

The Sabbath Recorder.

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FOR THE SABBATH RECORDER.

IT MIGHT HAVE BEEN.

BY ANNIE L. HOLBERTON.

It might have been hope's fairest flowers that perished
Had borne the fruitage love most fondly prized;
It might have been the sweetest dreams we cherished,
Whose undertone is sorrow's useless wail.
With fortune's favor, had been realized,
The heart that yearns to day for joys untailed,
Perchance might now have felt its pulses thrill,
To locks and tones that fall unthought and wasted
On callous souls that life's best impulse chill.
It might have been! this sad refrain is stealing
The bloom from cheeks its mournful echoes pale,
The healthful current of our lives congealing,
Whose undertone is sorrow's useless wail.
But why rehearse one bitter strain of sadness,
Of useless longing and of vain regret,
While blessings wait to fill the soul with gladness,
That makes the most of joys remaining yet.

'Tis not our part to turg with hopeless sorrow
The backward page of the might have been,
But work and trust in Him who holds the morrow,
To make it right whether we lose or win.
What is, what may be, claim our best endeavor,
Our duty to our God and fellow-men,
He who is faithful to his mission ever
Looks bravely forward, seldom back again.
What'er we've missed or lost of worldly pleasure,
Of human joys dissolved in pain and tears,
Eternal life still holds for us its treasure,
The Christian's hope a sacred altar rear.
Happy are we when earthy ties shall sever,
If gladly we may rise o'er death and sin,
Among the best to spend the vast forever,
Nor sigh when all too late, "It might have been."

OUR SAVIOUR'S LAST PASSOVER.

"It has been thought a famous question, whether our Saviour kept the legal and Jewish passover, the last year of his life. Some have thought that the supper he ate with his disciples, on the evening when he instituted the sacrament, was an ordinary meal, without a paschal lamb. Others, that he anticipated the passover, keeping it on the Thursday evening, while the other Jews kept it on Friday. Others have advanced that the Galileans kept the passover on Thursday, as Christ did; but that the other Jews kept it on Friday. It is, however, the most general opinion of the Christian church, as well as Greek and Latin, that our Saviour kept the legal passover on the Thursday evening, as well as the rest of the Jews. The principal difficulty in the way of this opinion is found in the gospel of John, who says that Jesus being at the table with his disciples, "before the feast of the passover." John 13: 1; also John 18: 28. (The former passage need not be cited, for he was not eating the passover supper at this time; but only a common meal).

Hence, Calmet, in a very elaborate dissertation on our Saviour's last passover, has endeavored to show, that our Saviour did not celebrate the passover the last year of his life. In this he is supported by several of the ancients. But it has one fatal objection; it contradicts the express language of the Evangelists. Hence, some of the modern theologians, as Paulus, DeWette, Winer, and Bretschneider, have affirmed that the Evangelist John contradicts the other Evangelists, but himself.

But the whole difficulty has been completely cleared up by J. H. Rausch, who, by an accurate comparison of the accounts of Moses, of Josephus, and of the Evangelists, has shown that Jesus, according to the law and custom of the Jews, held the paschal meal with his disciples in the first, not the last hour of the 14th of Nisan (Lev. 23: 5), that is, on Thursday evening, while the festival, or "feast of the passover," which occupied seven days, "did not begin till the Friday evening following."—*Encyclopaedia of Religious Knowledge.*

It is also claimed that "the preparation day on which Christ suffered, was not the preparation of the passover, for that was the day before, but for the Sabbath of the passover week."—*Brown; Robinson's Bible Repository.*

We will notice the last question first, and see what the Evangelists say about it. "It is true Mark says it was the day before the Sabbath. "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." Mark 15: 42. Luke says, "That day was the preparation, and the Sabbath drew on." Luke 23: 54. John also says, "The Jews, therefore, because it was the preparation that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath was an high day etc.)" John 19: 31.

Now, the question is, which Sabbath is meant, the Seventh-day Sabbath or the passover Sabbath? Matthew says, "Now the next day that followed the preparation, the chief priests and Pharisees came together." Matt. 27: 62. If the preparation day was for the weekly Sabbath, why did he not say they came together on the Sabbath? besides John says that "that Sabbath was an high day," or festival. A note on Matt. 27: 62 (*Emphatic Diaglot*) says "paraskenes denoted the day preceding any Sabbath or festive day, as being that on which the preparation for its celebration was to be made." But there need be no question as to which is meant on this occasion, although it involves a flat contradiction; for while it is claimed that "the preparation day on which Christ suffered, was not the preparation of the passover," John says, "It was the preparation of the passover." John 19: 14.

Now as to the fact of his keeping the passover the last year of his life. Matthew says, "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, 'where wilt thou that we prepare for thee to eat the passover?'" And he said, "Go into the city to such a man, and say unto him, the Master saith, My time is at hand, I will keep the passover at thy house with my disciples, and the disciples did as Jesus had appointed them, and they made ready the passover. Now when the even was come, he sat down with the twelve, and as they did eat," etc. Mark 14: 12-22. Luke says, "And they went and found as he had said unto them, and they made ready the passover; but when the hour was come he sat down and the twelve apostles with him. And he said unto them, 'I have heartily desired to eat this passover with you.'" Luke 22: 15. This ought to be sufficient on this point.

Now as to the time he kept it. It matters not whether he kept it the same time that the Jews did, for he kept every point of the law and kept it at the right time. But from John we learn that the Jews did not eat the passover at the same time our Saviour did. "Then led they Jesus from Caiaphas unto the hall of judgment, and it was early, and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." John 18: 28. A note in the *Diaglot* on this verse says, "It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Ex. 12: 6-8 seems to re-

quire it at the time when Jesus ate it." By reference to Exodus 12 we find that they were directed as follows: "Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats, and ye shall keep it up until the fourteenth day of the same month (that is, Nisan) and the whole assembly of the congregation of Israel shall kill it in the evening." The margin says, between the two evenings, that is, between 3 o'clock, the decline of the day, and 6 o'clock, or sunset, the beginning of the day. This locates the time for "killing the lamb," which is between 3 o'clock the 13th, and 6 o'clock or the beginning of the 14th. Now Mark says, "The first day of unleavened bread, when they 'killed the passover,'" Mark 14: 12, locating the time as above between the two evenings, and "When the hour was come," the first hour or evening of the 14th of Nisan, "he sat down" prompt to the very hour.

Now let us return to the first question considered, viz., "That 'the preparation day on which Christ suffered was not the preparation of the passover, for that was the day before, but for the Sabbath of the passover week.'" Here it is claimed that the passover was the day before Christ suffered, which would be Thursday, of course, as the preparation day would be Friday, if for the weekly Sabbath as claimed. Thursday then is the time agreed upon, in general, as the time that the Jews kept the passover, consequently the feast of the passover would be on Friday. This would bring the crucifixion on the first day, if Christ was crucified on Friday according to the popular notion. "But they said, not on the feast day, lest there be an uproar of the people." Mark 14: 2. But again, it being settled that the Jews kept the passover on Thursday evening, it is certain that the Saviour kept it Wednesday evening, for the Jews had not yet eaten the passover when Jesus was on trial which "was early" "about the sixth hour," or six o'clock the morning, after our Saviour had eaten it, John 18: 28 and 19: 14. So then it was Wednesday evening, Jewish time, that our Saviour ate the passover, and Wednesday evening, our time, that he was crucified. Again, the preparation day was Wednesday, for Jesus was crucified on the preparation day and not on the "feast" day. Now if the preparation day was Wednesday what would the day following be; certainly not the weekly Sabbath? So Matthew does not call it the Sabbath, but said: "Now the next day that followed the day of preparation" etc., Matt. 27: 62. Again he says "In the end of the Sabbath, Matt. 28: 1, evidently intending a distinction in the two days or he would have used the term Sabbath in the first instance as in the second. Again Jesus was buried late in the day and the women were at his burial. "Sitting over against the sepulcher" and "saw how the corpse lay," consequently had no time that evening for preparing spices; and the day following being the passover Sabbath they could not prepare them until Friday which they did and rested on the weekly Sabbath according to the commandment.

So we conclude that our Saviour did keep the passover, that he kept it at the right time, which was Wednesday evening, Jewish time, that he was crucified and buried on Wednesday evening, our time, and that he was resurrected, "late on the Sabbath day" (Rev. var.) and that he was right when he said, "So shall the Son of Man be three days and three nights in the heart of the earth," Matt. 12: 37.

W. A. WALLICK.

WEST HALLOCK, Ill., Dec. 18, 1888.

SEEING THE INVISIBLE.

G. S. JUDD.

The human eye and the human consciousness first open upon the physical world. He who is born blind and deaf, sees no more of the invisible world, hears not so much of the insensible music, as he who has all his senses perfect. It is the mind trained through the eye, the fancy aided and familiarized with physical outlines, that sees in visible things. It is the ear attuned to the chords of musical sounds, that hears inaudible oratorios, psalms, and symphonies, and with a master's hand traces their stately steps along the score. The visible is the form, and shape, and outline, the body of the invisible. The invisible is the soul that informs and animates the visible. When in mechanics or physics a new principle is applied, we call it an "invention," a "discovery," something come upon suddenly, an unseen thing uncovered. A wedge is the unseen principle of force made visible by two

diverging planes, as the slant rays of light divide the night and day. A pair of spring balances or scales is gravitation notched and graduated to the eye. The watch in your vest pocket is but the brass and jeweled expression of the invisible time that steals away your heart throbs with its ceaseless tick, tick, tick. The mantel clock, and the old bell in the tower, catch "the music of the spheres," and anon ring out in silvery tones the voices of the flying hours. Thus the invisible and inaudible flight of the wingless moments are made, visible, on the dial and audible by the bell.

I have wondered, while lying among the ferns and flowers and grasses, if any other hand than of God himself had, with deft fingers, drawn their outlines, sketched and painted their working models by which they grew and blossomed into such wondrous beauty. Whence came the marvelous forms discovered by the night-blooming cereus? Whence the tints and colors invented by the lily? And of all things perfume, scent and odor are the tests and presence of the invisible. How little does the whistling quail, that gathers his harvest and gleans out in the stubble, dream that his noiseless footfall, his printless footstep is followed certainly and steadily by the low nose of the pointer dog, and by the hunter not far away—surely followed by the perfume of his toilet made among the clover?

The beech nut, that little three-cornered cockade the beech tree wears, and is now doffing at the approach of the gray old winter is not only a dainty morsel for a mouse, but is a little volume from the press of nature, done in arabesque, which tells you of the possibilities and greatness of little things, illustrated with pictures of the great beech tree, with its smooth, clean, white trunk, whereon the student cuts his Latin, the lover the name he will not speak, and the white lichen diagrams its two or three round inches of life and death and destiny.

That "many a flower is born to blush unseen," is but a comparative and partial statement; for, may it not be that since man, with all his physical belongings, has a spiritual growth and nature that, "looks through nature up to nature's God," why may it not be that our departed, who loved the flowers so well that we put white rose buds in their pulseless breasts, and lilies in the tresses we were wont to fondle, and pale forget-me-nots in little fingers we cannot forget, may they not love to study the Creator in his works as well? Who knows but that the nodding lily in the desert is but being fanned by angel wings; the roses in the wilderness, with all their perfume, are but the visible forms and shapes of censers swung by invisible worshippers? Alas! How blind we are to the invisible forms of beauty, how deaf to the inaudible harmonies swept from the invisible harps, that by the alchemy of sound, distill sweet music as the morning dew. And when the eye grows dim, when fade familiar faces, and the light of life goes out, will there be no more things of beauty nor joys forever? When the listening ear of earth has lost the melody of best-loved voices, shall there be no music wafted hitherward? Ah! do not believe it. There is no such message borne along the line of nature, no such telegram from heaven, no such bulletin of sadness. The Martyr Stephen in such an hour looked through the camera of heaven, and saw celestial pictures no painter has ever taught the colored canvas how to tell. Paul, himself, visible or invisible, he knew not which, but conscious, heard the inaudible language of the third heavens, "I'm glad there's more than one," and gloried in his vision of the invisible.

This is a strange world, and things are but dreamed in our philosophy, Horatio; but the sincere soul is not far away from home. And while the solid earth sails onward in its orbit, an invisible Pilot is at the helm, guiding us all truthfully, obediently, hopefully toward a destiny and port of peace and blessedness. —*Christian Standard.*

THE REFUGE OF LIES.

The sun rises once every twenty-four hours, and discloses what has been done in the intervening night. The track of the thief and the lie of the coward are equally exposed to this return of the daylight. No night can last; no obscurity can be a perfect shelter. The open way and the frank word are safe, and a present embarrassment is better managed by plain speaking than by the most cunning falsehood. To speak the truth is better than to conceal it in love. The exceptions are few, if there be any. Many physicians testify that the truth about their cases is good medicine for the sick. The uncertainty does not tend to recovery, and if recovery is hopeless the dying and their friends have a right to know it. And yet it is still thought by some that a physician ought to conceal the near end from the dying man. A more intelligent and manly practice has come in and the medical profession has profited by the improved custom of speaking the truth to the sick and their friends. The exceptions are few, very few, when concealment can be of any service. What is true in this typical case is true of most others in which lying is advocated. In most of them the lie is a refuge for a cowardly spirit.

Lying is a habit which easily strengthens itself, and spreads over the community. Lying begets lying. There are nations in whose daily life the lie is as common as food. The Hindoo and the South European are examples of this demoralization, and it is not improbable that the lying habit is a cause of the low commercial and economic life. Business requires a measure of truth and of the confidence which the truth inspires. Telling lies and breaking promises are closely related, and where lying abounds keeping faith will not be common. Confidence in the word of a fellow-man is the base on which business rests. Somebody has said that in the great "changes," sinners keep faithfully pledged made with a wink or the crook of a finger, even when the wink costs all a man possesses. And the explanation is that the market place exists and thrives on the truth and fidelity of the merchants who deal with each other in confidence, and could not deal together without confidence. It has been further affirmed that perfect truth between all merchants and traders would reduce the cost of doing the world's business by one-half, or even more—so fatal is lying to our prosperity.

It is obvious that the truth has an increasing stake in the truth, and that lies become more fatal to prosperity. A telegram cannot be a legal document. Its brevity affords loopholes for evasions. What it means buyer and seller know, but a jury might fail to learn what it means. The business could not go on by telegraph, if the liar could thrive on lies through the necessity of imperfect statement. The two men who know what the costly wink means must be able to act on the truth behind it. The man who takes shelter behind a lie must be forced out of the market. It is obvious that his elimination is not perfect; but it is equally obvious that to be rid of him altogether would be a great gain, a gain so great that we can hardly estimate it even in figures. In morals the estimate is not to be made except in terms of infinity. What lies cost men in the affairs of this world would stagger arithmetic; what they cost men in the world to come requires celestial mathematics to compute. Lying is no refuge; it is a danger, distinctly and inevitably a peril for this world and for the world to come. There are very strong reasons, therefore, for urging an increased earnestness in the education of our children, in speaking the truth. Their interests as well as their salvation, are bound up in the success of this education. Our national welfare, our civilization, demand truth-speaking. We cannot go on, in any sense of true advancement, without truth in habit, truth in the inward parts. Any reader will see that teaching by example is a high duty always, especially in this matter of truth. If the children hear their parents tell lies, the children will also seek the same perilous refuge from the momentary unpleasantness of the truth. Lying is easily taught; one has only to lie before the child. The truthful habit is formed less easily, but it is worth far more labor than it costs.—*W. C. Advocate.*

A CRUEL PRACTICAL "JEST."

An incident which happened in Boston at a dinner party of gentlemen, recently, is worth setting down for the reflections that it suggests. One of the guests was known to be a dipsomaniac, although after a severe struggle he had succeeded in breaking away from the dreadful habit of intemperance which had come from dissolute ancestors. His only safety lay in total abstinence, and, although on this occasion wine was abundant, he did not taste it.

At length it occurred to the host that a practical jest would be amusing, and by his direction the waiter flung the tumbler of his guest with gin instead of water. There being no difference in the appearance, and there being no reason for suspecting evil, the dipsomaniac raised it to his lips. The instant he tasted it, he comprehended what had been done, and without a word he set the glass down and left the room. His nearest neighbor, astonished at his unceremonious leave-taking, turned to see what was the matter, when the grin of the waiter directed his attention to the still full tumbler. He took it up, examined the contents, and understanding in turn the cruel joke that had been played, he followed the example of the victim, and with only a glance of indignation by way of farewell to the host, he, too, left the room and the house. His neighbor in turn sought and found the explanation of this singular breach of etiquette, and the action of others having furnished him a clew to the sharpest method of expressing the indignation any right man might feel, he in turn, contemptuously left the table.

To out the matter short, every guest in turn, amid a silence so impressive that the host lacked either the nerve or the presence of mind to break it, departed in utter silence, until the giver of the feast was left to digest as best he might this bitter but most richly merited rebuke upon his outrageous conduct. It is a satisfaction to be able to add that the dipsomaniac had the courage and presence of mind to get into a carriage and drive home at once.—*Chicago Journal.*

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"Go ye into all the world; and preach the gospel to every creature."

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TO OUR SABBATH SCHOOLS.

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In these schools the pupils learn arithmetic, geography, writing, reading, music, how to care for their bodies, and, from the Bible, how to serve God. Several members of the girl's boarding school have confessed Christ. Our missionaries have been authorized to open a boy's boarding school. Such education is an important and hopeful part of our foreign mission work.

GENERAL BAPTIST ASSEMBLY, LONDON.

We acknowledge, with thanks, the receipt from Bro. Jones, of London, of the proceedings of the General Assembly of the General Baptist Churches, held in London, in September, 1888, the 235th year of its constitution. The Mill Yard Church belongs to this body. The devotional part of the opening service, and the communion service were presided over by Bro. Jones, who gave the address at the latter service, for which he received a vote of thanks.

We rejoice in the abundant mercy of our God who "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Our services on the Sabbath are regularly sustained, together with an interesting Bible class. During the summer we were favored with the presence of a dozen of our people from the United States and two from Holland, who came also as delegates from the American Seventh-day Baptist General Conference to the Great International Missionary Conference held in London, in June. It is a matter of profound satisfaction that the principles which distinguish us as a church are gaining ground in various countries.

The Saffron Waldon letter has the following reference to Bro. Jones: "We have been favored with a visitation during the month of August by the Rev. W. M. Jones, D. D., who preached one of our anniversary sermons this year, and conducted part of the services during the pastor's visitation in Wales. Dr. Jones has interested and delighted the audiences which have gathered to hear him, his presence amongst us has been as dew upon mown grass."

The messengers report makes the following fraternal mention of the trials of the Mill Yard Church: "Another matter I must refer to, viz., the condition at present and the prospect hereafter of one of our churches in close and steady union with this Assembly upwards of a century, never having been associated with any other body of Christians, part and parcel of this Assembly, past and present. The said church having had its old Chapel taken away by one of this big city's railways, and seeking a new site for its future life and work, has for the past two or three years to defend its rights in the law courts of England, and to fight for its right to exist, until a heavy part of its funds have been expended. This state of things continues. It was instituted by, it is continued on by half of those who call themselves 'Christians,' (Heaven save the name) and Baptists. In forty years of public life in England, the United States of America and Canada, I have not known any such unrighteousness attempted. Even religious assemblies may well pray to be saved from their friends."

There seems to be a want of growth and spiritual prosperity among the churches; and the circular letter ascribes it to their having lost a hold on the great scriptural truths concerning the person, presence and power of the Son of God; and to their not looking as they ought to Jesus, as living Saviour, all sufficient Deliverer, and conquering King, and "not merely as a bright example or a glorious memory."

THE LONDON MISSIONARY CONFERENCE.

Number 2.

BY REV. O. U. WHITFORD.

This great assembly was the fourth conference on missions held in England. The original conception of an Inter-national Conference on missions had its beginning in a meeting of Christian workers in 1854, in New York, which lasted not quite two days. This meeting was confined in its deliberations chiefly to the general principles of missions. In the same year there was a small gathering in England of those interested in foreign missions, for mutual benefit and inspiration; but it was mostly in its scope and influence of a private character. These two meetings were almost immediately followed by the sending of two missionary deputations to India and the neighboring islands; one by a Board of Missions in our own land, and one by the London Baptist Missionary Society. These missionary representatives called together a Conference of their respective missionaries in India. The result of this gathering was the awakening of greater interest in missionary labor in India and the neighboring islands; an increase of laborers in that interesting field, and the conversion of many precious souls to Christianity. This assembly by its influence and results led to a General Conference in Bengal which was held in the autumn of 1855, at Calcutta. Here the missionaries, and those interested in missions throughout India, gathered and spent four days in earnest prayer and conference, and in fruitful deliberations. This meeting produced still greater impetus in missionary effort on foreign fields. Other missionary conferences were held in India and China. From the influence and effect of these missionary conferences held on foreign fields of missionary labor a General Conference on foreign missions was summoned and convened in Liverpool in 1860. It was held four days. It surpassed any hitherto held, in importance, scope, power, inspiration and results. Some of the papers, discussions, and minutes of that Conference have been valuable guides and helps in the work of missions. Eighteen years elapse before another General Conference on missions is called in England. During these eighteen years there has been great progress in Christian missions; great growth in the spirit of missions, and therefore in effort, means, and results.

In 1878 a General Conference on missions was summoned at Millmay, London. This lasted four days, and its discussions and deliberations embraced a wider range of subjects, questions, difficulties, and methods of work than in any previous conference. It was at this gathering that woman's work in missions came to the front. At this meeting also was considered the vital relation of foreign missionary work to church life and growth. The question of the emancipation of the slaves in the West Indies; the organization of native churches, their order and polity; the need of greater means and more laborers; and how to produce a greater growth of the missionary in the churches had a large place in the deliberations of this Conference. Since that Conference ten years pass by—years of earnest effort and hard work, years of unexampled success in foreign missions. The fields have increased in number, many questions of great interest and moment have arisen, difficult problems to be solved, obstacles to be surmounted, relations to be adjusted, evils to be overcome, open doors to be entered, great opportunities to be improved. In view of these the London Conference on foreign missions, of 1888, was summoned. Of its place of gathering, its personnel, its work, its probable influence and results, more will appear.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, was held in its usual place in Westley, R. I., Dec. 12, 1888, at 9.30 o'clock, A. M.

William L. Clarke in the chair. Prayer by A. McLearn. Sixteen members present. Minutes of the last regular meeting read and approved.

The Treasurer presented his quarterly report, which was approved and ordered to be put on record.

CORRESPONDENCE.

Correspondence was read by the Corres-

ponding Secretary from the following persons:

From D. N. Newton, Fayetteville, N. C., asking for an evangelical appropriation of \$50, to be used in evangelistic work on his field, if needed, and also an appropriation to aid in building a meeting-house.

From R. B. Hewitt, Bearsgard, Miss., reporting the organization of a church in New Orleans, also concerning work upon his field.

From J. F. Shaw, Texarkana, Ark., concerning the work on his field, recommending some appropriation, and also the employment of the Rev. D. R. Stratton on the Southern Arkansas and Northern Louisiana field.

From Daniel Allen, clerk of the Rose Hill Church, asking aid toward the support of Bro. Frank M. Mayes on his field.

From J. A. Millikin, in regard to the work at Jimtown, Indian Territory, and the employment of Bro. Powers.

From S. D. Davis, West Virginia, regarding work on his field.

From U. M. Babcock and wife, presenting the urgent needs of the Kansas and Nebraska field.

From C. W. Threlkeld, in regard to the work in Southern Illinois, and the completion of a fine church building by our people at Crab Orchard.

From Ch. Th. Lucky, reporting work among his people.

From A. F. Randolph, clerk of the Ritchie Church, W. Va., asking for an appropriation to aid them in the support of a pastor.

From G. H. F. Randolph, announcing his arrival at Shanghai.

From D. H. Davis, speaking of the reception given to Bro. G. H. F. Randolph and family, on their arrival at Shanghai, also concerning the future home accommodations of our missionaries there.

From C. Potter, offering the gift of a press for our missionaries in China, whenever the Board is ready to ship it.

BUSINESS TRANSACTED.

Voted, to appropriate \$50 for evangelistic work in Fayetteville, N. C., by our workers there if found to be needed.

Voted, to appropriate \$100 from the Church Building Fund, to aid in the building of a meeting-house in Fayetteville, N. C.

Voted, to appropriate \$20 to the Eagle Lake Church, Texas.

Voted, that we appropriate at the rate of \$200 per year, and traveling expenses, for the support of Rev. D. R. Stratton, for missionary labor on the Southern Arkansas and Northern Louisiana field, he reporting all receipts on the field to the Board.

Voted, that we appropriate at the rate of \$200 per year to Mary F. Bailey, Corresponding Secretary of the Woman's Board, for work for the year commencing Sept. 1, 1888, closing Sept. 1, 1889.

Voted, to appropriate at the rate of \$100 a year to the Ritchie Church, W. Va., when shall they have secured a pastor.

Voted, that we will aid the New Salem Church, W. Va., to the amount of \$50, for one or two years, to aid them in the support of a pastor.

The matter of the supply of the church at New Orleans, La., was referred to the Corresponding Secretary.

The Recording Secretary and Treasurer were appointed a committee to ship the press offered by C. Potter for the Shanghai mission, when ready.

Voted, that we extend a call to Eld. B. F. Rogers, to labor as general missionary on the field west of the Missouri River.

Orders voted on the Treasurer: To A. E. Main... \$240 19; J. W. Morton... 234 85; J. F. Shaw... 111 35; S. D. Davis... 85 18; C. W. Threlkeld... 50 00; R. S. Holderby... 70 54; R. N. Newton... 21 40; 1st Westley Church... 25 00; 2d... 25 00; Lincoln... 18 75; Onelie... 18 75; New Auburn... 25 00; Andover... 25 00; Cartwright... 25 00; Garwin... 25 00; Trenton... 25 00; Long Branch... 25 00; F. F. Johnson... 19 24; G. E. & G. H. Uter, (bill for printing)... 114 00; O. U. Whitford (blank notices)... 4 50; Mary F. Bailey (3 Quarters)... 50 09

The Treasurer was instructed to settle with all who had not reported for this quarter, when their reports shall have been received.

The Treasurer was authorized to hire, in addition to the present indebtedness, an amount not to exceed \$1,000, to meet present demands on the treasury.

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

WEST VIRGINIA AND SOUTHERN PENNSYLVANIA.

S. D. DAVIS, MISSIONARY EVANGELIST.

The Salemville Church, Pa., feels much encouraged by the help it has received toward paying for the house of worship. At Flemington, W. Va., Bro. Davis sought to help and encourage the people by personal counsels. On Greenbrier he preached

and conducted a Bible school Institute. At Rock Run he assisted in the organization of the Seventh-day Baptist Church of West Union. There were fifteen constituent members; and two were added the next day, one a convert to the Sabbath, the other baptized that day. The receiving of the candidate into church fellowship, at the water's edge, by the laying on of hands and prayer, the hand of fellowship, and the welcome by the members, is spoken of as presenting a most affecting scene. At Freemansburg he preached the funeral sermon of a woman who died at the age of over 103 years, and who embraced the Sabbath after she was 100 years old. At Berea the missionary conducted the quarterly meeting of the Ritchie Church. At Philippi he visited an intelligent Englishman, who commenced keeping the Sabbath about eight years ago, having been led to investigation by his father's confession that Sunday was not the Sabbath, and who, like many others here and there, seems to have been raised up to be a living witness to the truth. Quarterly meetings were conducted at Corning, Roanoke and Copen, and in all, Bro. Davis reports 9 weeks of labor; 8 preaching places; 29 sermons, congregations of 50; 15 other meetings; 92 visits and calls, and 4 added by laying on of hands after baptism, besides the new church of 15 members. Among the sad experiences was the funeral and burial of two men killed by the explosion of a boiler, at Jane Lew, near his home.

THE BERLIN (WIS.) FIELD.

Bro. W. W. Ames reports 8 weeks of labor, preaching at Berlin, Marquette and Glen Beulah; 23 sermons, congregations of about 24; 21 prayer-meetings; 13 Bible-school meetings; 101 visits or calls; 1 addition by baptism, and 4 other baptisms.

While at Wheaton, Ill., to attend to the reburial of the remains of a son who died and was buried in Kansas a few years ago, he was received as a member of a council convened for the examination and ordination of a Baptist minister. He was permitted to bring forward the Sabbath question; and also distributed several hundred pages of Sabbath-reading. On the cars and at stopping places, he improved opportunities for personal conversation. He preached one Sabbath at Chicago; and believes that good seed is being sown there.

A second affliction awaited our brother. His only remaining son, who had sent on the remains of the elder son for reburial, died in Nebraska, November 30th. Memorial services were held in the chapel of the college at Wheaton, from which he graduated last June. The father writes: "We have lost a noble son, a Christian and a scholar. But God has a work for him in a higher sphere. May we who remain be quickened in faith and hope, and in every good word and work."

NORTH CAROLINA.

Bro. D. N. Newton spent three weeks the past quarter chiefly in house to house visiting, conversation, Bible-readings and the distribution of Sabbath literature, also in looking out preaching stations. His plan of work for the rest of the year is to have about eight preaching stations, with monthly appointments at some, and semi-monthly at others; and to give about three days of each week to study, which he deems to be absolutely necessary if he is to "undertake to preach the gospel of the kingdom." His plan seems to us to be a good one, and his purpose to study with regularity highly commendable.

SOUTHERN ILLINOIS.

Bro. F. F. Johnson, reports 2 1/2 weeks of labor, associated with Elder Threlkeld, 19 sermons, congregations of 50, 44 visits or calls, and the distribution of 500 pages of tracts. In the meetings at Crab Orchard, several are interested, some for their souls, and some in the Sabbath. Every inch of ground is hotly contested. Next Sabbath evening a First-day Brother is to preach on the subject at the Park's School-house, one-half mile from the church house. It is thought this sermon is to be preached to keep those interested from joining us, but the Lord will take care of his cause.

NEW AUBURN, MINN.

Bro. A. G. Crofoot reports 13 weeks of labor, 28 sermons, congregations from 35 to 45, 9 prayer-meetings, 30 visits, and the distribution of leaflets and tracts. At the time of writing, he was assisting pastor S. R. Wheeler, at Dodge Centre, in a series of meetings. He reports a good interest, and many will pray that these brethren may be successful in "striving to arouse the churches to greater activity, and to bring others into the fold of Christ."

FROM JOSHUA CLARKE.

ALFRED CENTRE, N. Y., Nov. 27, 1888.

I entered my new field of labor, Andover and Wellsville, the first of September. It was arranged to hold services in the former place at 10.30 A. M. and in the latter place at 2 P. M., each Sabbath. The Sabbath evening service has been held mostly in both places, and I have been with the church at Andover necessarily upon this occasion and have preached a short sermon each evening since the first. Upon both these fields I have been able to establish outposts for preaching. But I am sorry to say, we have not been able to sustain them, nor to keep our Sabbath congregations full in consequence of the unprecedented rainy quarter and muddy roads. Nevertheless the Lord has been with us in all our assemblies and greatly blessed us. The results, under the blessing of God, have been twelve added to the church at Andover, and five to the church at Wellsville, while the brethren have been strengthened and encouraged. Pray for these fields and that both these churches may grow strong numerically and in the graces of the spirit, having power with God and over men.

SOUTHERN ILLINOIS.

Bro. Threlkeld has so far recovered from the illness that came upon him in Rhode Island, as to be able to be on his field one-half of the quarter. At the time of writing the Crab Orchard meeting house was completed except the painting, which was soon to be done, and the house to be dedicated. The trustees hold the deed, without one dollar of claim against the property. We congratulate our missionary and the brethren there, and join with them in thanking the Lord. Brother Threlkeld is hopefully looking for abundant blessings, and a widening and deepening work.

CARTWRIGHT, WIS.

Bro. R. Trewartha reports 12 weeks of labor, 22 sermons, congregations of 40, prayer-meetings once or twice a week and 25 visits. He writes favorably in regard to the prospects for growth, expecting people to move there from Minnesota. Strangers also show an interest by attending the services.

CONTRIBUTED ITEMS.

H. W. C.

"All dominions shall serve and obey him." Dan. 7: 27

The Presbyterian women of India raised last year in their missionary societies and Boards in cash and missionary boxes, nearly \$8,000 for home missions.

The Burmans seem more ready to hear the gospel than ever before. Twenty-nine were baptized in June, or half as many as were reported for the whole of 1887.

The Finnish Missionary Society, whose mission in Gwamba Land, in South-western Africa, dates back twenty years, labored twelve and a half years before being able to report a baptism. A year ago the number of baptized Christians was 80. Since then, by the blessing of God, it has more than doubled; being now 165.

The Yearly Report of the Pilgrim Mission of St. Chrischona, near Basel, in Switzerland, for 1887, gives the outlay of the mission at \$24,501. This Mission-house trains young men of different nationalities and denominations, mostly artisans for Christian work in Europe, America and other parts of the world.

The progress of missions in China is great, increasing more and more as years pass by. Forty-five years ago there were only six native Christians of the Protestant faith. Increase by the same proportion the forty five years as during the last, and there will be not 33,000, as we now find, but over 180,000,000 actual communicants.—Rev. Gilbert Reed.

The McCall Mission numbers at present 25 stations, or mission halls in Paris; 11 in the intermediate suburbs and 79 in the provinces, making a total number of 115. Some of these are opened every night, but the greater numbers are used only on Sunday, and two or three times during the week. Adults and children's meetings, Bible classes and mother's meeting, dispensaries, young men's association, all these and other methods of work are carried on.

Peter's success was great when, in a single day, he led 3,000 to Christ from among the worshippers of Jerusalem. But Paul's success was as great, and the importance of his work for the world at large was perhaps greater, when for two long years he spoke in "the school of one Tyrannus," in the heathen city of Ephesus, and yet, as all probability, those two years efforts brought to Christ a comparatively small number of converts.—Rev. R. M. Sallens.

According to the Japan Weekly Mail, the Japanese publicists are earnestly discussing the propriety of an official adoption of Christianity as a means of perfecting their civilization and of maintaining a moral standard among the people. It is said also, that many high officers of the government are in favor of such a step, not because they believe in the Christian religion, but because they believe its adoption would promote the best interests of the country.

Woman.

"If ye shall ask anything I will give it unto you." Communications for the Recorder to be addressed to the Secretary of the General Conference, 200 Westley, R. I.

CHRISTMAS.

Christ died for all; and on the day he died he was glorified. Who glorify decorate their altars at Christmas tide, this blessing that they may mix some hope of those to whom a Christ is born.

The poor are everywhere in the world. Yet they may still control No matter what they lack. But there are those whose hearts are full of love. To whom no day of Christ is lost.

Christ died for all; he came to save all. Whether they hide in pale No matter how their lines are. And they who love him best, By helping those to whom he died.

[The following was written in China, in 1848, and was sitting with friends at a Chinese New Year's day, having turned upon physical was asked to write something. It strikes us as a gem, in its much psychological merit.] I am not blind, but I see. Dark shadows o'er me. The 'make it shrink, No influence can come. I see—what light comes. What eyes may not see. Dark forms,—that nee 'Till heart and flesh I shudder, and my own Grasp but a shadow. I tremble, but still gaze. I pause—passer-by. I start, earth's hope. I feel but cannot see. When shall the dawn. The shadows flee away.

OUR THANKS.

The Woman's Board, a letter from Miss Susan the work of the China is our New Year's, the acceptance places the for certain detail work tionships, to exist betw missionary candidates, will be passed over to completing arrangements. Not by might, nor by guiding of the Holy Spirit been thus settled, as we not rejoice, nor bring T for.

PRAYER CALENDAR.

The Woman's Board Calendar, and arranged the distribution of the pleted before the first of faith in the spirit of th may take the experience already used them, as money, we may now tal use at once, not spending as to its worth.

It is not perfect in yet in its whole get up of it as coming from th You need not look spec but it has not made it come into existence w ing to have ventured s fore, we may speak for terest in it, your use of this) then may you find good to come to our p

At the same cost we least for a first year, b Too many might be quittance with such it as savoring too muc its three hundred an too many might, ther for, possibly, many of. The repetition of thes have this influence, the selves into our attenti

We sought to make sive, also to give some that there may be a ership in the Calendar Where we have need will pray for some thought was that we s prebentiveness in the ware to name persons to this class thus spok pastors, and mission prayed for, than if s made, since we hav particular interest or tain ones, so we judg

Will you take th where you will feel help us all to realize God upon us? Copies have been

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, Wis.

CHRISTMAS OUTCASTS.

Christ died for all; and on the hearts of all, Who gladly decorate their cheerful homes At Christmas tide, this blessed truth shall fall, That they may mix some honey with the gall Of those to whom a Christmas never comes.

The poor are everywhere in nature's course, Yet they may still control some sweetened crumbs, No matter what they lack in hearts or purse; But there are those whose bitter fate is worse, To whom no day of Christmas ever comes.

Christ died for all; he came to find the lost, Whether they hide in palaces or huts,— No matter how their lines of life are crossed, And they who love him best will serve him most By helping those to whom no Christmas comes.

[The following was written by Mrs. Lucy Carpenter, in China, in 1848, and with the eyes shut. She was sitting with friends at the dinner table, on the Chinese New Year's day, and the conversation having turned upon physical and mental sight, she was asked to write something with the eyes closed. It strikes us as a gem, in its way, showing withal much psychological merit.]

I am not blind, but oft there come Dark shadows o'er my soul, Tho' make it shrink, as from a doom No influence can control, I see—what light could ne'er reveal, What eyes may ne'er behold, Dark forms,—that near, and nearer steal, 'Till heart and flesh grow cold. I shudder, and my outstretched hand Grasps but a shadowy prop I tremble, but still gazing stand,— I pause—it passes not, I start, earth's helpers all are fled, I kneel but cannot pray, When shall the dawn my sky o'er spread, The shadows flee away?

OUR THANK OFFERING.

The Woman's Board has recently received a letter from Miss Susie Burdick, accepting the work of the China Mission school. This is our New Year's thank-offering. This acceptance places the question in readiness for certain detail work in the matter of relationships, to exist between the Board and missionary candidates, when the question will be passed over to the parent Board for completing arrangements.

Not by might, nor by power, but by the guiding of the Holy Spirit, has this question been thus settled, as we believe, else we could not rejoice, nor bring Thank-offering therefor.

PRAYER CALENDAR FOR 1888.

The Woman's Board has issued a Prayer Calendar, and arrangements were made for the distribution of the full issue, to be completed before the first of January. We have faith in the spirit of this Calendar. If we may take the experience of those who have already used them, as one of valuable testimony, we may now take this Calendar into use at once, not spending days of speculating as to its worth.

It is not perfect in its arrangement, nor yet in its whole get up, nor in certain details of it as coming from the hands of the printer. You need not look specially sharp to see this; but it has not made itself; neither yet has it come into existence without somebody having to have ventured something. If, therefore, we may speak for the Calendar your interest in it, your use of it (and you will give this) then may you find us prepared to expect good to come to our people because of it.

At the same cost we would have chosen, at least for a first year, but one month's topics. Too many might be inclined from non-acquaintance with such a topical book, to flip it as savoring too much of promiscuousness in its three hundred and sixty-five topics, or too many might, therefore, leave unprayed for, possibly, many of the subjects for prayer. The repetition of these topics may, at least, have this influence, that they shall wear themselves into our attention.

We sought to make the topics comprehensive, also to give something of the personal, that there may be a sense of individual ownership in the Calendar, and obligation to it. Where we have used such expressions as "I will pray for some such by name to-day," the thought was that we could not maintain comprehensiveness in the space of one month, if we were to name persons legitimately belonging to this class thus spoken of. More churches, pastors, and mission stations will be specially prayed for, than if specifications were to be made, since we have natural occasions for particular interest or acquaintance with certain ones, so we judged.

Will you take this book, and keeping it where you will see it daily, or in your pocket, where you will feel it, therefore see it daily, help us all to realize the special blessing of God upon us?

Copies have been sent directly to our patrons, for the two-fold reason that they may be made at once acquainted with the design of the little book, and that the members of the churches may be through them stimulated to special prayer for special objects. They have also been sent to our missionaries, and to many of our isolated ones.

It must be that we can find, through such a help, some new relationship between special pleadings and the fervency and efficacy of the availing prayer.

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

(Concluded.)

XII. Baptist. Three Boards. The first organized in 1870; headquarters, Boston; Secretary, Mrs. Gates, Newton Centre, Mass. Their receipts in 1887 were \$75,369 47. They support work in Burma among Karens, Shans, Europeans, Chinese, Kachins; in India among the Telugus, and in Assam; in Africa, on the Congo; in China, at Swatow and Ningpo; in Japan at Tokyo and Yokohama; in France and in Sweden.

The Board of the West, headquarters in Chicago, raised last year \$44,846 72. It has also an invested medical fund of over \$3,000, through which medical missionary candidates are helped in the prosecution of their preparation. It has sent 45 women to the foreign field. Bible women have 109 schools, with 3,850 scholars, of which 1,133 are from heathen homes. The Baptist women conduct a home for children of missionaries, in this country. They publish the *Helping Hand*, and the *King's Messenger*, a juvenile paper. A Board of the Pacific coast has just been organized.

XIII. Executive Committee Woman's Missionary Society, Auxiliary and Southern Baptist Association. formally organized within the year. Contributions \$15,554 73.

XIV. Free Baptist. Organized 1873; works in India. Its report not ready for the year when the articles for review were made out.

XV. Woman's Auxiliary and the Board of Missions of Protestant Episcopal Church. Organized, 1871. Annual report in hands of the printer. Total money receipts for the year \$100,985 33. Total value of boxes \$171,686 19.

XVI. Methodist Episcopal. Organized 1869. The work of this Society is conducted by twelve co-ordinate branches. The administration of the Society is an Executive Board composed of three delegates from each branch, that meets annually. This Society is independent in this, that it selects its own missionaries and disburses its own funds, subject to ratification of Missionary Board. Amount of money raised last year was \$191,168 13. The receipts for the year ending October, 1888, will be more than \$11,000 advance on this. The whole amount contributed to October, 1887, since the organization in 1869, is \$1,680,000. The Society has sent out 130 missionaries, 24 of them being medical missionaries. They have about 75 missionaries now on the field. They work in Japan, Korea, China, India, Burma, Bulgaria, Italy, Mexico, South America. The Society owns real estate to the value of \$250,000. The *Northern Woman's Friend* has a circulation of 20,293, and has not only been self-supporting from the beginning but from its income many millions of pages of miscellaneous literature for gratuitous circulation have been printed. The Society in addition to its annual contributions has raised an endowment fund of \$20,000 for the establishment of a Zenana illustrated Christian paper in India. The first copy appeared in 1884. It is now published in four of the languages of India, and the issue is about 5,000 monthly.

XVII. Methodist.—South. Organized in 1878. Value of property in China, Mexican Border, Brazil, Indian Territory, \$153,500. The contributions for the year 1887 were \$71,379. *Woman's Missionary Advocate*, the official organ of the Society. The Secretary, Mrs. McGarack says, "The growth of the work is of secondary importance compared with the spirit of missions that has been kindled in the hearts of not a few. Total receipts since organization \$355,945 77.

XVIII. Methodist, Protestant. Organized, 1879. Receipts for 1887 something over \$50,000. Its first work was a girls' school in Japan. It employs 3 missionaries.

XIX. Friends' Missionary Society. Organized 1881, since which time these women have raised \$27,840. In March, 1888, representatives from the ten separate Societies met in Indianapolis and organized the first National Missionary Conference of the Woman's Foreign Missionary Societies of Friends. They elect annually a superintendent of their three departments of work

these acting for the independent societies under the society known as the Woman's Foreign Missionary Union of Friends. Number of missionaries, 8; receipts for 1887, \$11,288; number of separate missions, 4. Tokio, Japan, Indian Mission, Mexico City, and Matamoros, Mexico, co-operating with Friends' Missionary committee in four missions, viz., Ramallah, Palestine, Mousourich, Syria, Mexico and Alaska. One missionary has sailed who will be associated with the Methodist missionaries in Nankin, China, until the church founds a Chinese mission of its own.

The *Friend's Missionary Advocate* is a private-enterprise but is endorsed and supported by the societies. Miss Esther Tuttle Pritchard is its editor, (and there comes to us no more welcome missionary paper, its spirit being most excellent.)

XX. Of the United Brethren Church. Organized, 1875. The Woman's Missionary Society of this church has 7 missionaries, 7 native missionaries, 5 day-schools, with an attendance of 192; church membership of 706; value of property, \$26,000. *Woman's Evangel* is the organ of the Society. Work is supported in Caburn, Germany, and in Berlin, and among the Chinese in Portland, Oregon.

XXI. Christian Woman's Board of Missions (Disciples). Organized 1875. The work both home and foreign; income, \$26,226 01. It has, besides its home work, mission fields in Jamaica and in India.

XXII. Woman's Missionary Society of the Evangelical Association. Home and foreign work; income, \$1,854 39. Conducts work in Germany and Japan.

Sisters, we whom you hold as in some respects responsible for the growth of our work, would like to ask you to prepare the answers to the following outline questions, suggested to us not so much as it may seem to be by this close proximity to the statistical report of Woman's Missionary Boards, yet appropriately coming in connection therewith. We have wanted for two years to report you with these boards. How now will you have the blank spaces for our statistical history filled? How shall it read in review of December, 1889? Send us, each of you locals, your estimates, that we may help you to help us, or conversely, put it as you please, that is, what shall fill the blanks indicating our workers, our work, our fields of labor, at home and abroad, and what shall we do for that which is peculiarly ours to do, namely our work for God's Sabbath? What for any other denominational interest?

TREASURER'S REPORT

Of the Woman's Executive Board, for the quarter ending Nov. 15, 1888.

DR.

Mrs. E. Saunders, Albion, Wis. for teacher,	\$1 00
Some ladies of Eastern Association, receipts from Thank offering boxes, for Missionary Society.....	18 33
Mrs. Truman Saunders, Milton, Wis., for Tract Society.....	5 00
Ladies' Missionary Society for Missionary Society.....	5 20
Mrs. Ferie R. Burdick, Thank-offering box money, for school in Shanghai.....	1 40
Young Ladies' Mission Band, Walworth, Wis., for teacher for China school \$20 00.....	6 00
Missionary Society.....	6 00—83 00
Mrs. Lester Crandall, Ashaway, R. I. for Tract Society.....	3 00
Receipts per Mrs. S. J. Clark, Light of Home subscriptions.....	50
Ladies of First Verona Church, (per Mrs. H. P. Green) for Woman's Board expenses.....	1 25
Total.....	\$66 97

CR.

A. L. Chester, Treasurer Missionary Society \$30 93	
J. F. Hubbard, Treasurer Tract Society..... 14 50	
M. F. Bailey, Secretary Woman's Board..... 1 25	
Total.....	\$46 67
Balance account of China Teacher's Fund in Bank of Milton.....	20 00
Total.....	\$66 67

NELLIE G. INGHAM,
Treasurer Woman's Board.
MILTON, Wis., Nov. 29, 1888.

Sabbath Reform.

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

THE SUNDAY NEWSPAPER.

BY A. H. LEWIS, D. D.

The Rev. Robert R. Doherty, Ph. D., writing in the *Pearl of Days*, after declaring that "The railroads have done more to break down our loftier ideals than all our foreign immigration," speaks of Sunday newspapers as follows:

The Sunday newspaper, as published in our chief cities, is a peculiarly American institution. It could not be supported by its foreign patronage—nor, for that matter, without Christian patronage. It is directly hostile to the Sabbath. Not long ago we took up one of our city daily newspapers,

whose method of advertising its Sunday edition was not uncommon, which consisted in distributing brief comments, in italics, throughout each of its pages. The following is a sample of the commendatory lines taken from a single page of the sheet referred to, it being the Saturday edition:

"The—is an inexhaustible source of amusement, and to-morrow's number will be a special good one.

"To-morrow's—will make another big hit.

"Every young man and young woman in the metropolis should go to church, and then read to-morrow's—

"All the—will be sold out so quickly to-morrow that you had better secure your copy as soon as possible.

"The—to-morrow will contain some capital new stories not found in any other paper.

"To-morrow's—will sparkle with wit and humor.

"Youthful elopers will find some highly entertaining reading in to-morrow's—

"Don't miss the—to-morrow if you really want a great treat in the way of Sunday reading!

"To-morrow's—will interest everybody who wants to read about the divorce craze in Chicago.

"All the popular chatter about the artistic and literary doings of the hour will be in to-morrow's—"

This is a fair sample of the contents of the Sunday edition of the average city newspaper, although all such papers do not take the pains to catalogue or classify the reading matter in advance, as this one unblushingly does.

Now, the most serious aspect of this Sunday paper business is not so much the fact that a few journeymen printers are engaged after midnight on Saturday, or that a fast train carries the edition with great speed, and with more or less disturbance, out into the remote parts of the country. The mischief is done in the reading of the paper. For this there is no excuse. For the harm which comes of it the reader himself is responsible. Does not that professedly Christian man lack common sense—or, if not, then what is, perhaps, worse, common sincerity—who, on Sunday, before or after church, saturates his mind with such things as the Sunday papers contain, if at the same time he says that he wants to be a good man and grow in grace? Can such a man with any decency go to church and pray, "Lead us not into temptation," or pray that the word of God preached may have "free course and be glorified," when on common sense principles it is certain that before the Word can do him, or any in his state of mind, real good, all the effects of the mistake made in reading the paper must be precluded out, and the very strongest sort of moral disinfectant used to get rid of the poison? Let Protestant Americans remember that the Sunday newspaper as it now exists is not an importation, but the outgrowth of nominal Christianity in our own land. However evil it may be it is *American*.

Looking upon Sunday as a sacred day, as Mr. Doherty does, the description of the influence of Sunday newspapers is undoubtedly correct; but the trouble lies deeper than the surface on which the newspapers float. When Mr. Doherty inquires whether the "professedly Christian man lacks common sense, or worse, common sincerity, who on Sunday, before and after service, saturates his mind with such things as the Sunday newspapers contain," his words probe toward the real difficulty. That difficulty is, the professedly Christian man does not believe Sunday to be sacred. His religious teachers have taught him that the fourth commandment is abrogated,—that the Sabbath was a Jewish institution, and that religious liberty under the Gospel knows no distinction of days. When, therefore, he gives himself up to the reading of Sunday newspapers, he puts in practice what the theologians have taught him. Will not Mr. Doherty turn his attention to the theologians awhile, those who oppose Sabbath reform as set forth in the law of God, and leave that fruitage of the no-Sabbathism which the church has created,—the Sunday newspaper—to be cured when the church is purified? A wise physician seeks to cure the fundamental evil; he who treats outward symptoms only perpetuates the disease.

Temperance.

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

INTOXICANTS.

The most deadly of all the mischievous articles with which human beings have deluged to injure themselves is, after all, that group known as intoxicating beverages, with their allies,—opium, chloral, chloroform, ether, and similar substances. We may class all these as anesthetic narcotics, which steal away the senses, and wrap man into a temporary oblivion. Disturbance of

function, interference with vital organs, impaired sensibility, mental confusion, and moral perversion are common to them all; but alcoholic intoxicants excel the rest in their latent effects on body and brain. While with opium, chloral and the other anesthetic narcotics, though the mental mischief appears even more acute than that produced by alcohol, this latter holds the field far beyond all other substances in riddling almost every organ and tissue of the body with fatty degeneration, with textural alteration and tissue degradation. The blood, the stomach, the liver, the kidneys, the heart and the brain are all apt to bear within them the marks, visible after death, of alcoholic poisoning.

Worse than all this physical destruction, is the truly lamentable perversion of the moral, especially as regards the sense of truth and the power of control. More than any other demoralizing poison, does alcohol breed falsehood and deceit. Inebriate lying is more characteristic of the alcoholic than of any other form of inebriety. Inhibition, or self control, is more speedily broken down by alcohol than by any other narcotic. Probably, one leading factor in this predominance of a tendency to moral evils in alcohol inebriants, is the paralyzing potency of alcohol. Inebriety becomes, in a large proportion of cases, a true disease, which may be transmitted from one generation to another, like any ordinary unhealthy inheritance.

Terrible and fatal has been the destroying march of alcohol upon earth,—more deadly than war, more mortal than famine, more destructive than pestilence. Intoxicating liquors have decimated the ranks of human kind, have driven to premature death multitudes without number; and still the career of this arch-destroyer runs gaily on. Checkered by the good, patronized by the cultured, fostered by the state, sanctified by the church, these body and soul polluting, though totally unnecessary, substances are accorded an honored place in private and public esteem. How long this drink superstition will continue to flourish will greatly depend on the enlightenment of the public in regard to the poisonous character of all alcoholic intoxicating liquors.—*Dr. Kerr, of London, Eng.*

AN INTERESTING LIQUOR DECISION.

The Supreme Court of Pennsylvania has handed down a decision in the case of the steamboat *Mayflower*, a Pittsburgh vessel, which navigated the Ohio river and sold liquor in various States and counties. The decision will prove of interest to such travelers as patronize the buffet cars of the trunk lines in their journeyings who enjoy taking a drink while whizzing along forty, or fifty miles an hour. This privilege is now theirs in New York, Pennsylvania, New Jersey, Indiana, and Illinois, of the States traversed in going from New York to Chicago. They may also drink in Ohio, but cannot purchase any liquor there. A decision which would put railroad trains under the regulation of a State's police powers might make it impossible to buy any liquor all the way from New York to Chicago.

The expectation is that the Supreme Court of the United States will decide in the *Mayflower* case that each state can control the sale of liquor on cars and vessels while within its borders. Under the high license law of this state, this would make it possible for every county traversed by the Pennsylvania railroad from Bucks to Beaver to require a license for every buffet or dining room car supplied with liquors passing through it, and traders may yet read on their menus, as they now do in Iowa, "No liquor sold in the state of Pennsylvania." New Jersey could do the same thing under its high license and local option law, as could also Illinois, which has the same kind of law.

The adoption of high licenses in New York state, it is thought cannot be long delayed, and the same principle seems to prevail in most of the states. A rigorous enforcement of these laws, in the event of a favorable decision of the Supreme Court, would make it necessary for every traveler hilariously inclined to carry a private supply of liquor with him. The same censorship could be exercised over steamboats as over cars; and they could be compelled to take out licenses or cease selling liquor as they now do. The effects would be most severely felt on the railroads however. Those corporations have been compelled to obey the inter-state commerce law, and, of course, would have to obey the extension of the principles of that act to the sale of liquor on cars passing from one state to another.—*Pa. Paper.*

DANVILLE, a city of 5,600 inhabitants in the centre of the distilling region of Kentucky, is free from the curse of liquor. For fourteen years it has had local option, and prohibition has prevailed all this time. Proprietors of drug stores are placed under bonds of \$1,000, and are not allowed to fill twice a prescription containing whisky. If a man wants whisky he has to obtain a new prescription. Doctors are placed under bond not to prescribe whisky except in cases of actual illness.

THE Total Abstinence Society connected with Spurgeon's Tabernacle, obtained 527 pledges last year. Mr. Spurgeon says that he never thought that a man could not be saved without the pledge, but he does think a man might be put in the way of being saved through it. He hopes it will become the rule and not the exception, that Christian people everywhere, for the sake of doing the largest possible good, will become total abstainers.

FROM JOSHUA CLARKE.

CANTON, N. Y., Nov. 27, 1888. My new field of labor, Andover, the first of September. It to hold services in the former A. M. and in the latter place each Sabbath. The Sabbath has been held mostly in both I have been with the church necessarily upon this occasion a short sermon each evening. Upon both these fields able to establish outposts for But I am sorry to say, we have to sustain them, nor to keep congregations full in consequence of unprecedented rainy quarters. Nevertheless the Lord us in all our assemblies blessed us. The results, under God, have been twelve added at Andover, and five to the Wellsville, while the brethren strengthened and encouraged. fields and that both these grow strong numerically and of the spirit, having power d over men.

SOUTHERN ILLINOIS.

keld has so far recovered from hat came upon him in Rhode be able to be on his field one- quarter. At the time of writing ohard meeting house was com- t the painting, which was soon d and the house to be dedicated. hold the deed, without one im against the property. We our missionary and the beth- and join with them in thanking Brother Threlkeld is hopefully abundant blessings, and a widen- pening work.

CARTWRIGHT, WIS.

Crewartha reports 12 weeks of sermons, congregations of 40, sings once or twice a week and He writes favorably in regard to ets for growth, expecting people ers from Minnesota. Strangers n interest by attending the ser-

CONTRIBUTED ITEMS.

H. W. C.

ominions shall serve and obey

byterian women of India raised in their missionary societies and cash and missionary boxes, nearly home missions.

rmans seem more ready to hear than ever before. Twenty-nine sed in June, or half as many as ed for the whole of 1887.

nnish Missionary Society, whose Gwamba Land, in South-western States back twenty years, labored d half years before being able to baptism. A year ago the number d Christians was 80. Since then, eaning of God, it has more than been now 165.

arly Report of the Pilgrim Mission rishona, near Basel, in Switzer- 1887, gives the outlay of the mis- \$4,501. This Mission-house trains men of different nationalities and ations, mostly artisans for Christian Europe, America and other parts rid.

progress of missions in China is ceasing more and more as years Forty-five years ago there were native Christians of the Protestant ecrease by the same proportion the years as during the last, and there of 33,000, as we now find, but over 900 actual communicants.—*Rev. ead.*

Call Mission numbers at present n, or mission halls in Paris; 11 in mediate suburbs and 79 in the e, making a total number of 115. these are opened every night, but er numbers are used only on "Suri- two or three times during the week; and children's meetings, Bible and mother's meeting, dispensaries, n's association, all these and other of work are carried on.

Success was great when, in a single ed \$2,000 to Christ from among the ers of Jerusalem. But Paul's suc- as great, and the importance of his r the world at large was perhaps hen for two long years" he spoke school of one Tyrannaus" in the city of Ephesus, and yet, all tity, those two years efforts he had a comparatively small number of —*Rev. R. M. Sailens.*

uding to the Japan Weekly Mail, the e publicists are earnestly discussing iety of an official adoption of ity as a means of perfecting their on and of maintaining a moral e among the people. It is said also, ay high-officers of the government ver of such a step, not because they e Christian religion, but because e its adoption would promote the e of the country.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 27, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary 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 business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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

The past is gone. We cannot call it back; We can but trace its dull or shining track. The future is before us. Shall it be With error fraught, and failure? Or shall we With earnest caution toil, and with our eye, Fir'd by a holy purpose, shed the light Of peace and kindness, justice, truth and right, And health and pleasures pile upon mankind?

We again call attention to the fact that all remittances for Our Sabbath Visitor should be addressed to that paper or to Bro. E. S. Bliss, who has the entire management of it.

ANY person desiring to purchase a blacksmith shop—a good stand, in a Sabbath-keeping community, can be put in communication with the proper parties, by writing to the Editor of the SABBATH RECORDER.

A NATIONAL "Sabbath Convention" was held in Washington a week or two since. We are promised an interesting account of its doings next week, by Dr. Lewis, of Plainfield, who was in attendance on its sessions.

THE Corresponding Secretary of the Missionary Society requests us to say that Reports of the London Conference can now be had for \$2 00, postpaid, of F. H. Revell, 148 Madison St., Chicago, or 121 Bible House, Astor Place, New York. Those interested will please take notice.

REV. ISAAC ERRETT, one of the oldest ministers in the Christian denomination, died near Cincinnati, Ohio, December 19th. He was president of the Standard Publishing Company of that city, and was, for many years, the editor of the Christian Standard, the leading weekly paper of that denomination. He was a life-long friend of the late President Garfield and took a leading part in the funeral of the martyred President at Cleveland.

WITH the December number, the Sabbath Outpost, published by our brethren in the South, completes its first year. It has proved a great help to the cause in that section of the country. The last number issues from an office now owned and operated by our brethren at Texarkana, Ark., the preceding numbers having been put out as job work. The zeal and self-sacrifice of these brethren in this undertaking is worthy of all praise. May the Outpost become more and more potent for the truth year after year.

JOHN C. CALHOUN once publicly made this declaration, "If I could find a negro that knows Greek syntax then I would believe that he is a human being, and should be treated as such." A colored boy then thirteen years of age, heard the remark, quietly accepted the challenge implied in it, and set about the task of acquiring a liberal education, which he accomplished in the University of Cambridge, England, along with Canon Farrar. He is now an accepted minister of the gospel in a large Christian denomination. At the Episcopal Congress recently held at Buffalo, he is reported as saying that "Since the negro is likely to remain a fixed element in our civilization, that policy which seems to hold out the best and highest hope for the future is amity. But from this idea of amity, the social idea is to be entirely excluded. The races will not amalgamate; but in political civil life, the negro asks for perfect liberty." Let the Calhouns make a note of this.

WITH this number we close the 44th volume of the SABBATH RECORDER, and finish the issue in its present form. Eight years ago the present form was adopted as being more convenient to handle in reading than the old four-page sheet. We go now from the eight-page to the sixteen-page form, not only for the greater convenience to the reader, but because the form is better adapted to the proper arrangement of the

various matters which we wish to present to our readers. These changes, and improvements are not made without cost to us, as our friends must know; and as our income hardly pays our ordinary running expenses, it must be equally plain that some extra effort must be made to meet this extra expense. We therefore ask our friends to join us in a general and persistent effort, during the coming year, to enlarge our circulation. One thousand new subscribers would help us very much to pay this expense, and in the future to keep our paper up to a high standard of excellence, both in matter and in mechanical appearance. This number of subscribers ought not to be difficult to obtain, and will not, if all will do what they can to procure them. May we not expect this co-operation of our friends? Let the local agents do what they can; let the pastors call the attention of their congregations to the importance of this matter, and then let each individual who has a friend who does not now take the RECORDER, but who ought to take it, persuade him to subscribe for it. A move along the whole line will easily accomplish this much needed enlargement of our list. The result will be an immense relief to us, and a greater good to others than to ourselves.

ONE of the best tracts which the American Sabbath Tract Society has issued lately, is one under the title "Sabbath," "No Sabbath," "First Day of the Week," and the "Perpetual Law," in the Bible, compiled by Rev. J. W. Morton. We cannot better describe it than in the language of the compiler in the preface: "This tract presents, in a nutshell, all that the Bible says about the Sabbath, and the first day of the week; together with its most important utterances in reference to the perpetuity of the divine law. Its object is to aid those who desire to study the Sabbath question from the Bible stand point. It is no light task for the ordinary Bible student, who has no better aids than the usual marginal references and the imperfect concordances in common use, to find all the passages of Scripture that bear upon this question of growing interest. Even those who are furnished with a 'complete concordance, will find such a compilation as this a convenient aid to investigation. The compiler has endeavored, as far as practicable, to avoid expressing any opinion of his own, on any controverted point. He would have the reader form an unbiased judgment on the meaning of 'the law and the testimony.'" Except for the headings under which the passages are grouped, with an occasional brief note, this tract of forty pages is wholly Biblical. It ought to be carefully read by all our people, as well as by all others who wish to know what the Bible teaching on the subject is.

INAUGURATION.

The inauguration of President Harrison will be the one hundredth anniversary of the inauguration of the first President of the United States. Naturally enough, therefore, the authorities having the arrangements for that occasion in charge are anxious to make it a memorable one. But the inauguration of President Harrison will take place at Washington, March 4, 1889, while the inauguration of President Washington took place in the city of New York, April 30, 1789. It is proposed, therefore, to memorialize the centennial of that first inauguration, by impressive ceremonies in New York, April 29 and 30, 1889. Preparations are already being made for this centennial celebration. Of this we may say more at some future time. There is one thing, however, prominently mentioned in the plans for both the inaugural in March, and the centennial in April, the necessary connection of which with the ceremonies of those occasions, we fail to see, and that is the inaugural ball. What omen of good government for the next four years can be wrapped up in the most magnificent and expensive ball Washington society ever saw, is a little difficult to imagine; or why it should be thought necessary to induct a man into the most dignified, grave and responsible duties of the highest office in the gift of a great and growing people, with an abandonment to scenes of festivity and gaiety that are the farthest possible removed from that solemnity and sense of responsibility which it would seem the occasion ought to inspire, is hard for plain people to understand. It is still more difficult for those same plain people to see the propriety or peculiar fitness of introducing into the ceremonies of thanksgiving and praise for a hundred years of a fully organized national life, "the grandest ball that was ever held in the city of New York." We do not

here raise the question of the morality of dancing, but we confess to a feeling something akin to disgust when we are confronted with the fact that the interest of the committees of arrangements, and largely of the public to which, from time to time, they make their announcements, is supposed to center in the grand effort to introduce this or that administration with a more elaborate and expensive ball than any preceding one has witnessed.

It occurs to us that a hundred years of history such as that which we have had, could be better celebrated without the "grand ball," than with it; and there is certainly enough in the problems that confront us as a nation at the present time, to demand that something more thoughtful, more dignified and more serious than the magnificence of the ball shall make the distinguishing, characteristic feature of the introduction of a new administration. It was Solomon, we believe, who wrote, "To every thing there is a season, and a time to every purpose under the heaven." If this saying is supposed to cover a time for the inauguration of the president of the United States, and a time to make a grand social display, we venture to suggest that the two are most too far apart to be provided for by the same general committee of arrangements. This is our protest against this national folly.

AN INSTRUCTIVE EXPERIENCE.

The question is sometimes asked why it is so difficult for men who are convinced of the truth of the Sabbath to embrace and observe it. The struggle is often long and severe before the will is brought into obedience to the behests of the reason and the conscience. Let us not judge too harshly, or condemn too severely this apparent indecision. The reasons for it are many. On the one side are life-long habits of thought and conduct, the consciousness of being in harmony with the majority, the ties of friendship, the memory of many happy experiences and the prospects of large and pleasant fields of usefulness; on the other side are strange and untried paths, almost certain ostracism by friends and former companions, great uncertainty as to opportunities for useful labor, and a doubtful prospect as to the support of ones self and family. These, in some form or other, furnish plausible arguments for deferring obedience; or, at least, they leave the question as to what duty is, an open one. It is true that the way of obedience is the only way of safety and true happiness, but it takes time to learn this and put it to the test. This is true with respect to all truths, the acceptance of which involves a radical change in faith and practice.

We have been led to these reflections by the perusal of a letter from a brother who has recently come to the observance of the Sabbath through some sore trials. We are permitted to make extended extracts from this letter, which we do, both that our readers may learn something of the trials of those who come to the truth, and that we may be encouraged to push on in our work, and patiently wait for the harvest time which must sometime come.

"Dear Brother,--Yours of Dec. 9th received last night, am glad to hear thus from you, and to receive your Christian sympathy. I assure you that, to accept all the truth, as God reveals it, requires much humility, sacrifice and trial. I have learned this in accepting the Sabbath of the Bible. My trials at this time were rendered doubly severe by sickness and death in my family. At no time in my life were my worldly prospects so hopeless, and the future so dark, as when I commenced to keep the Sabbath. Speaking after the manner of men, everything was against such a step. But I dared not do otherwise than God commanded. I went forward, 'not knowing whither I went,' having almost nothing but the 'keep my commandments,' as my assurance of reward. As my reward from men, I received coldness, contempt and persecution, and even a minister took advantage of my temporal misfortunes and afflictions to find occasion against me. Even some, for whom I travelled in spiritual birth, and for whom I could have died, sought to do me much injury. And in the midst of this, and our afflictions, and the darkness of the future, 'my feet had well nigh slipped.' I went forward, endeavoring to do God's will, when I scarcely believed it was worth while to pray, 'Thy will be done on earth, as it is in heaven.' I cannot detail to you my experience in this matter. I have been led thus far. What awaits us, I know not. I want to do as the Lord directs. I believe the burden of the minister of Jesus Christ is, preach Christ and him crucified, and I as

fully believe, that this message is robbed of its full measure of power and glory, because God's law is robbed of its convicting power.

"You asked me what led me to the Sabbath. First, I always, since entering the ministry, believed that the Bible was the only and sufficient guide, and never could feel quite sure that the Sabbath was changed to the First-day. I often desired to preach on the Sabbath, but dared not do so, because I never felt that I could show Scriptural authority for the change. About ten years ago, I read an examination of all the texts alleged as proof of a change, in 'Andrews on the Sabbath,' which came into my hands by way of Bro. T. H. Tucker, of Boulder, Col. I then saw that a Scriptural defense of Sunday was almost hopeless, and rather endeavored to be oblivious to the subject, and even to forget the Scriptural phase of the subject, and strengthen my Sunday attachment by the historical arguments usually adduced, and the usual objections urged against the 'old Jewish Sabbath.' For a few years, seeing and meeting no Sabbatarian opposition, I thought but little about the matter, until about 1885, when the Seventh-day Advents commenced operations in an adjoining neighborhood, and about the same time the regular issues of the Outlook commenced to come to me, my attention was again called to the subject, more intently than ever before. I then began to investigate the subject more seriously. I looked up the defenses of Sunday in tracts, articles, etc., and found that the unscripturalness of Sunday is to be found in the various contradictory and antagonistic views, and concessions, and admissions, and violent assumptions of Sunday advocates themselves. In fact, I saw clearly that Sabbatarians could well say, 'Their Rock is not as our Rock, our enemies themselves being judges.' These facts, joined to the growing conviction that the Bible is the only guide, and that the 'way is so plain that the way-faring man, though a fool, need not err therein,' at last compelled me, about the 1st of June, 1887, to commence keeping the Sabbath of the Bible.

"The Outlook, more than any other human agency, helped to bring me to a candid and impartial investigation of this subject, and I hope its issues will continue to enlighten far and wide. M. HARRY. BOURBON, Ill., Dec. 13, 1888."

The experience of this brother, though differing in its personal details from that of others, is, in its general aspects, not an uncommon one. Scores of others could be written, showing similar struggles with convictions, with doubts, with hopes and fears, and with oppositions from friends and foes. How strong these temptations and trials are, none may ever know, save those who, in some form, may be called to pass through them. We write these things in order to emphasize the thought that, while we labor to spread the truth, and pray that it may produce conviction in the hearts of those to whom it may go, we owe to such as receive our message, a very large measure of our Christian sympathy. While we pray that they may see the truth, let us not forget to pray that the God of truth may be to them, in their sacrifices and trials, a never-failing portion and an abounding joy.

OUR SPECIAL OFFER.

We are prepared to offer the following inducements to those who will renew their RECORDER subscriptions, as well as to new subscribers:

Table listing subscription rates for The Recorder, Jameson, Faust and Brown's Popular Commentary, Bible Dictionary, Concordance, and other religious publications.

"Rev. C. H. Spurgeon, London, Eng., says of this work, 'I think it is the best Commentary upon the whole Bible which has been issued within the last fifty years.' A popular semi-monthly review, devoted to industrial progress, sanitation, the chemistry of commercial products, and the suppression of adulteration. Published at 19 Park Place, New York. SHOOKAN, N. Y., Nov. 21, 1888."

Communications.

JESSE SAUNDERS.

JESSE SAUNDERS, the subject of this notice, was born in the town of Berlin, Rensselaer Co., N. Y., on the 21st day of June, 1798. Having passed his youth in that place, he moved in the year 1822, to Alfred, Allegany Co, N. Y.

While at Alfred he made a profession of religion and united with the Seventh day Baptist Church of that place. As its boundaries were enlarged and the Second Alfred-Church was formed, he became one of its constituent members and was identified with that church as long as he continued to live at that place. Oct. 20th, 1823, he was married to Esther Coon, who was his companion for about fifty years. In the fall of 1841 he removed to Wisconsin, and in the spring of 1842 he settled in Albion, where he has remained until removed by death on the 26th day of November, 1888. He had reached an extreme age, being in his ninety-first year.

He was one of the first settlers west of Rock River, and like all who undertook to build homes so far from the great lakes he had to endure many hardships and privations. In all the interests of building up a town and society he was an earnest worker and a liberal supporter. As one of the first settlers in Albion, his house was always open to those looking for new homes and many were helped in securing homes, for themselves. He was a strong friend and advocate of the cause of temperance, and many times used his influence and authority to prevent the sale of liquor in the town.

He was a constituent member of the Seventh day Baptist Church of Albion, and was a leading spirit in the organization and building up of the same. He opened his house for the services of the church until a place was provided for that purpose. He was a warm friend and a staunch supporter of the church of which he remained a member until his death. He was also one of the staunch supporters of Albion Academy from the first conception of such an institution, and gave much of his time and means to build up the same. His many friends know of the interest that he has taken in building up that institution and will hold him in grateful remembrance for his benefactions. His patriotism was very marked during the war of the Rebellion; he gave three sons to the army, who gave their lives to save the Union, and he was only prevented from responding to the call in person by his advanced age.

His wife, Esther Saunders, died March 9, 1873, and after a time he was married to Mrs. Jane Whitford, who died about two years since. He has since that time lived with his oldest son, who has tenderly cared for him in his decline and final sickness. He leaves six children, three sons and three daughters and a large circle of friends.

His funeral was held in the Seventh-day Baptist church and was attended by a large circle of relatives and friends. The services were conducted by Rev. S. L. Maxson, of Albion Academy, assisted by the Rev. H. Hull.

"ENCOURAGEMENT."

I confess that there are times when I feel that our cause is retrograding rather than progressing, when we see the heavy, dull, dragging life of our Societies, always in debt, crippled for want of funds; our churches West and East having a hand to hand struggle for life, and the life they do have none too spiritual; the great hosts opposing us—and these hosts are not Midianites, but are the chosen of God. Why, I feel like giving up and saying what is the use of all this struggle? But when I look at history I find that the defeat of a good cause is often its salvation; thus we need not despond because the truth of God is overturned by unscrupulous men; or held in check by well-meaning people. We can rejoice in its ultimate triumph. There are, isolated examples enough in history to prove it, but let me rather take you to larger processes going on in the world of thought. To be able to understand the majestic movements of science is considered quite an accomplishment. But a much higher achievement is to be able to detect the divine hand moving through all history, all ages, all nations, overruling all to his own glory, weaving out all grand results for his spiritual kingdom. "Providence conceals itself in the details of human affairs, but is unveiled in generalities of history." Man's cause may be weak, for it is full of human contingencies, but the Divine cause filled with beneficent purposes

shall prevail, can never be sign of prosperity may not yet numbers are sign of life must come from God. The becomes unworthy when his rectitude. We may have power, yet be powerless. So to parade their gift as a muscle or a savage his war power is, and must be, deduced from God for some high and Thus consecrated all power divine. Power of any kind when consecrated to high end ability gives strength; a cause is invincible. If we as a the source of our strength, surely fail; dependent upon we shall have unconquerable

As a people let us seek, strength which comes from a mercy; live in the fear of peculiar gift as power given to achieve that to which God satisfied with present attain greater spirituality, the stepping stone to future use future shall be more bright than God shall fill us with new abilities.

ORDINATION.

A meeting called by the Baptist Church of Wellsville for the purpose of examining and ordaining Jones to the office of deacon Wellsville, December 18, Clarke presided and W. C. examined the candidate as to his qualifications and ideas of the examination proving satisfactory, ordination services proceeded in order: Music; reading the J. Clarke; prayer by Rev. pastor of the Baptist Church; office, qualifications and date con." T. R. Williams; consecration J. Clark; charge to the candidate to the office, by H. C. of the church, by W. C. Titwood hand-shaking by members of their new officer, benediction worth. These exercises, well with music by the choir.

This little church is in order, and this addition to leaders will, we trust, be their field of labor. H. C.

WASHINGTON LETTER.

(From our regular correspondent, Washington.)

Since I wrote you, Congress causing the River and Harbor and Civil Service Reform of the holiday recess, night Monroe Doctrine in connection across the Isthmus of Central America, and in the off discussion has been res vote will be taken on the pas bill in the Senate on the 20

During the debate of the in the House, an interesting occurred between Messrs. Holt upon an amendment by creating the "soldiers' roll" disabled soldiers employed etc.—from fourteen to twenty non opposed the amendment it would be the duty of the gress to increase the roll if Cannon said: "I will quit that passage from the Bible is not every one that sayeth, enter into the kingdom of Holman quickly rejoined, Speakership either," and turned upon Mr. Cannon.

Gen. Browne, of Indiana in which he held out some Government clerks, by a reason why the Democratic have its proportion of soldiers and clerks, after the upheld the law, and said he was attempting to get above the plane of Tammany plane of New York politics, of partisan politics, doraed everything that he had so well said on this demanded everything he had done in assuming to execute law. Speaking of the American politics into spite, the General said: "I have been trying to get away on the floor of C

Communications.

JESSE SAUNDERS.

SAUNDERS, the subject of this column in the town of Berlin, N. Y., on the 21st day of August, 1888. Having passed his youth in the town of Berlin, he moved in the year 1823, to the town of Co. N. Y. He was a profession of united with the Seventh day church of that place. As its members enlarged and the Second church was formed, he became one of its members and was identified with it as long as he continued in that place. Oct. 20th, 1823, he married Esther Coon, who was his wife for about fifty years. In the year 1848 he removed to Wisconsin, and in 1849 he settled in Albion, N. Y., where he remained until removed by death on the 26th day of November, 1888. He was an extreme age, being in his 65th year. He was one of the first settlers west of the Allegheny and like all who undertook to go so far from the great lakes he experienced many hardships and privations in the interests of building up a new society he was an earnest worker and supporter. As one of the first settlers in Albion, his house was always open to those looking for new homes and he helped in securing homes, for the town. He was a strong friend and supporter of the cause of temperance, and used his influence and authority in the sale of liquor in the town. He was a constituent member of the Seventh day Baptist Church of Albion, and was a member in the organization and building of the same. He opened his house for the services of the church until a place was found for that purpose. He was a staunch and a supporter of the cause of which he remained a member until his death. He was also one of the supporters of Albion Academy from the inception of such an institution, and of his time and means to the same. His many friends are interested that he has taken in that institution and will hold a grateful remembrance for his benevolence. His patriotism was very marked and in the war of the Rebellion, he gave three months of his army, who gave their lives for the Union, and he was only prevented from going to the call in person by his age. He died on the 27th day of March, 1889, after a time he was married to Whitford, who died about two years ago. He has since that time lived with his eldest son, who has tenderly cared for him in his decline and final sickness. He has six children, three sons and three daughters, and a large circle of friends. A funeral service was held in the Seventh day church and was attended by a large number of relatives and friends. The services were conducted by Rev. S. L. Maxson, of Albion, assisted by the Rev. H. C. Coon, Sec.

shall prevail, can never be defeated. The sign of prosperity may not be in numbers, yet numbers are a sign of life. Our power must come from God. The true disciple becomes unworthy when he departs from rectitude. We may have the symbol of power, yet be powerless. Some people like to parade their gift as a bully does his muscle or a savage his war paint. True power is, and must be, dedicated as a gift from God for some high and noble purpose. Thus consecrated all power is honorable, divine. Power of any kind becomes a virtue when consecrated to high ends. Consecrated ability gives strength; a consecrated church is invincible. If we as a people overlook the source of our strength, and we shall surely fail; dependent upon his strength, we shall have unconquerable power. As a people let us seek, each day, that strength which comes from accepting God's mercy; live in the fear of God, use each peculiar gift as power given of God, work to achieve that to which God calls us, unsatisfied with present attainments, seeking greater spirituality, the present being the stepping stone to future usefulness. The future shall be more bright than the present and God shall fill us with never-ending possibilities. J. G. B.

ORDINATION.

A meeting called by the Seventh day Baptist Church of Wellsville for the purpose of examining and ordaining Henry L. Jones to the office of deacon, was held at Wellsville, December 18, 1888. Joshua Clarke presided and W. C. Titworth examined the candidate as to his experience, qualifications and ideas of the office. The examination proving satisfactory, the ordination services proceeded in the following order: Music; reading the Scriptures by J. Clarke; prayer by Rev. Mr. Covell, pastor of the Baptist Church; sermon, "The office, qualifications and duties of the deacon," T. R. Williams; consecrating prayer, by J. Clark; charge to the candidate and welcome to the office, by H. C. Coon; charge to the church, by W. C. Titworth; welcome by hand-shaking by members of the church to their new officer, benediction by W. C. Titworth. These exercises, were interspersed with music by the choir. This little church is in good working order, and this addition to their official leaders will, we trust, be a great help in their field of labor. H. C. COON, Sec.

WASHINGTON LETTER.

(From our regular correspondent.)
WASHINGTON, Dec. 21, 1888.
Since I wrote you, Congress has been discussing the River and Harbor bill, the Legislative Civil Service Reform bill, the question of the holiday recess, night sessions, the Monroe Doctrine in connection with a ship canal across the Isthmus of Darien, or across Central America, and in the Senate the tariff discussion has been resumed. A final vote will be taken on the passage of the tariff bill in the Senate on the 20th of January. During the debate of the Legislative bill in the House, an interesting colloquy occurred between Messrs. Holman and Cannon upon an amendment by Mr. Holman, increasing the "soldiers' roll" in the House—disabled soldiers employed as door keepers, etc.—from fourteen to twenty. Mr. Cannon opposed the amendment, claiming that it would be the duty of the Fifty-first Congress to increase the roll if necessary. Mr. Cannon said: "I will quote on my friend that passage from the Bible which says, 'If it is not every one that sayeth, Lord, Lord, shall enter into the kingdom of heaven.'" Mr. Holman quickly rejoined, "nor into the Speakership either," and the laugh was turned upon Mr. Cannon. Gen. Browne, of Indiana, made a speech in which he held out some comfort for the Government clerks, by saying he saw no reason why the Democratic party should not have its proportion of sweepers and messengers and clerks, after the 4th of March. He upheld the law, and said he was not defending the detail of the civil service rules, but he was attempting to get American politics above the plane of Tammany Hall, above the plane of New York politics, of machine politics, of partisan politics, and while he endorsed everything that President Cleveland had so well said on this subject, he condemned everything he and his party had done in assuming to execute the civil service law. Speaking of the degeneration of American politics into a scramble for spoils, the General said that he had seen, since he had been trying to represent a constituency on the floor of Congress, two door-

keepers keeping a single door, each having a cord tied to the knob, each sitting in an easy chair reading a newspaper and smoking a cigar. When a Representative approached the door there was a pull of the cord and he passed through, and then there was a relaxation of the elbow and the door was shut again, and each of those men was receiving \$100 a month. Gen. Browne said further on that he was in favor of civil service reform, but it should be a non-partisan civil service reform. He was in favor of applying the Jeffersonian test: Is the man capable, is he honest? He would not put the further question as to which of the two political parties the man belongs. General Browne's remarks were thought to be particularly significant, and the House listened to them attentively, because, as Representative Springer expressed it, the gentleman from Indiana, is personally and geographically so near to the President elect. Another attempt was made in the House on Wednesday to secure the passage of a bill to allow each member of Congress a clerk, whether he happen to be chairman of a committee or not. The measure was summarily checked, however, and postponed on the demand of a yea and nay vote. Ninety-five members voted for having a clerk and 105 were opposed to it. The Democratic Senators want a longer holiday recess than the Republicans are disposed to have, and there will probably be some little strife before an agreement on the subject is reached. The pilgrimage of Christmas shoppers began afresh Monday morning, after an enforced cessation during Sunday, and will increase steadily until the Christmas bells usher in the glad holiday. Washington is furnishing ideal shopping weather this year, and the crowds of Christmas buyers that throng the stores and sidewalks are congratulating themselves upon such good luck. A recent patent office pamphlet is a glowing tribute to American womanhood. Nearly 3,500 patents have been granted to women. The majority are for inventions of household and dress articles, but a surprising number are of a sterner character. The first patent is dated 1809, and was awarded for a process of weaving silk or cotton with straw. It was a long flight to the invention of a "balloon for ladies," but the progress of women reached that in 1833, and attained the development of inventing a baby jumper in 1857, a dozen years after it had given to the astonished world a perfect ice cream freezer.

Home News.

New York.
ALFRED CENTRE.
A little flurry of excitement was witnessed on our streets a few days ago. A colored man who has exhibited some signs of mental derangement was being arrested for vagrancy, when he drew a revolver in the face of the officer, in a decidedly menacing manner. A little stratagem, however, succeeded in lodging him in the hands of the officers without violence. He is now in safe-keeping. It is announced that Mr. J. R. Burdick, of DeRuyter, has purchased the meat market in our village of which he is to take possession about the first of February. We shall be glad to welcome him and his family to a home among us. Fine sleighing for the past two or three weeks has made many people happy. The winter thus far has been decidedly pleasant. E. B.
FIRST VERONA.
Services were held at the First Verona Church on Thanksgiving Day in the following order:
1. Voluntary by the choir.
2. Reading the proclamation by Dea. H. W. Palmer.
3. Singing, "Ring the Bells of Heaven."
4. Prayer.
5. Scripture-reading, Pa. 121-1. Thess. 5.
6. Singing, "The Lord will Provide."
7. Sermon by the pastor, text, 1. Thess. 5, 18. "In everything give thanks."
8. Prayer.
9. Anthem by the choir.
10. Benediction.
In their Thanksgiving rejoicings, the good people of the First Verona Church did not forget their pastor, as was evidenced by various well filled bags and baskets which found their way to the parsonage on that day. On the evening of Nov. 4th, our regular church temperance meeting was held. The attendance was small, but many have since wished they had attended, since learning that an address was delivered on "What they drink," illustrated with views from a powerful stereopticon. The pastor of this church is supplying

the desk of the First Presbyterian Church in Verona village, the former pastor of that church having removed to Illion. He still continues to preach at Greenway on First-day afternoons, and by a unanimous vote has been re-elected pastor of the "Union Christian Association," for the year 1889. The Lord willing, we expect to commence a series of evening meetings at the First Church in a few days, which we hope may result in much benefit to the church and the salvation of some precious souls. B. CHURCHEVILLE, N. Y., Dec. 12, 1888.

SECOND VERONA.

Under the blessing of God, we are enjoying a comfortable degree of prosperity in the little Second Verona Church. Our Sabbath meetings are usually attended by nearly our entire resident membership. Harmony prevails, and the membership were greatly blessed and quickened by a series of evening meetings which were held for about three weeks, and would have been continued longer but for the dark and rainy evenings which prevented many from attending. Quite an interest was awakened upon the Sabbath question and there is a probability that one or two at least will soon, if they have not already, commence keeping the Lord's holy day. With few exceptions, the members of our congregation are also members of the church; but, two or three of our young people signified their desire and purpose to be on the Lord's side, and we are still looking for the early rain. One First-day evening was devoted to temperance. The congregation was large and listened with seeming interest to a radical temperance discourse by the pastor. At one of the evening meetings, the pastor was presented with an envelope containing fourteen dollars, with which to purchase a new overcoat to replace one which had been borrowed from his buggy and not returned. I find this to be a generous and noble people, and the field a pleasant one in which to labor. For the many kindnesses we have received during the past two years I desire to return the sincere thanks of my wife and myself. J. B.
Dec. 12, 1888.

New Jersey.

NEW MARKET.
A few weeks ago our people were startled, as we gathered at our prayer-meeting, on Sixth-day evening, by the report that Mrs. Kizzie Smalley Titworth had been accidentally shot. The particulars were not learned until the next morning, when it was ascertained that a double-barreled shot gun had been carelessly placed in the hands of a neighbor's boy, ten years of age, who happened to be at Staats Titworth's, on the Staats Randolph farm. The lad, like most other boys of that age, unaware of the folly and danger of such an act, pointed the gun at Mrs. Titworth, who stood on the porch, and in sport snapped it at her. That barrel not being discharged, she reproved him, and told him never to do such a thing again, whereupon he immediately snapped the other cap and the contents of the barrel were discharged, taking effect in her forehead, shattering the bone over the right eye, and lacerating the skin and flesh in a fearful manner. The frightened boy ran home and reported to his parents what had happened, who hastened to render every possible assistance to the unfortunate woman. They found her sitting about where she had fallen, bleeding profusely, but fully conscious and calm. She was made as comfortable as possible, and the following day a council of physicians gave the encouraging opinion that the case would not prove fatal. The brain did not seem to be penetrated. At present, she seems to be in a fair way to recover. She has borne the misfortune with marked fortitude. It is to be hoped that not only the boy who was the cause of all this trouble, but all others who may know of it, will not forget the lesson so sadly taught. It is inexcusable folly and wickedness to sportively jeopardize any human life, with such dangerous weapons. It is now past the middle of December, and the weather is mild. We have had two little flurries of snow, lasting about a day in one instance, and less than half a day in the other. We have a very interesting Chautauqua Reading Circle of sixteen members. The Young People's Helping Hand Society will give a public session in the church, on the evening of the 23d, in connection with which Madame Alberti will reappear before a New Market audience, with several readings. L. E. L.

Pennsylvania.
SALEMVILLE.
In the regular meeting here Sixth day, Dec. 7th, the following resolution was unanimously adopted:
Resolved, That we tender our thanks to the Missionary Board, and to all who have so kindly aided us in paying for our house of worship; and that a copy of this resolution be forwarded to the SABBATH RECORDER for publication.
S. D. DAVIS.
Dec. 1888.

Rhode Island.
NIANTIC.
Prospects, religiously, are brightening a little on this field. We are hoping to see some better work done here than last year. Pray for us that we may be strengthened in the Lord.
Ohio.
JACKSON CENTRE.
Although Jackson has not been represented in the "Home News," for some time, we still live as a church, and are trying in our feeble way, not only to live but to grow in grace. Nominally, since July last, the church has been pastorless, but in reality we have experienced none of the inconveniences of that condition, as Bro. Seagar has continued to take charge of the appointments of the church as usual, pending business arrangements which would decide whether he would accept the call of the church for another year, or leave us for the purpose of attending school. The matter has been decided in favor of the church; and, although this decision means disappointment to Bro. Seagar's hopes, it is our gain, as a better or more faithful pastor we could not hope to find. We are to celebrate New Year's day by a dinner for all, and a treat for the children of the Sabbath-school. Jackson is very much interested at present in educational matters. There is good prospect for the location of an academy or normal school here in the near future, and those who are working for it so earnestly, certainly have good reasons for believing such a school can be made a success. Prof. Hill, the gentlemanly and efficient principal of our schools, has done a great deal toward arousing the people of the community to the advantages and possibilities in store for them. An epidemic of typhoid fever has scourged Jackson during the fall months, there having been as high as twenty three cases at one time in our little village. At this writing but one new case is reported. So far our winter has been of a very mild type, with a good deal of rain, and one or two spurts of snow interspersed with bright, sunny days. L. M. C.

Condensed News.

Domestic.
The dismantled schooner, Governor Ames, has been towed into the harbor at Chatham, Mass.
The American flint glass workers' schedule for the coming year will remain the same as last year.
The steamer Trave, which sailed Dec. 19th, from New York for Southampton took \$1,000,000 in specie.
It is said that three slight earthquake shocks were felt in the Catskill mountains on the morning of Dec. 19th.
The well-known comedian, Charles Rogers, died of consumption on a Fort Wayne train, Dec. 18th. He was on his way to Philadelphia.
Notwithstanding the Governor's announcement that the White Caps had disbanded in Ohio they are still sending out warnings in different parts of the state.
An important conference of millers was held in Milwaukee, Wis., recently. About 500 makers of flour from all parts of the country were in attendance.
Mrs. Waite, widow of the late Chief Justice, is lying ill of pneumonia at her home on I street, Washington. The physicians state that the danger point has passed.
The steambot Oswego, of the Cornell line, struck a rock in the Hudson river near Roundout, last week, and sunk. She has been floated. No lives were lost.
Cardinal Gibbons has placed the manuscript of his forthcoming work entitled "Our Christian Heritage" in the hands of his publishers. It will probably be issued next March.
Cassius M. Clay, now in his seventy-ninth year, lives a retired life on his estate near Richmond, Ky. The thirty acres of big trees surrounding his house were all planted by his own hand.
Another of the opium smugglers was arrested at Batineau, Dak., last week. His name is Curran, and he was the agent through whom opium was shipped from Manitoba to interior points in the United States.
There is a movement among the anthracite coal companies to suspend mining entirely for a week beginning with Christmas, and a meeting will probably be held in Philadelphia soon to discuss the question.

The Honorable Charles Boyle, who was recently appointed Chief Justice of Washington Territory by President Cleveland, died recently from a complication of diseases, caused by overwork.
Oliver Ditson, whose name is a household word in this country wherever music is sung or taught, died at Boston, Mass., Dec. 21st, aged seventy-seven years. Disease of the brain was the cause. He had been ill for the past fifteen months.
A Philadelphia newspaper says, "It is now quite decided that upon the expiration of his term the President and Mrs. Cleveland will reside at Orange, N. J., and Mr. Cleveland will have an important business occupation in New York."
Senator Hoar presented a petition to Congress, Dec. 20th, signed by 3,228 citizens of Massachusetts, praying for the adoption of a constitutional amendment which will prohibit the interference of any religious sect with the system of common public schools.
At Rockford, Ill., the Rev. Mead Holmer, an alderman, has been warned by letter that unless he resigns he will be made the victim of the White Caps. The stand taken for temperance by him has aroused the hatred of the liquor men, and he thinks they have resolved on violent measures.
The House Committee on Indian affairs has agreed to report favorably the bill recently introduced by Delegate Gifford, of Dakota, amendatory of the law providing for the division of the great Sioux reservation and the relinquishment of the Indian title to the remainder.
A family, by the name of Smith, has arrived in Bath, Steuben county, N. Y., having journeyed all the way from Monroe Co., Mo., in a covered wagon. With the exception of deep mud in Ohio, they found the roads very good. Their average travel was about twenty miles a day, and they were about two months on the road.
A new movement towards woman suffrage was begun in the United States Senate, Dec. 18th, Senator Dawes introducing a bill to remove the political disabilities of Harriet H. Robinson, of Middlesex Co., Mass., and to declare her a citizen of the United States, with all the rights and powers of citizenship, including the privilege of voting and being voted for. The bill and a memorial which accompanied it, were referred to the committee on woman suffrage.
Foreign.
Grand Duke Paul, of Russia, will be married to Princess Alexandra, of Greece, next June.
The Bulgarian Ministers of justice, finance and foreign affairs have resigned.
Letters from Rome state that Archbishop Labiside, of Mexico, has been made a cardinal.
The bond holders of the Panama Canal Company will hold a meeting January 29th to discuss the course they shall pursue.
Mr. Gladstone went last week from London to Naples. A crowd gathered at the station, and the ex-premier was enthusiastically cheered when he departed.
A bourse speculator, named Rex, whose operations were confined to dealings in copper, has defaulted in the sum of 12,000,000 francs. Another failure is expected.
The Wiener Tagblatt says, 1,000 Austrian and German subjects were expelled from Warsaw on the 18th. No reason has been assigned for this action.
A new Semitic paper will appear at Vienna at the beginning of the new year. It will be called the *Weimer Volksblatt*, and will be the organ of the united Christians. It will be issued morning and evening.
A dispatch from Teheran credits the report recently published by the *Independence Belge* to the effect that Russia had decided to send an ultimatum to Persia in regard to the differences between the two countries. The Czar has written a friendly letter to the Shah of Persia.
The bi-centenary of the siege of Londonderry by the French under James the Second, of England, was celebrated in that city, Dec. 18th with much enthusiasm. A sermon appropriate to the occasion was preached at the cathedral. The festivities at night included a display of fireworks, a banquet and a ball.
The British foreign office has made public a series of dispatches giving the history of the Emin relief expedition. These dispatches show that England, from the first, had no direct communication with Stanley and never officially recognized the expedition. It is noteworthy that the most gloomy advices received by the committee from Stanley were dispatched from Wadala at the end of July, 1887.
The steamer Andes sailed last week from New York for Port au Prince. It is reported that she carried several hundred thousand cartridges and 1,000 Winchester and Remington rifles for the Haytian government. The report that a crew had been sent to Port au Prince to bring back the steamer Haytian Republic, before the United States war vessels get there, is credited in shipping circles, and is considered a wise move on the part of Preston, the Haytian minister.
Lord Hartington, in a speech at Liverpool referring to the obstruction in Parliament, said if the obstruction continued they would have to revert to the French system under the Empire—one set of ministers to decide upon a policy and do the work, and another set to defend and advocate the policy in Parliament. He doubted whether a home rule bill would be the first measure read in Parliament in which Mr. Gladstone had a majority.

Sermons and Essays.

WOMAN'S WORK AT THE WORLD'S MISSIONARY CONFERENCE.

BY M. F. BAILEY.

The World's Missionary Conference moved me into a spirit of silence at the time, and its influences still hold me in such mood, yet not that I feel unwilling to tell you anything of it. Almost the first clear impression it made upon me, coupling itself with that of gratitude for the privilege of being there, was to make me silent, instead of talkative, and never has there been with me much of the "I wonder" sort of feeling, or of exuberance, or of that commonplace sort of enthusiasm which bids one talk abundantly of wonderful things seen, or wonderful things heard.

It was a great meeting, in which great men met, to talk of the great questions of God, yet it was exceeding commonplace matters which they met to consider. It was earnestness which made the under current in that sea of commingling men and missionary measures.

It seemed to me, then, in the close proximity to the sessions of that Conference, when many of the speeches were fresh in the mind, if ever they would be, that considering the great number of them, the wording of Dr. Main's request, that I should some day tell you something of all this, was well put, "your impressions." Besides, could one bring away valuable impressions and influences, it were really worth more to you, in one sense, than a statistical review. Many of the reviews of this meeting you have had, or will yet have, concisely given you. Since a full report is being printed, and can be had upon purchase, or in many instances, by the borrowing from those who do purchase, and will lend.

A World's Missionary Conference was first in somebody's thought, became the desire of others, the interest of more, was the culmination of many months of planning of great Christian men, was the center at which about 1,500 delegates gathered, of whom a few more than 400 were women; these coming from all parts of the world, therefore representing the various fields of missionary labor, and the different kinds of work required in maintaining them.

The meetings were appointed to cover ten days, the eleventh was added, and the twelfth was occupied by receptions given by representative bodies; and in fact, those who lingered longer, became at other times also, the recipients of like hospitable treatment. During seven of the conference days proper, seven regular sessions were held daily: two in the morning, for members only; three in the afternoon, one a public meeting for personal accounts of mission work, one, an open conference, for addresses by highest authorities on important questions, of present interest to the cause of missions, and one for members, for the continuance of morning discussions; two in the evening, for the public to hear the latest accounts of missionary work. It was therefore, less than half of this great meeting which any one person could attend, although under the eaves of the whole of it.

The Conference proper began on Monday, June 11th, but it was not until Wednesday morning that in carrying out the programme, Woman's Work, specified as such, or women's names upon it appears. This is speaking simply of the fact, and not by way of criticism.

The topic, "Woman's Work in the missionary field (1) the agents, came upon Wednesday morning, its divisions, (a) the place of female agency in mission work, and its relation to the departments of general missionary societies, both in home arrangements and foreign work; (b) the training of agents at home, and on their arrival in the foreign field; (c) female medical missionaries." The speakers, besides the chairman, were Miss Rainy and Miss Marston, M. D. On Thursday morning, the topic, "Woman's Work for Women," (2) the work (a) female missionaries as Zenana teachers, and workers among women; (b) should secular instruction ever be given in homes by the missionary agent, without Bible teaching? (c) training schools and homes for native female teachers and Bible women; (d) the importance of working through established organizations in order to secure economy and avoid imposture." The speakers were Rev. Murdock and Miss Child. On Thursday evening, "Woman's Mission to Woman." This covers, in outline, the arrangement of the programme for this department.

But, as at other seasons, the speakers upon the printed programme were followed by others

in short or shorter speeches. In this way, many a good thing was heard from the lips of faithful women, workers from foreign fields, and from home fields. Prayer-meetings were held by the women in the morning before the regular hour for the Conference meetings; several special meetings were called by them, to meet in some unoccupied room in the hall, for the purpose of interchange of information concerning woman's work, especially referring to the status of women's boards; their relationship to the general boards, methods of conducting the business of boards, and means of interesting women in the work. Some receptions were also given to the women by London societies of women, where mutual acquaintance was sought, as bodies of workers, and as individuals. Attendance upon these meetings was the school to which I went, and from which have come my impressions, not forgetting, however, the personal contact, and many pleasant meetings of the women, as we chanced to meet here and there, during the days of the Conference, and the sufficiently prominent position in which woman's work was held, evidenced both by the cordial, brotherly spirit of the men of the Conference, and by bringing to the front, though quite late in the meeting, a goodly number of the foreign missionary women.

The first public testimony concerning the value of woman's work, which really amounted to testimony, was given by the chairman of the Wednesday morning meeting, Sir Robert Phayre, Eng., 40 years a missionary in India, in which he spoke with Christian courtesy and cordiality in favor of the work and the workers, declaring that although the work is in its infancy, that woman has even now worked a revolution in the heathen world; that her work cannot be surpassed in importance, and needs both the prayers and the sympathies of all Christian people. Such testimony was repeatedly given by the men of the Conference, concerning her work as a whole, and concerning special phases of it, as in Zenana work, school work, advanced or primary, Bible-school and evangelistic work, medical missionary work in its various phases, concerning the home and social influences of Christian women in heathen lands. All that could be asked to satisfy the ear of any woman who may chance to be flattered by frequent commendatory notice of her, was given. Enough affirmatory testimony was repeatedly given concerning the need and the value of woman's work in heathen lands, to make us all feel guilty for woman, that it takes the 19th century to usher into the world's major part of woman-kind, a knowledge of the advent of the Saviour of the world.

Miss Rainy, the first woman speaker upon the programme, delegate from the Free Church of Scotland, coming with a burden of testimony akin to that given by the chairman of her meeting, brought evidence of thorough acquaintance with that of which she spoke. She had been, by appointment of her board, a visitor to mission fields, for the purpose of studying the needs and condition of the fields, that she might bring to the home workers fuller acquaintance with it all, than those cumbered with the cares of the field work are conditioned to give. Taking a special look at both sides, that of the field workers, and of the home land workers, she advised, as did also others at other times, the appointment of one or more women upon the general boards.

The paper by Miss Childs, Secretary of Woman's Board, Cong'l., auxiliary to the A. B. C. F. M., covered the ground of the history of woman's work, in the necessities, the aims, the results, the methods and the educational features; a woman thoroughly posted, deeply interested and interesting. One of the women, Miss Anderson, of India, plead for the Bible to be always carried into the school work, just the same as in Zenana and evangelistic work. Miss Brown, of Pekin, spoke of the value of itinerant work, of the personal testimony for the "Jesus doctrine," and with especial emphasis for women of education to be sent to the fields. Miss Mann, of South China, for the training of native teachers and Bible readers, because of their inherent qualifications for it. Mrs. Clark, of China Inland Mission, who has charge of an opium refuge, plead for help to return with her to this special work, also for the founding of almshouses for aged Christians.

These appeals may be said to be simply representative. Many more, like unto them, were made by the foreign workers. The testimonies given in the meeting for the consideration of the question of mutual relationship between the general boards and the women's boards, elicited much desirable information, and displayed this, that the most earnest and energetic workers amongst

the women's boards had secured the most advanced condition of relationship to the general boards, outlined in this way, as co-operative, but not co-ordinate, as co-operative, but not subordinate, and as independent.

The testimony of the foreign missionaries was strong, good, helpful, proving the righteousness of the cause, and the blessing of God upon it; proving, too, the need of more workers; showing up the lights and shades of the questions. They testified that in many places, the fields are white for the harvest; that in many others the heathen women do not want to hear the Jesus doctrine preached to them; that these peoples do not treat missionaries with cordiality; that the disadvantages are great, the disappointments many, the homesickness hard to throw off; that many who go are not well adapted to the fields to which they go, either on account of climatic influences, or temperamental conditions, or personal inaptitude for the particular class of people or conditions of those to whom they go; that oftentimes missions suffer both reproach and real loss, because of local dissensions; and, respecting the point several times made, simply as one that was made, that oftentimes in the practical working of the question of co-operation between boards and field workers, where there is disaffection, the complaints come from the wives of missionaries, these generally being only auxiliary to the mission, they are, if you please, related to the mission by marriage and not by appointment.

They testified to the great good that comes from visiting agents. Those who, having the appointment for this special line of work, therefore the time for it, study the two sides of the question, and thus often bridge the misunderstandings or the ignorance of the home workers of the peculiarities of the foreign fields. They testified as to the genuineness of the work in the Christianizing of heathen women to the possession of the highest tries of womanhood, when the spirit is set free from the darkness of heathenism, and brought under the controlling influence of the great Father of love. They spoke for the good that does exist in the heathen homes, heathen institutions, religious or civil, of very many hopeful features, of the existence, in many countries, of a large foreign element, rendering the social condition, in many cases, exceptionally pleasant. They testified always to the joy of this kind of service for the Master.

Out from the number of foreign workers, of lady delegates to the Conference, let me put before you two, because of the special impression which they made upon me, and partly because they manifested to me that which inclined me, as I have already put it, to be silent as touching this great meeting. Dr. Marston, Medical Missionary in India, noticeable upon the platform for plainness of personal appearance, both in physical bearings and dress; her voice weak, and not quite pleasing, language singularly plain, her topic most emphatically uninspiring to one caring not for the sick bodies of far-away heathen women, scarcely a thing but the soul of the subject to hold the ear of the listener, and to give any special interest in the speaker up to the time when one shall surely see something of the soul in the woman, which in her case, seemed not to shine out with its great capacity for brightness, as quickly as with many another one. There were repeated calls for "louder," which seemed to be so little heeded as to make one feel almost impatient, or would have done so, but for certain signs of physical weakness. Her almost seeming indifference to the Conference women, as they commingled during the days of the meetings, marked her as one not the most deeply interested amongst them, her passivity was too great. But this plain woman, plainly, even cheaply dressed woman, this shy, very quiet woman, carried with her, after all, the marks of the Lord Jesus. Her body was enfeebled by heroic service to the cause of the Great Physician. This same woman could work; if she can talk much or not, I do not yet know. To this woman were given more expressions of gratitude for faithful service, for self-sacrificing service, than to any other woman of the Conference. These were given by foreign and home workers, many of whom knew her, and in a manner and spirit which indicated genuineness, not flattery.

The other, Miss Andrews, Eng., 18 years in Zenana work; bright, attractive, intelligent, evidently well educated, one of those of whom there are those who would say, "she doesn't need to sacrifice herself in such a way." It would put positive joy in my heart if I could picture her face as it fairly shone with the joy she could not keep to

herself, as she spoke of her work, of its bright, its hopeful phases. I shall never forget it, although I am not able to portray the beauty of its happiness, the persuasiveness in its contentment, as she urged, in repeated pleas, "Will you come and help us? I know you would, you could not stay away from this blessed work, if only you could for once look into the faces of the poor women, and see them searching yours as if for life and health. You would come and help us if you only could see how willing these poor women are to be saved. Think of it, willing to be saved! and how happy they are in being brought up from their ignorance, and placed in the saving arms of the Lord Jesus. You could not stay in the homeland and foster love of ease, if only you could look upon these fields white for the harvest, if you could only know how happy it would make your very souls to be linked with Christ in saving." Her inimitable, "Will you come?" lingers still in my ears, as one of the most impressive calls made in that great meeting. It was not her words that moved me; it was the evidence of joyful service, of joy in service; it was the persuasive spirit of the woman.

Another case let me put before you. Wednesday, June 20, was added to the Conference, and the evening occupied by these subjects: "The Opium Trade in China," "The Whiskey Traffic in Africa," "Licensed Vice in India." The programme was a strong one, and filled throughout by representative men. The enthusiasm of the great Conference seemed to culminate in this last meeting. J. Hudson Taylor spoke from knowledge of the curse in the land of his labors, and his sorrowful soul spoke out with earnest persuasion. A. T. Pierson, with majestic fire, flashed back unanswerable argument into the faces of newspaper defendants of the vile opium trade. The audience sat with bated breath, as when one is conscious of approaching climax, while they listened to the inimitable, impassioned eloquence of our own Wm. M. Taylor, upon the whiskey traffic in Africa, and of whom Dr. Murdock, in eloquent plea of his own, for the overthrow of the withering curse upon Christianity, and all humanity, said, "I have seen Niagara and I have seen Vesuvius, but never before have I seen them come together as now in the burning passion and thundering eloquence of this man." And men and women were made better for all this.

It was not by the thunderings and lightnings that God chose to speak to Elijah, but by the still small voice. It was not by the profound eloquence of these men that one, at least, allowing me to speak for myself, was most deeply stirred that night. There sits upon the platform a little man, with arms folded, and with sorrowful face, close drawn upon his chest, Alfred S. Dyer, in whose princely hold on manhood there dwells more kingship than will come to the Prince of Wales upon his coronation day; the touch of whose brotherly hand was worth more than recognition from England's proud and selfish queen. Though announced upon the programme to speak upon the India question, and though better posted upon its actual condition than any other man there, if, indeed, anywhere, upon the question of this blackest of all earth's crimes, that which curses woman, and through her the whole human race, and which gives me clearest right to claim this evening as woman's too, that crime which could not be nourished but for the satanic food in whiskey, tobacco and opium, that curse into the vile heart of which Mr. Dyer had just spent months of investigation, and that in the land of its propagation, the land where the proud queen empress holds imperial sway, and woman and not man that she is, does not force to annihilation, by right of the scepter, and by use to the full of her influence as woman, and influence as a woman of influence, but who sits loaded down with her favorite pearl, nursing her most elegant grief, and stroking with tenderest care her widow's orsape, while her sisters and her subjects, may heaven's ear be spared the hearing of her selfish plaints, while her subjects lie robbed of humanity's universal right, the right of self-protection. Foul blot upon her fair reign for this; though both announced upon the programme and posted upon the question; this man—but we can give you the soul of his speech. "The uppermost feeling in my heart is one of unbounded thanksgiving to God for the great victory which has been gained in the House of Commons in this cause of social purity. Licensed vice and licensed drink are two obstacles to missionary work in India. I hope in a few weeks to go back there and to stay there to see that licensed vice is abolished, and while there shall try to help you get rid of the two other monster sins." This short speech and unimpassioned utterance, as we commonly speak of such, had been extracted from him by repeated cries of "Dyer" all

through that audience of several thousand people. Never have I elsewhere beheld upon mortal face one which so reflected, in its silent, impassioned grief for the sins of humanity, the face of the Man of sorrow. Never can I get back of the eloquence of this silent man; and were there one influence which, more than another, I would like to pass over to you, I must draw it from these silent ones.

Work first, words afterwards. My brothers of the Conference work, not words only; service in the fields, not always drilling for it.

My sisters, here, work, not words about it. Results, not planning simply.

Miscellany.

MR. WIMPLE'S TEACHERS.

BY MRS. HARRIET A. CHEEVER.

Mr. Wimple was a kind-hearted man, a generous provider in his family, and above all, a professor of religion.

But like legions of other men who, perhaps, are kind-hearted enough, and make suitable provision for the needs of their families, and belong to the church, Mr. Wimple was given to exhibiting not a little impatience when domestic matters failed to glide along as smoothly as might be desired. Then his speech only too often, when addressing his wife, was not characterized by that courtesy he would have observed in speaking to other ladies; and although Mr. Wimple was in utter ignorance of the fact, his four children, Willie, Margie, Bessie and Nellie, were in great danger of fearing their father more than they loved him.

So insidious, however, are the habits of fault-finding and impatience, they fasten themselves upon a person almost before he is aware of it. But parents often manage to destroy their entire influence for good, even where they desire to do the best they can for their children, by yielding to these great disturbers of family peace and union.

One morning as John, the hired man, was driving Mr. Wimple to the station he told him he thought some repairs were needed at the barn. The roof leaked badly and some of the hay was in great danger of spoiling from the water which had soaked into it already.

Mr. Wimple, who was in the habit of remaining in the city all day, said that if it were possible, he would come home early in the afternoon and look around. But as it was uncertain whether he could get away, John needn't drive over to the depot for him; he would walk to the house.

And Mr. Wimple did return early, as he hoped to do; but as he had taken lunch in the city, he repaired at once to the barn and to the loft.

As he stood there taking a quiet survey, John looked in, but having seen nothing of his master, concluded he had not been able to return early, and set off for some field work.

In a few moments the four children trooped into the wide barn, a favorite place for sport, and as it was evident they had come for an afternoon of play, Mr. Wimple kept perfectly still, wondering if it was not a providential thing he was going to overhear them without their knowing anything of his presence.

It appeared that it was. "Now," said Willie, "I'll be the father, and Margie be the mother, and Nellie can be our little girl, and Bessie must play she was Bridget."

"Why can't Margie be the father?" asked little Nellie.

"Who ever heard of a girl's being the father!" cried Willie. "What put that into your head, Miss Nellie?"

"Oh, I only thought Margie wouldn't seem so much like a truly papa," the child replied.

The man in the hay-loft pricked up his ears at this reply, which certainly admitted of an uncomplimentary meaning.

Pretty soon the make-believe house-keeping was well under way, Willie being duly installed as father, Margie as mother.

"William," began Margie, "I wish you'd please give me a little money; I want to buy some things for the house."

"What things?" replied William, in his usual voice.

"Oh," cried Margie, "you mustn't speak like yourself that way; you must speak growly, like papa does."

"Well," said William, speaking as gruffly as possible, "I gave you money only yesterday."

"Oh, very well," replied Margie, meekly. "Here's five dollars," growled William.

"Course I'm willing to give you all the money you want, but do try not to ask for it always just as I'm going out of the house!"

The very words Mr. Wimple had said to his wife the day before! "What ears children have; to be sure," he reflected.

Just then there seemed to be some difficulty between Nellie, the little girl, and Bessie, who was now Bridget.

"What's that confounded racket in the kitchen?" screamed William, the father pro tem.

"Goodness!" thought Mr. Wimple, "is that the way my strong, hearty speech sounds to my children? and when did my boy hear me express myself in such language?"

"Oh, that child is only begging for some thing Bridget thinks she ought not to have," replied Mamma Margie.

Willie flew to the door of the supposed kitchen.

"Here, you, Nellie," he cried out at the top of his lungs, "don't you let me hear noth-

er sound out of your mouth!

"Yes, papa," said the child as if frightened nearly to death.

"Well, verily, my portrait one," again concluded the hay-loft.

Then Nellie, finding her father had gone to the city, went for comfort.

"Oh, dear!" she began to cross, and scolded so, I almost

But Margie turned on her withering look, and stern voice.

"Hush!" she said, "not your father, not a single word all your food and clothes, have I should like to know Wimple?"

"He does," said the child. "Then what do you think?"

"I think he's—cross," peeped Nellie Wimple!

"Nellie Wimple!" said the man in awful tones; "you go five hours for insistin' upon cross!"

"Oh," said Bessie, peeping from the kitchen quarter, a character of Bridget; "mammy to bed before papa came home to it he was cross; she didn't a chair five hours. But I'd punished for telling the truth in a tone of satisfaction a peak her mind without fear."

"Well, I ain't got any more," said Margie; "besides you'd better remember who and not be poking your nose."

Mr. Wimple remembered two before, his daughter Bessie when he got home, and to query, "What ails her now only replied that she was talking improperly, and he'd be talking further, feeling really re-

child was not sick.

But Bridget vanished just as the hired man, appeared on the scene.

"And hasn't ye father asked," he was to come train."

"Truly?" asked Willie.

"For sartin; he must be a I believe," said John.

"Oh dear!" said Willie all our fun's spoiled."

"Well, anyway," said minute of doleful silence, "our play till he comes, then

"No," said Willie in a did "if papa's coming home early to play with the rest of the use; if I stay here I'll do some that's wrong first thing. T in for a first-rate time."

Great tears stood in Mr. he watched his pretty son direction of a little friend's three little girls walked off of the orchard.

"Is it possible!" he said it possible my very name fall on my dear children's ears.

Margaret, obliged to defend face of a truth unflinchingly spoke doing! Can it be my only home and the safe companions little sisters to avoid encounter voice? I think, Mr. Willie about time you took ye Better let your bright, obey your teachers, and regard- tifying lesson they have tau

About that time a little village died. He was not- ents they knew very well time Mrs. Wimple thought powerful impression on her For from that day forth a man in his family, and it fore he knew his children they feared him.

And his rare wife, Margie ished and happy woman until years afterward did her how, one afternoon, suddenly became his teacher

TRUE TO HIS NO

"Good-by, little moth Carter, a tall, fine-looking folded in a close embrace had taught his infant lips "mother," and who was end of life's pathway.

Mrs. Carter had, all her banks of the beautiful ri seen from the open door. family, all of her sons he and all of her daughters who followed the same old youngest of the family, wa had wished to go outside; the mouth of their busy and restless ocean. Deft thoughts and wishes were finite plan, he had enco bright, laughing eyes that tive where he was, and th made for himself, with eyes by his side, became t earth to him.

Now those eyes were a little home was a home more the desire had come tended trip on the ocean with this desire had come for a large vessel had en distress for a sailor to m one who had just died presented himself before liking his looks, and time for leaving had come

The Sabbath School.

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

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

LESSON I.—MISSION OF JOHN THE BAPTIST

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, January 5, 1889.

SCRIPTURE LESSON.—Mark 1:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God; 2. As it is written in the prophets, Behold, I send my messenger before thy face...

GOLDEN TEXT.—The voice of one crying in the wilderness, Prepare ye the way of the Lord. Mark 1:3.

PLACE.—In the wilderness of Judea. TIME.—A. D. 26 to A. D. 28. PERSONS.—Jesus, John the Baptist, Tiberius Caesar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea; Herod Philip, Governor of Trachonitis, Idumea, and the northern regions beyond Jordan.

OUTLINE.

- 1. Preparations for the coming of Christ. 2. The one for whom John came to prepare. 3. John the Baptist foretold in the Scriptures. 4. John the Baptist preparing the way for Christ.

INTRODUCTION.

The author of this Gospel was unquestionably John, Mark; John (the grace of God) his Jewish name. Mark (manly) his Roman name. His father is unknown in history. His mother was a pious Jewish matron, known in history by the name Mary.

EXPLANATORY NOTES.

To the careful student of the Old Testament it becomes clearly manifest, that God in his providence was preparing the world for the coming of Christ. Though there were many distinct nationalities, yet nearly all the world came finally to be subject to the one government at Rome; thus the Roman Empire was practically universal in the civilized world.

V. 1. The beginning of the gospel of Jesus Christ. This is a form of title to the narrative immediately following. The gospel of Christ had its beginning in John's preaching. Though the preparation had been going on for centuries, yet when his appearance is immediately at hand, the people need to be warned, and his coming needs to be announced.

fore thy face, which shall prepare thy way before thee. "Before thee" should probably be omitted; they certainly are superfluous. This heralding of John is spoken of as a part of the beginning. Christ was the coming King of the world and John was divinely appointed herald to go and announce his immediate coming, and in that way prepare those who were waiting for him, to apprehend and to receive him.

V. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. See Isa. 40:3-5. This prophecy plainly points to John, the Baptist and his mission work in preparing the people for the gospel of Christ. John was a messenger of God raised up for the purpose of heralding the world's redeemer. His ministry is described as one crying in the wilderness, he is so earnest, so persistent, and so determined that every body shall hear. His work is compared to the work of men who are sent through a country about to be visited by a king or monarch. They go forward commanding the people to prepare the highways for the approaching monarch. The rough places must be made smooth, the crooked ways must be made straight. In a similar way, but in a spiritual sense, the way needs to be prepared for the coming Messiah.

V. 4. John did baptize in the wilderness. His ordinance of baptism was the climax of John's ministry, and served to teach the people in a very emphatic way that they must be born to a new life, entirely distinct from their old, customary life. His was a baptism of repentance, it was a confession of sins, a turning to a new and better life, and was absolutely necessary in order to the remission of sins to those who gave heed to John's preaching and actually sought preparation of heart. Christ was coming as the king of righteousness, seeking for such as were worthy to be the followers of a righteous king.

V. 5. And there went out unto him all the land of Judea, and they of Jerusalem. This signifies that all classes of the Jews from all parts of the country and from the city of Jerusalem, were represented in the vast throngs that went out to hear John's preaching. His was a ministry both of terror and of a peculiar fascination. He was in earnest; he was preaching a repentance for sins, and announcing the speedy coming of one who was able to save to the uttermost those that were lost in sin. And were all baptized of him in the river Jordan, confessing their sins. There was no time for delay, action must be taken immediately.

V. 6. And John was clothed with camel's hair, and with a girdle of a skin about his loins. This was a very coarse garment of the same material of that sackcloth of which we read so much in the Scriptures. The girdle was made of untanned leather. Thus his entire clothing was that used by the poor. And he did eat locusts and wild honey. Locusts are about three inches in length and in shape resemble a grasshopper. They were generally roasted and then eaten very much as we would eat parched corn. Wild honey was common in the forests of Eastern Palestine, where John was preaching at this time. John adopted this method of dress and of living as best adapting him to his work, which was with the very poor as well as with the rich.

V. 7. And preached saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. John himself had the appearance of a righteous man, utterly discarding the possessions and positions of this world, and giving himself entirely to the service of God. With all this blamelessness John declares that he is not worthy even to unloose the sandals of the mighty coming one.

V. 8. I indeed baptize you with water. That is, I have administered the outward rite to which your repentance corresponds as an outward act. That is the most that man can do for man. But he shall baptize you with the Holy Ghost. Then the anointed one is coming to minister to your hearts, to impart a new life to the soul itself. He will baptize in the Holy Spirit, a baptism infinitely deeper and more significant than my baptism.

V. 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. In those days while John was yet preaching and baptizing, Jesus came from his home in Nazareth. Very likely many others came from Galilee, to be baptized so that Jesus was not the only one from that distant place. He had lived there in his childhood home till he was now about thirty years of age, the age at which the Levites usually began their ministry, and the Rabbi their teaching. Nazareth was a secluded village of Galilee, about seventy miles north of Jerusalem, and the same distance from Bethabara, the place where John was baptizing. "And was baptized of John in Jordan." In this act Jesus submitted to the ordinance required of all his disciples. It reminds one of his observance of the supper which he would have his disciples observe in all coming time. We find him also observing the Sabbath as he would have it observed by his disciples, whether he himself needed these ordinances or not, his disciples would need them and he gave them the example in their behalf, thus expressing his sense of the importance of these ordinances.

V. 10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. The baptism was completed, he was going up the bank of the river, his soul full of the spirit of prayer. In this state of his soul he was permitted the heavenly vision and the personal ministration of the Holy Spirit. This visitation of the Spirit was evidently a divine endorsement of this act which so beautifully symbolizes a separation from the world and a resurrection to the higher life.

V. 11. And there came a voice from heaven saying, Thou art my beloved Son in whom I am well pleased. This voice was also a divine endorsement of Jesus as the Son of God, and that too in the presence and in the hearing of those who were endowed with the Spirit of God. The important lesson brought to us is that found in the divine indorsement of Jesus of Nazareth as the Son of God. We may also derive a practical lesson for all of Christ's disciples, the fact that every truly obedient and trusting child of God will have some assurance of God's favor when they consent to the doing of every known duty.

DIED. In Colonus, Neb., Dec. 13, 1888, CHARLES COON, in the 91st year of his age. Bro. Coon became a follower of Christ in early life being baptized, I think, by Elder Saterlee, while he lived in Berlin, N. Y. Early in the settlement of Alfred he removed there and bore, with others, the burdens incident to those times. He became one of the constituent members of the First Alfred, Second Alfred, and Milton Churches, thus showing that he was among the first to bear the burdens, and share the blessings of those who sought first the kingdom of heaven, and he has left behind him a good example for those who are settling up new places. Bro. Coon and his wife (who went before him to the better land), united with the North Loup Church, Aug. 5, 1876. Since we have known him he has been a faithful Christian. One of his chief sources of comfort and enjoyment in these later years has been the passages of Scripture he could remember which he learned while young. Although he could not remember the ordinary affairs of life, from day to day, he could remember these words of his Lord. He came down to his grave "like a shock of corn in its season." He was brought to North Loup for his funeral and interment, for he desired to be laid to rest with his brethren. "Blessed are the dead who die in the Lord." G. J. C.

At Welton, Iowa, Dec. 15, 1888, from general debility caused by old age, Mrs. HANNAH RANDALL IRONS, aged 81 years, 6 months and 10 days. The subject of the above notice was born near Deer Island, Maine, was married to Ezekiel Irons, Dec. 12, 1826. In early life made a profession of religion, and after a long experience died fully trusting in that Saviour she had loved so long. J. T. D.

At Quiet Dell, Harrison county, W. Va., Dec. 11, 1888, THOMAS BOOTH BOND, aged 83 years, 11 months and four days. In early life Bro. Bond gave his heart to God and united with the Loud Creek Seventh-day Baptist Church. With this church he lived in peace and fellowship until removed by death. His life was a long and active one. It can truly be said of him that he was "not slothful in business; fervent in spirit, serving the Lord." He was born, and always lived on the place where he died and was buried. A large number of persons from various parts of the county, as well as the people of his neighborhood, attended his funeral which was held at his late residence. He leaves an aged companion, two sons and many relatives and friends to mourn his death. J. L. H.

PUTTING ON CHRIST

We look at our ruined selves, our corrupted hearts, our wasted lives, and like Job, we "abhor ourselves in dust and ashes."—we see how base, how mean, how unworthy, how like the world we have been, as though our natures were quite subdued to what they work in, like the dyer's hand. How can we ever stand before God? How can that hideous thing, a naked human soul, appear before him who chargeth even his angels with folly, and in whose sight the very heavens are not clean? Ah, but there is another and more blessed meaning of "putting on Christ," and it is to be found in him that is coming, not trusting in our own righteousness, which is as filthy rags, but clad in the robe of his forgiving grace, strong in the faith of his infinite self-sacrifice and of his atoning blood! How heart-broken have been the last utterances of even the greatest men! "I am that publican," exclaimed the great scholar and jurist, Hugo Grotius. "I have sinned like Peter, but I have not repented like Peter," said the great statesman-bishop. See how in their wills such men even as Bacon and Shakespeare can only commend their souls with deepest humility to the forgiving mercy of God in Christ. Ah! in that last awful hour, the hour of death, and in the day of judgment, shall we think it sound to talk of "putting on Christ?" Did it count like a mere phrase to Joshua, the high priest, when he stood "before the angel of the Lord, Satan standing on his right hand to accuse him," and "Joshua was clothed with filthy garments and stood before the angel," and the angel "answered and spake to them that stood by, 'Take away the filthy garments from him,' and unto him he said, 'Behold, I have caused thy iniquity to pass away, and I will clothe thee with change of raiment?'" Did it sound like a mere metaphor to the poor, humbled, returning prodigal when he heard the tender words of his father's forgiving voice, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this, my son was dead, and is alive again; he was lost and is found?" Ah, we shall have no such sense of unreality, if, being in earnest to forsake sin and to do the will of God, from the ground of the heart we experience, as we each might experience, the blessedness of him whose unrighteousness is forgiven, and whose sin is covered—if we could say with the old hymn—

"Jesus, Thy blood and righteousness My beauty are, my glorious dress; My flaming world, in these arrayed, With joy shall I lift up my head!"

—Archdeacon Farrar.

THE CLOSE OF LIFE.

It is a great mistake to suppose that the usefulness of life ceases with the power of active service. When the tired hands are folded in the repose which their toil has rightly earned for them, when the weary brain is relieved from the burden of cares and perplexities which it has nobly borne, there should be a season rich in blessings and in influence which no one would willingly forego. Then should come the leisure vainly longed for in past years, and the opportunity to attend to many things and to enjoy much that was before impossible. If the busy life has also been an honorable one, there are sweet memories, cherished friendships, the devotion of children, the respect of society, the power of helping others through the accumulated experience and intelligence of many years. The very presence of a venerable and beloved face is a

blessing to those who look upon it, bringing suggestions of well earned peace and calm to the busy toiler, and calling up emotions of tender reverence in the eager and buoyant youth.—Pacific Rural Press.

A dispatch from Port au Prince says: President Legitime continues in power and a majority of the people recognize his authority. The pacification of the country is considered at hand. Neither the Yantic nor Galena, the United States war ships that sailed a short time ago from New York, have yet arrived. Public opinion supports the government in the matter of the capture of the steamer Haytien Republic. It is held that she was endeavoring to run the blockade when overhauled and made a prize by the Haytian man-of-war.

SPECIAL NOTICES.

THE quarterly covenant meeting and communion of the First Seventh-day Baptist Church at Richmond, will be on Sixth-day and Sabbath, Jan. 11, 12, 1889. All non-resident members are requested to attend where it is possible, and if not, write that we may hear from all. In behalf of the church, J. P. DYE, Secretary.

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 City.

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

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

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 Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuisen, we need the following dates: 1807-1831, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1848? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1818, as he lacks only this number to have a full set.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 2nd St.; entrance on 2nd St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address: Rev. J. G. Burdick, 105 E. 84th St., New York City.

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