commonly reckoned a healthy beverage in this country. The adulterations found to be most commonly used are quassia, gentian, and wormwood to give bitterness; ginger, orange peel, and caraway to impart pungency; alum and blue-vitriol to preserve the frothy head; cocculus indicus, nuxvomica, and tobacco to intoxicate, and salt to promote thirst. Better poison need hardly be sought.—*Sel.*

a circular was scattered through the school of Union Church, and given their friends, calling for a meeting to be a Band of Hope. A Constitution was adopted, pledge taken, special classes were being, 1. Little Birdies, under the leadership of Mrs. A. H. Lewis, 2. Wide Awakes, between 7 and 12 Daniel's Band, those in their teens. The constitution has been slightly modified since.) A meeting of Feb. 12, 1887, was attended by 80 children and over 30 adults. The following is a list of names— "I promise, by the help of God, to abstain from all intoxicating liquors, to use profane language, nor to swear, to speak nor listen to any words not pure and clean." The year, 128 have joined, but because of some removals, and some deaths, there now only 119 names on the roll, and 52 girls. Monthly meetings have been held at which singing programmes have been carried out by members. Weekly meetings have been held since June following the opening of the new building, at which the members have been engaged in different subjects bearing upon the subject of temperance. They have also a library of volumes, much used by the children. The Society of Mercy has been organized, and its object is to teach kindness and mercy to all living creatures. It has about 100 members, each of whom has signed the pledge: "I will try and be kind to all living creatures, and try to protect them from cruel usage." Juvenile officers have been appointed to serve one month each. Through the influence of the Shanghai Band of Hope, a Temperance Society has been formed in Ningpo. In November, a Temperance Society was formed in the Chinese College at Hongken, the first of its kind in that city. The report says, our work is still in use by this Society, and they have also lent to them their set of charts. A Temperance Society has been formed through their aid in the united schools of the Methodist Mission. A pledge card has been issued in the city, and in Waulla; also a Board of Pledge card has been issued in Ohio. We find upon the roll the names of Theodore Davis, and of Annie and Fryer.

MITE-BOX EXPERIENCE.

Bailey.—A valued correspondent sent me the following sketch of her experience with mite-boxes, and as it may prove interesting to others, you are at liberty to publish it as you wish.

"On a bright Christmas morning, some one, a dear friend presented me with a little silk pocket. I prized it highly, and it over my writing-table, where my hand often rest upon it! I conceived the idea of using it for a mite-pocket, put one penny and a prayer each week. I did not long feel satisfied with one penny, and commenced putting in two.

"Reading Mrs. Carpenter's article on mite-boxes and thank-offerings, I was struck by many special mercies and blessings from God, my dear Heavenly Father. Once saw the propriety and beauty of putting in thank-offerings—not only in larger pieces—for special mercies—but also in smaller pieces, for the mercies that come not only to me personally, but to others in whom I felt deeply interested. In adopting the plan, I find my every good work has increased, and I am more and more grateful that I am able to help in the work of carrying tidings of great joy to those reared in sin and idolatry. It is, indeed, a privilege in which to mark our own blessings, and I wish every sister to try it, and find the blessedness of influence.

"Religious impulse of the whole character of the late Earl of Shaftesbury, directly traceable to Maria Millis, an old nurse, who, before he was seven, taught him of Jesus, and at whose earnest prayer which he never ceased till his dying day. Neglected and abandoned parents, the evangelist of the first lessons he learned in the Christ. The watch she left to her son on his person as a reminder of the touch by which she set in motion the delicate mechanism of his life, nor would he allow it to be discarded the costliest chronometer. Were all of all hearts revealed, we might find behind many a life that has come to a premature end, that has been conspicuous for its usefulness in winning souls, there an obscure, unobserved, undemanded influence like the secret-spring touch of an unobscured old nurse. All we can do is to abide in our calling, 'how lowly, but abide with God.'—*Sel.*

are in thy womb, people will separate themselves from thy fold. The people will prevail over the other people. The elder shall serve the younger.

Blessing of Jacob, Gen. 27: 27-30. Later Elohistic narrator. There are two couplets in the first group couplets in the second group as follows:

smell of my son! the smell of a field which Jahveh hath reaped. God give thee of the dew of heaven, the fatness of the earth, and plenty of grain and new wine.

Blessing of Esau, Gen. 27: 39, 40. Jehovistic narrator. There are three couplets as follows:

before whom walked my fathers, Abraham and Jitschaq. who fed me from the first even to this day. who redeemed me from every evil-laden land.

Blessing of Ephraim, Gen. 48: 19. Jehovistic narrator. There are two couplets as follows:

in Suphah and the valleys of Arnon, the slope of the valleys that inclineth toward the dwelling of Ar.

me to Cheshbon! the city of Sichon; fire went forth from Cheshbon, and the city of Sichon.

At the Quarterly Meeting recently held at Milton, Sunday afternoon, Nov. 25th, was given to the Y. P. S. C. E.

A STRIKING CONTRAST. The seventy years' captivity had ended the Jews were about to return to their land.

gold, in value about one million, three hundred and seventy-five thousand dollars, besides vessels of gold and silver and brass, as "precious as gold."

Ezra, the scribe, was the leader of the caravan, and in his graphic account of their setting forth for the land of their fathers he says, "I proclaimed a fast at the river Ahava that we might afflict ourselves before our God, to seek of him the right way for us and for our little ones and for all our substance."

The journey, occupying four months, was made in safety, for, (Ezra says,) "the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way."

Picture to yourselves this caravan of returning captives, none of whom had arms or experience as soldiers, conveying this immense treasure for four months through a country notorious then, as now, for roving bands of marauders, who lived by plunder, and where it was always considered necessary to travel under armed protection.

Sunday, or the Lord's day, so called, is the especial charge of the modern church. It is an institution, represented by its supporters to be the divinely appointed memorial of the Saviour's resurrection, and hence, peculiarly sacred, sanctified and set apart for the divine service.

It is truly the Lord's day could he, would he not, preserve and protect his own? Do not the supporters of Sunday, by their reliance on human agencies for its preservation, tacitly acknowledge its human origin?

Let them fast and pray as did Ezra of old and his company for the help that is needed. If it is the Lord's-day, will it not stand in spite of the efforts against it, and without the help of civil law?

But if it be, as it surely is, only a human institution, then all the laws and courts cannot make it a divinely-appointed Lord's-day. It will only and always be a holiday of human origin and enforcement.

THE Y. P. S. C. E. IN SOUTHERN WISCONSIN. At the Quarterly Meeting recently held at Milton, Sunday afternoon, Nov. 25th, was given to the Y. P. S. C. E.

that may be formed in this section, and are willing to aid in the work of the Union. The following officers were elected for the ensuing year:

President—E. B. Saunders, Milton. Secretary—Martha E. Avery, Albion. Treasurer—C. D. Balch, Rock River.

All the Presidents of the included societies are Vice-Presidents of the Union.

The interest in the Christian Endeavor work in Wisconsin is great, and much good is being done by it, as was evident at the recent State Convention in Milwaukee.

The young people in our Seventh-day churches are alive in the work, and it is hoped that this Local Union, meeting regularly in connection with the Quarterly Meeting, will be an added help by bringing the various societies together.

M. E. AVERY, Sec.

MISSIONARY SOCIETY.

Receipts in November.

Table with columns for donor name and amount. Includes T. H. Tucker, Pawcatuck Church, Cash, Leonardville, N. Y., etc.

Receipts per A. E. Main:

Table with columns for donor name and amount. Includes Dr. George Tomlinson, Mrs. Geo. Tomlinson, etc.

Receipts through the RECORDER Office:

Table with columns for donor name and amount. Includes K. R. Sheldon, Mrs. J. B. Crandall, etc.

A. L. CHESTER, Treasurer. WESTERLY, R. I., Nov. 30, 1888.

TO WHOM IT MAY CONCERN.

Pastors of our churches or members of our societies, getting letters from persons in the First Alfred Society, asking for help in the matter of clothing, &c., are requested to correspond with me and make no reply to such letters.

W. C. TITSWORTH, Pastor First Alfred Church. ALFRED CENTRE, N. Y., Dec. 3, 1888.

Home News.

New York. ALFRED CENTRE.

On Thanksgiving Day, Pastor Titworth preached on some of the problems involved in the present status of the temperance question, particularly in our state.

The fall term of our school closed last week, the only public ceremony connected with which was the term concert by the vocal class, under the direction of Prof. Williams.

with which was the term concert by the vocal class, under the direction of Prof. Williams, assisted by some of the local musical talent.

Several families have lately moved to Alfred for the sake of the school advantages for their children.

DE RUYTER.

Since our town decided to redeem the old bonds of the Midland Railroad there have been unmistakable signs of renewed prosperity.

The old DeRuyter Institute, where our Union School is held, has been made more inviting by the rebuilding of the stone steps in front, which all the old students will remember.

There have been a number of deaths in our church and a great many in the community, and we can only pray that these sad changes may be overruled for spiritual good.

INDEPENDENCE.

Our Thanksgiving Service at the church was entitled "The Giver and his Gifts." The programme may be of interest to others. It was as follows:

- 1. Invocation, by the Pastor. 2. Song by the Choir, "Thy Bounteous Hand." 3. Bible Reading by the Pastor, Selections. 4. Song by Congregation, "Holy, holy, Lord God Almighty." 5. Prayer, by Eld. Jared Kanyon.

This was rendered in one hour and a quarter, and seemed to be a glad worship, fitting for the occasion.

The choir are now arranging for a service entitled "The Children's Messiah," to be rendered near the holidays, for the entertainment of our young people and all others interested.

We have only the old story to tell, several times repeated in our Home News, that our attendance is good, both at morning service and Sabbath-school.

The pastor gave one lecture on a late Sunday evening, entitled, "Rome against our Public Schools."

A number of our young people are attending school at Whitesville and Andover graded schools, and at Alfred University, this school year.

Letters from Sister Randolph to friends here, report a safe and happy voyage as far as Japan, though the sea was rough, and they had only a few days of pleasant weather.

Wisconsin.

ALBION.

The death of Jesse Saunders, in our village last week, at the mature age of 91 years, removes from among us one of the earliest settlers in this part of Dane county.

Rev. W. H. Ernst, pastor elect of the Seventh-day Baptist church here, arrived last night. We pray that his coming and labors may be a blessing indeed to all.

Wisconsin. ROCK RIVER.

We had a very interesting and profitable Sabbath-school Institute held here, commencing Sabbath evening, November 17th, and continuing through Sunday and Sunday evening.

Sunday morning at 10 o'clock the first work taken up was by Wm. B. West—"Bible Chronology."

At 11 A. M. two excellent papers were read on school work, by W. H. Ingham, of Milton, and Mrs. Maxwell, of Rock River, closing with "Ancient Geography" by Deacon West.

The afternoon session was mostly occupied by two more excellent papers, one by Mrs. Maryott, "History of the Sabbath-school," and one by Miss M. J. Haven, "Sabbath-school music."

Deacon West occupied the evening mostly, after the song service, with his "Preparation of the Lesson."

Sunday, arrangements were made to meet the Wednesday following, and put up the frame work for the sheds, at the church, before the ground should freeze up.

IOWA. WELTON.

Although no item has been furnished for the RECORDER from this place for some months, we would not have the impression go out that in the great political contest we had lost interest in our denominational work.

The old parsonage building, which was noted for its length and inconvenience, has given way to a neat and commodious building, indicating a healthy interest in this direction; nor have the spiritual interests been neglected, as on last Sabbath we were permitted to lead four willing candidates into the baptismal waters, and we hope that ere long there will be "more to follow."

The Sunday question is attracting some attention in our progressive state. It was the privilege of the writer to attend a convention in Cedar Rapids, the 20th inst, the object of which was to promote Sabbath-observance in the state.

The committee of the Chamber of Deputies which has been considering the charges made by M. Numa Gilly against various members of the budget committee, has authorized his prosecution.

The London News says it regrets Lord Salisbury's decision to delay the appointment of a successor to Lord Sackville. This course, it thinks, may provoke President Cleveland to withdraw Minister Phelps.

The committee of the Chamber of Deputies which has been considering the charges made by M. Numa Gilly against various members of the budget committee, has authorized his prosecution.

On the way to his hotel from the banquet of the Patriotic League in Paris, Sunday, Nov. 25th, General Boulanger was continuously cheered. Police lined the route and made forty arrests. Most of the prisoners were subsequently released.

Condensed News.

Domestic.

Carl Shurz has arrived in New York from Germany.

Secretary Endicott says that the staff and other vacancies in the army will not be filled until after the meeting of Congress.

The census of 1890 will doubtless be, in every way, the most comprehensive and complete ever taken in this country.

The annual report of the inter-state commerce commission will cover about seventy pages of print with appendices amounting to some two hundred pages additional.

James Eddy Murran, well-known in literary circles, died at Newport, R. I., last week. His collection of book-plates is next to the largest in this country. He was formerly president of Redwood library.

The boss ale and porter brewers of New York city and New Jersey at a meeting recently held decided to look out all their union men and employ non-union men, because of the continued boycott on Stevenson's brewery in New York.

The Postmaster-general and the Vice Consul from San Salvador have completed and signed a parcel-post convention between the two countries. Its terms are substantially the same as those of the recent convention with Mexico.

Pierce S. Marx has recovered a verdict of \$6,000 against the Manhattan railroad company. In 1883 Marx was standing under the L road when a piece of coal, which fell from an engine, struck his eye destroying the sight.

The Secretary of State has sent the following telegram to the chancellor of the Swiss confederation at Berne: "By direction of the President I make expression of the sorrow felt throughout the United States for the death of the honored head of the Swiss republic."

The strike of the switchmen employed at the union stock yards, Chicago, because two members of the day force were appointed yardmasters of the night force, instead of promoting men from the night force to those positions has been declared off and the strikers have returned to work. The matter was compromised.

Secretary Whitney has presented his annual report to the President. The Secretary gives a brief review of the condition of the navy as it will exist on the 4th day of March, 1889, in comparison with the same as it existed on that day in 1885, and furnishes a list of armored vessels heretofore authorized by congress, as well as other valuable statistics.

On Sunday night, Nov. 25th, 2,000 anarchists uproariously cheered a tableau in which an anarchist waved aloft a red banner and trod under foot the stars and stripes. The occurrence took place just outside the Chicago city limits at a meeting of the Socialistic Turn Verein. The tableau was intended to represent the triumph of anarchy. The central figure was a snow-white bust of August Spies.

Foreign.

The Spanish Chamber of Deputies has re-elected Senor Marins, President of that body.

The oaths bill has passed in the British House of Lords without amendment.

The village of Vanbercourt, near Nancy, France, has been totally destroyed by fire. Thousands of persons are homeless.

Serious election riots have occurred in Serbia. Several lives were lost and many public buildings were demolished.

M. Hortenstein, President of Switzerland, who underwent the amputation of his leg last week because of disease of the arteries, is dead.

Madame Patti has accepted low terms for her operatic season in Paris. She says she only wishes to cover expenses, and that her object in going there is to do homage to Gounod.

The London News says it regrets Lord Salisbury's decision to delay the appointment of a successor to Lord Sackville. This course, it thinks, may provoke President Cleveland to withdraw Minister Phelps.

In his speech at Edinburgh, recently, Lord Salisbury declared himself in favor of Woman Suffrage, and said he hoped the day was not far distant when women would be allowed to vote.

The budget committee has assented to the plans of M. De Freycinet and M. Peytral, French ministers of war and finance, respectively, for an extra budget of a million of francs. The allotments for 1889 amount to 125,000,000 francs.

A New Gateway.

By the completion of a new bridge across the Missouri River at Rulo, Nebraska, the Burlington Route has established, for the entire distance over its own track, a new, direct, through line from St. Louis to Kansas City, St. Joseph, Atchison and Denver. Over this line is run "The Burlington's Denver Express"—a solid train with through sleeping cars and coaches from St. Louis to St. Joseph and Denver, and a through sleeping car from St. Louis to Kansas City. The connections made by this train at the Missouri River, at Denver and at junction points en route are such that one can directly reach by it all points in Nebraska, Colorado, and all sections of the West and South-west, as well as all Pacific coast points. This is in addition to "The Burlington Number One" well-known solid vestibule train between Chicago and Denver and Cheyenne, with which direct connection is made by C. B. & Q. R. R. train from Peoria, and by which one can make the run between Chicago and Denver without being more than one night on the road. For tickets via the Burlington Route and for special excursion folder, call on any ticket agent of connecting lines, or address P. S. Eastis, Gen'l Pass. and Ticket Agent, C. B. & Q. R. R. Chicago, Ill.

Miscellany.

SOME DAY.

Some day—so many tearful eyes
Are watching for thy dawning light!
So many faces toward the skies
Are weary of the night!

So many falling prayers that reel
And stagger upward through the storm;
And yearning hands that reach and feel
No pressure true and warm!

So many hearts whose crimson wine
Is wasted to a purple stain,
And blurred and streaked with drops of brine
Upon the lips of pain!

Oh, come to them,—those weary ones!
Or, if thou still must thide awhile,
Make stronger yet the hope that runs
Before thy coming smile.

And haste and find them where they wait,
Let summer winds blow down that way,
And all they long for, soon or late,
Bring round to them—some day.

—James Whitcomb Riley.

TED'S MISTAKE.

A THANKSGIVING STORY.

BY MARY H. GROSVENOR.

Confusion reigned in the little house where the Browns lived, the baby was crying, the boys were fighting, Mrs. Brown's head was aching, and her voice had a tired, irritated ring, coming from too much work and too little time. Only little Bessie was quiet, standing by the window looking out into the narrow street where the rain was falling steadily, and where dirty children danced with bare feet in the puddles. They had only lately moved into the city, coming from a country home, and it seemed to Mrs. Brown that she would never grow accustomed to the sights and smells, the hurry, bustle and noise. The house in the country had never seemed so very small, for the children had all out-doors for a play room, but she felt unwilling to turn them out here, to be thrown with those whose rough ways and rougher words filled her with horror. Her husband had made her believe there was more money in the city and that high wages were to be had for the asking, so they had exchanged the hills and the valleys, the quiet days and peaceful nights, for this crowded, dirty street, and she, at least, felt they had made a very bad bargain.

Tom, her husband, had found no great situation after all; his wages were uncertain and his temptation followed him, for where there was one drinking shop in the country there was one on every corner, with a warm welcome and boon companions for a man with any money in his pocket. So poor Mrs. Brown, finding herself falling behind, was losing heart. Her voice grew cross, she scolded the boys, and when, this morning, the baby began to cry, that seemed the last straw and she jerked it roughly from the cradle.

Little Bessie felt the change in their home and bravely tried to help in every way. Now, turning from the window, she said, cheerfully:

"Jim, Dick, don't fight so, it worries mother. Give me the baby, he will always laugh for me," taking the little fellow in arms not much bigger than his own. "To-morrow's Thanksgiving Day, mother," she continued, singing a little as she rocked the baby on her lap.

"Small difference to us," Mrs. Brown answered shortly, "it won't take us long to return thanks; we've no mercies to sing over."

"Oh, mother, don't say that. We are all here, you know, and none of us sick, either. Won't you go to church to-morrow, mother? Indeed, it will do you good. I'll mind the baby and look after the dinner, too."

"Dinner," Mrs. Brown said, "where's the dinner coming from with all the money going to the drink shop?"

The boys stopped scuffling and stared, open-mouthed, with horror. No dinner on Thanksgiving Day! Such a thing had never happened to them before! Even Bessie felt the tears gathering in her eyes, she had not known how poor they were.

"No pudding?" asked Dick.
"No turkey?" wailed Jim.
"No dinner at all?" said Bessie, with wonder.

"Children," their mother replied, sadly, the crossness all gone as she looked down upon their sorrowful faces, "mother would do anything to give you a little treat to-morrow, as we've always had, but we must pay our rent or be turned into the street, and when that's put by I'll have nothing left until father brings home some more."

"Mother, we'll starve," said Dick, the oldest child.

"No, Dick," chimed in his sister's sweet voice, "I am sure God will take care of us." "I'm not so sure then, Bessie," her mother said quickly; "I see too many hungry people about us."

"But maybe they don't ask him, mother. Maybe he is not their friend and they don't tell him what they want."

"Suppose you ask him for a thanksgiving dinner, Bessie," little Jim said; "tell him we always had one in the country, and we do want one so bad."

"May I, mother," Bessie asked; "don't you believe he will hear me?"

"Ask what you like, child, only don't cry if you are disappointed."

And so little Bessie had asked in her simple, childish way, with a word at the end for her father, and for poor, tired mother. Mrs. Brown would not confess to herself, but all that day she waited and watched as

eagerly as the children; but hour after hour went by and nothing came; they were apparently as far as ever from their Thanksgiving dinner. The boys lost heart, and were whimpering over their supper of dry bread and coffee, but little Bessie still believed the answer would come, running to the window, looking out into the gathering gloom, then saying:

"It will come at last, mother, I am sure." She had just repeated these words for about the tenth time, when a loud knock was heard at the door, and the sound of footsteps hurrying away.

The boys ran to open the door and shouted with glee, for there, sure enough, on the doorstep was a basket, a large comfortable-looking affair, filled with bundles of curious shapes and various sizes. Eager hands would have made short work, but their mother stopped them.

"Stay, boys; how do we know this is ours. Perhaps it may belong to some of the neighbors."

"But look, mother, our name is on the cover," Bessie said, pointing to the label; "it says 'A Thanksgiving dinner for the Browns.'"

Truly, there it was in black and white, even Mrs. Brown was convinced at last and allowed the basket to be unpacked, only saying that as it was Bessie's basket she should unpack it, which pleasure the little girl was only too glad to share with her brothers.

And what a basket that was! There seemed no end to the packages, and each new discovery was hailed with delighted exclamations.

A turkey, materials for a pudding, groceries, vegetables, oranges, even cake and candy for the children; they had never seen such a feast.

The boys jumped into bed at the first word of command, so that to-morrow might come faster, and dreamed rapturously of turkey. But Bessie waited up a little longer to keep mother company, and see father if he should come in.

He was earlier to-night, soberer, too, and held out his arms to his daughter, who was his favorite child.

"Look here, father, see what God has sent us," leading him to the closet, fairly overflowing with good things.

"Wife," he said, staring, "what does the child mean?"

"Just what she says, Tom," Mrs. Brown answered, winking away a little moisture that was gathering in her eyes; "for if God did not send it I don't know who did," and she told him the story of Bessie's prayer, and its answer.

"And now, father," Bessie said, holding his hand tight in both her own, "won't you go to church with mother to-morrow? Mother said we'd nothing to be thankful for, but just see now what God has sent us. You'll go with him won't you, mother? It's such a pretty church, and I know they'll be glad to see you. When you think of all of us being together and our nice dinner, you'll be giving thanks as loud as any of them."

The pleading voice touched them both, their eyes met, then the man's arm stole around the little girl.

"I'll go, Bessie," he said, unsteadily.
"And I'll go, Bessie," Mrs. Brown promised.

"And while you do the thanksgiving in church," she said, with a merry laugh, "I'll do mine at home with the baby and the dinner."

On the day little Bessie had prayed and waited in such faith for her Thanksgiving dinner, another mother was busy about some work which seemed to fill her heart with gladness, for she sang merrily enough over it. The rain was falling past her windows, too, and it was chilly and damp outside, but within was warmth and comfort. Soft carpets and heavy curtains kept out the cold, and a wood fire burned cheerily upon the hearth. Before her stood a large basket, and into it she was packing bundle after bundle, while seated at her side, an interested spectator, was a boy of fourteen.

"Now, Ted, are you quite sure you know where old Mrs. Brown lives?" she asked, interrupting her song; "I am glad for you to take the basket, but it would be dreadful if you made a mistake."

Ted was a good boy, and a bright one, too, but he had one fault, a not uncommon one with boys; he thought he knew very much more than he did about everything.

Resenting this to him implied slight upon his knowledge, he answered, with dignity: "Of course I know where it is, mother; you will always think me a baby. When it is ready I will start right away with it, so that she may be sure of her dinner for to-morrow."

"Leave it on the step, Ted, then knock, and hurry away, so that she may not know who sent it, and to-morrow we will drop in after church, to hear what she says. See, I am putting in the candy you gave, although it does seem a queer present for two old people."

"She can give it away if she don't want it, there are plenty of children around. Good-bye; this is something of a lift, I declare."

So he went off merrily with his basket, and returning about twilight, announced with triumph the success of his errand.

The next morning after church, Ted and his mother dropped in to see Mrs. Brown, a dear old Christian, whose gratitude made giving a pleasure. As they knocked, Ted's face wore a curious expression of amusement and vexation.

"Well, Mrs. Brown," his mother said, cheerily, "we only stopped for a moment to ask after your rheumatism, and to hope your dinner will be good."

"Thank you, dear, my rheumatism is

much better, and there was dinner enough in my basket for many days. But come in one moment ma'am, I want to speak to you about the family next door, for I think they sadly need help. Their name is Brown too, ma'am, and they're but lately from the country. The husband is not steady, and the poor woman seems put to it with four children and one a baby in arms. She's a proud kind of body, and don't want anything to do with her neighbors, but I did get the children to our Sunday school. Perhaps ma'am, if you went to see them—"

"I will certainly remember it," Ted's mother said, "and we will see what can be done. Good-bye, Mrs. Brown, hope the dinner will be good, and we know you will season it with plenty of thanksgiving."

As they passed the next house Ted blurted out, his face very red:

"Mother, that's where I left your basket."

"What!" she exclaimed. "Oh, Ted, Ted, and you were so confident!"

"I know, I am very much ashamed—" But his penitent apology was cut short by a peal of laughter from his mother.

"Never mind, Ted," she said at last, "some one has evidently remembered our Mrs. Brown, so we will not grudge the others their dinner."

Ted's face was still rather red, but there was a twinkle in his eye, as he replied:

"Thank you, mother, for not scolding me. And who knows, mother, they might have been praying for that basket, and an answer is an answer after all, even if it is through somebody's mistake."—New York Observer.

THE LORD'S STEADFASTNESS.

BY EDWIN R. CHAMPLIN.

Throughout the day I scarce could see
Thy face, for crowds of human faces;
Yet in each face was shown to me
Some token of thy spirit's graces:
My brethren all thy likeness bore,
Though scarred with sin, and sorrow-sore.

Now night has come—with these shut out,
Through mine own heart I look to thine.
O precious sight! dispelling doubt,
The doubt of self that thou wert mine.
No more let any foolish thought
Take root that thou, once mine, art not.

Thou art my God, afar or near,
Though up or down I cast mine eyes;
Lone and receptive, clogged with fear,
Or burdened with thy ministries:
Close to thy heart thou keepest me,
Thou wilt not let me drift from thee.

—S. S. Times.

LITTLE MARY AND THE APPLE.

BY REV. E. PLYSON HAMMOND.

Dear young readers, I have a "nice story which I am sure will interest you. Little Mary's father was dead. He was a good man and an earnest Christian, but Mary was like many little girls. She did not think much about the future, or giving her heart to Jesus. Her mother often said to her "I want you to be a Christian," and she would say "I am as good as I can be," why do you want me to be any better?"

"But you must be, or you will never see your dear father in heaven."
"Why, mother, I say my prayers every day, night and morning, and I go to Sabbath school."

"I see, my child; you are trying to make a ladder of your prayers, but you can never climb up the ladder to heaven; you must go to Christ and get a new heart, then you can go to heaven."

Again and again she talked to her daughter about coming to Jesus. She knew she might die, at any time, and if unconverted she would be lost; so one day she talked to her again, and said "My dear child I want you to get a new heart and believe in the Lord Jesus Christ who died on the cross for you."

"Why, mother, I know some girls in the school who are very wicked. I pray and I read the Bible. How can I be any better than I am?"

"Yes, my child, but God looks at the heart. You are a sinner in the sight of God."

"Mother, I don't like you always talking to me about being better," and little Mary got in quite a temper and said very naughty things to her mother.

"I will not talk to you any more about your soul, as you do not wish it," said her mother, "but I will pray for you."

A few days after this conversation, little Mary's mother said "My dear, will you do something for me?"

"Well, tell me what it is, mother."
"I want you to promise you will do it."

"Yes, I will."
"Well, I want you to take a pencil and this little book, and every time you do anything wrong write it down."

"Hal ha!" laughed Mary. "Mother that is the easiest thing in the world. I can keep from doing anything wrong. I mean to be good and keep on pleasing you, and to keep this book will be the easiest thing in the world."

"Very well; take the book, and when you do anything that you know to be really wrong, you must write it down."

Three months passed away, and one morning Mary's mother said "What would you like for dinner, dear?"

"An apple-putting, mother."

"Very well; the servant shall fetch some apples from the shop."

The servant brought them; there was only one large beautiful apple in the basket. Little Mary said "I want that apple, mother."

"You cannot have it, dear; there will not be enough for the pudding."

"O, but we can have a smaller pudding. I want that beautiful apple now; I must have it, mother."

Little Mary's face grew very red, and she showed quite a temper.

Her mother said "No, my child, you cannot have it."

She then pared all the apples and sliced them up, and at last took up the beautiful large apple in her hand and very carefully pared it, and then drew the knife right down through it, and lo and behold! the inside was all decayed, only a little around the outer edge was perfect.

Mary at once began to cry.
"O my child, don't cry; I can get another apple; there are plenty more in the market."

"That is not what I am crying for, mother. I am crying to think that I am just like that apple. You know three months ago you gave me that book and pencil, and told me to write down what I had done wrong. My book is full, and my heart is full of sin. I am just like that apple. What shall I do to be saved?"

"Well, my child, my prayers are answered, I have been praying to God to show you that you are a sinner, and now I thank him that he has done it. You must look away to Christ and see how he died on the cross for sinners, to forgive you all your sins that you have written down in that book, and to make you a Christian. He did it for me, and he will do it for you if you will ask him. You know I have often read to you about the sufferings of Christ on the cross for us. He bore our sins in his own body on the tree. He will give you a new heart so that you can live without those wrong thoughts and doing those wrong things. If you start a new book now, you will not have so many wicked things to write down, and when you do commit a sin you will go and ask God to forgive you."

Little Mary with her face covered with tears, kneeled down and prayed to God, for Christ's sake, to forgive her and make good his promise: "A new heart will I give you; I will take away the stony heart out of your flesh and give you a heart of flesh." And from that hour Mary was a changed child.

I have written out this story for you, dear young readers, praying that you, like little Mary, may be led to see first of all that your heart is like that decayed apple, full of sin. If you, too, had written down all the wicked things you have said and done the last three months, might you not have filled a book like Mary's?

You need to come as a lost sinner to Christ, as Mary did, and ask him to forgive your sins. He has them all written down in his book: but in 1 John 1: 9 we read "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—Christian Secretary.

PUBLIC SPEAKING.

The enterprising *Pall Mall Gazette* has been "drawing" some prominent public men as to their method of preparation for addressing an audience. Mr. Bright says:—"When I intend to speak on anything that seems to me important, I consider what it is that I wish to impress upon my audience. I do not write my facts or my arguments, but make notes on two or three or four slips of note paper, giving the line of argument and the facts as they occur in my mind, and I leave the words to come at call while I am speaking." Professor Huxley, in the course of an interesting contribution, says that for twenty years he never got up to speak in public without his tongue cleaving to the roof of his mouth. He used to write fully, because he very early discovered that an argument in his head was one thing, and the same argument written out in dry, bare propositions quite another in point of trustworthiness; but he never committed the written matter to memory. From clinging to his copious MS., "as a shipwrecked mariner to a hencoop," he came to use brief, but still elaborate notes and then to be content with a short paragraph. He is never willingly without some notes, though at public dinners and ordinary public meetings they have long ceased to come out of his pocket; while even on more serious occasions he forgets to look at them.

Canon Liddon writes—"A man who feels, not that he has to say something, but that he has something to say, has first of all to get his general thought into something like order, and then to consider how he will express himself on critical points. The rest may well be left to the impulse of the moment." Cardinal Manning's advice, given some years ago, was, "Know what you have to say, and forget yourselves. Business first, and no second thoughts."

The Rev. W. Hay Aitken, who delights in parentheses, wondering in one "if such a being exists" as "a really competent stenographer" (1), says his custom is to think out the subject as carefully as he can beforehand, and then write down his headings on a half-sheet of note paper. This he looks over carefully "during the singing of the last hymn," after which he closes the book and never glances at his notes while speaking. His advice to the young preacher is: (1) Never preach merely for preaching's sake; (2) having determined why you are going to speak, make up your mind next

what you are going to speak; and next, having made up your mind as to object and subject and text, spare no pains in the arrangement of your ideas; and in delivery seek to be perfectly natural in voice, in manner, in language.

The Rev. Hugh Price Hughes has always acted upon the plan described by Mr. Bright. He says the old, highly finished rhetoric is out of date; simplicity, flexibility, spontaneity, and earnestness command the ear of the public now. The Rev. W. J. Dawson has three different methods:—(1) For sermons he usually writes almost everything, though he does not read what he has written; (2) in platform speeches he adopts, substantially, Mr. Bright's plan, never going to a meeting with a prepared speech, but writing his notes on the platform; (3) in public lecturing, he makes laborious preparation, writing with the utmost care; then he takes a careful analysis of the MS. and lectures from the analysis.

Dr. Parker says that as a young minister for ten years he wrote out his sermons word for word, and so familiarized himself with them that he could use the paper without the faintest appearance of reading; then he came to the sketching out of a course of thought, leaving the words to come under the excitement of the occasion. Now, he hardly ever knows one single sentence he is going to utter, but he knows the text, the meaning of the text as explained by competent expositors, and the practical purpose he has in view. "If any one would excel," he says, "in useful public speaking, he must (1) have something to say, (2) say it audibly and tersely; (3) say it as if he meant it, and (4) not care one button for pedants, critics, and purists."—Christian Commonwealth.

CONQUERED.

J. P. M.

Death
Through all earth's years
Held sway, and tears
And pain, his dreadful regimen,
Bound on man.

Christ
In garb of clay
Conquered one day;
Made king death, a servant, wait
At life's gate.

Life
Through him shall be
My lot. For me
Death, the slave, lifts up the gates
Where Christ waits.

Christian Standard.

BETTER THAN HIS FEARS.

When the brethren of Joseph brought his bloody coat to their father, "he knew it, and said, it is my son's coat, an evil beast hath devoured him, Joseph is without doubt rent in pieces." Some twenty years rolled away, and these same sons on their return from Egypt one day, where they had been to buy corn, surprised their father by the announcement that Joseph was yet alive, and that he was governor over all the land of Egypt. It was too good news to be true, and at first Jacob could not believe it. But he was soon convinced and he said: "It is enough, Joseph is yet alive, I will go and see him before I die." He went, and most affecting was the meeting. Jacob fell on the neck of Joseph, and wept on his neck a good while. And when at length Jacob drew near his end, Joseph went out to Goshen to see him, taking with him his two sons. And when Jacob saw them, he said unto Joseph, who are these? And Joseph said unto his father, "These are my sons whom God hath given me in this place. And Jacob said unto Joseph, "I had not thought to see thy face, and lo, God hath showed me also thy seed." God had dealt with him far better than his fears.

And so it usually is with respect to the people of God. So was it with respect to David. Saul was his bitter enemy. He hated him without a cause. He sought his life, hunting him as a partridge upon the mountains, so that David despaired one day of his life, and said, "I shall now perish one day by the hand of Saul." But Saul perished, and David became his successor on the throne, and lived many years, and prospered.

The pious women on their way to the tomb of the Saviour to anoint him, "said among them, who shall roll us away the stone from the door of the sepulchre?" When last there they had seen a great stone rolled at its entrance, and it once occurred to them that it would be an obstacle in the way of their anointing the body of Jesus. But on their arrival there, "when they looked, they saw that the stone was rolled away; for it was very great."

And so it often is in the experiences of the people of God. They often anticipate ill in some form. Their fears suggest to them many a stone in their path. They all have more or less dread of death. Gladly would they shun this, their last enemy. They would prefer a translation, like Enoch's. But as they advance they find stone after stone rolled away. And when at length they come to pass through the valley of the shadow of death it is their blessed experience that they fear no evil, for the good Shepherd is with them, and his rod and his staff they comfort them. They triumphantly say, "O death where is thy sting! O grave, where is thy victory!" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."—Clericus, in N. Y. Observer.

THE STORY OF A

"Mother," said Lillie I stood in the doorway and longed, where her mother "I'd like to go and see Dolly if you can spare me, and do it."

"Certainly you may, only don't stay long, I think. After you when it is time to go."

"Yes, ma'am," said Lillie went running upstairs for her as she went.

"Go work in my vineyard to do," she was saying softly into the nursery, where Arthur had already been put.

"What's you lookin' in for?" Arthur, sleeping, in his crib, ready to be on hand if going on.

"I see lookin' in here because you good night," said Lillie, and like the motherly was. Then she went over and gave the dimpled occupant of the thauasiatic kiss, partly because she had a visit with Dolly, who best friend," you know, and girl in the world, according to getic little tongue.

"Where 'bouts are you Bertie from the trundle-bed that with a suspicious glare believe in folks going out tucked away up stairs in pokey nursery."

"Oh, I'm going to me dear," said Lillie; "You shut and go to sleep now, like a good girl."

"You musent doe out for pipped up Arthur; "I wants somefins" (this in a very voice, and every sign of sleep "Yes, Lillie," put in Bertie of one about to make a "You sing me something, a to sleep, honest."

Lillie felt herself forming "Oh, dear!" but she didn't she thought just a moment.

"Plenty to do! plenty to do! kept singing themselves into then those other words, "G vineyard"—they were just a want to go to Dolly's so wouldn't want her to stay and both, some children, she was "Go work in my vine work!"

It certainly was work to a nursery and sing for an hour wide awake boys. She didn't ing just now, if only—

"Sin," demanded Arthur not to Temptashuns," and one baby hand across the ed and caught hold of Lillie's w

Then, all of a sudden, She smiled into the rosy face cent up a little prayer to do he would help her to do this his vineyard. Then she sat crib and sang the song the for—sang it clearly and ea the words and the music fol the open window and fell of passers-by.

On the street corner below It was none of your low- places, where rough men re and grew rougher and more day. This was a gentlem was here that the nauseous ane was gilded and suga palatable generally, so that slip down the throat, of the unwary.

There was a young man e street, and he passed by th he turned and went back.

"I can't stand this thing he muttered to himself, w expiration starting on his halted close by the swingin to pass this place every day to go in some time, and th If it wasn't that I knew it w I couldn't have stayed out do folks have to pass these street and corner, I'd like much wonder that poor f can't help yielding to when?"

And then, beautiful and girlish voice from the plea the street, and pleaded wit

"Yield not to temptation, fo Each victory will help you

There was a little pause ment, when the song was

"Fight manfully o Dark passions sul Look ever to Jesu He will carry you

"Was it not beautiful? Christian up there in the her very best, to atone, it little cowardly shrinking poor; tempted, weak soul ner receiving the earnest from a merciful God to hi

It seemed strange that that song over and over was working now in she must not choose her w he gave her. So, all the as the young fellow turpe the alluring lights on the on, he had the comfort o in his ear, and he would against the words of the song, while she was rep over and over again.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- FOURTH QUARTER. Oct. 5. The Commission of Joshua. Josh. 1: 1-9. Oct. 12. Crossing the Jordan. Josh. 3: 5-17. Oct. 19. Stones of Memorial. Josh. 4: 10-24. Oct. 26. The Fall of Jericho. Josh. 5: 20-29. Nov. 2. Defeat at Ai. Josh. 7: 1-12. Nov. 9. Caleb's Inheritance. Josh. 14: 6-15. Nov. 16. Helping one another. Josh. 21: 43-45; 22: 1-9. Nov. 23. The Covenant Reward. Josh. 24: 19-28. Dec. 1. Israel under Judges. Judges 9: 11-23. Dec. 8. Gideon's Army. Judges 7: 1-8. Dec. 15. Death of Samson. Judges 16: 21-31. Dec. 22. Ruth's Choice. Ruth 1: 16-22. Dec. 29. Review Service.

LESSON XI.—DEATH OF SAMSON.

FROM THE HELPING HAND.

For Sabbath-day, December 15, 1888.

SCRIPTURE LESSON.—Judges 16: 21-31.

21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. 22. Howbeit the hair of his head began to grow again after he was shaven. 23. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice for they said, Our god hath delivered Samson our enemy into our hand. 24. And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy and the destroyer of our country, which slew many of us. 25. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport; and they set him between the pillars. 26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. 27. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. 28. And Samson called unto the Lord and said, O Lord God, remember me, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. 29. And Samson took hold of the two middle pillars upon which the house stood, and which he bore up, of the one with his right hand, and of the other with his left. 30. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so that he slew more persons by his death than he had slain in his life. 31. Then his brethren and all the house of his father came down, and took his body, and buried it in the burying place of Manoah his father. And he judged Israel twenty years.

GOLDEN TEXT.—Great men are not always wise. Job. 32: 9.

PLACE.—The house or temple of Dagon situated at Ashdod.

TIME.—B. C. 1120.

PERSONS.—Samson, the lords of the Philistines, several thousand of the Philistine men and women, the family of Manoah.

HELPFUL SCRIPTURES.—Prov. 5: 23, Jer. 2: 5-19, 2 Kings 25: 7, 1 Sam. 5: 2-5, Rom. 1: 23 25, Isa. 37: 20, Dan. 5: 4-23, Heb. 1: 16, Job 30: 9, 10, Jer. 15: 15, 2 Tim. 4: 14.

INTRODUCTION.

Samson was raised up by the Lord as the deliverer of Israel from the hands of the Philistines. He was consecrated to the Lord from his birth, and as the outward signs of this consecration he was not to cut his hair, nor beard, nor drink wine, nor strong drink. He was a man of strong passions, yet God used him for the punishment of the idolatrous Philistines. Care must be taken in the teaching of this lesson not to leave the impression that God justified that which was wicked. God uses human instrumentalities to accomplish his purposes; and these instrumentalities manifest the weakness and wickedness of their natures, and for these God requires them to give an account.

EXPLANATORY NOTES.

But the Philistines took him and put out his eyes. Samson had been prevailed upon by Delilah to tell her how he came to be so strong, and so while he was asleep they shaved his head. This was a violation of the command of the Lord, so his strength went from him and the Philistines were able to take him. They bound him with fetters of brass. These were made with a brass band to go around each leg, and a short chain fastened at each end to one of these bands; then these bands were fastened onto his legs. After these were put on he could step only a short distance at one time, so he could not walk fast. "And he did grind in the prison house." All grain was ground in small mills in those days. The upper stone turned round and round with the hand taking hold of a stick or handle fastened into it. So Samson was made to grind in that way. "Howbeit the hair of his head began to grow again." This may have given him some hope that his strength would return. "Then the lords of the Philistines, and each of them had a ruler. These were the lords or masters of the cities. "To offer a great sacrifice to Dagon." Dagon was an image with a human head and face and a fish's body. This they called their god and worshipped it. When, therefore, they had succeeded in getting Samson into their power they said their god had delivered him to them. Their god had no power, but Jehovah had permitted Samson to be taken by the Philistines because he had been so foolish as to tell Delilah how they might make him weak like other men. God had told Samson's parents that they must never cut his hair, so when Samson told Delilah he prepared the way for disobeying God's command. All lose strength through disobedience now, and thereby come into the power of the enemy. In their folly the Philistines were praising a senseless idol for their success in securing Samson. After the Philistines grew merry with their feasting and wine drinking in honor of their idol, they wanted Samson called that they might make fun of him and gloat over their success, so they called for him. "Suffer me to feel the pillars whereupon the house standeth, that I may lean upon them." Houses and temples were many of them built around

square piece of ground, this center part having no roof. The rooms of the house opened into this unroofed open space. The building around this space had a flat roof, and upon this many people could stand and look down into this open space and see all that was going on. This building was so constructed that it was supported by two central pillars standing near together, and Samson wanted to lean against these as if to rest himself. Here he prayed for strength that he might pull down the building and destroy the Philistines. Why does God answer the prayer when it is prompted by a desire for revenge? My opinion is, God answers the prayer as a punishment to the Philistines for their insults to him in the worship of their idol, and in their ill-treatment of Samson who is for the time being God's representative among them. Samson dies as the result of his folly, the Philistines in great numbers as a result of theirs. When the father and brothers heard of Samson's sad death they went down and brought him home and buried him. How sad this burial must have been. That boy who had been consecrated to the Lord from his birth, is finally so overcome by folly and sin that he dies a violent death by his own hands.

CENTRAL TRUTH.—A young man begins life in consecration to God, but goes out of it in tragedy. DOCTRINES.—1. Enemies plot the destruction of every one. 2. No one falls but by his own folly. 3. God controls our misfortunes as well as our good fortunes. 4. Sincerity in worship does not make the worship right. 5. Excess in sin brings quick destruction. 6. We often make fun of that which is our destruction. 7. The end of the violent man is sad. DUTIES.—To have our lives harmonize with our professions. To control our appetites and passions if we would be successful in life. To avoid wicked companions. To fulfill our vows.

Books and Magazines.

The Century for December presents a varied and interesting table of contents. Poetry, history, and fiction are all well represented by able writers. In Topics of the Times, are discussed, editorially, some of the most important subjects of the day; while in Open Letters may be found the trend of public opinion on some of the same questions. The illustrations are fine.

The following are the subjects discussed in the December Forum: "Count Tolstoi's Religious Views"; "The Price of Life"; "A Possible Revolution in Medicine"; "The New System of Naval Warfare"; "Teaching the Mechanic Arts"; "A Simple Southern Question"; "The South as a Field of Fiction"; "Prison Labor Competition"; "A Reign of Law in Spelling"; "To Marry or Not to Marry"; "The Role of Chemistry in Civilization."

For variety of subject matter the Harper's Magazine for December is unsurpassed. Naturally it takes on a holiday character, there being Christmas stories, and the editorial departments giving special attention to this subject. The illustrations of the number are numerous and exceptionally fine.

With the November-December number, the American Antiquarian closes its tenth volume. The principal article in the number is "Houses and House Life Among the Pre-historic Races," by the editor, the Rev. S. D. Peet. Other articles are readable and instructive. The student of American Antiquities cannot afford to be without this valuable magazine.

MARRIED.

At Marlboro, N. J., Nov. 28, 1888, by Rev. J. C. Bowen, ALBERT M. TURNER, of Canton, and Miss ANNA M. DAVIS, of Marlboro.

In Rockville, R. I., Nov. 29, 1888, by Rev. A. McLearn, Mr. OSCAR L. BURDICK and Miss MYRTLE T. BURNINGTON, both of Rockville.

In the village of Milton, Wis., Nov. 28, 1888, by the Rev. W. C. Whitford, Mr. JOHN CUNNINGHAM, Esq., of Janesville, Wis., and Miss MAY ELIZA BOSS, of the former place.

At Omaha, Neb., Nov. 12, 1888, by George Holmes, Esq., Mr. ALBERT W. PIERCE and Miss LEONA E. PERRY, of Rushville, Neb.

DIED.

In Albion, Wis., Nov. 26, 1888, JESSE SAUNDERS, in the 91st year of his age. S. L. M.

Near West Union, W. Va., Oct. 23, 1888, EPHRAIM BEE, aged 87 years. Some three years ago he was converted to God and has since that time lived a Christian life.

In Cartwright, Wis., Nov. 25, 1888, of typhoid fever, FREDDIE GULLIKSEN, aged 5 years and 9 months. Funeral services at the Seventh day Baptist Church, conducted by the pastor. R. T.

In Waterford, Conn., Oct. 21, 1888, MALVINA DAVIS, wife of Ezekiel Brooks, aged 58 years. She gave her heart to God in early life and united with the Seventh day Baptist Church, of which she was a worthy member until called home. For many years she was a singer in the choir; being blest with a sweet voice, she was ever willing to use it for God's glory. Her quiet, unselfish manner, and amiable disposition, endeared her to all. Last March, diphtheria, that dreadful scourge of families, entered her household, and took away a granddaughter, little Vina, a lovely child of four years, who was spending a few weeks there. Soon after, other members of the family were taken with the disease, then fevers followed. Nearly all the spring and summer she was caring for the sick. Worn by anxiety and watching, she fell a prey to the fever, which ended her useful life. She leaves a husband and nine children, who did everything that love could suggest to save the precious life, but in vain. Her work was done. They are sorely stricken by the bereavement, and the church of her choice mourns the departure of a dear sister. But our loss is her gain. E. D.

Burlington Route Daily Excursions to the Pacific Coast, Colorado, Wyoming, Utah.

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FORTUNATE MISFORTUNES.

That is a very unfortunate man who has had no trouble. It was sorrow that made John Bunyan the better dreamer, and Dr. Young the better poet, and O'Connell the better orator, and Bishop Hall the better preacher, and Havelock the better soldier, and Kitto the better encyclopedist, and Ruth the better daughter-in-law. Grecian mythology said that the fountain of Hippocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron-shod hoof of disaster and calamity. I see the courage of Daniel's companions best by the flash of Nebuchadnezzar's furnace. I see Paul's prowess best when I find him on the foundering ship under the glare of the lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts, and the chopping of blood-splashed guillotine, and the crackling fires of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. It took the Pope's bull and the cardinal's curse, and the world's anathema to develop Martin Luther. It took all the hostilities against the Scotch Covenanters and the fury of Lord Claverhouse to develop James Renwick, and Andrew Melville, and Hugh McKail, the glorious martyrs of Scotch history. It took the stormy sea, and the December blast and the desolate New England coast, and the war-whoop of the savages, to show forth the prowess of the Pilgrim Fathers.—Talmage.

TAXES on the lots in the St. Andrews Bay Colony are now due. Those who have not paid their taxes will do well to give attention to the matter soon. E. AYARS.

SAUNDERS expects to be at his Friendship studio from Dec. 5th to 13th, inclusive. This is the last chance for Christmas work.

SPECIAL NOTICES.

THE Rev. W. C. Daland would like one or two pupils to study by correspondence Hebrew, Greek, Latin, French or German. Terms reasonable. References given to pupils who have in this manner achieved marked success. Address, Leonardville, N. Y.

BRO. J. P. LANDOW wishes his correspondents to address him at Post-Resort Czorkow, Galicia, Austria.

REV. J. G. BURDICK wishes his correspondents to address him at 105 East 84th St., New York City.

FOR special reasons, the Semi-annual meeting of the Seventh-day Baptists of the Berlin (Wis.) District, has been postponed to the Sixth day evening before the third, instead of the first Sabbath of December. The brethren and sisters will please govern themselves accordingly, and with the divine permission come to this gathering of the Lord's people. Come earnestly praying for a blessing.

Rev. E. M. Dunn, of Milton, was appointed to preach the opening sermon. Such as come by rail will be met at the train and conveyed to the church or place of entertainment. W. W. AMES.

BERLIN, Wis., Nov. 11, 1888.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuisen, we need the following dates: 1807-1831, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

SABBATH-SCHOOL BOARD OF N. W. ASSOCIATION.—I am authorized to say that if any of the churches or societies in our Association wish the Board to conduct Sabbath school Conventions in their vicinity, they will be glad to do so. Correspondence for this purpose can be directed to Rev. S. H. Babcock, Pres., Walworth, Wis., or to the undersigned. E. B. SAUNDERS, Sec., Milton, Wis.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

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

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nest Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, 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 welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address: Rev. J. G. Burdick, 103 E. 84th St., New York City.

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FOLLOWED BY THE AM

VOL. XLIV.—NO. 5

The Sabbath

Entered as second-class office at Alfred Centre, N.

ter Years. P etry.

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MISCELLANEOUS. Paragraphs, A Wholesome Correction, The Church and Missions, The Report of the Centenary of the Tract Society, Receipts of the World, From J. P. Landow, Southern Missouri, Contributed Items.

WOMAN'S WORK. The Missionary Woman's School, Thanking Anniversary, Sabbath Morning, Injustice of the National Sunday Secularization of Sunday, Education, Competitive Examinations, Beneficial Education—What is it?

EDITORIALS. The Right Place for a Saloon.

Paragraphs, Sacred Song, An Interesting Case.

COMMUNICATIONS. Ministerial Conference of Southern Tract Society, Receipts of the World, The Design of the Book of Revelations, Ordination of Deacons.

HOME NEWS. Hornellsville, N. Y., Niles, N. Y., Bookville, R. I., Farina, Ill.

CONDENSED NEWS. MISCELLANEOUS. The Year's Gray Hair—Poetry, Uncle Ike, "Send That Boy Home," The Skeptic's Laugh, A Law of Light—Poetry, Doctrine of Future Punishment, Fe True—Poetry, He Sees, "Which is Worse?", "Good Enough Boys", The Wishing Five Cents, A Street-Car Study, The Greater Things, The Small and The Great.

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For the SABBATH IN AFTER V

BY ANNIE L. HO

We meet again, in after The friends we loved To find, amid life's hope Its joys and sorrows, and A friendship tried and

Thought less the space Between now and the While we rehearse the As memory's gathered to To live those pleasure

Sweet retrospect whose Can touch anew with That past, engraven on Whose tender tracings A Our future to inspire.

In after years how stout Is woven by our "Au When old associations s The soul where fond aff And fragrant memori

Time, thou canst never Life's m'ring hours Nor would we tread the To glean the treasures f From out the fickle p