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| Alifed, N. P. $\qquad$ GADICE: $\triangle$ UBORA WACCHER A ARd ENOMA <br>  |
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|  |
| WOODARD, DERTIBT The best thing out. Sen |
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Now Tork City.




Leonardsville, A . .
 Plainfield, I. J.
sAbBATH TRACT Bocisity.
 8 GRVENTH-DAY BAPTIST YMIORIAL


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Wouterly, R. I.

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 E SEVENTH-DAY BAPTIST MBBSIOM
 Chitago, III



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 Milton, Wi.h.

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TBRES- 14 YEAR, II ADVAMCR. The Sinbbath Mecorder.

## It Sabbath Werarder.

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## 

## 






They were having seiriice, and the priest
geemed to be preaching go very eloquently
that I did wish I could understand him. The oharches in these countries are in
tensely interesting to me. I spend every Consely interesting to me. . I spend every
moment I can in them, and seldom pass one in my morning walks without enter-
ing. We visited the old castle, an inter-
esting structure with a fine large court and esting structure with a fine, large court and
four beantiful staircase towers, all- being three or four hundred years old. In the
celebrated "Green Vaults," in this castle, we saw an immense amount of wealth
stored up in beautifal and wonderfal arti-cles-carvings in ivory, mossics, pearls and
precious stones by the hundred, gold, silver and rock crystals worked up into all sorts
of artistic designs, for ornament or use, by the genius of famous by-gone artists.
There are great mishapen pearls so as to form the body of grotesque dwarfs of to flish the figures, and other pearls
worked up into all sorts of fancifal de signs. Diamonds, pearls, rabies, sapphires,
emeralds, all seemed to be used as if they had no value. There are swords and oth armor, regalia and badges of the various orders so set with, gems that one alone
would be a fortune to its possessor. The visitor moves on from room to room, view-
ing coilections of incressing value until, he comes to the last, where diamonds are a large and numerous that other gems are
little noticed, though there are some that are unequalled in size and beauty. The green diamond, which is of great size, and
the set of brilliants worn by "Her Most the set of brilliants worn by "Her Most
Gracions Majesty, the Queen of Saxons" on state occasion. This consiats of a neck
lace of thirty-eight immense diamonds of the frst water, and a thousand or two more
brilliants arranged as brooches, hairpins, earrings, etc. The graud diamond neck lace is said to be worth d6ven or eight hundred thousand dollars. There
pink, yellow and black diamonds.
The utility of all this collection is indicated by the fact that some af the gems
have not been worn in more than two hanhave not been worn in more than two han-
dred years. As a shou, however, it is unparalleled, and even the great British Em-
pire mast, in this particular, yield the palm pire mast, in this particalar,
to this little kingdom of Saxony.
From the catle we went to the famous Zwinger to see the art gallery. The Zwin-
ger is an imposing group of buildings, built around a very large court elegantly
laid out as a flower garden. There are a laid out as a flower garden. There are a in its various parts, but we had time only
for the art gallery. Our first objective point was, of course, that divine Madonna name of the convent of St: Sisto, for whose altar it was painted. What lover of pic-
tures the world over has not admired that anintly face and those angelic cherubbl The picture stands in state, in a room by itsell,
with seats for the admirers of ite wondrous beanty, and though there sre many people there, a apoken word or a loud step was
seldom heard. We. saw little but this Sistine Madonna at our first visit, as the time

## In th

In the evening, in consequence of the
glowing reports of some who walked in the afternoon, we vent for a ride that we ing country from a neighboring, hill. The driver took un every where büt the place Mestartod for, and a very pleacent ride we
we went out. Firte we drove throgh the public park, well supplied with fine drives and numerous ber gardens; then throogh
a poorer part of the tomn to the Schiller Garden, where Schiller once wrote a poem; and where thousands row imbibe the ever
present beer. Then we came to the river just in time to drive apon an odd shovel-
nosed little steamer that ran its projecting prow high up on the sitping bank for the
teame to drive aboard. I think it was run by a chain stretched acrose the river. the other side we found steep hill,'
which the road ran between high wal Which cat off the view we came to admire.
The river steamers were packed, and the streets were fall of excurbonists returning from a Sunday in the parks and woods, as
their lanch basketg indicated; and what was most remarkable, not one was under seen but one in that condition since wo left England. We paised several pabli baildings on our way home, including th one of the necessaries for every town

Monday we spent the morning in the Picture Gallery. I doubt if I ever see another that pleases me so well. There
were several pictures that appealed to me especially, and with them many more that I enjoyed; and what added to our enjoy
ment was $n$ catalogue in English, the best it has ever been my fortane to find. - Be.
sides the Madonna, which we visited again, I was particularly attracted by four pictures by Corregio, thie finest of which
is his "Adoration of the magi" Hi Reading Magdalen, of which we see so beantiful Magdalen with a akall beneath her book, by Battoni. Van Der Werf has mong them the "Erjulsion of Hagar. But why attempt to part hathrire, when in one of the best selected galleries in the Darer, any school or any master you may pecimen of his art, and many of them one can enjoy becange of their intrinsic merely becanse they are the works of some of the great masters. We sgreed that it
would be a pleasure to stay a long time in resden and visit the art gallery each day. Wa,next visited the collection onin Dresden ware, which was very enjoy le. The collection of old Ching vas very Fere unique in style mand spoloring, some o hem being almost worth their weight old, becaase their colots or compositio among the "lost arts," though ou nuide earer eaeh year in their imitation.
In the ovening we took the drive iew of the city and coming back through the quarters of the working people, an Tenement houses here hare no front doors, and odd enough they look without them. and finished up in tucos thate of brick outside is left in seams and then s fnish-
$\qquad$ cases, etc., making magnitioent building and oftentimes having the appearances of
 vated arbor in one of the 1 int corners, which the family often ${ }^{4}$ te their tea, being so arranged that th have a view the whole street withont themeelver being nach in view, Besides it wealth of treas famous Royal manufactory of breaden ware One could enjoyably ipenin many days hore,
bat to-morrow the watol word in ©ron to bat to-m
Vienna.


Sam’s domain; and several bills of local is dack of interesting debate, however, in A quartette Capitol.
A quartette of Territories is knocking oudly for admission to the sistertiood of
tates, and an enabling act will soon be reportéd which will probsbly be passed before he session ends. An "enabling act" does
not enable, strictly speaking. As Mr. pringer says (he is the Ohairman of the ommittee on Territories), it is simply an age of encouragement. After such encourstitation, constructs the machinery for state government, prepares for admission into the
Union as a state, and demands - The nion as a state, and demands Mo Washington and New Mexico. I did not gress to give her the initiative. The people Utah held their territorial convention, mand admission to the Union. This they had a right to do, Ohairman Springer sayg, only they will have to pay all of their own Congress to pass an enabling act, the United States Treasury would have paid all of their xpenses.
The Blaine letter of declination created quite a stir in political circles here. Interst in it was particalarly intense in the Sen te, for quite a number of the Senators hav them. Senators Hawley, Sherman, Allison and a few others were even congratulated, laughingly, that the path to the Presidential hem. General Sheridan's most intimate riends here take special pains to represen him as entirely free from the Presidential mania. They say that the measure of his
mbition is filled with the office he now olds, and that he has no intention of plang ginto politicol utrites- If true, the path way is still more open to those who are will ag to endure the wear and tear of mind and ody, the vexation or spirit and sickness he buzzing insect to enter his ear, fo ate. The Department of Saperintendence of een holding a convention in this city for the past three days, and the meeting attract d prominent educaiors here from all part the United States, The daily ression ntertsining to all persons interested in ed cational matters.
Sunday last was an unusually busy day mong the temperance workers of Washing addresses were made in different parts of the ity. Notable among the speeches made for prohibition were those of Oongressmen Oatheon,
A Washingtonian вays that some of the ills pending in Congress in relation to the District of Oolumbia are calcalated to cre ésire the Federal Government to take charg f their childfen. He was allading partion arly to ebill introdueed by Senator Ohace of Rhode Island, providing that tobocco he District, who are under sixteen years rga.
The Blair Edacational Bill which hen had uch a long and tempestrous royage throng he Senaty, has at labl passed that body anied much valuable time dufing thre Dongresses, and has gained no oonverts. the Senate wing. A comparison of thic lagt
vote with that of two yeare ago, shows that rote with that of two yeare ago, bhows that and talked of, the weaker it has grown Every Senator who voted against befori pocede, including Sepators Kenna, Blaokbarn,
Voorheen and Spooner, vho yoted were in Wedneity It in bolieved by many the he bill rill itand ro, chance of getting cifol the bil wil mand no, chance of glairg the Hel rapure, and in

## how cais servi himp

First, by doing just the work he has given me to do. Diligence and honesty in the enderness and unselfishness in the home,
oyality and devotion in the church; these are some of the common, every-day things in which I may show my purpose to walk as
God woald have me, and in serving others things of what seems secular life that I
must begin this service of my Lord. To forget or slight these in searching for grest
or noblier duties is to rear a building without or nobler datie
foundation.
Second, by developing as far as I may the
ental and spiritual nature he has given me. rue, it seems a little garden, and the plants.look few and feeble. I am tempted
to wish I had been endowed with stronger powers like many another whom I admire, and develop for his pleasare and gloriv. I
can serve him in feading and study that will can serve him in reading and study that wil and the granter enjoyment and service of
aod hereafter. And I can eapecially ierve him in watching my heart, out of which are
"the issues of life," in putting down the harsh, uncharitable, or unttrathful worde the Vious thoughts with charity, in trying to senge thay Jesus in a sweeter and faller sense than I have yet one.
Third, I can serve him those of whom he said, "Inasmuch as ye my brethren, unto one of the least of these To only a few out of the multitude of the
needy and sorrowing can I needy and sorrowing can I give even the cap
of cold water, the sympathy that comforts the food that nourishes, the clothing that
warme. But all along my path he bring Farms. But all along, my path he brings
his suffering ones to be helped and sent on their way rejoicing; and he accepts "arccord-
ing to that a man hath, and not according F that he hath not."
Fourth; I can serve him in sending the nowledge of the Light to those who sit in great darkness. Every little contribation,
and every large one joyfally given, is a fruital service of him who gave himself for ag praive of him, and in gratitude for what he as done for me, by prajer and song, by
deeds done in his name, by the whole lift onsecrated to him.
Ahl there is no question for the least of
as to $h o w$ we can serve him do we, will we, make, our daily coarse a
and nconscions, becanse a habitual, obedience and walking in the way of the Lord? Ver: Teach me the way, O Lord, Inoline my
heart to do thy will. - The Aduance.

## THE "O. P. J." accoors.

Most people do not enjoy the lurary of gcience of giving. Let me tell the boys and science or giving. who read this paper a story. A num girls Who read this paper a story. A nam-
ber of years ago there wais a broker in Phila-
delphia who had a large ofice and did-a reat buainess, It was in the war days, when greenbacks were invented and when gol or failure of the government at Washington There were a number of poung men in the onter ofice of this very rich and succesalul
banker. These clerks would be frequently
called into his inner office and would be ad. banker. These clerks woald be frequently
called into his inner office and would be ad.
dressed as follows: : George, draw a check dressed as follows :. "George, draw a check
for one hundred dollars, and put it down to
 Shese mysterious letters, "O. P. J." meanh
Some of the clerks thought they meant.
"old Pablic Journaliets." Others thought hiey meant " Janior Order of Presboto-
fiani," while till othera thonght they stood
or "Janliets, Odd and Proper" But or "Junketa, Odd and Proper." But no

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ly down
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| 4tissians. | pay weekly or as I receive it, into the treas- <br>  sums so paid in as follows, until otherwise |  | of this practice act directly to increase the aggregate of gifts, and besides the system automatically takes advantage of any in- |  the ryatem makes no prorizion tor that meay large number of orivers.who |  <br>  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| "Go ye into all the world; and preach the gospel to ovary creature." |  | reason, to spoid the rery method of benevo lence now carrent among our churches-the | sutomatically takes advantage of any in creased prosperity, even the least, to increas |  |  |
|  |  <br>  |  |  | ors, wives whose husbands do not give them | Nevisi I MITP BELIEIOT |
|  |  |  |  |  | Herald contained the following re <br> The Rev. Br. Armitage, pas <br> Fifth Avenue Bapation vester |
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|  |  |  |  |  | Fifth A venue Baptist Charch, $p$, <br>  |
| day in December, March, June and September; and |  |  |  |  |  |
| de sect |  |  |  |  |  |
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|  | tion weekly, at thin would entaila neediess labor; but keeping an exact recosd of the |  |  |  | ly led to omit from the reference to God, and instead to |
|  | contribitions of eiach indiridaua, he me may distribute monthl or onarterla, and remit |  |  |  |  |
| reeognized by the tatate. | tails is the plat proposeded by your committee. The main point of insistence, however, it |  |  |  |  |
| Ga to estimates based upon the |  |  | will but blesead with haburdintes of the eharcon |  |  |
|  |  | spart, would have been bestoved. Now that sorf of thing the Apostio eeeks to prevent. | God's chice of this ruie. 'The ohief pointis the spiritual blesang to thebenefactor. |  |  |
| State gpend about $8900,000,000$ y yar for | church adopting it.REASONS FOR ITS ADOPTION. |  |  |  <br>  | reite of it, a statere religion might <br> lished by Congrees, and |
|  |  | the objectionse torer a moment this meoninider | Sole |  |  |
| tor education. We give for home and for- | 2. We now conider some reasons why |  |  |  |  |
|  |  | the objections to this method of giving | thus becomes an act of worship, and worship |  wisdom, patience and persistence are allthat is requied to secure its general adol. tion (a) | that the Baptists, whose couragg tism had been shown in many a |
|  | tor the benesoilence of his peonle The rove |  | recognition of God's relation to us, and lov-ing consecration of the whole being to him. |  | Oitsm iad Reorlation, should has ing the <br> for any such farri, and that he |
| by all the missionary societies of the world |  |  |  | that is requined to secure its general adop. tion <br> AN OPPORTUNE TIME. |  |
|  | the primial relations of God and the soul; it <br> In piew however of the literature already |  | This we take to be the essence of all true worship. The practice cannot fail to exer |  |  |
| Ita np pap |  |  |  |  | no law respecting an establishm which settled the question of |
|  |  |  |  | time tor pastors to introduce this plan, , and that a concerted and stimultaneons more |  |
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| sesident, and |  |  | will reeognize the invisible presence of cod |  |  |
|  |  |  | $\begin{aligned} & \text { and } \\ & \text { and } \\ & \text { com } \end{aligned}$ |  | they felt that their business me a civil government-a repablic, |
| cording to his prosperity, for the current ex |  |  |  |  | race. To hare introd ouced the into the Conatitution as, the head |
|  |  |  | tendil |  | tion and then to have left his rel his honors undefined, nor provisfor his worship and his support o |
| Stis portion weekly, or a h hereeivesit, into |  | time of his itirg on acoidential ciricangtan. | sfootd be gextralit acciprib. | The literature of the eubject is abandant powertuil and easilis aceesaible. It has alreads |  |
|  |  |  |  |  | of the nation, would have introd |
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|  |  |  |  |  | ical sequence must have been th ment of a state religion of somelegacy of perpetual strife. - Ame |
|  |  |  |  |  |  |
|  |  |  |  |  | One Fimil debect. |
|  | The mod do ye The Apostlo is imperative. |  |  |  | It in instrctiot to note the " |
|  |  |  |  |  |  |
|  |  |  |  |  | the friends of Sunday demolish by their matually contradictory tive theories concerning it. -Th Theres concerning |
|  |  |  |  |  | tive theories concerning it. -Th Oracle, a paper of the Disciple |
|  |  |  |  | erem |  |
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|  |  |  | proftit for the weekly offiring, and correct Some persons exceptionally situated will ask | air, public sentiment is rupe for the change, Let every pastor confer a great blessing on | Ollowing close upon this bold a the Christian Standard, anoth |
|  |  |  |  |  |  |
|  |  |  |  |  | resenting the same denominati with an elaborate argament |
|  |  | the incressingly powerfal apor on mis |  | hands, it will be turniebed by the unaximous | there is one fatal defect in' the ory of the sabjeet, and that is true. The Standard disposes as follows: |
|  |  |  |  |  |  |
|  |  |  | been accastomed to. practice. But there it no present dififculty in applying this sytem <br>  |  |  |
|  |  |  |  |  |  |
|  |  | throws the true prinipiple of giving into eelipese it defraide the Lord; experience has |  |  |  |
|  |  |  | think, by the majority of our church memberr at once, and by allin a intitie time; nay, | favor of it at the outset. It will back everypastor by the public, sentiment of the stateand the practice of his brethren. |  |
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|  | (2) above a n nearily as possibile at the thime of any receipt, acoording to (3) above, a propor | association, convention and anniversary. Wa are reaping the bitter fruit of neglect ofplan and disgbedience to his authority, |  | (e) |  |
|  |  |  |  |  | 俍 |
|  |  | The rowe of re tegalar pome froportion reaste giving | from the sapposition implied in it that be cause no fixed sum is promised, but only a | coin |  |
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An opportune time intimated at the outase, we thin
t no is an exceedingly opportun
paetors to introduce this plan, an concerted and stimultaneotia more
a this direction will greatly facilitat
it of each. Pastors will have mach any time, indeed, they con hority. That of itselp people with wo
Bat just now they will find many
nforcements. The and easily accesaiblece. It It abundant already
In diseminated. Our Misaiona Am great power and of miltiplied
Among our Baptist churche ot been quietly practicing the member principle
mselves, and every such one will come e plan on the brethren ont of an rich experience. Many of the member
stantly welcome the plan as sttlin
m a harrasing question. Many
dicches hare already been stion by the envelope syitem of are women, and the teaching and
of our women's societios will prove nd a strong reinforcement to the
The churches have peen by painfal
the inadequacy of our old meth. d the providequec of God onr old meth
in a great variety of wam
Gayg, been leadin wis the time for it. rch and make his pastorate gratofall
able, by introducing thie plan.
ig more is needed to strengthen his it will be furniished bo bthengthen his the himous
ion of the pastors and delegatei here
id to
 he hearts. of the people fir por the
will create a strong presamption in practice of his brethren

Cow words as to practioal methods
well aware that overy pastor mua is method to his own circamstonces eedure will be univerzally npplicmbit. mbiance of the deacons and other then call a private meeng pertona the ally resolve to present the method
rch, and to support it Ithinic.
secured, the formal adoption of $\frac{10}{1} \cdot 6$

Sabliath 管㫙arm.
 nevbe a state rellion A recent Monday issuo of the New York



 1. Yet the obserrance of the Sabbath was
oommandedin oonenetion with the gathering
of the manna in the second month. Ex. $16:$


## Gducation.

ONE FATAL DEPECT.

## the friends of Sunday demolish each other by their mutually contradictory and destruc-

## Oracle, a paper of the Disciple order, some time ago, somewhat prominently put forth the dontrine that the Sabbath was a Jewish mostitution, and, therefore, not binding on

## institation, and, therefore, not binding on the rest of mankind. This, if true, is cer tainly an easy way of disposing of the mat

## ter, and might have been entirely satisfactory to the adherents of that denomination. But

## the Christian Standard, another paper rep resenting the same denomination,

## with an elaborate argument showing tha there is one fatal defect in the Oracle's the

## true. The Standard disposes of the fallac as follows:

 institution. The foundation argument ofour brother's paper is that the sabbath was
exclusively a. Jewish institution. This can

## (a) The very reason assigned to the Israel itee as the ground of it obligation was that God had sanctified it from the beginning

 God had zanctified it from the beginining ofhuman existence. "Six days analt thou la
bor and do all thy work; but the seventh da
 six days the Lord made heaven and earth
the sea, and all that in them is, and rested
the seventh day: wherefore the Lord blessed
the Sabbath day, and hallow

## Here the statement is made, as in Gen. 2 1,3 , that God blessed and hallowed the ser

## enth day centuries before there was as Jew in existence; and it was sanctified for the worl

## tion of it two thousand years distantin poin

of time.
the The Triablite wore bidden to remember
theday to keep it holy. It was not

## spoken of as an institution brought to their notice for the first time, like the passover bnt

but as of a distinction which had been recog
nized in the past, and which they were
cuted from the beginning when God fnished
the Fork of creation.
(c) It was not a ritual institution like the
chadowy code of exclasively Jewish forme
Ehadowy code of exclasively Jewish forms
ard observances.
It thands in the midst of nine other grand
moral enactments which are world-wide and
It stands in the midst of nine other grand
moral enactments .idich are Forld wide and
timeol-lasting, and it is false reasoning which
argues that this one institution has been ab
argues that this one institation has been ab
rogated by the gospel system when there
not one jot of teatimony to that effect.
It always has been, and will be, wrect.
ang fo man to serve idols. It always has been
and will bes
and will be, wrong for any man to profane
the name of God. It almaya has been, and
Fill be, Frong for any man to ateal, or kill,
or covet, or oommit adultery. These things
are fixed and eternal prineiples of righteoge

the gibowt op chlabrer

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parts of thit humeasurament of the sody, together with


Was a gain of , 11 of a kilogram, and dinner
added 59 of a kilogram. It is very
to be to be hoped that the. custom or taknga
variety of this kind of measurements will
become wide become widespread, and meastematic attempts

## (emperance.




Proilibition no, NJubi.

During the poititical campaign of last
fall, the anti-prohibitionists repeatedly and loudly announced through speeially pre-
pared circalars, and certain newspapers,
and " on the law of the state of Iowa had very greatly
retarded the material growth and pros-
perity of its capital city, Des Moines, and cansed an actual decrease in its popala.
tion. These charges were very carefully
investigated at the time by a comple investigated at the time by a competent
committee, consisting of fifteen of the
best business men in the city resented both Repablicans and Democrata,
and these slanderous misrepreentations
mere irref itataly were irrefutably shown to be thoroughly
false. But the completest refutation was
made a fe this city. It devoted four closely pron pred
columns in mall type tol a detailed de-
scription of the amount of buainess trans-
acted in all the various lines of trade
 made in Des Moines in 188\%. The citt is
reviewed Ward by ward; and the particulars
are given in each. It is not a general state.
ment, but an itemized acount of what are given in each. It is not a general state.
ment, but an itemized account of what
has actually been done. Much time was
spent and the greatest pains was taken.
by well qualified persons to secure acca.by well qualified persons to secure accia-
rate figures, and they may be safely trust-
ed. They tell a story whose meaning
is anmistakable and full of encourage. ment to every friend of temperance. They.
most conclusively demenstrate that prohi-
bition, instead of working against the financial interests of a community, is
very beneficial. What they say may be
sen from the following summary comThere were expended in Des Moines in
184 for public and private improvements $\$ 4,492,633$; the manufactured products
amounted to $\$ 14,455,200$ the wholesale
trade reached $\$ 26,51,860 ;$ other miscella neous business $\$ 15,891,515$; a grand total of
$\$ 61,391,208$. This exceeds the business of
1886 by over $\$ 1,000,0000$ There were 857
new residences and 31 factories and businesb-
houses erected during the past year. The houses erected during the past year. The
city has never made more babstantind
growth in any other year of itt history.
Its population. has also steadily gained,
In 1885, it was 40;000; at the cloge of this In 1885, it was 40,000; at the cloge of this
last year it was 1,350 or a net gain of 11,
350. A fair proportion of this came in 188\%,
Thert has been a constant increase in the
deposits in the savings banks of the citg. The calls on the charitable societies have
steadily diminished. There were fewer
arrests for disorderly conduct, and the jails have had a smaller number of in-
mates than when saloons were here. ${ }^{\text {The }}$
public schools are so fall that much additional room has had to be supplied to ac--
commodate the new papils. The businessontlook for the'coming year was never better.
This excellent record has been made in a year when the crops were very pion pre-
canse of the serere drouth which pre
vailed throughont central Iowa more ex-
tensively than in any other part of the exceptionally close money has the been made hard
short crops for four successive years by
account of the
 help to any town? Before Des Mo. Mones
had prohibition it had seventy saloons,
now it has none, and yet, notwithst
ing adverse circumstances, it in $188 \%$ for public and princes it expate improved
ments over four millions and a half
dollars, transacted taring and miscellaneous business of over
fifty-six millions of dollars, and raised it population irom aboutt forty- isir thansand
to over fifty-one thousand; has not
received one dollar of blood money from salong, and is by far the most prosper-
ous city in Iowa. ©If that is the way prohi-
bition kills towns," then every town cuised
ither With saloons may well pray for asimilar deith. Supreme Coart in regard to the constitn-
tional riggt of any state to forbid the
manuiactare and sale of intoricants with manuaracture and ale of intoricants with
ont incurring any. liability for damage
has been receive in IIFa by all temper ance pe
py all b
ists with



The Sabbath ferarder
Ilirod Contre, N: I., Filth-day, Feb. 28, 1888 . RBV. I. A. PLATTS, D. D. Editor. RTV. R. A. PAUNDERS, Businese Manager.
REV. A. . . MAIN,D. D., Sisco, Fia, Missio Rev. A.
Raditor.




News of a destructive fire in Westerly, R. I., involving the basiness of several of our
brethren, reaches us through the daily papers. Loses must be heary, but we are
hoping that all will prove to have been well

Tre Conference Minutes are now being sent out. Those sent by express are prepaid
as far as possible. If the recipients of these packages have to payy additional charges,
they will confer a favor by reporting the same to us at once, whereupon the money thus paid will be reftunded or credited on ac
count of sabseriptions, as may be deired.
We clip the followng item from th Jewish Exponent: " Rer. William C. Daland, scholarly young Christian, mininter of the
gect of the Seventh day Baptists, has been lect oring apon books of the Hebrew Bible,
lectur
and on Jewish masi, before his congrega and on Jewish masic, before his congrega-
tion at Leonardsville, N. Y. The lectures tion at Leonardsyile"

Two opportunites for the purchase of a
cood busiass in Sabbath- keeping communigood business in Sabbath-keeping communi-
ties, are mentioned in our advertising col amne, one at Milton, Wis., and the other at Nortonville, Kan. Any person or persons
looking for sach opportanities will do well to read the advertisement, and then write to the Bank ${ }^{\circ}$ ot Milton, Milton, Wis., for par

Trie growth and prevalence of the socioty of Christian Endeavor may be inferred
from the statement that Chicago has fortj: six; St. Louia, thirty-one; Boston, thirty-
five; Worceiter, peventent; and San Francisco, twenty, dififerent societies. Many
smaller cities, villages, and country places thronghout the United states conal
even larger proportions than theese.

Ir is said that Washington is the mos southern capital city of all the great na.
tions of the Northern Hemisphere. Madrid, Oonstantinople and Rome are farther north, while Paris is ap in the latitude
Newfonnaland; and London and Berlin ar on the line of Labrador. St. Peterrbburg 1,400 miles north of Washington.
THe nest anniversaries of the General Conference and of the several Societies meet-
ing in connection with the Conference are ing in connection with the Conference are
to be held this year one month earlier than Cormerly. This, of course, shortenn the
year to eleven montha, which calls for jear to eleven months, which calls for
greater activity and promptness, in order
that we may come to the no abatement in the amount of work dore. The meetings are to be held with the First August 22 -2 2 inclanive.
IN accordance with the vote of the Ameri can Sabbath Tract Society, at its last
anniveraary, the Board have isaned a new leaflet entitled, "The Bible and the Sab.
Bath" consiating almost entirely of guotation of Soripture passages relating to the
sabject. They are printed for use, and if they are used our own people mast take and
distribute them. They can be farnished from thin office at two cents apioce, or, in
lots of fifty or more, at the rate of $\$ 150$ per handred, If all our people would interest
themselves in this effort, we might circulate 100,000 of these before next Anniversariea: Coild ive do better than to do it?

Accondine to iome etatistios quoted by
Brother Main, in the Miseionary Depart ment of this paper, it appears that the
poople of the United States pay as mich for lignor every four months, and again a mach for tobacco viry six monthi, as all
the Xíimionary Societien of the morld have
expended for misions since the beginning of
the present centary. The statement is appalling. We are somewhat familiar with figares when speaking of the liquor business; but the thought that the people of the
United States alone pay as much for their United States alone pay as much for their ary societies of the world have paid for
missions since 1800 is a shame to the Christian civilization of the United States! The saddest part of this fact is that Christians themselves are, many of them, contribating
lavishly to this enormons bounty paid upon lavishly to this enormons bounty paid
a harmful and disgusting indulgence.

We learn from a local paper that the Sev enth-day Baptist Charch of Plainfield, N.
J., passed its 50th anniversary February J., passed its 50 th anniversary February
8,1888 . Extensive repairs and improvement have been made upon the man audience the design of those having the matter in
charge to have in readiness for a reopening and rededicatory service on the occasion o unavoidable delays in the nork; these service were postponed until. Sabbath, the 18th,
and the Sunday following. The exercises of this occasion were to consist of an anniver
sary and dedicatory service, and historica papers, etc., relating to charch, Sabbath school and society matters gengrally. Hoping
for a faller account from some of those participating in them, we will not anticipate further here. In the same paper, we find
an account of the marriage of Addie Lena eldest daughter of Pastor Lewis, to Willian L. Rassell, a promising young physician o by the birde's father, in the church, Wednes day evening, Feb. 14th, and an informa reception was held at the parsonage after the wedding service. The young coaple have gell will establish himself in the practice o his profession.
A GOOD little story for boys has been going ae rounds of the papers for some time.
alls of a poor boy who was carrying home bag of beans which he had the misfortune to rop and spill upon the side-walk. Othe
ooys added to his misfortune by their treat ment of him, until a kind-hearted boy came and replace the, helping him to gather ap The title of the story, very naturally, 耳as in ery slight mistake of somebody it was mad the first publisher or some early reprint ar, to read "The Split Beans." The story the papers using it, the error of the heading has been copied, thus compelling it to masWhat ridıculous title. This is not a fable, but it has a moral. The printer's rule to
"follow copy" is a good one, provided only some competent authority has taken previous pains to see that the copy is right. Jesus is
saying to men everywhere, "Follow me." That is a safe thing to do. Indeed; in relig. ions matters, it is the only safe thing to do.
But it is true, sad to relate, that many, in many things, seem not to inquire whether they are following Ohrist, but rather whether
the thing they: do is popular, or whether it is according to the decrees of councils and time-honored customs of the charch, appar-
ently satisfied if they can say, "Everybody does it.". Bat ye, brethren, have not so
learned Christ. If our life be not acecording oo the life and teaching of him who is the only perfect copy, we are going
need again to consult our guide:
WHEN the advocates of any doctrine are ariven to self-destructive arguments in order to mainsain that doctrine, it is pretty have heard men argue against the doctrin a a conscions fature state of existence for at variance with all our conceptions of both
the justice and the mercy of God. To create men with natures capabla of living on eter ever conscious of their sing and of their ter rible consequences, so the argament ran, consistent with the nature and attributes o a jast and holy and mercifal God. Revolt was thought that to sen the doctrine, was thought that to say that men have n the wicked is death in the sense that afte the final condemnation there is no consciou cruel baibarism of the "orthodox" view Now there lies before as an article in which
the writer, a believer in the doctripe of non immortality, accuses this same cruel "ortho dos" doctrine of being an incentive to wick
edneas. His argument is, in sabstance
that the dread of going into nonentity is so great and so nearly universal that men are asured that they will continue to exist eve in a state of wickedness and conseguent an at the same time, revoltingly cruel, and ye so delightfully attractive as to lure men o in the ways of sin, is, a problem we will no adertake to solve. We leave it to those tatement of Jesus, respecting the wicked "And thees ohall go away into everlasting
punishment."

## dommanications.

wayside notes.

The mission work of our people in Chicago eems to be growing in interest and imporauce. A careful survey of the field deepens
ur conviotion that much-may be done
here for the cause of truth. If Eld. Moron could spent much of his time in th city, it would be a wise ontlay of labor. The
number of Sabbath keepers is increasing. We called upon several parties who are in-
vestigating the sabject, and acknowledge already the correctness of the views of oor
people. Among them two members of the egal profession, one of whom evinced his digerness for light by buying. Dr. Lewis
History of the Sunday. Resalts are pro History of the Sunday. Resalts are pro
ing that God's truth has power to win vio tories even in a great and wicked city. It of all climes, and wherever men go, th
heralds of the Word should be found to giv heralds of the Word should be found to give
ithful proclamation. The Mission School-at Pacific Garden for Hebrew children appears to be well sustained, an making impressions for good upon a class that without it, would not be reached
with the gospel of the Messiah. The more we see of this work, the greater is our hope that it will bring forth fruit unto eternallife.
May the Lord bless the sowers and grant them mach joy at the reaping time. or the Tract Society, secured patronnage for ur pablications and aid for the General Fand beyond oar expectationg. The relig.
ious interest among the charches seemed more than ordinary. Pastor Dann is being cheered with accessions, nine having lately come into membersiplo by baptism. The doing nobly, and find great encouragement At the Junction, extra meetings were in progress with indications betokening a gon ral revival. And it is expected that Pasto Wardner will before long have the pleasur fruit of the special efforts.
On the whole, the prospects to as seemed
be growing brighter on the Milton fiel be growing brighter on the Milton field
Young People's Society of Christian En A Young People's Society of Christian En
deavor was recently organized at Rock River, deavor was recently organized at Rock River
and another is in contemplation at Milton unction; and if these shall prove means o some time at Milton, there will be rejoicing cor many. Signs of new spiritual life and there, and we were glad to aid the good teen times, principally at the Junction We left the work in Wiscjasin to risit the South Western field, earnestly praying that
God would bless his Zion every where, and grant his spirit in fallness of power unto
all his co laborers. Brethren, pray for us as we join Bro. Shaw and other earneat of the Lord.
Sr. LToris, Mo., Feb. 14, 1888.

THE NATIONAL BRFORM ASSOCIATION-NO. 1.

Among letters of recent date, one ad remember your letter in the Reconder
of August, 1886, criticising tho Voice for declarations and polioy to eatablish Sab bath observance on Sanday. I am alto Voice except where you in your letter aleo take exceptions. I would be interes As the Voice persiats in maintaining th have taken to that position must remain, but with far greater abhorrence than ever a the position against which the exception ne taken. The columns of the Voice fur nish abandant proof that this fiery sheet 18
by the National Reform Association, in it efforts to have religion and politics, charch
and state, go hand in hand. This is th and state, go hand in hand. This is the other name. They began their work as th New Yolk. Sabbath Committee, in $185 \%$ Their main reliance from the first has bee to secure sunday temperance legisiation
in order, evidently, to gain thereby tronger legal recognition for the Sunday the weekly Sabbath. Shatting the drink other days, which is just as high as mu nicipal: temperance legisiation has aimed ti
reach in the last thirty years, and state ligis lation is but little better on this line; it is all in the interest of the Sunday, and not at all save by pretense, in the interest of temper-
ance; for to say that the saloons must be closed on one day of the week, is a tacit ad days, and fence that liquor-selling on six days of the weèk is just as legitimate a busi sayed, and the charge is sufficient to condemn ill Sunday temperance legislation, and every has this ond in view.
Three decades have seen this movement Yrow from the small beginnings of the New National Reform Association of the United States, as it now calls itself Its aim has een and still is to control the onward march political temperance, and shape its policy
o its own alterior ends. It invokes the aid of political temperance becanse that is a nore acceptable matter of legislation; still growing interest on the temperance ambition, viz., to the socalled religions amendment of the national constitution, by which the Sunday shall be recognized as the national Sabbath, Jesus Christ as the nation al king, and the Bible as the national statute book. Its first thought was to secure a as this wonld, in part at least, Christianize the national constitution, the subject hás been brooded over; antil the plan embraces a show in our next article. In closing this, I desire to say that I am feeling more and more the importance to our people of an effectively to witness against all movement which favor civil legiglation for the Sunday, with other concomitants which endanger re ligione and even civil liberty
1 am in favor of the total suppression o and by the most effective means. I am on principle opposed to the licensing of any what we cannot at once exterminate. Sa lons and brothels, if they persist in existing, and exist only under the protest of righ from building nests in the orowns of ou hats, though we may not stop them from fly prohibit in states, connties prohiben or citie where it is set on foot, in Democratic statei since the Reform Assoniation North. Bu either of these great partles, it is seeking ions to christen and semi-political organiza tion sentiment of the nation, thas rendering it practically valueless while bottling it up its chief fagleman, but the Voice aspires e first tenor now. It still promises " saloon and those, who, though on principle oppose the legalizing of the Sunday, an temperance and prohibition" have othe and truer friends than those who tack these virtues on the tail of the Pope's kites on manual. We shall believe them his sign true friends of temperance and prohibition when they leave the Sabbath to the care the church, where it properly belongs, an loudly demand of the state that it enforc the prohibition of the liquor traffic

## CORBESPONDENCE.

## It is with feelings of the greatest de <br> acy that I seek for a little space. ur brother, the late D.' O. Burdick Nortonville, Kan. It is not that I hom I have known weng ond this broth, batt that wiah to correct some statements that have R, and eapecially in the isane the Recom 1888, arer the signature

Which says: "A few years since the Memo the amount of about by, his beneficenc roperty at Peraia, N. Y ". The reaso ish to do this is th. the hono aing entrasted mith agent of said Board, and have had since have also received letters of inquiry aski why, "If said farm was worth so much it did from the apnual report of the Treasuren nd asking where the "leakage was" that one can readily see that taking t puts him or myself, or both of us, in a b ight, hence this article at this time. This 48000 in maln ind days, sto only once, for these figures, and that was to man that could never have paid for it an er the most prosperons circumstances. Th assessed this farm to exceed $\$ 5,000$, and it ar below that now on their books, and when
we take in consideration the fact that ther vas left on said farm a loan of $\$ 3,500$ at time Bro. Burdick turned it over to th Board, to be paid off by them, it does n nuch margin there was left. I could not -day sell it, if I had the power, for $\$ 4,000$ But for fear I may appoar to mislead, off two pleces to the amount of about 12 acres, which reduces the loan about one-hall I am sorry the force of circumstances ha o appear, but I can't very well let the mat ter pass, for such statements as the abo writer may not have intended to make then Mzo. C. BABcock,
Agt. for Mem. Board.

West halloci.- Mo. 1

West Hallock, like some other portions a country west of the Great Lakes Wher
ar charches are located, has suffered from the drought of the past season. The rain all during the year $188 \%$ has been, in cen mer years. As a resalt the crops have been mer years. As a resalt the crops have been
smaller than asaalo There has howeres smaler than asaal. There has howeres
been no complaint on the part of the people, oo real suffering and practically little if any mbar mportant one in this part of the state, was fair. The hay and corn crops were considerbuantity the average. The diminution in quantity has, however, been in part compenor diary products and an increased price for orn, the great market staple of Illinois. It is a matter of surprise to an Eastern man that so good results in the may of crops
should be realized after a drought so long protracted. It is, no doubt, the natur strength of the soil and its power to retain
the moisture essential to plant growth which gives this section its standing as among the est farming lands of the state and nation Looking over this field, one cannot bu wonder that any man who expects to parsue
thie healthful, independent, and honorab'. calling of farmer, should sell out, break up inding a better or more desirable location in hich to ply a worthy and beneficent cation.
West Hallock can searcely be called village. It has, however, a atore and pos shop, a blacksmith shop with which is con nected a steam corn-sheller and feed-mili chool-house and ten or a dozen dwelling houses scattered along the main thorough are three quarters of mile or more.
may be trathfully said of West Hallock, that there are fem sections of the country, espe cially in the West, where are to be found generally and so many attractive, commo
dious, and well-kept homes and farms as i this vicinity. The railroad facilities for ommerce and travel east or west are
better than ever befsre. The Ohicago and Kansas City division of the Chicago, Sant a pasenger travel. A statio n this roid, named Edelstein, with dep now in process of erecton, is located a mile Baptist meeting-house. Situated, as thi station is, in the midat of a productive farn ng country, it providé a very conyenien point for the shipment of farn prodace ald
quired by the people, and may enterprice develop into a place ble basinein. A lumber-yand. been establitised a dealer in eattle, and grain, expecte soon to erect vator there: Chere is realy not o Seventh-day Baptiste may nis pot Sabbsth keeperc, at ans at thi ajoy the Bach Baptist charch Loyalty to oonscientions convict Loyalty the Word of God, togethe
pae: "A for years sinoe the $h$
 Peria, N. Y." The rover $t$ of said Board, and have haid fince so received letters of inquiny soking
If said farm was worth so much it did he annual report of the Treanear can readily see that taking," th
tabove, and the report of Bro. Pope him or myself, or both of ne, in
hence this article at this time. farm in question was never wor I could have sold it once, and that could never have paid for it a most prosperous circumstances. Th ithis farm to exceed $\$ 5,000$, and it consideration the fact that there Burdick turned it over to the ry mach figaring to determine no nargin there was left. I could $n$ sell it, if I had the power, for $\$ 4,00$
lor fear I may appear to mialead state here that the Board has old
pieces to the amount of about 123 hich reduces the loan abont one-hal zorry the force of circumàtances hs make it necessary for these fact
but I can't very well let the mat ach etatements as the abore
misleading, even thongh the
have intended to make them
Gzo. C. BABcock,
Agt. for Mem. Board.
February 7.1888 .

WEST HALLOCI. - MO. 1.

Hallock, like some other portions
ntry west of the Great Latee wher rches are located, has suffered from ring the year 1887 has been, in cen re. As a result the crops have been than asaal. There hat howere complaint on the part of the people,
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Hallock can ecarcely bo callod It has, however, a atore and pont obeese factory, a wagon and repuir team corn-sheller and feed-mill; es and ten or a meating-houso, drolling e quarters of mile or more. Thit rethfully said of Weat Harlock, that tow sections of the conntiry eppo d well-kept homes and farint wo in inity. The railrowd facilitiee for
 aia Railray har jurt beor, ophtod er north of the Seronthis the midis of a proding it whe


quired by the people, and may with propor
quetrise develop into a place of consideraquirep
enterperse develop into a place of considera-
ble buiness. A lumber.-gard has alreaidy ble bainess. A lumber- yard has already
been established there. One of oar brethren,


 ceed en the social and religions privileges of a
enerenth-day Baptist church and society.
Selt.
 tian courtesy and conistency, and some inan
cial resources, have more than once provedan important stock wining, general esteen
ness suceess, by
onfidence and holding in trustful bn contidence and holag in truanul
relations the patronage of a com muity.

by Dr Lewie, thanking God or his help al cany extended; and pleading that it his wil peedily restored to health and strength.


## ome here and home liergafter

bY Jacob brinkerhofr.
Common observation alone teaches us that
present state is not our eternal home, passing away from the pleasures and enjo others, and the tomb closes over our com
panions. So it has been from the earlies history of the world, one generation succeed
another, some individuals attaining a good
TBACT BOABD MEETING,
The Regular Monthly Meeting of the Exin the Seventh day Baptist church, Plain-
feld, N. J., Feb. 12, 1888, at 2 P. M. Vice
President, I. D. Titsworth, in the chair. world, the knowledge which is more or less profitable, is scarcely learned before we a ind, and give our place to others
pressing in the rankz of humanity. ardly made senstble of how little
n comparison to what is to be k f apear amid its prosperity and pleasares, ere eave al
Were the present time and the things we aspire after, then might we give up in de-
spair, and make bat little effort to anything beyond the sensual 'and natural wants of our of nature to direct us, we. Would, be confined to the present enjoyments of how ephemeral
though they be, for nature knows nothing beyond the birth and decay of all animate creation. Here is where the Scripturep of
divine revelation are of such great value to us, and assure ns of another life after this
one, free from its sorrows and mortality. The Apostle Paal writes to Timothy concern ing the " life which is to come," and to the
Hebrews he writes of a "rest remaining for the people of God," after illustrating it Irrael through the wilderness to their promised land of Canaan. And when he wrote to and immortality to light by the gospel," it is
predicated upon the fact of the present life being one of mortality. The gospel is the tion, implying something to be saved from, points us to a fature state. The gosple mes
sage, proclaiming that "whosoever believeth sage, proclatized shall be saved" is ovidence
and is baption
direct of the future life whereln the salvation is to be enjoyed, and is the statement of the
fact in nature that the present state of death and mortality, with its life of sin and mis ery, is that from which we are to be saved.
We make homes for ourselves in the presWe make homes for ourselves in the pres
ext world and life, and enjoy many creatur comforts. Home is where we enjoy the so
ciety of our families, where we refresh our selves with food for the returning wants of our natures, where we can enjoy the laxary on
refreshing sleep, where we keep together th accumulations of our earthly posse8sions,
and our natural comforts, and the store house and our natural comforts,and the store house How dear to our hearts are our homes! and how we prize them when we are absent from
them! Especially so it we are suffering any Doubly' so is it to those who are naturall despondent in disposition, and that inde us, not easily relieved but by the presenc of the familiar seenes and of the dear are so dear to us, and we know that they s to fix our minds and our attention on th eternal home, beyond the prezent mortal and imperfect state; it should prompt us to pay
attention to the means by which the eterna home may be obtained; as Paul says, "Lay hold on eternal life;" " make our calling Peter said to the Jews, after reproaching
them with being marderers of the Lord

Jesas Ohrist, that " there ie alivation in n
other name, and there is no othe other name, and there ne no other
name nuder heaven, given among men, Whereby , ve mast be "ared." When gal-
vation, and the hoime in the future and eterial state, can be had on the easy terms
of the gospel, how important that we consult
 the royal way of the cross.
are able to make us wise nnto salvation, and
we should, as Paul directed Timothy, study them, that we may know what the Spirit
has revealed concerning the other and better
sermons from the other, to deliver to his
congregation; the firat one he preached took congregation; the first one he preached took of his sins, and who tarried in the meeting ouse to speak to the minister; and as he put
ut his hand, he said, with tears in his eyes "What shall I' do to be saved." The min. ack from the man with an apology, saying,
Sir, if I have said anything in my sermon day that has hurt your feelings I am very It is to be feared that a great many Chrismitted to them to enlighten and corvert inners, lest they cause such to be offended
nd show opposition to the means of grace.
nstead of being discouraged at such a result, hey should patiently wait for the leaven work, by manifesting love as Christ did whe agness to save when they would not. - Th postle Paul said, in view of his labors to save
very one day and night, with tears.": Th
Psalmist said (Pas. 126:6), "He that goeth hall doubtless come again with rejoicing, oel says (2:17), "Let the priests, the min isters of the Lord, weep between the porch
and the altar, and let them say, Spare thy eritage to reproach:" Those who obey these instructions will find their efforts blessed verted do not avail when we fail to express
our love and pity in their behalf. There is a our love and pity in their behalf. There is a
law in nature, that like begets its like. The same is true here, for it we would see ou
prayers avail for the unconverted, we mas e burdened on their account, for this was he spirit of Christ who suffered the just
he unjust, that he might bring us to God. There is so little of this spirit 'in
church, that no wonder that prayeré for revival of religion are not answered. When said, "Thy prayers and thine alms are had our prayers have corresponding works to avall go before our works; but the church often vice, satisfied to sing psalms and hymns, and go to heaven on flowery beds of ease, follow-
ing the example of each other more than the example of Christ.

## LABOREB TOGETEEB.

Jesus вaid (Matt. 13: 33), "The kingdom heaven is in three mesures of a woman took and hid in three measures of meal, till
the whole was leavened." This parable is de scriptive of the gospel plan of salvation in
the world: 1. The woman represents the hristian charch; 2. The leaven, the grace

The meal, the unconverted world. The church of Ohrist is made up o those who have been regenerated by the opfaith and repentance as conditions of salva tion. This gitt is mparted not only to be for in this world; Bence its growth and se this work of saving others, so that neglect of this duty will become the cause of back-
liding, the members will become filled with their own ways, and will soon come to donbt their own conversion; thus they will fail to Diile they thee that is salatary on tis required of the Christian church that it associate with the-world to impart this leaven
of grace by a love, and commiseration and ity, manifested in sympathetic feelings fo the lost and perishing. So the grace of God
operatesin the sinner'gheart which often shows pposition that makes one think that effort save are all in vain, and do more hart tha
ood. Now right here many cease their of orts and are ready to apologize for what he unconverted. Two clergymen, educated at the same co churches; one had success in winning souls o Ohrist, and the other had apparently non hair labors in the cause of religion, the on that failed of success said to the other
"Your preaching wins many souls to Ohrist at I seem to have none, and I cannot see When we were in college we were chams and me that you have success and I have none.
The other replied, that he did not know the
canse of the difference. Finally, the unsuc
wrote them, and who, though dead, ye "To VIoLA, - In dedicating this album, fife the following token of friendship:
" Ever cultivate the fear and love of th maker. well the avenues to, and the "In the choice of friends be cautions and far as you may,
your confidence.

## In maniner seek

aveid affectation.
Cultivate goodnd gracefulness, Cultivate goodness of heart as essential Never let biggotry orcellence. predjadice influence "Be opinions, but ever dare to be just. to your friends, kind to the needy, and courteous to those of humble
walk in life, and you shall both be ablessing
and be blessed. "NATHAN V. HULL.".
(1847)

## ortonville, Kan., Feb. 12, 188

## Wondensed 病ewcy.

Domestic.
Colored people will ere
ament in Washington.
It is said that more than 60,000 North
The judgment of the court and the ren
ence in the Chicago boodle cases have bee An inmed.
An incendiary at Port Allegany, Pa, up
to the present time, has fired eight buildings to the present time, has fired eight buildings
ince Christmas, five of which have been deThe roof of the ordinance bailding at the unable to support the heavy weight of snow
upon it, damaging it $\$ 30,000$. A Philadelphia paper states that more sold yearly in New York. The daty
diamonds brings in considerable revenue Stephen Swift, aged ninty-two, fell down
alight of atairs at his residence in Lexingeffecta of which he died. He leaves a large
fortune. At Chicago, Fred. W. Flich \& Oo,
liquor dealera, have failed. Liabilitien $\& 30$, A number of the firm's customers
Machigan, where local option has The Bradford oil field in McKean conty,
Pa, has, since 1875 , produced $140,000,000$ Pa, bae, since 1875, produced $140,000,000$
barrels, or $6,964,000,000$ gallons, of crude
petroleum. This has been the richest pepetroleem. This has been th
troleum field ever discovered.
The Mayor of Chicago has interfered vith
the posting of some theatreg ahov bill of in.
decent shown. Hereafter lithographe and decent shows. Hereafter ithographe and
show bills muat be inapected Jy the Chief

## John Windsor, aged forty five, a resident of Portageville, Wyoming connty, New

 of Portageville, Wyoming county, NetYork, fell dead Monday night, Feb. 13th,
in a liquor aloon in New York, immediate-
ly after taking a drink. fe is mappuzed n a liquor saloon in New York, immediate.
y after taking a drink. He is suppused
to have died of heart disease. Senator Stanford, of California, gave a
dinner at his residence in Washington, Feb. The tinner was as sumptuous affair, as much
The ditention being iven to its details as though the guests were men, though, of course
wines were omitted.

## Martin A. Ryerson, of Chicago, aged thirty three, heir of the millionaire lumber- man, Martin A. Ryerson, who died recently, has given in trust property worth \$250.000 to eight charitable ingtitutions, four Prot- estant and four Catholic. The git was a free one on the partof young Mr. Ryerson, though in line with his father's oft-expreswed <br> \section*{Forcign.}

Rusia and an Excellency. The English government proposes to grant
losi to the local authorities to tide over China is actively advancing her armaments. with a view of attempting to reconquer
Kuldja and Amoor in the event of a EaroThe oldest arm-chair in the world is the
throne of Queen Hatafu, Who flourished in
Egypt 1,600 years $\mathbf{B . ~ O . ~ I t ~ i s ~ m a d e ~ o f ~ e b o n y , ~}$
and is beantifally carved. It is now in the Egypt 1,600 years $B$. O. It is made of ebony,
and is beautifully carved. It is now in the
British Museum. Great excitement has been caused in Ens
glish military circles by the arrest of MMjor glish military circles by the arres order from
Templar, of Chatham, under an ording ingector-general of fortifications apon
the ine
the charge of divalging official secreta.


Istepping-stones.







arche's sacbifice. When school was out there was a hur.
ried scamporing of little feet, and a con
fused buzz of young voices. Miss blake had given the childron a half holiday,
and none felt happier than she did ot the
and bright emiles on the rresh looking.
her rachalar. Juth before dizmosing
she had read to them her accostoned ter from the Bible.
story of brihan' sacrifec, and his obedi
ence to God, was the paseage selected, and ence to God, was the passage selected, and
more than one of the elitlee ones manifeted
great intiterst in the ttory, even thongh



 Aliion, trying to look wise, althoongh h
 Any man would hare killed his son when





 up our nef velogipeded to some. poor boy,

 wielly yonoluded to ayat nothing mork, br



 "Hera bors, them Smith to to tayse home to her mother," to Anouted Annia Smingh. was the only child of dran
ken parents, who lived in the ontakitt
 good-natured girl, brit her home connee
 resented with anger sometimes, and hat
oxhibition of pite oonymmade her more in
-teresting to her tormentora, Sho woult not attend echool regularly on this accoun
but tought to hide her shame but sought to hide her shame in solitrade.
When the boog reached the rooss.ros thee sait Annie returniing from the village
and the suggestion to give her all the
 In doing so so se. . mada anly. Aventrack of hercap foot




## had flomi ont of her hands, and the fragile things wrer ecaterexd in the midide of the road, broken into small pieces, their insidee

 mixing with the dinst and dirt,"Are you hurt, Annie?" asked one of the

 solation to her boys seables, and able to find rey remained
looking on in silence. Archie Allison not yet gpoken; he was. looking at the girl
sorrownuly, and in or orresollate manner.
He started towards her once, and then reherered himelif and stepped bock. Finally
he stepped towards $\ddagger$ he prostrate girl and
said:
 smile.
The rest of the boys looked on in aston-
ishent, and hagged their own pockets,
Fhere a fer bright coins were snugly hid "He"s afool," said Will Walton to his
nearest companion, and then turned and
walked walked away.
Nonene knew how much that acrifice cost money which his father gave him for woek
past, to purchase a ball and bat. In anothe Feek he would have had enough money $t$ to
have geourd the corete opaythings,
now hat money was all gona, and just
just Keep a drankard $\begin{aligned} & \text { ishanghter from being pan isdecioion had been oreriome a } \\ & \text { the proper moment by the rememberance }\end{aligned}$
an the story of Abraham's sacrifice to God
when he was to offer up his son on the
altar HH did not think at the time that he
\#ould receive any reward for his little self
 scone, and th
froll her.-
teligencer.
motval confidence between motier and
chid. There is a way in which parents, mothers
especially, may do harm to their children rom wat of forethought, that is, by not
pationtly listening to their confidences, shar
ing their
it them feel that therere in ono one in in thating
world like mother for playmate and com-


 he wirl be to find her boys and girls at six.
teen regard ' mother ' chiefly $9 \mathrm{a} a$ most ex.

 baby rags," eto., the children naturally go
to their mother with all their little sorrows and pleasures; and if the mother can only
enter int their plang, how pleased and
happy they are! Such a hoout of delight I

to play with any, goody! mamma is coming
She was aby mother, too, and we knew
Sould much have preferred to ne what few vomid much have proferred to use what fev

 quet with the little ones, or Latin grammar

 theg will ever reverence her, her teaching
and eexampeo, and cherish her most lovingly
in her dedilining dayg. May the number of such devoted mothers and such worthy fol
loweri inceape in our land a handred-fold!
$-J$. K. Bloomfield, in Babyhood.

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Hiding tie loins.


##  man's "palling himbelf together", So any virtue, and if there be any yraise, thing charom members go to pieces for want of a stont girde. on theese things." Alvocate.

## 

 something that halds us together and binds
us to God. We canot jat as we like.
The people who clamor for liberty to do as


Ease things, like cheap things, are of smal
value. The best attainments must be pald
valac. The best attainments munst be paid
for. God has put some pretty steep hill on
 with these words: "My grace is sunficient for
Youn."
the things whap on on, and you fill find that possible to a rosolute, unsbrinkking faith.
Mr. Moody's negro woman was abouth right
hen Fhen she said that if God ordered her to
jump through a some wall, the jumping was
her part, the getting throngh was his look-
ort and not getr

## "gird us with strongth," and that strongth salways equal to the load to be carried, or he cliff to be clambere.

It may be a timely text to preach about in nous theology. Some people are falling al




 gird himself, and make them to sit down t
meat, and will come forth and serve them."
Rev. T L. Cuyler, in New York Evangalist

## his tevodr meroies.

It may be the case that the ordinary bless
 traordinary. Blesings called coommon, Jike
streams. flowing
from cunfaing moutsin spreang, are constant in their action, not
occanional; bexideas, their thobserved. ocon-
pancy of our daily life of ten awakens holy desire and purpose when the nore conspien-
 indeed, a certain mental atate in which even
the Forderfal interference of divine provi-
dence, originating only in mercy leages the dence, originating only in merrer, leaves the
heart lese tender than before the visitation. When we view the past in the light of
these principles, many valuable lessong focee
hemee bearing upon our fature. For example, we
should be impresed with the significanco of
 mercies from our heavenly Father's hand;
We should constantly exalt in our most secret
thoughts the loftizast ideals of holy character; we should prayfally abstain from everything
that we know will tend to impair the divine life within us, avoiding whatever fleshy lusts
war against the soul; and we should engage Wetails of our providential calling.
How rapidly are these oharacters being
formed. We cannot afford to misuse or formed. We cannot afford to misuse or
neglect any blessing that will aid in relig.
ions devolopment. And while we al mast
be deeng conscious of deficiencies in this be deeply conscious of deficiencies in this
respect, we should not despond. Fresh
mercies crown each hour. The affluence of God's blessings overwhelms ns. As we view
them, even with a partial glance, our grati-

 and act, Oh et us take for our motto the
Apostles words: 'Whatoever things are Aposte's words: Whatsoover thing are
trae, whatioever things are honest, whatso-
ever thing are just, whatsoever thinge are
${ }_{i}^{\mathrm{ou}} \mathrm{p}$

Jerry McAuley, while in prison sering
out a sentence for crime, zaw on the cha
 deliverance from the chams, of fin, and lond were still b ound, he had oome that morning
to tell the torry redemption He addresed the conticts as one who had at little before worn that same dress, but
ho had found in Jesua a white robe to
over all his sins and crime. The roice covorked with emotion, and the. tearar r rining
chown
down his face, bore withess that with intense Then, an he knelt and prayed, the sobs of
hose gnilty men echoed his own, and ate Jerry McAuley was forced to hide the tearr
he was ashamed to have seen. Me was ashamed to have seen.
McAnley knew that Gardner was no hypo
crite; and, as he heard that tongue, so lon
familiar with oaths and obscenities, curseg, nd blasphemies, tonderly talking in that
new and heavenly dialect, he sat in rapt ote bim, but the man's transformation wase a
notable miracle, and he could not deny it
Little as he could anderstand the message his memory, and, on his return to his away the dust and cobwebbs, and began to
read. A lady visitor to the prison read an prayed with him, and helped him pray for
himself. His increasing anrest and desire or pardon at last drove away sleep.
fang himself on the stone floot in an agon
of degpair, and wiost and prayed, resolve not to rest until his load was lifted. In a
vision of the night a gentle hand seemed
laid on his head, and a tender voice said,
? He always believed this a real visitation
from God, in answer to prayer. He ros Philippi rang with "s songs in the night, onished, opening the door, found Jery hoating, clapping hands and leaping in a
costasy of delight, and threathened to repor hears the voice of the Son of God, and demes
forth shaking off his grave clothes. From that hour Jerry McAuley was a new man.

BUT ONE WAY.
Some years ago I met a friend on Boston
ommon. We were both coning that night to New York-I by the Fall River boat, he he
by the Shore Line railroad. We presently
fell into an earnest conversation on religious fell into an earnest conversation on religious
matters. He was one of those men who
professed greatly to admire the life and professed greatly to admire the life an
character of Jesus Christ and the system
ethics he taught in the Sermon on the Moun but he utterly rejected the statement that
we were saved by the blood of Christ. I was urging this trath npon him with all th broke out with a protest against. What h
called my narrowness and bigotry. "Why", said he, "it is absurd to say that
less I believe in Jesus Ohrist as an aton-
Saviour" that I cannot be saved. Why, ing Saviour that I cannot be saved. Why,
what difference does it make by what road We go to heaven, so that we all whet there?
I have no objection to your going by that
bloody road of atonement, if you want to ' bloody road' of atonement, if you want to;
but. you ought not to insist on my going that
way if I prefer another one. You might as
well insist that unless I went by the Fall
Pive River line to New York could not go at al
There are seven or eight different lines ran
ning daily to New York. Now," said $h$ "y ou are going to New York by the
River line, and I by the Shore line. We
both be in New York in the morning, then what difference does it make how we get This was supposed to be a triumphant and qnanswerable argament. 1 said to him
then, as a say to all his class now, and there
are not a few of them about: "Your argu-
ment is very good, so far as getting from mont is very good, so far as getting from
Boston to New York is concerned. It is Which one of the routas you go by; but in the
case of a sinner getting to heaven, it is of no account whatever, for the reason that there
is but one way- Listen! Jeazas did not say,
"I am one way," or a way;" but he said,
"I am the way," "No man cometh to the "I am the way." "No man cometh to the
Father but by me." No man knoweth
the Father save the Son, and he to whom the Father save the Son, and he to whom
the Son shall reveal him." And the Apostle
says, "Neither is there salvation in any
other" "For there is one God and one says, "Neither is there salvation in any
other." "For there is one God and one
Mediator between God and man, the man
Christ Jesus."-Words and Weapons.


## BEIIEAL

There is not a lititle confasion il
inany goo people on the sul
with many, indeed with ivela. With manyd inded ta be



 al" is reported as having failed.
other hand, many converts are ry
"revival" is set down as having "revess.
succes.
With others, a revival is unde
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Christian people themselves; in
and Christian peopled by the name of t
who are called
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\& more a
a profounder conviction of the a profounder conviction of the I
unseen and piritual thingo th
and therr relation to them. I
-rival, Ohristian men and women together for prayer and ppiritual
with each other and with God; to the things of this worlis we
desire for spiritual poseesione
and desire for om of God and his rigl
the kingom
sought as being of first importan poral things are looked after
gecoudary importance. Not thi vival of religion makes men and responsibilitities and relations, b
are regarded as beoing subordins are regarded as being subordins
part of their service to God. part of erly things is not an end
of world
not an object of final desire, bui not an a temporary and passing li
ing to
a revival men are led to look nol their own things, but apon the righta of othort. A
regards his customer not so ml
out of whom he can make mom
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a common relation to God and a com to righteousness in trad
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ity of the Ohristian life, have
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iously of that revelation whic riously of that revelation whic
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many men to God. It fulfillslight eo ehine before men that
their good morks may glorifyrevival is the most powerful
the truth of the gospel: whermovem
of religio
less. thoing Christian community to $h$a more genuine and practical
must be of slight permainent
tence for crime, in prison on the cerving one of his old，confederates，khapol al Gardner．＂Daring McAnley＇
nent Orville Gardner had found ce from the chains of sin，and long．
an the prison doors to those bound，he had come that mosning reseed the convicts as
before worn that
 ce，bore witness that tears raining
earnestness he mintense he earnestness he was spentenige
tiy ment prayed，the sobing of Auley was forced to hide and oven By knew that Gardner was no lypo．
l，as he heard that tongue，so loo oith oalhs and oblscenlies，curses， phemies，tenderly talking－in that
heevenly dialect，he sat in rapt the man＇s transformation wage so he could anderstand the message ory，and，on hyis return to his
ok down the prison Bible which ust and cobwebs，and began to lady visitor to the prison read and
ith him，and helped him pray for
His increasing anrest ond des． on the stone awoor in sleep．He
nd wept and prayed，resolved night a gentle hand seemed hich are nay，are forgiven aid， ays believed this a real visitation
dy，in answer to prayer．He rese
floor，and another jail like that loor，and another jail like that in
rang with songs in the night，＂
prisoners heard．The guard，as． clapping hands and leaping in an
Disorder！Yes，it was
the Son of God，and coed

## OUT ONE WAT

 rears ago I met a friend on BoatorWe were both coning I were both coming that nigh Line railroad．We prosentl greatly to admire the men wh aughas Ohrist and the aystem o
tang in the Sermon on the Mount 1 l rejected the ontatement th by the blood of Christ．
trath apon him with all th
could command．Finally h rownessand bigotry．
$\qquad$ ur＇that I cannot be saved．Why objen，so that we all get there
objection to your going by tha
coad＇of atonement，if you ught not to ingist on my going tha to New Yosk I could not the Fall to New eight different tinest run
going to Nork．Now，＂said he
and I by


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The Gablath Sichool.








## Besoluthons.


 , the whole ten had been rebuked by the answer
given to the two disciples, for they were likewise
possessed of the samedesire, condemned for selfishness.

保 the selfis Gentiles, and by thy reference he intimates that th
disciples are liable to the same eeffish deeires of V. 28, 27. But it shall not be so among you: but minister. He has brought out thisidea before, when
he set the little child in theif middt. The course of
distinction in the kingdom of Christ is directly the reverse of that in the kingdom of carmal life. I
Christ's kingdom, the most humbe and obedien

$$
\begin{aligned}
& \text { servant is the highest in the order of distinction. } \\
& \text { V. 28. Eren a b ine Son of man came not to be min }
\end{aligned}
$$

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\begin{aligned}
& \text { som for many. In these words, Jeseusilustrates and } \\
& \text { emphasizes his precepts just laid down. The disci. }
\end{aligned}
$$

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\begin{aligned}
& \text { ples were ready to honor him as worthy of the su } \\
& \text { preme place, but he intimates that this worthines }
\end{aligned}
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\begin{aligned}
& \text { Which they ascribe in their hearts to him reats en. } \\
& \text { tirely upon the humility of his service, nis. willing }
\end{aligned}
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\begin{aligned}
& \text { tirely upon the humility of his service, nis willing } \\
& \text { nefs to cone down from the throne of heaven, and }
\end{aligned}
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\begin{aligned}
& \text { nesis to come down from the throne of heaven, and } \\
& \text { to walk in the most lowily patis which it is possible } \\
& \text { to find, and win to himself lost men. }
\end{aligned}
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\begin{aligned}
& \text { V. } 29 . \text { And as they departed from Jericho, a great } \\
& \text { mullitude followed them. It seems from this that aft: }
\end{aligned}
$$

$$
\begin{aligned}
& \text { mullitude followed them. It seems from this that aft. } \\
& \text { er the conversation with the disciples, he resumed } \\
& \text { his journey toward Jeruasalem. It would also appear }
\end{aligned}
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\begin{aligned}
& \text { people. They felt, , ne never before, that a man of } \\
& \text { divie distinction was going with them up to the } \\
& \text { preat feast in Jerusalem. His conversation, as wel }
\end{aligned}
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\begin{aligned}
& \text { preat feast in Jerusalem. His converesation, } \text { as well } \\
& \text { as his dignifed mien, drew the multitudes about }
\end{aligned}
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\begin{aligned}
& \text { hinin they wibhed to know more of that wisdom tha } \\
& \text { he was constantly expressing in-his words and o }
\end{aligned}
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\begin{aligned}
& \text { inat godifes which he was constantly manifesting } \\
& \text { in his icts. }
\end{aligned}
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& \text { Irviva SAungemes expects to be at his Friendahi } \\
& \text { Studio from Feb. 29th to March } \text { bhh inclusive }
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## ROYAI <br>  <br> Absolutely Pure.


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Leonardsville, 1




THE SEVENTH-DAX BAPTIST MEMORILL




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