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VOL. XLIV.—NO. B1.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 20, 1888.

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

WHOLE NO. 2288

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATE TRACT SOCIETY.

Entered as second-class mail matter at the postfice at Alfred Centre, N. Y.

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> For the SABBATH RECORDER. UNKNOWN TO FAME.

BY ANNIE L. HOLBERTON.

The bravest battles are not fought Where foes, advance with sword and shield The noblest triumphs are not wroug: t

By ranks upon the battle field. Deep hidden in the secret heart, Whose struggles God alone may know,

Is acted oft a braver part
Than heroes armed to meet the foe.

He who resists the tempter's wiles, True to his manhood's high demands, And looks above the scoffer's smiles. In wisdom's sight a horo stands.

Many a martyred spirit braves Life's secret sorrows, toils and cares, Deprived of all its nature craves, Unshared, unknown the cross it bears.

In gilded hall and humble cot, Are those whose deeds have no renown, Though lauded fame may know them not For whom awaits a victor's crown.

# WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, Dec. 14. 1888.

Everybody in Washington is engaged in the same pursuit at present. Rich and poor, distinguished and unknown, old and young, colored and plain-all are busy shopping for Christmas, and gazing at displays of holiday goods in the shop windows. The streets are thronged, the stores are thronged, and the merchants are having a great harvest.

Around on G Street.at the Foundry Church, a little convention is being held—the first convention of the American Sunday Observe ance Union. They are urging a day of rest. Festooned above the pulpit, and reaching around the church, is a petition nearly 4,000 feet long, and bearing the names of over one million people, who petition Congress to pass laws prohibiting Sunday work in the government mail and military service, and otherwise regarding the Sabbath. One of the speakers, Mr. Conrad, of Philadelphia, editor of the Lutheran Observer, referring to the manner in which the sanctity of the Sabbath had, in Europe, been degraded into a mere holiday, and the morals of the people lowered, mentioned the fact that only one church has been built in Berlin in the last

Just before the close of the last session of

lateness of the session, however, the report there used is "humiliation." But in the of the bill was postponed. The details of Vulgate, Jerome's Latin version, the word is this bill have never been made public, but it is understood that it gives the Commissioners full power to regulate the traffic in regard to the proper observation of the law, the closing of saloons, etc., and at the same time raises the retail license from \$100 to \$500, and the wholesale license proportionately. The bill will probably be reported to the Senate very soon now. The Commissioners in their annual report say, "Congress has before it now measures which have had the entire sanction of the Commissioners, so framed as to relieve the community of this fearful evil," and it is presumably to this measure that they refer. Representative Atkinson, speaking of high license having been tried in Philadelphia, thinks it has proved successful in reducing crime and lessening pauperism. Representative Rowell, of Illinois, who voted for high license for the District in the Forty-ninth Congress, says he is in favor of it still, but he would make the license as high as \$600, while Representative Brewer, of Michigan,

would make it \$1,000. The Democratic Members of the House were hopelessly divided in caucus on Tuesday night, in regard to the question of the at the door of the Union. They adjourned without reaching any definite or indefinite conclusion, to meet again the last of the week. The territories question was discussed for three hours, and there were as many factions as there could be sides to the necessitate the incarceration of Jesus? question. Once put to a vote, there is little doubt that the territories would get in, but the difficulty will be to get a vote. If there can be no caucus agreement, it will be very difficult to get the subject before the House.

In his annual report, Attorney General Garland makes an earnest appeal to Congress to provide for the construction of Government penitentiaries and reformatories. with respect to the labor of prisoners prove more conclusively than ever, he says, the absolute need of such institutions. He thinks provision should at once be made looking to the erection of at least one United States penitentiary and, if possible, one reformatory. He states that a large number of prisoners convicted in the United States courts are those who have committed but s single offense, and who have but commenced a career of crime. He thinks if such prisoners were sent to a reformatory instead of a penitentiary where they would necessarily have to associate with hardened criminals, they might be reformed if proper influences were thrown around them.

In talking about the tariff in the Senate yesterday, the defeat of President Cleveland at the polls was touched upon. Senator Reagan said that it was not due to the position of the Democratic party on the tariff, but because the President vetoed pension bills and favored civil service reform. He said that the President had extended the civil service rules to positions outside of the classified service, and hinted that the Republican party would soon have an opportunity to find out how repugnant the civil service law is to those who are in power.

# WAS OUR LORD EVER IN PRISON?

The following article, which is clipped from The Christian Woman, of Philadelphia. will be interesting to many readers of the RECORDER, to some of whom the queston, as to the imprisonment of our Lord will be new. It is from the pen of Rev. Charles W. Quick.

We do not cite St. Matt. 25: 59, for the Lord himself interprets his own word as referring to his followers. An eminent commentator on the verse says: "Though he bore our sicknesses yet he was never sick himself, and though he was never cast into prison, yet many of his disciples were." Can our interpreter be sure that Jesus "never was in

Turning to Isaiah 53: 8, we find these words: "He was taken from prison and from indement." The translators of the Hebrew ian, have evidently felt the difficulty in the word, but where the translators have fol- and mystery.

de angustia;" the French has it "de l'angoise;" the Spanish "Desde la angustia,' and the Italian " state oppressate. Some of our readers can see the similarity and also from their knowledge of the Hebrew and its various translations, perceive the differences and what they all have in common. His humiliation is comprehensive and includes all that Christ suffered from his birth to his death, even all that is enumerated in Isaiah 53d. Angustia means straits, narrow, confined places difficult of egress. Prison cells, confinement between walls, is perhaps the full idea. The inspired prophet says: "He was taken from prison;" have we any record that Jesus was confined in prison?

We see in the inspired accounts of his trial, judgment, treatment by the authorities priests, executioners and the mob of great and mean ones, how minutely, exactly and fully everything is fulfilled. The Evangelists are particular in showing how Scripture was accurately accomplished. Why not the prison as well as the judgment hall? Everything else is literal, why should this be figurative? We have felt the difficulty of this inspired statement, and have tried to maintain it, though not satisfied with any para phrastic interpretation, gloss, or spiritual application.

The soldiers who arrested Jesus in the gar den, were the watch or guards of the temple, and under the authority of the Sanhedrim. After the judgment of the ecclesiastical court admission of the territories now knocking was passed, Jesus was delivered into the hands of the Roman court and of the Roman soldiers. He was in the custody of both, and taken from one to the other, but that does not meet the full meaning of being "taken away from prison." Was there any interval of sufficient extent to justify or

All Biblical students are familiar with the difficulty of reconciling the statements that Jesus was crucified at "the third hour" and that it was "the sixth hour." The Catholic theologians and following them, most of the He says, "From henceforth there shall be careful study of the Bible, and training Protestant teachers and preachers and writers five in one house divided; three against two under the guidance of experienced Chrishave held that the sufferings of Jesus were of only three hours duration, that is from the divided against the son and the son against to Scripture have concluded and taught that, "the agony" continued through six hours, Recent laws that have been enacted by States and the darkness distinct begin until after daughter in law and the danghter in law and the danghter in law and a man's foes "receive with meekness the engrafted

was written by the Rev. Jeseph W. Morton, the Gospel Narratives of the Closing Earthly Labors of Jesus the Messiah; and of the Events Connected with His Arrest, Trial, urrection."

We have read the comparisons, interpretations and arguments of the writer, and feel great relief in adopting his conclusions as Scriptural and satisfactory. We cannot re produce the facts, comparisons and arguments at this time, but must pass them with the statement that they are entirely and only taken from the inspired text. No ancient authors, no traditions no conjectures are alty annexed to disobedience. The Saviour can, from the English version, and that the old one, follow the thought and closely knit argument.

The explanation he establishes as in entire harmony with the gospel narratives is this: the same day; and, as the trial must precede the crucifizion, the latter was on the day following the former. If, as the majority of interpreters hold, the crucifixion was on Friday, the trial must have been on Thursday. loyalty to him. We must be willing to en- was expiated by that one great offering In no other way can the Evangelists, Mark dure all things for him if we would have which Jesus Christ made of himself to God and John, be reconciled; by this means, the eternal life. How many when put to this through the Holy Chost. The Holy Spirit reconciliation is complete."

at the sixth hour on Thursday, and the oru- and disobeying some of the Saviour's most ligently preached. A Christian life can not cifixion took place at the third hour, the specific commande for no better reason than be understood unless it is interpreted in the Lord was held in eustody over Thursday that they are distasteful, or that some one light of Christ's own life upon the earth. night, and was reasonably but in prison dur-ing that interval. It is the market the passes as these for the neglect of Christian duty are would continue wakeful anglet. And when wholly neglect in Scripture. Yes, Jesus was led out to Solgetha in the morn more, such conduct is positively condemned

We must say that we have never seen, or It is not leaving busband and wife and parheard, or read any horsey of the Word of ent and children and all things for him and God, which so completely reconciles some of his cause. It is living in peace with our the worst and most semeging discrepancies solves and our magedly surroundings and in the evangelical regards.

We do wish that every minister and teacher of others, could have the treatise placed in his bands. It will be priticised and will incite and stimulate man carnest inquiry. Can it be possible that the church has been in clouds and error during these 1850 years, in regard to these statements of the Word of God? Really it is aptonishing what light is shed on other words of our Lord by this one into Greek, Latin, French, Spanish and Ital- key, thus opening what has hitherto been supposed to be a cloud and impenetrable door

### THE PRACE OF GOD'S KINGDOM.

The design of Christ's coming was to pro duce peace, to teach and exemplify those principles which, had they been universally accepted, would have produced immediate peace and the highest degree of concord and unity among men. But the effect of his coming was quite different in this respect from its design. The effect of his coming was to put a greater distance between holiness and sin than had ever existed. and so to out a greater division between their adherents. Hence, what the Saviour designed for good to produce peace and concord, men have perverted and made the instrument of discord and division.

illustrated in the history of nations. feud and turmoil for years are finally brought lament. All this produces an effect upon of a bloody and desperate war. This fact do not for a moment wish to be understood tion proclamation issued by President Lincoln was designed ultimately to produce peace, and it did; but its immediate effect was to produce greater discord and division.

There is to be no peace with the world,

religion that is not exclusively founded on

the gospel of Christ. However close and endearing our relations to others may be, we are not to make a compromise with them when the Saviour must be disobeyed or dishonored in doing it. Our attachment to him exlusive and unfunching. No one. must be allowed to step between us and him, no matter however dear they are to us. This truth is so important that the Saviour and two against three. The father shall be sixth to the ninth hour. But many adhering the father. The mother against the daughter and the daughter against the mother; the mother in law against the A work has been published recently, which shall be they of his own houshold." And word," the instrument of the Holy Ghost in of Chicago, entitled, "A new Harmony of loveth father or mother more than me is not nently reconciled to God and won to right-He that taketh not up his cross and followeth Condemnation, Crucifizion, Burial and Res- after me, is not worthy of me. He that findeth his life shall lose it and he that loseth his life for my sake shall find it." is expressly forbidden with the severest pencited or offered. Only the exact words of the does not say, be at peace with your neighbor which were born not of blood, nor of the Bible are employed. Hence every student and the members of your own household will of the flesh, nor of the will of man, but or wife or children oppose you in your obe-"The trisl and the crucifixion were not on chapter of Matthew the Saviour puts this the Resurrection and the Life, who only is Now if Jesus was condemned and sentenced are neglecting important Christian duties them to the conscience unless they are inteling, at an early hour, he was taken from by the Sasters. It is not taking our orces prison, as he had been previously taken " from and following him. It is not submitting and the resurrection was the theme that our will to his will or our ways to his ways.

# REVIVAL PREACTING.

mande. Such condition in this will not do if

we are to be the Savieur's disciplus here and

the entirous of his saving grace hereafter.

Christian Inquirer,

We have a few anggestions to offer in respect to the methods adopted by different Congress, the Senate District Committee drafted a high license bill for the District of Columbia, and Senator Spooner was entrusted with the duty of reporting it to the Senate. Owing to the tariff bill, and the Senate District Committee word, but where the translators have follows from all this that if men are to be method, and the other the teaching method. The truly and permanently converted to God The truly and permanently converted to Christian policies. The sunuch was reading the Septuagint version of the Word and Supplementation of the Greek word and sunus them in the direction of the translation of the Greek word and sunus them in the direction of the translation of the Greek word and sunus them in the direction of the translation of the Greek word and sunus them in the direction of the translation of the Greek word and sunus them in the direction of the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the Greek word and sunus them in the translation of the translation of the Greek word and sunus them in the translation

It takes it for granted that the audiences to be dealt with are acquainted with the great doctrines of Christianity, and only need to be aroused through the emotions of hope and fear, to take a step which will commit. them to Christ by a public profession of faith and union with the visible Church. . . . The impending doom of Sodom, and the urgent appeal to Lot and his family to escape for their lives and to stay not in all the plain, is a typical subject for their sermons. On the other hand the joys of heaven, the blessedness of meeting departed friends, and the felicity of an eternity spent amid the glories and splendors of the city of God whose streets are of gold and whose gates are of pearl, are set forth until the imagination is thoroughly aroused, and the will, overborne by emotion, is carried over to the side of God and religion. Sinners are urged and Again, peace is sometimes secured only as entreated, threatened and promised, by a result of war. We see this fact fully turn; every appeal known to the art of the speaker is used. Sometimes the voice is Nations that have been in a state of constant | that of thunder, sometimes that of pathetic into peaceful relations only as the result the sensibilities which hastens decision. We has been most painfully demonstrated in the as decrying any one or all of these methods history of our own nation. The emancipa- of address; but only to suggest that unless there is a clear, intelligent conviction of the conscience and persuasion of the higher reason based on the truth "as it is in Jesus," the effects produced by such preaching will pass away (as a rule) as the writing with our neighbors, with the members of on the sand passes away when the waves of our houshold, yea, with any system of the sea wash over them. Taken out of a surrounding in which these emotional movements of the soul were produced, they will subside, and the influences of the worldly and carnal life, always strong, will efface them; and the converts thus won will decline and fall back into old habits of thought and Christ must be supreme and our loyality to feeling, and conclude that their former convictions were the result of excitement. Of course there will be some, out of many, in whom the Spirit of God will have wrought effectually, but only in proportion as the does not leave it without guidance, that we subject has been informed in the Word of may make no mistakes in reference to it. God, either previously or subsequently, by a

The other method proceeds upon the theory that genuine conversion and regeneration is the result of the action of the Holy in this same connection he says: "He that bringing men to God. will they be permaworthy of me, and he that loveth son or eousness. Conviction of sin and conversion daughter more than me is not worthy of me. is not the result of an appeal to the natural conscience, but to the divinely instructed and convinced conscience. It is the office of the Holy Ghost to convince men of sin, of rightloseth his life for my sake shall find it." eousness, and judgment," and this he does. What language could be stronger or more by "taking the things of Christ" and showpointed in reference to our duty in matters ing them to us. It is not an impression of of religion? There is not a shadow of war- things however high and holy that converts rant for the least compromise with anybody men, but it is the intelligent reception by or anything, who may oppose us in our them of Jesus Christ himself into their Christian duties. But all such compremise hearts. "As many as received him, to them gave he power to become the sons of God even to as many as believed on his name: even if you have to sacrifice your Christian of God." It is clear that such a reception principles and Christian duties to do it. of Christ can not be had unless he is clearly He does not say, if your parents or husband presented in every aspect of his person and work, as Son of God, Son of man, and Redience to me submit to their will and wishes deemer of the world; as the Lamb of God regardless of my commands. In the tenth that taketh away the sin of the world; as duty of loyalty to him still stronger than in able to give life and immortality to those this chapter. There, he says, we must not who receive him. Sin will not be rightly compromise with parent or husband and understood unless it is held-before the conwife even though they put us to death for science in the light of the cross on which it

Therefore it was that the apostles and early preachers dealt almost exclusively with the person of Christ, his life on carth, his sacrificial death, and his resurrection. Jesus rang forth from the apostolic pulpits ( if they had any pulpit). "Preach the word"; "in season and out of season," were the injunctions left by the spostles to those who should follow in the work. In all the New Testament there is not a single appeal made to a sinner to turn from sin in view of death. Christ and him crucified is the constant theme, as setting forth the love of Ged and his desire for the reconciliation of the world to himself. A recovered character and the inwrought image of Jeeus Christ is set before men as the end of salvation, rather than "a manaion in the skies." Heaven indeed is the home of the saints; but men and woman must become saints through union with preachers for the promotion of revivals. One Christ and his dwelling in them, before they may be characterized at the emotional are prepared even to think of beaven. It method, and the other the teaching method. follows from all this that if men are to be

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

BRO. JOSHUA CLARKE reports 13 weeks of labor at Andover and Wellsville, N. Y., two other preaching places, 44 sermons, good congregations, 93 visits and calls, and 17 additions.

BRO. U. M. BABCOCK, Humboldt, Neb., reports missionary visits to Emporia and Oursler, Kan., and to Scott, Harvey and counties. In the Long Branch Church, Neb., the cause progresses. writes: "The young people are faithful, times are better, and the people seem hopeful."

### BBEVITY.

The Editor of the RECORDER asks, "Can you not impress it upon the minds of those who write for your department that they must be brief?" He does not tell how this important impression is to be made; and what shall we do? But brethren, consider a few facts. The capacity of the paper cannot, like India rubber, be stretched; it will only hold just so much, and no more. Whether it be a good or bad sign, these are the days of short things. People want short railroad lines, short ocean voyages, short days of labor, short courses of study, short histories, short sermons, short prayer-meetings, short articles, in short, almost everything short. As a rule, the person who can "say the most in the fewest words," with tongue or pen, really say something, and be Father, for the good of man, our brother. both concise and clear, will be most effective. Thoughtful people, like our readers, want ideas and facts briefly and plainly stated, themselves.

Our space is necessarily quite limited, and from reports and other correspondence, that will contain very much which the Board and Secretary need to know, we are obliged to select for publication that which seems to | teresting letter he had received from Bro. F. be of greatest interest and importance to the J. Bakker, who is aided in his mission work public, and for which there is room.

in judgment, we trust they will be patient. and we, on our part, will also try to have patience: and all the more, inasmuch as we discover in ourself a dangerous tendency and opposition are experienced, through the away from conciseness, as we advance toward older age.

Two valuable papers, presented at the anniversary, have long lain in the RECORDER office, waiting for room in our columns. But we feel safe in assuring our readers that, as in the past, so in the future, the chief Editor will be courteous and kind, and do the very best he can for us to whom this particular department belongs.

# THE CHURCH AND MISSIONS.

II. What does the church need as qualifications for more successful work in the field of missionary endeavor?

1. We ought to have stronger faith, not indeed, in ourselves, but in God who will work mightily in and through us. Caleb stilled the disquieted people, saying, "Let us go up at once and possess the land; for we are well able to overcome it." But this was the ground of his confidence. The Lord is with us: fear them not.

2. We need more fitness for our Lord's use. Joshua and Caleb said, "The land which we passed through is exceedingly good. If the Lord delight in us, then he will bring us into this land and give it us." It is not in our wealth or education that the Lord takes most delight, but in righteousness before him. And if we would enlarge the place of our tent, and stretch forth the curtains of our habitations; if we would lengthen our cords many noted Ohristian councils and conferand strengthen our stakes, and break forth ences held in the history of the Christian profuse in their expressions of thankfulness on the right hand and on the left, then must church. They were great in the number we be and do what the Lord delights in, and so fulfill the great condition of success-

ful endesvor. 3. We need more patience when opposed. When James and John asked whether they should not command fire to come down from heaven upon the inhospitable Samaritans. not what manner of spirit ye are of." We need a broader charity for those who may be working by ways and meens that are not like our own. The disciples forbade one whom not, for there is no man which shall do a Trinity. Also such was the Council of La- was good. Before leaving this place I took bath all alone; and who is not an Adventust.

of sin are being cast out from the hearts and lives of men and women, let us rejoice over that wondrous miracle of grace, through whomsoever it may be performed.

4. The church should keep itself informed respecting the history, progress, needs and fruits of missions. The importance and interest of the subject give it a just claim upon | Christian Conference in its scope, object | church. Bro. Socwell promptly responded our attention. It is a broader subject, one and work that was ever held in the history to the call, and, as I learned afterwards. that touches the whole wide range of human of Christianity. It was called together in organized a church of eight members; six thought, knowledge and experience, all hufirst, likely to suppose. There is an abundant supply of missionary reading. The church has but to take and read, to experience, with increasing knowledge, growing zeal for missions. Then let it more frequently be a subject of conversation and discourse, at home, in the church, in the Bibleschool, and at the various public gatherings of Christian people. In other words, let us general interest and enthusiasm.

5. The church ought to pray more, in the secret place, at the family altar, and in the house of God. We have never felt, as now, the fear that we are greatly neglecting this duty, and this source of blessing, power and efficiency. More prayer would lead to more giving; voluntary, systematic, liberal giving. Our Lord owns us, entrusts us with our blessings of body, mind and estate, requiring that we use them for good and useful ends, ends that pertain to ourselves and to our fellowmen, and to the glory of him who hath created and redeemed us.

If we shall thus live, pray and give, we shall find frequent and glad occasion to turn our prayers into praises for the blessed privilege of being fellow-laborers with God our May this be the purpose and these the blessings and privileges of all our churches, and may the love of God, the grace of our Lord and then to be left to do some thinking for | Jesus Christ, and the fellowship of the Holy Spirit, abide with us evermore.

### VBIESCHLOO, HOLLAND.

Bro. Nathan Wardner sends us a very inby friends at Milton Junction, Wis. First of If, to our correspondents, we seem to err all, he expresses the warmest sympathy with Bro. Wardner, in his affliction, because of the death of his wife. Then he gratefully acknowledged the receipt of \$30. Trouble preaching of the materialistic doctrine of the

He writes of a young man connected with the post-office, who, with his wife and mother, accepted, first, baptism, and afterwards the Sabbath, as far as they could under the circumstances. The minister who baptized them said, that for them to take the "Jewish Sabbath," was as bad as to crucify Christ anew; and if they would not renounce their wife of a jail-keeper, who opposes her, tries hard to obey God in Sabbath-observance. Although many scoff at what they call foolish work, the Sabbath doctrine, Bro. Bakker writes, seems to go further and further, and the truth must some day conquer error. He now has a Bible-school of boys and girls; preaches on First day night, and since he last wrote, has called on 90 families and sent out 300 tracts by mail, besides distributing them from house to house. As they pray for brethren here, so he asks for prayers for themselves, that showers of blessings may come down.

# THE LONDON MISSIONARY CONFERENCE.

Number I.

BY BEV. O. U. WHITFORD.

This Conference was held in Exeter Hall London, June 9-21, 1888. There have been which attended them, noted, because attended by distinguished rulers, scholars and prelates; great in the objects for which they were assembled; and great because of the great doctrines and theological questions which were discussed and settled. Such was the Council of Nice, held 325, A. D. the Lord rebuked them, saying, "Ye know composed of great rulers and scholars called together to discuss and formulate the doc- school-house, where I preached six times to trine of the Trinity, and it put forth the well-known Nicene Creed upon the Trinity. Such was the Council of Constantinople, they saw casting out devils in their Mester's held 381, A. D., assembled to complete the without a pastor and many of the congreganame, because he was not of their company doctrine of the Trinity, by defining the na. | tion did not expect preaching, there was of followers. But Jesus said, forbid him ture and relations of the Holy Spirit in the not a large ettendance; but the attention has for several years been keeping the Sab-

miracle in my name, that can lightly speak odices, held between 343-381, A. D., in an expression of the wish of the brethren In fact, she is in every respect a Seventhevil of me. For he that is not against us is which the great blow was struck at the and sisters, as to the organization of a on our part. If, then, we see that the devils | Bible Sabbath, the seventh day of the week, | church, and found them unanimously in favor to break down its sacred character and sec- of such a movement. Accordingly, I reularize it. But the London Missionary Conference, was, we believe, a greater and more important Christian Council than those we have mentioned, or others as noted, Fathers. We believe it was the greatest the interest of Christian missions. It was man interests, at more points than we are, at not convened for doctrinal or sectarian controversy. There was no flourish of polemic swords. It was born of the missionary spirit, matured in its plans and work, and successfully held with increasing interest and power to the end, by the same spirit. It was a great love feast, and love council, because moved, controlled and grandly sustained by that love of souls unsaved which cause. the Saviour manifested in his life and atonadopt the most natural means of awakening | ing work. Men and women of all denominations, differing widely in creeds, and from | county, Iowa, about 15 miles form Grand all parts of the world, composed this Conference, conferring together in Christian love, fellowship and wonderful unity.

> not the Trinity, or Future Probation, but how shall the Christian church bring the pagan world to Christ. How can we lead the whole world to accept Jesus Christ, and bring it to the life, light, salvation and civilization of the gospel? It discussed the This brother is a preacher of one branch of work of foreign missions, as they are, as they should be to reach the desired result. It discussed the nature, the methods, the relations, the means, the progress and the gigantic fields and needs of such work. Could there be a greater theme, or a greater purpose to call together a Christian assembly? The Conference was great in num. bers. There were 1,500 delegates in attendance. The number of missionary societies represented was 141. The English, Scotch | day evening in another. I had good attenand Irish societies numbered 54, sending about 1,300 delegates. From the Continent there were 17 societies, sending 42 represen- one or two services, but the trustees, while tatives, and some of these societies are main- they did not positively refuse, preferred taining themselves in Catholic nations. The that I should get some other house. number of delegates from the United States was 187, representing 58 societies. The Canadian societies numbered 10, and the preaching in the town. I was pleased with delegates 27.

This Conference was great because there were present great and noted Christian schol ars and educators, distinguished missionaries and clergymen, and men of high official, professional and social rank. That which gave probably the greatest interest and power to the Conference was the presence of mission- visit that neighborhood again and hold a aries right from the foreign fields. They were from China, Japan, Central Asia, Syria, Turkey, Persia, India, Burmah, Hindo stan, Oceanica, Polynesia, Australasia, Northern and Western Africa, Nile and the Niger, South Africa and Madagascar, East- the gospel. ern and Central Africa, Ceylon and other portions of the vast foreign field. Their papers and speeches were full of important information and suggestions, and were full of the love and spirit of missions. The priv error they must be cast out. One woman, lilege of being a member of this Conference for the state of Iowa. The grand object is was one to be ever highly prized, and the to enforce the existing Sunday laws and, greatest of a lifetime. The inspiration and influence can never die. Its sweet spirit and unifying power, its purpose and push will be felt and seen in future years.

# TRE NORTH-WEST.

PRINCETON, Mo., Dec. 2, 1888. As the quarter is now past, I take up th thread of my narrative where I laid it down about Oct. 22d.

I was then at Pleasant Grove (Flandreau) Dakota, where I remained till the 29th, preaching every night. Two more members, were added to the church, making their present number 30. By a unanimous vote of the church. Dea. H. C. Severance was appointed to officiate in the administration of the Lord's Supper, whenever it may be inconvenient to obtain the services of ar ordained minister at the communion season This young church now appears to be in prosperous condition, and its members are to those individuals and churches, and the Missionary Board, who have aided them in building their house of worship.

I arrived at Grand Junction. Greene county, Iowa, Nov. 1st, and found brethren B. C. Babcock and D. P. McWilliam there to receive me. Our brethren live near the "Wilson school-house," 24 miles from the Junction. We held our meetings in that very fair-mised and attentive audiences. Sunday morning I preached at the Baptist church in Grand Junction. As they are

ported the matter to Bro. Socwell, pastor at Carwin, with a recommendation that he visit them, and, if he should think it best. that he aid them in the organization. which were held in the days of the Christian | considered this the proper course because most of them were members of the Garwin presenting letters from the Garwin church, and the other two, who were members of the extinct church of Carlston, Minn., coming in on the profession of their faith. I trust our brethren will earnestly pray for the prosperity of this, the youngest born of our sisters. These are good and warm-hearted seventh day is the true Sabbath. Some of Christian brethren. While I was there they contributed more than \$10 to the missionary

Sabbath-keepers near Scranton, in Greene Junction, I thought it best, while in this state, to visit them. My object was, to ascertain their doctrines and practices, with The great theme and central question was | the view of determining whether, or not, they and we could become associated in church work. On the way, I stopped at Grand Junction and preached once, and Bro. Andrew McWilliam carried me next day to Bro. Whitehall's, near Scranton. the "church of God." He received us very kindly, and I made my home with him during my short stay in the neighborhood. I found here a small society, consisting of about a dozen members, mostly belonging to the Whitehall family connection. There is also another family near by, that keep the Sabbath, but do not usually meet with the majority. I preached on Sabbath afternoon in one school house, and the following Firsttion in both places. I tried to get the use of the "Christian" church in Scranton for course, I did not insist upon it and, as I did not readily find another place. I did no these people, in the main, but sorry to find them such sticklers for what we should regard as very small things. They are very gross materialists, and we should hardly consider them evangelical on some points of faith. I intend, at some future time, to series of gospel meetings, hoping to awaken a deeper interest in the subject of vital religion. One brother assured me that there are many there who are hungry for

> Rapids, to attend the meetings of a so called "Sabbath Convention," the object of which was, to organize a "Sabbath Association" if need be, to have others enacted. During a good part of the time, I could have imagined I was in a Seventh day Baptist Convention; so frequent were the quotations of the fourth commandment and others of our strongest proof-texts. I did not notice a single allusion to Christ's resurrection or the superior importance of the work of redemption. It seems to me, that our Presbyterian friends have about given up the old argument for Sunday, and are about to make a bold push for their man made institution under the name of "the Sabbath." Well, I am heartily glad of it. The end of this controversy is evidently approaching, and it needs no prophetic ken to predict what the outcome will be. But, as brother J. T. Davis has furnished, or will furnish, for the RECORDER an account of this Convention, I shall pass it without further notice. While at Cedar Rapids. Bro. Dayis and I were hospitably entertained by Mr. Armour and family. Sister Armour is a devoted Seventh day Baptist, who has few opportunities of enjoying the ordinances among her brethren. She was converted to the Sabbath a number of years ago, and has evidently "come to stay." May God reward her faithfulness!

Finding myself ready to leave Cedar Rapids one day sooner than I expected, decided to stop off at Ainsworth, Iowa, on my way to this place, to visit a cousin, whom I had not seen for more than 40 years. Here I not only found my cousin, John P. McKenzie, Esq., and his excellent family, mostly worthy members of the United Presbyterian Church, but also learned of

day Baptist, except that she has not yet been baptized, though she believes in and has desired baptism, but the Baptist church with whom she worships regularly, playing their organ and leading their music, refused to baptize her, unless she would leave the Sabbath and keep Sunday. This she stoutly refused to do. She desires baptism at the first opportunity. I ask prayers for this sister who, in her loneliness and widowhood is bearing a heavy burden, with great cheerfulness and evidently with the divine bless. ing. If she can keep the Sabbath among First day people and at the same time, unaided, support herself and four fatherless children, who need turn away from God's commandment for the sake of a living?

I reached Princeton, Mo., the 23d of

November, and have been holding meetings almost constantly ever since. There are a good many people in this vicinity who undoubtedly believe in their hearts that the them say as much. But, as yet, none of them have joined with Bro. Wayman and family in keeping it. I trust, however. that more effort will be used hereafter than Having learned that there is a society of heretofore among the people and that good results may follow. This interest must not be neglected. There are but few Christians here, but the meetings are well attended, the behavior of the young people is becoming better all the while, and there is a host of children and young ladies and gentleman within reach of this school-house. We have a foothold here, and God has given us "favor in the eyes of the people." They are all friendly, and grow more cordial all the time. I leave to morrow for Ainsworth and home.

... I report for the quarter: Weeks of labor. 13; sermons, 60, reading matter distributed, about 20,000 pages; many families visited; deacons ordained, 3; baptisms, 10; collected on the field, \$40 10; traveling expenses, \$24 85. Your brother in Christ,

Jos. W. Morton.

### FROM D. H. DAVIS.

SHANGHAI, Oct. 25, 1888. I received a telegram from brother Randolph from Yokohama on the 23d. They will (D. V.) arrive here on the 30th. Mrs. Davis and Susie returned from Japan ten days ago. Dr. Swinney had recovered sufficiently to be up, but not strong. She expects to return the first week in November. I have been extremely busy since my return. I will follow out your suggestion regarding the sending of tracts accompanied with translation. I am printing whenever I can find the time to do so. Should you send me a press, be sure that it is in perfect order and will do first-class printing. As soon as Mr. Randolph gets here and gets settled a little I hope to spend a few weeks in itinerate work. This and the next month are a most favorable time for such work. I pray most earnestly that the reinforcement of this mission work may insure a gracious outpouring of the divine spirit upon it and upon us all, that the work may be gloriously advanced. O that the mighty power of God might come down upon the hearts of this From Scranton I returned to Cedar people. That God would demonstrate his power in such a way that they could not deny him and his Son longer. Our little boy, Alfred, who was so ill during the summer has wholly recovered and is a bright, active little fellow. We bless God that he is spared to us. Mrs. Davis is still of a sorrowful heart over the loss of the other. But God does sustain us by his grace and we will ever bless his holy name. I am most sincerely your brother in the work of the

> -May grace and peace come to Brother and Sister Davis, to all our missionaries, and to the sorrowing everywhere, from God our Father, and from the Lord Jesus Christ. For blessed be God, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations that through Christ, our consolation may abound.

# LINCKLARN AND OTSELIC.

LINCKLARN CENTRE N. Y., Dec. 3, 1888. Our communities are blessed with usual health and prosperity. There is some complaint of hard times as the dairy dividends have been small and the hay crop a very light one. But we have contributed for missions and toward the building of a house of worship at Flandresu, Dak. We also took a collection last spring for the meetinghouse at Adell, Kan.

Our work of preaching at both churches every Sabbath has continued as usual the past quarter, except a break of two Sabbaths in September. On the second day of September I missed my first appointment, because of illness, since I have been on this field, nearly three and one fourth years. I am now preaching every Sunday at North Pitcher enroute from home to Otselic, and expect to preach there through the winter.

> Your sister in the work. PERIE R. BUBDICK.

**W**oman's

"If ye shall ask anything in Communications for the be addressed to the Secretary of the General Conference. M

WOMAN'S FOREIGN MISSI WORK IN THE UNI

The Missionary Rev brings i's annual review sionary work amongst United States. Former the work of European h growing, but the Americ as to require the space of editors promise space in ber to the Canadian and

We can give in our spa portion of what is given little of it, that we would that societies shall avail magazine for a more tho consideration at a mee societies. If you cannot row the number, buy it f and having read it, send society not conditioned to Twenty two societies

beginning with the Union in 1861. The Union Soc in Calcutta, Allabahad, s dia; Shanghai, China; a Japan. The reported in \$37,346 69. The sums of work at mission stations Dr. Reiffsnyder is report very prosperous medical hai. The Missionary Li this Society. Sec'y, Mi 41 Bible House, New You II. The Congregationa

in 1868. Three boards ( with the American Boar Board, with headquarte Board of the Interior, he cago; and the Board of quarters in San Francisc China, Ceylon, Turkey, Persia, Japan, Spain, Me cronesia, West central Africa. At the time of t of the American Board, t ed to the general work Committee, \$1,270,000. versary, the Boston branc treasury, \$179,457 23. treasury for 1887 was \$ receipts of the Board of 1887 were \$51,171 40; of Pacific were \$4,045 38; Boards, for 1887 were Boston Board has now in missionaries, and 132 B Board of the Interior sui aries; of the Pacific, 3. periodical, the Board of t also Mission Studies. III. Presbyterian Boo

The work is conducted in

dia, Siam, Japan, Kore

South-west Africa, Mexi dians and Chinese in th number of Woman's Boa terian church is 6. The sionaries, 158 native in charge 320 boarding The total receipts of th ending Dec., 1887, were addition to these large aided in the building, f port of schools, hospitals ing schools for nurses. saries: have translated languages and printed boat for African waters Mexican newspaper; hav connected with their have paid unappropriat of the Assembly's Boar their receipts for conti nected with their especi amount raised by the since the organization o 1870, is \$2,934,021. many thousand dollars jects, outside the regula legacies paid into the B estates of Presbyterian is the largest they ever in all to about \$500,000 raised in the nearly 18 y IV. Boards of the St year, \$20,732 71. V. United Presbyter

ceipts, \$44,467. VI. Cumberland Pr in Japan, Mexico and n Indiana. Income last VII. Woman's Board of the Reformed (Dutch

Organized 1865.

# 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,

### WOMAN'S FOREIGN MISSIONARY BOARDS AND WORK IN THE UNITED STATES.

The Missionary Review for December brings its annual review of organized missionary work amongst the women of the United States. Formerly, it has included the work of European boards. These are growing, but the American work is so grown as to require the space of one number. The editors promise space in the January number to the Canadian and European work.

We can give in our space but a very small portion of what is given in the Review, so programme consisting of recitations, dialittle of it, that we would here recommend logues, essays and music was promptly and that societies shall avail themselves of the well rendered. The exercises closed with magazine for a more thorough perusal and the taking of a collection and the opening consideration at a meeting of your local of the mite boxes, which resulted in a total societies. If you cannot conveniently borrow the number, buy it from your treasury, and having read it, send it to some small raise money to repair the Seventh-day Bapsociety not conditioned to get it otherwise.

Twenty two societies are here reported, in 1861. The Union Society conducts work | do. in Calcutta, Allabahad, and Cawnpore, India; Shanghai, China; and in Yokohama Japan. The reported income for 1887 was \$37,346 69. The sums contributed for this work at mission stations is nearly \$10,000 Dr. Reiffsnyder is reported as conducting a very prosperous medical mission in Shanghai. The Missionary Link is the organ of this Society. Sec'y, Miss S. D. Doremus, 41 Bible House, New York City.

II. The Congregational Board, organized in 1868. Three boards (women's) co operate with the American Board. The Woman's Board, with headquarters in Boston; the Board of the Interior, headquarters in Chicago; and the Board of the Pacific, headquarters in San Francisco. These labor in China, Ceylon, Turkey, Zululand, India, Persia, Japan, Spain, Mexico, Austria, Micronesia, West central and East-central Committee, \$1,270,000. At its 20th Anniversary, the Boston branch had paid into the 1887 were \$51,171 40; of the Board of the Pacific were \$4,045 38; total for the three missionaries, and 132 Bible women. The Board of the Interior supported 62 missionalso Mission Studies.

The work is conducted in Syria, Persia, Interian church is 6. These support 260 missionaries, 158 native assistants, and have with Sabbath desecration. in charge 320 boarding and day schools. The total receipts of these boards for year

year, \$20,732 71. ceipts, \$44,467.

in Japan, Mexico and many North American Indians. Income last year, \$1,920 87.

VII. Woman's Board of Foreign Missions hovah's Sabbath, not the Pope's Sunday. of the Reformed (Dutch) Church in America. The wave of interest which is said to be ers in her institutions of learning, in education of learning in education

\$17,544 81. The sum of \$5,500 has been annually pledged for the support of three seminaries, one in China, one in Japan, and one in India. During the year the society has sent its first medical missionary a young Chinese lady, Miss Y. May King. Her prospects for usefulness are great.

VIII. Lutheran. The women of this church have a Board of Home and Foreign missions. Receipts for 1887, \$14,197 88, of which \$5,425 was for foreign work. Their foreign work is in India, where they have 10 day schools, with 19 native teachers and 518 pupils. They have one medical missionary, and conduct Zenana work with the help of 8 native assistants.

(To be continued.)

### A MISSIONATY ENTERTAINMENT.

On Thanksgiving evening, November 29th, the Woman's Missionary Society of Salem, W. Va., gave an entertainment. A of \$14 15.

Our society is now making an effort to tist church. Although the society is small we are endeavoring to bear our share of the SECRETARY.

# 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."

# OHIO CONGREGATIONALIST AND SUNDAY.

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

The State Congregationalist Association of Ohio held in May, 1888 gave special attention to the question of Sunday observance. A correspondent speaks of this as follows:

Dr. Brand, in a searching paper upon the Relation of the Church to Sabbath Desecration, preached repentance and righteous- old fashioned black gown and surplice, with ness-like one of the ancient prophets. the old prayer-book service, sole and simple. Africa. At the time of the 75th anniversary | which we may confidently expect from this | "High celebration." Then come Catholic of the American Board, they had contribut- annual gathering. The entire state is just | vestments, with colors for various seasons; ed to the general work of the Prudential now aroused as never before on the question then there are processions "of surpliced boys of enforcing Sunday laws. Dr. Brand's that dance attendance on ambitious priests, paper was especially timely; he declared with incense and cruefix; then the Mass ac that the weakness of the church is in its cording to the Cathelic Missal, the prayer treasury, \$179,457 23. Its work of its partial complicity with the evil to be re- book being thrown into the background as treasury for 1887 was \$123,240 45. The formed, and the church must stand by its service more honored in the breach than in receipts of the Board of the Interior for principles or hold its tongue. Habitual the observance. Finally Confession, Bene ought to be made a disciplinable offense. Ohio resolutions usually contemplate defi-Boards, for 1887 were \$178,457 23. The nite and vigorous action. And the spirit of believed it was there; Mass in Latin, with Boston Board has now in active service 102 the paper was embodied in ringing resolu- server and all the ceremonial, as nearly in aries; of the Pacific, 3. Life and Light the entitled to Sunday for rest and religious the altar. periodical, the Board of the Interior issuing education; commending the Lake Erie Vessel Owner's Association for passing unanimously, at its meeting last February, III. Presbyterian Boards of the North. resolution deprecating the loading and unloading of vessels on Sunday, and requestdia, Siam, Japan, Korea, Papal Europe, ing dock managers to refuse to handle South-west Africa, Mexico, and among In- freight on that day; and appointing a comdians and Chinese in this country. The mittee of five to call a State Inter-denominumber of Woman's Boards in the Presby- national Convention, in the interests of to Rome, or carry them further from Rome

This effort on the part of the Congregationalists in Ohio, to clear "the church ending Dec., 1887, were \$235,650 76. In of complicity with Sabbath desecration," addition to these larger items, they have is commendable. If they will define terms turning to that alliance with Rome, the aided in the building, furnishing and sup- as the Bible does, and accept that Book as port of schools, hospitals, orphanages, train- the standard of action, some marked the Protestant movement. It may be said ing schools for nurses, asylums, and dispen- changes will take place in their attitude, saries; have translated books into foreign and their "complicity with Sabbath desecralanguages and printed them; have built a tion" will be really a good move. But so long boat for African waters; have supported a as they continue to call Sunday the Sabbath, Mexican newspaper; have met all expenses in direct opposition to the facts of history connected with their work at home, and and the law of God, so long as they hold have paid unappropriated into the treasury to the popular error that the Sabbath is of the Assembly's Board, five per cent of abolished and the Sunday has taken its their receipts for contingent expenses con- place, so long as they "daub with the unnected with their especial work. The whole | tempered mortar" wherewith they seek to reamount raised by the Presbyterian women binld the foundation for Sabbath observance since the organization of the first society, in by varied experiments, and new theories; 1870, is \$2,934,021. Adding to this the thus long will their complicity with evil many thousand dollars given to specific ob- continue and increase. That they are "just jects, outside the regular estimates, and the now aroused as never before on the queslegacies paid into the Board direct from the tion of enforcing Sunday laws," we are glad; estates of Presbyterian women (one of which for, although they thus seek right ends is the largest they ever received) amounting through wrong means, the agitation will in all to about \$500,000, these women have induce investigation, and must, in the end, raised in the nearly 18 years over \$3,500,000. carry conviction to all earnest workers, IV. Boards of the South. Receipts last which will lead them to return to the granite foundation of Sinai, which V. United Presbyterian. Last year's re- needs neither propping nor mortar, as do crumbling walls. Brethren of Ohio, God bath desecration "That foundation is Je-

that at the state convention of the Congregationalists held at La Crosse in August. "the Sabbath discussion was vigorous and occupied an entire evening, led by gentlemen sirs Jackson, Wilder, Higby and Richards." Go on, brethren, earnest dis cussion elicits truth.

Some subtile influence unites the west with the east, and we are assured that at a late meeting of Baptist clergymen in the city of Providence, R. I., The question of the day was, "What can be done to stop the prevailing tendency to Sabbath desecration." Our Baptist brethren are especially interested in all discussions of the Sabbath question, since their position upon other questions logically compels them to accept the Sabbath and thereby become full fledged Baptists. As Seventh day Baptists we patiently wait to welcome all Baptists to solid ground.

The same agitating influences found expression not long since at a meeting of the W. C. T. U., of Seneca Co., N. Y. A report of that session contains the following: "The question drawer called forth much discussion, especially on the Sabbath question, and strong resolutions were adopted condemning its desecration." About the same time a Baptist association at Portsmouth, N. H., discussed, and passed beginning with the Union Society, organized | work which Christ has given the church to | " strong resolutions in favor of Sabbathobservance." All these are more than straws, which indicate the growing anxiety among thoughtful men and women concerning the Sabbath.

### DRIFTING TO ROMANISM.

According to the Catholic Review, ad vanced ritualism is rapidly spreading, especially in the West. A convert to Romanism, who has passed through all the phase of high church ritualistic Episcopalianism, both East and West, informs the editor of the Review, with reference to ritualism in Chicago, as

In Chicago, for instance, there are twentyone churches of the Protestant Episcopal persuasion, and what is curious about them is that there are no two alike, either in doctrine, discipline, or worship. . . . There is the More spiritual power in the ministry, deeper Then there is the surplice alone, with slight consecration in the churches, are the results variations of service, with "Early", and patronage of Sabbath-breaking institutions diction of the Blessed Sacrament (though privately as yet), the Real Presence recognized and adored on the altar, as if they really tions declaring that the Scripture law of imitation of the Catholic Church, as possinecessity and mercy is the only justification | ble, with the crucifix and images of the Bless of Sabbath labor; that laboring people are ed Virgin and the Sacred Heart over or near

This result is not only legitimate, but unavoidable. It is not mere choice between denominations which carries the High Church Episcopalians back to Rome. It is rather identity of faith. The same law must, in the end, carry all Protestants thus back Sunday observance, and especially with a through loyalty to Protestant faith. It is view to clearing the church from complicity | most significant at a time when Romanism, by those quiet and secret methods, in which it is so well versed, is extending its power and influence, that those who have been hitherto counted as Protestants, are openly rebreaking of which sounded the first note of that love of form and "high toned ceremonies" accounts for such defection, but this Poor ones would be better than none. is not enough, the only explanation is found in the fact that practical identity of faith necessarily brings identity in church relation. Low Churchmen, and Protestants in general, are blind to the signs of the times; if they do not see in every such defection, evidences of a baneful tendency, and one most destructive to genuine Protestantism. - Light

# Education.

Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand-

BY REV. F. E. TOWER.

The church has a direct and vital interest her ministers. Her progress and her suc-VI. Cumberland Presbyterian. Works has built a foundation, standing on which it. Facts prove this. A hundred years grounded and settled in the truth and not ing is the chief means. Another is engagyou may escape all "complicity with Sab ago the Baptist denomination in this country liable to be carried away with some chance ing in literary work. Some students solicit

This is no doubtful inference. It will not do to object here that the co existence of two facts does not show that there is any close and sympathetic relation between them. That depends upon the nature of the two facts. If one of them is Tenderden Steeple merry hearted John and the other is rosy. body. cheeked Mary, who have worshipped beneath that steeple and played on those sands, then the fact that they are apt to be found in company is at least a very broad hint that there is a decidedly sympathetic relation existing between them. And the facts in question are of such a nature that it is significant, and vastly so, that our marvelous of educational work. It proves that this part of the work has figured as the pioneer. But there is further proof on this point.

During the past year we have organized 4,-387 new churches, which is 183 more than the whole number of Congregational churches. Our Methodist brethren, who moved, and he would amend that now by come next, have organized 956. We have put in the field 3,100 new ministers; the Methodists, 820. We have added to our numbers 214,478 communicants, the Methodists, 166,871. Showing that in rapidity of progress we are out stripping our nearest competitors in the ratio of about 4 to 1 in churches; 3 to 1 in pastors, and  $1\frac{1}{3}$  to 1 in members. And every one who knows that this unexampled increase has been largely at the South, where our fifteen or twenty great training schools have been busy, sending out educated preachers who have organized these churches and gathered in these members. We have prospered and are prospering as no other people have, because, under the leadership of sagacious and broadminded men, we have taken hold of the work of education with an energy and a liberality that have seldom, if ever, been exhibited on so magnificent a scale.

To lift men up morally and spiritually we must advance them in knowledge. It is not in vain that an apostle has said. "Grow in grace and in knowledge "—coupling the two together. God has joined them together; they cannot be put asunder.

Your air ship will not, rise towards the clouds unless the upper segment is filled and expanded by the appropriate element. Human nature cannot be elevated, unless the higher ranges of faculty are raised and expanded; and this means education in all very much more than the former. It has its branches. Statistics have recently been gathered showing that not one tenth, or one per cent, of the criminal classes have had what could in any way be called a liberal education, showing that if you lift up the man, in a vast majority of cases.

'Dr. Dick found such an uplift in the study of the wonders of the starry heavens that on one occasion he was heard to express a doubt whether any man's religion could be man whose horse balked on the street and the genuine article, unless he knew some thing about astronomy. A little overstated, you will say. But when we reflect that our religion is embodied in a literature, in a book called the Bible, which is not a book but a library—the literature of a great and threw it in the animal's face, whereuppeople, and all of it worth naming, contain on he started off without more ado; and as ing history, poetry, philosophy and every he trotted down the street, the stranger species of good writing—with which to have even a moderate degree of familiarity requires no small measure of preparatory training and years of subsequent study and thought, then the spirit of Dr. Dick's remark may after all commend itself.

interest in the education of her members. especially in the direction of biblical knowl edge. And on that account alone she has a paramount interest in the proper training of any amount of clerical scourging. those who are to be the teachers in all such matters. She has even a greater interest in the education of her ministers than the ministers themselves.

Who would suffer most to morrow by the lowering of the standard of knowledge among the teachers of the state schools Not the teachers, but the schools and the commonwealth. The schools would go on. Salaries would be kept up, for that is a matter of supply and demand; the teachers would not suffer perceptibly, but the scholars, the parents, and the whole community, would suffer a heavy and irreparable injury. Who would be the chief sufferers if the medical schools should be done away, and instead of having welltrained, well-educated physicians, we should be thrown into the hands of quacks? Not the doctors, for they would still be called, such as they were, to the bed-side of the sick, and they would probably know enough to charge a good fee; but the patients would be the losers. And if those who ought to be competent teachers and skillful ministers to the soul maladies of the people should be transformed to-THE CHURCH'S INTEREST IN EDUCATING THE morrow into theological quacks, all history proves, that it would not be upon themselves that the direct, immediate injury would fall, but upon the poor fleeced and misguid-

Plainly here is a matter that interests the in the education of her members, especially churches more immediately and vitally than any one else. They want religious teachers cess in her work very largely depend upon who know whereof they affirm, who are ways to assist them through college. Tutorwas practically at the zero point. To-day wind of doctrine. They want men who subscriptions for the various atheletic asin members she stands next to the front, will not be absorbed by their surroundings. and in the number of professors and teach. It is a question of considerable interest being allowed. Musical students can care

touched Wisconsin, since we are assured In short, she has wonderfully prospered one of our theological seminaries that he through the attention she has given to the seemed to pick up in succession every error education of her members, particularly her that the church has cast out and condemned in the conflict of past ages; and yet he was educated out of them all and made a useful man. Plainly the seminary was the place. for him during that intellectual moulting; period. If he had omitted the seminary course and so had been the pastor of a Baptist church just at that interesting Darwinand the other is Goodwin Sands; then the ian period of his mental history, he would statement will hold, there is no special rela- probably have gone off and got a call from tion between them. But if one of them is the Mormons, or some other free and easy

> It is a sign of the times, and a good one, that it now seems incredible that fifty years ago it was quite the fashion to disparage "book learning" in preachers as likely to obscure the divine sovereignty and grace. Yet even Andover was assailed with this argument, and it was Dr. Park who pithily said to one who was arguing that God has no need of growth has been most marvelous on the side our knowledge;—"Still less has he need of educational work. It proves that this our ignorance." He said another thing that will not hold so well, "young men," ne said to some of his classes, "When you go to preach in the 'city take your best coat, but when you go to preach in the country take your best sermon." But the world has cordially advising them to take both their best coat and their best sermon, whether they preached in a city or country.

It was once said, perhaps in sarcasm, that in order to succeed in an urban church a. clergyman may, "have piety but must have taste." Sarcasm or not, it is probably the fact; and the fact is a simple proof that the churches are distinctly feeling that something else is necessary to qualify a man for the ministry, than religious zeal. valuable as the latter is. Gunpowder is valuable; but exploded in the open air it does no execution. It must have the cannon with its iron shot, wrought with care, through which to exert its force, or it can produce nothing but noise and smoke; and such is zeal. without knowledge. Steam is a good thing, and steam with the engine through which to work can draw the train or whirl the wheels of the factory. But the same steam in a half empty tea-kettle can only rattle the lid.

Religious zeal is a good thing, and with the enginery of a trained intellect with which to work, it can push on the car of salvation; but coupled with an empty head it can only result, as in the case of the man of nimble tongue but no education, of whom it was asked, in the presence of Dr. Ide, of Springfield, if he could realy preach? "Y-e-s, said the Dr., "Y-e-s, he can rattle." But that kind of rattling is not likely to prove in leading his people on very far who does not succeed in kindling up a great light in the intellect. The failure to do this may sometimes account for that state of utter intellectual part of man you lift up the whole apathy and stagnation into which a people will sometimes fall, and from which no sharp reprimand from the pulpit seems able to arouse them. There is once in a while a pastor who seems to be in the predicament of the refused to go, though he lashed the obstinate beast most "faithfully." A stranger, standing by and observing the dead lock, stepped up to the horse, patted him on the neck and then suddenly caught up a little snow mittee and remarked, "you see, lickin ai'n't always the thing, what that horse wanted was a new idee." New ideas are always in order. New, fresh, strong truth, coming from an intellect raised and expanded by Plainly the church has an immeasurable earnest thought and study, and a heart quickened by a deeper insight into the ways of God, will do more to rouse a church to zealous toil for the kingdom of Christ than

It is very true that there were men in our earlier history who, without much schooltraining did grand work for the cause; but they were men of exceptional ability, and, after all, were not uneducated but to a degree self-educated. And even they would have been more effective still with a better preparatory training. Shamgar delivered Israel without any very elaborate armor; but even he was somewhat indebted to art, for he wielded an ox goad when he slew the 600 Philistines. He did well. But if he had had a Damascus blade he would have slain a thousand and done better still.

On all sides the necessity of an educated ministry is apparent. And as facts show that the chief supply comes from the laboring classes, whose sons have no resources but their own faith and energy, it becomes a matter of the highest self-interest on the part of the churches to see to it that the means should be furnished not only to make it possible for them to secure a thorough course of training, but to enable them to do so without wasting some of the best years of their life, in peddling books or pegging shoes, to earn in the slowest way the money to pay their board bill and tuition. The church cannot afford this loss. She has done well to provide agencies to look after the matter, and in no way can her members more wisely "reduce the surplus" in the home treasury than by filling up full that of our education society. — Christian Secretary.

YALE college students earn money in many sociations, a percentage of the sum gained

ort herself and four fatherless ho need turn away from God's ent for the sake of a living? d Princeton, Mo., the 23d of and have been holding meetings stantly ever since. There are a people in this vicinity who un-believe in their hearts that the v is the true Sabbath. Some of as much. But, as yet, none of joined with Bro. Wayman and keeping it. I trust, however.

is in every respect a Seventh-

except that she has not yet been

ough she believes in and has

ism, but the Baptist church

the worships regularly, playing

and leading their music, refused

er, unless she would leave the

I keep Sunday. This she stoutly

lo. She desires baptism at the

unity. I ask prayers for this

in her loneliness and widowhood

heavy burden, with great cheer-

evidently with the divine bless.

e can keep the Sabbath among

eople and at the same time, un-

effort will be used hereafter than among the people and that good y follow. This interest must not ted. There are but few Chrisbut the meetings are well attendhavior of the young people is beetter all the while, and there is a children and young ladies and within reach of this school-house. a foothold here, and God has 'favor in the eyes of the people." all friendly, and grow more cordial ne. I leave to morrow for Ains-

d home. t for the quarter: Weeks of labor. ns, 60, reading matter distributed, 000 pages; many families visited; rdained, 3; baptisms, 10; collected eld, \$40 10; traveling expenses, Your brother in Christ, ...

Jos. W. Morton.

### FROM D. H. DAVIS.

SHANGHAI, Oct. 25, 1888. nved a telegram from brother h from Yokohama on the 23d. Il (D. V.) arrive here on the 30th. vis and Susie returned from Japan ago. Dr. Swinney had recovered tly to be up, but not strong. She oreturn the first week in November. een extremely busy since my return. llow out your suggestion regarding ding of tracts accompanied with ion. I am printing whenever I can time to do so. Should you send me be sure that it is in perfect order l do first-class printing. As soon as ndolph gets here and gets settled a hope to spend a few weeks in itinerate This and the next month are a most le time for such work. I pray most ly that the reinforcement of this work may insure a gracious outpourhe divine spirit upon it and upon us at the work may be gloriously ad-O that the mighty power of God come down upon the hearts of this That God would demonstrate his

in such a way that they could not im and his Son longer. Our little lfred, who was so ill during the sums wholly recovered and is a bright, little fellow. We bless God that he is to us. Mrs. Davis is still of a sorrowart over the loss of the other. But oes sustain us by his grace and we ver bless his holy name. I am most ely your brother in the work of the

lay grace and peace come to Brother ister Davis, to all our missionaries, the sorrowing everywhere, from God ather, and from the Lord Jesus Christ. essed be God, the Father of mercies, he God of all comfort, who comforteth all our tribulations that through our consolation may abound.

A. B. M.

# LINCKLABN AND OTSBLIG.

LIECKLAEN CENTRE N. Y., Dec. 3, 1898 communities are blessed with usual and prosperity. There is some comof hard times as the dairy dividends been small and the hay crop a rosy one. But we have contributed for ens and toward the building of a house rehip at Flandreau, Dak. We also took lection last spring for the meetingat Adell, Kan.

r work of preaching at both churches Sabbath has continued as usual the quarter, except a break of two Sabbaths stember. On the second day of Beper I missed my first appointment, beof illness, since I have been on this pearly three and one fourth years. I ow preaching every Sunday at North er erroute from home to Otselie, and to presch there through the wind

Your sister in the work.

# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 20, 1888.

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

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

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

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

PURITY of heart has been defined as that quick and sensitive delicacy to which even the very thought of sin is repulsive. by chains or bars is little virtue; to turn away from sin because the soul finds no pleasure in it is the substance of virtue.

HE is not a true searcher for truth who does not, first of all, begin to practice the truth which he already knows; but how often, alas, do we want to know the whole truth before we begin to practice any of it. The rule Jesus laid down, "If any man will bath-keeping privileges, in almost an endless do his will he shall know of the doctrine, whether it be of God, or whether I speak of of industry. There are brethren at all the myself," is capable of a very wide application.

To properly dispose of a surplus of Missionary matter now on hand, we give some extra space to it in this number, and shall probably do so in our next issue. The annual address of the acting president of the Society, Brother Wm. L. Clark, will be found on our sixth page, and the Treasurer's report will be found among the communications, while the department itself is running longer any necessity for Sabbath keepers to over. It is all good.

A LETTER from Bro. R. B. Hewitt, dated at Beauregard, Miss., Dec. 11th, says, "I am just back from New Orleans where I have been holding a good meeting, and where I as the First Seventh-day Baptist Church of New Orleans; also a good Sabbath school." The minutes of the late meeting of the further missionary labor on that field. Thus our opportunities and our responsibilities multiply.

Howard, it was necessary for him to visit and make up of the SABBATH RECORDER. Rome. But so eager was he to finish the We have already received the type for the work which he had begun before death new dress, and other necessary material and should overtake him, that he did not stay to see the treasures of art or the famous temples, and palaces and monuments of the eternal city. He was on the king's business and he felt that it demanded haste. Perhaps if we all possessed the spirit of John of editorial assistants which will justify when upon the earth, persisted in being about the Father's business, we should accomplish more for the truth we love, and the world would be the better for our earnest living.

business of life was to get ready to die—that | Miss M. F. Bailey, Secretary of the Woman's to "reach heaven at last" was the noblest worthy to stand with Jesus in the kingdom of glory is better than simply to get into the death and a home in heaven is not an unof both is a far more worthy thing to do.

small note, but that does not matter at all; however, are better than money, and o it is wanted in its place, just as much as a we propose to make a liberal use; indeed, we great bass one, that can yield a volume of shall not spare them, and with their help deep sound. The tuner takes just the same | and the blessing of God we cannot fail. pains with it, and is just as satisfied when it vibrates true to the pitch, retaining its own individual tone. That string could not tune itself, and no machine was ever invented to accomplish it; nothing but the firm and sensitive pressure of the tuner's own living hand can bring it into tune. Will you not trust your Tuner, and begin a note of praise even under the pressure?"

WHILE the western states and territories and the southern states are offering opportunities for people who are possessed of limited means to procure homes, and, in future years, to share in the profits arising from the development of their vast resources; and To refrain from sin simply because restrained | while our people are a small people, it will be important to keep before those who contemplate going to a new country, the necessity of colonizing. We do not now stop to argue this point, but simply to urge its importance. Fortunately, there are now centers | which will be brought against the violators of Sabbath-keepers in the West, South-west and South, so that all who wish may find new homes in new countries, at moder ate expense, and within the limits of Sab variety of climate and accompanying forms points where Sabbath keepers are located, who would be glad to give information to those seeking new homes; and Bro. F. C. Buten, now at Milton Junction, Wisconsin, is prepared to give general information concerning Dakota and other points in the North-west, Rev. J. F. Shaw, at Texarkana, Ark., or Rev. R. B. Hewitt, at Beauregard, Miss., could give all desired information respecting all points in the South and Southwest. It would almost seem that there is no wander off by themselves, away from all religious privileges, in order to find homes for themselves and their families. In union there is strength; in disintegration there is up each others hands, strengthen the points life, will also pass away, and the simple, have organized a good church, to be known already taken; advance on new positions only spiritual truths of the Holy Scriptures take as fast as we can take and hold them. This seems to us wisdom. Of course, there are exceptions to all rules and general principles. Missionary Board, just at hand, show that and so there may be exceptions to the generprovision is made for the performance of al policy we here urge, but it is clearly time that we should give more earnest heed to this important matter.

WE have before spoken of prospective IT is related that once in the life of John | changes in the type and mechanical form appliances for the change are on the way, so that we feel safe in promising to bring out the first number in January in the new and improved form. We also expect to begin the year with a well-organized corps Howard, or better, the spirit of him, who, the promises we make to furnish a better paper for 1889 than we have yet given to our readers. For several years the Missionary Society has had a department in the RE-CORDER, conducted by the Corresponding Secretary, Rev. A. E. Main, D. D., and for nearly a year past the Woman's Work has It used to be taught that the principal been represented in a similar manner by Board. These departments will be con ambition of mortals. Happily, we are tinued under the same management, and learning a better popular theology. Life, of other departments will be added. Among whole Bible which has been issued within the last itself, is worth living. To live nobly is bet- these will be a department of History and fifty years.' ter than to die happy, though the best living | Biography, for which Pres't W. C. Whitis the best preparation for dying; and to be ford. D. of Milton, Wis., will act as corresponding editor; a Young People's Work department for which Rev. W. C. kingdom, though the only sure way of get- Daland, of Leonardsville, N. Y., will serve ting into the kingdom is to live worthily, in a similar capacity. Rev. A. H. Lewis, by faith on Jesus. To anticipate a happy D. D., of Plainfield, N. J., will give regular editorial work to the department of Sabbath worthy thing to do; to live so as to be worthy Reform, and Rev. T. R. Williams, D. D., of Alfred will provide matter regularly for the Sabbath-school department. Besides this WE print these beautiful and significant special work, we hope also to have a larger words, from the pen of that gifted writer, corps of regular general contributors than translated an article from Ha-ibri, a Gaand tried soul, Frances Ridley Havergal. hitherto, while special effort will be made lician Hebrew paper, regarding a congregation "Have you ever watched the exceedingly to enlarge the force of Home News writers, of Christians who became Jews, and like delicate and yet firm pressure of the hand of It will thus be seen that our aim is to make wise later made a criticism upon another a skillful tuner? He will make the string the SABBATH RECORDER for 1889 just such article in the same paper about the Sabbaproduce a perfectly true note, vibrating in a paper as ought to find a place in every tarians in Transylvania. Bro. Carman has absolute accord with his own never-changing Seventh-day Baptist home. Whether we since been requested to become a regular tuning fork. The practical hand is at one shall succeed or not will depend largely contributor to the Ha ibri, and this will afford with the accurate ear, and the pressure is upon the response which our brethren make him an opportunity to extend the knowlbrought to hear with the most delicate ad- to our calls. We can hardly promise, as edge of our faith to the Jews of that counjustment to the resistance; the tension is some of the larger papers do, that "we will try. These Jews have no knowledge of never exceeded, he never breaks astring, but spare neither pains nor money in the prose- Christianity except that given by the especial study, to secure a good knowledge he patiently strikes the note again and again, cution of the work before us." We have Roman Catholics, who are the only Chris of the English language, and thereby be eth. "I will cause you to pass under the till the tone is true, and then the muscles plenty of pains which we propose to use; tians in Austria. Thus they see only a better able to engage in our denominational rod, and I will bring you into the bond of

### DEATH BLOWS AT POLICAMY.

Under this head, the Morning Star of a recent date states some facts and makes hopeful comments on the same. Every pat riot, as well as every loyal Christian heart, will rejoice in every evidence of the efficiency of those measures which have been devised to rid our country of this disgusting system of immorality. The Star says:

The grand jury of Utah respects its oath to maintain the law, and is doing good service in its attempts to overthrow polygamy in the territory. The Edmunds-Tuckers statute is not a dead letter, and the air of defiance which the Mormons put on, a few years since, has worn away. The guilty ones tremble, as they feel resting on them

the iron hand of governmental authority. Two hundred and thirty-four indictments have been recently found against polygamists, and there is no escaping the verdict of law. We are told that "many of the defendants are now eager to appeal for mercy, by promising to abandon their polygamous habits; and others admitting their crime, plead that they committed it only because they thought the law would not be carried out." That those who, under the old system of things, would have contracted plural marriages, have, through fear, been kept back, is evident from the circumstance that in the numerous indictments recently made, the proof is given that very seldom, if in any case, such plural marriages have taken place within a short time. The offenders are criminals of long standing. The younger and better informed shrink from putting themselves into a position where they will almost certainly be liable to arrest, if they break this law. There is everything to encourage us in the belief that Mormonism, at least as a polygamous system, will be forced to yield before the might of Christian civilization, and become a thing of the past. And why may we not suppose that, with wider diffusion of light and knowledge, the most barbaric feature of the system i wiped out of existence, the other monstrous absurdities which have made it so notorious death. Don't scatter, but centralize, hold and so strange a spectacle in our national ters and lives of men after a divine model? For this let Christians labor and pray.

# OUR SPECIAL OFFER.

We are prepared to offer the following inducements to those who will renew their RE CORDER subscriptions, as well as to new sub-

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+A popular semi-monthly review, devoted to industrial progress, sanitation, the chemistry of com-mercial products, and the suppression of adulteration, Published at 19 Park Place, New York.

# Communications.

# A REBREW AMONG THE HEBREWS.

To the Editor of the SABBATH RECORDER. The readers of the RECORDER will recollect that some time since Bro. J. M. Carman relax and the pressure ceases. The string but we have very little money and are there- formal and degraded type of religion, and work in a literary way. may be a poor little thin one, yielding a very fore obliged to use it sparingly. Friends, they are therefore unable rightly to judge

or the teachings of Christ. Through the medium of the paper Ha ibni. Bro. Carman can show them that there are, in this country. Christians of a very different stamp. This will, without question, gain their attention and cause them to seek the truth.

As an example, the following from Ha ibri, Nov. 2, 1888, will show the value and the method whereby, without drawing sus picion toward himself as a Christian, he can do effective missionary work of a new kind:

### DUNELLEN, New Jersey.

"It is the custom of newspaper writers to endeavor, as far as possible, to find new and hitherto unknown things to lay before their readers to claim their attention, say ing, 'See, this is new.' So did Mr. Labiner the correspondent of Ha ibri in his article: it to be a matter of news that there are Christians who observe the Sabbath, he in troduced this new discovery concerning the Sabbatarians in Transylvania, while relating about the congregation who became Jews. in the New World there are to be found thousands of Christians who rest on the Seventh day and keep it sacredly. They are scattered throughout all the United States about thirty five miles from New York City, there is a small congregation of about twenty-five families; and in the city of Plainfield, near this village, there is a large congregation having an imposing and handsomely built house of worship. Among and more impassible wall has been erected days they attend to their business, and on their doctrines by their publications, books, and numerous tracts, thereby showing to the Christians who keep the first day of the week which was dedicated to the work undertaken in his name. him. Since then it has been a law: but this is not the day which God would have honored. He gave his perfect law to be a light to all nations. This law is holy, and its, commandments just and good. The Decalogue is binding forever, and will never cease to be holy to those who fear the Lord and think on his name. And because the fourth commandment is: Remember the Sabbath day to keep it holy, and also 'The seventh day is the Sabbath of the Lord thy God.'- employing the definite article which shows, that it cannot be changed to another one of the seven days—therefore it is incumbent upon those who believe in the Lord and in his law to prefer the day which he made, blessed and sanctified, to another

day which has been instituted by an idol worshiper. "These Christians who keep the Sabbath sacredly are extreme Protestants. No cross or image is seen in their churches, for it is an abomination to them. They throw aside all the feasts which other Christians observe. Their ministers are for the most part wise men and learned in many languages, and for the Hebrew language they have a very high regard. Not very long ago there appeared an English translation of the 'Song of Songs' in dramatic form, prepared by one of their ministers, which is indeed a praiseworthy work. His notes upon the Hebrew grammar are enlightening and instructive. A rabbi in Philadelphia saw it and publicly recommended it in his paper, The Jewish Exponent. In a short time this not an indication that it has found favor in the eyes of its readers?

"These people have two colleges or universities, one in New York State and one n Wisconsin. They have members in Hol-China several missionaries. They are continually receiving accessions from the inhabitants of the western part of the United States, as is reported from time to time in their papers. Many Jewish rabbis, as the Rev. Dr. I. M. Weiss, of Cincinatti, editor of The American Israelite and Die Deborah and others, read their papers, correspond with them, and wish them success in their efforts to spread the knowledge of the Sabbath of creation in this country. Some Jews also have joined them: The article, Jews' was translated into English by one of their Jewish members, and appeared in their weekly paper the SABBATH RECORDER [See RECORDER Sept. 27th], and there appeared a criticism on the article 'Sabbatarans in Transylvania' [See RECORDER, Oct. this is well known, and there is no new that it has not perished. May God raise up thing under the sun."

Bro: Carmen has just now removed to Alfred Centre where he is intending, by

WILLIAM C. DALAND.

### AN BYPERIENCE.

Editor RECORDER, -There is an incident connected with my convictions on the Sabbath question about four years ago, which impressed me so forcibly at the time as to fix it indelibly in my memory. As I was walking along the street one evening, my thoughts became suddenly arrested in reference to the condition of God's ancient people, the Jews. Outcast, scattered and ill-treated, even by the professed followers of the crucified Naz. arene, I wondered why God permitted it. and why, after the lapse of eighteen centuries, they should still persist in the most stubborn rejection of their best Friend, himself a Jew, who had labored and died for their salvation as much as for the Gentiles. 'Christians who became Jews.' Thinking Then the question seemed to force itself upon me, Is it altogether their fault, or is it not equally the fault of those who only approached them with a perverted gospel? Then I saw as never before the false attitude But this is no new revelation. Even here of the professed church in reference to the law of God, and especially the fourth commandment. Then it appeared as though we had been making a most ungrateful re-In the village in which I reside, distant turn for the Christian privileges conferred upon us, for since "the middle wall of partition" had been broken down in order that the Gentiles might be made "fellow citizens." it was sad to think that a higher these people there are physicians, philolo- to bar the Jews from the acceptance of their gers, philosophers, and professors; and some own Messiah. Surely, I thought this must are men of great wealth, proprietors of be the work of the man of sin, the son of factories, or machine works; some are perdition. So overwhelming was the farmers, and many possess magnificent es- thought that for a time I stood like one tablishments. During all the six working riveted to the spot under a sense of the tremendous magnitude of the question. Seventh-day they quietly rest; they honor Then I came to the conclusion that a successit, not doing their own ways nor find- ful presentation of the gospel to that people ing their own pleasure. They advocate could only be hoped for in the line of the divine harmony of the Old and New Testaments, and that it could only be done by recognizing the unchangeable obligation of the first day that they are right. They prove seventh day Sabbath. Such was the confrom church history and other ancient his- clusion at which I then arrived, and you torical literature that the early Christians | may be sure that the perusal of your publikept the Sabbath for more than three cen- cations especially during the past year, has turies: but the Emperor Constantine the only confirmed me in that view. And now Great in Rome, who was an idol-worshiper, may we not hopefully and confidently pray and who even after he embraced Christiani- that the God of all grace will bless to the tv honored the sun-god, issued an edict on Jews the publication of the New Testament the 7th of March, A. D. 321, to do honor and the Eduth in their own native language, to Apollo the sun-god by resting on the and thus stamp with a mark of his approval

G. W. McCREADY. Moncton, N. B., Canada, December 13, 1888.

# "THE MEMORY OF THE JUST IS BLESSED."

(Prov. 10: 7.)

All those Christians who are interested in the salvation of the lost sheep of Israel, rael, to whom our blessed Redeemer first came, cannot help mourning on account of the loss of our late Brother H. Friedlander, who devoted his life to the service of Christ and to the salvation of his race. His memory will be blessed forever. I quote for the readers of the SABBATH RECORDER an article which appeared in the Christian Intelligencer, of November. It will be read, I trust, with great interest. It not only blesses the memory of Bro. Eriedlander, but it also gives us encouragement in our further work, as there, is with us a mightier one who very ably holds up the banner of the captain of salvation, and thus fights the good battle.

# J. M. CARMAN.

The announcement of the death of Rev. H. Friedlander, on the 12th ult., was a terrible blow to all who are interested in the work of the gospel among the Jews. He was a brilliant scholar, an able linguist, and a noble Christian worker. He wrote in six languages; and could hold out the truth as it is in Jesus to his fellow Jews with wonderbook has appeared in two editions. Is this ful power and efficiency. Truly, he was the "Zebi-Israel."

In a letter (now lying upon my desk) which he wrote me last August, he sets forth his plans and hopes. It was my privilege to be one of the founders of the Eduth L'Israel, & and and in England. They have also in Christian Jewish periodical in Hebrew. This little sheet, still struggling, but in an upward direction, is read to day, by Jewish scholars, all over the world. It is doing a great work. No one could read the one article, "Solemn Words Addressed to Jews," by Prof. Delitzsch, without being convinced that this one argument and appeal, coming from the pen of so brilliant a Hebrew scholar, can win more Jews to an acceptance of Jesus as Messiah, than the preaching of a hundred missionary sermons. But the Eduth soon felt the need of an English and German co-A Christian Congregation who became helper. Brother Friedlander supplied the want. Last summer he began issuing the Peculiar People, an English offspring of the

It was a powerful, aggressive little weapon of truth, and we fondly hoped for it a great career. But now the mighty is fallen, and 11th]. "See, then, readers of Ha ibri, that the "weapon of war" is still. Let us hope J. M. C. a warrior to wield it once more in battle. From the head of the column a leader has been taken. He went tired and heated from the conflict; yet "mighty in battle."

Fear not, O Israel! a mightier One remainthe covenant," saith Jehovah.

J. T. BERGEN. EHOKAN, N. Y., Nov. 21, 1988.

Plainfield, N. J., on Sunday, Fourteen members were i visitors, to whom were exte courtesies of the meeting. The minutes of previous me The Committee on purch supplies for Publishing Hou parchase of new type and a f The Committee on reque Board, reported that in view tions from the Corresponding that Board, withdrawing the had no further report to mal The Tressurer reported ob \$1,000, as directed at last m The Board voted to send sum of \$100, in view of th have fallen to her in the wor Light of Home lists. Correspondence presented Saunders in regard to office i ly, Year Books, etc. L. A. Platts, concerning B. Clarke, reporting past la for future work, and enclose O. W. Pearson. H. D. Clar to a Sabbath-keeper's calenda A. E. Main, in reference to interests, and containing s cerning same, also enclosing Lucky on same subject. The

TRACT SOCIETY BOARD

The Executive Board of the

bath Tract Society held its r

meeting, in the Seventh-day

interest of Sabbath keepers. The Treasurer presented a ment to date, showing a bala \$475 02, and bills due amoun which were ordered paid.

ter of this communication

the Treasurer and Correspon

with power. From G. M. Co

ing a meeting of the First N

Convention, to be held in W

11-13th. The Board reque

of the Outlook to attend the

The President and Treasu ized to borrow \$500 to meet After approving the min RECORDING adjourned.

CHRISTIAN ENDRA

To the Editor of the SARBATH RECORDS It is the custom, in the wo (Wis.) Young People's Socie Endeavor, to ask absent men monthly reports of themselve are read at our regular meeti meeting, the following repor our members, was read. A questions of general denomin we deemed it worth publish nominational paper. Accor asked and obtained the wri to offer it to you for that pu

Dear Fellow workers of th tian Endeavor Society, -I a that you think of me some enough interest in my welfa words of experience from have heard with pleasure o Convention, and of the earnestness which was th Surely those members of attended the convention we the love of God that they increased energy and purp remained at home. I believe is derived from such conver sometimes fear for the resu this opportunity to say a fe to the Y. P. S. C. E., its w

I was one of the founder

Society. I have always

dorsed the national organ reader of the Golden Rule; not one of you can believ more firmly than I; and ye during the past few month that I say to myself, "E moment. Whither are we In nearly every issue of the editors seem called up Society against certain char and results of the work o some places. At state col given to answer the object tract from the interest in ing," etc. Now, the very jection is continually bein that there is some foundat no fear of this result in places, but there is a ten make the society take church. To be sure, the of the society is to mak maiden of the church, fact, it does not do so in of some persons who give the society, to the neglect

tional, and the logical reis to make its members al al. We meet in a large tian workers from val

Again, the society is p

there; we meet as brother undered this most bless The state of the s

#### AN BIPBRIENCE.

CORDER, Theré is an incident ith my convictions on the Saba about four years ago, which e so forcibly at the time as to fix in my memory. As I was walke street one evening, my thoughts lenly arrested in reference to the God's ancient people, the Jews. ttered and ill-treated, even by d followers of the crucified Nazndered why God permitted it. ter the lapse of eighteen censhould still persist in the most jection of their best Friend, himwho had labored and died for ion as much as for the Gentiles. question seemed to force itself ait altogether their fault, or is ily the fault of those who only apthem with a perverted gospel? as never before the false attitude essed church in reference to the and especially the fourth com-

Then it appeared as though n making a most ungrateful reo Christian privileges conferred for since "the middle wall of had been broken down in order dentiles might be made "fellow it was sad to think that a higher impassible wall has been erected Jews from the acceptance of their iah. Surely, I thought this must rk of the man of sin, the son of

So overwhelming was the that for a time I stood like one o the spot under a sense of the us magnitude of the question. me to the conclusion that a successtation of the gospel to that people y be hoped for in the line of the rmony of the Old and New Testad that it could only be done by recthe unchangeable obligation of the lay Sabbath. Such was the conat which I then arrived, and you are that the perusal of your publipecially during the past year, has firmed me in that view. And now not hopefully and confidently pray God of all grace will bless to the publication of the New Testament Eduth in their own native language, stamp with a mark of his approval rtakon in his nama

G. W. McCREADY. n, N. B., Canada, December 13, 1888.

# MEMORY OF THE JUST IS BLESSED."

(Prov. 10: 7.) hose Christians who are interested salvation of the lost sheep of Israel. whom our blessed Redeemer first annot help mourning on account loss of our late Brother H. Friedwho devoted his life to the service ist and to the salvation of his race. mory will be blessed forever. > I quote eaders of the Sabbath Recorder an which appeared in the Christian Iner, of November. It will be read. I ith great interest. It not only blesses nory of Bro. Eriedlander, but it also encouragement in our further work, is with us a mightier one who very lds up the banner of the captain of

J. M. CABMAN. announcement of the death of Rev. dlander, on the 12th ult., was a terow to all who are interested in the the gospel among the Jews. He rilliant scholar, an able linguist, and Ohristian worker. He wrote in six res; and could hold out the truth as Jesus to his fellow Jews with wonderer and efficiency. Truly, he was the

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a a powerful, aggressive little weapon. , and we fondly hoped for it a great But now the mighty is fallen, and reapon of war" is still. Let us hope has not perished. May God raise up for to wield it once more in battle. the head of the column a leader has sken. He went tired and heated from effict; yet "mighty in battle." not, O Israell a mightier One remain-

I will cause you to pass under the id I will bring you into the bond of renant," saith Jehovah. J. T. Berett.

AM, N. Y., Roy. 91, 1888

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sab bath Tract Society held its regular monthly meeting, in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 9, 1888.

Fourteen members were present and two courtesies of the meeting.

The minutes of previous meeting were read. The Committee on purchase of necessary supplies for Publishing House, reported the purchase of new type and a folding machine.

The Committee on request of Woman's Board, reported that in view of communications from the Corresponding Secretary of that Board, withdrawing their request, they had no further report to make.

The Treasurer reported obtaining a loan of \$1,000, as directed at last meeting.

The Board voted to send Miss Bailey the sum of \$100, in view of the labors which have fallen to her in the work of procuring Light of Home lists.

Correspondence presented, with E. P. Saunders in regard to office matters generally, Year Books, etc.

L. A. Platts, concerning RECORDER. J B. Clarke, reporting past labors and plans for future work, and enclosing letter from 0. W. Pearson. H. D. Clarke, in reference to a Sabbath-keeper's calendar. From Dr. A. E. Main, in reference to Hebrew paper interests, and containing suggestions concerning same, also enclosing letter from Bro. Lucky on same subject. The subject matter of this communication was referred to the Treasurer and Corresponding Secretary, with power. From G. M. Cottrell, concern ing a meeting of the First National Sabbath Convention, to be held in Washington, Dec. 11-13th. The Board requested the Editor of the Outlook to attend the meeting in the interest of Sabbath keepers.

The Treasurer presented a financial state ment to date, showing a balance on hand of showing a balance on hand of Bal. last Report, Sept. 16, 1888......... \$ 184 66 \$475 02, and bills due amounting to \$650 39, Receipts by contributions from Sept. which were ordered paid.

The President and Treasurer were authorized to borrow \$500 to meet accrued bills. After approving the minutes the Board adjourned. RECORDING SECRETARY.

# CHRISTIAN ENDEAVOR.

To the Editor of the SABBATH RECORDER:

(Wis.) Young People's Society of Christian Endeavor, to ask absent members to give bi
J. W. Morton, " 25

141 monthly reports of themselves, which reports are read at our regular meetings. At a recent meeting, the following report, from one of our members, was read. As it relates to questions of general denominational interest, we deemed it worth publishing in our denominational paper. Accordingly, we have asked and obtained the writer's permission to offer it to you for that purpose.

E. B. SAUNDERS.

Dear Fellow workers of the Milton Christian Endeavor Society,—I am glad to know that you think of me sometimes, and have Boericke & Tafel, bill for Dr. Swinney..... enough interest in my welfare to desire a few | O. U. Whitford, words of experience from time to time. I S. P. Stillman, cash paid Jos. P. Landow, have heard with pleasure of the Milwaukee Convention, and of the sincere Christian earnestness which was there manifested. Surely those members of our society who | China & Japan Trading Co., freight bills, attended the convention were so filled with the love of God that they have imparted increased energy and purpose to those who remained at home. I believe that great good is derived from such conventions, and yet I Pleasant Grove Church, from C. B. F.... sometimes fear for the results; and so I take this opportunity to say a few words in regard to the Y. P. S. C. E., its work and its fruits.

I was one of the founders of our Milton Society. I have always most heartily endorsed the national organization; i am a reader of the Golden Rule; and I think that more firmly than I; and yet my experience during the past few months has been such that I say to myself, "Halt! Consider a moment. Whither are we tending?

In nearly every issue of the Golden Rule. the editors seem called upon to defend the Society against certain charges, or rather facts and results of the work of the Society, in some places. At state conventions, time is given to answer the objection, "It will detract from the interest in the church meet ing," etc. Now, the very fact that this objection is continually being made is evidence that there is some foundation for it. I have no fear of this result in Milton or similar places, but there is a tendency in cities to make the society take the place of the church. To be sure, the theory and purpose of the society is to make itself the handmaiden of the church, but as a matter of fact, it does not do so in every case. I know of some persons who give all their efforts to the society, to the neglect of the church.

Again, the society is purely undenominational, and the logical result of its influence 18 to make its members also undenomination-We meet in a large convention; Christian workers from various churches are there; we meet as brothers and sisters, and, indeed, it is a most blessed thing. But let us be careful, and not make too much of it. For many a young person in this country,

the society takes the place of the church. In some places membership is transferred Reduction of indebtedness...... \$ 500 00 from one society to another by letter. If Chemicals...... this can be done between Methodist societies, why not between Methodist and Baptist? Now, we, as Seventh-day Baptists, need to be especially denominational. If we have a principle worth supporting, we must support visitors, to whom were extended the usual it, all in all. If there is any denomination that needs to be aggressive, ours is that denomination. I would not be thought narrow minded, but I do have at heart our interests as Seventh day Baptists, and we need to arouse in the hearts of the young a loyalty to our own church, or as a denomination, we shall fall to pieces.

> The End avor Society has done a blessed work in our church, and in churches all over the world; thank God for it; but let us be careful and not make to much of it. If we can attend but one prayer meeting a week, let it be the church prayer meeting, by all means. If we can go to Milwaukee to the Christian. Endeavor convention, let us also go to our quarterly meetings, and make them consecration meetings, as well. We sent delegates to Milwaukee, let us, in connection with the other societies of our churches in Southern Wisconsin, send delegates to the quarterly meetings, and take an equal Less temporary loan to General interest in our own work. Let us send del Fund..... egates to our Association and to the General Conference; and our young people will be more loyal, and will have pleasure in the fact that they are Sabbath-keepers. Too many of us are half-hearted in our own work.

Do not understand me to say that I look with disfavor upon our Christian Endeavor Society; I thank God for it. I only point out a seeming tendency, and take the opportunity of urging upon us all more loyalty to the church. Remember me in your prayers.

Yours in the work,

EDWIN B. SHAW. LEONARDSVILLE, N. Y., Oct., 1888.

### MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer,

In acc't with the S. D. B. Missionary Society

Receip's by contributions in November.. date..... 148 45

Paid as follows: It is the custom, in the work of the Milton | G. H. F. Randolph, expenses to Council J. F. Shaw. W. Threlkeld. " " J. G. Burdick, receipts by self......balance Sept. 1, 1888..... First Westerly Church, balance Sept. 1,1888, Andover Washington Nat. Bank, interest on notes R. S. Wilson, receipts on field..... cash to balance Sept. 1, 1888.

A. E. Main, receipts on field..... Adell Church, Kansas Jas. F. Shaw, receipts on field..... Jos. W. Morton, David H. Davis, salary from Jan. 1st to July 1, 1889.....

Dr. Ella F. Swinney, salary from Jan, 1st. 

E. & O. E.

WESTERLY, R. I., Dec. 12, 1888.

A. L. CHESTER, Treasurer.

# ALFRED UNIVERSITY.

Report of the Treasurer for the Quarter Ending Nov. 10, 1888.

	Cash in Bank last report.	\$2,112	í'n
	Cash in Dang 1990 Ichora.	40,114	
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	Tuition	1,688	3. 8
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	A. B. Kenyon, Treasurer Alumni Ass'n	152	
ì	E. R. Pope, Treasurer, S. D. B. Memorial		
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-	Babcock Chair Physics	312	72	
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		9000	EQ.	

Fund...... 267 89— 720 67

correct. .

E. & O. E. WILL H. CRANDALL, Treasurer. Examined and compared with vouchers and found

> W. C. BURDICK, \ Aud. L. D. COLLINS, \ Board.

# Home Hews.

New York.

WEST EDMESTON.

So few items of interest to the readers of the RECORDER are to be found in our little place that you do not hear from us often. We are struggling along about as usual. The season that we have had, so rainy and disagreeable, has had its effect upon the health of our people, and a considerable sickness are improving. .

Thanksgiving was observed by our comservice.

taken after the lecture, amounted to \$6 24.

### Wisconsin. WALWORTH.

We are having most delightful weather for this time of year in southern Wisconsin The only apparent drawback is the continued dry weather. The rainfall during the 20 84 last half of the year has been very light. In the spring and early summer, showers were sufficiently frequent to insure an abundant harvest, and with the nice weather at the time of ingathering, the barns and granaries have been stored with abundance of earth's treasures, in excellent condition.

> Our meetings for the ministration of the Word, for prayer and conference and the study of the Word are well sustained, and Christian activity and vital Godliness, the outlook is promising, and, on the whole, encouraging. During the year, some of our most valuable workers have gone elsewhere; Mitchell last week. some of them to fill other places of usefulness, others to avail themselves of needed advantages in their preparation for life's work. A few, who have been away for a time, have returned, for the present, at least, and are doing good work in the society. Still others contemplate going away to school at the beginning of the new year, so that, like everything earthly, we are subject to changes, many and various; but by the help of the Heavenly Master, we shall continue to hold the fort.

Our young people have recently organized a Y. P. S. C. E., and we are hoping that, under the blessing of God, it will prove a source of spiritual power to its membership, and the means of ingathering from the ranks of sin such as shall be saved.

The Seventh-day Baptist parsonage of Walworth, Wis., was invaded, and the pastor and wife completely surprised by a large number of the society, on the evening after the Sabbath, Dec. 8, 1888, who, without previous invitation from the pastor of his wife, brick wall fell, burying two fremen. They \$4,546 80 came in, and taking possession of their dom- | were seriously, but not fatally, injured. | Chicago, Ill.

icile, proceeded to make themselves at home The Ladies' Benevolent Society had announced a meeting at the parsonage for that evening, requesting all who were interested to be present, and consider the advisability of replacing the broken bell in the church tower with a new one, and as different ones began to drop in, the pastor supposed it was to attend the "bell meeting." But he noticed some of them brought certain suspicious looking packages with them, and he could 107 47 not imagine what that had to do with a "bell meeting," unless it was a contribution to that enterprise, which did not seem probable. But as the company kept increasing, and the packages multiplying, and some of the more inquisitive began to say, "were you surprised?" it began to dawn upon the parson's mind that the "bell meeting" was a onesided affair, and that a genuine surprise donation had been arranged for and was being carried out. As a result, however, steps were taken looking toward the procuring of a bell; and after a general good time of social visiting, singing, etc., the company dispersed, leaving the pastor and family numerous tokens of good will and loving regard. May the kind Father above abundantly reward with the riches of his grace, is the wish of the recipients.

Our next covenant meeting will be on the last Sabbath of the present month (Dec. 29), and it would afford us great pleasure, and we are sure it would be a blessing to them, if all non-resident members would report to us by letter, if they cannot in person, at that meeting. Dear brother, sister, will you not S. H. BABCOCK, Pastor. respond?

WALWORTH, Wis., Dec. 11, 1888.

WELTON.

The covenant service of the Welton Church, held Sabbath day, Dec. 1st, was one of intense interest. At this time, the lately has been the result, but at the present, all baptized converts, of whom I spoke in my former communication, with a brother from Monmouth, were received into the church, munity with service of worship, not anything by the right hand of fellowship. At the to Suakim a squadron of the Twentieth. elaborate, but after the usual mode of our close of the greeting service, an invitation was given to any others who might desire to Wednesday night, Dec. 5th, Bro. J. M. follow the Lord in his ordinances, and three Carman gave us his lecture on "The Ortho- came forward for baptism and two others for dox Jew." About a hundred in all came membership. The covenant service was parout, and listened very attentively to the ticipated in freely. One brother who had many curious and instructive things in rela- | been a wanderer for years resolved to return tion to this peculiar peoff. All seemed to "to his father's house." When the call was to the Spanish government to enter the be pleased with our brother's remarks, ex- made for the communicants to take seats tocept a Jew, who happened to be present. gether, there was not a professor, in the house He made quite a little scene after the lecture | who did not come forward. During the folwas over, but was met so well in the spirit lowing week, two others also resolved to go of Christ, that we think he was somewhat forward in the ordinance of baptism. Thereashamed of his heated remarks. A collection | fore after a sermon on the subject of baptism last Sabbath, we repaired to the little Jordan and five more commemorated the burial and resurrection of our Lord in this beautiful ordinance. Thus we trust that not only the numerical, but the spiritual strength of the church is being increased. Truly, we have reason to "thank God and take cour

DECEMBER 11, 1888.

# Condensed Aews.

J. T. DAVIS.

age," for to him belongs all the praise.

Domestic.

A western blizzard prevailed in the Mohawk valley, N. Y., for two days last week. The thermometer approached zero.

The President pardoned 136 convicts during the fiscal year ended June 30th last, while there is room for improvement in and granted amnesty under the Edmunds by which one can make the run between Chicago law in three cases.

A copy of the new House bill for the admission of the state of Idaho into the Union was introduced in the Senate by Senator | of connecting lines, or address P. S. Eustis, Gen 1

The House committee on military affairs has ordered a favorable report on the bill to place General John C. Fremont on the retired list as a Major-general.

The boiler of the cotton gin on Turner's place near Montgomery, Ala., exploded one day last week, killing George Turner, and two negroes outright, and wounding seven

The House committee has reported favorably on the bill to grant a pension to the widow of General Sheridan. This is right of even feeble communities. Churches needing

The net revenue of the Western Union Telegraph Company for the quarter ending December 31 is estimated at \$1,650,000. dividend of 12 per cent has been declared.

A corps of engineers in the interest of the New York & New England Railroad, are surveying a line from their terminus at Hopewell Junction to the Poughkeepsie bridge. The distance is but ten miles, and the grade is an easy one.

The cooper shop of the Standard Oil Com-

The New York excise revision commission have decided to amend a section of the proposed new law so that the right of holding a liquor license shall be limited to citizens of the United States. This action applies to drug stores, groceries and hotels, as well as saloons, and is one of the most important moves of the commission.

The United States Supreme Court has granted the motion to advance case number 1423, the late corporation of the Church of Jesus Christ of Latter Day Saints, et al., versus the United States, and assigned the case for argument on the second Monday of Jan uary next, after cases heretofore assigned for argument on that day. This is a case growing out of the Edmunds and other laws for the suppression of polygamy in Utah.

### Foreign.

It is reported that Stanley has been entrapped by the natives.

The Panama canal scheme is likely to prove failure, from lack of funds to carry it out. The British Parliament will be prorogued

Two men have been arrested at Naples, Italy, for throwing a dynamite bomb at the German consulate in that city.

on the 24th inst.

Emperor William has renewed his grandfather's order, that none of the imperial servants shall wear a moustache.

It is asserted in Russia that an American syndicate, with a capital of \$50,000.000, has been formed to construct a railway in Si-

The prosecution at Berlin of the Freisinnige Zeitung, as well as of the Kieler Zietung for publishing Frederick's diary of 1886, has

been withdrawn. It has been discovered that \$240,000 has been stolen from the government's bank deposit in Madrid, Spain. The robbers are un-

The whole Spanish ministry has resigned. The Queen Regent has entrusted Senor Sagasta with the formation of a new cabinet. Senor Sagasta encounters much difficulty in fulfilling the task.

Two battallions of the line have been ordered from Antwerp to Galonviere, the center of the strikes and attempted dynamite outrages. A large number of strikers have. been arrested.

A British steamer has left Suez to convey hussars and 300 men of the Welsh infantry, which will make a total force at Suakim of 6,500 men; against 2,400 of the enemy.

The Post referring to Germany's reported difference with Spain arising from the recall of Count Benomar, denies that Prince Bismarck will take action in consequence of the Count's recall. No proposal was ever made triple alliance.

A sensation has been caused by the Popula refusal te bless medals and reliquaries sent to Rome by an Irish priest, who intended them for distribution in Ireland. The Pope sternly said: "I cannot bless them. The people of Ireland are disobedient. They seem to prefer the gospel of Dillon and O'Brien to the gospel of Jesus Christ."

# A New Gateway.

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

# Church Belis.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of church, school and fire alarm bells, and over 1,800 Testimonials from purchasers in the United States and Canada. These testimonials are from every state and territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

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

Railroad ticket agents of the Eastern. Middle and Western states will sell, on any date, via the Burlington Route from thicago, Peoria or St. Louis round trip tickets at low rates to San Francisco. Los Angeles, San Diego, Portland, Tacoma, Beattle, Valicouver, or Victoria; also to Denver, Cheyenne, Colorado Spring, or Pueblo. For a special folder pany, at Pittsburg, was burned Dec. 13th, giving full particulars of these excursions, call on causing a loss of \$80,000. During the fire, a your local ticket agent, or address P. S. Eustie, Gen'l Pass, and Ticket Agent O'R

# Sermons and Essays.

A FRW BIBLICAL REASONS FOR HEEDING TH GREAT COMMISSION.

BY WM. L. CLARKE, CHAIRMAN.

Opening Address, at the Forty sixth Anniversary of the Seventh-day Baptist Missionary Society, Leonardsville, N. Y., Aug. 23, 1888.

Believing that he who created the uni verse and set the bounds thereof; he who is the author of all existence, whether of plant, beast, man or angel; he who was the God of Abraham, of Isaac and of Jacob; and he who guided the priests and prophets of ancient Israel, are all one and the same being, it must follow that faith beholds in our Creator a merciful God, infinite in attributes, and overflowing with tender compassion for us, the creatures of his hands.

The evidence of his majesty and mercy alike appears upon the face of nature, and upon the sacred page. Numberless spheres, circling in their vast orbits with unerring precision; nature's mysterious laws, everywhere controlling our own world; and his merciful dealings toward those who have faithfully obeyed his commands, stand alike as unimpeachable witnesses of his infinite power and of his tender compassion. His primal code of law was by his own finger written upon tables of stone, thus to remain as inflexible and unchanging as the stone text of the original record. Although mankind has continually disobeyed these com mands, their author has never condescended to repeal them, to abridge them, nor even to license the best of men to swerve one jot or one title from their demands, though he considered, what once was right is right and revealed himself, our faith is grounded only acter. It was well that they be kept near race, like lost sheep, gone astray.

ets foretold the coming of the Messiah, his life, his sufferings, his great work and his rejection by men, that their prophecies might | he kept them within a prescribed circuit, stand as attesting witnesses, concerning him through succeeding ages. In due time, Jesus of Nazareth, about whom clustered many evidences that he was the promised Messiah. Witnesses affirm that at his birth, angelic hosts sang songs of joy, proclaiming "peace on earth, good will to men;" also, that at his baptism, a voice from heaven said, "This is my beloved son in whom I am well at Jerusalem; that night when he instituted pleased." But had these alone testified in the holy supper, sacred to his own memory; his behalf, his name would long since have that night when, for so long a time, he been forgotten, and all having faith in the talked with, and prayed for his disciples,

own best witness. When his public ministry began, behold the marvelous strangeness of his teachings. The scribes and Pharisees, recognized teachers and guides, the expounders of both oral and written law, taught and explained the Mosaic code; but he taught as one having authority in himself, who, knowing the truth, gave it utterance with such boldness and precision, as to astonish all who heard him, and to arouse the envy of the cultured, Moses' seat, and with wise counsels, directed careful to walk therein themselves. He taught to shun the very appearance of evil, and what he taught, he practiced. They made clean the outside of the cup and the platter, but within were full of extortion and excess. He said, "cleanse that which is within the cup and the platter, that the outside may be clean also." They trusted in weightier matters of the law, judgment, mercy and faith. He approved their trust, but rebuked their omission. They walked crookedly, swaying to and fro like drunken men. He walked in the straight line of implicit obedience to the requirements of a holy God. They were blind guides, who fattened upon the failings of their fellows. He declared that the earliest and slightest tendencies of the heart toward sin led inevitably to murder, adultery, ruin and death. How clearly and minutely is this truth revealed in the Sermon on the Mount. Thus early, also, did he teach his disciples to be-

shall exceed the righteousness of the scribes and Pharisees, ye thall in no case enter into the kingdom of heaven." We believe this Jesus to be the approved Son of the eternal God; nothing less than the promised Messiah, for whose coming doubting Israel still waits, with eyes filled with intensest longing; that he existed with the Father from the beginning, and came to earth to be a teacher, guide and Saviour to all who place their trust in him. If this foundation of our faith is sure and steadfast, if Christianity is not the myth that many, who boastingly style themselves as "the only truly fearless and intelligent ones of earth;" if it is not the myth they declare it, then, indeed it behooves us to guard carefully lest our Master, and the outside world also, say of us, as he said of the scribes and Pharisees, "They sit in Moses' seat; all things whatsoever they bid you observe, that observe and do; but do ye not after their works, for they say and do not." They regarded themselves as God's chosen people, rejoicing that they were not as other men, but inasmuch as they neglected to discharge aright their duties toward the needy ones of earth. Christ has declared that in the judgment day, the King shall say to such, "Depart from me, ye cursed." Shall we, with the glory of his teachings shining round about us, luminous as the midday sun in unclouded splendor, shall we dare be more presumptuous than these and still profess to hope for salvation through Christ? From kis life of self sac rifice we learn our path of duty.

Clearly recognizing the tendency of man to cling to idols of his own creating, and to forget his God, Christ sought to fortify his disciples against this besetting sin. He may have paid fees however great into the called them unto himself, and by word and treasury of the temple itself. Abstractly example, taught them in their life work. As teachers and preachers, he sent them to ever shall be. . The extended blessings be- the lost sheep of the house of Israel. The stowed upon those who most carefully and lesson of self-sacrifice he kept ever before prayerfully have served the God of Israel them, repeating it again and again, by word is fair evidence that the Creator, God, was and example, by precept and object-lesson, the God of Israel, and that he has communed | that it might become firmly grounded within with the creature man. If he has not thus | them as an essential part of individual charon shifting sand. Israel's prophets spake of him during his earthly sojourn, for he well a coming Messiah, who should turn the peo- knew that though bound to him by the ple from darkness to light, from sin to holi- closest ties of companionship, they would ness, for all along the line of history has our even then, through weakness and fear, forsake him in the hour of severest temptation With more or less minuteness, the proph- and trial. During these years, he scarcely warned them of the magnitude of the work in store for them, but like students at school, busy, as we might say, upon the home field. The Christ, in his humiliation, planned for the glorified Christ to declare unto them the magnitude and importance of the work he should leave with them.

Therefore, it happened, on that evermemorable night, when he ate the Passover feast with his disciples in an upper chamber God of Israel would still have been looking | saying unto them, "I am the way, the truth for a coming Messiah. Jesus himself is his and the life," and many other such words of instruction, tenderness and lave, as the world has never heard beside; that night when he went thence to the Mount of Olives and experienced the agonies of Gethsemane; that night when, by one of his own disciples, he was betrayed into the hands of his enemies; that night whan he reproved the val iant Peter for using his sword in defense of his Master; that night when he was led forth for trial, and was thrice denied by the once valiant but now submissive Peter, but cold and formal teachers. They sat in | and was forsaken by all of those disciples with whom he had passed the earlier portion their fellows in the right way, but were not of the same night in such close companion. ship; during that same night, while yet his disciples were with him, he said unto them, "But after I am risen again, I will go before you into Galilee." Let us notice, also, that the first messengers at the sepulcher of the more than is meet, but it tendeth to povrisen Lord were bidden by the angelic visitor, to "go quickly and tell his disciples that he is risen from the dead; and behold, rites and ceremonies, and omitted the he goeth before you to Galilee; there shall ye see him." And as they went-to tell his disciples, behold, Jesus met them, and said, "Be not afraid, go tell my brethren that they go into Galilee, and there shall they see

> Let us briefly repeat the evidence adduced concerning Christ's high regard for this ap-

1. He had nearly completed the personal training he should give his disciples, and they were better qualified than ever before to receive and execute important instruc-

2. It was a night of unparalleled activity, ware of hypocrisy and self-deceit, for in this excitement and sorrow for the whole com-

exciting, it is reasonable to presume that he would not have made the appointment, had not its object been one of great importance.

3. The triple summons, the first, given by Christ direct to the disciples, during the night of the betrayal, before they had yet comprehended the fact and the import of his crucifixion and subsequent resurrection; the second, given by the angelic visitor at the tomb of the risen Lord; and the third, soon after, given by the Lord himself, bidding the messengers to hasten and tell the disciples to remember and observe the appointment.

These directions, at such times, could not

very well have been purely accidental, but were notably indications of Christ's desire for them to come together, that he might place upon them jointly all the obligations of the commission he there should give them, to continue and extend the work, for which he had measurably prepared them. We have traced the events which led to this meeting for the purpose of disclosing Christ's old tomato cans were heaped in one corner. estimate of its importance. In response to this summons, "the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him they worshiped him, but some doubted. And Jesus came unto them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." He had assembled them that they might receive this charge. It extended their labor to all the world, to every creature to whom his gospel might be a benefit. God's promises are to the faithful, and to such is the assurance given, "Lo, I am with you alway, even unto the end of the world." Since that day, more than eighteen centuries have passed, and even now this good work is scarce begun. Vast nations know little of the risen Christ, and worship the graven image. Others wander to and fro amid the multitudes who choose not to be classed with the followers of Christ.

Well may we ask, "In whom do we trust?" · Professelly, in Christ. But his test requires obediance to his commands. It is true that his standpoint is far above ours, and that he demands absolute purity | fast at the very thought of them. of action. This standard is, and ever must be, high above us, Jesus alone appearing as a narrow doorway, and up a flight of stairs its exemplification; but he who strives not toward it must find but little of consolation in his words concerning those who say, but

As a Society, we represent the missionary work of a religious denomination. know that Christ securely fastened upon his | ing?" she said. disciples the duty of preaching the gospel to every creature. We, with our Christian coworkers the world over, are their successors. Upon us rest the responsibilities that were placed upon the beloved eleven. Are we earnest and active, willing and obedient, striving ever to send the gospel light to earth's remotest corner? If not, why not? The command is plain, and has as good authority back of it as can be found for any within the lids of the Bible. An authority that can invalidate it must perforce sweep the whole book away. We assemble, not as critics, but as believers. It is for each to consider what s duty, since each in the judgment, must answer to the King for himself.

The heathen world needs the gospel with its stores of blessing, but not more than does the Christian church need the help that will come to it from obeying this command. It is written, "There is that scattereth, and yet increaseth; there is that withholdeth

Compared with the mission work of for mer generations, the present is doing much but compared with the completed task, it direct the people. has done almost nothing. Why thus neglect our Master's work? He assures us that those who attend not to works of love and mercy toward those less favored than themselves, shall be condemned, while to those finding he did not know much about the it. Many of our speculative opinions, even mindful of these duties is given the promise great Joshus, the little Joshus was pleased those which are the result of laborious reof eternal life. In view of all the favors to tell about him. granted us, there surely rests upon us the obligation to do what we can toward bearing

THE man who has learned how to put himself to work, and keep at it, has reached a station on the ash-heap. condition of mastery that promises him suc- All was once more enterprise in the court, and, in a future age, their futility or absurdcess in almost any situation. He has then The joiners were working in their long, clean ity is acknowledged, when they retain a

# Miscellany.

### PERSISTENCE.

Slow fell the pearly drops from out the fountain's

Upon the stone below. And none gave heed; but when the years had brought appointed dole

To men, of weal or woe.

And on the churchyard's mossy slates their carven names were dim. Lo, in the granite gray,

A pool where swallows bathed, beneath the laughing fountain's rim,-The stone was worn away! -Annie M. Libbey.

### LITTLE JOSHUA.

BY MARGARET NEWCOMB

"Joshu a, Joshu a, Josh u a," came shrill call, floating down from a high brick building into the yard beneath.

It was a small yard. Broken boxes and There was also an ash heap, and on the top of the ash heap stood a little boy. He had climbed up there to look over the fence into the court next door. This was his favorite employment; but for once he was glad to obey his mother's voice, calling him in, for there was nothing going on in the court.

The joiner's shop was closed. The little stable was deserted except for one man, who sat in the sun, his chair tipped back against the well curb, reading the morning paper. The man who pressed hats was not to be seen at his dusty window, wielding his big iron. Joshua's little world had ceased to act, and stood motionless, like a mechanical toy that a great many times around Jericho.

has run down. the long stairs that led to his home.

"Mother," he asked, "why have they stopped working in the court?"

"It's Sunday, to be sure," said his mother. "Ye're that ignorant, Joshu a, and to think of all I've done for yer, slaving night and day, and yer not know a thing.

"I do know," said Joshua. "It's the day for father to go sailing. And have they gone in the court too?"

"How should I know?" said his mother. "It's questions, questions, all the day. Ye're to go to Sunday-school, Joshu a. The man that come yest'day thinks a sight of yer. Yer go to th' second house below the beer loathsome surroundings of savage life, while shop, and look sharp to the new clothes. in the best of Christian nations, are vast | Jest stick right up. Yer as good as the

He was, however, accustomed to find his way about the streets alone. To find the Sunday-school was the easiest part of his he?" said the big boy; and he shut one eye task. But would the big boys be there? He had been once to day school, and the big boys had frightened him. His heart beat

He followed a number of children through

From that time on, Joshua forgot to be afraid. The kind gentleman who welcomed him, the music, the other little boys, the pretty lady by whom he was seated, all interested him.

Finally the lady asked a question. "Who can tell about Joshua this morn

"Yes, ma'am," said Joshua. He thought he should answer, when his name was spoken.

"Can you?" said the lady, smiling. "Yes, ma'am," said Joshua. "What did Joshua do?" said the lady. Have you read the story with your moth-

"No, ma'am," said Joshua. "My mother

doesn't read. She does washing.' The lady was perplexed.

"Tell me, dear. How did you learn about Joshua?" she said.

Now it was Joshua's turn to be perplexed. "That's my name," he said, hesitating. "Oh!" said the lady, and then she

laughed, and stroked Joshua's hair. She told him he must listen very carefully, for they were going to talk about a man named Joshua, who lived long ago.

"He was the first Joshua," said the lady, "and you will see what a brave man he was. Perhaps you will wish to be like him, seeing you have his name."

Joshua was ready to listen. Strange things he heard about that other Joshua. He was certainly a very brave man, and Joshua was proud of him.

The lady showed the little boy a picture of Joshua before the walls of Jericho, and the child went home holding his head high. since truth is best supported by dispassion-Visions of battles and falling cities were be Visions of battles and falling cities were be argument. The love of truth, refusing fore his eyes, and in the midst of all stood to associate itself with the selfish and dis-

Joshua found his father at home.

about Joshua? Not me, but the other He climbed upon his father's knee, and

"But I forgit the name of the city," said

Joshua, regretfully. "Mother, bring out the book, and let's the message of good tidings to all the world. | see," said his father. So it came about that they opened the Bible, and read the whole

story of the taking of Jericho. The next day Joshua took up his usual truth or fallacy, but because we are tired of

same sermon are these words: For I say pany, and during a night that he knew a possession infinitely better than the gift of shop, and one could catch glimpses of them hold no longer on the prejudices and passed be should be so eventful, amid surroundings so genius.

bent over his iron, often stopping to wipe the moisture from his spectacles. People were coming with pitchers to get water from the well. Matson & Davis's dry goods cart was being brought out. What nice gold letters it had on the side of it!

Joshua could not read the letters, but he knew the big store to which the cart belonged. He often imagined riding like a prince in the cart, and stopping at the beautiful store to buy a red silk dress for his

But to day he was thinking about the

"I will pretend the court's Jericho."

He clapped his hands. But a difficulty

He had often wished to climb the fence

Once the big boy, and his friends who came to visit him, had directed their sling shots against Joshua, calling him "young spar. row;" so he had been obliged to run to the

Joshua found it was possible to march all

But he did not dare. Each time he came

"I can never go in now," thinks little Joshua. He had reached the street again. His head was up, his hand held out to direct the imaginary army whose leader he was.

Suddenly a dog came rushing down the treet, followed by a number of school-children. A big advertisement was tied to the dog's tail. He was lame, and panting for

Joshua did not wait. He ran into the court, and stood before the pile of boards "You sha'n't hurt him," said Joshua, his

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But Joshua never quailed.

"We won't hurt him," said the handsome

young fellow, smiling. "Here, you chaps, clear out of this! You're a beastly mean

him a smack from my pail," he said to

look at the dog.

So that was the way the walls of Jericho fell down for little Joshua.—S. S. Times.

# TRUTH.

Adhere rigidly and undeviatingly to truth;

but while you express what is true, express it in a pleasing manner. Truth is the picture, the manner is the frame that displays it to advantage. If a man blends his angry passions with his search after truth, become his superior by suppressing yours, and attend only to the justness and force of his reasoning. Truth, conveyed in austere and acrimonious language, seldom has a salutary effect, since we reject the truth, because we are prejudiced against the mode of communication. The heart must be won before the intellect can be informed. A man may betray the cause of truth by his unseasonable zeal, as he destroys its salutary effect by the acrimony of his manner. Whoever would be a successful instructor must first become a mild and affectionate friend. He who gives way to angry invective, furnishes a strong presumption that his cause is bad, Joshua, his Joshua, with his hand held to social passions, is gentle, dignified, and perdirect the people.

The understanding may not be long able to withstand demonstrative evidence; "Father," he said, "did you ever hear but the heart which is guarded by prejudice and passion, is generally proof against the argumentative reasoning; for no person will perceive truth when he is unwilling to find search, and the least liable to disputation, resemble rarities in the cabinet of the curious, which may be interesting to the possess. or, and to a few congenial minds, but which are of no use to the world. Many of our speculative opinions cease to engage attention, not because we are agreed about their the controversy. They sink into neglect,

fore the windows. The old presser of hats

O, how the thought of God

And sickens it of passing sh

And dissipating mirth;

God only is the creature's h

Though long and rough

The love that longs for Go

Down in your heart of he And see how from the world

All tempting light depart

Can win their way above

Is there less power in love

How little hast thou done

Take heart, and let the thou

Allure thee farther on.

The freedom from all willfu

O, these are graces far below

O, keep thy conscience sens

No inward token miss;

And go where grace entices

Perfection lies in this:

Be docile to thy unseen guid

Love him as he loves thee

And thou a saint shall be

WERE a star quenched on For ages would its light

Stream downward from t

So: when a great man die

For years beyond our k

The light he leaves behind

My acquaintance with the l

Alcott was begun in so novel

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She took it, looked at it a

I was astonished to see the

"I've seen it," was the cur

"Don't you like it?" I ag

"It's a ridiculous thing,

This was too much for me,

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defense of the book, mingle

satire at the taste that coul

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The lady listened to me w

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and out, then threw it aside.

treated with disdain, but I r

"Have you read it?"

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pon the paths of men

AN ALCOTT ANECD

Upon our mortal sight.

Faith and obedience are eno

The Christian's daily task

What longing love would

Yet nothing else can satisfy

O, utter but the name of Go

A trusting heart, yearning e

If mountains can be moved

How little of that road, my

And draws the heart from

other Joshua.

thought Joshua.

presented itself to his mind.

and enter the beloved court. But he had an enemy there. One of the big boys was em. ployed about the stable. He washed the carriages with a short piece of hose; and he sometimes turned the hose on Joshua, causing him to dodge down behind the fence.

"The big boy will not mind my marching round the outside of the court," thinks Joshua; "but will he let me come in?"

around the court, by creeping through holes in the fences. One side was open to the big street, and from there he might easily enter. if he only dared.

to the street entrance Joshua thought. "Next time I will go in;" and so he marched

It was twelve o'clock. The schools were Joshua turned, disappointed, and climbed out, and a number of big boys lounged into the court.

He dodged into the court.

under which the dog had taken refuge. head up, his hand held out.

Joshua was only a very little boy as yet | pails, and even the presser of hats, all were gathered to look at Joshua. "Phew! He's got some pluck,—has

at Joshua.

"Is that your dog?" asked one of the "No; but you sha'n't hurt him," said

"We'll coax him into the shop, and give

He placed his big hand on Joshua's shoulder, and they bent down together to

proof, possibly, dismissal. proprietor burst into a hear ter. in which the lady joined why it was, but I felt a littl just then I was called to the "Do you know who th you were just serving?" . charge there. "What, the one talking

ing?" "Yes." "No. I'm sure I don't," Well, it was the mother

What ! not Miss Alcott "Yes, certainly, Miss Al"Oh, dear ! and I've ju her because she wouldn'

book." And that was just what but it was such an uncon her story that Miss Alcott compliment, and, it is pen bay, neither of its ever forg ing .- Sallie Joy White in

SEE THOU TO Judes tried to get back h He would give back the pr

and obtain relief from the his conscience: "I have nogent blood." But those his oriminal action calmi thou to that." And this i say to men who work evil The responsibility create

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id-acknowledged, when they retail a

no longer on the prejudices and Pool mankind — Carration Secretors

THE WAY OF PERFECTION.

O how the thought of God attracts And draws the heart from earth. And sickens it of passing shows And dissipating mirth; God only is the creature's home Though long and rough the road: Yet nothing else can satisfy

The love that longs for God.

O. utter but the name of God Down in your heart of hearts, And see how from the world at once All tempting light departs: A trusting heart, yearning eye, Can win their way above; If mountains can be moved by faith, Is there less power in love?

How little of that road, my soul, How little hast thou done: Take heart, and let the thought of God Allure thee farther on. The freedom from all willful sin. The Christian's daily task-O, these are graces far below What longing love would ask.

O, keep thy conscience sensitive, No inward token miss; And go where grace entices thee, Perfection lies in this: Be docile to thy unseen guide; Love him as he loves thee: Faith and obedience are enough; And thou a saint shall be.

'WERE a star quenched on high, For ages would its light Stream downward from the sky Upon our mortal sight.

So. when a great man dies, For years beyond our ken The light he leaves behind him lies Upon the paths of men.'

### AN ALCOTT ANECDOTE.

My acquaintance with the late Miss Louise Alcott was begun in so novel a fashion that I feel impelled to tell about it for the amusement of the Wide Awake readers. had come from a pretty Vermont town to all the people who are almost as good as they Boston, just as "Little Women" was pub- should be, there is no need of a Saviour; lished, and having its first wonderful suc- a Saviour dying to save them means nothcess. I was in one of Boston's largest circulating libraries, beginning to earn my own bread and butter. The furore for the new book was entirely unprecedented, and we | be saved. had over two hundred copies of it, not one filled with calls for it, and as fast as a copy came in it was sent out again. One day, this will please you.'

She took it, looked at it a moment, inside | Advocate.

and out, then threw it aside. I was astonished to see the cherished book treated with disdain, but I managed to ask, "Have you read it?"

"I've seen it," was the curt reply. "Don't you like it?" I again ventured.

but what was ridiculous in it.

charge there.

"Yes." "No. I'm sure I don't," I answered. "Well, it was the mother of Little Wom-

"What ! not Miss Alcott?"

"Yes, certainly, Miss Alcott." her because she wouldn't take her own

And that was just what I had been doing; but it was such an unconscious tribute to ing.—Sallie Joy White in Wide Awoke.

# A SEE THOU TO THAT . Can also

Judas tried to get back his peace of mind. nocent blood." But those who had bought ness. his criminal action calmly replied. "See thou to that." And this is what all voices say to men who work evil: "See thou to

The responsibility created by a wrong act voices were not so low as to prevent us from cannot be put off upon other men. "See thou to that." The deed done is finished, little pink fists into her little pink eyes, and it cannot be recalled. The innocent blood whimper out a feeble protest at the world is forever spilled. The irrevocableness of in general. I said softly to the pale little Maruna's God and an reas God a

mortal in the sense that the man who com- cember. mits it, cannot wipe it all out. Lady Macbeth cries: "Will these hands never be clean?" And she knows they cannot be; that is to say, the innocent blood is shed once for all. The black fact, the murder, is irrevocable; and conscience, in the face of the deed done never to be undone, drives Lady Macbeth, as it drove Judas, to dispair. It is only in the presence of a real peni-

tent, pointing to his irrevocable deed of sin. that the gospel can be understood. To namby pamby penitence, to sugar-coated theology, to sentimental religion, Christ's death for sin is an overstrained and exaggerated conception. There is to such speculation and sentiment no sin to die for. There are errors, unfortunate circustances, temptations, and other more or less disagreable things, but no proper sin, no wrong act or sinful state, for which a man may be held to full responsibility. But turn from all such trifling to Judas and Lady Macbeth. Look into a soul captured by conscience and tortured by the sense of the irretrievable crime. Go to the starying prodigal son; go to weeping Esau; go to any soul really and fully awake to the reality of its guilt and the irrevocable consequences of it, and you will at once find a place for a gospel with a bloody cross. An atoning sacrifice will appear rational when a rational eye looks upon sin, and when conscience declares that sin is exceeding sinful. For ing. He dies in vain. The man whom Christ saves is always the chief of sinners for it is only that man who will consent to

Such a sense of guilt comes to every man of which was ever in. The order-book was | who truly repents. He feels that he deserves to die. He gets relief only in the faith that Jesus loved him enough to die in his room when I had been about a week in the libra- | and stead. The deserved punishment has been ry, a lady came in, whose face I liked very inflected. The sinner has borne it in the permuch, and asked me for something, "de- | son of Jesus. We believe that all compromises lightfully funny and nice" to read. By the | in the doctrine of the atonement grew out of merest chance I had a copy of "Little Wom- | the absence of the convicted sinner from en" that had just been returned to the the scene of the compromise. When he is library, and that I was about to do up to present, the wheedling diplomatists of thesend out again. With a sudden impulse, I | ology retire before the majestic sorrow of a handed it to the lady, saying, "I'm sure soul for its sin, before the sense that suffering is justly due and must be borne. - W. C.

# A PRASANT'S HOME IN BRITTANY.

This was too much for me, and I proceed- out. I was still blinking with the glare of Science. ed then and there to give a most eloquent | the blazing sun fiercely beating on liberal defense of the book, mingled with a little lime-wash squandered on every side-except satire at the taste that could find nothing inside. There was a pungent reek of past | PEANUTS.—The peanut is a useful prodhis conscience: "I have betrayed the in- a very "find" of unconscious picturesque- bushels.—American Analyst.

> By this time the little room had come out of its thick shadows. The window was A A TALOGUE OF close curtained to keep out the glare and BOOKS AND TRACTS the flies, as Jack explained. Our whispered rousing the baby, and she began to dig her

It is done; you cannot go back. Esau nod, and the curtain was drawn a little found no place for repentance, though he aside for the light, and down I sat to my sought it carefully with tears. No other work, as if there had been no yesterday of sinner ever found a place for that kind of poetry and pleasant fellowship, of hairrepentance—with restoration of the good breadth scapes and moonlight wanderings, lost and repair of the evil done-nor will it of sad awakenings on the morrow, of rush ever be found. The murderer cannot relings off-one cared not whither-to seek call the life of his victim; the debauchee forgetfulness. Here, in no time at all, and harlot cannot recover lost virtue; the yesterday and the morrow were toned into drunkard cannot get back his ruined health, the background, and the foreground of our or the child he has sacrificed in his brutal thoughts was occupied by a fly-tormented moment. "See thou to that." All things baby in a packing-box cradle. What babies cry when the remorseful sinner appeals we are, and what babies we pursue!—Geo. H. against accomplished facts; the evil is im | Boughton, in Harper's Magazine for De-

# Hoyular Science.

SUBMARINE WARFARE.—A submarine boat, invented by M. Ramazoti, and intended to revolutionize naval warfare, was launched at Toulon, France, recently. The boat is so constructed as to be able to dive beneath the keel of the largest ironclad, fastening at the same time by means of a special apparatus, cartridges to the side of the enemy's vessel, which are exploded by means of a steel wire charged by electricity. This new engine of destruction combines all the requisite conditions of speed, steering capacity, submersion, immersion and habitability. Reservoirs of compressed air allow renewed air for breathing.—American Analyst.

AN ELECTRICAL LOCOMOTIVE.—An electrical locomotive is building at the New York locomotive works in Rome. It will be constructed as an experiment, and if it can be shown that such engines can be successfully operated, the invention will rank as one of the most important of the nineteenth century. The engine is to be operated solely by electricity, and is designed to run on all roads where steam is now used. It will weigh fifteen tons, and when turned out of the shop will be an exact counterpart of an ordinary locomotive, though considerably smaller and lighter. When finished, an electrician from New York will take charge of it and place in it the electrical apparatus, to be used as a motive power, The inventor is W. B. Darling, of Brooklyn.

FATIGUE FROM USE OF THE TELEPHONE -At the meeting of the American Otological Society in Washington, Dr. Clarence J. Blake, of Boston, read a paper on the influence of the use of the telephone on hear ing power. He thinks that this influence must be injurious, because the extremely low intensity, as demonstrated by experiment, of the sounds to be caught from the telephone, compelled a strain of the ear which soon fatigued it and made it especially liable to injury by the accidental sounds of comparatively high intensity, which were constantly liable to be heard Dr. C. H. Burnett said he had seen several patients who believed that the continued I entered at his invitation. The small, hearing. Dr. O. D. Pomeroy gave the case low, smoke grimmed room was parlor, din- of a patient who said the use of the tele-"It's a ridiculous thing," was the an- ing-room, kitchen, and nursery—mostly phone fatigued her very much, and she nursery, it seemed, as near as I could make thought had made her decidedly worse.—

and present smoke that helped to obscure | uct-much more so; indeed, than people The lady listened to me without replying, the sun-dazed vision; and it was some min- imagine, says the San Francisco Chronicle. then turned away and sought the proprietor utes before I made out of the bituminous We all know how extensively it is eaten in of the library, and was soon engaged in ear- gloom that I was in the presence of an its roasted state, but therein, by no means, nest conversation with him. I saw her anxious young mother, wistful and sad of lies the extent of its value. The nuts conglance around at me, and his eyes followed face, rocking a pale young baby in as prim- tain from 42 to 50 per cent, of a nearly colher glance. She was no doubt complaining | itive and touching a cradle as ever I met | orless, bland, fixed oil, resembling olive oil, of my impertinence, and I was sure of re- with. Mothers and babies and cradles of all and used for similar purposes. The best is proof, possibly, dismissal. Suddenly the sorts and conditions had I seen, and sketch- obtained by cold expression, but, a large proprietor burst into a hearty peal of laugh- ed, too, in my little career, but never had I quantity of inferior oil is produced by heatter, in which the lady joined. I don't know seen just such a mother's nest before for ing the seeds before pressing. It is a nonwhy it was, but I felt a little reassured, and any mite of humanity, no matter how lowly drying oil, changing but slowly by exposure just then I was called to the receiving desk. or forlorn. Jacky saw me eying it with an to the atmosphere, and remaining fluid in a "Do you know who the lady is whom oblique glance of interest and amusement, cold several degrees below 32 degs. Fahr. It you were just serving?" asked the girl in and hastened to explain, with a tone half contains, beside oleic and palmitic acids, proud, half apologetic, that he had builded two other oily acids, which have been called "What, the one talking with Mr. Lor- it all himself, all out of his own invention, the arabic and hypogosic, though it is doubtparented by the moment of necessity. The ful if they are really distinct. The princimaterials were donations from various pal consumption of the oil is in soap making. sympathetic neighbors. The grocer's wife In 1883 Virginia began the manufacture of gave the oblong packing-case; and he peanut flour, the result being a peculiarly palatcalled my attention to its happy shape and able biscuit, while Georgia has long made size. He made light of the various labels, pastry of pounded peanuts. The kernels roastdirections, and other decorations, including ed are largely used in the manufacture of choc-"Oh, dear land I've just been abusing (in big stenciled letters) that word of caution, olate, while the aman de le terre, as has been "Fragile," on one end of it. "It made shown, is used by the confectioners. It is it more amusing," he said. The rockers also eaten as a fruit, and roasted for coffee. were made from a couple of old chair backs "The poor man's fruit;" the peanut, is cadonated by the cabinet maker. The canopy pable of sustaining life for a long time, her story that Miss Alcott regarded it as a (if one may use so fine a word) was an ar- lowing to its peculiarly nutritive qualities. compliment, and, it is perhaps needless to rangement of old barrel hoops nailed at the the negroes using it alike in porridge, cussay, neither of us ever forgot our first meet- | head, with an old faded shawl gracefully tard, or as a beverage. Nor does its usedraped over them. I stood gazing at this fulness end here, for the vines form a quaint bit of home contrivance with far splendid fodder, as good as clover hay, while more interest than I have given to many a hoge will fatten on what they find in the carven and gilded cradle of some by gone fields after the crop has been gathered. It princeling in some museum. The poor is an easy crop to raise, the demand for nuts father could bardly interpret my smile of has trebled within the past few years, and amusement over his handiwork. He did the production has never yet equalled the He would give back the price of his treason his best to explain and apologize, never demand. The quantity of peanuts used in and obtain relief from the torturing cry of | thinking that from my point of view it was | this country may be set down at 3,000,000

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awful business, when one is living in sin. say a word. She gave a little approving M., D. D. Part First, Argument. Part Second, History. M., D. D. Part First, Argument. 16mo. 968 pp. Fine Cloth, \$1.95.

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# INTERNATIONAL LESSONS, 1888.

FOURTH QUARTER.

Oct. 6, The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Jordan. Josh. 3: 5-17. Oct. 20. Stones of Memorial Josh. 4: 10-24. Oct. 27. The Fall of Jerieno. Josh. 35: 20-29. Nov. 8. 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. pec. 15. Death of Samson. Judges 16: 21-31. Dec. 22. Ruth's Choice. Ruth 1: 16-22. Dec. 29. Review Service.

LESSON XIII.—REVIEW SERVICE.

FROM THE HELPING HAND.

For Sabbath-day, December 29, 1888.

JOSHUA, JUDGES AND RUTH.

GOLDEN TEXT .- He shall receive an hundred-told now in this time . . . and in the world to come eternal life. Mark 10: 30.

PLACES. - Map of the Twelve Tribes; journayings and events in the plains of Moab, Gilgal, Jericho, Ai, Shiloh, Hill of Moreh, Gaza, Bethlehem.

Gideon, Samson, Rath; list of the judges. TIME. -Show the long periods of peace and pros perity between the lapses into idolatry.

PERSONS.—Brief Biographies of Joshua, Caleb,

#### ' INTRODUCTION.

Drill upon Titles and Golden Texts. Give the incident and title of the lesson suggesting each of the following, viz.—A sure road to success; three exhortations to strength and courage. 1. A flood in harvest. 2. Gathering stones in the river. 8. Band campaign with great cheering. 4. Melted | Naomi? hearts and dusted heads. 5. Old man willing to fight the giants. 6. Soldiers' return. 7. A covenant meeting. 8. Sale of backsliders. 9. The trait of a dog commended. 10. Fun carried too far; cruelty beaten in its own game. 11. A mother inlaw outdone. 12. The Bible always to be studied. 13. The emigrants return.

THE LESSONS.

Lesson I. Joshua 1: 1-9. The commission of Joshua.

How often and for what reason each time does the lesson insist upon strength and courage to cross Jordan and possess the land? How often is God's presence promised? To have good success, what must be done with the law?

To gain the promised land requires a strength and courage obtained only with God's presence in the study of his word, and obedience to it.

Lesson II. Joshua 3: 5-17.

Crossing the Jordan.

How were the people to prep re for entering the Promised Land? What must pass before them into Jordan? Describe the services of the priests in the passage. What is the Jordan of the Heavenly Cansan? Of Christian life? Of every good? To has often visited his grave, and watered and tended what water does the Golden Text refer?

To enter the Promised Land, or upon new life, the Jordan separating from past wanderings must be crossed with proper religious observances and cove nant relations.

#### Lesson'III. Joshua 4: 10-24. The Stones of Memoria .

In crossing and entering Canaan, what was first done that directed child inquiry? Of whose wondrous works should the parent in answer speak? How far shou d this be known? Why?

The first lesson of the Promised Land is, by visible objects, to direct the inquiry of childhood, and thereby, in parental instruction, forever impress God's goodness upon all.

Lesson IV. Joshua 6; 1-16. The Fall of Jericho.

What were the people to do to take the stronghold that stood in the way of their possessing the land? By what power was the city taken? Golden Text? How did the people show their faith?

The stronghold of every wrong, and of each carnal heart, can, by simple faith and exact obedience, be broken down for rightful possession.

Lesson V. Joshua 7: 1-12.

Defeat at Al.

Describe the defeat. What were its causes? Who had sinned, all Israel or one man only? On what condition only would God be with them?

The crime of one member is the sin of the body and hinders the divine presence and the promised possession until sought out and put away.

#### Lesson VI. Joshua 14: 5-15. Caleb's Inheritance.

Describe how Caleb had wholly followed the Lord. What had been promised him? Who selested for him his portion of the land on which his first had trodden? How was his choice also unsel and for the rood of others?

The choicest of the promised possessions is obtained by wholly following the Lord in unselfish devotion to brethren.

# Lasson VII. Joshua 21: 48-45; 22: 1-9.

Helping one Another. In what was God's promise fulfilled as to the possession? As to the rest? Enemied Good things? Who had been obedient and especially helpful to their brethren? What instruction given them would what riches did they return?

Lesson VIII. Joshua 24: 19-28. The Covenant Renewed.

Against what tendency of God's people did the aged leader gather and warn them? What did they twice in the lesson solemnly affirm? What memorial was made to witness the covenant renewed?

Our tendency to forget a Saviour's goodness should lead us constantly to renew our covenant with his memorial as a witness.

# Lesson 1X. Judges 2: 11-23.

### Israel under Judges.

How did Israel repeatedly provoke God's anger? To whom were they delivered and sold? Who were left in their land? Against what common idols are Christians warned? 1 Cor. 10: 7, Col. 3: 5, Phil. 3: 19. Golden Text.

Neglecting religion for business, fashion or pleasure, is idolatrous, kindling God's anger, corrupting and enslaving, and alienating the promised posses-

#### Lesson X, Judges 7: 1-8. Gideon's Army.

Was Israel now faithful or backslidden? Of the thousands called, how many were fearful, and re turned from before the foe? What part of the remainder stood God's final test? Of the many called to Christian warfare, how many are chosen?

Though multitudes enlist at a revival call, the faithless many turn back before the foe, and the divine test finally leaves few to win the victory.

#### Lesson XI. Judges 16:21-31. Death of Samson.

What did the Philistines do to Samson? What had made it possible for them to bind him? When his hair grew again, what prayer of his did God grant? To triumph over his country's foes, what was he willing to sacrifice?

A life shorn of divine strength by broken vows and sinful pleasure, may yet triumph in defeat by a spirit of self sacrifice and true repentence.

> Lesson XII. Ruth 1: 16-22. Ruth's Choice.

To what entreaties would Ruth not yield? In stead of the idolatrous associations of her home, what country, people and religion did she chooses Why would she choose life with the poor afflicted

For a home in the better land we should steadfastly forsake unhallowed scenes and associates for a life with all its trials unto death, with God's people.

### - MARRIED.

At the Seventh-day Baptst parsonage in Church-ville, N. Y., Dec. 8, 1888, by Eld. J. E. N. Backus, Mr. Charles Lea, of Verona Mills, and Mrs. LUCENA C. FOSTER, of Pulaski.

At her home in Wirt, Allegany Co., N. Y., Dec. 18 1888, Mrs. Ruby A., wife of A. R. DOUGHERTY, in the twenty ninth year of her age. The deceased was the youngest of four daughters, children of Prentice W. and Mary A. Beebe. Neuralgia of the heart was the cause of her sudden death. She leaves a husband and one child, a son about three years of age. The family are deeply affected by this bereavement. The deceased was the tender one in her father's household, greatly endeared to fr ends and beloved by all who knew her. From childhood she was distinguished for her amiability and sweetness of disposition. The death of her father, which occurred in January last, was a heavy blow to a united, affectionate and loving family, and Ruby the summer flowers which her hands had planted there. To her mother, in feeble health, her un wearied attentions were directed, and many others about her in times of sickness and need, shared in her friendly visits and aid. Her early death is widely lamented. She was conscious almost to the last. She expressed herself ready and willing to die. Death seemed to have no terrors for her. Her dying charge was that her little boy should be cared for and properly brought up. Her funeral was attended on the 15th inst., from the Seventh day Baptist Church, at Nile, N Y. The presence of a large and sympathizing audience witnessed to the high esteem in which the deceased was held, and to the respect and tender regard felt for the bereaved families. The services were conducted by the writ assisted by the pastor of the church, Rev. H. B. L. wis, and by Rev. Mat. Gaffney, of Friendship. The text of scripture used on the occasion was taken from John's Gospel fourteenth chapter and the first three verses. Mrs. Beebe, the mother of the deceased, being in poor health, was unable to attend the funeral services at the church, but the casket was brought to her house and after prayer the family took leave of the remains. The sisters of the deceased were all pr sent and their families, viz.: Mr. and Mrs. N. W. Stratton and their three daughters, of Elm Valley; Mr. and Mrs. F. T. Root and two children, of Bolivar; Mr. and Mrs. A. A. Hincher, of Elm Valley. Among other relatives from abroad were Mr. and Mrs. Welcome Maxson, of Little Genesee Mr. and Mrs. Henry Green, of Angelica; Mrs. L. A. Palmiter, of Alfred Centre; Mrs. Mary Shattuck, of Angelica: Mr Arthur Beebe, of Eim Valley, and others from neighboring towns. The deceased had requested that in the event of her death, she be buried beside her father. Thus we laid to rest in Maple Grove Cemetery one greatly beloved and respected in life, and one whose memory will be long and fondly che lahed.

Sister thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening When it floats among the trees.

Yet again we hope to meet thee, When the day of life is fled, Then, in heaven, with joy to greet thee, Where no farewell-tear is shed."

MARGARET E. MAXSON, widow of Silas Maxson and daughter of the late Edward Whitford, died Dec. 6, 1888, aged 67 years, 11 months and 27 days. Ten days before her death she left home at Adams Centre. N. Y., for Alfred Centre, where she in tended spending the winter with her daughter, Inez Maxson. She reached her destination safely and apparen ly in usual health but was soon, prostrated with strangulated hernia from which death alone released her the was born in Berlin, N. Y., and was the voungest of twe ve children, nine of whom reached maturity. Coming to Jefferson County with her parents at an early day, she very soon j ined the Adams Church, of which she has been lead to every blessing, temporal and aptritual? With a member for fifts two years. She had been teacher of a large Sabbath school cla a for over thirty years-

family and in the church. She rarely ever met any one socially to whom she did not address words of Christian counsel. On the Sabbath before the left us, after the sermon, she arose and declared her love for Christ and her covenant brethren and sisters. She also embraced the members of her Sabbath-school class and exhorted them to be faithful to Christ. Two weeks from that day, from that church her funeral was attended by a very large and sympathetic audience. The entire church feel her death as a personal bereavement and therefore sympathize with the four remaining children. Blessed are the dead who die in the Lord." Rev.

In the town of Hopkinton, R. I., Dec. 4, 1888 MUMFORD BURDICK, aged 96 years. Brother Burdick was born in 1792 on the same farm where he died. He has spent all the years of his long and eventful life, with the exception of two or three, on the old homestead where he was born nearly a century ago. In 1815 he was united in marriage with Mercy Jacques, who still lives in her 94th year. Nine children were born to them—six sons and three daughters-all of whom are living, excepting one son, and all are honored and respected citizens. He and his wife united with the First Seventh day Baptist Church in Hopkinton. in 1821, with which body they have held an honorable connection ever since. He lived a quiet and consistent life, and died in the arms of his family full of years, honored as a citizen and beloved as a Christian.

### Books and Magazines.

COCKLE Shells and Silver. Bells comes to us from the house of Moulton, Wessborne and Co., Buffalo, N Y., a volume of Poems and Jingles from the pen of that sympathetic friend of children, Mrs. M. F. Butts. It is written in just the way to delight the heart of a child, while many a lesson of love is inculcated. Invaluable to mothers who have to search for "pieces" to be learned for school recitations, make of it a Christmas present to your little

### COMMERCIAL GEOGRAPHY.

THE OBI RAILROAD.

The question of opening the interior of Siberia becomes more and more important. While hitherto the canals between the large rivers, and projects of navigating the dangerous Kara Sea, were foremost among the plans that seemed likely to be realized, the project of a railroad from the lower Obi to the coast west of Nova Zembla has at present assumed definite shape. The Russian newspapers give the following reports of the project: The Obi Railroad, the most northern road ever planned, will be of the greatest economic importance to Siberia. It deserves special attention, as the projectors do not demand any subsidy or governmental guaranties. The river Malaia-Obi, near Obdorsk, is the starting-point of the projected line, which will take a direction toward the foothills of the Ural Mountains. The latter will be crossed in one of the transversal valleys, which are not over one hundred feet above sea level. It will cross the river Ussa near its source, and reach the ocean through the tundra of Bolches melsk. Its terminus will be in the bay of Shainoudir, near Belcoff Nosse. The total length of the line will be 260 miles. The price of construction, including rolling stock, is estimated at forty thousand dollars, or ten million dollars the whole line. The establishment of a port on the Arctic Ocean, in the locality mentioned above, with all modern improvements for loading and unloading vessels, is estimated at one and a half million dollars. To this must be added the cost of establishing a line of river boats on the Obi and Irtish, which is estimated at two and a half million dollars. Thus the whole plan requires the expenditure of fifteen million dollars in works of con-

It is believed that the line can be worked for six months of the year. The products of the remotest parts of the Obi basin will be carried to the shipping port on the ocean in twelve days, while twelve days more will be sufficient to carry them to London. The price per hundred weight is estimated at \$1 30; while on the present route, via. Barnaul, Perm, St. Petersburg, London, it is \$2 25, the time necessary to accomplish the distance being 130 days.

The railroad, which has been projected by Mr. Golovacheff, is intended as a means for making the transactions of a Siberian commercial company, which has been founded recently, profitable. According to the concession granted by the Russian government, this road will not be open to the public, but will only be used by the grantee, who proposes to export the grain and stock from southern Siberia, and hopes to be able to furnish the London market with north Siberian fish. On the other hand, the company will import principally machinery, which so far has hardly found its way to Siberia, and other articles, which are at present imported by Moscow merchants. - Science.

# SPECIAL NOTICES.

The address of Rev. A. E. Main, Secretary of the Missionary Society, will be, until further notice, Hammond, La.

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

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.

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Bro. J. P. Landow wishes his correspond ents to address him at Post Restant Czortkow, Galicia. Austria.

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.

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Salbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially wel-

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. 8, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 28d 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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