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> For the Sabbath Recorder. IN AFTER YEARS.

We meet again, in after years, The friends we loved when life was new; To find, amid life's hopes and fears, Its joys and sorrows, smiles and tears. A friendship tried and true.

Thought leaps the space that intervenes Between now and the days of yore, While we rehearse the happy scenes, As memory's gathered troop convenes To live those pleasures o'er.

Sweet retrospect whose magic art Can touch anew with vivid fire, That past, engraven on the heart, Whose tender tracings act the part Our future to inspire.

In after years how strong the spell Is woven by our "Auld lang syne," When old associations swell The soul where fond affections dwell And fragrant memories twine.

Time, thou canst never give us back Life s m rning hours that could not last, Nor would we tread the backward track To glean the treasures life may lack From out the fickle past.

To trace aright the page unturned Be it our purpose and our care; To trim our lamp not wholly burned And live the wisdom we have learned,— Be this our daily prayer.

MRS. ADELIA M. ROGERS.

At Berlin, N. Y., December 5, 1888. Mrs. Adelia M. Rogers, wife of Rev. B. F. Rogers, and daughter of George and Lovina Stillman, passed from her earthly conflicts and trials to her heavenly reward. Sister Rogers was born in Alfred, Allegany county, N. Y., October 22, 1834. At an early age her parents removed from Alfred to Wisconsin. While yet a child she experienced religion under the labors of Elder Varnum Hull, and united with the Seventh-day Bap. tist Church at Milton. When the Rock River Church, in the same state, was organ ized she became one of its constituent mem-

Twenty-three years ago she was married to Rev. B. F. Rogers, who survives to mourn her loss. She was a true helpmeet, sharing in all his varied and arduous labors as a pastor, until twelve years ago, since which time she has been an invalid. In all her sufferings her faith in her Saviour sustained her. For a few weeks previous to

December 3d an abscess, which had been forming in her lungs, broke. This was the immediate cause of her death.

was invited to her room to pray for her. Her desire was that the Lord would sustain her in her sickness. She strove, however, to be willing to let the Lord do with her as he chose. Her mind remained clear to the last, and her testimony to the sustaining grace of God, is cheering to those who linger here yet awhile awaiting the Master's summons to join the loved who have last few hours of her life, she said to those around her bedside; "I'm almost home.—I shall soon be across the river.—I did not think I should be so long in crossing.",

the Seventh-day Baptist Church here, of which her husband is pastor. The attendance was such as to indicate the sympathy that was felt for Brother Rogers in his bereavement, and an evidence of the esteem in which she was held by the church and community. The sermon was preached by the writer from the text, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God a house not made with hands, eternal in the heavens." 2 Cor. 5:1.

As a cloud of the sunset slowly melting in heaven, As a star that is lost when the Jay light is given, As a glad dream of slumber which awakens in bliss, She hath passed to a world of the holy, from this. A. LAWRENCE.

EDUCATORS OR LEGISLATORS?

To the Editor of the SABBATH RECORDER:

I quote a couple of items as straws showing the tendency of Sabbath discussion. The Union Signal of November 29th, in an editorial entitled "Sabbath-Observance."

The time has come when Christians must put their foot on Sabbath-desecration, or it will hurry our nation to destruction. Correct practice on the part of the church must come before we can incorporate correct principles in government. Sabbath-observance must have the granite foundation of Sinai to resist the pressure of Sabbath-dese-

The other item I clip from the Chicago News of November 24th. It is addressed to Mr. E. Capman, who had recently reported for that paper a sermon by Dr. Blanchard:

Your synopsis of the Rev. Dr. Blanchard's sermon in Monday's Morning News suggested the query, "Whither are we drifting? Toward the twentieth century or the sixteenth? What is the tendency of all this secution and martyrdom, indeed, these may agitation for legislation on a question purely never be repeated in Christian experience. establishing the ecclesiastical intolerance and | piety. It is a great political machine which intellectual thralldom of the Middle Ages, is always and everywhere working for gov-which is more to be deplored than the evil ernmental control, and its managers care not it proposes to remedy. The trouble is that so much, in this country at least, for the souls these self-styled national reformers mistake of men, as for the power which comes from their callings. The mission of the churches | wealth and position and political influence. is that of moral educators, and not of legis- If Protestants think that it is not necessary tion—Sabbath observance or anything else papacy has modified its methods, they are —is a long backward stride toward a union mistaken. Their enemy has not changed his ard says: "The Puritans did not invent the as ever in carrying out his plans, and he will Christian Subbath, but found it in the certainly succeed, whenever and wherever Bible." Can he inform the public where in there is supineness or self-confidence or indothe Bible he finds any authority for attaching | lence on the other side. If we read aright any sacredness to the first day of the week, the signs of the times, the present is a period commonly called Sunday? For no sacred when it is necessary for Protestants to work character can be found ascribed to the harder than ever before, to meet the efforts whose jurisdiction Mr. Blanchard will promptly deny.

Both of these items furnish food for thought to all, and give us, especially, the encouragement which we often need as we think of our task. W. F. PLACE.

MILTON, Wis., Dec. 2, 1888.

The servant only meant to say that Protest. | ion of irreligion an indifferentism.

for whom they work; but in most cases, it is ever, if they would preserve the right of prithey cannot be fully trusted. This feeling Observer. may be due to prejudice, or it may be the result of experience, but it exists. It is felt that circumstances may arise, which will prove, what is so often asserted, that a Romanist always puts obedience to the priest above duty to an employer. Some of us remember the riots in this city during the war, and in what peril all families felt whose households were full of Roman Catholic servants. And those who had in their houses or passed on before. At intervals during the in their employ, colored persons, were actually, in many instances, exposed to great danger from the hostility of Irish Roman Catholics to the negro race. Since that experience, such persons have made it a rule never to employ others than Protestants. Of Her funeral was held December 5th, in course, prejudice and intolerance towards in- lessly drifts before the wind or tide. Pasdividuals of another faith is unchristian and sion implies inaction, it shows weakness, it his duty, than these words reported of Colonel unwise, but there is good ground for fear is a slavery. that those who are under the control of a system which teaches that the end justifies the means, and that faith is not to be kept with heretics, will not be faithful in the emergancies of family life.

But the words led me into another line of

thought. There are many who hold that in these days of free thought and inquiry when every man may believe what he will unhindered, if not unchallenged, it is "not necessary for Protestants to work so hard" to show the errors of Romanism, and to expose the devices of those who control its plans. We meet this opinion in public and in private, in questions respecting the public schools and the use of public money, in the selection of candidates for office, and in the halls of legislation. When the Roman church demands the lion's share of the excise money for the alleged purpose of caring for orphans and educating the children of the poor, it is difficult to convince public men that the money is wanted, not for the poor so much as for the church; that out of every dollar given for the institutions named, more than half goes directly into the treasury of a church that is hostile to American institutions, and which aims at the overthrow of the liberty which we have gained at so great a cost. "We have education, and freedom, and the press," say these easy going statesmen, "and it isn't necessary for the towork so hard." When we protest against family alliances, which always mean the perversion of Protestants from the faith of their fathers, we are told that society has changed, and that only bigotry and intolerance would prevent the union of children of parents of differing faiths, because of religious opinion; and so the young American girl is allowed to marry an Italian count, to find out, by sad experience, into what a bondage she has entered; and the son of Protestant parents trained as Romish devotees.

The dangers that menace us from Romish influence and control, are not yet those of per-"yenerable day of the sun," except in heathen of those who would subvert free government mythology, or by authority of the church, to ecclesiastical control, who would keep under their own instruction. The first re- the same. - Christian Inquirer. sult of Romish influence is irreligion. We see this nowhere more clearly than in our large cities, where in direct proportion to the increase of Romanism, Sabbath-breaking, intemperance and dime increase. We see it employer and many "privileges." It was all it in the family, the community, and the

for a long time. Her friends entertained dinary Roman Catholic servants are indus-hopes that she would regain a more com-

fortable condition. On the evening of a fondness for society, and are strenuous unreasoning belief. If this is a natural los. about their church privileges; they work well, movement in the human mind, it is certainly universe, and circumscribes the whole round and often show much attachment to those | necessary for Protestants to work harder than | of life. true, that they have to overcome a feeling vate judgment, an enlightened conscience awe and reverence this abstract principle of A few weeks before her death, the writer | which is quite general among employers, that | and a free Bible.—Augustus, in New York | justice, which we name truth. The highest

LOVE AS A PASSION AND AS A PRINCIPLE.

That word passion has a signification which should be carefully noted. The old grammars define a verb as a word denoting "action, passion, or being," and the older writers speak of the "passion" of Christ. The word denotes subjection to force. So a man in a "passion" is not one who is exerting strength, but one who is acted upon by a powerful influence, who is driven along by an external force, as a vessel, over which the sailors have lost control, hope-

Thus love as simply a passion is ignoble.

So far as one is merely "attracted" or "drawn" to a given object, his affection is merely selfish. When one says that he "loves" this or that article of food he means that from it he can obtain pleasure for himself. And much of love of romance is of the same selfish kind. Even though it may not take the gross form of heartless lust, the lover may be seeking merely his own happiness, caring nothing for the interests of the one of whom he seeks to possess himself. We sometimes read in the papers of a young man's killing the girl who The act is frequently extenuated by shuffling has refused his addresses, he showing by his crime, that his love was not for her but the more hateful and despicable. The habit for himself alone, that he cared nothing for of promising and not performing has been her welfare, but only for his own gratification. He loved her simply as the beast loves the husks on which he feeds; he was attracted simply as the tiger is attracted to the puerile pretext that a man is always at his prey. When Samson was chided for liberty to change his mind? In his heart seeking a heathen bride his defense was he knows there is no excuse or palliation for "She pleaseth me." Many a young man broken promises. A promise once uncondito-day makes a foolish marriage in the same tionally made, should be performed as though spirit, not using his judgment, but being one were bound by a solemn oath, or even as swept along by his whims and fancies as though one's life were required as a sacrifice helplessly as a log is borne on the current. in default of its fulfillment. In a moral Passion is not true love, it is mere selfish- sense, it is an obligation as binding as a con-

Contrast with the foregoing the love shown by the mother in untiringly watch. non-fulfillment. No absolute promise should ing over a feeble minded child, or by the ever be made where a contingency is likely affectionate daughter in ministering to a to arise, balking our purpose. But men parent that has grown not only old but also pledge their word, and their honor, in lying fretful, unreasonable and thoroughly unlovely. This love is not selfish, seeking breath from the lungs, as an expedient for merely one's own pleasure, but self-sacrific- bridging time, or avoiding a disagreeable ing, seeking purely the good of the loved duty. Promises are lightly given to be reone. This is true love, the love which is grounded not in passion but in principle. vouchsafed some preternatural assurance of may be combined, as when the child the calculated to destroy confidence, establish mother watches over is peculiarly attractive. false relations among men, blight the bloom learns in due time that his children are being But love of the highest form is that in which of life, and sap the vital springs of existone seeks not his own pleasure in the pos- ence, than lying promises. Though a man session of the loved object, but the good of possess all other virtues, this one vice renders the one loved.

And in like manner true religion or love to God is a matter not of passive emotion religious and relating solely to personal The real immediate danger from Romanism but of active principle. With too many conscience?" It is clearly a step toward re- is irreligion. It subverts faith and destroys persons religion is merely a matter of feeling and personal enjoyment. When religious exercises are pleasurable to them they are years old, and then she helped her mother very devout, but when duty becomes burden- in her household duties. She had her hours some they relapse into coldness. When to play, and enjoyed herself to the fullest there is a "big revival," with stirring extent. She never said to her mother, "I preaching and arousing singing, and all the don't want to," for obedience was to her a pleasurable thrill of great crowds and excit- cherished virtue. She arose in the morning lators, and any movement toward the legisto work so hard now as it was in the days of ling incidents, they are tremendously religious institutions. But when the novelty and excitement she had her hair done up in curling papers.

But when the novelty and excitement she had her hair done up in curling papers.

But when the novelty and excitement she had her hair done up in curling papers. ing incidents, they are tremendously relig- when she was called, and we do not suppose are over, and nothing remains but hum- and crimping pins, or banged over her fore-drum every day work, their spirituality is head. She did not grow into a young lady of church and state, and to be deplored by character nor his designs; he works as hard a dried up brook. In other words, when and talk about her beau before she was in every lover of human liberty. Mr. Blanch as ever, and is as unscrupulous and ingenious religion will yield them personal pleasure her teens, and she did not read dime novels, they are active in it, but when it becomes a nor was she fancying a hero in every boy she matter of self-sacrifice they abandon it. met. The old-fashioned girl was modest in They are acted upon from without, not her demeanor, and she never talked slang acting from within. They drift on the nor used by words. She did not laugh at current of emotion like a fragment of a old people nor make fun of cripples. She the flood tide and comes down with the ebb, listening to words of counsel from those when they should be like the steam craft older than herself. She did not know as which goes along the same whether wind much as her mother, nor did she think from the young all knowledge that interferes and tide be with or against it. Our religion that her judgment was as good as that of with the advancement of Romanism, and should be not passive and merely emotional, her grandmother. She did not go to parties who would rather have godless schools for a movement under outside forces; but active, by the time she was ten years old and stay the masses, that they might be sooner brought an inward principle, exerting itself always till after midnight, dancing with chance

KEEPING ONE'S PROMISE.

an oath. A promise is a pledge of perform- to day, may heaven bless and keep her and HARD WORK FOR PROTESTANTS.

in rural communities from which there has been a large emigration of the original inhab, ance. Promise is the seed; performance is itants to the Western States, and where their the fruit. As a test of character, truthfulance. Promise is the seed; performance is raise up others like her. - Bishop Cosgrove. the reason which a good servant gave for places have been supplied by foreigners, who ness is pre-eminent; it is the basis of all leaving an excellent situation in a private have scanty regard for morality, and none at true manhood. Truth scorns all disguises, family, where she had good wages and a kind all for the religion of Protestants. We see shuns all devices, and never postures for ad- habitants, there is not a man whose business vantage or effect. Its spirit pervades the is not known, nor one who does not pay his embraced in this brief sentence: "It isn't state, and we would that the eyes of all Prot- closest relations and highest intercourse; bills. This is one result of prohibition. The necessary for Protestants to work so hard." estants were opened to the same fearful vis its law holds the planets in their course; it editor of a local paper says: "Before we had is the presiding principle of every true and prohibition there were twenty one salcons in ant domestic servants were in such demand, Whether the next step after the decline of noble life. The stability of national credit, Parsons, and I had from one fourth of a colher death, she seemed to be in better bodily that they could get good situations at high religion and the decay of conscience will be of law, of justice, of commerce, of society, and umn to a column of police items every day. wages where their work would be light. But into a blind subjection to Romish teaching, of life itself, is established and maintained on Now I cannot get together more than half a condition, and stronger than she had been the statement set me a thinking. The or- remains to be seen. History shows that men principles of truth. It is the upholding law column once in three months. We nave no

It maintains its away throughout the

In the depths of our nature we hold in

tribute we pay a fellow creature is the acknowledgment that his word is as good as his bond. Who does not love a truthful man? Companionship has a higher meaning, it receives a special exaltation, under the conditions honor and truthfulness impose. In an age of sham and subterfuge, to stand in true relations with men is an achievement greater than Cæsar's triumphs. As a truthful man is one who never deceives, or disregards his promises, his daily experience is by far the richest and his satisfaction the most complete that life affords. No more worthy epitaph, or more eloquent in attesting the simplicity and nobility of his character and life—even though a record of his deeds were blazoned on a towering column-could be written of one who always did Hutchinson by one who knew him intimately: "He never protested the thing he intended not, nor promised what he believed out of his power, nor failed in his performance of anything that was in his power to fulfill." But to speak the truth is not enough; one ought to live it. Amid the entangling circumstances involving our fortunes—in every attitude, in every situation, in every relation—the instincts of our higher nature imperatively demand that when we speak we shall fearlessly speak the truth. One of the commonest forms of mendacity

is making promises that are never fulfilled. pretenses and cowardly pleas, rendering it called "the small pox of the mind"—a disease both deadly and contagious. Is a weak memory an excuse for false promises? or is tract of law. No promise should ever be given if there is a remote suspicion of its promises, as carelessly as they exhale tainted peatedly broken, as though the mind were Of course the active and the passive element | success and impunity. Nothing is more his life altogether mean and ignoble.—Ex.

THE OLD FASH. NED GIRL.

She was a little girl until she was fifteen wrecked boat which goes up stream with had respect for herelders, and was not above young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose in the morning happy and capable of giving happiness. And now, if A man's promise ought to be as sacred as there is an old fashioned girl in the world

In Parsons, Kansas, a city of 10,000 in-

Missions.

"Go ye into all the world; and preach the gospel

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

BRO. RANDOLPH and family reached Shanghai Oct. 29th. They are all right, he says, and when they have had time to rest, will be very well.

A WHOLESOME CORRECTION

In the RECORDER for November 29th, Missionary Department, article, "Two Sides," first paragraph, for "wholesome criticism" read. "wholesale criticism."

THE CHURCH AND MISSIONS.

Briefly defined, the church is an organiza

tion of persons who believe in Jesus Christ as Lord and Redeemer, and are trying to follow him in love and obedience. The work of missions is the carrying or the sending of the gospel of Christ to people that do not know and love the Lord, especially, to the more needy and remote parts of our own, and other lands. Churches have sprung out of the spirit and work of missions. While in Old Testament times there were manifestations of the real spirit of missions, that was more a period of preparation, and waiting for greater light and a higher life. But Christ, and the twelve, and the seventy, were missionaries. That is to say, they were sent out among men with messages of salvation. The history in the Acts of the Apostles is a history of the acts of missionaries. The journeys of the Apostle Paul were missionary journeys, resulting in the organization and the strengthening of churches, in Western Asia, and Eastern Europe. As the fruit of missionary enterprise, the gospel went westward through Europe and across the ocean to the New World. And in this land, where Providence is giving mankind grander chances to rise than are offered in any other nation on the globe, but where, also, man's highest interests are imperilled by ignorance, lawlessness and ungodliness, the obligations and opportunities of home missions are correspondingly pressing, great, and glorious. Foreign missions and home missions are one in spirit, and inseparable in all plans and purposes that are inspired and by like noble impulses, devoted men and women are telling the story of the cross and the blessed news of redemption and healing, home.

- I. What are some of the reasons that the church should faithfully cultivate the missionary spirit, and zealously seek the promotion of mission work?
- 1. Men are lost, really lost in sin; and every man's soul is worth more to himself lived, suffered and died to save sinners. All who through faith in him and by the operation of the Holy Spirit are spiritually recreated and sanctified are saved unto eternal life. But according to the divine plan, reader. All irrelevant matter and repetisalvation must come to perishing men through human instrumentality.
- gospel be proclaimed among all nations and to every creature. Missions are therefore taken out of the sphere of choice, or convenience, and become, to all disciples, a question of obedience. If men ask by what authority we urge upon them the claims of religion, our answer and our justification shall be, "The great I Am hath sent us unto you. We are missionaries, not of men neither by man, but by Jesus Christ, and God the Father, who raised him from the
- motive and a convincing reason. If we have found pardon and peace through believing in Jesus, it ought to be our desire that others should experience the same joys of salvation. If we have drunk of the water of life and felt its renewing power, shall we not tell others how they, too, may come to the heavenly spring, drink, and know no more any dreadful thirst of soul? Our souls feed upon, and our spiritual strength is built up by the bread of life. Shall we not hasten to tell our fellow men how they also may take, eat, and live forever? This point of view, alone, is enough to fill us with surprise and shame at our

the national and social life of England and America is due to Christianity. On this we must build our hopes of future advancement. That which has lifted us up, and which we expect to raise us still higher, can also elevate the men and women, the homes, the customs and laws of China, India, Africa and the isles of the sea. And by all that the Golden Rule can mean to a loyal disciple of him who taught that rule, are we bound to help lift up the degraded everywhere, whatever their color, clime or condition. Having one God and Father, and being made of one blood, the whole world is kin.

-5. Missionary spirit and effort are the sign, the measure and the means of life and power. Work and grow, be idle and die, is but for the duty, the same as in London. the law. We are chosen of God unto salvation, not merely for the sake of our having 2d. a place among the redeemed and glorified, but that we may go forth and lead others into the kingdom of grace and glory. Nor can a church or denomination expect prosperity and usefulness along any other line. Without the presence and help of our Lord and Master, there must come languishing and death; for it is he who said, "Go, bring men into discipleship, baptize and teach them, and lo, I am with you alway, even unto the end of the world." When the Lord sent Moses unto Pharaoh, and to bring Israel out of Egypt, he said "Certainly I will be with thee." When he told Gideon to go and save Israel from the hand of the Midianites, he said, "Have not I sent thee? Surely I will be with thee." Oh, precious promise of the Divine Presence! For as we obediently go out into the home or foreign field, to lead men out of spiritual bondage, and to save them from the power and rule of sin and satan, we go not alone, and therefore may we go with hope not in fear.

THE REPORT*

Of the Centenary Conference on the Foreign Missions of the World.

After careful and repeated perusal of the gular accuracy, we have no hesitation in saying that it is the most important contribution to the church of God in reference to her great commission which has been made since modern missions began a hundred years

The extent, variety, and quality of the papers and speeches have no parallel in similar publications. The reports of the twentytwo private conferences, are full of the most suggestive matter for all who take an interguided by the Scriptures. And, moved est in the methods and internal management of missions. The meetings of open conference afford a most important practical contribution to the knowledge of "Comparative religions," and of questions indirectly in many a heathen city, community, and bearing on missions. The twenty-four meetings on the different fields of missionary operations in all parts of the world have the advantage of being almost wholly the testi mony of personal witnesses who could speak of what they had seen and heard, and the public meetings were addressed by many of sire, and listened to my conversation quite at the ablest advocates of missions in Europe tentively. A very learned Jew, after I exand America. There is also much that is of interest, in the way of illustration and incithan all the world beside. Jesus Christ dent, to the preacher and Sabbath school

In preparing the report for publication, the greatest care has been taken, while doing full justice to speakers and writers of papers to make it of real interest and value to the tion, inevitable where such a number of tians that we believe in three gods. It is them at the same time, have been excluded. 2. Our risen Lord commanded that his The speeches are given in first person, so as to put the reader in the position of a listener. The type is good, and is varied so as to facilitate selections in the perusal, with side notes and a copious index for reference.

Through the liberality of friends and in confidence of a large demand we are able to offer the reports, for a limited period, to subscribers, consisting of two volumes of about 600 pages each, bound in cloth, bevelled edges, for a price which would be cheap for any one of the three sets of meetings.

From communications with the members of the committee in New York, and my experience in this country, I am constrained, at much personal inconvenience, and not a 3. Gratitude should furnish a strong little risk in my present state of health, to revisit the United States, with a view to promote the extensive circulation of the Report of the great Missionary Conference; which I regard as second only in importance to the Conference itself for promoting an intelligent and enlarged interest in the missions of the churches. In this country the demands for the Report are all that could be desired. Three thousand copies have been ordered by subscribers before the work is issued, circumstance altogether unprecedented.

As no one was authorised to take the responsibility of acting for Missionary Societies in America, as I have been for the

*The Report of the Centenary Conference of the Protestant Missions of the World, held in Exeter Hall, from the 9th to the 19th of June, 1888, edited by the Rev. James Johnston, Secretary of the Com- Poland; in Austria-Hungary, 1,645,000; own apathy concerning the salvation of men, mittee of Conference, author of "A Century of Christian Progress," "Abstract and Analysis of the Content of Protestant Missions," "A Century of Protestant Missions," etc.

4. Generations ago, our ancestors were

pagans. All that is best and brightest in societies in this country, and as no publisher can be found to send out the Report at a lation, I have taken the responsibility upon myself, with the cordial approval of the committees in London and New York; presuming on your kind co operation, from my past experience of your generous treatment. The Report is got up with the greatest care, regardless of either labor or expense, and is yet offered at a price which is allowed to be incredibly low.

Although all useless repetition and extraneous matter has been carefully excluded it fills two large 8vo. volumes of more than 600 pages each; the contents being of the greatest value and interest.

We now beg to offer these two volumes to Missionary Societies ordering them in quantities on the following terms, carriage free, in order that all societies may be put on as favorable terms as those in New York, and,

1st.—Two vols., on thick paper for...... \$1

" thin paper for..... \$1 00 As those on thin paper are for missionaries abroad, they must not form more than

one half of the order. Although it is only by large orders being sent that expenses can be covered, no limit is fixed as a minimum. We trust that each society will send an order proportioned to the extent of its operations. Societies in this country of even second and third rate of income have ordered them by the hundred for the members of their committees and friends.

I need not say that as my stay must be limited, an early answer will be a great

JAMES JOHNSTON, Editor. EXETER HALL, London, November, 1888

The importance and value of the above Report justify the space here devoted to it As will be seen we are able to make still better announcements as to prices. The Corresponding Secretary, A. E. Main, Ashaway, R.I., has received orders for several copies; but he hopes to receive many more. Make your pastors a Christmas present of this valuable work on missions.

FROM J. P. LANDOW.

Again I have visited my native place for a few days. Though I found there much oppopapers, and of the verbatim report of the sition from my relatives, yet I am satisfied. conference which has been made with sin- I found there one soul ready to receive the gospel truth, and that is my very brother, who had a desire for the teachings of Christ a year ago. (Last summer, when I visited my relatives at the first time, I could not converse much with my brother, he was very busy; but now I found him quite a brother, after the spirit as well as after the flesh. He needs to be instructed in the Christian religion, but I could not stop there any longer; so I took him with me while I am visiting the north eastern part of Galicia, in order, in the hours of leisure, to give him some lessons in the New Testament.

My work here in this part is going on quite nicely, in conversing about the Redeemer of Israel, and in distributing New Testaments and the Hebrew paper. I found a good many who read the Hebrew paper with great deplained for him the order for the services of our people (the Seventh-day Baptists) and the Sabbath school, etc., he said, quite astonished: Ah, if you would not believe in three gods, I would like your people more than some of the Jewish, and I would soon join such a society. They think of us Chrismeetings on the same subject, and many of very hard for a Jew to comprehend the belief in the Trinity,

I correspond with some Hebrews in Roumania. They urge me to come there; and intend to go back there for a little while, be cause there is one family, that I mentioned in my previous letters, that has a great desire to receive the holy baptism.

We are having here very cold weather snow storms and frosts; the windows are cov

ered with ice. CEORTEOW, Galicia, Nov. 11, 1888.

SOUTHERN MISSOURI.

Bro. R. S. Holderby reports 8 weeks o labor; 5 preaching places; 19 sermons; con gregations of 50; 14 prayer meetings; 1 visits; the distribution of 100 pages of tracts and four additions by baptism.

CONTRBUTED ITEMS.

The Indian census shows that the native Christians are increasing fifteen times as fas as the general population.

The number of Jews in the world is esti- inabilities or capabilities. mated by the Hebrew Annual at 6,500,000; of these, 300,000 are in Palestine. The larg- missionary candidate, these being helpful to est dispersions are in Russia, which contains all, though they may not be intending to 2,550,000, of whom 766,000 are in Russian take up medical mission work, but who, be-000; United States, 230,000, and Abyssinis, home land, need the more to be self-helpful and fruitful years of service, she is just home

"The hero missionary places the heathen, to whom he goes as Christ's ambassador, in low price without a large guaranteed circu- that corner of his heart where other men place their families. $\sim -Robert$ N. Cust. LL.D.

> An examination and analysis of the contri butions of the five great missionary societies, raised during the past fifty years, brings out the fact that, when a large sum has been raised for a special object, the income of succeeding years has not suffered in consequence. -Missionary Review.

The Greek Christians of Chicago are to erect a church edifice, the third in the coun-

Pensilva near Liskeard, contains 1,400 abstainers out of a mining population of

Of 900 inquests held yearly by Dr. Hardwicke, coroner for Central Middlesex, onehalf are due to strong drink.

There is a true dignity in manual service. in daily labor, in the commonest employments, if they are directed by high motives; and this sets the seal of greatness on our

Christ asks you to honor him in your daily callings, in your every-day words and works. If you are engaged in lawful occupations, leave them not, but ennoble and sanctify dividuals and to mission fields. them with high Christian motives.

If we are faithful in our work, if we do it all in a Christian spirit, and as a work appointed to us by Christ, and to be done for his sake, and so done as to commend our holy faith to all who see and know us, then our spiritual life is growing all the while.

"It is not success that sanctifies the work, for many of the best of us in our noblest undertakings do not succeed. We are thwarted by some narrow minded obstructers standing on the next round of the ladder above us; we are baffled at every turn, and at length laid aside by poverty, sickness or death. It is not striving that wins; the race is not to the swift, nor the battle to the strong. . . . Good work, earnest work prayerful work, can never be without blessing to the worker, which will follow him after life's endless toil and endeavor to his rest, and what greater work than the saving of a soul?"—Robert N. Cust. LL.D.

Woman's Work.

"If ye shall ask anything in my name I will do it

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton,

THE MISSIONARY TRAINING SCHOOL.

visit the two Missionary Training Schools in boxes used during the year, and the amount Chicago. One is under the auspices of Methodist, the other of Baptist women. Some stormy days prevented our visiting them as much as we had desired to do, but by what we did see and learn, we are strengthened in our belief that the work rests upon good

As well may a missionary, candidate be trained for the special work required of her, as for any scholar entering a specialty to receive special drill for his own particular calling. That broad, basal knowledge of the Word of God, which it is the design to teach in these schools, makes one almost envy those who are receiving such culture, even if one were not going from the home-field of one's own little home.

It is not the insufficiency of the Bible itself, as a giver of life, nor any lack of faith in it as the divine guide, which gives to many a woman her feeling of inability to handle the Word of God as a saving power to another, but her ignorance of it as a book, in its entirety, in its parts, in its co-relation of parts.

It is one of the most healthful of the developments in the matter of missionary education, that the training school is now open to missionary candidates. It fits its pupils to understand the Bible; teaches them how to study the Bible, how to teach it; how both to receive it and how to give it. The study of missionary methods is placed prominently in the course of study. City mission work is taken up by the students; this giving them. practice in the matter of methods, not by way of experiment do we mean it, but by actual contact with the subject-class to whom missionary effort should be directed. They tell us that this part of the work is the test for the student, and, too, that the hand to hand, and face to face contact with the needy, has often developed the missionary from the person who had simply taken the studies and work of the Training School, as one means of individual culture. This kind of work also, by its testing properties, finds inadaptability on the part of the person, if that may be the case with her, or it helps to adjust the

There are medical lectures, also, for the cause of isolation from the many helps in the her own expenses. After twelve most blessed and self-reliant. Outside of the ability to on what she insists is her "first furlough."

take care of themselves they need such training, to be able to help well in the case of the illness of co laboring missionaries, or in case of emergencies. A practical knowledge of nursing and elementary medicine is claimed to be of great service to any missionary.

There's a class in parliamentary drill, because, as they say, "our lady missionaries are so often called upon to conduct the business of meetings, when upon the field." Kinder. garten work receives attention.

There are also correspondence schools calculated to aid those who cannot leave home or labors, but who could take up the work at home by such a method.

It is the testimony of the workers that the Missionary Training School is a stepping. stone to the mission field. Women have taken up the studies of the school with no intention of going to the foreign field; but because they would broaden their education by making it also stronger and deeper in the lines indicated by the character of work done in these schools. Blessing already rests upon these schools, all of which are quite young yet, and they promise a growing good to in-

THANKSGIVING ANNIVERSARY.

The 15th annual session of the Ladies Evangelical Society, of Alfred Centre, N. Y., was held in the 1st Alfred Church on the evening after Thanksgiving Day, Nov. 29,

Mrs. L. A. Hull presided and the choir of the church furnished music. The programme consisted of recitations and songs by the children of the Sabbath-school, a paper by Mrs. Mary T. Burdick, containing miscellaneous articles of a missionary and benevolent character and a report of the years work; a missionary letter written by a Christian woman of India to her sisters in America, giving accounts of woman's life in India and making appeal to her Christian sisters of America for the gospel, read by Mrs. Mary G. Baggs; a recitation entitled, The Lord's Treasury, by Miss Susie M. Burdick; a recitation by Miss Gertrude Burdick; and the opening of the mite boxes by Mrs. Belle G. Titsworth and Misses Edna Bliss, Mary Burdick and Myra singing," This I did for thee;" then the boxes were opened by two of the young ladies, the amount and the message in each one read by Mrs. Titsworth, and the tally kept by A few days ago we made it our pleasure to Miss Bliss. There have been forty two they were found to contain was \$35 46.

The programme was closed by a benediction spoken by one of the girls of the Sabbath school, and a collection and benediction by the pastor closed the exercise of the

The parts of the children were beautiful and in some cases touching; and the aim of the whole programme was to make the people intelligent in missionary matters and inspire them with faith in the kingdom of God, and to awaken benevolence for sending the gospel into the world both at home and in the lands of idol-worship.

The success of the entertainment was due largely to the faithful work of the Secretary, Madelia Stillman.

The following is the report of the year's work as read by Mrs. Burdick:

This society has had the pleasure the present year of distributing the following funds: To the Revs. F. M. Mayes and J. F. Shaw, each \$10; for the printing of Miss Bailey's tract \$5; to Tract Society \$19; yearly contribution to Medical mission \$10; to the Y. P. S. C. E. for Good Words, \$2; to Mr. Kagarise for the Salemville Church, \$20; to the Treasurer of Woman's Board for helper for Dr. Swinney. \$50; to the Jewish Mission, \$35; to the Randolph missionary outfit, \$10. Total receipts \$153 16. Total disbursements \$150 54.

Mrs. Burdick also read a tribute to the memory of Mrs. Chloe Curtis Whitford from the pen of Mrs. Mary C. Sheppard which we give.

Sweet be thy well earned rest, Olsister, friend, Thou hast achieved life's best, Its fulfilled end. And while with those that weep We also mourn, Yet do our thoughts o'erleap The silent bourne, And see the throngs that meet Thee entering in, And hear the angels greet A soul akin. And to the joys of heaven So meetly thine. O! sweet, rare friend—God given Thee, we resign.

HUDSON TAYLOR tells of a young lady who was called of God, when twenty years old, to go to the foreign field. For thirty years she was detained by the bed side of a sick mother. Then she obeyed the call. "What Board would send her out at that age?" O, there was no trouble at all about that—she paid Sabbath

Ix days shalt thou labor, an he seventh day is the Sabbati

INJUSTICE OF THE NATI

BY REV. A. H. L.

The fact that through W. C. T. U., the Illinois tion, and other agencies, are petitioning Congres the National Sunday reason for a careful e provisions of that law. may have the first section give it as follows: Be it enacted by the Ser

Representatives of the Un ica in Congress assembled or corporation, or the age ploye of any person or perform or authorize to secular work, labor, or b turbance of others; w mercy, and humanity e any person engage in a amusement, or recreation of others on the first day monly known as the Lor any part thereof, in any vessel, or place subject jurisdiction of the Unite it be lawful for any person receive pay for labor or s rendered in violation of The practical point wh

were this section to become the phrase "to the distu This phrase leaves it to judice of any private in complaint and claim tha It leaves it equally to the dice of courts and juries ing what constitutes a others." Applied to a con keeper, the case would be Christ's commandment Caesar the things that an God the things that are law of Jehovah which re upon the Sabbath, and day, would be subject to punishment under the law. Thus he would be between making himself plaint and trial, whenev choose to claim to be obedience unto the law of such grave important the way for the expre dislike, narrow prejud bigotry, is sufficient real nation. If there be grd concerning Sunday whi acts of those who observ ground should be some and less shifting than

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discharged Pape from Judge: ""If the order be and imprisonment, it in any conduct, howe less in itself, and done, which has a ter persons. The rival one's store with an of volume of business because the very t reduction of busine annoy. The passing creditor has a tenden is a reminder of oblig passing of a well cla a tendency to annoy laziness reduces him

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Sabbath Beform.

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

INJUSTICE OF THE NATIONAL SUNDAY BILL.

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

The fact that through the efforts of the W. C. T. U., the Illinois Sabbath Association, and other agencies, thousands of people are petitioning Congress for the passage of the National Sunday law, is sufficient reason for a careful examination of the may have the first section before them, we give it as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employe of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business, to the disturbance of others; works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game or amusement, or recreation, to the disturbance it be lawful for any person or corporation to are too vague and uncertain to lay down receive pay for labor or service performed or rendered in violation of this section.

The practical point which would first arise, were this section to become a law, turns upon the phrase "to the disturbance of others." This phrase leaves it to the caprice or prejudice of any private individual to enter the results arising from caprice, prejudice, complaint and claim that he is disturbed. or personal hatred against Sabbath-keepers. It leaves it equally to the caprice or preju- A few similar cases have arisen under existdice of courts and juries to decide concern- ing laws, notably in the state of Pennsylvaing what constitutes a "disturbance of | nia, and the result has always been unfavorothers." Applied to a conscientious Sabbath- able to conscientious Sabbath-keepers. keeper, the case would be this: He, obeying | While, therefore, the bill seems to be harm-Christ's commandment to "Render unto less and does not in any specific way interfere Caesar the things that are Caesar's, and unto | with the rights of Sabbath keepers, this God the things that are God's;" obeying the fundamental provision in the first section, law of Jehovah which requires him to rest makes it the possible and effectual agent upon the Sabbath, and work upon the Sun- through which proscription, and religious day, would be subject to condemnation and intolerance would be instituted by punishment under the proposed national National law. law. Thus he would be driven to choose between making himself the subject of com- remembered that there is no civil, or social plaint and trial, whenever any person might | criminality involved in working upon Sunchoose to claim to be disturbed by his day, nor any sin when tested by the Bible. obedience unto the law of God. That a law | With Sabbath-keepers the case is one of of such grave importance should thus open obedience to God, or disobedience, for the the way for the expression of individual sake of compliance with a civil law. dislike, narrow prejudice, and religious Neither are the Sabbath-keepers of the bigotry, is sufficient reason for its condem- | United States people of such attainments, nation. If there be ground for legislation or with such a history as makes it just to concerning Sunday which shall affect the class them with the ignorant or bigoted in acts of those who observe the Sabbath, that | a matter of Sabbath-observance. Even their ground should be something more positive enemies commend the high conscientiousness and less shifting than "the disturbance of | which has for centuries led them to the

and tyrannical such a law may become by civil legislation. The proposed legislation reporting a case which occurred under a is much more severe, and it is possible that local law of the city of San Francisco. An it would become far more proscriptive and ordinance of that city provided as follows:

"No person shall in any place indulge in conduct having a tendency to annoy persons passing or being upon the public highway or upon adjacent premises."

A man by the name of Ferdinand Pape was distributing some circulars on the street, which had a "tendency to annoy" somebody: he was arrested. He applied to the Superior Court for a writ of habeas corpus, claiming that the offense charged against him did not constitute a crime, and that the ordinance making such action an offense was invalid and void, because it was unreasonable and uncertain. The report of the

"The writ was made returnable before Judge Sullivan, and argued by Henry Hutton in behalf of the imprisoned offender. Disposing of the question, the Judge gave the earlier movements, or misapprehended. quite a lengthy written opinion, in which he passed a somowhat severe criticism upon the absurdity of the contested ordinance, and discharged Pape from custody. Said the

another, finds a tendency to annoy in the honesty or ingenuity has circumvented him. inoffensive conduct has a tendency to annoy others. If the language of the ordinance defines a criminal offense, it sets a very severe penalty of liberty and property upon conduct lacking in the essential element of criminality.

"But it may be said that courts and juries will not use the instrumentality of this language to set the seal of condemnano such dangerous doctrine, countenances provisions of that law. That our readers no principle so subversive of liberty as that day." the life or liberty of a subject should be made to depend upon the whim or caprice of criminal action. The law should be engraved so plainly and distinctly on the legislative tables that it can be discerned alike by all subjects of the commonwealth, whether judge upon the bench, juror in the box, or prisoner at the bar. Any condition of the law which allows the test of criminal ity to depend on the whim or caprice of judge or juror savors of tyranny. The lanof others on the first day of the week, com- guage employed is broad enough to cover any part thereof, in any territory, district, tutional rights of the citizen. It designates the bottom of this movement lies indiffer vessel, or place subject to the exclusive no border line which divides the criminal jurisdiction of the United States; nor shall from the non-criminal conduct. Its terms rule of conduct. In my judgment the portion of the ordinance here involved is uncertain and unreasonable."

> It would be impossible under the workings of a law like that proposed in the first section of the National Sunday Bill, to avoid

This fact is the more apparent when it is practical disabilities associated with Sabbath-The American Sentinel shows how unjust observance, even under the most favorable unjust than any Sunday legislation since the period of Puritan rule.

Those who are petitioning Congress for the passage of this bill, as a mass, at least, do not apprehend its true nature, neither do they design any infringement upon the conscientious rights of those who observe the Sabbath. Whether those who have drafted the bill, and plan concerning its ultimate results, so designed, we do not attempt to say. If they had no such ultimate design, the first section of the bill was drafted with little thought, and in a manner so careless as to be unworthy such a document. In religious proscription, all history shows that the ultimate purpose is either concealed in History shows also, that the power and possibility of such proscription having been once incorporated in civil, especially in

wrong upon the person or property of sembly, of that prodigious phenomenon—so too, everything is made secondary to the acinconceivable by the generations before us- | hievement of a public triumph on examinatvery passing presence of the person whose the Sunday newspaper. The Sunday news ion days. The development of the moral paper! in whose benalf the hills and valleys and the intellectual being, the attainment And so instances might be multiplied inde- of all our larger thoroughfares echo with the of true and useful knowledge, the mastery finitely in which the most harmless and shriek and groan of flying locomotives; our of great and noble truths, these are not the towns and villages are inundated with the things sought after so much as the shorttypographic deluge, and even the comers to lived and doubtful honors set before the stuthe house of God, many of them, baptized dent in the field of competitive examination, before entering upon his worship, in the the money prizes, the scholarships, and the slush of news and gossip and fiction-not to public acclaim that greets the successful consay often scandal and crime-rained down testants. "It cannot be too often insisted upon us in this new tempest. My point is on," say the protestants, "that examination not now whether this is for good or evil. I is a good educational servant, but a bad speak of it only as illustrative of a change master. It is a useful instrument in the tion on unoffending citizens, and to unjustly in the moral attitude of society towards one hand of a teacher to test his own work, and deprive them of their liberty and brand aspect of former things. Similar changes to know how far his pupils have followed them as criminals. The law countenances there are many, amid which religion and and profitted by his teaching. But it necescivilization are to do their work in our sarily exerts a fatal influence whenever it is

Mr. Walker clearly indicates what he does not assert, that the changes pointed judge or jury, by exercising a discretion in does not assert, that the changes pointed of their own text books, and give but little determining that certain conduct does or out are not for good. The facts involved of their own personality to their work. It does not come within the inhibition of a reach much deeper than his statement, that this is "A change in the moral attitude of society toward one aspect of former things." If the change involved nothing more than this, the situation would be less alarming. True, there is no sin involved in disregard ing Sunday, but since this growing disre gard for it indicates a rapid decline, even in New England, of the Sabbatic idea, it is monly known as the Lord's day, or during conduct which is clearly within the consti- the symptom of a deep seated disease. At ence to God's law, and disregard for the Bible. This is seen in the fact that the Bible. This is seen in the fact that the of pages, minutely prescribed. Students Sabbath, as distinct from the Sunday, finds become machines, and the iron enters into no recognition as a sacred day with the their souls. Professor Freeman declares that the student whose preparation requires masses, and that the Sunday, which has that the practical result of the operation of six years without the necessity of self-supoccupied the highest ground in New England that it has ever attained, and which men claim has taken the place of the Sabbath, has now fallen into the same, or nearly the same disregard. If the American church ever regains solid ground, the way out of this slough of No Sabbathism and rioting, will be long and painful. The care-bullying, inexorable tyrant. He maintains by the time the latter enters upon his life ful student of the situation is compelled to ask whether it is not already too late for any such return, and whether the American Church and people are not writing a chapter in history which will show that beyond a educators of the day, and whatever may be butions to the work of ministerial educacertain point of decadence, there is no return, except through purification like that which swept the world in the Noachian delin the situation which confronts the Ameri- anything but the highest and worthiest mocan church, and unlike the return to God's tives. Assuming that competitive examinalaw be rapid and gettine tide at avil tions have been pushed to the extreme as must increase with it. Light of

Edu dim.

"Wisdom is the prince therefore

COMPRIATIVE TABLETIONS.

that under this system numerous evils have grown up which the single subversion of the chiefest aims of the subversion all service.

"We, the undersigned the paper reads, "wish to record our stress protest against the dangerous mental protest against the dangerous mental protest and misdirections to the true ends and aims of all school work. We must, in short, avoid the mistake of making success in examinations the end of school work instead of a means to an end. Nothing is to be the dangerous mental preserve and misdirection of energies and that which are to be found in nearly all parts of our present educational system.

And the public elements are schools, in schools, in schools, and for large and for large and for large and misdirection of a means to an end. Nothing is to be despised or contemned that affords a healthful and needed stimulus to young minds in that should make a grog shop a stench in the pursuit of learning, that arouses latent powers and develops a love of knowledge for sweet-smelling savor on another? What all classes, and at the same knowledge's sake. The error that we have dangers are too of the moving themselves to avoid is that of over stimulation, of giving in one locality and a thing of beauty in another different forms. Children—as is so the preponderance in our educational system other? Is a saloon on Fifth Avenue calcufrequently insisted are treated by a to methods that operate in the end to the lated to do greater harm than the beer dive public department, by managers and school | defeat of all true education. - New York Obpublic department, by managers and schoolmasters, as suitable increments for earning
government mondy; young boys of the
middle and richer classes are often trained
for scholarships, with as little regard for the
future as two-year at house are trained for
races; and young pair of real capability at
the universities are led to believe that the
main purpose of adjustion is to enable them
to win some great house prize, or take some
distinguished place in an examination."

As a r
is to say

absurdity of the contested ordinance, and discharged Pape from outsday. Said all state proposed in civil, especially in discharged Pape from outsday. Said in continuous and all aw, is productive of practical, and imprisonment, it is a crime to indulge an approach, the presentation when the scalifier friends of the movement neither designed nor analysis in successful that trademan who passes one's store with an observant eye as to the volume of business is guilty of a crime because the very thought of rivaria and reduction of business is guilty of a crime because the very thought of rivaria and reduction of business is guilty of a crime of the content of the

made of such importance that teachers simply conform to an external standard, lose faith in themselves, sink into the position brings to his studies a wearied body, and phyis true that it is necessary to test the work of in the Freshman Class. four years are teachers, but it is not necessary for the pur- required under the most favorable circumpose of doing so to take the whole soul out stances for his graduation. The college

The protest is followed by brief papers contributed by such eminent and well-known Englishmen as Prof. Max Muller, the historian Freeman and Frederic Harrison, all sustaining and confirming the position taken instead of four years of study. If he goes by the protestants. Under the present examination system, Prof. Muller says, young | before him four years of work and study inmen imagine that all their work has but one stead of two years of study. Twelve years object—to enable them to pass the examination "grind." Reading is a matter of compulsion. Every book, even to the number the examination mill is the degredation of port is as well qualified for his work, as the university learning and teaching into a trade. one, who, with the burden of self-support Education is converted into a cramming requires twelve years (and the assumption I process that crowds out and suppresses all think is a fair one) we have a net gain of six real ardor for learning. Professor Frederic | years of active service in the ministry on the Harrison takes open issue with the existing credit side of beneficiary education. Two system. Examination, he remarks, was desylvoung men enter the Freshman Class at the igned to be the well-trained servant of edu- same time, one a beneficiary (from whatever cation, but it has become a bad master, a source) the other, literally, working his way; that half way measures will not be adequate work the former will have had six years of for obviating the evils of over-pressure and experience in his work, and the church six mechanical methods of teaching.

Among signers of the protest itself are in-

thought of the general merits of the quest tion.—Central Baptist. tion which they raise, it cannot be charged that the conclusions reached are based inexperience or unsufficient knowledge, or There is more than cause for anxiety that the views set forth are prompted by charged in this paper, it is difficult to see how other results could follow than those which are depicted. The question has an interest for us only so far as it tends to enlighten us upon the merits or demerits of various educational methods. Competitive examinations have not yet attained that place in the educational systems of this country which they are represented as holdwhich the English schools are splitting. It

BENEFICIARY BDUCATION—WHAT 18 IT, AND WILL IT PAY!

BY B. G. TUTT.

is to say the means necessary to defray the | Who shall take upon himself the responsibil-

preparation for the ministry. A inist. in the active duties of his high calling is no more seriously embarassed by the necessity to provide for his daily wants outside of his calling than is the student who is preparing for his great life work. The one can no more serve two masters than the other.

The most wasteful and inexecusable extravagance on the part of the church is found in a meager, or inadequate support of her minister. It is simply impossible for him to do the best work he is capable of doing when he is compelled to provide for the necessities of life, aside from his duties as a minister. Shall we expect the man who is preparing to preach to do more than the man who is preaching?

Beneficiary education economises. A penniless student cannot possibly devote more than one-half of his time to his studies, and that is done under great disadvantages. He sical exhaustion is not conducive to the mental development. If he enters college curriculum makes no provision for a young man to complete his course and support himself by manual labor at the same time. There can be but one result, graduation means to him eight years of study and work to the seminary after graduation he has have thus been spent in preparation which might have been accomplished in one half the time with a little judicious help.

Beneficiary ministerial education is a positive gain to the cause of Christ. Assuming vears of service.

Our churches can make no more economicluded many of the foremost scholars and cal investment than by giving liberal contri-

Cemperance.

"Look hot thou upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright."

"At last it bitch like a perpent, and shapes. like an adder."

THE BIGHT PLACE FOR A SALOON.

Where is the right place for a saloon? Where is the saloon wanted? If not the fashionable mercantile establishments, what other kinds of business are likely to be helped ing in England, but the tendency with us in by the proximity of gin mills? Let some recent years has been too much in that directione name them. Is it the baker, the tailor, tion. We have yet room and time to alter the shoemaker, the butcher, the milliner, the our course before we reach that rock upon bookseller? Do any of these find it of any The Nineteenth contains a paper sign by four hundred and seventeen representate men and women of England, protesting and forcible language against the contractive examination system in English schools. It is urged which the English schools are splitting. It is urged which the English schools are splitting. It is urged which the English schools are splitting. It is not necessary here to discuss the other grog-seller come and open up a shop beside them? What surroundings are necessary in order to justify the opening of resorts for loafers, of drunkard mills, of dens for the such examinations have a proper place in every well-ordered educational institution, borhoods shall be selected for the establishparticular advantage to their trade to have a ment of places for the debauchment of men, for the destruction of families, for the making of paupers and felons? Which is the worst, to open a saloon within two hundred feet of church or school, or to open one should make it an ugly blot on the landscape on Mulberry street? If the wealthy and powerful cannot endure the presence of the grogshop, will they help to thrust them on the poor and weak? Are the tenement districts the homes of those already deep down in poverty, squalor and misery are these the proper places to set the saloons? Are they needed here to help men live purer lives, to make happier homes, to strengthen the weak, As a rule, education is beneficiary. That to cheer the downcast, to guide the erring?

The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, Dec. 18, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission-

Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Ashaway, R. I.

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

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

REFERENCE to the monthly statements of the Treasurer of the Missionary Society will show that for the months of November and December there was received on the Church Building Fund the sum of \$360 65. This rate ought to be continued throughout the year, without infringing upon our regular contributions to the Missionary and Tract Societies.

In a New England conference 774 persons contributed, by the tithing system, for religious purposes, from September 1, 1887, to September 30, 1888-13 months-the sam of \$9,305 15, an average of \$12 02 each. This shows what can be done when the people have a mind and a heart to work, and when they go about it in a systematic and business like way.

AT a meeting of Sabbath-keepers at Adell Iowa, Oct. 8, 1888, a Seventh-day Baptist Church was organized, with the following as charter members: S. S. Coon, Henry H. Marble, Alice M. Marble, Mattie A. Marble, Andrew J. Coon, and Thomas F. Marble. A constitution and the Articles of Faith and Covenant found in the Seventh-day Baptist' Hand Book were adopted. Brother S. S. Coon was elected moderator for the business meetings, and was chosen to serve as pastor, tion; Brother Henry H. Marble was chosen of the Lord Jesus Christ. deacon, and was called to ordination for that service; and Brother Thomas F. Marble was elected clerk. Thus another light is kindled on the prairies of Iowa. May its rays grow more and more bright, showing the path of salvation and truth to many a wearv traveler.

It is a pleasure to note the benevolent the gift of Baron de Hirsch for the benefit of poor and needy Jews in Galicia, Austria, and only a few weeks ago we noted the magnificent gift of Daniel Hand to the American Missionary Association for the education of the colored people of the South. More munificent than either of these is the gift of Isaiah V. Williamson, of Philadelphia, for the giving the poor boys trades. The sum given is \$5,000,000, which it is understood is only a beginning of what Mr. Williamson proposes to do. The trusbe less than \$12,000,000. Mr. Williamson is 87 years old, and is a large owner in some of the iron works of his native state. Such increasing, go far toward dispelling the notion sometimes entertained that rich men are necessarily niggardly.

SACRED SONG.

When properly conducted, the service of song is one of the most important elements of public worship. In some form or other it has existed from the earliest times. As shown in the excellent article by the Rev. W. C. Daland, on "Poetical Fragments in the Pentateuch," published in the RECORDER last week, many of those portions of the Old Testament which, in our English translation have only a prosaic form, recording some historic event are, in fact, highly poetic pro- United States, from the courts of the state some respects, were a little different from ductions, and, if they were not used in pub- of New York. This case is one in which similar ones heretofore held. In the first lic service, they may be regarded as the beginning of the song service which has contin- University, to recover the sum of \$1,500,000 | customed to meet and listen to, were absent, the crossing of the Red Sea, and that of Deb. Mc Graw-Fiske. orah and Barak after the defeat and death of use in the regular worship of God.

versal, in their public and private assemblies and classical studies and including military time to attend our meeting, and to take part | PLAINFIELD, N. J., Dec. 2, 1888.

for worship. That it found a place in the tactics, to teach such branches of learning as in its services, preaching on Sabbath morn mediæval and modern religious service needs are related to agriculture and the mechanic ing. The impression he has left, both from no argument. An element of worship, so arts, in order to promote the liberal and private and public intercourse, is that of a nearly universal as this appears to be, limited to no period of history, confined to no particular sect or denomination of people, must be well adapted to the purposes of wor-

1. It is the natural medium through which the feelings of joy and thanksgiving find expression. The happy heart sings. We associate happiness with song almost as natwith breathing, or the light with seeing. time; but all their descriptions of this gladcharms, if there should be eliminated from them the music of singing birds, and the at Ithaca, N. Y., to be known as the Cornell the higher realms of experience, a great joy comes into the soul, and forthwith it breaks tion, were such as to entitle it to the use of out in song. It was the mission of Jesus to this magnificent grant of Congress, which heavenly host praising God, and saying, God in the highest." In like manner, when soul, what can it do but sing the joy it can never tell?

2. The song service is also a powerful agency through which the heart is reached and drawn into the way of obedience. The ginning of this article, which bequest is now history of every revival of religion will bear | the subject of litigation. testimony to the truth of this statement. Many a man, who has been long convinced lowing summary of the case at the present that he ought to be a Christian, but who has time, made by a recent number of the refused to yield the affections of his heart at the behests of his intellect, has been compelled to yield under the strong impulse of sacred song. The "preached word" has convinced his judgment, but the word put into the sweet persuasiveness of song, and sung to him, has carried the citadel of his for which work he was duly called to ordina- heart, and made him a willing, glad servant

3. Sacred song is the true point of unity among people of different theological views and denominational affinities. The hymns, found in almost all the hymn-books of all the found in almost all the hymn-books of all the possessions, the general term included the different churches, are selected from the property at the buildings, farm, etc., writings of men who represent all possible at \$315,316. Late Surrogate had rated these sented a paper on the "Lesson taught by shades of doctrivel views and religious prace at \$69,683. The court of appeals accepts the Book of Ecclesiastes;" and H. D. shades of doctrinal views and religious practices, from the earliest days of the Christian church to the present time. There is absouses to which men of princely fortunes put lutely no other class of Christian literature their vast wealth. Last week we spoke of | that approaches this, for general acceptance and approval. A single example will best illustrate this thought. There is probably no question in all the history of theological discussion, on which the diversity of opinion has been so pronounced, and apparently so irreconcilable as that involved in the controversy between Calvin and Armenius, representing the absolute sovereignty of God, on the one hand, and the free agency of man, of that city free education in the mechanic on the other. Nearly one hundred and fifty years ago this controversy had its champions, on either side, in two of the most famous hymn writers the church has ever produced. tees estimate that the entire bequest will not One of them gave us the hymn "Rock of Ages, cleft for me," and the other, "Jesus, Lover of My Soul," and we are sure it would be impossible for the most acute theologian benefactions, and their number is constantly to tell, from the hymns themselves, which came from the heart of him who had a Calvanistic head, and which from the heart that beat under the Armenian head. At heart, Christian people are much nearer together than their dogmatic controversies would seem to indicate; and who knows whether the prayer of our Lord for his disciples, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," is not yet to be realized through the blessed agency of sacred song?

AN INTERESTING CASE.

A case of considerable general interest is

To understand the nature of this case it was needed more. In the second place, a Sisera, are samples of hymns of thanksgiving | will be necessary to review a little the facts | Brother Harry, who embraced the Bible Sab sung at least once in a public assembly; while | connected with the founding of the Univermany of the Parlins bear evidence of having sity. In July, 1862, Congress granted to each land, Colorado, and serving two Baptist been written with especial reference to their State 30,000 acres of land for every Senator churches as pastor, being now on his way and Representative to which it was entitled; | back to his former home in Illinois, has turned Concerning the New Testament Chris. the income from said lands to be applied for aside to stop a few days to visit Seventh day tians, and the early church, there is abundant ever to colleges, "where the leading objects | Baptists, of whom he had heard, but whom evidence that the ase of sacred song was uni- shall be, without excluding other scientific he had never seen, and happened to be here in

practical education of the industrial classes | sincere, earnest and unpretentious servant of in the several pursuits and professions of the Lord. life." One tenth of the income from lands thus used by any college may be put into meeting was a session, on First-day afterexperimental farms in connection with the noon, conducted by the young people, under college, but not into buildings of any kind. the suspices of the Young People's Society If the lands or any portion of them are sold of Christian Endeavor, which consisted of the purchase money must be invested, and excellent papers upon the different phases of only the income from the investment used the society's work, prepared and read by difurally and as necessarily as we associate air for the work of the college. The amount ferent members; a question box, and the orof lands falling to the use of the state of Our poets sing of the beauteous, glad spring | New York under this grant of Congress was | eties within the bounds of this quarterly 990,000 acres, making a foundation for a some season would lack their sweetest handsome income. In 1865-67, a charter encouragement. was granted for a corporation to be located tinkling bells of the contented flocks. So in | University. The provisions of the charter, defining the purpose and work of the instituthe world to bring joy and gladness into the | was accordingly conferred upon it. One of world; and when he came his coming was an | the conditions of the charter was that the event of too great concern to pass unheeded, institution should, at no time, hold more and there was no more fitting medium than \$3,000,000 worth of property. Ezra through which to make known at once the | Cornell endowed the institution with \$500 event, and the joy of it, than the song of the 000 at its founding, from which beneficence it took his name. This sum was soon raised to "Peace on earth, good will to men; glory to more than \$1,000,000 by further gifts of Mr. Cornell, supplemented by liberal contributhe loving Saviour is revealed in any humble | tions from other men of wealth. Among these benefactors of the institution was John McGraw, whose daughter, Mrs. Jennie McGraw-Fiske, bequeathed to the University the sum of \$1,500,000 mentioned at the be-

> With this preliminary statement, the fol-Utica Herald, will be the better understood:

The charter of the University, at the time of Mrs. Fiske's death, permitted it to "take and hold" property to the amount of \$3,000,000, and no more. The will was contested on the ground that the holdings of of Mrs. Fiske's death. The Surrogate of Tompkins county sustained the will and the University's power to inherit under it. The general term of the supreme court, in an exhaustive opinion by Judge Merwin, reversed the Surrogate's decision and held that the estate must go to the heirs at law. In the higher valuation, and in short coincides throughout with the general term—reaffirming that the "University cannot take and hold" the legacies bequeathed by Mrs. Fiske. This decision affirms the ownership of the western lands by the University. These figure at \$2,686,101 in the total of \$3,001, 418 with which the corporation is credited The defenders of the will contend that the University does not own the lands, but that they constitute a trust of which it is the beneficiary. It can sell them and invest the proceeds, but cannot apply the proceeds to its uses except by investment. The state courts take the opposite view, from which an appeal will be taken to the United States supreme court. If that court holds that Congress meant to give lands to the state in trust for educational purposes, the income only of which was to belong absolutely to the institution to which the state might assign them, Cornell will yet possess the great fortune left to it by Mrs. Fiske.

The question which thus goes to the supreme court of the United States is a simple question of law, involving the interpretation of the act of Congress of 1862. The decision will be looked for with interest, not only by the parties to this suit but by every institution in the United States which may have the good fortune to be a beneficiary

Communications.

MINISTERIAL CONFERENCE OF SOUTHERN WIS-

Ministerial Conference and Quarterly Meeting, like every other event in the world, come and go, and the recent meetings at Milton, about to go to the supreme court of the Wis., were no exception to the rule, but, in suit is brought by the trustees of Cornell place, some of the pastors, whom we are acued, with various modifications, to the present | left to the University, principally for library | and we missed them very much, but were time. The song of Moses and Miriam after purposes, by the will of the late Mrs. Jennie content, knowing that they were elsewhere doing work for the cause where, perhaps, it bath about a year ago, residing then at Love-

Another feature of special interest at this ganization of a "Local Union" of the socimeeting, for the purposes of mutual help and

It is expected that some portion of the time at our quarterly meetings, hereafter, will be occupied by the young people, a move, we think, in the right direction. The great need of our times is a thorough consecration, of all our workers, both old and young.

The following programme was adopted for the next meeting of the Ministerial Confer-

The subjects on the last programme but not presented, together with their appointees are continued. Exegesis of Rom. 14: 5, 6 and Col. 2: 16, 17. Do the Scriptures teach that there are to be two res urrections, first of the righteous, second of the

wicked, which will be one thousand years apart? S. G. Burdick Is it a violation of the Sabbath to drill a chorusc ass A. C. Burdick. on that day?

S. H. BABCOCK, Secretary.

THE MINISTERIAL CONFERENCE OF THE WEST EBN ASSOCIATION.

This Conference held a session at the Second Alfred Church, beginning on the evening of December 3d, and continuing through the next day. The opening discourse was preached by O. S. Mills, on "Prayer," from Luke 11:1, "Lord teach us to pray." The subject was treated under three divisions; 1st, Thanksgiving and the corporation were at the limit at the date Praise; 2d, Confession; 3d, Petition. After the sermon the theme was freely discussed by the members of the Conference.

During the session of the day following, L. C. Rogers read a paper on the "Design of the Book of Revelation," a copy of which was asked for publication in the RECORDER; determining the value of the University's James Summberbell presented a paper on 'Palpit Exchanges;" Geo. W. Hills presented a paper on the "Lesson taught by Clarke, as substitute for Geo. P. Kenyon, read a paper on the "Intermediate State.

> Three brethren, -J. Clarke, H. B. Lewis, and A. W. Coon-were elected to membership and a committee was appointed to procure a new record book and transfer to it the constitution and by-laws, and a revised list of members. It is hoped that new life may be given to the Conference, and that it may go vigorously forward on its mission of

The next session is to be held at the church in Richburg, March 25, 1889, at 7 P. M., and the following programme has been prepared for that occasion:

1. Introductory sermon, H. B. Lewis. 2. How to awaken a deeper interest in, and secure a better attendance upon, meetings of this Confer J. Kenyon, 3. Is there to be advancement in religious as well as in scientific thought? W. C. Titsworth . Bible doctrine of "unpardonable sin,

G. W. Burdick.
5. The prominent characteristics of the model preacher of the Word of God, in order of their im D. E. Maxson. 6 How utilize the entire talent of the church

7. Is Christ, the God-man, omnipresent in person? T. R. Williams. 8. Relation of music to the service of the sanctu-H. D. Clarke.

9. The final abode of the redeemed, J. Clarke. 10. Opening of the question box.

TRACT SOCETY. Receipts in November, 1888.

GENERAL FUND.

T. H. Tucker, Boulder, Colo., (Outlook).. \$

| Church, Brookfield, N. Y | 18 |
|--|---------|
| Mrs. M. L. Alien, Coudersport, Fa | 1 |
| Mrs. George W. Stillman, Heborn, Pa | '' 1 |
| Mrs. E. M. Armstrong Portville, N. Y | |
| I. T. Lewis, Obi N. Y., on L. M | _ 10 |
| Mrs. Howard, Obi. N. Y | * * * * |
| F. D. Crandall. Portville, N. Y | |
| Ladies' Mite Society, Shiloh, N. J | 20 |
| Mrs. E. D. Coon, Albion, Wis | 1 |
| Demand Loan | 1,000 |
| Church, Adams Centre, N. Y | 3 |
| Sabbath school, Plainfield, N. J | 1(|
| J. B. Crandall, Forman, Dak | 1 |
| Arthur L. Greene, La Fayette, Ind | . 10 |
| Church, North Loup, Neb | 1(|
| Book Sales: | |
| 12 "Sabbath and Sunday," Vol. 2 | 18 |
| 11 "Sunday Laws" | 18 |
| 32 "Hand Books." cloth | |
| 32 "Hand Books," cloth | |
| 11 "Wardner's Book" | 9 |
| 11 "Wardner's Book" | 4 |
| 2 "Biblical Teachings" | |
| 2 "Outlooke" hound | |
| 3 "Quarterlies" | 5.00 |
| 선물이 내용하는 이 그리는 이번 사람들이 하는 것이 되었다. 그렇게 되었다. | |
| | |

E. & O. E. J. F. HUBBARD, Treasurer.

THE DESIGN OF THE BOOK OF REVELATION

BY REV. L. C. ROGERS.

A paper read before the Ministerial Conference at Alfred, N. Y., and a copy requested, by vote of the Conference, for publication in the SABBATH

Each separate book in the sacred Script.

ures has a two fold character; the first is an

entirely independent one, the second links it to all the rest. The book of Revelation is no exception to the facts here stated. It is, indeed, unique in design and structure, and yet it stands with the other books in the general analogy of faith; and more than this, it completes the general design of revelation. The Bible would be incomplete without it. It is like the calyx of a flower; the whorls and pistils are set in it, and held together by its gentle pressure. The book of Revelation is a profitable study; for a blessing is pronounced upon him that readeth, and upon them that hear the words of this prophecy, 1:3. They are not (save the voice of the seven thunders, 10:4) shut up and sealed, as were some of Daniel's visions, for these revelations began to be fulfilled when they were uttered. "And he saith unto me, seal not the sayings of the prophecy of this book, for the time is at hand,"

We do not claim to be master of the book of Revelation; far from it; but the leading design of the book, evidently, is to conduct the Christian reader along the pathway of church history, from the close of the sacred canon to the second coming of Christ, and thence on past the millennium and the last judgment, to the new heavens and earth. This gives to the book of Revelation a deeply prophetical character. It has, however, in the introduction and elsewhere, a few plain historical statements, of great value, as an aid to study. It is the revelation, not of Saint John, the divine, as the title declares; but of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. 1:1. "I John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

John was in vision in the Lordly day, when the great voice, the Alpha and Omega, called to him, and bade him write in a book what he saw, and send it to the seven churches which are in Asia; these churches, standing for all the churches of the Christian age, seven being here, as elsewhere in Scripture, the number of completeness, of totality. Christ's last discourses with his disciples, as the event of his death drew near, were largely upon his second coming, and upon the events which in chronological order led to this coming. So is it here in this last of all his communications. If we accept the more commonly received opinion that the book of Revelation was written as late as 95 or 97 A. D., then Christ had been in heaven and glory over sixty years since his ascension. John, the last one living of the twelve Apostles, is now soon to close his earthly career; with his death, all theocratic functions on earth will cease, for the Apostles have no successors. So Christ now steps to the front once more, and by his angel sends a last thrilling message to the churches and to the world. The whole period is first gone over in the addresses to the seven churches, and in chronological order.

The first address, to the church at Ephesus, belongs to the apostolic age. "Thou hast tried them which say they are apostles and are not." 2:2. Now there could be no counterfeit if there was not the genuine in existence at the same time.

The second address, to the church in Smyrna, covers the succeeding period, of the ten persecutions under the Roman emperors. "Thou shalt have tribulation ten days (2: 10), a clear historical reference.

The third address, to the church in Pergamos, covers the long period of the dark ages, which began with Constantine and the union of church and state. Satan then had a seat, a throne within the pale of professed Christianity. "I know thy works, and where thou dwellest, even where Satan's seat is." 2:13.

The fourth address, to the church in Thyatira. covers the Reformation period, beginning with the attempted reformation in the Catholic church, and the Council of Trent, 1545. But the charge still stood against them. "Thou sufferest that woman Jezebel (a symbolic term for the papacy) which calleth herself a prophetess, to teach and to seduce my servants." Rev. 2:20. This address closes with a prophetic view of the great concurrent Protestant reformation of the 16th century. "But u and unto the rest in Thyatira have not this doctrine (of the which have not known th Satan, as they speak: "I will pu other burden. But that w already, hold fast till I come."

The fifth address, to the chu points out that "nominal which followed the reformatio watchful and strengthen the remain, which are ready to d not found thy work perfect 3: 2. The sixth address, to the c

adelphia, covers 19th centu period of moral and religio period when the door of opened widest. "Behold, I h thee an open door, and no ma 3:8. It marks, too, "the he tion which shall come upon al try them that dwell upon the "The word of my patience" a who endure trials, patientl holy law and Sabbath. See As the sixth address marks the Christian age which is ne one, it contains what is most this fact, the announcement coming of Christ. "Behold, ly; hold that fast which thou man take thy crown." 3:11.

Tne seventh address, to the Laodiceans, marks the last period of lukewarmness in re 3: 14-19. This corresponds scriptions of the "last days." 3: 1-5; 4: 1-4, 1 Tim. 4: 1, 2, 2 Peter 3: 3, 1 John 2: 18. the seven addresses, the pro has come even to the door. stand at the door and knock pletes the first series of pro and symbols. The next be sixth chapter, to which the fo are an introduction. The opening of the seven se

—the book of destiny and

gives a view of seven success

human history, beginning in does the first series, with the and so reaching on downward Christ's second coming. Wi of the seventh seal, seven tru sound. Chaps. 8, 9, 10. T vision the revelator is intro an open door in heaven. looked, and behold, a door heaven." 4: 1. Now, wh this? Our interpretation Revelation will turn largely u to this question. It will be that the heaven here spoken heaven of heavens where glory; it is not the true and ways first in our thought heaven is mentioned, for the there, either white, red, blace lions or other beasts; nor birds, not even birds of Par stones of a talent's weight; in the heaven of heavens; with demons and dragons; wonders, such as met the ej tor, as here depicted. To wh was John admitted? Sur aerial, or the astral, for the wonders there as are here de we not conclude, then, tha the apocalyptic heaven? A by the visions, and for the revelation? And that, the real or substantial existence of the drapery of the vision has an atmosphere all of its ly, the things of earth and seen through trance light signed effect, strangely a mingled. They stood in relation to the actual an phenomenon known as the the physical facts thereb mirage gives us a view of but they are projected i often inverted, or otherwis

apocalypse is a double min

earth and sky here meet

are mountains, and her

thrones, myriads of angel

men; seas of glass, and of

fire; seas of blood; suns,

such as belong to no celes

incense, answering voices

ets, vast armies of horse

mighty winds, smoking

as wormwood, and beast

ever inhabited sea or land

ing, we may venture t

whole series of the des

that is like, or anywhere

alypee; nothing in earth,

all these things mean ?

OF THE BOOK OF REVELATION.

REV. L. C. ROGERS.

efore the Ministerial Conference at I, and a copy requested, by vote of ce, for publication in the SABBATH

rate book in the sacred Scriptwo fold character; the first is an pendent one, the second links rest. The book of Revelation on to the facts here stated. It pique in design and structure, ands with the other books in the ogy of faith; and more than this. the general design of revela-Bible would be incomplete withs like the calyx of a flower; the pistils are set in it, and held its gentle pressure. The book on is a profitable study; for a ronounced upon him that readpon them that hear the words of cý, 1:3. They are not (save the seven thunders, 10:4) shut up as were some of Daniel's visions. evelations began to be fulfilled were uttered. "And he saith al not the sayings of the prophbook, for the time is at hand."

ot claim to be master of the book on; far from it; but the leading he book, evidently, is to conduct an reader along the pathway of tory, from the close of the sacred. ie second coming of Christ, and past the milleanium and the last to the new heavens and earth. to the book of Revelation a deeply l character. It has, however, in ection and elsewhere, a few plain tatements, of great value, as an v. It is the revelation, not of , the divine, as the title declares: us Christ, which God gave unto ow unto his servants things which tly come to pass; and he sent and by his angel unto his servant John. John, who am your brother, and in tribulation, and in the kingdom ce of Jesus Christ, was in the isle ed Patmos, for the word of God. the testimony of Jesus Christ,"

se in vision in the Lordly day, great voice, the Alpha and Omega, him, and bade him write in a book saw. and send it to the seven which are in Asia; these churches, or all the churches of the Chriseven being here, as elsewhere in the number of completeness, of Christ's last discourses with his as the event of his death drew largely upon his second coming, the events which in chronological to this coming. So is it here in f all his communications. If we more commonly received opinion book of Revelation was written as or 97 A. D., then Christ had been and glory over sixty years since his John, the last one living of the postles, is now soon to close his reer; with his death, all theocratic on earth will cease for the Apostles occessors. So Christ now steps to once more, and by his angel sends lling message to the churches and

eld. The whole period is first gone e addresses to the seven churches, conological order. t address, to the church at Ephe-

gs to the apostolic age. Thou them which say they are apostles ot." 2:2. Now there could be rfeit if there was not the genuine ce at the same time.

cond address, to the church in covers the succeeding period, of recutions under the Roman em-Thou shalt have tribulation ten 0), a clear historical reference.

rd address, to the church in Pergars the long period of the dark th began with Constantine and the hurch and state. Satan then had brone within the pale of professed ty. "I know thy works, and ou dwellest, even where Satan's

urth address, to the church in covers the Reformation period, with the attempted reformation holic church, and the Council of 45. But the charge still stood em. "Thou sufferest that woman symbolic term for the papacy) eth herself a prophetess, to teach duce my servanta." Rev. 2 : 20. see closes with a prophetic view of

suscurrent Protestant reformation

of the 16th century. "But unto you I say | mean this, that they are not to be inter- | cease from troubling, and the weary are at | followed by missionary and Thanksgiving have not this doctrine (of the papacy) and which have not known the depths of other burden. But that which ye have already, hold fast till I come." 2: 24, 25.

The fifth address, to the church in Sardis, noints out that "nominal Christianity," which followed the reformation period. "Be watchful and strengthen the things which remain, which are ready to die; for I have 3: 2.

The sixth address, to the church in Philadelphia, covers 19th century work—the period of moral and religious reforms. a thee an open door, and no man can shut it." 3:8. It marks, too, "the hour of temptatry, them that dwell upon the earth." v. 10. "The word of my patience" applies to those who endure trials, patiently keep God's this fact, the announcement of the soon | seal by seal, and each seal marks a chrono man take thy crown." 3:11.

period of lukewarmness in religion. Rev. 3: 14-19. This corresponds with other descriptions of the "last days." See 2 Tim. 3: 1-5; 4: 1-4, 1 Tim. 4: 1, 2, Matt. 14: 12, 2 Peter 3: 3, 1 John 2: 18. In this last of the seven addresses, the promised Saviour has come even to the door. "Behold, I stand at the door and knock." This comand symbols. The next begins with the sixth chapter, to which the fourth and fifth are an introduction.

-the book of destiny and of prophecygives a view of seven successive periods of human history, beginning in like manner as does the first series, with the apostolic age, and so reaching on downward to the time of Christ's second coming. With the opening of the seventh seal, seven trumpets begin to sound. Chaps. 8, 9, 10. To this field of vision the revelator is introduced through an open door in heaven. "After this I looked, and behold, a door was opened in heaven." 4: 1. Now, what heaven was this? Our interpretation of the book of Revelation will turn largely upon our answer to this question. It will be evident to most | ing with the nineteenth chapter. In the that the heaven here spoken of, is not the twelfth chapter, the theocratic church, heaven of heavens where God dwells in which, in its traveling grace, gave Christ, heaven is mentioned, for there are no horses there, either white, red, black or pale; nor lions or other beasts; nor eagles or other birds, not even birds of Paradise; not hailstones of a talent's weight; nor is there war in the heaven of heavens; angels fighting God and to his throne; but the church is with demons and dragons; nor other great wonders, such as met the eye of the revelator, as here depicted. To what heaven, then, was John admitted? Surely, not to the aerial, or the astral, for there are no such wonders there as are here described. Must we not conclude, then, that it was simply the apocalyptic heaven? A heaven created by the visions, and for the purposes of this revelation? And that, therefore, it has no real or substantial existence, that it is a part of the drapery of the visions themselves, and lence, under the symbol of a beast with has an atmosphere all of its own? Evidently, the things of earth and heaven are here seen through trance light and are for designed effect, strangely altered and commingled. They stood in about the same relation to the actual and real, that the phenomenon known as the mirage does to the physical facts thereby imaged. mirage gives us a view of earthly things, but they are projected into the sky, and often inverted, or otherwise disguised. The apocalypse is a double mirage; the things of worldly estate. The seven last plagues of earth and sky here meet and mingle. Here are mountains, and here, too, are jasper thrones, myriads of angels and myriads of men; seas of glass, and of glass mingled with fire; seas of blood; suns, moons and stars, such as belong to no celestial spheres; altars, incense, answering voices, clanging trumpets, vast armies of horsemen, earthquakes, mighty winds, smoking pits, waters bitter as wormwood, and beasts unlike any that ever inhabited sea or land. There is noth- and years, after which the great white throne ing, we may venture to say, taking the is set (v. 11) and from before the face of

able phenomena.

poses in man's redemption from sin, two streets of pure gold. "And I saw no temjoined, viz., heaven and earth. In the ac- | the Lamb are the temple of it. And the see one of these worlds immediately, by moon to shine for it, for the glory of God sight, and the other remotely, by faith. In did lighten it, and the Lamb is the light not found thy work perfect before God." | at one view, but seen in all the mysteries of | saved shall walk in the light of it. And the a spiritual trance, now meeting, now ming- gates of it shall not be shut at all by day, the last, as at the first, they assume more nations unto it. And there shall in no wise period when the door of opportunity is nearly a normal and correct appearance and enter into it anything that defileth, neither opened widest. "Behold, I have set before relation. Compare 1: 7 with 20: 11. We whatsoever worketh abomination, or makknow too little, as yet, of psychological phe- eth a lie, but they that are written in the nomena, or the laws pertaining thereto, to Lamb's book of life." tion which shall come upon all the world, to | be in full sympathy with much of this symbolic language, and yet the book is not a

holy law and Sabbath. See Rev. 14: 12. I this: The affairs of human redemption ad-As the sixth address marks that period of | vance by a regular and orderly succession, | canon, it justifies the prophecies of the Old the Christian age which is next to the last under the direction of the divine providence. coming of Christ. "Behold, I come quick- logical advance. When the first seal is here much that is new and original, and ly; hold that fast which thou hast, that no opened (6:1,2) a white horse, emblem of hence not to be found elsewhere in Scripvictory, is seen, and the rider goes forth, The seventh address, to the church of the conquering and to conquer, with a bow in here pronounced, seven in number. 1: 3 Laodiceans, marks the last era, and that a his hand and a crown on his head; a graphic 14: 13; 16: 15; 19: 9; 20: 6; 22: 7; 22: 14. picture of the early triumphs of the gospel.

the opening of the seven seals.

The third and last series of symbols, which, like the two preceding series now noticed, covers the whole period of the gospel dispensation, in chronological order, beginning with the twelfth chapter and end woman clothed with the sun, the moon under her feet, and a crown of twelve stars | come, Lord Jesus." upon her head. Her child is to rule all nations with a rod of iron, and is caught up to persecuted by the dragon, until, in the professed conversion of Constantine, the Roman Emperor, in the 4th century, the earth opened her mouth and swallowed up the flood of pagan persecution; then the wrath of the dragon made war upon the "remnant" of the seed, the faithful few, who rejected the union of church and state, and refused to become papists. Rev. 12: 15-17. Chapter thirteen marks the rise of pagan and papal Rome, and their concurrent prevaseven heads and ten horns, papal Rome being supported by another beast (v. 11, 12), evidently the civil or state powers, these claiming first, to respect religion, and secondly, to uphold the church of God-two lamblike horns, but exercising this authority and power through the dragon's mouth. This image is explained, chapter 17: 7-18. But in the end, as is here seen, the civil powers, that once supported the papacy, shall deprive her of her dominion and chapters fifteen and sixteen are evidently vet future, as are the seven thunders of the preceding series. The eighteenth chapter discusses more fully the fall of Babylon, as first announced in the fourteenth chapter. Tne nineteenth chapter marks the final and universal reign of the Lord God omnipotent. King of Kings and Lord of Lords. The twentieth chapter notes the binding of Satan and the reigning of the saints for a thous-

and unto the rest in Thyatira, as many as preted as actual historical facts, or as verit- rest. Here is seen the great and the holy city, the new Jerusalem, with jasper walls children, after which a good missionary They give us as a first teaching this: In and foundations garnished with all manner collection was taken, and the meeting dis-Satan, as they speak: "I will put upon you no the unfolding and maturing of God's pur- of precious stones, each gate a pearl and its worlds are deeply involved, and closely con- | ple therein, for the Lord God Almighty and tual observation and experiences of life, we city had no need of the sun, neither of the the apocalypse, these two worlds are seen thereof. And the nations of them that are forever. ling, now separated, now inverted, now for there shall be no night there. And they transposed, now in juxtaposition, until, at shall bring the glory and the honor of the

Thus it may be seen that the design of the book of Revelation, as an independent book, is not only to instruct and admonish, These visions give us as a second teaching but also to cheer and comfort. In its rela tions to the other books of the sacred Testament, especially those of Daniel and one, it contains what is most appropriate to | Thus, the book with seven seals is opened, | Isaiah, and is in complete harmony with the entire body of revealed truth. There is ture. Of this character are the blessings Such, too, are various characters here as At the opening of the second seal, a red | cribed to Christ, especially in the first chaphorse appears, symbol of bloody wars and ter, and in the last, and in the addresses to persecutions, answering to the second period the seven churches. 1:4, 5, 8, 11, 17, 18; in the addresses to the seven churches of 19:11-13; 22:13, 16. So, also, the fourth Asia; a view of Pagan Rome persecuting the chapter, describing the apocalyptic throne, Christians. As famine, distress and death and its surroundings, is quiet unlike any naturally follow wars, so all this is indicated | vision elsewhere, relating to the same genpletes the first series of prophetic periods by the appearance of the black and of the eral subject, viz., Christ's universal dominpale, after the red horse. So the opening of ion. The blessed state of the glorified | Christmas. the fifth and sixth seals, which follow, bring saints is also here set forth with a clearness the march of events down to the last days of vision, and a fulness nowhere else to be The opening of the seven seals of the book of judgment and death; and who shall be found. 7: 9-17; 19: 1, 6-9; 21: 1-4. 24-27; able to stand? To these same "last days" | 22: 1-5, 14. So, too, the promises to them the five chapters which follow (7-11) evi- that overcome, found in the addresses to the young people into our church by baptism tion, against \$32,973,027, in the preceding dently belong; and to us of this age, much | churches, seven in number, are the strong- | last Sabbath. The ages of the new memof it is evidently unfulfilled prophecy, es- est and brightest among the many "exceed- bers range from nine to eighteen years; pecially that included in the sounding of the ing great and precious promises" found seven trumpets by the seven angels. There elsewhere. And how invaluable are the last All are members of our Sabbath-school. is here, however, be it observed, the ordering | ten verses of the book of Revelation, being of events by a like regular succession as in the words of Jesus in direct address; last evening prayer-meetings, we have held meetwords, solemn words, earnest words, they come to us echoing down along the drift of the ages, telling us that the doing of God's commandments is the direct path to the tree of life, to the gates of the eternal city, and throwing out one last, sweet, loving the M. E. Church. invitation to partake of the water of life freely. The graphic announcement of as to weather and crops. There have been Christ's soon coming, when all these signs | very few days of excessive heat, and very glory; it is not the true and real heaven al- the God-man, to the world, is here charac- are fulfilled, almost constrains us to look up little, if any, extremes of wet and dry ways first in our thought when the word | terized as a great wonder in heaven—the | and listen, as though we might hear in the apocalyptic heaven—and is symbolized as a distance, the rumbling of his chariot wheels. "Surely I come quickly, Amen. Even so

ORDINATION OF DEACON.

Hartsville Seventh-day Baptist Church, by a The three next largest producers were brethunanimous vote, Daniel Whitford was elected | ren of our church, who shipped and received to the office of deacon. The ordination services will be held in the Hartsville church, on Thursday, Dec. 20th, at 11 A. M.

D. E. MAXSON, Pastor.

Jome Mews.

New York. HORNELLSVILLE.

The attendance at our services for the uarter ending with November averaged 26. Un Sabbath, Dec. 8th, we had a song service, in commemoration of the Wesley Centenary. The pastor, after giving a brief sketch of Mr. Wesley's life, read some selections of Scripture showing the use of song in the early worship of God. Then the history of the use of hymns in the Christian Church was traced to the time of Wesley, and several of Wesley's hymns were read and commented upon, and some selections were sung. Finally, the origin and use of the modern "Gospel Hymns" was given and several selections were sung. The entire service was instructive and enjoyable.

Winter has come to us as though it had come to stay. Streets are covered with snow, and farmers from the country around are coming to the city with sleighs and

Thanksgiving Day proved a very enjoyaall these things mean something, but they follow. Chaps. 21, 22. Then the wicked excellent sermon by our pastor. This was 000.

exercises combined, brought out by the missed after singing "Praise God from whom all blessings flow." At the close an invitation was extended to all to share with us a Thanksgiving dinner in the rooms below; about one hundred and thirty accepted the invitation and again joined in giving thanks to him whose mercy endureth

As a church, we are enjoying very much the earnest labors of our pastor and his wife, Mr. and Mrs. H. B. Lewis. They come to us full of zeal for every good work, and we trust their efforts will not be in vain but crowned with success. DECEMBER 6, 1888.

Rhode Island. ROCKVILLE.

We like the Home News; that is why we occasionally drop in an item for others to

Affairs are running smothly here. It has rained nearly every Sabbath the past three months, yet the interest in our Sabbath services is increasing, and one extra evening and sales-women, 275 clergywomen, 75 lawmeeting is now being held.

The religious interest at Canonchet is quite good. Their new meeting house is nearly completed and they hope soon to have it seated and ready for use.

Thanksgiving was observed here; a fair congregation met at the church and listened to an excellent sermon by the pastor, thus adding to the list of privileges and blessings to be thankful for.

Our Sabbath-school has ordered sixty copies of the Helping Hand for the coming year, and we hope to make progress in Bible study. An entertainment by the school is being arranged for to be held about

Illinois.

FARINA.

We had the happiness of receiving eight most of them being twelve and upwards.

In addition to our regular Sixth-day ings Sabbath afternoons for some weeks past. These meetings show a considerable growth of religious interest. Union Thanksgiving services were held in our church. The sermon was delivered by the pastor of

We have had a favorable season this year weather. Strawberries were the most profitable crop. I have no full data before me to show the whole amount of receipts from strawberries shipped from this station, but judging from partial data it must have been about \$15,000, a little less than half of it coming to brethren of our church. The At the Annual Church Meeting of the largest shipper sent 513 cases, it is said. respectively, 335 cases, receipts \$965; 295 cases, receipts \$800; and 292 cases, receipts

We have had beautiful weather since December set in, and the roads are good about here. It freezes a little nights, bu does not freeze in the day time. No snow vet, except a light flury.

Condensed Aews.

Domestic.

The first rails on the Duluth & Winnipeg Railroad were laid at Cloquet, Minn., last

Work on the battle monument at Bennington, Vt., has been stopped for the winter at height of 123 feet.

The Railroad Gazette reports 146 accident during October, of which eighty-two were collisions and fifty-eight derailments. There were 120 persons killed.

General Tom Pouce, a dwarf, who has been exhibited in America and Europe, died at Cleveland, O., last week of old age. was born in Germany in 1841.

The new Chicago & Northern Railroad bridge across the Missouri river at Sioux City has been tested and formally opened to traffic. The bridge cost \$1,500,000.

The editor of the Signal, a magazine pub lished in New Jersey, says: "There is little something which some of our sub-\$criber\$ forgot when \$ending in their \$ub. \$cription\$."

The District of Columbia appropriation bill appropriates \$4,927,193, being \$1,022,-342 less than the estimates of the district commissioners. For street improvements \$517,000 is appropriated and for public schools \$947,951.

The Mary J. Drexel home and mother house of deaconesses, a memorial to the daughter of the late Francis M. Drexel, wife of J. D. Lankenen, was dedicated at Philaadelphia Dec. 6th, with appropriate cere

Robert Turner of Ghent, Ky., died a few days ago. In 1850 he bought two slaves at auction and made \$1,800 by the transaction, and now his will directs that that amount be divided from his estates among the four African churches in Ghent.

Within a radius of forty miles of Rochester, N. Y., there are more than 1,500 fruit evaporators, giving employment during the autumn and winter to 30,000 hands. Last season the production of these evaporators was 30,000,000 pounds, worth at first cost \$2,000,000. A large proportion of the product is exported.

Rev. Antoinette Brown Blackwell, in paper on the work of women, in the Woman's Congress, held recently in Detroit, said: "Forty years ago none but a few women thought of having any non-domestic work, while now 3,000,000 women are classified in work. There are 34,000 accountants, clerks yers in this number."

The largest and finest hospital in the world has been completed in Baltimore, Md., after ten years' continous work. It will be opened with formal ceremonies this season. It bears the name of Johns Hopkins, which has been so widely familiarized in both hemisphers by the University which he founded, and which is said to be better known in Europe for original work in science and education than any other American institution. The new hospital will be free to all patients.

James P. Kimball, the director of the mint, in his annual report on the operations of the mint service for the fiscal year ended June 30th, states that the value of the deposits of gold was \$80,894,456, including \$8,-668,959 of redeposits. The deposits and purchases of silver were 35,941,507 standard ounces of the value at the coinage rate of \$41,822,846. This involved re depoists of the value of \$491,831. Of the gold deposited \$32, 406,306 was classified as of domestic producvear. These figures tend to a reduction of half a million dollars in the production of gold in the United States. The foreign gold bullion deposited aggregated \$21,741,042, foreign gold coin \$14,596,885, a total of \$36,337,927, against \$32,467,840 in the year preceding.

The Irish Bishops have sent a letter to the Pope announcing their full adhesion to the last papal rescript.

The governor of Lithonia, Russia, has expelled all English Protestant missionaries from that province. In all the Japanese Empire with its pop-

ulation of 37,000,000, it is estimated that there are fewer than 10,000 paupers. The English Cabinet Council has decided

to increase the forces at Suakim. Two battalions will be sent from Malta.

Lord Sackville, late British Minister at Washington, has had a long conference with Lord Salisbury in London.

The German war ship Carala has captured slave dhow. The rising among the natives along the coast of Zanzibar is increasing. The relations between Germany and Spain

are becoming unpleasant owing to the hostility of Senor Armijo, Spanish minister of foreign affairs, to the triple alliance. The Tories and liberal Unionists of Bir-

mingham, England, are preparing to give Mr. and Mrs. Chamberlain a public welcome dinner on their arrival. A dispatch to the Tageblatt from Zanzibar

states that a fight has occurred near Bagamovo and that it is rumored that the Germans have retreated after losing several men.

The returns issued by the London Board of Trade show that the imports during November increased 2,370,000 pounds and the exports 620,000 pounds, as compared with the same month last year.

A company has been formed with a capital of about \$2,000,000 to undertake the laying of a telegraph cable from Blanc Sablon, at the Straits of Belle Isle, to a point on the coast of Scotland or Ireland.

A number of friends of Naoroji, to whom Lord Salisbury recently referred as a "black man," propose to entertain him at a banquet at the National Liberal Club, as a protest against the language used by Lord Salisbury.

Five brigands, charged with raiding the Bellova depot in July last, have been tried and convicted. Three of them were sentenced to fifteen years penal servitude, one to five years, and one to three years.

During the last 200 years the Dutch have added 1,000,000 acres of land to the area of Holland, by reclaiming it from the sea. The work is still progressing, and it is computed that eight acres of land are daily restored to that wonderful little country.

The French people have initiated a plan. upon a magnificent scale, for the centennary The Secretary of the Treasury has sent to celebration of the Revolution of 1789, and whole series of the descriptions together, that is like, or anywhere near like the apoctally series; nothing in earth, air or sky.

Now,

The Secretary of the Treasury has sent to Congress a statement showing that during the nations of Europe have been invited to Congress a statement showing that during the fiscal year ended June 30th last, the stock refunds of customs duties were \$835,
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The Secretary of the Treasury has sent to the Congress and the fiscal year ended June 30th last, the participate has a sen

Miscellany.

THE YEAR'S GRAY HAIR.

The year is old, I hear them say; And that is true; for I found to-day, Out in the pasture over there, Ever so much of the year's gray hair.

. 'Twas scattered about on the crispy moss As soft as silk, and as fine as floss. I felt so sorry-oh, dear! oh, dear! When I thought of the pretty young new year.

I thought of the "pussies," like yellow down; And the alder tassels, fine and brown, And the violet brooch by the young year worn Before her dresses were soiled and torn.

I thought of her daisy cloak—oh, fie! What a pity she had to lay it by! And the rel and white roses—why just to part With them was enough to break her heart.

But now she is old, for I saw to-day Signs of it all along the way; And the prickly thistles have caught—see there! Lock after lock of her poor gray hair. -Mrs. M. F. Butts.

UNCLE IKE.

BY THOMAS P. MONTFORT.

place with its one narrow room, and the his breast. little garden in the rear, where he cultivated a few flowers. He lived alone, and seldom old man walking about among his flowers, the postmaster said: talking to them and telling them of his life and its sorrows. He was kind and patient, | doctor." and the children of the village all loved him, and there was hardly an hour in the day that I they all agreed. some of them were not with him. Sometimes he took them to see his flowers, and he told | Ike slept on, and when they came in, the | is here a lad with me—in fact, our own them of the history of this one and of that little girl motioned them to be still. one, and the names of each; for he had given | "He is very tired, and you must not if you've any kind of a place ever coming domestically, I have no children; a failure names to all his flowers. They were his disturb him," she said. "His boy is coming vacant into which you could put him with children, he said, and as he went about for him and it is a long journey, he is going hope of his future. We hate to lose him among them he talked to them, sometimes to his new home, and he must rest before he for he is trusty, capable, willing, writes stopping to pet a puny, weak little plant, begins it." the children would come and gather about any more." him and listen while he talked of his two | Silently and with uncovered heads the stitious horror." little girls who slept in a quiet churchyard a | men came and looked on the peaceful featlong way off, and of his boy, who left him ures of the old man. There was a bright years ago to make his fortune in the far smile on the pinched face, and a pleased,

"They say the Indians killed my boy," he more eloquently than any language, of the would say; "but it is not so. God knew bright awakening of the hereafter. how much I loved him, and I know he has They buried the old man in the little kept my boy safe for me. . Some day he will garden among the flowers; for since he loved come back, to morrow, may be, or the next so well to dwell among them. in life, they day, or the day after. He'll come back for thought it a fitting place for him to sleep, me and take me to the beautiful home he and the children brought flowers to put on went away to earn for me."

to inquire for a letter from his boy. For proper for them to weep for him now." ten years he had done this, and not a day in all that time had he missed. Every day for ten years he had asked the same question: "Is there a letter from my boy?" and when the kind hearted, obliging postmaster had looked through the letters to please him and shook his head, saying: "It has not come yet, Uncle Ike," the old man would turn and the flowers and little children are his must wait another day. It will come to- others ever come." morrow."

The old man never lost hope, but after each disappointment he looked forward to the to-morrow; and though the people knew | come back to visit his children, the flowers, the letter would never come, they thought and that he was not present when his little him from a deception that, afforded him a melancholy pleasure. It was his only hope, and all he had to which to look forward.

One day in the springtime, Uncle Ike failed to come to the store, and the postmaster wondered at his absence. Another day passed and he did not come.

"There must be something wrong with Uncle Ike," the postmaster said. "He has not come to ask for his letter since day before yesterday, and it is the first time he has

"Probably he has given it up," some one suggested. "Or perhaps he has gone away." But the postmaster shook his head saying: "No, it can't be that; he would never give up hope after these ten years, and he has not gone away, for he has no place to go; and he | road officer to a city lawyer, who replied: has no friends except his flowers and the children, and he would never go; away and

leave them." "He may be sick."

"Yes; he may be sick." came in and said: "Uncle Ike is very sick, and we can't understand what he says. Will you come and see him?"

with the other men to the little hovel where railroad man hurried away. Uncle Ike lived. They heard the old man's lay with his head pillowed on the lap of a some such place as the one described. He shall go first?

Ittle child, while on either side sat another was the eldest son of a widowed mother, "Well," says one in the audience, "take loving toward the heathen, and liberal- thinking a good deal about it, and I think to the says one in the audience, "take loving toward the heathen, and liberal- thinking a good deal about it, and I think to the says one in the audience, "take loving toward the heathen, and liberal- thinking a good deal about it, and I think to the says one in the audience, "take loving toward the heathen, and liberal- thinking a good deal about it, and I think to the says one in the audience, "take loving toward the heathen, and liberal-

for me soon. They have been good and obedient, though sometimes some of them refused to follow my training, and when I gone away with my boy I will think of them, and maybe I will come back after a while to see them and talk to them as I have so often done. Come to me,' he said, holding out his hand to the flowers; "come and rest here on my bosom so that I can talk to you before I go away, for my boy is coming in a little while to take me away with him to his beautiful home. He said when he went away that as soon as he got a home for me he would come, and now it is all ready, for I see it, and it is very beautiful. It is a beautiful land, all alight with golden sunshine, and there are flowers there all in bloom, and they are prettier than any I ever saw here, and they are so fragrant and sweet. They are fairer than you," he said, laying his hand on the roses and lilies the them better, and I shall not forget you, and sometimes I will come back to see you, and I will talk to you in the old way and tell you about my new home, and about the flowers, and about my boy. You will miss me when the morning comes and I am not here to talk to you, but you mustn't mind it too much, for I'll come back. You must be good and mind what I have told you many times, and our little friends will come and Everybody in the little village knew Uncle | see you every day and love you when I am Ike, and when he appeared on the street they gone. Lie still now and go to sleep, for I showed him the greatest deference. He was am tired and can't talk any more to day, for poor and deformed, and his clothing was my boy is coming and I must rest a bit shabby; but there was that about him which before I begin my long journey." His lips made people respect him. He lived in a ceased to move and his eyes closed while the small hovel at the end of the street—a poor | feeble hands were folded over the flowers on

"Uncle Ike is tired," one of the children said in a low whisper. "We must be still ever mingled with grown up people. His and let him sleep some before his boy comes." flowers and the little children were his The men at the door stepped softly back friends, and they were the only society he from the hovel, and when they were far wished. People in passing often saw the enough away to talk without disturbing him,

"He is dying, and we had better have the

"Yes, we had better have the doctor."

After a while the doctor came, but Uncle

and sometimes scolding one that refused to "We will not wake him." the doctor said. follow his training. Sometimes of evenings "He is already making the journey to his he sat on the bench in the little park, and new home. He is asleep now, never to wake pledge when a child. Never took a first Talmage.

satisfied expression about the eyes that spoke

the casket and to strew on his grave. "They Every day Uncle Ike came up to the store were his children," they said, "and it is

"Poor Uncle Ike," some one said; "he waited a long time for his son to come back,

and he never came, after all." "Yes he came," the postmaster said, "though we did not see him; and he took the patient, faithful old man away to the new home he so long waited for, and his boy away saying: "It will come to morrow. I friends and companions, for where he is none

Who shall say it was not so, and that the old man's patient waiting was not fully rewarded? And who knows that he did not

"SEND THAT BOY TO ME."

"The pay is forty dollars a month, and a good youth is sure of promotion. That is what the permanent men at the railroad shops complain about; this place is now vacant because the lad your partner sent us, lently a great while from one direction. The Many are disturbed that the views of our and who filled it worthily a year, is now placed where he gets eighty dollars a month. So we trust you to choose his successor. horizontal and picturesque clouds. The de- souls of parishioners, friends are anxious They may ask you a few questions about the candidate for form's sake, at the office, but your man is sure to pass muster."

The above was addressed by a busy rail-

"There is my friend's son, Urban Starr his father spoke to me about employment for him. To be sure, Urban is rather above the place as to talent and culture, but times surgery. The resurrection of Christ's friend Theology and post mortem Salvation." Rev. are hard, and the young should climb the And while they were talking a little girl low rounds of the ladder. I'll see about Mary and Martha acting their parts well. charge of defalcation. "I think it unproposing him."

to wake, nor as I do my boy who is coming file them away in order, while I write a letter else in the audience, "there are things in for you to take up to Mr. Starr's?"

> throat till it ached, and when the finished letter was handed to him, his request burst forth in trembling eagerness:

"Do you think, sir, there is, or may be any low places at the railroad shops for elists. which you would venture to recommend me? I would begin very low, and work very hard might come to such a place as this for Urban

"How can we spare our good, trusty Theo? But I own, it is too bad to keep you here. If Urban consents to apply, when I go with | don't believe a word of the Bible from one him you may go, too, and I'll interview the | end to the other." Well, it is all gone. Now, parties about something for you."

was so glad that he ran instead of walking | nal midnight. How do you like it? children had brought; "but I shall not love on his errand. A few hours later found Urban and Theo waiting in an ante-room, while the lawyer made known his business | done pretty well for a good many years. about Urban to the railroad officials, who

> "Oh, yes; thank you for bringing him. The last employe your firm sent was a about this one; yet there is one essential thing that I will mention. Of course you know this person, like the last, to be strictly temperate—total abstinence pledged and

"No. sir, I know nothing of the kind; but on the contrary, while my friend, Mr. Starr, is temperate, he isn't one of the total kind. There is wine for the guests at New Year's, and Urban takes his glass like the

"Excuse me, then, but he won't do for him. After awhile, the day will come when our employ. Total abstinence principles they will say they did not laugh. Then all and habits are our first requirements."

him you will think he has qualifications of great value to you."

"It is useless for us even to see him, since we desire one who has been from boyhood voluntarily abstinent."

"Very well; Urban Starr is above need of the place. Good morning! Oh, excuse me for having forgotten another matter; there good hand, is quick at figures."

"How is it on his total abstinence?" glass. Regards a glass of wine with super-

"Send him in, if you please; we would like to talk with him."

Theo came back to the lawyer's office radiant with joy, exclaiming, "They say I'm just the one they want for the place you didn't take for Urban. They only laughed when I said I feared there was some mistake. Is it all right? Don't Urban want the situation?'

"It is all right, Theo. Please remember when you are a railroad president that you owe your success in life to me?"

This occurred (for this is true) several years ago, and Theo has now a salary of fifteen hundred dollars, with the love and confidence of all who know him, while Urban is intemperate, out of employment, and a grief to his parents. - Christian Statesmen.

THE SKEPTIC'S LAUGH.

seated on the fence between Christianity and present advocacy, immaculate example, all. it best to let him go on expecting it, for they friends came in the spring to plant flowers infidelity, laugh softly. They say, "We reach the understanding, and appeal to our felt that it would be cruel to try to dissuade on his grave?—Independent. didn't laugh." That was Sarah's trick. But hearts. The Holy Spirit brings the sinner didst laugh!"

> kind. The pillar of fire by night is only tance toward God? the northern lights. The ten plagues of | Minds of people in this country and Eng-Egypt, only a brilliant specimen of jugglery. | land are turned to this matter, -to the The sea parted because the wind blew vio- doctrine of the eternity of punishment. sun and moon did not put themselves out of old leaders, far back, are so far jostled aside. the way for Joshua. Jacob's ladder was only | Ministers of the gospel are anxious for the stroying angel smiting the first-born in for friends, rationalists talk out loudly and Egypt, was only cholera infantum becoming | defiantly, masses of men put away the docepidemic. The gullet of the whale, by pos | trine in their mad purpose to escape the itive measurement, is too small to swallow a pain and sacrifice of immediate repentance.

a shock to all decency. The lame, the dumb, "I will, under no pretense whatever remain the blind, the halt, cored by mere human in fellowship with men holding the New only a beautiful tableau, Christ and Lazarus, Dr. R. W. Dale, of Birmingham, makes a My friends, there is not a doctrine or state | questioned that very large numbers of Con-"Thank you! I'll be doubly obliged if ment of God's holy Word that has not been gregationalists have ceased to preach, and on come and see him?"

you will take your applicant up to the derided by the skepticism of this day. I many of them have ceased to believe in the take up this book of King James' translation. doctrine of everlasting suffering." Both ing:
I consider it a perfect Bible, but here are these bodies, so charged, take exceptions to To this conversation there has been a skeptics who want it torn to pieces, and now, the charge. As to our own country, the to steal?" voice as they drew near, and stealing softly deeply interested but sad-hearted listener— with this Bible in my hand, let me tear out Andover departure is prominent and serious. to the door they looked in. There was a Theodore Young, the faithful office boy, all those portions which the skepticism of A little while ago such a movement would that both were so bad that she couldn't tell straw pallet in one corner. The old man who longed with unspeakable desire for this day demands shall be torn out. What have been deemed impossible. Let the which was the worse.

holding the tired, wrinkled hands. The whom he yearned to help, and who was so out all that about minded toward all people, but let them see that it's worse to lie than to steal. If you children had brought some flowers, and as Uncle Ike gazed at them he said:

"They are my children, and I love them as I ever so much; but I cannot love them as I did my little girls who went to sleep never won't you note the dates of these letters and love them as I did my little girls who went to sleep never whom he yearned to help, and who was so out all that about the creation, and about minded toward all people, but let them see that it's worse to lie than to steel. If you have letters and the first settlement of the world." Away to it that they keep close to the word of steel a thing, you can take it back, unless goes Genesis. "Now," says some one, "take God. We must beware here of our sensition of the children of largel in the wilderness." In the little face—"a lie is a look of swe in the little face—"a lie is a look of swe

Deuteronomy and Kings that are not fit to be Theo attended carefully to the papers, and read." Away goes Deuteronomy and Kings. was waiting for the letter before it was "Now," says some one, "the book of Job is finished. A great desire was swelling in his a fable that ought to come out." Away goes the book of Job. "Now," says some one, "those passages in the New Testament which imply the divinity of Jesus Christ, ought to come out. Away go the evan-

"Now," says some one, "the book of Revelation—how preposterous; it represents a man to deserve promotion, perhaps in years I with the moon under his feet and a sharp of a friend of Christ will last no longer than sword in his hand." Away goes the book of Revelation. Now there are a few pieces left. What shall we do with them?

"Oh," says some man in the audience, "I don't believe a word of the Bible from one and before him shall be gathered all nations: you have put out the last light for the na- as a shepherd divideth his sheep from the "Oh, thank you, sir," cried Theo, and he tions. Now it is the pitch darkness of eter- goats." The idea sometimes advanced that

But I think, my friends, we had better keep the Bible a little longer intact. It has There are old people who find it a comfort to have it on their laps, and children like the stories in it. Let us keep it for a curiosity anyhow. If the Bible is to be thrown out of treasure, and we don't need to ask questions | the school, and out of the court room, so | men no more swear by it, and it is to be put in a dark corridor of the city library, the Koran on one side, and the writings of Confucius on the other, then let us each keep a copy for himself; for we might have trouble, and we would want to be under the delusions of its consolation; and we might die, and we would want the delusion of exalted residence at God's right hand which it mentions.

Oh, what an awful thing it is to laugh in God's face and hurl his revelation back at the hyperocriticisms, all the caricatures, and "He is no drunkard. Perhaps if you see all the learned sneers in the Quarterly Review, will be brought to judgment, and amid the rocking of everything beneath, and amid the flaming of everything above, God will thunder, "Thou didst laugh!"

I think the most fascinating laugher at Chistianity I ever remember, was Theodore Parker. He made the Word of God seem ridiculous, and he laughed on at our holy religion, until he came to die, and then he office boy-for whom I've promised to ask said, "My life has been a failure; a failure socially, for I am treated in the streets like a pirate; a failure professionally, because I know but one minister that has adopted my sentiment." For a quarter of a century he her pastor about joining the church. She laughed at Christianity, and ever since had been living a Christian for nine months. "Oh, he is square on that. Signed the Christianity has been laughing at him.—

The air around us but receives The sun's illuminating ray; No particle of light it gives To make the glory of the day.

Were not the light reflected back. From earth and planet, moon and star, Phæbus would leave no shining track To mark his chariot's course afar.

No ray of righteousness descends With healing on our darkened earth, Till from a human heart it bends, To waken goodness into birth.

-S. S. Times.

DOCTRINE OF FUTURE PUNISHMENT.

Salvation is provided. The death of God says the Bible is true—it is all true. | Christ, after that cry, "My God, my God. Bishop Colenso laughs. Herbert Spencer | why hast thou forsaken me?" has met the laughs. Stuart Mill laughs. All the German | claims of God's justice. Moral and spiritual Universities laugh. Harvard laughs-softly! forces flow in upon us. Christ's love. A great many of the learned institutions of knowledge, condescension, humiliation, selfthe country, with long rows of professors sacrifices, sympathy with us, prayers, tears, God thunders from the heavens, "But thou | to the Saviour. But now comes the momentous question, what will the great God | love. The Garden of Eden was only a fable. | do to those at death who in a Christian There never was any ark built; or if it was land have rejected the Saviour, or to those built it was too small to hold two of every in heathen lands who have failed of repen

Spurgeon in his zeal for doctrine turns The story of the immaculate conception is away from his Baptist Union. He says:—

And who shall limit the numbers of the penitent and saved of those who had never heard the name of Jesus pronounced..

And now, what says the word of God. I turn to a few lines from the lips of the lov. ing Saviour; "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25, 46. Is not this a final summing up of the whole mat. ter,—a summing up against the last hope of any one who goes into the next world im. penitent before God. The happiness there the misery of the impenitent man. This closing up is "when the Son of Man shall come in his glory, and all the holy angels with him, he shall sit upon the throne of his glory, and he shall separate them one from another. the word "eternal" signifies here not the continuance, but the spiritual and momentous nature of future retribution, has no real foundation in Scripture usage.

In the parable of the rich man and Lazarus, has not the Saviour designedly settled it that the lost after death are lost forever. The rich man, in the midst of his suffering. does not think of being taken out of it. But he does want to save his brethren from coming to such a doom, if one going from the dead might lead them to "repent." He had already been told that in the next world "there is a great gulf fixed" between the abodes of the saved and the lost. A contem. plation of the condition of the lost is very painful to the lost, but we rejoice in the government of God. And certain it is that the very love of God has not hindered it. and cannot change that condition.—A, J. S. in Christian Secretray.

Listen, my boy, I've a word for you, And this is the word, "Be true! be true!" At work or at play, in darkness or light, Be true, be true, and stand for the right.

List, little girl, I've a word for you, 'Tis the very same, "Be true! be true!" For truth is the sun, and falsehood the night: Be true, little maid, and stand for the right.

HE SEES.

A little girl of nine summers came to ask had been properly taught, and answered the usual questions promptly and properly. At last the pastor said:

"Nellie, does your father think you are

"Yes, sir."

"Have you told him?"

"No. sir."

"How then does he know?" "He sees."

"How does he see that?"

"Sees I am a better girl."

"What else does he see?" "Sees I love to read my Bible and to

Then you think he sees you are a

Christian?"; 'I know he does, he can't help it;" and with a modest, happy boldness she was sure her father knew she was a Christian because he could not help seeing it in her life. Is

not such the privilege of all God's people, to be sure that others see they are following We remember hearing of a poor, hardworking man whose fellow laborers laughed

at him, told him he was deceived and pressed him with difficult questions. At last in the desperateness of his heart he said, "I am a changed man. Go ask my wife if I am not. She sees I am." This is what Christ meant by being wit-

nesses and lights in the world. Not only soundness of faith and boldness of confession, but a manner of life which, even without spoken words, testifies of a new life and

This is the best evidence of our religion. When those who work with us in the mill or store or on the farm, see that we are living 8 new life, then our words have power. This is the privilege of every one. We may not be rich or educated or eloquent, and hence not able to give much, or teach much, or speak much; but we can live much, and good living is the best living, the best teaching, the best eloquence. The poorest, the most ignorant, and the youngest can cause people to see they are changed. They can prove the reality of their conversion.

We cannot hide a good life. It shines. It may make no more noise than a candle, but like a candle it may be seen. Thus even a little boy or girl may be a light-bearer.

"WHICH IS WORSE!"

A little girl came in her night-clothes very early one morning to her mother, say "Which is worse, mamma, to tell a lie or

The mother, taken by surprise, replied

"I made a bob sled accordi tions given in my paper," said petulantly, "and it wouldn't "So I believe," said his

Lennon. "You also made a and that didn't work." "How do you account f

Fred. curiously. "I do ever cording to the book, but son comes out right."

George smiled as he answer can account for it very easily you make both the sled and and you did not make them a rections."

"What do you mean?" do flushing up. "Didn't I put required? What did I omit "You omitted exactness,"

gravely. "Now don't get an I will tell you what I notice made the telephone you did wire tight, as directed. You slack, and when I spoke to yo said it was 'good enough.'" ."I know that," admitted

thought it would do." "Of course you did! Th the sled, you made two mis measurements. You nailed cross cleat about six inches thus interfering with the pla bob; and the guards were so l a fellow's knuckles scraped the consequence was, that there tion in riding on the sled."

"And I broke it up," excrossly. "It was no good." "It was a good enough George, with a smile. "Ins careful to have every meast you guessed at some, and made others; and to every objection

that it was good enough. I means not good at all." Fred turned angrily away fr but he knew he was right. How many "good enough" ing these lines? The boy w employer's store, and neglect

does the home chores in carele "Good enough" boys rarely than subordinate positions, a chance, they got into a posi they cannot keep it. It is the the careful boy, the exact bo his mark in the world.—Select

and dark places, is sweeping "

So is the boy who skims h

THE MISSING FIVE CI

Holding out his hand for John's employer said: "Well, my boy, did you ge

you for?" "Yes, sir," said John; "a change; but I don't unders lemons cost twenty-eight ce ought to be twenty-two chan

only seventeen, according to "Perhaps I made a mis you the money!"

"No, sir. I counted it of to be sure it was all right." "Then, perhaps, the clerk i in giving you the change."

But John shook his head counted that too. Father s ways count our change before store." "Then how in the world

for the missing five cents? pect me to believe such a

John's cheeks grew red, b firm. "I don't account f All I know is that it is so." "Well, it is worth a go world to be sure of that. I count for the five-cent piece

inside your coat-sleeve?" John looked down quickly gleaming bit with a cry of you are! Now it's all right imagine what had become piece. I was certain I had from the store to return."

"There are two or thre know now," Mr. Brown said air. "I know you have been your money in coming an tell the exact truth, whether or not-two important thin boy. I think I'll try you, y out looking farther."

At this John's cheeks g ever. He looked down and he said in a low voice: "I tell you that I wanted the n I almost made up my mind about the change if you did "Exactly," said Mr. Bro had done it you would hav tion, that's all. I need a b can be honest over so sm

cents, whether he is asked -Pansy.

A STREET-CAR

The car was filled with blage of damp and disconso y gasing at the constant d The mud had gathered c well as on the shoes, of the Boston. The most sulle rattling vehicle was a claimed a gentleman by e motion. Over his face huserness, the same good-humor

ho shall limit the numbers of the t and saved of those who had never he name of Jesus pronounced...

now, what says the word of God. I. a few lines from the lips of the loviour; "And these shall go away into ing punishment, but the righteous e eternal." Matt. 25, 46. Is not inal summing up of the whole matsumming up against the last hope of e who goes into the next world imit before God. The happiness there end of Christ will last no longer than sery of the impenitent man. This up is "when the Son of Man shall n his glory, and all the holy angels with e shall sit upon the throne of his glory, fore him shall be gathered all nations shall separate them one from another. nepherd divideth his sheep from the

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BE TRUE.

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ist, little girl, I've a word for you, Tis the very same, "Be true! be true!" For truth is the sun, and falsehood the night: Be true, little maid, and stand for the right.

HE SEES.

little girl of nine summers came to ask pastor about joining the church. She been living a Christian for nine months, been properly taught, and answered the al questions promptly and properly. At the pastor said:

Nellie, does your father think you are hristian?" Yes, sir." Have you told him?"

No. sir." How then does he know?" He sees." How does he see that?"

Sees I am a better girl. What else does he see?" Sees I love to read my Bible and to

Then you think he sees you are a ristian?'

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We remember hearing of a poor, hardrking man whose fellow laborers laughed him, told him he was deceived and med him with difficult questions. At t in the desperateness of his heart he d. "I am a changed man. Go ask my e if I am not. She sees I am."

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boy. I think I'll try you, young man, witheak much; but we can live much, and od living is the best living, the best teachout looking farther." At this John's cheeks grew redder than , the best eloquence. The poorest, the oet ignorant, and the youngest can cause ever. He looked down and up, and finally he said in a low voice: "I think I ought to ople to see they are changed. They can tell you that I wanted the place so badly that ove the reality of their conversion. We cannot hide a good life. It shines. may make no more noise than a candle,

about the change if you didn't ask me." "Exactly," said Mr. Brown; "and if you had done it you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."

A STREET-CAR STUDY.

BY E. D. H.

The car was filled with a motley assemblage of damp and disconsolate people sullenly gazing at the constant downpour of rain. The mud had gathered on the spirits, as if the sun of good-humor could never dispel | harbor. - Rev. D. Mc Ras.

the darkness. Straight before him he glared, with a look of unutterable despair and defiance. Suddenly a child turned from the window out of which she had been viewing the world, and made the one bright spot in the picture. She was a dainty, "You also made a box telephone, bonny baby, a veritable "nut brown maiden."

"GOOD ENOUGH BOYS."

"I made a bob sled according to the direc-

"So I believe," said his friend. George

"How do you account for it?" asked

Fred, curiously. "I do everything just ac

can account for it very easily, because I saw

and you did not make them according to di-

"I know that," admitted Fred; "but I

measurements. You nailed the forward

"And I broke it up," exclaimed Fred,

George, with a smile. "Instead of being

careful to have every measurement exact,

you guessed at some, and made mistakes in

others; and to every objection you replied

that it was good enough. That generally

Fred turned angrily away from his friend,

How many "good enough" boys are read-

ing these lines? The boy who sweeps his

and dark places, is sweeping "good enough."

"Good enough" boys rarely attain more

than subordinate positions, and if, by any

chance, they got into a position of trust,

they cannot keep it. It is the thorough boy,

the careful boy, the exact boy, who makes

THE MISSING FIVE CENTS.

Holding out his hand for the change,

"Well, my boy, did you get what I sent

"Yes, sir," said John; "and here is the

change; but I don't understand it. The

ways count our change before leaving the

"Then how in the world do you account

for the missing five cents? How do you ex-

pect me to believe such a queer story as

imagine what had become of that five-cent

"There are two or three things that I

only seventeen, according to my count."

does the home chores in careless fashion.

his mark in the world.—Selected.

John's employer said:

you the money!"

to be sure it was all right."

in giving you the change."

All I know is that it is so."

inside your coat-sleeve?"

you for?

store."

required? What did I omit?"

said it was 'good enough.'"

tion in riding on the sled."

means not good at all."

but he knew he was right.

crossly. "It was no good."

thought it would do."

tions given in my paper," said Fred Carroll,

petulantly, "and it wouldn't run."

Lennon.

rections."

and that didn't work."

comes out right."

She solemnly surveyed the passengers, favoring none with her smile, until she cording to the book, but somehow nothing espied the sad young man next her. Then she clambered down from her post at the cent of the pauperism for which the tax-George smiled as he answered quietly, "I | window, gravely laid her hand on his knee, and smiled up into his face with a look so full you make both the sled and the telephone; of love that the hardest heart could not have cent of the business of the criminal courts. resisted, certainly not her misanthropic neighbor. He looked from the baby face army of policemen in the cities. the bonny eyes. As she stood beside him, to hunger, cold and rags. "You omitted exactness," replied George, it was as if her angel standing before the It is a business which fosters vice for gravely. "Now don't get angry, Fred, and | Father's throne had seen in him a soul in | profit and educates in wickedness for gain. wire tight, as directed. You left it hanging | —the baby's face growing more and more | every vice. slack, and when I spoke to you about it, you | full of sympathy and understanding, the | Drunkenness means peculation, theft, man's softening, softening until the hard robbery, arson, forgery, murder; for it defiant look was all gone. Then he raised leads to all these crimes. her little hand as if to pay her homage in "Of course you did! Then, in making the sweet and courtly fashion of long ago,—
the sled, you made two mistakes in your but the conductor roared, "Maine Depot," the baby's mother collected her parcels, and cross cleat about six inches from the end, the young man became conscious of a car thus interfering with the play of the front full of people. Just as they were moving, bob; and the guards were so low down that the baby cried, "Good-bye." It was the a fellow's knucklesscraped the ground. The only word spoken; but it seemed like a consequence was, that there was no satisfac- benediction, like a real "God be with you." And he must have heard; for the man's face grew positively beautiful under the restful, trusting expression that stole over "It was a good enough' sled," said it.

Whatever his trouble, it was lightened and by the smile of one of the "little children" he was brought nearer "the kingdom of heaven."—Golden Rule.

The bank of England is the most extensive banking institution in the world. It employer's store, and neglects the corners employs over 1,000 clerks, and its buildings So is the boy who skims his lessons, or cover eight acres.

Rome.

there are six tiers of boxes.

Palace, Venice.

The largest chain ever fabricated is in the Imperial Arsenal, Vienna. It has 8,000 links, and was thrown across the Danube in 1529 by the Turks.

Imperial Jewel Office, Vienna. lemons cost twenty-eight cents, and there The largest fountain is at Wilhelmshoke. ought to be twenty-two change, and there's

Cassel, Germany. It throws a 12-inch "Perhaps I made a mistake in giving stream 200 feet in air. The largest collection of coins, 125,000

"No, sir. I counted it over in the hall in number, is in the cabinet of antiquities. Vienna. 50,000 are Greek and Roman.

"Then, perhaps, the clerk made a mistake The largest cannon in the world is in Ghent, Belgium. The diameter of the bore But John shook his head. "No, sir, I is 2¾ feet. counted that too. Father said we must al-

The largest organ yet manufactured is in the church of St. Bavon, Haarlem, Holland; it fills up the whole of one end of the vast edifice and reaches to the roof. It has 5,000 pipes, some of them 15 inches in diameter, and 60 stops.

The most celebrated whirlpool is the John's cheeks grew red, but his voice was maelstrom, south-west of the Loffoden Isles, firm. "I don't account for it, sir; can't. off the coast of Norway. It is produced by the meeting of two opposing currents and "Well, it is worth a good deal in this is 1½ miles in diameter. world to be sure of that. How do you ac-

Great oceans.—(Square miles). Pacific, count for the five-cent piece that is hiding 80,000,000. Atlantic, 40,000,000. Indian, John looked down quickly and caught the 20.000,000. Southern, 10.000,000. Arctic, gleaming bit with a cry of pleasure. "Here 5,000,000.—Christian Repository. you are! Now it's all right. Now I couldn't

THE SMALL AND THE GREAT.

a drawer and lighted it, and began to ascend. a long, winding stair.

"Where are you going?" said the little "Away high up," said the man, "higher

than the top of the house where we sleep." "And what are you going to do there?" said the little taper.

may be looking out for our light even now." fic Americau. "Alas! no ship could ever see my light,"

said the little taper. "It is so very small." "If your light is small," said the man, "keep it burning bright, and leave the rest

TEMPERANCE, ITEMS.

The Louisville Courier Journal thus speaks of the traffic in intoxicating drinks: It is a business which is opposed to every clergymen in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother. It is a business which makes ninety per

payers have to pay. It is a business which makes ninety per

It is a business which keeps employed an

"What do you mean?" demanded Fred, to the baby hand, then he put his large It is a business which puts out the fire on flushing up. "Didn't I put in everything white hand over hers, and smiled back at the hearth and condemns wives and children

I will tell you what I noticed. When you trouble, and came to earth, bringing help Drunkenness comprises all other vices. made the telephone you did not draw the and comfort. The two looked at each other It is the dictionary of vice, for it includes

Moyular Science.

Petroleum is coming into large use as fuel for generating steam. It is said to be more economical than coal, and free from any of the objections to which the latter is

A HOT WELL.—At Buda Pesth a well which has been bored to a depth not previously reached, now yields daily 176,000 gallons of water at 158° F. The attempt will be made to bore until the temperature of the water reached shall be 176°. Whether it will be possible in this manner to heat dwellings and churches, conservatories, and even gardens, is still an open question.

CLEANING FURS.—Now that the season has arrived for zetting out fur garments, some of our readers will doubtless be glad to The world's most complete and valuable hear how such garments are cleaned and rengallery of sculpture is at the Vatican in ovated in Russia, the country of furs. Some rye flour is put into a pot and heated upon a La Scala, Milan, is the finest theatre in stove, with constant stirring, as long as the the world. The stage is 150 feet deep and hand can bear the heat. The flour is then spead over the fur and rubbed into it. After "Paradise," by Tintoretto, is the largest this, the fur is brushed with a very clean painting in the world. It is 84 feet wide, brush, or, better, is gently beaten until all 33½ feet high, and is now in the Doge's the flour is removed. The fur thus resumes its natural luster and appears absolutely as if new.—La Science Illustre.

MACHINE FOR DISPLACING UOAL.—A new hydraulic coal-getter consists of a steel bar The largest emerald yet discovered weighs | having cavities containing small rams, which 2,980 carats, and is in the Schaltzhoem or are forced out by water pressure. The water is conveyed to the machine by a copper pipe from a force-pump. A bore-hole is first made on the upper part of the working face of the seam, and the machine inserted in it. The upper part of the face is then cut away, and the pump started. The pressure of the rams then brings the coal down. The coal is not broken in the process, and fourteen to twenty four tons can, it is stated, be displaced at each operation.—American Anal-

TRANSMUTATION OF COTTON SEED. -- Was there ever, says Banker's Monthly, such a history as that of the cotton seed? For seventy years despised as a nuisance, and burned or dumped as garbage, then dis covered to be the very food for which the soil was hungering, and reluctantly admitted to the rank of utilities, shortly afterward found to be nutritious food for beast as well wheeler, A. M. 88 pp. 7 cents found to be nutritious food for beast as well as for soil, and thereupon treated with something like respect. Once admitted to the circle of farm industries, it was found to hold thirty five gallons of pure oil to the ton, worth in its crude state \$14 to the ton, or \$40,000,000 for the whole crop of seed. But then a system was devised for refining the oil up to a value of \$1 a gallon, and the frugal Italians placed a cask of it at the root One night a man took a little taper out of of every olive tree and then defied the Borean breath of the Alps. And then experience showed that the ton of cotton seed was a better fertilizer and a better stock when robbed of its thirty five gallons of oil than before, and that the hulls of the seed made the best of fuel for feeding the oil mill engine, and that the ashes of the hulls scooped from the engine's draught had the "I am going to show the ships out at sea | highest commercial value as potash, and that where the harbor is," said the man. "For the "refuse" of the whole made the best we stand here at the entrance to the harbor, and purest soap stock, to carry to the toilet I almost made up my mind to say nothing and some ships, far out on the stormy sea, the perfumes of Lubin or Colgate.—Scienti-

PROTECTING IRON AND STEEL BY ELEC-TROLOSIS. -- The methods at present in use for the prevention of oxidation of steel and Well, when the man got up to the top of | iron have all the same object, namely, the the lighthouse—for this was a lighthouse formation of a coating of magnetic oxide of they were in-he took the little taper, and iron; but all of them are more or less unwith it he lighted the great lamps that stood satisfactory. Considerable time is usually ready there, with their polished reflectors required, and there is no certainty that the behind them. And soon they were burning protection will be perfect. M. de Meritens steady and clear, throwing a great, strong has been experimenting for some time on beam of light across the sea. By this time an electrolytic method of obtaining the same the lighthouse man had blown out the little result, and has finally been successful. In taper, and laid it aside. But it had done its dustries describes the process as follows: well as on the shoes, of the good people of work. Though its own light had been so "The article is exposed to a current of Boston. The most sullen of all in the small, it had been the means of kindling the electricity in a bath consisting of ordinary rattling vehicle was a young man, pro- great lights in the top of the lighthouse, and water, or, better, of distilled water, heated claimed a gentleman by every feature and these were now shining brightly over the sea, to 70° or 80° C. The object to be coated nual contributions to the Society. Life Members are entimotion. Over his face hang a cloud, not of so that the shing far out know had a contribution to the society. motion. Over his face hung a cloud, not of so that the ships far out knew by it where is made the anode, while a strip of carbon, the to 1,000 pages annually. Sample packages will be sent, Sorrow, but of bitterness, and it seemed as they were, and were guided safely into the copper, or iron serves for the cathode; or, if Address American Sarray Alfred an iron tank is used, the sides of the tank | Centre, N. Y.

may form the cathode. The current should only have an electro motive force slightly in excess of that required to decompose water, as too strong a current produces a pulverulent form of the oxide, which does not properly adhere; moreover, it has the inconvenience of eating into polished surfaces. The operation should be conducted in the same manner as electrotyping. In the course of a few minutes, black coloration appears on the article, and after one or two hours the coating of magnetic oxide of iron is of sufficient solidity to resist polishing. The coating is found to penetrate into the mass of the metal; for if the external portion be removed by means of emery, and the white under surface be again exposed in the bath, it becomes black again almost immediately, demonstrating that the effect of the first electrolyzing has affected the mass to some depth. When a piece of rusty iron is treated by the current in a warm-water bath in the manner described, the rust, consisting of ferric oxide, is completely converted into magnetic oxide. The exterior layers are not adhesive, but the interior coating is almost as hard the metal itself. The best processes employed hitherto for coating steel goods require at least eight or ten days, and only imperfect results are obtained when applied to wrought or cast iron. De Merriten's process treats all sorts of iron and steel effectually in a few hours, requires no preliminary preparation, and can be applied as easily to rough as to polished surfaces. The coating is a brilliant black, is very hard, and it is difficult to attack it

MATALOGUE OF

by water. - Science.

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with lime; moreover, it is not easily wetted

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bry early one morning to her mother, say. Which is worse, mamms, to tell a lie or

"WHICH IS WORSE!"

Well," said the little one, "I've been sinking a good deal about it, and I think at it's worse to lie than to steak. If you

we've esten it; and if you have come it was pay for it. But "_and there we look of ove in the little lace_" a lie."

A little girl came in her night-clothes

it like a candle it may be seen. Thus even

little boy or girl may be a light-bearer.

The mother, taken by surprise, replied fat both were so bad that she souldn't tell hich was the worse.

sal a thing, you can take it back, miss

The Sabbath School.

Search the Scriptures; for in them ye think you have sternal life; and they are they which testify or

INTERNATIONAL LESSONS, 1888.

FOURTH QUARTER.

Oct. 6. The Commission of Joshua. Josh. 1: 1-9. O4t. 13. Crossing the Jordan. Josh. 3: 5-17. Oct. 30. Stones of Memorial Josh. 4: 10-24. Oct. 27. The Fall of Jericho. Josh. 35: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-12. Nov. 10. Caleb's Inheritance. Josh. 14: 5-15. Nov. 17. Helping one another. Josh. 21: 43-45; 22: 1-9. Nov. 24. 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 XII.—RUTH'S CHOICE.

FROM THE HELPING HAND.

For Sabbath-day, December 22, 1888.

SCRIPTURE LESSON.—Ruth 1: 16-22.

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God: 17. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part

18. When she saw that she was steadfastly minded to go with her, then she left speaking unto her. 19. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this

Naomi?
20. And she said unto them, Call me not Naomi, call me
Mara: for the Almighty hath dealt very bitterly with me.
21. I went out full, and the Lord hath brought me home
again empty: why then call young Naomi, seeing the Lord again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty bath afflicted

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

GOLDEN TEXT.—Thy people shall be my people, and thy God my God.-Ruth 1: 16.

PLACE.—The land of Moab and Bethlehem-Judah, called thus to distinguish it from another place by the same name in the tribe of Zebulon. This place was about six miles south of Jerusalem. Here King David was afterwards born, and finally Jesus the Christ, the King of kings.

PERSONS.—The Lord, Naomi, Ruth and the people of Bethlehem. TIME.—B. C. 1312.

HELPFUL SCRIPTURES. -2 Kings 2: 2, 4, 6, 2 Sam. 15:21, Matt. 8:19, John 13:37, Rev. 14:4, Psa. 45: 10, Isa. 14: 1, Josh. 24: 18, Dan. 2: 47; 4: 37, 2 Cor. 6: 16-18, Acts 11: 23, Matt. 21: 10, Isa. 23: 7, Job. 6: 4, 1 Sam. 2: 7, 8, Exod. 9: 31, 32, 2 Sam.

INTRODUCTION.

In the days when the Judges ruled there was a famine in the land of Canaan, and a man by the name of Elimelech finding it dificult to support his family on account of a famine went into the land of Moab to stay a while till the times should be better in the land of Canaan. The name of this man's wife was Naomi. These people had two sons, and after a time these sons married two of the Moabitish girls, one by the name of Orpah and the other Ruth. When they had lived in the land of Moab for some time longer, Elimelech and his two sons died. Then the mother concluded to return to her home in Palestine. At first both the daughters in-law followed her, but she bade them return to their kindred, their home and their religion. Orpah finally consented and returned, but Ruth replied to the entreaties of her mother-in-law with the words given in the first verses of the lesson.

EXPLANATORY NOTES.

Ruth said, "Entreat me not to leave thee." Naomi was telling Ruth that she could not hope among her people to enjoy the pleasures of the present life as she would if she returned to her own people, but Ruth had decided to not only go with her motherin-law but to adopt her religion, and become in all respects a devoted and obedient worshiper of Jehovah. She renounced all family connections, all allegiance to Moab, all relations growing out of Moabitish worship, that she might enjoy, as long as she lived, the companionship of Naomi. By her character and teaching she had, no doubt, come to be a worshiper of the true God. This shows clearly what really takes place in our hearts when we become followers of the Lord Jesus Christ. Our worldly associations, our false ideas of religion and religious obligations, our entire abandonment of all that is temporal and fleshly, for the excellency there is in Christ Jesus. A consecration of one's self to Christ forever. "Naoimi" means pleasant, "Mara" bitter. Naomi's experience in the loss of her husband and children had been so bitter that she could not bear to be called by that name, which only brought sad remembrance of the pleasure and joy she had once experienced. "I went out full and the Lord hath brought me home again empty." It is evident that Naomi feels that it was wrong for her and her husband to leave Bethlehem and go and dwell in Moab. In doing so they had placed their family under the influence of heathen worship and practice, and it is quite probable that had the husband and sons lived the whole family would have been lost to the true worship of God. This is true of multitudes of families now. They go into places where there is no Christian worship, or if there is, it is something with which they have no sympathy, and after a time they grow indifferent to religion, and are finally lost. If Seventh-day Baptists had been faithful in this respect we should be much more numerous now than we are. "Seeing the -Lord has testified against me." Naomi believes that the Lord has sent her trouble as an evidence of his displeasure. "And they came to Bethlehem at the beginning of barley harvest." Barley harvest came search for "pieces" to be learned for school recita. Sabbath in Hornellsville are especially invited to beginning of barley harvest." Barley harvest came search for "pieces" to be learned for school recitable for schoo

CENTRAL TRUTH. - All ought to commit themselves wholly to the Lord.

Doctrines.—1. Those who are faithful to the Lord draw other members of the family into the same service. 2. /Through faithful service is great reward. 3. Sometimes God sends judgments to reclaim his children. 4. Those are blessed who acknowledge and try to profit by them.

Duties.—1. To follow those who serve God. 2. Consecration should be entire.

IN MEMORIAM.

The following resolutions were passed by the W. C. T. U., of Milton Junction, on the death of Mrs. O. B. Wardner:

WHEREAS, The Almighty, in his all wise Provi dence, has seen fit to remove from our midst, our esteemed and worthy sister, Mrs. O. B. WARDNER,

Resolved, That we recognize in her death, the loss of a true sister in practice as well as in member Resolved. That we desire to express our sorrow,

and the loss we, as a Union, sustain, and our deep sympathy for the family and friends more immedi Resolved, That we enter these resolutions on our

journal and transmit a copy to the SABBATH RE-CORDER asking for their publication. Mrs. H. Hull. MRS. M. C. PARKER. Com.

MARRIED.

In Petersburgh, N. Y., Dec. 2, 1888 by Rev. B F. Rogers, Mr. WARREN C. BRENENSTUHL, of Grafton, N. Y., and Miss MARY R. CLARK, of Peters

At the home of the bride's parents, in Garwin, Iowa, Thursday evening, Nov. 29, 1888, by Rev. E. H Socwell, Mr. B. F. Dobson, and Miss NETTIE Davis, both of Garwin.

At Lima Centre, Wis., Nov. 28, 1888, at the home of the bride, Mr. James J. Brown, of Huntington, W. Va, and Miss EMMA B. CHILD, of Lima Centre.

DIED.

At Corry, Pa., Nov. 19, 1888, after a long and painful illness, Mr. GEORGE H. RANDOLPH, in the seventy seventh year of his age. He was a brother of the late Rev. Azariah A. F. Randolph. He was formerly a resident of Little Genesce, where the body was brought for interment. He leaves an invalid wife and several children to mourn their loss The funeral services were held Nov 21st, at the residence of his brother in law, Mr. Ethan Kenyon.

At Oswayo, Potter Co., Pa., Dec. 1, 1888, MARY F. WILBER wife of John C. Wilkinson, aged 59 years, 2 months and 27 days. Sister Wilkinson was born in Alfred N. Y., and was the daughter of Benjamin and Fanny Wilber. In early life she professed faith in Christ and united with the Sev enth d y Baptist Church of Alfred, with which she remained a member until the Seventh day Baptist Churchat Oswayo was organized when she became s member of that body. She lived and died trusting in Christ. She has left a husband, three daughters and one son, besides a large circle of other relatives to mourn their loss.

ISAAC PROSSER, was born in Richmond, Washington Co., R. I., in January 1816, and died in Little Genesee N. Y., Nov. 30, 1888. He remained in his native state until 1838, when he removed to A legany Co., N. Y., where he has since resided. Before leaving his native state he professed faith in Christ and united with the Six Principle Baptist Church never changing his membership. He often expressed his belief in Christ, and his approval of the Christian religion. During the last two years he has repeatedly read Moody's Sermons. He had peen in usual health up to the day before his death, being on the street on the morning of that day About the middle of the forenoon he complained of pain in his chest and shoulder which became so severe before night that a physician was summoned. Medicine seemed to give some relief, and no apprebension was felt by either family or physician About four o'clock the following morning his companion awoke and finding that she could not arouse him, called her daughter. He had doubtless died instantly as the neuralgia reached the heart. The shock was a severe one to his family and the community. The funeral services were held at the church on Dec. 2d, and were largely attended, business men and friends coming from many of the surrounding communities, Sermon from Matt. 25: 6, & And at midnight there was a cry made, Behold the bridegroom cometh.

Mr. WILLIAM PENDLETON LANGWORTHY, Was born in Nor h Stonington, Conn., March 20, 1802, and died at the residence of his son-in-law, Dr. J. D. Kenyon, Ashaway, R. I., Dec. 1, 1888. It is the judgment of one whose testimony we would all accept, that, although not communicative in matters of religion, he was a man of prayer, and hoped in the mercy of our Lord and Saviour Jesus Christ. Of nine sons and two daughters of John and Sally Pendleton Langworthy, the deceased was the next to the oldest. When a young man, in company with a brother, he went to Alfred, N. Y., which was then a new country "out west," to commence life for himself. In 1826, over sixty two years ago, he was married to Miss Susan R. Stillman, of Alfred. In 1827, he was baptised and received into the fellowship of the First Seventh day Baptist Church of Alfred, N. Y. He soon moved on into the Little Genesee country as a pioneer, and became a member, probably a constituent member, of the ittle Genesee Church, of which he was a member at the time of his death. Little Genesee was his home for about 30 years, and there he engaged in a mercantile and lumbering business. Many no doubt, like myself, have listened with interest to his stories of rafting experiences. He impressed me as being a well read man, intelligent in conversation, and greatly interested in public affairs. His standingas a citizen, is shown by the fact that he was hon ored with such offices as Loan Commissioner of the County, Justice of the Peace, Town Supervisor, etc. In 1860 he moved to Alfred Centre. About 1872 he came to Rhode Island to live, and for the last few years he and his wife have had a pleasant home be neath the roof where he died. He leaves a widow, three sons and four daughters, one son having died before him. The departure of our friend and neighbor from this to the life beyond, is another and oft repeated summons to us that live to be prepared for the last great change awaiting everyone, a change called by that gloomy name, Death. A. E. M.

Books and Magazines.

COCKIE Shells and Silver Bells comes to us from the house of Moulton, Wessborne and Co., Buffalo, N. holds regular services in the Hall of the Royal Y., a volume of Poems and Jingles from the pen of Templars, over the Boston Store (Nast Brothers): that sympathetic friend of children, Mrs. M. F. entrance between the Boston Store and that of M. Butts. It is written in just the way to delight the heart of a child, while many a lesson of love is in o'clock A. M. The Sabbath school follows the culcated. Invaluable to mothers who have to preaching service. Sabbath-keepers spending the

THE Irensury, for pastor and people for December, is an interesting number. The pastor, Subbathschool superintendent and teacher, and general Christian worker will find its outlines, sketches and suggestions instructive and helpful. A portrait of Dr. Virgin of the Pilgrim Congregational Church, in New York, and a picture of the Pilgrim church adorn the number.

Among the most important articles in the Old Iestument Student, for December, are the New Testament as Interpreter of the old Testament, and the Septuagint. Old Testament studies and the New Testame, t supplement are continued, and are full of interest and instruction. Every Bible student should avail himself of the help offered him in this

To those who have the care of infants and small children we cannot too strongly commend Babyhood. Its suggestions are timely, sensible, and practical. The December number, now before us, maintains the high standard which the magazine has attained.

A Great Mistortune.

The heavy rains this fall have totaly ruined crops in some localities, and its effect is now being seen in diseases among farm animals. Almost every day cases of roup, swelled head, and a distemper very disastrous among poultry are reported. A part of this is also due to improper feeding. Many persons think as soon as cold weather comes on, they must begin to feed heating food to their bens, like corn meal, etc. The result of this course, is, if they do not break down f om the diseases prevalent, they soon get very fat, look fine and people wonder why they do not lay. You cannot make a hen lay when everything you give her is being transformed into fat, and leaving the foundation of disease the same as with an over fed-child or person. Alfred T. John son Hampton, N. H., says, " Last fall I had eighty fine looking hens, which began to droop and die. I charged their food and began using Sheridan's Powder, in three weeks they were nearly well, and had increased the eggs sixteen a day. I have just bought six cans of it, as a preventive of disease the coming winter. It can't be beat, for that large can saved me \$40 last year."

Mrs. E. B. Carlin, Couk'in Centre, N. Y., says 'I have used Sheridan's Powder to make hens lay for three years. I know it also keeps them healthy for I rarely lose one now. My neighbors are getting interested in Sheridan's Powder; but they do not use half enough; one or two small packs is not a fair test. I shall send soon for six cans, as I get it cheaper. During an eight weeks trial using Sherldan's Powder, I got from forty hens, 1,707 eggs.

I. S. Johnson & Co., 22 Custom House St., Boston, Mass., (the only makers of Sheridan's Condition Powder to make hens lay) will send, postpaid, to any person, two 25 cent packs of power, and a new Poultry Raising Guide, for 60 cents. The book alone costs 25 cents. For \$1 five packs of powder and a book; for \$1 20, a large 21 pound can and book; six cans for \$5, express prepaid. Send stamps or cash. Interesting testimonials sent free.

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, Leonardsville, N. Y.

BRO. J. P. LANDOW wishes his correspond ents to addressihim at Post Restant Czortkow, Galicia. Austria.

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

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 De cember. 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.

SABBATH SCHOOL BOARD OF N. W. ASSOCIA-TION.—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 contribu tions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen tre, N. Y.

THE Hornellsville Seventh day Baptist Church A. Tuttle, on Main Street, every Sal bath, at 10.30

To complete the proposed set of Conference. Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 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.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.80 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, 105 E. 84th St., New York City.



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1889.

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"Home Studies in Natural History," by Dr. Felix
L. Oswald; "Little Experiments," by Sophia B. Herrick; "Glimpses of Child-life from Dickens," by Margaret E. Sangster; articles on various sports and pastimes, short stories by the best writers, and humorous papers and poems, with many hundreds of illustrations of excellent quality. Every line in the paper is subjected to the most rigid editorial scruting, in order that nothing harmful may enter its columns.

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By ranks upon the battle Deep hidden in the secret h Whose struggles God alor Is acted oft a braver part Than heroes armed to me

The noblest triumphs are no

He who resists the tempter True to his manhood's hi And looks above the scoffe In wisdom's sight a horo Many a martyred spirit bra

Life's secret sorrows, tor Deprived of all its nature c Unshared, unknown the In gilded hall and humble Are those whose deeds h

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WARHINGTON

(From our regular Everybody in Washin

the same pursuit at prese distinguished and unknown colored and plain-all a Christmas, and gazing a goods in the shop win are thronged, the stores the merchants are havin Around on G Street.at a little convention is b

convention of the Amer ance Union. They are Pestconed above the P around the church, is a first long, and bearing t million people, who pass have prohibiting ! government mail and otherwise regarding th the speakers, Mr. Cons editor of the Lutheran to the manner in which Sathath had, in Europe a mere holiday, and the lowered. mentioned th Church has been built fifty years.

Congress, the Senate drafted a high license ! Gelembia, and Sensi thread with a vices.

Just before the close