

THESABBATHERECORDER, FEBRUARY16, 1888



But, Lord, Ilove thee, and thy work

the light


Each opportanity,
If therebp Tmy fod some soul
To Iight, and peace, and thee.

Eid. Rutiedge,
though not now a missionary of the Board in the last three months, and with better success, than during any other three months
ip the last two years; and am glad to inform yon that the Sabbath question has come to
the front, and conversions to the Sabbath are of almost daily occurrence, all over the
country. I hope and pray for the peace

## d prosperity of the Lord's Zion."

THE CHINESE aND cIBSTIANITY Mr. Tong, a converted Chinaman, now
studying in Brooklyn, New York, for life in the missionsisy work, recently addressed
a large sadience
in the Stewart Stree Baptist Church, in Providence, R. I. He ably good English. He said that the time was rapidly approaching when the Chinese
woulla bea converted nation. Forty years gao there were not more than six converts
in the whole empire of China, while now
there were not less than 45,000 who confess there were not less than 45,000 ซho confess
Jesya Ohrist in the presene of their coun-
trgmen, and 150, 1000 attend. service each and if the increase is as rapid in the future
as it has been in the past, there is no doubt about China's future. It is haman nature
for men to look for gain everywhere, and
the Chinese come to this country for that the Chinese come to this country for that
reason. In Conna this country is called
Golden Bills, and it is commonly said that gold and silver is loose in. the streets and is
gitrewn orer the hills,
and that the cans do not know the value of it. For that
reason the Chinese come here to get. goom
of the precions metals before the Americans find out therr ralue. Most of the China-
men who come here are farmerg' sons, who don on like to toil in the fieldas, but prefeft to
deek their fortune. geek their fortane. Some of them are suc.
cessfal and writ home for their friend to
come here, while others have no luck and come here, while otiners have er ever came.
Frite back regrettin that they
But God plans for them, and they not only gather weatth here, but receive something
more preciona than gold and silver, the
abundant blessing of God, and are taight
 the responsibility God has given them?
You can work tor the Master just as well 1n
Providence as anywhere, for the Chinese are not now your antipodes but your neiggbors,
and those here are more susceptible than Ghe others. You may not always gee
good done at once, for the Chinese are nat
arally llow and conservative belioerg Whatever their ancestors did is right and
proper for them. The chief finducement for
he Ohinamen to com ond the Ohinamen to come to Sunday.school is
to learn the English langaage, for it aids
 the story of Christ again and again, though
at firet they think it blasphemy, they finally accept it and are coiverted. Some ask what
good it does to convort Chiname, for they are gone in a day or two; but the converted
Chinamen ob homeand are the best workers
for the very little abont what is going on in othow conntries They call their country the
Graent Miadle Empire, and consider all other nations barbariang, and think that
they themeserves can do better work of all
kinde, hence they are aurprised when they kinde, hence they are barprisise whon they
come here to ond you do errything beter
than they do. There are plenty of Cath




material progress in stia.


The present condition of the Chinese EmReligious and political forces of a mighty
sort are acting upon the governments the ays of her isolation and exclusiveness ars
nearly ended, nnd the wedges have already
entered that must ultimately open up anA new departure, full of significance, and
full, we cannot but think, with many blessings to the Chinese people, has recently
been made by the Imperial Goverument. withstanding, taken a forward step which
We should hail with profound gratitude to
God. A decree has' been issued to the high offcials of the Chinese Empire, calling their
attention to the work of Christian missionaries, and defining the attitude which in
future is to be taken towards their work
and towards native converts to Christianity On the strength of this decree, the heads of proclamations to the people, calling on them
to live at peace with-Christian missionaries
and converts, and explaining that the Chrishonld, therefore, be respected.
These proclamations have been published
in many parts of China that it seems probable that every viceroy in the eighteen
provinces has received official and positive instructions on the subject.
Four years ago the British Minister
Pekin, the late Sir Harry Parkes, wrote: "At length it may with positive trath be
said Ohina is on the move, even China can-
not not withstand transforming Western forces."
To-day, with even a fuller meaning, may
t be said "China is on the move"." Now surely is not the time more. indifference ness and daring enterprise. China has been
pened in spite of herself, and been forced into the great family of nations.
They are spreading themselves
They are spreading themselves over all the
face of the globe, and the ware of emigra-
tion is to-day actually touching our own shores.
One thing is certain, the Chinese are going
to take their place among the civilized nato take their place among the civilized na
tions of the erth, not as a cypher, but as a
real factor; and it is for us to consider whether that factor shall be a Christian or a pagan
one.
The Rev. J. J. Turner writes:
"I am more than ever convince
"I am more than ever convinced that what living voice of the earnest. gospel preache
who, in the market place, in the street, by the wayside, and in the homes of the peo-
ple, will tell them in their own language clearly, plainly, lovingly and earnestly, the
wondrous story of the cross of Ohrist. Books are all very well in their place, but
the people do not understand them. Schools have their place, and so has science, I sup-
pose; but oh for a few men who would de-
vote their whole strength to the great work vote their whole strength to the great work
of preaching the ospel to the people; boliev
ing fully that by it God has promised to save the nations. This, I am confident, is
the pressing need of China to-day.,. Grifith
In the burning wordis of the Rev. Grifith



Gabliath 急efo


## wam

## publishes areport of a meeti held in the


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 Mifre ongee

 demon of Sabbath desecrat
posed plan strikes at every
now indnled it on the now indulged it on the Sal
ninisters propose to petition act laws first to dispense
mails and holding post offic
Sabbath. The paper is ad
 mital mopratantenifs and Conagien

Ph
pope

$$
\begin{aligned}
& \text { Tore there is no more neces } \\
& \text { ing buinines by telegraph } \\
& \text { than there is for people to }
\end{aligned}
$$



## Financial stitement.


$\qquad$
zenana wera.


In a zenana where half a dozen girls wer
learning, it seemed at first quite impossible to

read for feeping awas fromid theif leesuose

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 and small coin were before them, and and they played, they reoonted io eado otherwith great glee,






## THE SABBATH RDCORDER, FEBRUART $16,1 B 8$ B

The Gabbath Fecorder. altrod Centre, F. Y. P., Fitth-day, Feb. 16, 1888.

 A comurrter of experts, including the
State Enginer, has reeently decided that the
stone ceiling in the Assembly Chamber at stone celing in the Assembly inamber ac
Albany, in this state, is in imminent danger
of falling, and that it must be taken down and rebuilt. The Atsembly is, therefore,
looking for some other and safer place in looking for some other and saer place in
which to hold its sessions. It it estimated
that it will require all the time from now that it will require at the chame rin unable
until next fall to pot the
condition. The Assembly is now holding its sessions in what is known as the Assem-
bly Parlors.
Here is a sentence from the pen of Dr.
Albert Barnes, which is worthy of carefal Albert Barnes, which is worthy of careful
reading. It should be remembered that Dr. Barnes was a man of carefal, judicial habits
of mind, and that these words were written before there was any general agitation of this
sabject, when the terms "prohibition" and "high license" as party shibboleths were as
yet uncoined. "A law which assumes that a thing is wrong, and yet tolerates it; which
attempts to zh eck and regulate it, withoot
atterly prohibiting it; which aims to derive a revenue from it for the purpose of govern. wrong legal, is one of those things in ha-
man affairs with which the throne of God can have no fellowship." These are not the
words of a partisan fanatic. They are words of eternal truth

Prejudice against the Sabbath doctrine sometimes leads people to adopt strange and
unscriptural methods of proceedure. There persons-a man and his wife and their son, ho, comparatively recently, embraced the Sabbath. The parents had been leading members of a Baptist charch for over forty
years, and their son had been, for twelve years, the efficient clerk of the same charch.
These three worthy Christian people were recently excommanicated from their church,
without having any opportunity to be heard in their own defense, for no other reason than the commandmente of God. Has it then come to pass that the Baptist charch, whose
motto is "the Bible and the Bible only as our rule of faith and practice," cannot hold
in its fellowship those who, for a good conscience, try to obey its precepts? It would seem so; and that to get rid of these consci-
entious members the church adopts the unjust proceeding of inflicting its severest penalties without even the form of a trial
The young man writes to a friend that, since they have embraced the Sabbath trath, all
possible pains are taken to ignore or cover possible pains are taken to ignore or cover
up the question. Even the ministers seem should be asked to give a Biblical reason for be a good thing to turn on the light in that community with some Bible-readings on the We give our readers, in another column,
an article from the pen of Mrs. Fryer, descriptive of the Great Chinese Wall, in which
we are sare all will be interested, both becanse of the interesting nature of the sabject and because of the personal interest we all
feel in the writer. In a private note, Mrs. Fryer makes some references to her own per sonal relations to the work of enlightening,
elevating and Christianizing the people of elevating and Christianizing the people of
the Celestial Empire, which to us are far moie interesting than the description of the
Great Wall, mach as we enjoy that. To Great Wall, much as we enjoy that. To
break down the walls of ignorance, superatition, prejudice and sin, which keep th sad from the salvation of Jesus Ohrist, is grester, and a thousand times more glorions,
Fork than the building of a wall of stone around the entire Empire. Not wishing
Relfishly to enjoy the little glimpse of he personal relations to this mighty work ure to make nome extracts from it for th
beneft of our readers. The pamphlets t

Mr. Fryer is connected with the edncational
movements of She Empire and the noble stand which he has taken apon such moral
questions as the use of alcoholic drinks, opium and tobacco; and how Mrs. Fryer tinding abundance of work as Secretary
the Shanghai Branch of the World's W. T. U., besides the multiplied opportunities
of which the letter speaks: "I am glad to tell yous
health, and very busy. There seems no end to the work which keeps coming to us, for
both foreigners and natives. I will send you some pamphlets which will give you a very
mall idea of what we are doing. My husmall idea of what we are doing. My hus-
band's high position among the Chinese (third degree) admits me to the homes of all
the high officials around as. ${ }^{\circ}$ Each month am becoming better and better acquainted with the ladies who know no other foreign
ady except myself. I am thankful for this great privilege of visiting them, but feel it
great responsibility also. Oh, that I may win some of them, to higher, better living
I am teaching knitting and crotcheting to some of them and they are delighted so have ry. Every lady, however grand, is supposed to make her own ting embroidered
shoes. This afternoon I have been to visit Lady Nieh, who lives across the way, and picks, key chains and many other things, have ever seen. All were in solid silver, and
had been made to order for the Viceroy's the Marquis Tsing, former minister to. Eng She is intelligent and sweet, an only wife, and seems very happy in her family with or four little sons and one daughter. She in eash month, but is beginning, little by little, to ask me what foreigners believe in
regard to spiritual things. In several of the offcial's families there are two or three wives, and in such cases, some or all of them are
unhappy and wretched. Most of them unhappy and wretched.
drown their sorrow and jealonsies to a
large extent by stupefying themselves with large extent by stupefying themselves with
tobacco and opium, so there is little hope o doing anything for them
Mr. Davis' people are all well. We wen
to see their "Ohristmas tree" the othe day when the hame presents were distributed to the bright eyes and smiling faces tha The pair of new boys make a fine addition
o the mission." the $m$
The charity that "thinketh no evil one of the finest, and perhaps one of
the rarest, Christian virtues. If all Chris tians could look upon every act of doubtful purport in such a way as to give the actor
the benefit of the doubt, and if every good deed could have credit for the purest of mo
tives, what a power it would give the
church over the hearts of sinning men charch over the hearts of sinning men
to bring them to Christ! Here is an
example of that malice which,: becanse hidden, sinister motive can account fo any act of charity which it cannot appreci
ate. In a certain city, a young mechanic o excellent character, by the merest chance,
found at his boarding place a poor, helpless and friendless woman.. Ont of the pares
sympathy for her distress he paid for room sympathy for her distress he paid for room
for her for a month, and gave her a tem porary sapply of food until more permanent
and satisfactory arrangements could be made for her. In a few days the young
man found his simple act of kindness served up to the public, throngh several of th sensational intimation that the most impar
and unholy motives were the prompters of and unholy motives were the pro cruel thrust than that it woald be diffical other, are we not all of as too fond of think ing that pride, or selfishness in some of it many varieties, is at the bottom of much possible place, a liberal application Our own hearts and lives, will be many fold parer and sweete,
the better for it.
have been more or less Batisfactory according
to the taste of those who have made ase of their compilations, and the uses to which
they were devoted. In several instances the effort to insert all the old standard hymn and tanes, and also the many new has resulted in a book so large as to be
heavy and awkward to handle, and, from the lack of sufficient indexing, burdensome
to the minister or leader in making his se lections. The smaller books, for the mos
part, have been abridged editions of thes larger works, and have borne the evidenc of this abridgoment in a general fragmentary
character. In spite of these defects, thes hymn and tane books have done much towar praise in our churches. One of the lates of these musical productions is Carmin Sanctorum, or Hymns and Songs of Praise
edited by the reverend Doctors Hitchcock

Eddy and Schaff. The book is convenie
in size and comprehensive in its table of contents, containing 746 hymns, 452 tunes
43 chants, 21 doxologies, an arrangement o the Psalms and other poetical portions of complete indices, etc. To these excellence in the line of his art, a
every way, a good book.
This whole matter of general congrega it would be difficult to overestimate. Th service of song appears to have been one o
the oldest and most universal forms of pub lic worship; and this would seem to sugges ure, the one best adapted to exprese the er vehicle for the expression of the spiri Jehovah's worshipers. We believe in th the grand harmonies believe in the church choir with its skillfu renderings of those anthems of praise
which, in some form, have given wings to
the spirit of worship in the hearts the spirit of worship in the hearts of God'
people since the days of Moses, and David people since the days of Moses, and David
and Isaiah. The organ and the choir may do mach, in the opening services of the
church, toward calming the troubled spirit and putting. it in a worshipful attitude for the the general praise service of the congrega tion, they are indispensable; but the tru
conception and use of the service of song not reached until the whole congregation with heart and volce, join in it. In all nonvice in which all may audibly join, and for
this reason it should be more couraged and caltivated than it is.
Bat in order Bat in order that this service may be truly a part of the worship of the sanctuary, it worshipful, breathing the spirit of praise,
and these must be wedded to tunes whic breath the same spirit; for the tune speak
to the cultured ear as the hymn speaks to
the the pious heart, The sentimental jingles
and the popular catch tanes to which they are set, which in so many instances are give
to the public, will please for a time, bu they can never inspire and uplift the worship.
er , as it is the province of the standard Ohristian hymns and tunes to do. We d
not, of course, pass indiscriminate judg ment apon all modern, popular, "gospe tions of these succeed and supersede each
other in rapid succession is evidence tha they cannot fill the place in the worship of
the sanctuary that the service of song de the sanctuary that the service of song de
mands. When', therefore, the learning an Hitchcork of Union Seminary, and Doctor Schaff and Eddy are supplemented by th nusical learning and taste of men skilled in tion of a and science of masic, in the produc tune book for the ase public worship, a service is rendered to the
church which it would be difficult to estim

sufficiently familiar to the congregation a be sung " with the spirit and with the un
derstanding." Whatever shall help to bring us such a collection, and to prepare ou
hearts to receive and use it worthily, ma welcomed as an evangelizing
earing on its face divine credentials.

## \&ammanications.

THE RINGDom.

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The subject which I am to present, "When Was the kingdom of God set up ?" is too large the subject as clear as I wish; but I have se lected several passages of Scripture which to
my mind seem safficient. I think Jesus used the term " Kingdom of heayen," "Kingdom of God," to denote what we sometimes only state. That dispensation began when esus came into the world. It will continue the heavenly. Then the kingdom, began
here, will be carried on in its fullness and hasized his exhortations with the statemen hat the "Kingdom of heaven is at hand" (Mat. $3: 2$ ), which was not true, if that
kingdom is still something entirely fature. When Jesus began preaching, he emphasizud
his atterances with the same startling annonncement, "The Kingdom of heaven is a hand." Mat. 4:1\%. Jesus instructed his disci
ples to g and preach, saying, " The Kingdom of heaven is at hand," Mat. $10: \%$. All this tended to be a motive to repentance, to the
men of that time. How could it be such if we understand it to be the reign of grace, be gun with the ministry of Jesus, into the blesepentance and faith, then it is proper to motive to repentance to every succeeding eneration. "Repent ye, for the kingdom
of heaven is at hand." With this under tanding, the petition in the Lord's prayer Thy kingdom come," is always in order, brought into loving, logal, obedient sab-
mission to the will of Christ-a most comprehensive and appropriate prayer. With "For the kingdom of God is not meat o drink; but righteousness, and peace and joy reply to the Pharisees (Luke 17: 20,21 ) of God was something then present in the Other passages of Scripture on this very interesting subject you can find by means of good reference Bible. A kingdom requires subjects-loyal Ohristian hearts are sub-
jects. A kingdom implies laws from the kingdom has a territory in which the subjects live, over which the king rules. His oyal loving souls are. Jesus' kingdom is a everlasting kingdom. That which our king.
has began in the hearts and lives of those has begun in the hearts and lives of those
ho love him here, he will carry on in per-
fection in the world to come, in which all earts will be-completely and sweetly sab

TIE GREAT WALL.

pig-tailed men and boys, and tiny-booted women and giris, then 80 strange in pictures, many of
friends. On com
On coming to China, it was no small dis. nearly a thousand miles distant from Shanghai, and that comparatively few people
even here had had an opportunity of visiting it. Accordingly, it was no small pleasare and surprise to have the privilege, a little more China with my husband, and there with
im to visit that stapendous the greater han toil and skill. We spent itself, and I there wrote in my journal what was afterward sent to the Rxconder. This was not done, however, until after as much hose themselves, and had taken more urements than we had been able to
We saw the Great Wall at what is known Peking. Having left our mule-carts at the entrance to this Pass, in the little town of maining fifteen miles with mule-litter and donkeys over one of the most rugged and places between mountains of solid rock heses sides nearly touched together ove
hesd. was just at nightfall when merged from the labyrinths of the Pass and found ourselves within one of the gateways, Wall itself Hit the tow of the moment's pause before going on a mile more to the nearest town beyond, where $a$ as those bare, dreary, dirty inns, for which fast from our well-sapplied lanch basket, served for beds, we set ont early on the nex morning to retrace our steps up to the Great
Wall, which we had only seen in the gloam ing on the day before. It was all gilded and shorified of the morning sun, and neve made upon ${ }^{3} \mathrm{my}$ mind. Every stone and brick seemed to stand out from it as a me-
morial of the past, and as a link back to the uman toils and privations of more tha ,000 years ago! Those were sublime moment teps leading up to its top, and walked there rarified, and the skies the deepeet azure nman habitation of any kind was near ave the footfalls of our men and their male and donkeg in the Pas below. Th ing up the parts of the Wall where it goes then hear the faint tinkling of bells, and sit heep or camels as they entered the Psse their journey from their native Mongolian plains. They were to be driven over ty and pleasare traversed on the day before and on to their destination, the great me tropolis of China. Here and there I gath red la tiny parple or red wall-flower, and
icked up some small bleached snall shells, which are still treasured as souvenirs of that bright October day. On we pressed
our way toward the highest peak. in sight. Orer its very summit this great serpent-like
structure bent its form only to descend on rise again over another and another peak
antil in the far-off distance it looked like mere dark line laid over them. All around tower on the summit where we rested, as
we looked either to the east, north or south, we could see scores of cone like peaks with
deep, sharp ravines between them. It would seem that there could have been no obstacle to great for those builders to overcome.
In all the miles before us not one instance could be seen where they ever varied in their
course because of the height of the hills or course because of the height of the hills or
the almost perpendicular depths of the gllies between them. On they persued aneir almost impossible task, and to-day, years, the Great Wall stands as a monument of what perservance could do. To us in our
day it seems also to stand as the most stupendons monument of folly ever thought out by human brains and executed by human
hands. To me it surpassed all preconceived ideas of its greatness, and I could easily the "wonders of the world."
The great Dr. Johnson is asid to have re-
narked that it would be an honor for any


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 Hreat Wall Yo be thus privileged in these
dass of rapid traveling cannot be called an
and let it be whispered, howerer, that



enough to get it there.
The Great wall where saw it, which is
one of the best parts known, is from twenty tothirty feet high, about twenty-five feet top. It is buill like other walls of Chinia,
of tivo hick walls with earth or rocks flled
of betreen them. The lower part is made of hage tlocks of granite, firmly put to
gether, while the superstructure is of bric id blue color, and are generally about fig
tenen inches loug, be yeight in width and fou
more in thickness.
On the Mongoli
 er against or upon the Wall. These lasge roofess rooms with holes for windows
on heir four sides. Near these towers there rere sometimes long, dark nigens of stone
stepas leading down to an opening in the
Tall on the China side. Here in times of troble the Chinese soldiers coald pas8 np
and down and increase or diminish their
numbers without the knowledge of the good state of preservation, and it is impotant from a military point of view.
Inded in some parts of its long course o then lundred miles, it is said to presen tones. We came upon a slab on which
naere cut some characters which my husband copied. They referred to the repairing o.
thie Wall in that place, four handred or There have almays been many conjectures asto why this Wall was built, and since
seeing it, to me its construction has seemed more useless than before. Surely there. are
fer countries in all the world that nature tas so thorooghly separated as she has Chin
tron the countries to the north. Except in
In hie fee openings that she herself has pro
vided there never could have been an inva rokk peaks must ever remain a barrior to
human footsteps. There are some who sup
peeat to ppre it to have been constructed in order to
folly settle the boundary lines between China and the countries to the north
Others again believe it was built to gratify tyrannical emperors that ever digraceed th
throne of China. It is said that al large per
centage of the able-bodied men in the Em pire erere employed for a long period o
years in its constraction exacted from them, and perhaps it was buil
under the presaure of task-masters,


MRS. TACY coluins.
Mrrs. TAOY A. CoLunss, widow of Doctor
Benjamin F. Collins, was born in Alfred, Bujamin F . Colings, was born in Alfred,
Allegany Coo, N. Y., on the 30th of Novem.
ber 1823 and lone of her daughter, Mra. Alice Johnson,
 lered for nearly a year from paralysis, with Mhen death come it was bodidy relisere her fror from
great anfferings and to traniont her great sufferings and to trangport her spirit
She mas the daughter of Elder.Daniel and
Lois Lois Babcock, who were the parents of eleven
children, only three of the abidren, only three of whom are now living:
Mrse. Lney Yincent, Mra. Lois Maxson and Mrss. Hannah Hamititon. Sister Colling made
a profesiun of religion when she was about aprofessiun of reiligion when she was about
thirten years of age, was married to Doctor
Collins in Colling in 1840, who died in 1864; she came
to hhis Western country in 1842, settled in
Allie Albion, Wis., and in 1854 mored to Milton,
Which was her home until within a ahort time previona to har decease. She wa a member
of the the mill
 with her Bible, and had been an efficien teacher in the Sabbath-school for man eption and correct and comprehensive un She was the mother of eight children, all Uat one of whom sarvive to morrn their loss
and, so far as she followed Christ, to follow er. They will take pleasure in ramember-
ing her as one of the most deroted mothera Their names are as follows: Mrs. Lois Green-
man; Mrs. Mary Snyder, deceased; Walter lins; Frank Collins; Mrs. Alice Johnson, and
Wm. Collins. A step mother survives the deceased, "Aunt Deborah," as we familiarl The remains of Sister Collins were bronght to the residence of Mr. and Mrs. R. J. Green
man, at Milton Junction, Wis., the son-inlaw and daughter, where appropriate funeral
services were held, in the presence of a alarge company of relatives and friends, on Sabbath
afternoon, the tith inst., conducted by President Whitford and the pastor of the Milton Christian mother
"Why stand ye here all til day idle ?"
Does this question apply to most Christians of to.dasy? "Why, no," one says,
"there never was so much said, or written
of Christ, as now." Just go. No doubt
theses iders tall thed most of the time in the
market, but that was not going into the vinegard, and engaging in hard work for
he master!" But," "ou say, " they went
het when asked." Yes, and in thisready willing-
ness lay their reward. But has ha notasked
you to leasc off your talking and waiting, oy the way, and go directly into the work
of "dividing the meat in due season?" and has he not promised the full pay-"blessed
is that servant, whom when he cometh, he shall find so doing." The day is far spent,
and we, professing to have trathe absolately and we, professing to have truths absolately
necessary for the salvation of the charch, are lagging along, knowing that the "thite",
will come, and the "snare" will be laid, will come, and the "snare" will be laid,
and that the " hour of temptation" draweth near, while we are atill lagging, instead of
pruning the vines with an explanation of these trutis, that the sunshine may come
in, and ripen up the vineyard for the Master's use.
Here is a warning for the church; a thief does not come to the hovel, but to the
mansion, to gather precious things. The snare is not laid for lizarards, but for larger
and better game. Men are tried by temptsand better game. Men are tried by tempta
tion who have some inclination not to give way, instead of those who have no purpose
to excel. Now this proving time is drawing upon us. If two thousand years ago we
were entering upon the e end of the days,
when only four thousand years had expired whathematically speaking, must we not be
mear the terminus to day? And if just ove
ne it there is a snare laid to trip up unwary
feet, they who explain it to the world wil save the most souls, for, "in vain is a snar
laid in sight of any bird." The mesage i
to the charch, because " judgment shal

## is not watching and praying lest she b cought in this gnare, what shall we hope for

 the ungodly?The comforts of body, and the refine ments of taste are not made appermost with
one who has a great work to perform. Th Sariour did not this way, and is his servant Che church, above her Master? If Chris
tians knew that three years from now their homes would be places to be fearful in, to
tremble in for "looking after the things that are coming apon the arth," Would
they be content to live delicately? or would
the they "stir themselves up" to lay hold on
something that would abide? Some men put all their means into saloons, and then set tables free, trusting condidently in Satan
 fail pecaniarily or spiritalally? The saloonChristian sufficient confidence in his God to thas inspire him? Doubting and fearing does
and ' trength. Perhaps when there is a Iarge alary behind it there is this carriage, but then, what is it better than the cont-
dence of the Baloon- keeper-confidence in dollars and cents; but who is willing to take
the Lord as his banker and go in

Added to this want of restful confidence,
even donbt. Are we atill behind four thousand years ago, who believed that
"God is a rewarder of them that diligently seek him?". He looked after the seeking,
nd trusted God for the rewarding, and he ad not heard him say that he "c cared for even sparrows," and was "more tender than eed of these things." Must we go back our thousand years for faith, vorld?" Christians, like Peter, are day b day sinking beneath the waves, instead
building up a bulwark of strength agains Satan; and yet we are told to "take the received of the Father;" "to overcome ou nemies by the word that proceedeth out o
ur mouth;" in short, we are to be the "bs leaxe "of the Lord. Are we so? he "divine life" to do these things, and yet But faith cometh by hearing; then where our tithe-money to estabtish and maintain
the preaching of the Word by which thes promises could be so presinted as to bring sent broadcast to bring fatth to the readers? Who of us, like the disciples of old, are will
ing to give all" our "might, mind and strength" to "dividing this meat in du
season," to pray, study, write and talk to gether, going out and coming in, in the
strength of union, gleaning and pruning or the Master.

Mrs. N. A. Brightman.
3807 Cortace

## WORD OP counse

Having had for a long time a desire to send frienaly communication to the young men preparing for, and contemplating, the minis
try, I have thought to make this communi cation through the medium of the Recorder be, give encouragement to some struggling ceart in the hour when, perchance,
My friend and brother, whoever you may e, I have so recently passed through all the straggles of soul and mind consequent upon chosing the life of the ministry, that they
are fresh in memory, and would gladly help ou, if possible, over the shoals, and safely costs, near which your bark is now being Do not be disecurad or dish
ou cannot always sufficiently understand he phenomena of your own being or analyze sess your sonl; emotions which, if compared y with day, are so contradictory that you ke another step in the wiy of preparation, shall finally be revealed that the sense duty under. which you have been acting than to the behest of heaven resting upon you. Remember, that as in the marriage re
lation there are oftenquingled with the bright happy days of life, many days of midnigh on, before it has gained that knowledge an on, before it has gained that knowledge and nity, so the soul attracted to God and united with him through fach in ehe Christ, is often called to pass through much
of shadow and struggle of soul, before it bé omes so fully puritied from the dross o onjoyment and perfect peace of this unit tween the Divine and human. So sharp doctrines of the Bible, so dogmatic is much fhe instrudoved mind the sensitiv spirit of the young and inquiring stadent ten finds itself drifting out upon the sea hirlpool of infidelity.
My brother, while all these thinge will ome to you and will grate moie or less upo our sensitive soul, fear not the threatenin he wave remember him who, waiking upo words, "It is I, be not afraid;" and by a sin
$\qquad$ hat beat apon the bosom of Galilee, bu which great the ishermen. Bemembering these things, ma on draw nearer and yet nearer unto hin wo forth " and preach the gospel to eve go forth "" and preach the gospel to every
creature, that me may lead you through all
the varying vicisitudes which may be yours,
its, you may go forth to the grand and glo Out of gratitude to my former pastor and spiritual friend, Geo. E. Tomlinson, for the and, as also out of a love for all those wh h Fould engage in the most precious work of the ministry, I would seek to encourage you by these words. In all the experiences which hrough which you may pass; keep your hearts soft toward God, that they may be
susceptible to the influences of his Divine pirit. And as the beantiful flower, spring ing up by your pathway, lifts its open face the falling dew and gentlo shower, so keep our spirits open toward God, that they ma ine mind. The work to which you fee alled is indeed a great work, and it is bringing to the laborer much of privation nd self-sacrificing toil, nevertheless, bring the richest of rewards. The more fally you re able to throw your whole, aoul into the the work, the less of doabting will ther Remember,
but the laborers are few," and press on to Wishing for your success, and praying that he blessings of God may attend you in the ork of preparation, and go with you
our various fields of labor, I remain Your friend,

## 

New York.
Berlin.
Our Sabbath-school held its annual concort, followed by an oyster supper, on Dec. amounted to thirty-two dollars and seventeen cents. Nearly the same officers were chosen
by the school at our annual election as served during the past year.
is Thos. E. Greenman.
The singing in our church is being much mproved by the chorister, Arthur E. K. Greene, who is an energetic young man,
and takes hold of the work with marked in-

It has been hoped by some of the members that an extra efforl would be made this winter for a revival of religion in our midst, but ore such effort has yet been made. We the time is not far distant when we shall be revived. If each one of us could but re-
alize the necessity of working while it is yet day, we are sure the work would make better
advancements. Let us remember that, "The night cometh when no man can work"

Bhode lsland

## ripst wester

The work at the First Westerly Church, amiliarly known as the "Post Roàd Charch,
growing in interest. The congregation growing in interest. The congregation ily increasing, and at the last meeting thre
persons took a stand for Jesus, making a start in the Christian life. We hope the
good work has but just begun, for there are many unconverted ones here who ought

## Gondensed sems.

Domestic.
The January fire loss in the United States
$\$ 11,500,000$ The J
aggregat
in $188 \%$.
Mrs.
Mrs. Oliver Wendell Holmes died at her
residence on Beacon Street, Boston, Feb. 6th, in the sixty-ninth year of her age. Feb.
At a meeting of railroad men held recentAt a meeting of railroad men held recent
y at Commisisiner Fink's office in New
York, it was resolved to return to the old Fystem of exp
It is reported that the sugar trust has is
sued a $\$ 15,000,000$ mortgage on the plant
sue into the combination by the members,
phus leaving the $\$ 60,00,000$ of certificates
The Nor Yoristorical Society has adopt The New York Historical Society has adopt provide for a proper celebration of the adop
ion of the federal constitution by the atate on Jaly 26 th next, at Poughkeepsie,
At Memphis, Tenn., Will Summerville,
aged eghteen, was killed by contact with an
electric light wire. On of the Brash light
wires was on the ground and a lot of boys
gectric light wire. One of the Brush ligh
wires was on the ground and a lot of bo
Fere having fan with it by tonching it an
being shooked. Summerville tonched

Ohicago stock company is being formed
remove Libby Prison to that city, to museatm.
David. W. Judd died at New York, Feb about the middle of last week. He was man ager of the Orange W. Judd. Oo., and was a
member of the Quarantine Board.

> Forcign.

Sir Miehael Hicks-Beach will probably re-
Several rade. Several sacks containing dynamite have
ben discovered hidden in a field near Pressburg, Hungary.
Many arrests
Many arresta have been made in Soathern
ansia; owing to the discovery of an exten Rassia; owing to the dis agrarian movement.
The Morninq Post, Daily News and Daily
Telegraph, of London, all interpret Prince Jelegraph, of London, all interpret Prince
Bismark's speech in the Reichstag as a reasrance of peace.
London imports during the month of Jan-
uary increased $£ 3,700,000$ as gompared with the same month last year, and the exports It is again reported from San Remo that he Crown Prince exprorences difficulty in
breathing. The doctors have resnlved to
resort to tracheology immediately, as further elay might result in suffocation, as furthe The Temps, commenting on the European apon France: first, to arrange her domestic erve absolute liberty of action with perfect

Scorce Books and Magazines.
Scorce Rrre Masorrx, illustrated, by a
Overeign Grand Commander, 33 degrees. Pub:
保hed by Ezra A. Cook; 7 7-13 Wabash Ave., Chi-: cago, Ill. To be further noticed.
Tres Nee York Observer Oulendar for 1888, is be
fore us. It is prit ains calendar for the year, list of colegal holidays,
church days, rates of postage, etc. Price, 10 cents. The table of contents of the Old Testament stu-
dent for February is an attractive one. Special at-
ention is called to the "Inducive Bible Studies " ention is called to the "Inductive Bible Studies"
on Jonah, Amos and Hosea. The "Historica,
Development of the Messianic Idea" Is treated in an teresting and instructive way by James Scott,
D. D. sis is also "The names of Jacob and Joseph
a Egypt," by Lysander Dickerman. The Report
of the Principals of Schools of the American Thsti. the of Hebrowew (1887) shows the parpesie and scopope
of the Institute. Other instructive articles, editoriali, instructive number. \$1 a year, 10 numbers

## 

 "Courage and Comfort that concern the Ministry ofTrouble," more nearly conveys the parpose and
scope of the book. There are chapters on Pain, Care, Worry, Tribulation, Suffering, Discipline, an
Adjustment. The Author, Rev. Frank S. Chid, a clergyman of large experience as a Christian
teacher and counselor, and his book is written in an excellent spirit, though the style somelimes seems
little stratine. For example, on page 25 we fnd ingness;" and on pare 35, this: "And flee them to
the desert," spite of which the book will do much good. The
paper, leterp press and binding are excellent, and
make the book an attractive one. Price, $\% 1$. The
Baker \& Taylor Company, 9 Bond Street, New

FOR MUSICAL PEOPLE. NORTHS MUSICAL JOURNAL


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A book of comfort and good cheer for the werry,
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"I find it a better medicine than that which the
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THESABBATHEREOORDER, FEBRUARY 1 R, 1888

## Eermans and Gyssaus

 1 semmon.

There is a peculiar plase exhibited in the There is a peculiar phase exhibited in the
affairs of the nations of Earope at the present time. The people of whe earth are on
termed the great powers of the ear tiptoe of expectation. One day they seem to
be on the verge of a great war, and the air be on the verge of a great warged with the electricity of national animosity; threatening murmurs of distant thunder may be heard presaging a storm of
destruction that would outrival the terrible sweep of the tornado, or the power of the
cyclone. America knows from experience what war means. She knows its horrorsand threatenings going on in Europe with anxiety and concern. She sees Russia and France
on the one hand, Austria and Germany on the other, standing looking at each other with
a seemingly never-ending hatred depicted a seemingly never-ending hatred depicted signal to rush at each other with all
the ferocity of war's deadly lust. For a while, I say, this is the way it seems to be. Prices
flactuate, trade becomes dull, and every thing betokens the darkness of contest.
Bat after a little, the cloud the skies clear of all appearance of a tempest The distant thunders cease their dismal ech-
oes, and the sun of peace sheds its beams in joy upon the nations. So often do these
clouds come, that to us, at this distance, they appear to bespeak a great deal of bombast and
blaff. Either it is that, or else no one of the powers acting in this way has sufficient cour-
age to strike the first blow, that would surely plangeall Europe into strife, and, perhaps, Weaken forever some of the nations so con-
fident in their powers and resources now, and would be likely to make great changes in the
map of the world. It is indeed a great responsibility that rests upon them, and we do
not blame them that they are so backward about beginning this strife among them-
selves.
There has lately been one of these warclouds hanging over the nations of Europe,
and it has suggested to my mind the text and it has suggested to my mind the text
thas I have taken to-day. I have thought that perhaps the kings were consulting as to
their strength, whether one side would be able to cope with the other; or that anew,
they were sending embassies of peace, desiring to find out the terms therefor. Perhaps,
waiting for a little time to perfect arrange. ments for war; and, this being the case, I termed a war sermon, having had the idea termed a war sermon, having had the idea
brought up, as I have said, by the peculiar
condition of affairs in the naticns across the waters.
The words that I have chosen for my text to-day are those of our Lord and Saviour
while here upon earth, and uttered to a vast concourse of people that were following him,
and that he was teaching, as was his custom, and that he was teaching, as was his custom, give to the children of men-that glorious gospel or which he was such an exponent and
preacher. He had, just previous to this, of the rulers, and had there been teaching probable that during this time, the people outside had been waiting for his reappear-
ance, so that they might follow him, to hear farther the words that he had to speak to
them. The last teaching that he gave at the table of the ruler before coming out to, the
people seems to be connected with what he people seems to be connected with what he that he begins his lesson as he does.
"A certain man "-he said, in an
one who had exclaimed, "Blessed is he that
shall eat bread in the kingdom of Gor"" made a great feast, and sant out his sorvants at sapper-time, to the many that he had invit-
ed, for them to come to the sapper that he had prepared for them." But they all had excuses to offer why they coald not come. Different
things held them back, so that they would the go forward to take of the good things of the feast. This one and that one prayed to
be excused. And the servant came and howed these things to the master of the
feast, and he was angry at the scorn used by those whom he had taken great pains to invite early. Therefore he tells his servant to
go out quickly, and bring from the streets and the lanes of the city "the poor, the maimed, the halt, and the blind." And the
servant said, "Lord, it is done an thon hast serrant said, "Lord, it is done as thon hast
commanded, and yet there is room:" Then
he said, "Go out into the highways and
hedges and compel them to come in, that my house may be filled." That was the parable ttered just before he commenced teaching the multitude. Then when he comes ont to
them, the first thing he says to them is, horing in mind the various excuses offered for not coming to the feast, "If any man come to me, and hate not his father and mother y disciple."
Queer words, you think, when you rememhe had loved them! But the word hate ere is used in the same sense that a similar oxpression is used in Matthew, which is
translated, "Loveth his father and mother more than me, is not worthy of me." And hen the Lord somewhat explains this and
he next verse, by carrying the idea that one had better stop and consider how he really eels, and how he thinks he will be able to the foundation that is offered in Christ. He says therefore in this explanation: "Or what
king going to make war against another king or he be able with ten thousand to meet him
ond that cometh against him with twenty thou. and. Or else while the other is yet a great onditions of peace
We all of us understand that of those who have once acccepted of the Lord as their
Saviour, that many do not continue unto the nd, but go backward again in the realm of
in and disunion from God, from which the mercy and love of Jehovah seemed to have natched them. It is sometimes sad to. us,
it is always so, when we see such an instance as this, and yet it has always been the case
that some, aye, ofttimes many, have gone back from following the Lord, who have be in favor of the one whom they had professed o serve. And we ask the question, Why is Fomen have once taken the easy yoke of Jesus upon them, they should go back to
the burdens of Satan, to be lashed again with the scorpion whip of remorse, and pierced There seems to me to be but one explanation, and it is that of our text; they have not set
down and consulted with themselves, have not counted the cost of their actions, or else
mayhap they had not started at all in the mayhap they had not started at all in ther
way of truth and life. We know, moreover that there are times when persons are seen to ment. Persons of certain natures, of emo of the Lord by having him presented to them bat just a litle. We do not blame them for that, bat they say to accept him, before they
stop to investigate and find out if theyare surey willing, after all, to follow the way that h
would lead them. We find this the those who come out for Christ in time of moved to the step by the force of example They may have been affected by the subtle magnetism that may be felt at such times, which may be termed enthusiasm, and they out they think they have lost their religion. the will of the Lord at all. He intimates in ment and consider whether we are going to do this in a full purpose of heart, or just on going to strive to hold ont against everything
and as long as we live. Or are we ready to fall back again into the old ways of sin as soon as temptations come and fears assail us? As soon as the first cloud of doubt come
over the sunshine of feeling that envelops us, are we then going to fail? Some think that in order to a correct acceptance of Jesus,
they must have just such feelings, just as
much are so taught by the Word of God. The only feelings that we are called upon for are feelings of belief, and of repentance, and of love, none
of which are very noisy. You will find the follower of the Lord that holds out is one Lord's side of the story and Satan's, and then decided between the two; and one who ha
thus meditated, as the Lord here sems thus meditated, as the Lord here seems to
indicate is his will for ns to do is quite apt to remain on the side that he then deliber
People say, "you do not present the relig ion of Christ in beaatifal enough colors in order to gain converts to his cause and fo
then apbuilding of his kingdom. Why not leave the dark side of the story ont of view?

## the beanties of the Lord and Saviour, wh has done so much for poor, lost mankin

 That is what you need to tell, and that only." And yet we do not think this is so. We do are converted by such preachers as tell only changed from the ways of sin that once they that they used to, and do not seem to have caught hold of the idea of a new birth, orthat things are demanded of them differen from those they once followed. They hav only half the trath, have only decided on
half of the question. We think the truth should be told, and then leave the hearer to

We have Christ's example, and that is the nly one that we are of a trath commanded
o follow, for presenting the cloudy side of the scene. Not that it is darker "than the bright side is bright. For the glory and
comfort of following the Lord is a hundred fold greater than the pleasures of this life. battles to fight and hard foes to overcome When one said to Jese in the olden days, "Master I will follow thee whithersoever thou goest," the Lord said to him, "Th
foxes have holes, and the birds of the ai where to lay his head" Was not that the whre side of the picture? He told his disci
ples also that they ahonld have trials and affic tions, should be put in prison and scourged I say then that we have his example, despite what men may say, that will not only excus
us when we present the conflicts with whic we have to meet here in the world, but it also we must have battles. There is a strife for
us. It must not be expected that we can go through this pilgrimage without the same Satan is our eneny in truth, although some levied his legions. With pride and pomp si flings his banners in the air and comes to and pride, hate and mammon are his gen erals, and they are knowing ones. They are
acquainted with every avenue of approach to acquainted with every avenue of approach to
the human soul; they know the weaknes of the defenses that we may have; they
will lead their followers to just that poin Where they will be most sure of succes
in their vile int is not at all easy to walk the way of life, up
right before God and our fellows. There i an ambush laid for us here, and one there here a snare has been placed, there a pitfall
These conflicts decide for us our future The great.battle-ground is in our own hearts there the forces are in array against each
other; there ofttimes they contend and strive for many years for the mastery. I doubt no
if we could look into each heart here to day we would find every one of them had bee the scene of such conflicts. Some of them,
doubtless, are all ploaghed up, and scarred, and defaced by dint of these contending emo tions that have swept over them in swift and
compact arrays, struggling for proprietorship we give up to Satan, this contest is renewed off and on as long as we live. Our greates enemy is ourself and the vicions nature with
which wee are possessed. Things outside ma which we are possessed. Things outside may
turn and help, bat this is what we have $t$ fight first. It's a civil conflict that we find. Whom we call friends, and there are those whom we call enemies; these last are thos Who strive against us and our welfare; they
scorn and sneer at our efforts, criticize and of us to those who do not know as, and give them a bad view of our character. The in the affairs of life. Yet hówever much we may fear or disike them, as a usual thing,
our worst enemy is ourself. There have been many battles fought among the children of of mighty cities, those that have long defie the cunning and power of their adversaries of siege from Cyrus so long. Nineveh, also that it took such power to overthrow. Tyre
before whose gates Alexander of Macedo knocked for thirteen years ere he could gai city, and yet, we are taught by the Word God that he that subdueth his own soal i greater than he that taketh a city. That, o fought, before one come off victor ove his own soal. Things oatside move the in-
ward forces to be sure. They arouse the demon that dwells within us to renewed con flict, even after it seems that we must have conquered him forever-things that excite
our celfishness to frenzy and makes the battl
over again, But after the battle has been
fought and won, how much stronger we are than before.

## mistellang.

taling in their sleg.
What are the things, in fact, that the Christian has to fight against that the world
does not, you ask? Why, the things of the does not, you ask? Why, the things of the
world itself. I do not think that we are called upon to give up anything that is right; I know we are not. By the things of the
world I mean those that allure from truth and honesty, those that are the offspring. o any and every thing. These things of pleas any and every thing. These things of pleas
ure that allure and tempt to what we know battle against us and the welfare of ou
souls. But we must carry on a conflict be yond this. We see the bare face of evil in and enticing actions; we see him springing his net over many and many of our fellow from this way and from that to become his slaves, to entice others, and degrade and
rain themselves. We see them laden with the burdens he has imposed upon them, griev us burdens indeed, that they would gladly ty, and desire to see it made nobler rathe than destroyed, desire to see it bettered rath er than made worse; so do we desire to do
something to relieve them and keep others from the same road of bondage
conflict against these things and are con strained to strike as great blows as we can gainst their continuance and the wor
that they do. So it is that they fight against calamny and the scourge of an evil tongu apon us. I think, my friends, you ca
easily understand how it is that we have oppositions to meet. And yet ask any on he pleasures of truth are greater than thos of sin, those of love better than those of
hate, those of righteousness better than

Sit down then and consult with yourself; look the question over. Are you willing to
sacrifice your soul for your flesh? You fature of eternity for the present fleeting
moment? Your peace of mind for the twinges of consciencu? Or are you willing
to fight the battle for the joy of victory You have your choice, but you must chose
one way or the other." Yet it is dishearten ing to see how many there are who give up quickly to the enemy. While yet a grea siring conditions of peace. We know what
those conditions are: they are atsolute sur those conditions are: they are absolute sur demands. It 18 sad to think that it is so, ne gazing out upon the world can see how many there are who are searching for peace nd forth with articles of sabmission. Y I hope none who are before me belong to

To-day is the last day of the year. It bor will its moments of opportunity fo What does the record show that we have hat I have spoken of been fought and son? Or have we ignobly surrendered to the ene
my and entered into a treaty of peace with him? This is a question whose answer wil hat it may be joy. But whatever the an
swer may be, it is already given and cannot The fature, however, is before us. Th ours of the coming year we may improve
Do not give up the conflict, you who hav ourselves cannot conquer. Yet God is f victory. Have no thourht of asking for onditions of peace, but go forward towar the prize that awaits the true Christian sol dier.
p th you who have not yet decided to tak ear armor of the Lora, let the opening here are perils and hard strife, but it and benetay. ope, march forward against the evil and wrong that you see about you. It is my word of trath and wield it for Jesus' sak May the Holy Spirit so guide and-connsel

Tre American Home Missionary Society has aided in planting $3 ; 42$ charch
, 60 ministers are now nnder com
135 preaching in foreign languages.

##  





men wat $=$
the evangelist as a discourageabet. We do not mean that he intends to be
nor that he is so to the pastor whom he












firs bigerst pue in tie woand.
en he he


 metals, coined and uncoined, anywhere on waed
face of the earth-and this is not all gathered in one place. On the 1st of July the Trease
urer of the United Statess had $\$ 278,000,000$
in gold, $\$ 85,000,000$ being in barr, snd
in $\$ 215$







vive or inle thinge. comfort of the faith we hold to; only to tell

## sfiscellang.

ThLIING in tiris slebp.

##   <br> al: Ve in trunk and shoot The bud of next May I fold away-

## 


Shoot the spring of the year
Come alancing here- your

## A You think I am dead," Because soft aoice said, branch or root I wn; I never have died a plumy geed that the wind has sown, tient I wait through the long winter hoo umatize tim

ie brangelist as a discodibagibat do not mean that he intends to As a class, evangelist whom to
and we believe that as a class aplish good. That some of
cauds is no reflection apon the
more than an occasional more
g minin have thought we congld see are amo
those not thus favored a little din
of ardor and hope, as they study Let us see. The evangelist
B geta a crowd; but it is not, as a
ase of superior gifts of logic, ors often as hi is superior in in all respe respec
pastors whom he assists, and to
about him becanse it has come to be quietly
that, when the evangelist com
$\qquad$
$\qquad$ Then the evangelist says things wh
pastor would not beallowed to say, a
things which would subject the pas

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*)
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 astrations Which a stock of sermons
has expedients of over and zame way; he tells stories of his amaz.
zacees at other places, for, being an
gelist, he visits many places. These pastors, and abide for monthe a
have none of these expedients
crowds. Seeing the multitud of trewds. Seeing the mulultitude
osee how thial people of the chur nister were only like this man!", and before much can be accomplizeed; p of the evangelist leave their own
r to toil alone, or, in despair, not to $e$ do not write now to criticise erangel- -
but to call the attention of the but to call the attention of the
ches to an evil whioh these specialista
ot wholly responsible for. The churches o a revival is not possible, it at charch people
rally to the support of their own min-
as they would to an as they would to an itinerant own miranger
ag himself. an evangelist. To criple note of the pastor by doubt and dis.
gamemt is charch suicide; and to in
hat no revival can bo hat no revival can be had antil the
saional evangelist comes is, in most
to postpone the revival forever.- $S$ -

## THE BIGGEST PILB IN THB WORLD

e United States Treasury to das is a rast in metallic money and money metalas
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it has the greatest hoard of precions bly it has the greatast hoard or preciou
lo, coined and nncoined, any where on the the earth-and this is not allgethered of the United Statee had $\$ 278,000,000$
ond
old
$885,000,000$ being

## Buive or malu mines.

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poor bargain.











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| siety. I'm too little to be in the S'iety of Christian Endeavor. I'm too little for every thing, I gaess." <br> Aunt Lucy was sitting on the piazza as Jessie slipped out of the parlor window, and she heard the sorrowful words and called the little girl to her. <br> "What is the matter, pet?" she asked. <br> "Sister Isabel and the big girls are having their missionary meeting in there," said Jessie, pointing into the parlor. that I said I might listen to them, but that couldn't be one of them, 'cause I'm so little. I'm too little for anything, Aunt Lucy." <br> "Too little? I guess not," said Aunt Lucy with a very loving kiss on the woebegone face." "I think some of the little ones who as you, or Bmaller. And he bid not send any of them away. He took them in his arms and talked with them. The Bible does not tell us what he said to them, but I am were to little to do kind things for each other for the love of him." <br> "I wish some one had written down the |
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|  <br> stayed and read to her. |  |
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| - Very well, Jessie, , ippe you will keep |  |
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Moshane Bell Foundry

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THESABBATHARECORDER, FEBRUART1, 1 , 1888

## The Gabbath School.



| 0.81. | Herod and John the Baptist. M |
| :---: | :---: |
| Jan. 14 | Jesus walking on the sea. |
| Jani. 21. J | Jesuss and the Afflcted. |
| 28. F | Feter Confessing Christ. Matt. 16: 1 |
| Feb. 4. T | The Traniguratlon. Matt. 17: 1 1-18 |
| Feb. 11. J | Jesns and the Little One. |
| 18. | 4 Lesson on Forkiven |
|  | The Rieh Young ruler. Min |
|  | Christ's Last'Journey to Jerusal 20. |
|  | Christ Eitering Jerualem, Matt. 21 : |
|  |  |
|  | Review Sertice. |



bible readings.



## The ing ientroñcrion.

Tha Int resen was orecort of out tor it ino from the Mount of Transfiguration to Jerisualen
where he was to be offered ur, "the just for the eral weeks, he performed many wonderful miraccees
 neighborhood of Jerusalem, and visited the citt tw
 Perea across the:Jordan, he was suddenly called $t$ th
Bethany to raise Lazarus. At no. time in his min istry had hepben apprached by more serious in
quirers. It was during this time that the incident

## EXPLANATORY NOTES.



 est claims of ofinis dorectrine. Hint what was of the the term eoteem. Having addressed him by this term, he was
evidently interuppted by our Lord in the wcras re

 .V. 17. Why callest thou me good there it none
good but one, that ititGoad. This it the tett question.


 call him good, But y hou woil enter intolifo, keep
the commandmente. In these words Jesis answers
the inquiry of the young man:'the good thing to be done is to keep the commandments. Of courre the
young man as a Jewish ruler, is thoroughly ac introducing anything new to him; but; as the eqequel shows, is introducing something old in its deeper and
diviner senise than the young mait had apprehended wishes Jesus to be very explicit, and thus state the exact thing to be done. Jesus follows this inquiry
by stating several of tiee precepts well known to the V. 2ma. The young man acith unto him, All thes
thinge have I kept from Imy "youth up: what lack yet Doubtless the young man. Was consciencioun
in the suppostion that? he ihed fath folly onerein anything now for the obtaining of eternal Hece?



MARRIRD.


 DIED.
In Alfred, N. Y., Feb. 11, 1888, MARY Rexivotoss,
wife of eremiah Beebe. A member of the Firit
Afrred Church for many years, a true wife, a good
mother.
W. c. T.







bहQubstr yo tract society. The generous purpese of some parsons to aid in
the work of this society, by gifts of money or othe
property, after their death, is sometimes defeated by some tochnical defect in the instrument by whic
the gift is intended toibe made. It is necessary fo this purpose thät both the iociety and the property
if other than cashi, shall be accurately described. will made in the state of New Yorty less than sixt convenience of any who may desire a form for the purpose, the following is suggested
Foni 0 B BEQUEST.

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 be held with the Church st Milton Junction, Sixt

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\begin{aligned}
& \text { Define the diffeunte between the natural an } \\
& \text { piritual body spokenifo by Paul in } 1 \text { Cor } 15 \text {. } \mathrm{C} \text {. } \\
& \text { s. Maxson. }
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## What does God say doncerning the church in th Id Teatament Scripturies? S. H. Burdick.



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The Sabbath Zerd Intered as eteond cleses

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