PAPAL-BAPTIST ALLIANCES.

The Catholic Congress at Baltimore and the Baptist Congress at Toronto, Ont., convened about the same time. The report of the doings of the first is furnished by the Independent, a Parisian, from which the following, a direct quotation from the declaration of Catholic principles, is taken:

"There are many other Christian issues in which Catholics could come together with non-Catholics, and shape a civil legislation for the public weal. In spite of rebuff and injustice and overlooking reality, we should seek alliance with non-Catholics for proper Sunday observances. Without going over to the Judaic Sabbath we can with death, and they want all of its own. From the excellent opening addresses down to the very last speaker, not one, not one, not one could be observed to observe the Lord's day or the fourth commandment. Only a few expressly stated that they considered themselves no longer under their law; but all preferred to rest their reason in other physical or spiritual. The words of Christ, "The Sabbath was made for man, and not man for the Sabbath," were not believed. The Declaration of Seventh-day Baptists, of having the signatures of seven millions of Papists to a petition asking Congress for religious (Sabbath) legislation, under the thinly disguised terms, utilitarian, civil and sanitary. But why is the Baptist less conciliatory than the Papist? Simply because in this matter he has no quarrel with his distant Sunday-observance relative, the Papist, but rather with members of his own immediate family, other Papists who are nearer the Word of God than himself. Leaders in the Church are made for man, "he has no quarrel with..." the Papist..." the Lord's day." One has under the moderate of the Christian Sunday..." the Catholic institution of "Sunday-observance" isstruck with death, and they want all Protestants to keep it alive. The Sabbathlessness of Europe, as a result of the ecclesiastical calendar, and the result of the papa and semi-papal, on that subject, will soon be a condition that will confront us here. The so-called "Lord's-day," has no divine authority in its support, hence, civil law must enforce it, and for that purpose the Catholic calls upon the Protestant Church to help, after the Protestant Day. The Baptist, who does not use the term Sabbath, will be made to base Sunday-observance on the Scriptures. Without going over to the Judaic Sabbath we can with death, and they want all of its own. From the excellent opening addresses down to the very last speaker, not one, not one, not one could be observed to observe the Lord's day or the fourth commandment. Only a few expressly stated that they considered themselves no longer under their law; but all preferred to rest their reason in other physical or spiritual. The words of Christ, "The Sabbath was made for man, and not man for the Sabbath," were not believed. 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OF one of our feeble churches a brother writes, in words that make their own application: "Ten Recorders are taken; and the church is dying for want of love. They know their faults, for they keep one another posted."

And Eliz. L. F. Skaggs, of the Delaware Church, Billings, Mo., writes: "I am still preaching for the little church. We only have two days meeting, once a month, the second Sabbath and the first day following. The second Sabbath in this month there were two additions to our little church, a brother and his wife. They are from the First-day Baptist Church. They have quite a large family of children. The church members are all in peace. Bro. W. K. Johnson, who has been living near Billings, 12 mile away, and has not been with us in meeting over twelve months, has moved back where he lived when you were out to see us."

For a long time the pastor of our church in London, Dr. W. M. Jones, has desired a more eligible place for Sabbath meetings than the school-room of the Baptist chapel in Commercial street. Sabbath morning, Nov. 2d, there were services at his house, 50 Milmay Park, attended by ten persons. The following week he hired the "Gospel Mission Hall," St. Paul's Road, Highbury Corner, for three months. This accommodates Sabbath-keepers living too far from Commercial street to go there. Preaching and Bible-reading were held there with an attendance of eighteen; four were unavoidably kept away; and the pastor feels much encouraged. For the present, meetings will be continued at Commercial street, in the afternoon of Sabbath.

Bro. E. B. Saunders, Milton, Wis., writes: "The Young People's Societies comprising the Local Union of Southern Wisconsin, appointed a committee previous to our General Conference and to the organization of a permanent Denominational Board. This committee was appointed to assist in organizing the young people, and to do missionary work when there was no other immediate and available help. A plan is now under consideration to put this work under the supervision of the permanente body. Funds have been donated, and the committee has been doing what they could to start this work. The chairman spent a Sabbath with the church at Berlin, and though unexpected, and somewhat stormy, we had three good meetings. Sabbath morning, Bro. H. F. Clarke drove to most of the houses and gave notice of the meeting, so quite a congregation came out. At this meeting, appointments were made for Sabbath and Sunday evening. The latter meeting I think was a very profitable one, all but five or six of the congregation took part in this meeting, and some declared that they had now come out from the Juniper tree to say this was a blessed meeting. Judging from what was said and done, and from what I heard with a hearty appreciation, and though it has been very close times for farmers in this locality, they contributed, without even being asked; one man gave ten dollars."

For want of time we were unable to accept an invitation received from one of the brethren to meet them at the other Sabbath settlements in this locality. In the absence of a pastor they maintain Sabbath-school, and Friday evening prayer-meetings.

"The Union will gladly defray the expenses of one of the pastors of any church in this vicinity, if it will spare him for a week or more to work on this field."

CORRESPONDENCE.


Thinking that you would like to know what we are doing here in this out of the way place, I take my pen to drop you a few lines.

As to preaching I have kept up five monthly appointments until recently, our health being so that we have not been able to meet for Sabbath-school or meeting. Brother Boots has been here the last month and has preached occasionally at a school-house about half way between here and his place. Bro. George McCarty, of Milton, Wis., formerly from here, was with us a few days and preached ten sermons in the county to good congregations. He has lived eighteen years in DeWitt. For years he played the violin for the young people to dance, and politicians listened with joy to the music of the brass band, led by his horn. But for him to blow the gospel trumpet, was a new idea to them, and all wanted to hear him, and were much pleased with his sermons. Our little church is having some trials. Brother H. and wife have withdrawn from us and from the Sabbath. All seemed to be right with them until the Sabbath-school lesson began in the third quarter, in Samuel, then Bro. H., being our super­intendent, was determined that we should leave the helps and take our lessons in the New Testament as he had no use for the Old Testament. We overruled him and went on with the lessons, not to lose him and have no help to us since. Last Sabbath he went to work, and first-day he desired me to present his and his wife's application for withdrawal. This is the second time they have left the Sabbath, and I think we will let them go.

The people of this country are, as a general thing, very poor Bible scholars, few of them ever reading the Bible in their homes. There are few Sunday-schools, and the children have no Scripture teaching whatever. It is shocking to see how little there is of Bible teaching. I purpose to try to secure a magic lantern, with Bible views, and give free lectures at the school-houses through the country, asking only for such contributions as the people may feel like giving. If the Board could help a little in this work it would help me to get to the work sooner than I could do it myself. But there are so many calls that I feel that it would be too much to ask for help in this way. May the Lord help us and lead in all the work is my prayer.

J. L. Hull.

Perhaps some one will feel like helping Bro. Hull in his valuable purpose to promote a knowledge of the Book of books. [Missionary Editor.]

WOMAN'S DEGRADATION IN THE EAST.

Woman's degradation is indelibly stamped on all the institutions of Eastern homes, and the apartments and walls of the most costly and magnificent palaces of royalty have built in them the signs and tokens of her infamy, degradation, disfracement, and disfigurement. Woman is a thing of lust, caprice, and passion. There are no rooms or sacred apartments, which in their contrivance or furnishing in form that she is a woman; but everything to show that she is a toy, a plaything, a sport. There is nothing sadler in pagan story, nothing more conspicuous in human history than the wrongs imposed upon woman, in taking from her her rank as a human mother, and reducing her to the rank of a slave, a thing petted for lust and flattered for favor.

The last stronghold behind which they will rally is the heart of India. On these millions they have dishonored and despooled. She to whom Christianity comes with the greatest boon, is the last who will be permitted to hear her pitiful voice, and partake of her uplifting mercy. The last thing the unfortunate heathen will give up is that which has been his greatest gain. Cast­ infant marriage, woman's apostilation—the trinity of India's woes—which will be the last surviving, rallying cry of vanished heathenism and the last desperate struggle of besotted ignorance and prejudice. Time—the railway, the telegraph, the public education—will drive the hour of mind with mind and thought with thought—will wipe them all out. These great sappers and miners that prepare the highways for the nations are sure to do their work, and do it well. The higher work of the Gospel will be slower, but the suppositions cannot survive forever. The kingdom is sure to come, for it hath been promised that he shall have the heaven for his inheritance, and the uttermost parts of the earth for his possession! The swarthv millions of India will be his when the cap-stone is lifted from the foundations of grace, great unto it. It will not be strange if, in the last last instance, during his darkest hour, shall come the most valiant leaders and successful champions in the great closing fight against evil—the souls of the Lord's conquering host. In any event, India must be gathered in. [Bishop Foster.]

WOMAN'S WORK.

Scourer of God! Just now We kneel and call for thee; Come as thou art, the 9th On bended knee. We do not know where. Only we make thee room; Hear thou our prayer, Father, Come, Holy Spirit, come.

"Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

The women of the denomination have been asked to hold a Thank-offering Box Opening Service upon the 28th of this month, either in the afternoon or evening. Though later than it was our purpose to be, in making this state­ment, we yet are glad to make it now, that we might have the privilege of sending them the results. The women of the denomination have been much pleased with his sermons. We overruled him and went on with the lessons, not to lose him and have no help to us since. Last Sabbath he went to work, and first-day he desired me to present his and his wife's application for withdrawal. This is the second time they have left the Sabbath, and I think we will let them go.

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TOBACCO SMOKE.

In my secret heart I have long thought tobacco smokers were a public nuisance; but then I don't often say so, for I am old-fashioned, and want no one to know that I think it is injurious? for tobacco in its varied forms debarred to the home workers, or seamstress, or shop-girl, strolls into the street and there the fog of smoke is wafted about to injure the health of others.

Tobacco smoke by its very nature is a poison, and the air in which it is breathed is dangerous to health. There is our bright young missionary candidate, as to qualifications for the special service she has been both approved and appointed for the field service. I do not at the time have a living husband.

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A few mornings since, as I hurried down town, it startled me to see Dr. D. coming slowly out of his office. He looked much worn, drooping, and listless. His face was ruddy, and his lips were dry, with patches of colorless pink. His hands were crossed on his chest, and his eyes were fixed on the ground. His face was pale, and he seemed to be in great pain. His face was thin, and he appeared to be very weak. His face was pale, and he seemed to be in great pain. His face was thin, and he appeared to be very weak. His face was pale, and he seemed to be in great pain. His face was thin, and he appeared to be very weak. His face was pale, and he seemed to be in great pain. His face was thin, and he appeared to be very weak. His face was pale, and he seemed to be in great pain. His face was thin, and he appeared to be very weak.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

October 5 The Tribe United Under David. 2 Sam. 5:1-12.
October 19 Solomon's Charge to Rehoboam. 1 Kings 12:1-9.
November 2 David's Rebellious Son. 2 Sam. 15:11-23.
December 7 Solomon and the Queen of Sheba. 1 Kings 10:6-13.

LESSON XII.—CLOSE OF SOLOMON'S REIGN.

For Sabbath-day, December 21, 1889.

SHEPHERD'S LESSON.—1 Kings 11:1—25.

A king whose name was Zerahiah, whom the people's name was Zerubbabel, was the first that was crowned in the days of the Babylonian captivity. The captivity began in the fifth year of Jehoiachin, who was the last son of the last king of Judah. Thus Zerubbabel was the first king, and from him were descended the great kings of the Jewish line, whose names are written in the book of Kings. Zerubbabel was the son of Shealtiel, whose mother was the daughter of Dodi, or Dodi, who was of the line of David's. He was therefore a prince of the blood royal, and an heir to the throne. To lead us to rash acts. To seek the wisdom that cometh and wisdom and the life and joy of childhood...


1. The Bible has been called the Book of the Dead, and it is a history that must stand just as it is written, until the day when "the books are opened," and judgment is rendered.

2. Together we have been sowing, together we have been reaping. But only that One who sees beyond the boundaries of time, can tell what the full harvest shall be.

3. These have been eventful years to me. They have been eventful years to many of you. Days of joy and light, days of sorrow and overshadowing darkness, times of exuberant hope, and seasons of bright prospects which have been spread in your faces but have been turned to ashes by the storms of the present day. If you have been saved, you have come to know how precious and valuable life is.

4. Many a form is remembered to-day, of those who dwelt in me ten years ago, but whose faces we shall see no more till we see them in heaven.

5. Emblems of mourning, worn by those whose homes have been overshadowed by the angel of death, remind me of the days when your hearts were filled with the hope of a new and better life, and the thought of a better life to come was so far in the future. And yet, I have come to know how precious and valuable is the gift of life.

6. Together we have rejoiced in many festal seasons, and we have mourned together in days of distress and trouble. Marriage vows have been sworn, and friends have joined in the high hopes of coming bliss. Graves have been dug, and into them have gone the forms of age and wisdom and the life and joy of childhood, I have helped to bury your dead; and you have helped to bury mine. Thus for ten full years, have we tried to .

7. "Share our mutual woes, Our mutual burdens bear, " until to-day, instead of being strangers, this seems like one common family; with mutual interests, where the members thereof are bound to each other by sacred ties of love and fellowship.

8. I see many here whom it has been my privilege and joy to lead through the gates of baptism into the church. Here are scores with whom I have taken sweet counsel, and upon whose heads have been laid the burdens of the church, and I have been privileged to lead them in the way.

9. These three years, a call from Shiloh had urged me to come and serve you, but duty seemed to hold me with the little flock by the shores of the Muddy, and so I thought you "nay." But when, three years later, you once again sent up the call for me to come, the way seemed clear, and I answered "yea." It was the all-absorbing desire of my heart that my sojourn here might be blessed of God, to the good of this people. I came, praying that the Master might be glorified, and that souls might be saved, and that many should bloom and blossom in your midst, but the days have fled, and the changes they have wrought, remind me to-day that God is bringing us rapidly toward the sunset side of life's harvest field, and that whatever we do for him, in the cultivation of graces, or gathering of sheaves, is but an insignificant part of the harvest that awaits us. And now, as I look back upon the past, and view the surroundings of the present, I would

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gladly adopt the language of Samuel at Mispou, -

"Hitherto hath God helped us."

I did not expect to find a perfect people when I came to you. Did you expect a perfect pastor? One who would make no mistakes? One who would not owe any one of duty? If so then the faults and failures of the past have shown how futile were all such hopes. But I trust that we have in these years learned each other's graces and faults, until we feel that the need of the maintenance is mutual, and that while none of us can claim to be perfect, there is yet some goodness in each one.

Mission Boards require their servants to report their work from time to time. And why should not the church expect a report now and then from the pastor who serves them? It is therefore my purpose to-day to review the labors of the ten years, and briefly recall by way of remembrance, the steps we have taken as a church in this pilgrimage. It is proper that I should refer to the aims I have had in this ministry.

First,—I am happy in the thought that we have been trying to cultivate the spirit of brotherly love and harmony. No element of discord has been permitted to enter and work ruin among the membership. In a church of so long a standing it would be strange if there were not found those with widely differing preferences and ideas regarding the management of affairs. This was the first obstacle that confronted me as I assumed the duties of this pastorate. I found a wide difference in opinions as to the mode and manner of the sitting of the chairs in this house. So far as I could see, the membership was about equally divided. For three months before the first annual meeting much preparation was brought to bear upon me in favor of a plan of seating which I at first did not find the new pastor placed under the necessity of pouring oil upon troubled waters, and devising some plan by which all might be satisfied. It was with this desire in my heart, that I asked to be allowed to be present during the last ten months before the first annual meeting much of the members renewed their covenant in one work was non-partisan. And this one hundred and twenty-four years after the beginning of this present year thirty sermons were delivered in this church. As a rule it has been my aim to combine the very best features of doctrine, and practical and evangelical preaching in all my pulpit work. And there has gone forth from this pulpit no uncertain sound. I have tried to feed the flock upon heavenly food for endeavored to hide behind the cross and magnify the pure gospel of Christ. Have spent no time in speculation, or in theorizing, but have made the truths of the word living realities. While preaching in an earnest straightforward manner, regardless of where God's truth might hit, and plainly enough not to be misunderstood, it has ever been my aim to avoid all personalizing. Many times have I preached for the comfort of individuals, but never to hit and hurt any living soul.

REVIVALS.

And God has graciously blessed this ministry to the conversion of souls. Four times in ten years, with pastor and people working together with God, have we enjoyed a pentecost of revival, and I have had the pleasure of baptizing into our communion one hundred and seventy-six members; of this number forty-seven were baptized during the present year. In one of these revivals, my record shows that two hundred and fifty members renewed their covenant in one work. The rest of the year was active in the exercise of their gifts during the meetings. During this revival, I preached thirty-four times in twenty-nine days, and during the blessed work of grace of this present year thirty sermons in thirty days. We have had baptisms in seven out of ten of these years, and in no two consecutive years have ever passed without additions by baptism. In 1882, I accepted an invitation to assist a brother pastor in revival work in Rhode Island, supplying my own pulpit by exchanging pulpits with another preacher every day, and the Lord blessed our efforts to the conversion of more than a score of souls. Aside from this outside revival work, I have preached gratuitously in neighboring mission churches in the first class was organized you, and have been called to lecture at the Bridgeton Reformed Church which grew out of the Mabee and English gospel meetings, besought me to assume the editorship of two columns per week in the News. The first eight months of this work was non-partisan. And the one hundred and twenty-four years after the beginning of this present year thirty sermons were delivered in this church. As a rule it has been my aim to combine the very best features of doctrine, and practical and evangelical preaching in all my pulpit work. Testimonials by word of mouth, and in the hand writing of such men as the lamented Horatio J. Mulford show how well the best people appreciated this work. Have been called to lecture on temperance in twenty-five different places in South Jersey.

But there came a time when the most irresistible pressure was brought to bear upon me, and after fighting it for hours, I was, under my solemn protest against my better judgment, beaten to the ground by the irresistible pressure of the public sentiment. And the story of that struggle and the way I was led through the fire, needs no rehearsal. No one suffered in it as much as I and none bore a heavier burden. For months I have desired the favorable opportunity which this review presents, to say to my people and to all others, that, however heartily he may endorse the principle of a party, however much he may desire their success, as a rule it is unwise for a pastor to become a candidate. And while I followed the light I had at that time, yet after that experience I feel that no possible circumstance could press me into such a position again. I acknowledge with gratitude your forbearance with me. And I trust that you will bear me testimony to the fact, that during all I tried to reach the warmest gospel sermons and avoided all reference to politics in my pulpit and in all my church work.

SABBATH-SCHOOL WORK

Has been no small part of the toils on this field. With the exception of one year when I was superintending, I have taught a class in this church in the beginning with the first Sabbath among you. My first class was organized for those who had not been attending Sabbath-school, and was well attended. It has been my privilege to lead this class not less than a hundred teacher's meetings at home, and have been identified with county and state association work almost completely. In preparation for this Bible study I expended $50 for books the first year. I regard the work among my Sabbath-school teachers as one sure to bring good results to this work and our prayer and prayer meetings as homelike and as cheerful as possible, that every embarrassment might be removed, and every inducement held out to the exercise of the gifts in worship. We want no cold

formalities in our religious home, but freedom and friendliness. There is a world of power in a lively, wide awake prayer-meeting, where the songs of Zion are sung with a zest that bespeaks a rich experience in the worshipers, and where the preacher or prayer leader is not in conflict with an function from God. To bring about this end has been no small part of the work and anxieties of this ministry. And I am not ashamed of any comparison that can be made between our prayer-meetings now and ten years ago.

Again, it has been my aim to combine the very best features of doctrine, and practical and evangelical preaching in all my pulpit work. And there has gone forth from this pulpit no uncertain sound. I have tried to feed the flock upon heavenly food for endeavored to hide behind the cross and magnify the pure gospel of Christ. Have spent no time in speculation, or in theorizing, but have made the truths of the word living realities. While preaching in an earnest straightforward manner, regardless of where God's truth might hit, and plainly enough not to be misunderstood, it has ever been my aim to avoid all personalizing. Many times have I preached for the comfort of individuals, but never to hit and hurt any living soul.

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IMPROVEMENTS.

Could you have a correct photograph of this audience room as it was ten years ago and another of the present capacity of that date, you would be forcibly impressed with the improvements. First you would have to look for the choir in the gallery behind the audience. And this corner to my left would contain empty pews. The pulpit floor would be one good step

(Continued on page 760.)
ORIGIN OF OUR PUBLIC SCHOOL SYSTEM.

It is well known that this system was established first in America by the Puritan Fathers in New England, or more particularly in Massachusetts. Many have supposed that it originated with them, as its counterpart was not known to exist in the Old Country. Some years ago, Senator Anthony Van Wyck, of Wisconsin, a descendant of the first Dutch settlers of New York, claimed, in an address before the Teachers' Association of that State, that the idea and the conduct of a common school, as formed in the United States, were borrowed originally from Holland. The following facts seem to confirm this statement: In 1561, Count John, of Nassau, in that country, wrote a letter to his sons and nephews, who were members of the Parliament of the nation, using this language, "You must urge upon the States-General, that they, according to the example of England, should establish free schools where children of quality as well as of poor families, for a small sum could be well and Christianly educated and brought up." In commenting upon this passage, Motley, in his History of the United Netherlands, uses these words: "In this connection, from the citing of the noble language in which the patriarch of the Nassau's Court, John the Elder, urged upon his sons and nephews the necessity of establishing a system of common schools in the United Provinces, an institution which, when adapted to the Commonwealth, became a source of insalubrious good, and which transplanted in the next generation by English pilgrims from Leyden to Massachusetts, and vastly developed in the virgin soil of America, has been the chief safeguard, and the peculiar glory of our schools."

Elsewhere in his history Motley writes as follows: "An excellent reason why the people were so well governed, so productive, and so enterprising, was the simple fact that they were an instrument people. There was the old English landlord, man, woman, or child, that could not read or write. The school was the common property of the people, paid for among the municipal expenses. In these cities, as well as in the rural districts, there were not only common schools, but classical schools. He cites, in support of his views, the authority of Antonio M. Storl; and others.

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SABBATH REFORM.

SUNDAY CLOSING NOT A TEMPERANCE MEASURE.

Such is the title of the following from the American Sentinel. It deserves careful consideration, as it shows that with a view of the most general public opinion with reference to prohibition on other days, Sunday closing will be of little avail. The ease with which the "side door trade" is carried on, and the facility with which liquor can be obtained during the evening previous to the Sabbath, makes it evident that which would come, otherwise. But the false idea which is fostered by urging that it is more wicked to sell liquor on Sunday than on other days, really militates against temperance reform. The saloons ought to be closed on Sunday. We sincerely wish they might be. But they cannot be while they are legalized on every other day, and if they were closed successfully for twelve or twenty-four hours, their patrons would soon find methods for obtaining regular supplies during that time. For such is the demand for it.

In our opposition to Sunday laws we have frequently been charged with working in the interests of the liquor traffic. Many claim, and we do not doubt but a great majority of the saloon keepers of the entire continent, that Sunday law would be in the interest of temperature. We have always denied this, and we think have demonstrated it. It is very recently that we have read a short article on this point in the Sentinel, in answer to the criticism of a subscriber. We are glad now to be able to make a statement on this subject which a temperance worker who is also an ardent advocate of the Sunday law. The New York Voice, of August 25th, contains the experience of a parson residing in Ohio, N. Y. From some statements in their letter we think he is a Congregationalist. In the course of his article, which has been sent to us for our opinion, he says:

The saloon-keepers of this place have not sold openly Saturday, and Sunday is the Sabbath in the strict sense, and Sunday is the only objection we have to the liquor traffic. At the late session of the General Association of the merchants, he expressed the opinion that the Sunday closing measure is a serious purpose of the mayor. He also states that the saloons are not caught a "dead man's麾," and that the proprietors had not suffered much.

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At best the above leaves us with the idea that we are to expect a different type of "Sabbath" in different nations. It accepts an existing state of things as though it were a normal and just one. We have the various grades, or kinds of "Sabbath," among the people, the Sunday Sabbatarian, the L'Ami Sabbatian, the French Sabbath, the English Sabbath, the American Sabbath, the Sabbath of the Englishman, and the Sabbath of the American. How do they stand in the eye of God? Do they have merit? Is it right to play ball on other days? Does it matter on what day it is done, and she does not want him to smoke at all, Sunday or any other day.

SAFE GROUND.

At the late session of the General Association of the Congregationalists, of Massachusetts, the question of "Sabbath desecration" was discussed. A correspondent of the Congregationalist speaks of that discussion as follows:

Hardly the amount of time which it merited was devoted to this great subject, but in the few minutes at his disposal he pointed with much clearness to the kernel of it. Deplored deeply the widespread disregard of the Sabbath in high places as well as among the masses, he yet endeavors to express the idea that the men who are speeding on Sabbath reform, and insistence upon the observance of the day, not simply because the physical man demands it and seeks its refreshment, but because it is a divine institution. To doubt the permanence and validity to-day of the fourth commandment, is death to the Sabbath, and the presence of that subject is the, in the doctor's opinion, the root-cause of the trouble.

However inconsistent with Sunday-observance the above position may be, it is the only safe ground on which we can stand. The Sabbath is disregarded and the Sunday which falsely bears its name, is a holiday, because men doubt and deny the validity of the fourth commandment. This is the trouble; Dr. Web is right, and if consistent, he will keep the Sabbath.

THE TEST OF LOVE.

"He is certainly a most generous man. He has just presented to the work of Foreign Missions $10,000. It is one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of one more generous."

"Really?" Well, I was looking through the reports of the last few years, and I saw nothing in that line."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. They were the last words of a man sitting on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son, who was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. How could he keep him back?"

And there seemed to me, in the two gifts above described, to be something akin to the man's abundance, the son, the only one, whom the old man loved, given up—a faint image of Christ's cruelty of course. There were many. Many are the bounties which we shower down upon us from the resources of his bounties. The simplest and most self-evident, however, is in what he gave up that his love to fallen man is proved beyond a shadow of doubt, even in the comic sense. In this case, he spared, not that which alone cost him a sacrifice, even his own beloved Son, but delivered up for us all he who was by no means one brought up with him, and daily his delight."

Dr. Robert R. Doherty, formerly assistant editor of the Methodist Advocate, of New York, was introduced and need a careful study of "The American Sabbath," in which he assailed the Sunday trains, Sunday newspapers, the holding of secular business meetings on the Sabbath, and other Sabbath pleasure excursions. He says: "Each nation has a Sabbath of its own," and, "and in few matters are national characteristics more sharply displayed than in the manner in which the first day of the week. Among Latin nations it was a day of revelry and froth. Throughout Germany the title of phlegmatic industry, and the streets of any Continental city give little sign of the Sabbath, except, perhaps, by increased activity. In England the day has always been revered, and New York, Chicago, and San Francisco the lessons from the general order enforced in Liverpool and London on the Lord's-day. Nevertheless no careful student of English life and manners could be of the prevalent British idea of the Sabbath differs widely from our own. With all its imperfections, that venerable institution, the Church of England, chiefly gives thanks to national morals and methods, and while the great heart of nonconformity still beats time to Puritan or Wesleyan melody, the young man felt called of God e w 1 e t ey are sincerely wish they might be. But they cannot be while they are legalized on every other day, and if they were closed successfully for twelve or twenty-four hours, their patrons would soon find methods for obtaining regular supplies during that time. For such is the demand for it.

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THE SABBATH RECORDER.

D. A. PLAATS, D. D.,
EDITOR.

The Friends of the late lamented Eld. Charles M. Lewis will be glad to learn, from a card printed elsewhere in this issue, that a fine granite monument now marks the resting place of his remains, with those of his first wife, near their former residence in Verona, N. Y. But the most enduring monument to his blessed memory that can be raised, are the souls brought to Jesus under his faithful labors.

We regret that the editorial on thank-offering boxes, in the Woman's department this week, did not come to our notice until after the date referred to in it, so that its appearance now is a little untimely. The multitude of other matters all demanding immediate attention, crowded this into the back-ground. Although it is now too late to report the collections at the date mentioned, it is not too late to send in the offerings as suggested, and that, after all, is the main thing.

Thanksgiving.
The Scriptures abound in exhortations to thanksgiving, in examples of special thanksgivings, and in reasons for the spirit of gratitude agreeing, by a sort of common consent, upon the Giver of all good.

During the Revolutionary War it was a national day, observed annually—by act of Congress; but after the grand thanksgiving for peace, in 1784, it was not again held until President Washington, by request of Congress, called for a national thanksgiving in 1789, on account of the adoption of the Constitution. The next call was by President Washington in 1795, on account of the suppression of an insurrection. The successful issue of the war of 1812-14 was signalled by a thanksgiving, called by President Madison, in April, 1815.

The regular annual proclamation of thanksgiving was, however, until a very late period, confined to the States, and for a long time to the New England States, the Southern States being the last to adopt it. In 1855 Governor Johnson of Virginia, issued such a proclamation, but in 1857, Governor Wise, when requested to do so, publicly declined, on the ground that he had no authority to interfere in religious matters; the next year, however—1858—the governors of at least eight Southern States issued such proclamations.

In 1862 and 1863 President Lincoln called for special thanksgiving services, on account of special victories in our struggle with the Great Rebellion, and in 1863 and again in 1864 he called for a general thanksgiving, and such call has been issued, more or less regular, in which the governors, not only the presidents of the United States, but the governors of the several States have united; agreeing, by a sort of common consent, upon the last Thursday in November as the time.

It will thus be seen that our Thanksgiving, as a matter of legislation, is by no means a new old. Though now generally recognized, and after a manner observed throughout the country, it is only in New England that the real spirit and genius of the institution is to be found. Originating, as it did, in those special providences which our forefathers devoutly beheld, as not only the presidents of the United States, but the governors of the several States have united; agreeing, by a sort of common consent, upon the last Thursday in November as the time.

The Pilgrim Church, exiled from England, went to Holland in 1608. In 1620 they sent off the Mayflower colony to New England. After the first harvest of the colony, which was gathered in 1621, Governor Bradford sent out a company of men on a walking expedition “that,” as the record runs, “they might, after a more special manner, rejoice together.” A year or two later the colony was suffering greatly from drought. While the devout colonists were unceasingly praying for rain, the copious showers came down and refreshed the earth, and the day of fasting and prayer was changed to one of thanksgiving and praise. Other instances of a similar nature are recorded, and thus one factor in the genesis of Thanksgiving is found. There were other occasions which the governors and ministers of the early colonies thought proper and pleasing to sign a note, with special services of thanksgiving. Such occasions were the arrival of supplies from Ireland, in 1631, after great danger from famine through lack of food; also the action of the British privy council favorable to the colonists in 1632, when Governor Winthrop, of the Massachusetts Bay Colony, called upon the governor and the governors of the African and Barbadoes, that they might join in special thanksgiving to Almighty God. The records of the colonies show such services to have been held, at irregular intervals and for various special causes, until about 1680, when, by the terms of the call, the service appears to have been omitted and only for the general blessings vouchsafed by heaven to a needy people.

The example of the New England Colonies was followed by the Dutch governors of Man- hattan and later by the English governor of New York.

Thanksgiving is found There a of men on a fowling history very briefly. Originating, as it did, in those special providences which our forefathers devoutly beheld, as not only the presidents of the United States, but the governors of the several States have united; agreeing, by a sort of common consent, upon the Giver of all good.

Who carries the world in his sympathies. 

The Pilgrim Church, exiled from England, dines which our forefathers devoutly be- In his addresses here he referred twice or thrice to the Giver of all good.
them, formed themselves into a committee to aid him in his work in any way that was necessary, without interfering, in the least, with the manner or method of his work. (O happy Robinowits! They didn't say, "We know what you are doing, and we will not allow you to come to our way of thinking and to our terms." No. O happy Robinowits!) Three years ago he was invited to London, and again he comes to England, and has visited Scotland, both times, I fancy, rather on the quiet. He has now returned to Kichinev, Bessarabia, his home. The little hall, built for him a few years since, has become too small, and one costing 600 f. is to be built for him, the funds being provided chiefly by a few friends in Glasgow. It is to be remember that, when the appeal was made by the General Mission of Robinowits's religious change was a thorough-unrest-of-soul with regard to the Messiah. Has he or has he not come? was the question. Prophecy and the New Testament were investigated, and we may believe, with earnest prayer. Palestine was visited, and returning home he soon came to the conclusion that the Messiah has come in the person of Jesus of Nazareth. It may be providential that no foreigner is allowed to carry on missionary work in Russia, as was the case with the German mission, which was located in the same house. The voice of prudence seems to say, "Brother, work on, so long as you hold to Christ, work in your own way; we will pray for you and let you alone, work out your own salvation with fear and trembling." Wy. M. Jones. 50 Milsom Park, London, N., Nov. 21, 1889.

CONSISTENCY.

I have been reading with a great deal of interest a few weeks, both in the religious and secular publications, the enthusiastic reports regarding the stand taken by the late Catholic Congress in Baltimore, on the temperance question; also the remarks of Bishop Ireland, and other noted Catholic clergymen upon the same subject. Without doubting the intent or purpose of either, it would seem hypocrisy for a man, or a body of men, to pass such resolutions, or advocate them, who, having the means in their power to eradicate, to a great extent, the flagrant evil, fail to use them. As far as I have gone, seventy-five per cent of the liquor saloons in the cities of this country are conducted by members and regular communicants of the Catholic Church; and within sight of the place where I am now writing is a Catholic parsonage and church, from the yard of which I can throw a stone and hit four saloons, and every one of them is conducted by a member and communicants of the Catholic Church. Is it sincerity, or a putting on the Protestant back? As no crown of glory is consistent without the jewel of consistency give us the jewel. Roman.

WELLS.

We have in Alfred Centre, two kinds of wells; one is dug down through the soil and gravel till water is reached, then it is stoned up and a pump put in, and water is raised by pumping. These wells remind us of some Christians. They are always pump, pump, pumping, and their prayers and preaching are always forced and formal. But there is another kind of wells. They are drilled down, down, down through the soil, gravel, and rocks to the lower strata, and the pure cold water rushes up many feet above the surface and needs no pumping. These wells represent another class of Christians. People say sometimes they should think those loud, hard-pumping Christians would give out and break down, and it is as if they do not believe the living water of life will flow out and irrigate the garden of the Lord. There is one thing about these artesian wells that is some time an annoyance and a disappointment, when a second one is put into the same well it ceases to flow and becomes useless or must be pumped. But this is not so with the Christian wells. The fountain is inexhaustible, and they cannot be drilled close enough to each other to injure one another; on the contrary, every such flow well enhances the beauty and value of all the rest. Dig deep, until you reach the perpetual, inexhaustible fountain.

The Sabbath Recorder.

Washington Letter.

(Written for Secular Correspondent.)

WASHINGTON, D. C., Dec. 6, 1889.

Since I last wrote you the Fifty-first Congress convened, took its oaths, drew its seats, and heard the President's message. The Senate, House of Representatives and administration are now formally in the hands of the Republican party. The new speaker now has the pleasure and perplexity of forming his various committees. That heavy load of legislation will begin. It was precisely at noon on Monday last, when, for the first time in nine months, the flags were hoisted on the staffs from the two wings of the capitol. Long before that hour an immense throng of spectators crowded the galleries and lobbies, ellowed, pushed, peered over each other's heads, and enacted the scene so familiar to Washingtonians who frequent the capitol on these biennial opening days. There was no excitement at either end of the capitol, but, as usual, the attractions on the House side were the greater. The staid dignity of the Senate, with its old time members and officers, promised nothing of interest; while in the populous body a slender majority was about to undertake the work of organization, 'measured by a minority upon whose indulgence the success of their schemes in a large measure depended. Since the gusty battles over the tariff bill of the last session, that dangerous minority, apparently so insignificant, yet strong enough to prevent any large and complaisant enough, until the majority proceeded to deprive it of its spiritual consolation in its chaplain. Then it declared itself, and, re-inforced by a contingent of independent Republicans, showed the majority upon what a fragrant thread will hang partisan measures during the coming two years. The sensation in regard to the chaplaincy developed while the election of the other House officers was in progress. The usual formal resolution presenting the caucus名单, or, as is usual, the caucus of Mr. Milburn as chaplain of the House of Representatives, he said his action was based on thoroughly non-partisan reasons. Some time ago he was talking to Mr. Milburn in regard to his means of support, and he mentioned that the latter had nothing except what he derived from his position as chaplain of the House. Acting upon this, Mr. Cheadle asked several other Republican members if they would support Mr. Milburn for the coming place, and they consented to do so. Mr. Milburn, a blind preacher, he mentioned, had never been a partisan in any sense.

The first annual message of President Harrison to Congress was read with the interest that always attaches to the utterances of a new Administration of which specific declarations of policy are expected. The subjects dwelt upon with most length are the tariff, the surplus, the coinage of silver, the civil service, pensions, and the colored franchise in the South. It is useless to give the subject matter of the message in detail. I will mention that expressions of opinion here regarding the document are varied and conflicting, according to the politics of the critic. The southern Democrats are irritated at the position taken by the President, on questions relating to the section, and some of them resent it in strong denunciatory terms. They charge him both with ignorance of conditions existing in the South, and with ill-will toward the southern people. They assert that the message will stimulate them anew to resist the proposed Federal elections legislation contemplated by Republican managers.

There has been much excitement among the liquor dealers of Washington, on account of the recent proposition of the city Commissioners to limit the number of bars of the city to four in a block. "Four saloons left to each block!" I hear you say. "That is horrible to think of!" And so it is. Four saloons to the square are bad enough, to be sure, but to suppress any of them is a move in the right direction, and better than nothing, especially when you consider the fact that the passing out would rid the city of more than a hundred saloons and those of the worst character. Quite a number of witnesses were called on the Commissioners and made an appeal for less restriction. The Commissioners did not receive any satisfactory information as to their future course in regard to the issuance of liquor licenses, and temperance people are thankful for even a small abatement of the great evil.
and Pharaoh were both changed by this miracle; and the change depended on the different ways in which they received the same manifestation of divine truth.

To make a subject a little more practical in its bearing, let me add a few words. We, as young people, are just now receiving enlarged privileges for denominational work. We are deeply interested in our own exploration into the spiritual world and the different opportunities which we now have of giving, working, and praying, along these new lines, for spiritual growth may be dwarfed and set back.

Is God by this means testing our fitness for the great and solemn task which He vouches is His will. It was told in 1888 by a Cuyaa Fife lawyer and his partner to a Judge of the Supreme Court of the State of New York, that Thomas Carlyle was then beginning to be known. He described the old gentleman as having a face of the race of rams and strongly built, always wearing his hat during school hours—at least keeping his head covered; and many of the boys, viewing the whole situation, which they hoped would be dignified by a smile, but his that stood upon the head, and how near it came to the eyes-brows, could conjecture if the savage mood were to become predominant.

"But my teacher," said the Provost, a strict and gloomy disciplinarian with the name of Carlyle, "was the school; and indeed his bow was so overhanging with dark thickening, and his large glowing eyes constantly shot forth wrath, while his protruding chin was laden with scorn, that no extra expression to alarm us was needed from his lumbus! He did not thrust us very often or very severely, but we had to fear, if pressed, to bring great lengths of punishment. I have seen how severe I would be to himself, seated in his pulpit-like desk, surveyed all his company with a strange mixture of mirth, scorn, and fury. I have not for years thought of this scene," continued the Provost, who now comes back to this question, and I do not remember that my old master had a very strange laugh. I don't know what has become of him, nor, indeed, have I heard of him since I left Kirkcaldy school."—St. James Gazette.

THE SABBATH RECORD.

BY EDWARD E. WHITFORD.

PRIVILEGES; A BLESSING OR A CURSE?

We have often noticed that the same causes do not always produce the same effects. To make an illustration, the same sun which softens the wax hardens the clay. Can this be true in the spiritual world also? Does the sun of righteousness shine into our hearts, and find some of them like the wax, ready to be softened, and molded into whatever form God wills; and into other hearts, which by the very contact of the quickening power of Christ, and by their refusal to be obedient to its influence are thus made more hardened? I can not believe that this is true.

If we sit in our pew, Sabbath after Sabbath, and hear Christ and him crucified preached to us, we must be changed in one way or another. This privilege of hearing the gospel preached will prove either a blessing or a curse to us. If we heed the teachings which come to us, we have the rich blessings which come from communion with God and from doing his service. No less are our lives changed, if we hear and do not heed.

Did you ever ask yourself why those servants in the olden time, who disobeyed their lord's will, were not punished alike? Was not the one who knew his lord's will and yet did it not, punished with many stripes; and the other who knew not, and yet offended, punished with few stripes? Look up the passage in the Bible and form your own conclusions.

Moses was unwilling to become the leader of the chosen people. What did God do? He commanded Moses to cast down the rod that was in his hand, and it became a serpent. This miracle to him convinced him of God's power. He manifested the right spirit in receiving God's truth and was blessed. When the same miracle was performed before Pharaoh his heart was hardened.

and what a reception both of them got from the juvenile crowds! Bags of books were at once fastened to the tall and around the neck of the boys, who were all, as usual, busily engaged in composing letters to the braver and more adventurous companions in urging the brute to a center round the school, and to ascend the steep star of the master's desk, that they did not know how long it was speeding, and before they could remove the stranger Mr. Carlyle appeared. We expected a roar of laughter, but that was not the case. There was not a sound. It was a roar of laughter—a such a roar, however, as, instead of tempting us to join in it, produced a sudden silence. The Provost, coming slowly toward the master as if to salute him. 'That,' exclaimed Carlyle, 'is the wisest and best manner of dealing with us, and is fit to be your teacher,'—he tapped the donkey's head as he was wont to do ours, and said, 'There's something here, far more in the minds of any of his brethren before me, though these skills are potted in fond admiration by papas and mammas, and thought that for grander head-piece meets only with merciless blows.' He then gave some hard taps on Bill Hood's head, and would not allow him to dismount, but, for a period, held him to the school for an hour, while those boys who had been most active in helping Bill to go through the fence had to bear the perplexed-looking ass. He did not require the other scholars to attend to their several school duties, but severely permitted as spectators of the grotesque procession. Then he himself, seated in his pulpit-like desk, surveyed all his company with a strange mixture of mirth, scorn, and fury. I have not for years thought of this scene," continued the Provost, who now comes back to this question, and I do not remember that my old master had a very strange laugh. I don't know what has become of him, nor, indeed, have I heard of him since I left Kirkcaldy school. — St. James Gazette.

OUR MIRROR.

The Young People's Association at Leonardville held a meeting, Nov. 4th, at which it was voted to disband and form a Y. P. S. C. E. One week later the model constitution was adopted with but very few modifications, the pledge and essentials of committee work being left unchanged. In the beginning it was necessary to present names of officers at the business meeting in December. More news anon.

The Local Union of the Y. P. S. C. E., composed of the Societies in Westerly, R. I., and vicinity, held its annual meeting on Tuesday evening, Dec. 3d, with the Pawcatuck Seventh-day Baptist Society. The evening was stormy, yet there was a fair attendance. The annual reports of the Presidents of the various Societies showed commendable zeal and interest in the work, and a good increase in membership during the year by conversions. The reports of the officers of the Local Union were full of encouragment, and indicated that the young people were promotive of brotherly love and good fellowship among the Societies, and were very helpful in giving interest and energy in the good work of the Master. A very interesting address was given by Mr. Charles N. Bascom, a young man who soon goes as a missionary to Natal, South Africa, under the A. B. C. F. M. A. missionary movement among the young people in our schools, churches, and Christian homes. To him may be attributed an indescribable missionary spirit in all our hearts. Many a God-speed was given him in his proposed work in that far off land. The following are the names for the coming year: Rev. L. L. Otis, President; Rev. A. R. Moore, Vice-President; Miss Helen Brown, Secretary; Miss L. B. Brown, Treasurer. The meeting closed with a fine collation and social, which the young people greatly enjoyed.
THE BEHRING SEA AND INTERNATIONAL LAW.

Sovereignty, Behring Sea, Diplomacy, War, Perpetual Peace.

BY DR. EDWIN R. MANSON, OF SYNACUSE, N. Y.

INTRODUCTION.

International law defines the rights and prescriptions of nations in their intercourse with one another, being founded upon the principle that they should "do each other as much good in peace, and as little harm in war, as possible," consistent with their own interests. (But see p. 132.)

It is founded upon the Roman or Civil Law, though it existed very early in the history of nations, and has been constantly modified by mutual agreements, to keep pace with the progress of civilization; that being regarded as law which has received the sanction of civilized nations, independent of special treaty stipulations. It now constitutes the system of the world's jurisprudence.

And, as all law has been the work of ages, international law has sprung up, and had a growth, as well as been divided into dependent sovereign States. And, while some of the non-Christian States have not yet come under its dominion, it is to be hoped that ere long all civilized countries will recognize the work of nations.

At the present time it prescribes the rules to be observed by nations at peace, and also those incident to a state of war. The principal writers on international law have been Grotius, Puffendorf, Wolff, Vattel, D'Anville, Blackstone, and Kent, each setting forth its provisions at their time of writing.

SOVEREIGNTY.

All civilized independent sovereign States, having definite limits, and exercising therein absolute authority, may be regarded as parties under international law, if they have unlimited power to deal with other States, being under no protection. At their formation, or organization, whether by rebellion, conquest, or discovery, they assume the independent State-ship, when ever they have maintained an independence which has been recognized by most of the other States, or a reasonable number. All "independent States are equal in international law," without reference to their constitutions or their organic laws, having rights of recognition to protect their subjects; and to enter into treaties, whether republics, kingdoms, or empires. The modes of acquiring territories in which to organize sovereign States, are, occupation, gift, purchase, or treaty, and conquest in war, actual possession being a paramount consideration. And while international law does not yet absolutely require the consent of the people occupying territories transferred from one State to another, by treaty or otherwise, the consent of the people is now, and should be paid to it. While the territory of a State includes all land and waters, as the rivers, bays, inland seas, etc., and the "sea to the distance of a marine league, along the coast," and all between headlands, the high seas are regarded as "no nation's property," as a rule.

BEHRING SEA.

The Behring inland seas appears to have been the occasion of a recent proclamation by President Harrison, in accordance with Section 1,560 of the United States Code of 1855, and the 21 Section of the Act of March 2, 1889, implying, as would appear, that the part ceded by Russia to the United States might be legitimately regarded as under the jurisdiction of our government, so far as the destruction of marines, or any provisions of it, as least, as well as being a warning to our own people. Many claims to empire or jurisdiction over extensive parts of the Sea have been set up, and some of them justifiably maintained, either as islands, or states. The Adriatic was long under the dominion of the Republic of Venice, and the Mediterranean justly of the Romans. And in the time of Edward I, Great Britain claimed empire over the seas that surrounded England, and now controls the pearl fisheries in the open, as well as "north-west of Cyclon, and justly, as appears, the others powers acquiescing. Whether all these assumptions, and many others that might be mentioned, were justifiable or not, it is a principle of international law, as given by Vattel, pp. 126-7, that "when a nation that is in possession of the navigation and fishery in certain tracts of the Sea claims an exclusive right to them, and forbids all participation on the part of other nations,—if the others obey that prohibition, with sufficient marks of acquiescence, they tacitly renounce their own right in favor of that nation, and establish for her a new right, which she may afterwards lawfully maintain against them, especially when it is confirmed by long use."

Now the fact that Russia discovered the shallow inland, as it may be designated, Behring Sea, with its numerous Aleutian Islands, and had "controlled the navigation of its waters, and the taking of its marine life," in the main, for nearly 150 years, "confiscating and burning marauding vessels," and the fact that Russia has been the first to treat for the jurisdiction over the Sea, over the eastern part of said Sea, up to a given line, running nearly north-east and south-west through it, retaining the same jurisdiction over the remainder of said Sea, lying west of this line, and still maintaining it, may be regarded as constituting and confirming the title of the United States to jurisdiction over the part of Behring Sea, with its Aleutian Islands, ceded by Russia; at least so far as the destruction of marine life is concerned, beyond a reasonable doubt, even though the Behring were not regarded as an inland sea as it has been, and may quite properly be. If it be said that the United States and Great Britain have entered protests against the claim of Russia to the "Pacific waters," it should be noted that these protests had reference, mainly, to waters south of Behring Sea.

And though Mr. Adams, in his instructions to our minister at St. Petersburg, of July 22, 1823, claimed our right of navigation, and to fish in the "Pacific Ocean;" in the treaty which followed in 1824, "was secured to us the right of navigation, and to fish, in any part of the Pacific Ocean or South Sea." But Article IV. of this treaty only gave to the United States the right, before entering the "Inland seas, west of the interior seas," Behring doubtful, "gulls, harbors, and creeks, upon the coast, for the purposes of fishing and trading," for "ten years." This must have been intended to include, more especially, the Behring Sea, as appears. For at the expiration of the ten years, and ever after, a renewal of this right, in the "inland" Behring Sea, thus setting our rights back to what they were before the treaty of 1824, so far as it related to this Sea. And hence our purchase, with that part of Behring Sea, and the Aleutian Islands it contains, including, of course, the marine animals, imposing upon the United States, as appears, the duty to protect and preserve such of them as may be in danger of extermination, for the mutual good of all the nations interested therein.

And this is, also, in accordance with another settled principle of international law, as given by Vattel, p. 127, that "a nation may appropriate to herself those things of which the free and common use would be prejudicial or dangerous to her," as might be the destruction of fur-bearing, and perhaps other marine animals, in Behring Sea; and he adds: "This is a second reason for which governments extend their dominion over the sea, along their coasts, as far as they can, to protect their rights."

DIPLOMACY.

Intercourse between nations is carried on under international law, by "ambassadors, envos extraordinary, and ministers plenipotentiary, ministers resident, commissioners, charges d'affaires, agents, and secretaries of legation." Diplomatic representatives at a foreign court, like a "ship of war in foreign waters," are, "by a fiction of law," including their households and property, extraterritorial, and supposed to be a part of their sovereign's dominions, the official residence being free from "local jurisdiction," but as little as an asylum for criminal refugees. They pay no taxes, and are entitled to freedom of worship, no matter what the established religion may be. Diplomatic representatives are not allowed, under international law, to meddle in the internal affairs of a nation, or to appear at the courts of which they are accredited; the penalty being, as a rule, an intimation to their government of a desire for their recall; as recently occurred in the case of the British minister at Washington, whether justifiable or not. Diplomatic representatives abroad usually act under instructions; their governments not being bound by their doings till ratified by them, as a rule.

Consuls-general, consuls, deputy-consuls, vice-consuls, commercial agents, etc., are agents of a foreign government, having no diplomatic functions, as a rule. Nor do they have any of the diplomatic exemptions in the State to which they are sent, except in cases of treaty stipulations. Their duties are, in the main, commercial, though they are charged, in addition, with protecting and aiding seamen; where the local laws allow of it, with the settlement of estates of intestate of their countrymen dying abroad; have joint jurisdiction in consular courts, with the local government officials, when there are, over their countrymen, the duty of protecting and defending themselves, as well as punish, or send home to be punished, deserters and other criminal seamen, etc. They are required to give bonds for the faithful performance of their duties, and for the accounting of all moneys coming into their hands. Under international law all contracts made by States with each other, are treated according to the principles "of the law of contracts." (To be concluded.)

A TRUE faith can no more be separated from good works than the light of the candle can from its heat, or the heat from its light.

Sorrows rightly borne makes wonderful discoveries of truth; and the inquiry of every one passing through his experience should be, "What is God teaching?"

There is nothing—no, nothing—innocent or good, that dies and is forgotten; let us hold to the righter name. A mourning child, dying in the candle will live again in the better thoughts of those that loved it, and play its part through them in redeeming actions of the world, though its body be burnt to ashes, or drowned in the deep seas.
TENTH ANNIVERSARY. (Continued from page 780.)

higher and a sacred cubit narrower than at present. This beautiful pulpit and furniture, provided by the ladies of the society, had scarcely been thought of them. These, together with the beautiful decoration of this room in oil paints, at great cost, and the excellent baptistery under the pulpit, with changing room below, and the cushions in these seats, all testify to the willing hearts and ready hands of this people, who love to make changes. The young people wrought a good work in fitting up the prayer-meeting room so nicely with chairs, and paper and paint. The parsimonous has undergone quite as great a transformation as the audience rooms. With new piasa, and blinds and paint, furnished by the people, and the hand grown yard by the pastor, it now compares favorably with any country parsonage I know. In all these improvements, and the rebuilding of barn, and roofing of church, the bills have been immediately and promptly met as free gifts of a Christian people for the good of the church. As your servant, it has been my aim to care for your property as carefully as though it were my own. And in the work necessary to all these improvements, I have spared no pains and withheld no man's labor whereby I could save expense for my people.

FINANCIAL.

I have not at hand the figures to show the amount expended in the above improvements, but the aggregate would be no small sum. Ten years ago I found the church in debt some $1,700, and one year's interest. When two years had passed, and quite a feeling of despondency prevailed over it, because you had realized about all you could from the subscription list that was made three years before for the liquidation of the debt, and had still left an indebtedness between $900 and $1,000; I took the matter in hand. At my second annual sermon a plea was made that we make it the work of that winter to pay the debt. I told you that I would rather see you pay this than to give a right to such winter with it unpaid, that you would hear from me in your homes from day to day, and from this pulpit from week to week, until you were entirely out of debt. Nearly half the debt was for money hired to pay the second annual collection, when was counting as its assets, nearly $400 "back pew rent," while those who owed this were getting more and more and more sensitive each year it was reported, because they were unable to pay. I asked the trustees to give me all these "pew rent" and subscription accounts and let me collect upon them just what the debtors felt willing and able to pay, with the promise that this should be accepted as payment in full, and the old accounts destroyed so as to trouble them no more. In this way I realized $180. And when I read you the letter asking me to give myself up to the work of this society, I had the pleasure of seeing those old eye sores, by way of back subscriptions, reduced to ashes in my study fire. In 1873 there was $51 6 55 back on pastor's salary, and at the preceding meeting the treasurer reported $547 due on back pew rent. And for years did this society labor under loads of debt, and in perplexity to make the two ends meet. And I came back from that study to the present decade, to see that in the sixth year of my pastorate the treasurer reported $21 6 1 in hand as a "final balance after all debts are paid". And when we remember that within these six years you greatly increased your benevolence, the amount paid by this membership into Associations and the gatherings of General Conference. For you evidently believe that the church that keep in line with denomination work and spirit, work, and should send its pastor into these gatherings. While you have done this for me, I have invariably supplied my own pulpit at such times, either by exchange or cash payment.

In other ways than these, you as a people have been kind and generous, with your pastor. And many a "surprise" at the parsonage has filled our home and hearts with joy, and brought us substantial good. And many a young people do not rally around her standard-bearer. With such a band of youthful church members as you have to-day, no one ought to be satisfied with the same forms in the prayer-meeting routine of church life. It is possible that if you had fifty years ago, when church membership was composed almost exclusively of adults. There must be more of joyous song service and concert Bible-reading than formerly. Hence it is that special effort has been made in this ministry to make the meetings for social worship as cheerful and helpful to the young as possible. And now, with as fine a band of young people as you can find in any church, marshalled into line for duty as never before, in your history, and with scores of fathers and mothers in Israel, who have responded to my calls upon them for work, and the spirit of loyalty in which they have now organized for church and denominational work, bespeaks great things for the future of this people. It will be a sad day for the Shiloh Church, if the time should ever come, when her young people do not rally around her standard-bearer.

YOUNG PEOPLE'S WORK.

It has been my constant aim to secure the interest and co-operation of the young people in church work. Our Sabbath-school has for the past six years been officered entirely by young men and young women. And during the past few months the enthusiasm with which they responded to my calls for work, and the spirit of loyalty in which they have now organized for church and denominational work, bespeaks great things for the future of this people. It will be a sad day for the Shiloh Church, if the time should ever come, when her young people do not rally around her standard-bearer.

My call to mission work.

Never in my life have I had such a struggle to call me to remain in this field for the past month. I read you the letter asking me to enter the employ of the board in the Southwestern field, and told you that it was not in my heart to sever this relationship of pastor and people, unless it should seem to you that the time came for some of these young people to give their hearts to the prayers and testimonies of this little band of soldiers. The church will see good from this movement.

PASTORAL VISITATION.

I know that in the matter of visiting among my people, I have not satisfied the demands. I have not satisfied myself. No one laments my failures in this respect more than I. But you will bear me testimony that I have tried to do my duty in this respect whatever sickness and trouble has entered your homes.

My plans for the coming winter are, if duty calls me to remain in this field, to give myself up to the work of this society, to visit us at the parsonage. But even with all the failures, more has been done than many think. Upon looking over my memorandums, at this time, I was surprised myself to see hundreds of calls upon families, recorded for the first five and a half months of this present year. And these were not "mere business calls." It is a large flock and requires many days to go around. To those whose sickness required we have been enabled to stay in any home for the two years preceding the present, of course you could not expect much visiting. But what time I stay with you now as pastor, you shall see me often in your homes than heretofore.
the sentiment of my people, and advise me what
do, I finally decided to decline the offer from
the Board for the present.

Had this door opened one year ago, I should have
had a different opinion in my estimation of this
institution. For, then I felt as though a change might, per-
haps, be for the better. But after the gracious
revival, and the addition of nearly half a hun-
dred young people to the church within the
present year, it has seemed as if the Lord had
work for me to do here in this vineyard.

This conviction has been greatly strengthened
by your expressed opinions to the same effect.

Where one has said, or even implied to me, that
a change was wanted, scores have given unqualified
assent. That the new work in our midst, that a change just
now would be a damage to the church. Hence
my decision to remain a little longer. I wrote it
in this way because I want it well understood that
I could not consent to tarry with any people
for a single month after it is God's will for me to

I would never be a hanger-on, neither do I
wish to be too hasty in making decisions to
to change. My own personal preferences must be
yielded, if ever they stand in the way of the
cause of God. Duties to my family, and regar-d
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change.

Had

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and for eight long months held us amid

the brotherhood of Walworth

are fairly prosperous, and, by the blessing of
God, are maintaining a good degree of spiritual-
ity, and are endeavoring to make advancement
in godliness and real piety.—Our Sabbath
services have been well sustained thus far through
the year, and also three prayer-meetings each
week; namely, a cottage prayer-meeting on Tues-
day night; the regular church prayer-meeting on

Walworth.—The brotherhood in Walworth

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day night; the regular church prayer-meeting on

New Market.—"The oldest inhabitant "does
not remember a summer and autumn so prolific
in rains as those just past. Most of the crops
have been fairly good in this vicinity, and all
lines of business ordinarily prosperous.—Our
Youth People's Literary and Heeding Hand
Society has recently been metamorphosed into
a Young People's Society of Christian Endeavor,
and is now in good working order. We count
this as an important training school for Chris-

o'clock.

Essex, occupied our pulpit and gave a
masterly sermon on the parable of the good
Samaritan. It was his first appearance before a
New Market's Aid Society seemed to be the
universal wish that it might not be the last.
Mr. Burdick has great power as a public speaker, and
in his ability as a temperance orator and reformer
we believe he is second to no man in America.
He handling of the illogical and deceptive
license theory is absolutely unanswerable.->The
pledge cards and envelopes for testing the "five-
percent-per-week" plan of contributions for the
Tract and Missionary Societies are just at hand,
and the canvass is under way. We are anxious
to have it thoroughly tried and believed heartily
in the system.

L. E. L.
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and Pictures, Book, and Family, togeth-  
er with the fact that it is edited by Marian Hallam,  
whose is a business which makes  
all the prices bring the good things within reach.  
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items in all homes. Send us a box-stamp (to pay postage)  
and we will forward you samples of dress silks  
style free with prices, and you can see 
dress silks in  
the world. We offer these Dress Silks in  
 obliged, Munson, Saratoga, Fall River, and others.  
Remember, to order dress silks, to be  
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Persons who can help us may send these reports to the  
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OUR MAMMOTH CHRISTMAS BOX

Our object in getting up this Mammoth Christmas Box is to introduce to the American people our "Sweet Home" Family Soap and Fine Toilet Articles. They are the purest, best, and most satisfactory, whether made in this country or England; everyone who uses them at once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with all of the useful and valuable presents named.

Larkin's Mammoth Christmas Box makes this boy happy and it will make 100,000 other boys, girls, men and women, old and young, just as happy; because it contains the greatest list of Christmas presents ever seen for the money. Beautiful things! Something for everyone in the family—mother—all of the boys and girls—the baby—and hired girl. Such fun opening the box you never heard of. It is a great surprise to all who get it. It contains so many of the very things everyone wishes to receive. Nowhere can such liberality be found.

This offer is only to Subscribers of this Paper.

To Get the Box simply write your name and address on the postal card and mail it to us and we will send you the goods (freight prepaid) on 30-day's trial and you are under no obligations to keep the box if it does not in every way satisfy you. We are willing to put this Mammoth Christmas Box to the severest kind of a test, hence will send you the box on 30-day's trial and if not satisfactory will refund you your money. We pay freight only to points in U. S. east of the Rocky Mountains.

THE ABOVE OFFER ONLY HOLDS GOOD UNTIL JANUARY 1st, SEND IN YOUR ORDERS AT ONCE.

J. D. LARKIN & CO., Factories—Seneca, Heacock and Carroll Streets, BUFFALO, N. Y.

MARRIED.

CLARE—BITTER—In St. Albans, Vt., Nov. 11, 1889, by Rev. A. C., Clare of Allentown, Pa., and Miss Ada Bitter, daughter of Mr. and Mrs. A. Bitter, of St. Albans.


HARRIS—LOVERD—At the residence of Cornelia Greenfield, R. W. Harris, of the town of Hemlock, N. Y., on Nov. 21, 1889, by Rev. E. B. Davis, Mr. Joseph Harris, of the same place, and Miss Cornelia Greenfield.

EVANS—COLQUHOUN—At the home of the bride's parents, in Wallingford, Wis., on Nov. 1, 1889, by Rev. E. B. Davis, M. J. Colquhoun, of the town of Wallingford, Wis., and Miss Cornelia Evans.

DIED.

DYKE—In Rensselaer, N. Y., Nov. 18, 1889, after a brief illness, of tuberculosis of the lungs, Sarah A. Dyke, aged 33 years, 6 months.

EARHART—In Tautau, Washington County, N. Y., on Nov. 12, 1889, after a troubled illness, Mrs. A. H. Earhart, aged 32 years.

GRANT—At the residence of Mrs. Grant, in the town of Greenbush, N. Y., on Nov. 20, 1889, after an illness of several months, Frederick Grant, of the town of Greenbush.

HALL—In civilian life, G. E. Hall, a veteran of the late war, and a member of the 65th N. Y. V. I., of the American Legion, of the town of McHenry, N. Y., on Nov. 16, 1889.

HARRIS—In the town of Sempronius, N. Y., on Nov. 15, 1889, after a brief illness, Anna E. Davis, aged 27 years.

MILLER—In the town of Willow, N. Y., on Nov. 15, 1889, after an illness of four days, Anna E. Miller, aged 25 years.

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O'NEILL—In the town of Foraker, N. Y., on Nov. 22, 1889, after a long illness, Anna E. O'Neill, aged 22 years.

SHAW—In the town of Whitefield, N. Y., on Nov. 20, 1889, after a short illness, Anna E. Shaw, aged 24 years.

WILLIS—In the town of Oak Grove, N. Y., on Nov. 21, 1889, after a long illness, Anna E. Willis, aged 20 years.

PRESIDENT—Mr. A. B. Peirce, of the town of Presque Isle, Washington County, N. Y., on Nov. 10, 1889, after a long illness, Mrs. A. B. Peirce, aged 55 years.

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