International law now favors limiting the carrying on of war by the fleets and armies of the belligerents only, leaving the non-combatants as though they were at peace, rather tending to treat with disfavor privationing.

The treaty of Paris of 1856 declares that "privativeing is and remains abolished," and it only failed to receive the adhesion of the United States because it did not prohibit the seizure of all private property by ships of war.

International law recognizes rights created by contracts entered into before the war. But contracts made between subjects of States at war are void. And an alien enemy has no redress in the courts of law in either case. War also dissolves partnerships between a citizen and an alien enemy.

International law protects private property, allowing, however, an army of occupation to seize state property "likely to be used in war," and munitions of war, though the property of individuals. It also allows of requisitions upon the inhabitants, receipts being given, but the consequent unnecessary destruction of property, and makes inviolable the flag of truce, as well as ambulances, military hospitals, and their occupants and attendants, though a flag of truce need not necessarily be received.

International law recognizes, as promulged by the treaty of Paris, the rule that "free ships make free goods," and that "enemy ship does not make enemy goods." It is now tending, however, to withdraw from all warlike operations, all private vessels and property lawfully used.

International law recognizes neutrals as friends of both belligerents, to be treated alike in every particular, all warlike operations being forbidden in neutral territory, captures effected there being void, or if begun are consummated things.

Vattel claims that "no assistance should be given by neutrals, to either party, in matters relating to war, unless under some pre-existing stipulation," and further that in matters relating to war, the "neutral should not refuse to one belligerent, because at war with the other, what is granted to the other." Impartiality has reference to the use of neutral territory for equipping vessels, fitting out warlike expeditions, enlisting men, etc., as declared by an act of the United States Congress of 1794, and re-enacted in 1818, and subsequently confirmed by the "English Enlistment Act of 1870, both being based on international law, and tending to establish it.

These principles of international law were agreed upon as the basis in the treaty of Washington, between England and the United States of America, of 1871, growing out of the "depositions committed by Confederate cruisers," and justly.

International law excludes pirates from its benefits, and the same has been held as to civilized tribes. But the advocates of this view consider, it appears, "William Penn, for having purchased of the American savages the territory he was about to colonize." (Vattel.) And it is probable that the international code may yet recognize the rights of uncivilized tribes everywhere, in so far as they are legitimate, and established by actual occupation and prescription on equitable and humanitarian principle.

Perpetual Peace.

It is devoutly to be hoped that there may be, ere long, be in a codification of international law, a project of perpetual peace inaugurated. This might be brought about if sustained by public sentiment, doubtless, by one or two deputies from each State, by whom, as Bentham claimed, international disputes should be settled by reference for adjudication, the decrees being "enforced against any State that might resist them by the combined power of the rest," armies to be reduced and colonies abandoned and setting up for themselves. Or, as Kant would have it, a confederation of states "under a federal constitution," might act, "through congresses to be held from time to time," in adjudicating international affairs and maintaining the integrity of the States, as foreshadowed by the International American Conference of 1859.

Perhaps ambassadors and ministers, as now appointed, might be clothed with powers to settle international questions, subject to ratification by their governments, and to appeals to a congress of nations. But till some legitimate plan can be adopted, arbitration may be resorted to, and war in the main avoided among civilized nations, as appears to have been inaugurated, to a certain extent, by the recent treaty arrangement of the five Central American republics—Costa Rica, Guatamala, Nicaragua, Salvador and Honduras.

Conclusion.

But as international law now stands, it may be summed up, in brief, as follows:

It forbids the annexation interference of one State with another; allows jurisdiction over all inland seas, and over all adjoining seas, for at least one marine league; and expires from long undisputed jurisdiction, for justifiable purposes, as much further as can be maintained; the right of commerce; right of passage over the territory of a friendly State in time of peace, as a rule; the navigation of rivers passing through other States by riparian States above; surrender of criminal fugitives, but not of political offenders; the exemption of ambassadors from allegiance to the country to which they are deputies; makes a formal declaration of war unnecessary, as a rule; gives limited protection to the property of resident enemies, for a reasonable time, with discretionary right to confiscate, at once, except debts, nor is commercial intercourse allowed belligerents. Domicile in a country gives the advantages of that country in peace and war, while an intention to remain permanently constitutes a residence, with its advantages and disadvantages. It also prohibits colonial trade by neutrals, rendering a liability of confiscation, and forbids the fraudulent transfer of property in transit from belligerents to neutral parties, (Conclusion page 803.)
THE SABBATH RECORDER.

MISSIONS.

RESIGNATION.

I do not know
Where falls the test that I have tried to sow
With greatest care;
But if I shall know
The meaning of each waiting hour below
Sometimes, somewhere.
I do not look
Upon the present, nor in nature's book,
To read my facts;
For promised blessings in God's Holy Book;
And I can see
I may not try
To keep the hot tears back—but burst that sigh,
"It might have been!"
And try to still
Each rising thought to God's sweet will
Respond "Amen."
-F. G. Browning.

The letter sent us by Bro. Jones, of London, and his own added note, which we are glad to receive and publish, have great interest with reference to the question of Sabbath Reform; and the letter furnishes special encouragement for pushing forward our work of "witnessing for Christ" among the Jews.

The current number of the Missionary Review puts very forcibly the idea that the work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. Lo, I am with you always, even unto the end of the age," means nothing if it does not mean that in a special sense and exceptional manner, the omnipresent One will accompany the march of the missionary band.

The success of missionsaries has a striking illustration in Madagascar. The tribes of the island had lived a thousand years and more, barbarous cannibals, constantly engaged in war, reducing the conquered to slavery. Their cases seemed hopeless. In seventy years these wild savages have become a Christian nation, with Christian families and family altars, Christian temples and worship, in holy living, firmly adhering to the Gospel of Christ.

INTERESTING CORRESPONDENCE.

30 Verbury Road, Holloway, N.1
London, Eng.
To Pastor W. M. Jones, Millway Park:

Dear Brother,—You will remember that some time ago you gave me some of your excellent letters on the Sabbath, and I was pleased with them on the question, for free distribution. You will doubtless be glad to hear that the seed thus sown, in some instances, already borne good fruit I will mention two cases.

I was attending a public meeting with some of these leaflets in my pocket (I always like to have some with me), when I met with a converted Jew, and having, as you know, a great interest in these brethren of Judah, I made myself known to him. I asked him how he came to the knowledge of Jesus as the Messiah, when he related his conversion to me. He said that the chief difficulty in his case was that he had to give up the Jews' Sabbath, and that for weeks and months after his baptism his conscience used to accuse him for working on the Saturday. It troubled him so much that at last he decided to go and ask counsel of a clergyman of the Church of England on the matter. This gentleman assured him that now he was a Christian he need not keep "the old Jewish Sabbath," but that he should keep the first day of the week in honor of the resurrection of Christ, his Saviour. This satisfied my friend so far that he let the matter drop, as he was told that "all Christians keep Sunday now as their Sabbath;" and, as he had accepted Christianity he felt that he must submit to its universal custom. Still, he never felt really satisfied, and would sometimes say to another converted Jew and missionary in the city, "Brother, I feel we are doing wrong in breaking a law of the Holy God, which he gave our forefathers on Mount Sinai, and wrote on stone to last forever."

It was in this state of uncertainty I found him. You may judge of his surprise when I told him that he had broken the Second Commandment in the 10th Chapter of the Old Testament that Jesus rose on the first day of the week; and that, moreover, it was not true that "all Christians kept Sunday as the Sabbath in honor of Christ's resurrection." I told him that I am a Christian, and I do not, and that there are Seventh-day Baptists and Seventh-day Adventists in this country who do not. He soon turned upon me with the question, "Then, do you keep our Sabbath?" "Of course I do," I replied, "but it is not your Sabbath merely, it is the Sabbath of the Lord our God. It is God's Sabbath. It is the Sabbath of Jehovah, who changes not, and who, therefore, has not consumed the sons of Jacob." Well, the short of it is, he was confounded, convinced, and consistent, for he began to re-observe the Sabbath he had broken. It is evident that, which he, his pious old mother had begged him never to violate. His sincerity is proved in this, that, being a tailor, he loses one day's work and wages every week on account of his convictions. But further;

He had come from Russia to England for protection from Russian persecution and intolerance. In England he was converted to Christ, but his wife, who, for a time, he had left behind, was still of the Jews' religion. He worked hard so that she might have her over; but after his conversion to Christianity and being persuaded to give up observing the Sabbath, a new difficulty arose. He felt that his wife would not be likely to accept Christianity at the cost of violating the Sabbath; that if Jesus of Nazareth required the observance of God's Sabbath he could not be the Son of God, the true Messiah. He wanted her home, but was afraid of fetching her under these circumstances; but when he saw that Christ came not to destroy the law, but to fulfill it; so magnify it, not to minimize it, he was not afraid to depreciate it, he was simply delighted. His face was radiant, his eyes brightened, his arms went up, and he literally danced a little for joy. He could keep the law and be a Christian! He could fetch home his little Jewess, and prove to her that Christ (if not Christianity,) required us to obey the Father's will. It was wonderful; he could now believe better and easier on Jesus than ever. He could tell his brethren that Jesus never said anything against the Jews' religion. Easeth he kept the Sabbath, his disciples kept it, that all the first Christians kept it for over three hundred years after the resurrection; and that there are now, yes, now, thousands of Christians in the world who "remember the Sabbath day to keep it holy."

But I must tell you the rest at another time, or when I see you. My letter has grown longer than I expected. Perhaps we will come down together to your Sabbath meeting soon. I wish I was not so far off. I would like to see you in my mission.

The Lord prosper you in every good work.

I remain, dear brother, yours in Christ,

ALBERT SMITH.

The writer of the foregoing, the Rev. A. Smith, sent a copy of the "Sign of the Messiah" to a country correspondent, who embraced the Sabbath, and has now sent three times for the "Sign," inclosing the pay; and the last letter informs me that he hoped four or five families would take hold of the Sabbath. Applications have come from many others besides, and for other Sabbath publications. The leaven works. Patience and hope, brethren. Sow the seed and trust in God.

W. M. J.

ANOTHER naval officer has been giving his opinion of missions. It was the opinion of Mr. C. B. Smith, of the Chinese Mission, who, he says, and he thinks they are a failure. The "Associated Press" hastened to send his opinion to all parts of the country, and we suppose some people will believe his statements. If the daily press was not so notoriously a bad-weather weather-vane, we would be disposed to call the attention of the agents of the "Associated Press" to a book published by the Baker and Taylor Company, of 140 Broadway, New York, entitled "The Great Value and Success of Foreign Missions, Proved by Distinguished Witnesses; Being the Testimony of Diplomatic Ministers, Convicts, Naval Officers, and Scientific and other Travellers in Heathen and Mohammedan Countries." Here they will find the testimony of several judicious and distinguished persons than they usually have the opportunity of interviewing on the subject of foreign missions, and thus will be enabled to say that if it is really the most surprising, as well as the most accurate information on the subject of missions which they have ever sent to their readers. It will certainly be superior to the statements of those unknown persons, whose only chance of getting before the public is by inventing an astonishing fiction.—Baptist Missionary Magazine.

WOMAN'S WORK.

UPON reading December numbers of missionary magazines, we find in the Missionary Record, of the Cumberland Presbyterian Church, that a Miss May and Miss Agnes Morison were to sail on November 21st, from San Francisco, for Japan, their field of labor. From Woman's Work for Women, Presbyterian, that Dr. and Mrs. Hepburn were to embark from San Francisco November 21st, returning to their field at Shanghai. Woman's World also reports that Miss Helen Lovelace and Miss Kate Shaw, for Osaka, also of Japan, and Dr. Madge Dickson for Wei Hien, China. We speak of this because the sailing place and date are the same as that of our own new missionary, Miss Susie Burdick, and it is pleasant to have even this assurance of company for her, although we expect, if we could know the facts in the case, we should learn that there are still others with her upon her steamer, who, ere this, have come to know her, and be known of her, which will add to the pleasure and comfort of the voyage.

ON THE WAY.

To-day, as we write this, the 31st of Nov., is the day upon which Miss Susie Burdick sails from San Francisco for Shanghai. Upon Wednesday evening, Nov. 13th, while she was in Chicago on her way to the West, and on to the Pacific, she met her at a reception given to her by those most hospitable people, Mr. and Mrs. Ordway. Their large parlors were well filled by the people of the church and congregation, and a number of friends who were at the time visiting in the city. The warmth and cordiality of hospitality was always given by this host and hostess when friends are assembled in their home as proof
enough to those of you already acquainted with them, that the evening was thoroughly enjoyed by the guests. Added to this the fact that so many could speak for a wee bit with your young friend who starts off with so much of consecration in her heart to her new work, so much of courage to lay aside the lovely phases of the present experience, and so much of hope for the future, and you are prepared to enjoy a more momentous review of the evening.

From the first, since the China question has been up with Miss Burdick she has insisted that there be no ado made over her, and that nothing be said or done outside of that which the demands of the cause itself may authorize. She always wants the question of cause itself. The gathering, therefore, was conducted, if one may so put it, without a conducting, being thoroughly informal. It was the desire on the part of those held responsible for the leading, or, to keep consistent with the foregoing, the no leading, that the question of the departure so near at hand should be treated in a most natural way, without sentiment or undue prominence, and the hope was expressed that we shall still so trust the question, not feeling that because our friend, and one dear to so many of you, is leaving us, we should be driven away to an oriental country and to a heathen people, that she has, therefore, gone into infinite remoteness from the homeland and friends. The bright, cheerful, even joyous side of the question should be the practical one in it, and the one which we should all be encouraged to see.

Miss Burdick talked a little to the people gathered at Mr. Ordway's, and her thought was that Christian work must be done by Christian people, and in all countries where there is need of it, and that there is need of it everywhere, that the question of going to an oriental country was directed to a heathen people, that she has, therefore, gone into infinite remoteness from the homeland and friends. The bright, cheerful, even joyous side of the question should be the practical one in it, and the one which we should all be encouraged to see.

This thought which was so persistent with us some months ago when upon the rough Atlantic, that we were upon God's water, that most magnificent, redeeming and awe-inspiring power; that we were still encircled by his protective arm in the presence of his own mighty deep, that in his might they were as grasshoppers; and there as we could possibly be upon his land, gives point to our desire to which we would give also expression, and for many another, that our dear Susie Burdick may be a representative of everlasting love while crossing the wide, wide sea; that she may be kept from all harm, and from fear, and that she may be made the hands of a much-loved sister a short time as the fleece. All failed, insisting that Christian work must be done by Christian people, and as the sheep of the old herd have a preference where their flock was vast, so also the sheep of the new flock will naturally prefer their flock. All failed, insisting that Christian work must be done by Christian people, and as the sheep of the old herd have a preference where their flock was vast, so also the sheep of the new flock will naturally prefer their flock.

For centuries before the French revolution, which did not come a single minute too soon, one-fourth of all the lands of France belonged to the Church and the clergy and another fourth to the nobility, and this half of all the lands was absolutely exempt from taxation, while the cities were swarming with clergymen and the country parishes had well-paid priests, and the people were actually rotting in almost pagan ignorance of the Christian religion, and the like of Pope Benedict de Paul and others like him had to band themselves together to go and preach gratuitously the Christian religion, to give some of its ministrations to those people whose well-fed and well-paid pastors would not do anything but remove the thing and destroy very often the good that was done by the unpaid preachers of religion. But the worst of it was the utter perversion, the utter secularization of the church.

As has been our custom for several years, our gathering, on the Thanksgiving day, was the thanksgiving for the work of the Woman's Missionary Society. A sermon was given by our pastor, after which we had a "thank-offering" box opening, that proved a very interesting exercise. Individuals holding the boxes were requested to give double expression of the interest of the box; the one in it, and the one which we should all be encouraged to see.

I say that the Pope had no more right to give Ireland to England than the devil had to promise to Christ all the kingdoms of the world, for they did not belong to him.

The Pope's idea of human society is that there are masses and classes, and that it is the business of the masses to be led, fed, and governed by the classes, that it is the business of the classes to govern them, and that the means to be kind and gentle and however much they are fleecing them not to cut too close to the skin, not to actually cut the skin as well as their human nature.

The time when the American people can safely and will, perhaps, elect a Catholic to be President of the United States, will be when they have as a principle of their government the freedom of conscience. When there can be no longer any possible danger, of its ever being resuscitated and put together again, when the Catholic Church will mind her own business, when she will be deliberately doing what her Master sent her to do, when she will be only anxious about preaching the gospel to every creature and administering to souls everywhere the power of Christ's name, and when she will not seek to bring anything under one hard rule of centralized despotism, but when she will practically simulate herself to every nation, when she will be preaching and singing and praying in the language of the people everywhere, where she sends her ministers shall they be made free, first to practice publicanism, ready to accept the Declaration of Independence, then and not till then should the American people elect a Catholic to be President.

And they would sooner have a man like Benjamin Harrison about the church and the state as they would a Presbyterian who have not much doubt, than to have a Catholic President of whom they would be able to say that four or five days after they would be bewildered by messages from the Pope.

Their very hatred of the Catholic religion was not primarily the cause of the dislike for the religion, but because of the policies and politics and usurpations of an ecclesiastical machine.
THE SABBATH RECORDER.

THE SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

Lesson XIII.—The Reign of David and Solomon.

For Sabbath-day, December 29, 1889.

Review Topic:—Established in the Kingdom.

Lesson 13.

Golden Text.—It is your father's good pleasure to give you the kingdom.

Introduction.—Drill on the Title and Golden Texts.

Give the Title of the lesson and the incident suggesting each of the following, viz.: 1. The lame and the blind entering a city. 2. An on-curtain in a religious procession. 3. The devotions of one who desired to build a church. 4. Songs of deliverance after a terrible sin. 5. A war cry calling up the gentleman. 6. Saul arising out of the morning. 7. Ruling as the light of the morning. 8. Dreaming to a purpose. 9. The preacher who failed in his practice. 10. A long-suffering upon the gentleman. 11. The Utah troubles. 12. The torn coat.

From what lesson may we learn that: 1. In union there is strength? 2. Neglect of Bible study is dangerous? 3. We should desire our churches to be as good as our dwellings? 4. Confession should be as public as the sin? 5. Dishonest children bring grief to their parents and ruin to themselves? 6. Political wires may be supposed to succeed for a time, but end in failure? 7. Rulers seem to succeed for a time, but end in failure? 8. Rulers are not only the representatives of the people, but are accountable for their actions? 9. We should believe our churches to be as good as our dwellings? 10. The half.

Describe each of the following, viz.: 1. The lame and blind entering a city. 2. An on-curtain in a religious procession. 3. The devotions of one who desired to build a church. 4. Songs of deliverance after a terrible sin. 5. A war cry calling up the gentleman. 6. Saul arising out of the morning. 7. Ruling as the light of the morning. 8. Dreaming to a purpose. 9. The preacher who failed in his practice. 10. A long-suffering upon the gentleman.

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minutes of our Anniversaries in full. The advantages to be gained in so printing them, seem to me, to arise from the following considerations:

1. The Recorder is a religious newspaper. To be sure it is more than that, but the news-paper is doubtless read first and more generally than the homily or essay. People who read a newspaper do so for news, and the best way to reach them is by the medium of news. Many of our readers have read a good deal in the New York papers, the Christian Recorder, the New York Daily Tribune, and the Daily News, and it may be that they will now choose our paper to relieve, if only for a short time, the monotony of other news. The New York City daily papers may be larger, more natty, more cosmopolitan, but they are published at so great a distance that their contents are old when they reach the western part of New York State. Readers of the daily paper feel that they live in the world and are part of it. They read the great fire of yesterday, and today they picture for them selves the blackened walls, the smoldering embers, the suffering bodies and bleeding hearts. The morning paper furnishes the haps and mishaps, the pity and the perversity for to-day, subject of course, as the railway time tables say, to change without notice. To understand the conversation of noon, one must read the paper of the morning. Another and perhaps larger portion of people, more remote from mail facilities, or more absorbed in their several occupations, learn what the world has done through the medium of the weekly paper. They feel less keenly the pulse throbs of the world's great life. They read not so much of impulse as of reflection. They read the formal proceedings and being a perusal of the Conference minutes.

I remember that some years ago the semi-weekly edition of the New York Recorder published the doings of Congress in the form of a summary, colored by its own party interpretations of men and measures. Now, I much prefer the formal statement of proceedings, with freedom to form my own judgment from bare recital of the best possible preparation for the next. I might be never a President or a member of Congress, but the next thing to it was the privilege of reading the formal proceedings and being present in imagination. I seemed to hear Thad. Stevens, Ben. Wade, Chauncey, Sumner, and all my boyish heroes championing the cause of freedom and suppressing the traitor. In like manner, if our anniversaries are to "touch to the quick" the sympathies and the motives of our people, I believe they must be presented as vividly as possible, promptly, and in our religious newspaper.

2. Published in the Recorder, the proceedings are read much more widely than when published in pamphlet form only, and distributed at the church. Doubtless those who attend the Conference in person have least to gain from reading the Recorder. But how small a portion, numerically, are they of the readers of the Recorder! The pastor and delegates, on their return, attempt to give their people the thought and inspiration of the Conference, but in the form of an intelligent understanding of this service will be a perusal of the Conference minutes. There still remain of the Recorder readers those unable to attend church upon the particular Sabbath when the oral report was given, and beyond these, a numerous class of readers, isolated Sabbath-keepers, who rely upon the Recorder entirely for news of the Conference. Were you ever in that, I will not say God-forsaken, nor Recorder-forsaken, but Conference-forsaken condition yourself,—a lone Sabbath-keeper? You are sometimes in the situation of one who can not read the denomination; you attended school at Alfred or Milton; many of the young people you there met are active workers among us now; some of them were at the Conference; you attended Conference yourself once. With the give and take of our religious newspapers, you seem to see the Moderator call the meeting to order, the opening prayer is made by one in whom you are personally interested. As one exercise follows another, you hear voices you know well and their words gather deeper meaning for you who spoke them and with which you connect the inspiration of the grand gathering. You seem to have been there yourself, for these were your friends, your thoughts, your anxieties, your hopes. You come back into their plans and you are committed to their support.

3. The Anniversaries proceedings are important religious news. The characteristic of our times is organization. Our Conference is the organization of all the interests of our denomination. It is the place where our organization is committed to their support. Become of that cent but I can feel the pressure of our organization upon the people of God, to which we have been appointed by the God of the ages. I often think that I must be very far away, that man will lift up his hands to the Lord of the ages and say: "You are a new boy in town, aren't you?" The old man knew my brother and I were fatherless, and so he took my hat for me. He gives every new boy that comes to town a special blessing to me. Let us go to those who have not met God's family, and tell them: "You are a new boy in town, aren't you?" Those kind words didn't cost him much, but they have been a life-long blessing to me. Let us go to those who are fatherless, who have been left captive by Satan, those that have fallen among thieves and have been stripped and wounded, and let us tell them that the Son of God will have compassion on them, and that he will save them if they will call upon him.

Mr. Moody was speaking of saving the fallen and prefaced this story by saying, "You can't reach men if you have not sympathy with them."
A SABBATARIAN CATHECHISM.

Sometime between 1810 and 1815, as we learn from Deacons John Bright and Jedediah Davis, of the Shiloh Church, N. J., performed the principal labor in preparing what they called "A Brief Summary" of various topics taken from the Bible. The work is a pamphlet of 38 pages, and was printed by J. New Brumfield, N. J., under the superintendence of Deo. Lewis Tilestone, a member of the Piscataway Church, N. J. The copy before us was given him by, in 1820, to Oran Vincent, then of Alfred, N. Y., who placed it, a few years since, in the hands of Don. Isaac D. Titsworth, of New Market, N. J., a son of the publisher.

It was designed largely for young people and children, who usually studied it by themselves, and recited individually the answers to the questions.

Several have informed us that they learned every word in these answers, including the references to the books, chapters, and verses in the Scriptures. And what is more, they generally remember the exact statements given.

One of them says that the passages quoted are almost entirely brought to his mind at the present time, and also the incidents connected with his learning and reciting the catechism, especially when he is engaged in reading the Bible. Occasionally a suitable reward was offered to the boy or the girl who would first repeat from memory, without making a mistake, all the answers in the work. The copy in our hands was so masterly by the original owner, that he received the prize of a new hat.

We are not yet informed whether the pamphlet was used by any Bible class of the Church at Shiloh, though we have been inclined to the opinion that it was so used. We understand that such a class existed in the Piscataway Church, composed of nearly all the children and young people belonging to the families represented in it, and that they learned the work by heart, and recited their lessons a week after church, on the Sabbath. A few of the members are still living, and recall with great pleasure the impressions these lessons made upon their minds.

If there was an earlier work written by any Sabbath-keeper in this country, and designed for the instruction of young persons, we have no knowledge of it. Still there may have been; and if such can be found, we would look upon it with the most lively interest, such as we now do as we turn over the yellow pages of this book. What are the children, who usually studied it by themselves, and occasionally a suitable reward was offered to the boy or the girl who would first repeat from memory, without making a mistake, all the answers in the work?

Q. Are there any more Gods than one?
A. The Lord our God is one Lord. Deut. 6:4. For though there be many called, God is one, as it was so said. We understand that such a class existed in the Piscataway Church, composed of nearly all the children and young people belonging to the families represented in it, and that they learned the work by heart, and recited their lessons a week after church, on the Sabbath. A few of the members are still living, and recall with great pleasure the impressions these lessons made upon their minds.

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Q. What is God?
A. God is a spirit. John 4:24. What is God? He is a spirit, and we are to worship him in spirit and in truth. John 4:24. What kind of a being is God?
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SABBATH REFORM.

RIGHT IS NOT DETERMINED BY MAJORITIES.

Whenever the rights of Sabbath-keepers are discussed by the advocates of Sunday legislation, it is asserted that, being in the minority, they should submit without protest or murmur. This is a false view of the matter, because it is neither semi-toleration, nor according to the golden rule. It is less generous than the policy which has controlled the best forms of paganism. It is immeasurably below the religious liberty which is taught in the New Testament. There is abundant evidence that the laws far above majorities or minorities. It is equally above human legislation. Existing in the nature of man's relations to God, and set forth in the law of God, right is as inalienable in the individual, as life is. Whoever attempts to make the voice of the majority the standard of religious duty and action, is an enemy to the gospel. If this doctrine of the majority were applied to the question of Sunday legislation, the American Sabbath Union would have no further existence. God, who now warns his people to compel all to accord to their faith and wishes, would be slain and buried by their own weapons, for it is a well known fact that the majority of the inhabitants of the United States desire only a holiday Sunday. A popular vote would give a persuasive solemnity, as against a compulsory tendency to give the sabbath a status which it never holds. The Sabbath is the history of a religious institution. The Decalogue forbids work and business on the Sabbath on religious grounds. Sunday legislation, begun under the theory that the State, as the guardian of religion, might ignore the Sabbath, and might even ignore the Sabbath as an institution of the State-church, In the English Reformation the Puritans attempted to return to the original basis far enough to revive the authority of the Decalogue, and to transfer the fourth commandment to the Sunday. From this idea all modern Sunday legislation has sprung. The effects of a few decisions, and of the now popular theory of a "Civil Sabbath distinct from the religious Sabbath," is the first effort of modern liberalism to escape from the bigotry of the State-church dogmas. But there can be nothing more than permissive holidayism, unless "secular" affairs be prohibited. The advocates of Sunday laws want to crush out permissive holidayism; they seek by indirect means, and by devious forms of statements, to make the Sabbath holy without avow. By the same indirectness they claim that they would not interfere with the conscience of the minority, while they propose at best, a partial toleration, and seek a practical compulsion to arrive at their purpose. The Sabbath is the history of a religious institution, and all who do not care for Sunday on religious grounds. Such a system does not take the form of Middle-Age spiritual tyranny, but it only needs opportunity to become such in fact. A notable instance of this offensive "majority argument" is found in a letter from J. M. Foster, one of the traveling secretaries of the National Reform Association, published in a late number of the Christian Record, in which he grants that those who observe the Sabbath may be allowed to "advocate their doctrines by tongue and pen, in the pulpit, on the platform and through the press;" beyond this he would give them no privileges under the Sunday laws. He sets forth, in detail, what they can and cannot do, and justifies his illiberallness in the following words:

This country was settled by Christian men who believed in keeping the first day of the week as the Sabbath. It was by them incorporated in our civil institutions as a part of the law. Our Seventh-day brethren came here with this understanding. There was an unwritten agreement between them and this was that whatever they would abstain from common labor on the first day of the week. It may be a cross for them, but they cannot change us as we worship our organic existence. In what they came they agreed to respect our consciences so far as to abstain from common labor on the Lord's day. Suppose a colony of Seventh-day Adventists should emigrate to an uninhabited island. In setting up their government they would embody a seventh day law. Now, I, an observer of the Christian Sabbath, go there. We offer you full citizenship. But you will not be allowed to work on the seventh day. That is unlawful here. You may keep the first day of the week as your day of rest, your right of free speech, and advocate your views by tongue and pen, as to the first day. You need not keep the seventh day as a day of worship. Any religious sect may have all their laws, common labor on the seventh day, and you must obey the law. The law I will be enforced." Now, would I have any ground of complaint? Not at all. I located there on their conditions, and as a man I must comply with those conditions or leave the country. Well, my position there is precisely the position of the Seventh-day Adventists here. We do them no wrong.

Arrogance and misrepresentation combine to make these paragraphs notable. So far as the settlement of this country is concerned the Seventh-day Baptists were among the earliest, and the most honored of its citizens. They have had their name in the United States since 1671. They came to the New World to "find freedom to worship God." They found it then only in Rhode Island. The statement made by Mr. Foster that Sabbath-keepers came here with the unwritten contract that the Sabbath had no shadow of foundation in fact. The Seventh-day Adventists, who are mentioned by Mr. Foster, received the Sabbath from the Seventh-day Baptists, in connection with the Advent movement of 1844: "They are not new-converts, or foreign to the faith of Mr. Foster is in no sense applicable to them. This effort to associate the Sabbath-keepers with foreigners, is as unjustifiable, as it is puerile. It is too thin a covering for the wrongs which the advocates of Sunday laws would do to Sabbath-keepers.

Mr. Foster ought to know that no advocate of the Sabbath favors civil legislation in favor of that day. On the contrary, we are opposed to every semblance of such legislation. We hold the Sabbath to be the product of God's law, and would not have it supported by civil law, any more than we would have the observance of the Lord's supper, or the rite of baptism supported by civil enactments. When such religious institution is unable to sustain itself through the grip of the divine law, it will die in spite of all that civil law can do. If Mr. Foster pleads for the observance of the Sabbath, by who may, and who may not have religious liberty, under our civil laws, we suggest that he adhere to the facts with reference to those whom he proposes to coerce, because they are in the minority.

SUNDAY-OBSERVANCE.

The following from the Leicester Daily Post, of Nov. 36th, shows how our Sabbath-keeping friends in England meet the Sunday question in the papers and in their intercourse with the people.

To the Editor,—Sir,—There has been a great deal said lately with regard to the action of the so-called "Lord's-day Observance Society," and the walls of the town have been placarded with bills or posters on the subject. For my part, I cannot see what the law enforces by "pains and penalties" the religious observance of any one day of the week. Those who advocate the observance of the Sabbath, by way of protest against the "Lord's-day Observance Society," then that society, to be consistent, would have to advocate the observance of the seventh day as the true Sabbath, and not Sunday, which everybody knows is merely "the first day of the week." The spirit of Constantine the Great is evidently controlling the society, which would more correctly be denominated "The Sunday-Observance Society," for he was the first to compel men by law to rest on the venerable day of the sun, this being required of them at that time. Yet he was more liberal-minded than our coercion friends appear to be, for he permitted "those dwelling in the borders of the earth freely and unimpeded to cultivate the fields." It cannot be too widely known that there is no divine command to be found for such observance, much less for its compulsory observance accorded by statute law. It is contrary to the spirit of the gospel, and, if enforced, would unduly press on those pious Jews and consistent Christians who, as Seventh-day Baptists, would abstain from common labor on the Lord's day. I am glad, therefore, to read in your issue of Friday, Nov. 22d, a letter on the other side from the secretary of the National Sunday League, showing how the causes of religion is hampered by these Sunday coercions, for Sabbatarian they cannot consistently be called. It appears to me that the State can only rightfully interfere when there is a breach in the second table of the law, between man and man; and certainly that the State has no right either to command Sabbath or its more modern rival, the Gentle Sunday, must be left for each man to settle between himself and his Maker. I am, sir, yours, etc.

D. DOMINIC.

Nov. 30, 1889.

A PLUCKED BRAND.

Jack Turner was a hard case, so his friends said. Nothing short of blasphemy, or giving himself over to the ribald ribald, he never went to church, he ridiculed religion, he declared "it was all stuff and nonsense, and that people were a poor, interesting family, was a steady, and capable workman, but no religion for him, he could get along just as well. Good people never thought it possible he would be converted, they had given him up long ago. He had lived past middle age and was now the same wearing Jack Turner. But somebody must have been praying for him, he was the "one sinner" some one was casting their net for. He began to come to church, was seen in the prayer-meeting, his shopmates saw he had ceased swearing, he was more quiet, he had on a different express;

W. J. D.

HOLINESS and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time and grow side by side. Blessed are the undefiled in the way, or, in other words, "happy are the holy who walk in the seat of the Jacob."
make an exchange of commodities; both have received and both have conferred upon the other favors, and the giving and taking being an even exchange, neither party has any claim for special gratitude to the other. But let the relations of the men be changed; let one become poor and needy, and unfortunate, wanting much with nothing to give in exchange; and let the other become an independent producer, then the man of poverty becomes the recipient of generous supplies from the hand of the man of abundance, who has given from a heart full of sympathy, asking for nothing in return, then the whole case is changed. Gratitude, deep and perpetual, is a duty becoming to the two men of abundance, as it is due to his generous benefactor. This call for gratitude grows out of the new relations of the two men.

Our relations to God are those of helpless dependence upon the Source of all life and the Author of all grace. Nothing more befits our relation to God than a humble, thankful heart, for in him we live and move and have our being, and from his hand comes every good and perfect gift. 2. The spirit of gratitude is the spirit of deep and abiding joy. The man who has found out how absolutely he is dependent upon God for every good thing he receives and enjoys,—temporal comforts and spiritual blessings,—does not feel degraded by the discovery, but rather he exults in the fact that, being such as he is, he is cared for by a benevolent, loving Father in heaven. In this case, and the love that prompts it, he finds sweet counsel and abiding rest.

3. Genuine gratitude seeks to repay its benefactor, not in equivalents for favors received, but in such acts of service, and such assurances of appreciation, as his relation and dependence will admit. The poverty-stricken widow offers her benefactor the thanks which her lips can but say, "Blessed is he who hath regarded me in my adversity;" and, because he can find no better gift than his benefactor's love, he cries, "Out with one of the things for which the Lord is so abundantly grateful, a grateful heart is one of the greatest gifts a man can possess."

TRIAL DENIED.

Our readers have already become familiar with the name of Eld. S. L. Lee, of Oregon, a Baptist minister who began the observance of the Lord's Sabbath in July last. A few weeks before he wrote Bro. J. B. Clarke that he expected soon to be tried by his church for holding and teaching views on the Sabbath contrary to the creed of the church. The time for such trial was set, and some days before Bro. Clarke the following interesting account of the farce by which he was compelled to withdraw from his church without a hearing. Can it be that our Baptist brethren are willing to put the creed in the place of the Bible on questions of faith and practice? It looks that way. Again, it is so that they are ready to sit in judgment upon a brother's faith without first hearing his state- ment, and then judging that faith the better or worse? If this case is to be taken as a fair sample of such dealing, it certainly looks that way. We commend to them the judicial question of Nicodemus (John 7:51). "Doth our law judge any man without first giving him opportunity of being heard in his defense, and the exhortation of the prophet (Isa. 8: 20), "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But read the account of this strange proceeding:

The Scottsfield Baptist Church was invited to a council to meet with them and advise them how to act with reference to the statement I had made to the church. That statement was, in substance, that as the result of careful study of the Scriptures, I was fully convinced that the seventh day not only was, but is, the Sabbath of the Lord our God, and the only Sabbath and the only Lord's-day known in the Bible. I also stated that the article of faith concerning the Christian Sabbath, or Lord's-day (No. 10), was false, being contrary to the Scriptures, and the rule by which creeds shall be judged. I then offered a resolution that each one should study the Bible on the question the former day report their findings, and if they found me a heretic, withdrawing from me, I would change said article of faith for the church, and make it conform to the Scriptures. I could not even get a second to the resolution.

But as the action of the church was with reference to me, it would be improper in me to say that the council should wish to have my doctrine fairly presented, when many accused me of擅自dicted me. As I have already become familiar safe while the discussion is confined to the Scriptures. I never, until this:

Ourselves, as an independent possessor of the new relations of the two men. the result of careful study of the Scriptures, I was fully convinced that the seventh day not only was, but is, the Sabbath of the Lord our God, and the only Sabbath and the only Lord's-day known in the Bible. I also stated that the article of faith concerning the Christian Sabbath, or Lord's-day (No. 10), was false, being contrary to the Scriptures, and the rule by which creeds shall be judged. I then offered a resolution that each one should study the Bible on the question the former day report their findings, and if they found me a heretic, withdrawing from me, I would change said article of faith for the church, and make it conform to the Scriptures. I could not even get a second to the resolution.

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as he was. Obedience was the source of this beauty. If the keeping of the law has such a consequence, we conclude that the law itself must be both good and true. The law is the will of God, yes, the express image of himself, a true, clear revelation of his being. For tell me what you will, and I will tell you what you are. Therefore, the law of God must be even as true, good, beautiful, and able as God himself. Thus says our mind by logical research. What says the heart? The sinner is a rebel, and the spirit of anarchism is more or less in everybody's heart. "By the law is the knowledge of sin." The law, having been originally in the human heart, stands now before us as a looking-glass, lest we might learn to know ourselves; it is the measure of God, showing us who we are in his sight, no matter what we or our neighbors think about us. It is a sharp sword to strike down both us and our self-righteousness; it makes us lost sinners, poor beggars, depending upon grace. It shows us the need for a Saviour. But after having been washed in the blood of the Lamb by faith, are we not freed from the law. Does not the Word of truth say, "ye are not under the law, but under grace." Yes, but that we would not be mistaken about that, the Apostle Paul asks: "Do we then make void the law through faith? God forbid; yea, we establish the law," although "a man is justified by faith, without the deeds of the law." The law of God is even as unchangeable as God himself. Christ is not given unto us as a pretence to the keeping the law. God hates the sin of his children just as much as God himself. Thus asks: "Whoever shall keep the law, shall not die." Deut. 28:1. The sinner is a rebel, it makes us lost sinners, poor beggars, depending upon grace. God, showing us who we are in his sight, no matter what we or our neighbors think about us. It is a sharp sword to strike down both us and our self-righteousness; it makes us lost sinners, poor beggars, depending upon grace. It shows us the need for a Saviour. But after having been washed in the blood of the Lamb by faith, are we not freed from the law. Does not the Word of truth say, "ye are not under the law, but under grace." Yes, but that we would not be mistaken about that, the Apostle Paul asks: "Do we then make void the law through faith? God forbid; yea, we establish the law," although "a man is justified by faith, without the deeds of the law." The law of God is even as unchangeable as God himself. Christ is not given unto us as a pretence to the keeping the law. God hates the sin of his children just as much as God himself. Thus asks: "Whoever shall keep the law, shall not die." Deut. 28:1.

Topical and Scriptural Illustrations by H. H. Mauk

Bible Nurture.

Our busiest men will not accomplish less, if they give some time each day to reading the Bible. It furnishes practical help for each one. Human culture is gone up on George Muller, at Bristol, and urged him to state in a word the secret of his success. Muller would only reply: "I am led by the Word of God." Well, how does the first chapter of Genesis help you about your business?" It teaches me," said Muller, "that the greatest difficulties I meet need only a word from God to set them right." Psalm 1: 2; 119: 97.

Heavenly Mindedness.

Naturalists, geologists, anatomists, in a word, those who grovel here below, who look too much upon things of the earth, as a rule, and while astronomers, those who look at heavenly things, are believers with rare exceptions. Col. 3: 2.

Wealth a Blessing.

Is not money what we make it? Dust in the miser's chest; cannon in the proud man's heart; but golden avalanche, streams of blessing earned by a child's labor and comforting a parent's heart, or lovingly poured from rich men's hands into poor men's homes. 1 Tim. 5: 17-18.

A wealthy widow once invited a bachelor policeman, for whom because of his fine physical proportions, she had developed a liking, to her home to dine with her. At dinner she was so offended because of his lack of table manners, that she was glad to get rid of him and never invited him again. His "mouth sins run before him. He ste and drank audibly and conveyed food to the mouth with his knife." It is a good physiological rule to keep the mouth shut while sleeping. Cultivate the habit of breathing through the nose, not only while awake but upon going to sleep. Chewing gum is an abominable mouth-sin. In the first place, it spoils the looks of the handsomest boy and the prettiest girl, giving the countenance an unseemly twist and creating constant motion when nature cries repose. It vulgarizes the most refined face and weakens the strongest one. Moreover, it prepares the way for tobacco by over-developing the muscles of the jaws, and creating an artificial need of exercising them. Habit is king of boys and men. The raw bacon which clumsy Molly spares when the palate is no longer satisfied with the mild flavor of gum. Then, tobacco, taken in its most nauseous and filthy form. Psal. 17: 3; Ecc. 5: 6; Acts 11: 8.

Christian Mourning.

Of Mr. Beecher's funeral it was said: "There will be no pall bearers, and there will be no black drapery anywhere, and the family will not wear mourning. There will be very many flowerers." Mr. Beecher often said: "Straw flowers on my grave, but let no heathenish use of black be made as a token of sorrow when I have passed from death into eternal life." 1 Tim. 4: 13.

Emotional Religion Tested.

An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord, help us to trust thee with our souls." "Amen!" was remarked by many voices. "Lord, help us to trust thee with our souls." "Amen!" was responded with as much warmth as ever. "Lord, help us to trust thee with our money," but to this petition "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once, and seals their lips? Distributed Labor.

"What do they do when they install a minister?" inquired a small boy; "do they put him in a stall and feed him?" "Not a bit," said his father: "they harness him to the church and expect him to draw it alone." Eph. 4: 11; Jer. 5: 24.

Right Motives.

"Still—If I have read religious history aright—faith, hope, and charity have not always been found in a direct ratio with a sensibility to the three concords; and it is possible, thank Heaven! to have very erroneous theories and very subtle feelings. The raw bacon which clumsy Molly spares when the palate is no longer satisfied with the mild flavor of gum. Then, tobacco, taken in its most nauseous and filthy form. Psal. 17: 3; Ecc. 5: 6; Acts 11: 8.

An Appeal to Pastors.

The work of our benevolent societies depends not so much upon occasional large sums as upon sums given regularly and with system. The effort to secure weekly contributions on the envelope plan in our churches will be successful in most cases according to the interest, caste, morals and faithfulness of the pastors. From the experience we have enjoyed with so many of them in labors to promote our cause, and utilize the financial power of our people, we feel confident that they will generally fall into line with earnestness in the new movement. Letters from quite a number give us this assurance. Therefore we do not send forth this appeal because they are deemed indifferent, or as obstructing the methods we seek to establish. But in order that united and timely action may be secured, and the much needed supplies may soon flow steadily into our now depleted treasuries, we urge the pastors to see that the new system of giving is at once carried into effect, if it has not been already attained. How cheering it will be to all to have the opening of the new year become in fact the opening of a new era in denominational benevolence and organized effort! To bring this about the hearts of our brethren need to be stirred anew with the great truth that giving is one of the brightest graces of the Christian life, leading to the most God-like character and blessedness. Knowing, that plans, however good, do not work well in the church where they have not the favor of the full heart of the pastor, and the aid of his real example, we make this appeal, trusting that it will meet with a response to prompt and hearty that all of our fond hopes may be as fully realized. Let pastors and people work together, and let us all pray God to make us more benevolent, and true and faithful in efforts in behalf of his kingdom.
How mistaken we are oftentimes, in our judgments concerning our troubles and misfortunes! We mourn and wall, but in nearly every case ere the brief period of our natural sorrow is over, and the dust of its burden, the solemn judgment of the later time can see that it was all for the best.

Even if our light temporary affliction be not a precursor or a necessary means to a better end, it becomes such to the higher development of our character. Our troubles, our griefs, and our sorrows, strengthen and discipline us, and render us more feeling and more sympathetic. Like the Man of sorrows," we who are acquainted with grief, become the better fitted to be truly helpful to others.

NEW YEAR’S RESOLUTIONS.

AN OPEN LETTER TO YOUNG PEOPLE.

It has often been my wish to write something on this subject, which I consider a very important one, but I have not done so for two reasons. One is, that our Young People’s page has been in existence only a year, and I didn’t want to rush into print in the first number. (In fact, both hands in my pockets, deriving great benefit, I hope that our page has been borne, therefore, I will spend all my evenings with grief, become the better fitted to be truly helpful to others.

It has often been my wish to write something of place, and the society of mothers and sisters exist in the world. People’s page. 2. Inasmuch as the home fireside is a dull sort of place, and the society of mothers and sisters exist in the world, we have seen her, clothed in glories of all the perfect assurance that they will not be well or evil. Glad Joy we see her, clothed in glories of all the perfect assurance that they will not be well or evil.

But I find that it is no fun to feel that one is not right to do on the Sabbath, though I do sufficient ground in reason or necessity to see it prosper, though I do sufficient ground in reason or necessity.

By certain lists compiled to aid the young, in the different sciences and arts. These I mention to a young lady that exquisitely artistic romance. "Lorna Doone," and received for reply: “Yes, and 'Vashiti,’ by Augusta Evans, is a good novel, too.” We were speechless for a moment, and then concluded to change the conversation.

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now it can be said with truth that there is no equal number of people in the Anglo-Saxon world, among whom so small an endowment has been distributed as among the sixteen hundred and fifty thousand inhabitants of Maine.

A BAD BUSINESS.

Dr. Leonard, in a temperance address before the Oregon Convention at Portland, characterized the temperance business as follows: I wonder if there is a saloon-keeper in this house to-night? If there is, I would like to put this question to him: "What are you doing for the citizens of this city for?" I would like to ask what man he is in this city for. I raised such a question as that in an Ohio town some times ago, and a typical saloon keeper stood up and said, "I am one, sir." "Will you be so kind as to tell the people what you are here for in this town?" I asked. He turned aside, and in a few words gave me a very plain answer. He had understood his situation exactly. If there is a saloon keeper here to-night, he shall have all the time he wants to tell what he is here for in Portland for. If I were to in- vite a man onto the platform to tell why he is here in Portland, he would say, "To sell dally goods as good as there is in the market and as cheap." If I were to ask a grocer, he would respond promptly; if I were to ask the same question of a teacher, he would not hesitate for an answer; but if I ask the same question of a lawyer, I think he would try to give a reply; and even a preacher, I think, would make an effort to tell what he is here for; but the saloon keeper is too much afraid of the community to tell what he is here for. Suppose I take his place for about three minutes and make a statement for him. I would say, "I come to this community as a member of the community, you are coming in here to open up a business, what are you going to do for the people in re- turn for the money which you can make?" I would say, "I haven't anything in my anxious that you need, but if you will patronize me I will proceed to poison every drop of liquor you might be tempted to buy from me. I will stop sin with delight, to be filled with fear upon your approach. I will enter your home and take the carpets off your floor, the pictures off your wall, the clothes from your ward- robes, and from your trunk and children's beds. I am as heartless as I will be if you will patronize me I will cause the people of the community in which you live to change are a nuisance, and treat you as such. I will cause the children that love to come to your arms to fly trembling from your approach. I will cause the wife who now listens to your footsteps with delight, to be filled with fear upon your approach. I will send you on the shortest possible route to death and damnation."

PROHIBITION IN MAINE.

The fact that the open saloon is banished from Maine is a fact of telling significance. The traffic that remains is in large part clandestine. It is driven from the publicity of the open bar and the open saloon to the most secret hiding places, and bad men have taxed their ingenuity to prevent detection. It is hidden away in cellars, under manure heaps, in water-closets, and in other equally disgusting and out of the way places. Of course the old topers will follow it anywhere in obedience to the cravings of his fierce appetite; but for young men and men who have formed no habit with saloons and have not been accosted in such ways and places could have but little temptation. It is the attractiveness of the saloon and its gay associations that lure so many men to destruction. Saloons are among all forms of attractiveness. As Governor Rodney has said: It is a great moral gain when the liquor-dealer is driven out of business. He is united and the saloon is united, and the saloon is told to its place to carry out his hurtful and demoraliz- ing effect.

The amount of liquor consumed in Maine is estimated by the Hon. Neal Dow at only a thousandth of what it used to be, a saving, as he figures it, of $12,000,000 a year to the people of the State. Congressman Dingell says: The fact that the United States revenue report shows that only four per cent of the population was charged with the manufacture and sale of liquors in Maine in 1892, while $6,000,000 a year is spent on liquor in the State is evidence that prohibition is working.

The Hon. James G. Blair bears this testimony: Intemperance has steadily decreased in the State of Maine since the enactment of the prohibitory law, just
WASHINGTON, D. C., Dec. 13, 1889.

The new speaker of the new Congress is com-
manded on every side for his remarkable indus-
try. He has elected a little over a week ago,
and before the expiration of a week he had an-
ounced by the House a more important com-
mittee body.

Such progress is not only unusual but surprising, and helps to show that Mr. Reed pro-
moves to make the Fifty-first Congress, so far as
lies in his power, one of business and real work.

In the past, Congress has not thought of settling
down to public business until after the Christ-
mas holidays. Indeed, seldom have the com-
mittees been announced until just before the
adjournment for the holiday recess, and Decem-
ber, for the first session, has been an off month.

But by this prompt action on the part of the
Speaker the practical work of the session, in
some of its branches, will begin at least a fort-
night before Christmas. There is much for
encouragement in a good beginning, and at the
present rate, with no unexpected cause for de-
lay, the difficult task of House organization will
be completed much before the usual time.

The sensation of the week in Washington was
the recent defalcation of Silcott, the trusted sec-
tary of the ex-Sargent at Arms of the House.
As the $80,000 stolen by Silcott was double the
salary of the Secretary of the Senate, the salaries of Congressmen, the consequent loss and
inconvenience to many Congressmen have been
engrossing questions at the capitol, since the
exposure of the robbery. It is not yet known
whether members can recover their missing
Salaries. The courts, however, have been ac-
knowledged to have the responsibility of the
government in the matter, and much talk about a deficiency appro-
riation bill being passed to reimburse them for
their lost pay. The Congressional investiga-
tion of the case just ends, leaving it to the House
(Cabinet), the exercises commemorative of the
centennial celebration of the inauguration of
George Washington. The programme was very
simple. There was music, a prayer by the
Chaplain of the Senate, an address by Chief
Justice Fuller of the Supreme Court, and the
beneficence by the Chaplain of the House.

The exercises were attended by the President
and Cabinet, the Supreme Court, the Diplo-
matic Corps, delegates to the Pan-American and
International Marine Conferences now in session
in the city, and many of the officers of the Gov-
ernment. Ceremonies of this kind in Washing-
ton, must necessarily be of an official character,
and admittance is only by card. There is no
time in the world, I may say, that could accomo-
date half of the crowd that would attend on such
occasions, and open to the public. Exclusive assemblies are not in keeping with
our Republican institutions; but for the reason menaced above they are unavoidable here
when the ceremonial must take place indoors.

Temperance workers and retail liquor dealers
have just been engaged in the action of the Day.
Commissioners in a certain test case which came
up yesterday, regarding the enforcement of a
proposed rule limiting the number of liquor
salons to four in a block. The case on which
the question was raised was that of a man who
had applied for a license in a block where
licenses had already been granted to four salons.
A majority of the Commissioners invoked the
proposed "four in a block" rule, by granting license for a fifth. It was two against
one, the two holding that to refuse a man license
simply because four had already been issued for
the same square, would be taking a more arbi-
trary stand than they were authorized to do.

The last acquisition to the Supreme Court is
Judge Brewer, recently appointed by the Presi-
dent to fill the one vacancy of the Bench. The
only objection that has been urged against the
new Justice by any source, is on account of
his best characteristic. He is a strong prohibi-
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Congressman Pickler, from the new state of
South Dakota, made a temperance address last
Sunday at the Congregational Church. He
mentioned that the Dakotas were the first two
States to enter the Union with prohibition in
their constitutions. He stated further that the
people of those two States were in earnest in
their attempt to show that prohibition does pro-
hibit.

CORRESPONDENCE.

Thinking that some would like to hear
from this part of the Lord's vineyard in Texas,
I take the present opportunity to write. I have
visited Bro. Rogers, at Bella, twice, preaching
four times to good congregations. I find Eld.
Romney's street, a strong one for the Sabbath
of the Lord. He and wife wish to join the
Seventh-day Baptist Church, and three others are
expected to join; and it is thought best to orga-
nize a church at Bella, instead of Sherman, which
may be done at our next meeting in December.

I have been asked several times to hold a
series of meetings at two other places, but have
not had time or means to do so yet. If it is the
will of the Lord, I will try to do so soon. The
people seem to be very anxious to hear, and are
very kind towards us, having met no opposi-
tion from any one. The Baptists have opened
the doors of their churches to us at every place
where we have asked. They say that they see
but very little difference between themselves
and us, the day of the resurrection being the only
difference. They say that they are now believing
that the resurrection took place on the Sabbath
instead of the first day, although they still keep
the first day. Eld. Lambeth, of the Christian
Church, is now convinced of the sacredness of
the seventh day as the Sabbath. He has been
State Evangelist for the Campbellite Church
for several years, and is a good preacher. I have
been acquainted with him for six years and be-
lieve him to be a good man. I do not know
whether he will unite with us or not, as his wife
is very much opposed to it; it is thought, how-
ever, that he will become more satis-
fied than ever before that the harvest is about
ripe in this part of the Lord's vineyard. But
where are the laborers? Has not the time come
when we should send up one united petition to
the Lord of the harvest that he would send forth
more faithful laborers than our part of the field?
I have done the best that I could, in coming
to this country, under the circumstances, and
the Lord still continues to own my labors, and
a little band is being gathered together in this
part of Texas, to praise the name of the Lord
on his holy days, and keep the Sabbath.

I have just learned of a family out in the
country, who are keeping the Sabbath. They
are said to be Baptists. I am unable to visit
them at present. Brethren, pray for me and
for the cause of our Lord Jesus in this part of
his vineyard. May the Lord in his tender mer-
cies bless you all.

FRANK M. MAYES.

AMANDA ALBERTI MAXSON.

Amanda Georgiana Alberti was born in Phil-
apolis, Nov. 26, 1839. She went from earth
the 13th of November, 1899, at the age of 60
one month after she had passed her 80th birth-
day. She was married to Rev. W. B. Maxson,
D. D., in August, 1852, and came with him to
share the duties and responsibilities of the pas-
tors of the Seventh-day Baptist Church at
Plainfield, N. J., which she was bap-
tized and united with that church a few weeks
later. Dr. Maxson remained at New Market
seven years; was engaged in the Jewish Mission
in New York two years; was two years at Berlin
and Stephentown, N. Y., when he was recalled
to Brookfield, and settled again at Leonardville
in 1847. In 1855, they returned to Plainfield,
and Dr. Maxson engaged in pastoral and edito-
rial work in New York City. After the death of
her husband, in 1889, Mrs. Maxson continued
to reside in Plainfield, until some time after
her husband's death. From a child she was religiously inclined. She united with a Methodist Church in Philadelphia when about eighteen years of age, but she
embraced the Sabbath before her marriage, in
1852, and for more than thirty years she was the faithful and devoted worker for her
husband, filling the difficult and often delicate position of a pastor's wife with marked success.

Until forbidden by failing health and weight of
years, she was a constant attendant on the various services of the church and an efficient
member of the Masonic Lodge. Her husband
was a strong prohibitionist, and her husband
and children had "passed on before her," the Lord fulfilled unto her the words of her
servant who said: "The lines are fallen unto
me in pleasant places." The three years of
comparative invalidism which preceded her de-
Parture, were lightly upon one whose sweet
spirit, and abiding faith waited the will of her
Heavenly Father. Cared for tenderly by her
son-in-law and daughter-in-law, her physical
powers failing gradually, she sank slowly to
rest, leaving an "after glow" of peace, like a
brilliant sunshine, upon all who knew her.

The name and memory of "Aunt Amanda" will
long endure. Truly the memory of the just is
blessed, and God in mercy, giveth his beloved
sleep.

A. H. LEWIS.
of opportunity. With men working seven days on one piece of mechanism, he wondered that they did not often go insane. He said the day of opportunity was the aisle in the church. The law enjoins that there shall be three additional meetings a week against a panic in the church in case of fire. These aisles are the rest-days in a man's life, day of opportunity.

A man 56 years old would have eight years of culture and study, by improving his Sabbath. However there go on course, with a post-graduate course added, if he lived long enough. He wished to so clearly define the position of the Union that even dull opponents could not err therein. In speaking of the Outlook, he said as far as he could judge he thought it was all right. However, there was nothing so good about him. Bro. D. replied that Bro. D. was as good a neighbor as he ever lived by, but I stopped right there. When I called on Bro. D. I introduced the matter as I did to Bro. H. and stated that I had visited Bro. H. a short time since, and in conversation your name was called in question, and he spoke very highly of you and for your folks. Bro. D. and wife had talked very hard about Bro. H. and seemed greatly surprised at my remark, and asked what good had he done, he said of Bro. H. at the church.

The church at B---, I soon found that it had a harmony with some of the brethren. He, said he was a( )ciety. He, said he had as much as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into the States, as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into the States, as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into the States, as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into the States, as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into the States, as he found they had it. He congratulated himself on the fact that through his instrumentality the Church of Rome had come into the States, as he found they had it. 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He makes... OiOnles. Flench. 

RELIGIOUS MOVEMENT IN FRANCE.

It is only logical that the republican government should complete the secularization of the nation by breaking all bonds of union with the various churches. Let us hope that this great innovation will not be accomplished by authoritarianism and absolutism, for it would certainly compromise its success.

Whatever happens, the church has nothing to lose by a separate and on the contrary will gain in dignity and moral force, and it will find in the faith of its followers all the resources necessary to its onward growth.

Of this we have a proof in the fine development of Protestant activity in all spheres. In the first place, the church found immediately the funds necessary to carry on its work. In spite of the suppression of State endowment, the scholarships in the seminaries connected with our two theological colleges are more than sufficient, which are in full prosperity, with a remarkable staff of teachers and many students.

French Protestantism is largely supported all over the country. Bible societies, tract societies, evangelization societies, etc. It develops yearly its mission societies, which has exceeded its old fields of missionary labor in the Basuto country and extended its activity to the banks of the Zambezi and to most of our colonies. Protestant charitable institutions are innumerable— orphan asylums, deaf and dumb institutions, old age homes, force asylums for scrofulous and epileptic persons, a deaconess' institute, homes for fallen women, the penitentiary of Oney, etc. Foy, help for prisoners and convicts, large involvement for church expenses—the budget of this charity is all sufficient.

This is only the beginning, finally, the attention paid to social questions by the Protestant as well as by the Catholic Church. A vast association has been formed for the purpose of uniting all the great social societies in common task of dealing with these matters in a Christianly liberal spirit.

This activity is certainly not lost for the general mass of our population. Everywhere the gospel of liberty is announced, whether in the regular pulpits or in the various English Christian, Rev. W. R. McAll, has taken the initiative with marked success, or before cultivated audiences. In the reception, the result is almost always favorable. With greater resources, more zeal, a wider development, and a more extended association, the work of the Church would have immense efficacy in our troubled country at the obscure end of this nineteenth century. Nothing, we believe, would be more advantageous to the human family than to see this Church the instrument in the emancipation of the Church. Presseure, in Harper's Magazine.

No bad man is ever brought to repentance by angry words, or by bitter, scornful reproaches. He fortifies himself against reproach, and the more he scoffs and persecutes, the more he becomes hardened. Yet, guilty and hardened as he seems, he has a heart in his bosom, and may be melted to tears by a tender word. And the one who can control his temper, and strain his disposition to blame and find fault, and can bring himself down to a fallen brother, will soon find a way to better feelings within. Pity and patience are the two keys which unlock the heart. — Ez.

Then comes a distinct recognition of, and a firm reliance on, the work of the Holy Ghost. A revival will be deep or shallow as this reliance on the work of the Holy Ghost. When it is present in our churches are like those whom Paul found at Ephesus, who very innocently said: "We have not so much as heard whether there be any Holy Ghost."

We have faith in God, in Christ, in the church, in the Scriptures, in prayer, in methods, and in our church organization. Elijah had the holy fire, whose work it is to revive the heart, does not seem to be much understood. We honor Christ, but of our own salvation, not of revivals. He brings the blood of atonement; the Spirit applies it. He makes salvation possible; the church gets the Gospel. The church has work, and a work of the Holy Spirit, and a personal recognition of him in the work is of supreme importance—Christians Inquirers.

ESSENTIALS TO REVIVALS.

While revivals are of God, the work of the Holy Spirit, there are certain efforts we may make to secure them, certain conditions we must be in to expect them. So, as this fall season approached, the church fathers in the various churches may secure the outpouring of the divine power. The question relates to our duty, and we answer as well as we can. Deepen to intensify the conviction that a revival is absolutely essential. Elijah knew that if he saw the hand which would punish unless God should open the windows of heaven and send rain. He prayed as a man who felt that. With his head bowed between his knees, he cried: "O Lord, send rain." So let the conviction go down into the hearts of pastors, elders, deacons, and a few church members in various walks that a revival is needed—is an imperative necessity—let them feel as if Elijah felt the need of rain, and the first requisite of a revival is secured, the first condition of a revival is met.

It is only feared that revivals are often sought, not from that deep conviction of their necessity to the salvation of souls, but selfishly. The treatment will not be replaced. The pews are empty; a revival will fill them. The minister's standing is precarious; a revival will secure him. The church falls away in influence and character; a revival will bring it into the front rank of churches, and dress it in glory. These are figures in the denominational reports will look better if conversions are reported. For one or all of these reasons a revival may be sought, without and by the very means which were designed as means to the salvation of souls and the glory of God. But selfishness is the worst possible soil for revivals to root in. Deeply rooted in the hearts of Christian men and women must be the conviction that work of grace is an absolute necessity—a conviction that will lead them to put away their worldly associations for a season, give time and money to God's work, deny and humble themselves in the sight of heaven, forsaking and re- surreting to Christ. This is the fundamental fact in every true revival. It is the characteristic of every true revival. This is the effective and lasting—a conviction of life and death hangs on the effort to secure it.

Thus, we want a revival must sanctify themselves to the work. This is very obvious. Be they few or many, they must cleanse themselves from sin by prayer and meditation and seek acceptance with God. The idea of any number of persons seeking a revival which does not include their growth in grace as well as the work of grace is an anarchy. Seekers for a revival must fit themselves to be its receptacles. If they have bad habits they must break them off. If they have sins they must confess them. If they have defrauded they must make restitution. Seeking a revival indicates a personal humiliation before God.

We are not speaking of amateur revivals—winter spurs that come and go as if they had not been—but of those that last and those in our times. The old revivals generally began in the church, in prayer and fasting, in humbling the face before God, that it may be humbled itself by fire. We have revivals of which one-half the church know nothing. They take no hold of Christians. They lift heavenward to the brotherhood. A revival which does not mortify pride, involve sacrifice and self-denial, lead to holier lives, and bring closer to God, is defective. The revivals in the times and under the labors of Newton, Finney, Kirk and Knapp took root in the heart, and those in our times are failing for years, and the rebukes, and their marks were on the community. What we mean was illustrated in the revivals which occurred under the labors of John velvet and Moffit and Prof. Finney. Moffit's revivals ended in smoke; Finney's came to stay.
THE SATURDAY RECORDER.
CHICAGO, UNION PACIFIC AND NORTH-WESTERN LINE.

OVERLAND FLYERS.

The joint arrangement between the Chicago, Minnesota, and Pacific Railways provides improved passenger service. The Chicago & North-Western's system arrangements over twelve hundred miles of substantially constructed and perfectly equipped railway, penetrating the heart of the Northwest, makes another step.

No greater system of railways exists on the American continent than the Chicago & North-Western. Limited fast mail leaves Chicago daily, 10.30 P.M., carrying sleeping-cars for St. Paul, Minneapolis, and Twin Cities, in eighty-two hours; to San Francisco in eighty-five hours.

The Idaho Express leaves Chicago daily, 10.30 P.M. carries coaches and colonist sleepers through to Portland in four days. The Denver limited leaves Chicago daily, 5.30 P.M., a solid trained, train with Wagner or Pullman cars, sleeping cars, fast mail and express, dining-cars, on limited fast mail and Denver limited. For information in this railway, apply to any agencies of the Chicago Union Pacific Railroad.


MARRIED.

BLOWN-WILLIAMS.—As the bride's parents, Mr. and Mrs. W. C. Blow and Mr. and Mrs. W. S. Williams, are hereby notified that their daughter, Mrs. L. M. Blow, was married to Mr. W. S. Williams, at the residence of his parents, in this city, on Dec. 9th, 1889.

BOWERS—HARVEY.—In Oxford, N. Y., Oct. 28, 1889, Eliza J. Bowers, daughter of Mr. and Mrs. Henry Bowers, of Oxford, and John William Harvey, son of Mr. and Mrs. John Harvey, of this place. Witnessed by David C. Ramsey, of Harpswell, cousin of the bride; and Mrs. L. J. Haynes, both of Preston.

LAMAR.—McLemore.—At the residence of the bride's parents, Mr. and Mrs. John E. Lamar, in this city, on Nov. 28th, 1889, Miss A. J. McLemore, daughter of Mr. and Mrs. John McLemore, of New York, and Mr. James W. Lover, of this city.

PHELPS—WOODFORD.—At the residence of the bride's parents, Mr. and Mrs. Robert B. Phelps, in this city, on Nov. 14th, 1889, Miss Mary Woodford, daughter of Mr. and Mrs. Phineas S. Woodford, of this city, and Mr. John J. Woodford, both of Buffalo.

DIED.

SINNER.—In Brookfield, N. Y., Nov. 30, 1889, Hannah G. Sinner, wife of John Sinner, aged 85 years and 7 months. She was a native of Indiana, and had been a resident of this place 27 years. She was well known to all of the friends of her family.

A well known expert agent, who was 19,000,000 tons in the sea.

The last session of Parliament was composed of 122 sittings. There were 8,425 speeches, the government using up 1,019,500.

As an eminent physician reports that influenza, which has been quite general in St. Petersburg for some days, has appeared in London. The English post-office does all the express business in Great Britain, carries parcels at an average cost of 60 cents each, and makes a profit of $2,000,000 a year.

The French painter, Delefort and Carbelle-Belleuse, have been commissioned to paint a picture of the standard Catholic Livingstone and Ellis for the world's fair.

The Russian Government, after persecuting the adherents of the Lutheranism Church, which is the majority in that country, these edicts will go into effect on New Year's Day.

At a banquet at Frankfort, Dec. 9th, Emperor William said: "My whole striving is to make Germany great. I believe this, that I may see my country great, powerful, and rich, the greatest in all the world. Inspired by this resolution I succeeded the throne and in this thought I do my duty."