

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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## The Sabbath Recorder.

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### AUTUMN

BY MRS. M. E. H. EVERETT.

After the toil of the Summer hours,  
After the dust and heat,  
A time for sweet rest in woodland bowers,  
And Peace in each green retreat!

The leaves go idling with every breeze  
That loiters along the vale,  
Or glide away under swaying trees  
On the dancing hills to sail.

So, after the bloom of my Summer is gone,  
I pray that my lot may be  
To rest in a brightness more fair than dawn,  
Till the angel is sent for me.

### PLACES AND PEOPLE IN THE SOUTHWEST.

NUMBER VI.

Soon after entering South-eastern Colorado, we meet the first signs of another civilization, which has existed for three hundred years in the vast region to the south and the west. Some of the stations on the road bear Spanish names, which have familiar Latin roots and endings. Small square buildings, with walls of sun-dried brick, and with flat mud roofs, appear occasionally in the villages, in ravines running down to the Arkansas River, and in unsheltered spots on the plains. The burro, a small-sized, brown-colored, and dirty-looking donkey, the favorite beast of burden among the old inhabitants, is frequently seen feeding by himself, or driven along the trails or the streets by his master, and carrying a heavy load upon his back. In the common speech of the people occur words which are altogether new to us, and have been borrowed from the Spanish tongue. This language, as used by the few natives whom we find at the depots and on the trains in this section, is uttered with charming ease and liquidness, but is wanting in the energy and ruggedness of the English. The latter, enriched by many expressive terms from the former, will soon supplant it in the homes and the business places of these Mexican inhabitants.

The long journey over the quite level and almost treeless plains, prepares one to enjoy keenly the first views of the high mountain tops to the west, the long ranges between them, and at last the broken country and the foot-hills leading up to them. There comes to the mind a sense of relief from the monotony of the landscape along the river. The transition is not sudden, but gradual, as the peaks of mountains and the large gray masses of their sides rise slowly above the horizon. Emotions of the sublime, mingled with reverential awe, take possession of the heart somewhat faintly in the beginning, but they steadily grow in intensity and in the satisfaction which they afford, until the heart is completely subdued and entranced under the power of this mountain scenery. It feels disturbed and becomes uneasy if the effort is made to interest it in other objects. It will not be wearied for many days in a careful study of the slopes and the summits of the high ranges, seen at a distance or near by, as we ride through them, or parallel to them. After passing Fort Lyon, a large-sized post situated across the stream, and before we reach La Junta, the round and bold top of Pike's Peak comes into view to the north-west over a hundred miles distant. Its outlines in the sky are seen with difficulty, because the atmosphere is hazy. We are greatly disappointed, as it is usually the most prominent object which meets the eye gazing ahead from this point, and we have anticipated for hours a full sight of its massive form. Enough was discerned to see that it towers above all neighboring mountains, and stands strong and self-reliant, like a monarch, advancing for miles into the plains in front of long lines of low peaks, and keeping faithful watch over the vast undulating country to the east. The dim gray streak in the horizon directly in the west, mistaken at first for a long cloud, is caused by the Greenhorn Mountains, which merge apparently into the lofty Sangre de Christo Range.

At La Junta, our train is divided, a part going to Pueblo, and thence to Denver to the north-west, and a part to New Mexico

to the south-west. We take the latter. With regrets we bid good-bye to some acquaintances we had formed on our trip, they returning to their homes at Colorado Springs, or making visits to their friends in the mines far up in the mountains. One of these is a vigorous and motherly-looking woman, who, for long hours, has engaged in animated conversation with some passengers, both ladies and gentlemen, on a favorite theory regarding the condition of the spirits in heaven. She evidently had no very extensive or reliable information on the subject,—nothing in comparison with that obtained by many thoughtful readers of the Bible. Yet her sincerity and religiousness please us. An agreeable traveler from Boston, Mass., the only one of several from that place whom we meet on our journey, entertains us by his descriptions of the localities in this region with which he is familiar, and by his views of leading people living in his native city. He has served as a mere boy in the army during the Rebellion, taken long voyages on the ocean, and recently invested large sums of money in lands, among which is a tract of nearly 50,000 acres lying in a body in South-western Kansas. It is already occupied as a cattle-range. We become specially interested in one intelligent and sweet-faced lady, for years a teacher in the public schools of Colorado Springs, who has just taken the body of her husband, the former School Superintendent of the same city, to his old home in Illinois for burial. As a consumptive, he had slowly relinquished his hold on life, a noble man, whose name and educational work are known by us. Rarely have we ever before seen such expressions of sadness, a lonely heart, and yet Christian resignation, as are traced in the countenance of his wife, a childless woman, going back to her labors in the school-room. We are greatly delighted to find that some of her pupils, beautiful young girls, are at this station, greet her with warm affection, and will accompany her home on the half day's ride still before her.

The ride from La Junta to Trinidad would be exceedingly dreary, if no views of the mountains could be obtained. We cross a high table land, somewhat level, forming a water-shed between two small rivers, and composed of coarse sand and gravel, which have been deposited here by the erosion of the sides of mountains, and by the action of local glaciers. Occasionally we see a jack-rabbit, a large species, run bounding over the barren plain; or a small colony of prairie dogs, sitting upright at the entrance to their holes in the ground, or scampering from their feeding places back to these holes to hide themselves, with the light gray owls, in their little dungeons below. A few flocks of the ravens of the Rocky Mountains, considerably larger than the crows of the Mississippi Valley, fly leisurely along the road side. Here as elsewhere, in the unsettled portions of this region, we observe that ridges have been plowed up a few rods from the track on both sides, and marking the limits to be burned over every year where any vegetation grows.

Fisher's Peak, near Trinidad, comes into sight a long distance before we arrive at that place. It is by no means a high mountain; but its situation in the range running out into the plains from the Rockies, makes it a prominent way-mark as approached from the north-east. It is crowned by an immense cube of dark gray stone, and towers apparently above the tree-line. Its color makes it a distinct object placed somewhat low against the sky, which at this time is misty. The impressions which different views of it and of the irregular spurs branching off in several directions, make upon the mind, are very pleasant. They compensate, in good part, for our disappointment in looking from this quarter at the Spanish Peaks, those lofty sentinels of a long range of the highest mountains in this region. Their outlines are faintly discovered, and have the appearance of two round-top haystacks located at a great distance. On another occasion, and earlier in the season, we saw them from a point seventy miles to the south. There they came into perfect view for a few moments. We were climbing the northern slope of the Raton Range. These Peaks appeared a hundred miles away to the north, at the farther end of a narrow valley between lower mountains.

There they seem to rise with very abrupt sides, and into quite sharp points, as magnificent towers, inclining slightly to the east, and lifting their heads far above the groups of Knobby-top heights in their vicinity. Snow was then covering their summits completely, and their sides partially. The first sight of the rising sun was gilding both summits and sides with a dazzling silvery brightness. Around the base was lingering a rich purple color, with borders of the deep blue of the ocean, peculiar to these mountains when seen rising far above their shadows. The picture of these isolated pinnacles of rock, pointing toward the mid-heavens, in that early dawn, was so deeply engraven upon the mind, that it would, for weeks afterwards, reappear in the memory with all its distinct outlines and minute shadings of brilliant colors. W. C. W.

### BOYS, HOLD ON!

Let us not be too fast. Better be sure we are right, before we go too far, and make a fatal blunder. There is only one life to live, and if we make shipwreck of this, God gives us no new set of early years, in which to repair our loss. Then why not hold on a moment and take a second sober thought? There is too much pending, for us to be indifferent to the probable result. Therefore let us halt here by life's wayside, while we together examine the all important question:

#### WHAT ARE YOUR PLANS FOR LIFE?

I remember so well when this question was pressing upon my own heart. The inducements, and attractions of the business world were so great. My own ambitions, and personal, selfish ends, pressed so strongly toward the popular and, what seemed from my standpoint, the easier ways, that I believe I can now fully sympathize with those who stand just now, at that same critical pass.

If there is anything for which I am thankful in these years, it is, that I was enabled to lay aside my long cherished plans regarding commercial life, and the world of trade, so captivating to almost every farmer's boy, and to be true to conscience, and loyal to God's truth regardless of the cost. Boys, have you consulted conscience, in regard to the business you are preparing to enter? Have you had your obligations to God, and the claims of his truth, uppermost in heart and mind, in making that choice? Will your plans be likely to lead you to abandon God's truth, and cause you to turn your back upon the faith of your father and mother? Do you have to keep arguing with yourself, and with others, in order to

#### SILENCE THE MISGIVINGS OF CONSCIENCE REGARDING THE PROPOSED COURSE?

Is it a matter of continued regret to you, that the Sabbath of Jehovah stands in the way of some of your pet plans? Indeed, have you all but decided to carry out the plans, at the expense of this, and are you saying in your heart, "There is no opening among Sabbath-keepers, and I must leave the Sabbath in order to get on in the world?"

Oh, young men of all our dear churches, if any have reached this critical point, or even gone so far that the plans are being enacted, I plead with you, would it not be wise and safe to stop long enough to count the cost? Let us

#### LOOK AHEAD, BEFORE WE GO AHEAD.

The cost to yourself, by the loss of that which comes through a sense of sacrifice for conscience sake, can never be measured. When a man throws away this, he flings off the truest part of himself, and parts with the only source of true peace. The things you may gain in the world, can not bring soul-rest. And nothing can, save a keen, approving conscience. A conscience smothered and silenced by selfish motives, is not true, joy-bringing peace. It must be a live conscience, and that ever true to its light. Be assured, you can not afford to obtain worldly prosperity at the expense of this. Better plod all through the earth-life, and lay up treasure where it will endure, than to succeed in a worldly point of view, and enter the life to come.

#### AN ETERNAL BANKRUPT.

What is life's great end? What is true success? What would you regard as the true answer to these questions, if you were now at the end of this life-journey, with the judgment and eternity before you, and you

left alone with God, your conscience and your record? Worldly positions and wealth will do you no good then, and if you have lived for these to the starving of the soul, what will it profit?

Oh, will it pay to live for the best things of earth, and thereby lose the best things of heaven! If remunerative and easy positions in business, bring the best dividends in true riches, and ease for the troubled spirit, then go ahead. But if true manhood and perfect peace, are gained only by a life of consecrated, loyal obedience to God, then let us be wise, and choose for the life that is to come.

THEO. L. GARDINER.

SHILOH, N. J., Oct. 14, 1884.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 26th 1884.

The President has returned to the Capital and there are many other signs of the winter rehabilitation that will be complete in about six weeks when Congress will have assembled, for the short final session. Many Senators and Representatives have already returned to their Washington homes. The diplomatic corps is here in its usual force, and splendor. The social world, too, that heterogeneous but potent entity, has also come back to Washington and is preparing for its important role in the drama of Washington life. What would Washington be without society! without its round of social entertainments where cabinet officers, supreme court judges, senators, their wives, and daughters, sisters, cousins, and aunts meet in stifling drawing-rooms, inhale carbonic acid gas, swallow tea punch, champagne, chicken salad, and sandwiches. They are at Judge A's at 12 midnight, and repeat the same performance at Senator B's at 1 o'clock in the morning. These senators are expected to legislate for fifty millions of people next day; these judges of the highest court must give final interpretation to laws, and make judicial precedents for all time; these cabinet officers have ministerial functions throughout the postal, naval, military, financial, state, and judicial services of the greatest and most progressive nation on this planet. The objector may be austere, puritanical, and everything else that is abhorred; but we must insist that these night orgies are not the proper training mental, moral, or physical, for the perilous science of government.

The coming winter is expected to be one of unusual interest at the Capital. It is the last winter of the present administration. "Ring out the old; ring in the new." On the fourth of March another President will be inaugurated, another cabinet will be formed and the quadrennial adjustment to the new order of things will follow with more or less friction, and discord.

Just ten days before the inauguration of the next President, on the twenty second of next February, the anniversary of the birth of Washington, his monument, the highest artificial structure on the planet, will be unveiled with fitting ceremony. It is expected that visitors from all parts of the country will be in Washington during the unveiling ceremonies, and many will no doubt remain until after the inauguration.

Each succeeding year makes the city better prepared for the entertainment of strangers. The hotel, and boarding house areas of Washington is ever increasing. Any one can live comfortably (if his ideal of comfort is not too luxurious) in the Capital of his country, who can pay one dollar per day for food and lodging. Those who wish to pay more can have the pleasure of doing so. At the expensive hotels grouped about the Treasury Department the charges vary from three to eight dollars per day according to the location of the rooms.

Many improvements have been made during the summer in the streets, parks, public and private residences of the city.

A part of the mammoth pension building has been completed, and is now ready for the hundreds of clerks who will soon occupy it. The million dollars' improvement of the wings of the Capitol is progressing favorably. A million cubic yards of mud, dredged from the bed of the Potomac, have been dumped on the swamps that border the river front of the city, and many acres of solid ground have been made. A new opera-house, the largest and finest in the city, has been erected, and Mrs. Belva Lookwood, Presidential candidate on wheels, has had her tricycle painted.

### TO HIS SICK.

My sympathy goes out toward those on whom our Father's hand rests heavily, as man sees, though he loveth whom he changeth, who sees not as we.

"For as feeble babes that suffer,  
Toss and cry and will not rest,  
Are the ones the tender mother  
Holds the closest, loves the best,  
So when we are weak and wretched,  
By our cares or ills distressed,  
Then it is that God's great kindness  
Holds us closest, loves us best."

It is that some such may learn a deeper lesson concerning the loving kindness of Him whose heart is made of tenderness and melts with pitying love toward His afflicted, that I would introduce to their notice the *Shut-in Visitor* which I find is not generally known by those most concerned.

The *Visitor* is a monthly paper published at Walworth, N. Y., edited by Mrs. Kate Sumner Burr. Price 50 cents.

It is the organ of the Shut-in Society the objects of which are: To relieve the weariness of the sick by sending and receiving letters and other tokens; to pray for one another daily at twilight and weekly on Tuesday morning at 10 o'clock; to stimulate faith, patience, and hope by the study of Bible promises.

To be a sufferer, shut-in from the outside world, is the one requisite for a candidate, who becomes a member by subscribing for the *Visitor*.

The number is large of those who have been pointed to the Great Physician through this medium. Its teachings have been blessed of God in enabling many to "touch the hem of His garment" and be made "every whit whole."

Those of the Society who are able to write select correspondents and thus aid themselves and of theirs by going out into other lives with cheer and sympathy. I give below some testimonials of the comfort and strength derived from this source by others.

"No one but a shut-in can appreciate the longing we have for mail time, for even a postal is often enough to make a whole day happy. Our Father's letters have also become infinitely dear."

"For twenty-two years I have been shut-in. I have much to be grateful for, and not the least of my blessings are the words of sympathy which have reached me from other sufferers."

"Among the favors extended to me in a shut-in life of twenty-two and one-half years it has been my Father's good pleasure to introduce me to your Society through the kindness of my friends Frances Willard and John G. Whittier."

"I can not do without the *Visitor*; it cheers many weary hours in my lonely home. Truly I can say from the heart 'I was sick and ye visited me.'"

"God has been wonderfully good to me in raising me from a bed of pain after so many years and giving to my once more the blessing of health and better health than I had before, correcting my deformity, so that I am perfect in form and health all in answer to the prayer of faith."

May those to whom this sketch is lovingly dedicated place themselves in communication with those from whom they may give and receive diversion of thought and renewed faith to grasp the promises and live the consecrated life of Him who taketh our infirmities and health our sicknesses.

Cordially I invite correspondence, as an associate member.

LILLA V. PITTS COTTRELL.

WEST HALLOCK, ILL.

### THE SCANDINAVIAN PAPER.

The Tract Society at its late Anniversary directed its Board to publish a paper in the Scandinavian tongue, at as early a date as practicable. The Board at its last meeting voted to proceed with the work at once, trusting in the Lord for the funds. As a beginning they have engaged Bro. O. W. Pearson, of Maine, as its editor, and to oversee its publication in the Society's Printing House. Type must be bought, and paper and press-work must be paid for in addition. All this calls for ready money, and it is important that there be a hearty and immediate response to the call for funds. This is missionary work, and must be met by voluntary contributions, on the part of God's stewards. "How much owest thou my Lord?"

It is proposed to print the paper monthly, about the size of the monthly form of the *Outlook*. The subscription price has been fixed at 35 cents per year, and we trust our Scandinavian friends will send us the names of as many subscribers as possible. We also want names of persons to whom to send the paper on trial, and as the messenger of God's truth. Send subscriptions and names to J. F. Hubbard, Treas., Plainfield, N. J.

GEO. H. BABCOCK, Cor. Sec.

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## Missions.

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

THE contributions of Presbyterians for home missions during the past year were \$620,023, or a little over one dollar for each communicant. When we shall contribute in a like liberal manner for both home and foreign missions, how much we can enlarge our operations! That day is approaching, we feel sure.

WE hope all will read with care Brother Gardiner's excellent missionary sermon, and pray that we all may heed its earnest exhortations. We whose duty it is to plan for the work of a new year, and to see that it is sustained and carried forward, are burdened with a sense of great responsibility as we see the steadily widening fields and hear the constantly multiplying calls. May all graces abound among us.

ELD. S. W. RUTLEDGE, of Texas county, Mo., when writing recently, expected to spend the first Sabbath in October with the Church in Christian county. The new meeting-house of the Providence Church, Texas county, is not completed, but nearly enough so to be comfortable. Bro. Rutledge says: "Our work enlarges; time is all filled; interest seems good; congregations are large; prejudice is abating; and we can not fill the demands. Remember us for good, in our struggles for the right."

THE late Bishop Simpson, of the Methodist Episcopal Church, once said, "What we need is not more ministers, but better trained ministers." Sometimes young men having the ministry in view seem to think they ought to shorten their period of study and training, and hasten out to the field, so pressing is the demand for work. The need is great; and for Seventh-day Baptists the field is enlarging, the work growing and the calls multiplying, as never before. But this is one strong reason why young men who look forward to the grand work of preaching the gospel can not afford to unduly hasten into this work, and why they should seek the very best possible training, both general and theological. The best and most efficient ministers are not those who have piety and theological knowledge merely, but men of breadth and practical wisdom, men acquainted with affairs as well as with divinity. Look out on the golden harvest fields, young men, and be inspired as you behold them; but let the inspiration be to renewed endeavors in the work of becoming fully equipped for the labors that invite you; and do not forget the claims, the prospects, and the opportunities for development, offered by the home mission field, or the calls from heathen lands.

### SEND OR GO.

The Annual Sermon before the Seventh-day Baptist Missionary Society, preached at Lost Creek, W. Va., Sept. 27, 1884.

BY REV. THEO. L. GARDINER.

"For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10: 13-15.

The apostle is anxious about the salvation of those who know not the Gospel. Having expressed the desire of his heart for the salvation of his own beloved Israel, Paul immediately turns his attention to the theme that has been so prominent in these chapters, and shows how his heart embraced those in the "regions beyond," as well as his own countrymen. And why should he not feel for the Gentile, since "there is no difference" with God, who loves both Jew and Greek, and embraces in his invitation the whosoever shall "believe," and "call upon his name?" But to call upon his name, presupposes belief, and to believe presupposes their having heard, and hearing presupposes a preacher, and preaching implies a mission. True, the same Lord over all is rich unto all; but how can this richness become available, where men have not heard, and where no preacher is ever sent? This was the all-absorbing question of the hour, with Paul—How shall the word of faith, which had wrought such wonders in his own life, and filled his soul with "joy unspeakable," be made to bring the same blessings to those who are in darkness? This same question ought to be uppermost in the heart of every individual in this assembly to-day. Gathered in this pleasant church, surrounded by these comfortable homes, here upon this

soil that was so recently a mission field belonging to the "regions beyond," we have evidences that seldom come to us of the blessed fruits of mission work, and the assurance that God's Word shall accomplish that whereunto he hath sent it.

When you stop to think, even for a moment, of all the blessed results that have come to us, and to all Christian nations, through the preaching of the Word of Life, and then compare our condition with those nations that sit in darkness and degradation, you can not fail to share in the apostle's desire to send the same blessings unto them. The vast difference between yourselves and the heathen to-day, is due largely to the difference between your religion and theirs. The religious element is the great motive power that has shaped the course and moulded the character of nations. And this, enlightened by the Christ-life, has given the holy impulses that have pressed humanity along the highway of the truest civilizations. Heathen nations have had many more centuries than the Christian, in which to grow and bring forth such blessing as you enjoy, and yet, under the most propitious skies, and in the most favorable climes, they grope in utter darkness, and sink deeper and deeper into misery and woe. That which has held them back, as though bound with fetters of iron, is nothing more or less than their lack of the enlightenment, and the holy purposes, which the Word of Life through Jesus the Christ would give them. Place yourself for a moment, beside the Christ as he stood among men, proclaiming himself to be the "light of the world," and from that standpoint, see how true this is.

### BEHIND AND AROUND HIM,

you have the very best results which 4,000 years of human philosophy and ambition, could produce. The degradation of morals, and the shame of civil and social life, even among the most enlightened, send a foul stench up through the centuries that makes you shudder. "The luxury of Babylon, the splendor of Nineveh, the grotesque greatness of Egypt," all stand over against the little they had done for the finer wants, and nobler nature of man. There was Greece, with a magnificent language, and a literature that to this day is a fountain of knowledge to the student, and yet a literature that contained no food for a hungry soul, no full assurance of hope for a weary, anxious heart. They possessed an architecture, that was grandly imposing, furnishing models for the world, and yet it was an architecture that knew no charity school, no asylum, no benevolent institutions for the uplifting of the masses. Rome could organize the state, build palaces, found cities, but she knew not how to legislate for the higher nature of man. And the very best result obtained by all their advantages, was a system of morals that mocked at virtue, and enthroned the vices that eat like a canker, into the very heart's core of spiritual and social life.

### BEFORE HIM,

springing up by his command, and arising along the pathway of the words which he scatters off into the centuries, see what new institutions arise. Homes more sacred, social life transformed, institutions of benevolence bringing peace and comfort to suffering millions, churches with spires pointing, in every clime, to humanity's common Father, laws relax their pagan rigor, a hope that is "big with immortality," illumines the "valley and the shadow," and your own souls leap for joy, with the peace he has given, and with the hopes his word and spirit have begotten within you.

Now I am sure, that you can not look at this difference between yourselves and those who have not this light, without feeling anxious, as did Paul, to devise means and ways by which the same "word of faith" may be given to them. And I am also sure, that our duty will appear as clearly to us, as did Paul's to him, if we can only keep in mind and heart the teachings of our Saviour upon this great question. So anxious was Christ, that his own should possess the missionary spirit, that he placed among

### HIS LAST WORDS,

the command to "Go into all the world and preach," and "teach." He also taught "his own, that they were to be the "light of the world," in such a sense as to make them responsible for the salvation of those who were in the "regions beyond." If benighted heathendom was ever to be blessed with light and wisdom, it must be through their influence. They were commanded to "shine," that others might "see." They were told to "teach" that others might "know." And while he promised to be with them always, as the source of their power, yet he gave them to understand, that upon them rested all the responsibility of

offering the truth to a lost world. Thus they were responsible for the salvation of many who would certainly be lost if they withheld the light they had the power to give.

Had those early disciples proven recreant to that trust, you and I to-day would have had no hope. For we are enjoying the light and blessings of the Gospel, simply because some one was true, and "preached" and "taught." This is a Christian nation to-day, simply because, in obedience to Christ, some one did "Go," and because, out of such a burden of soul, as my text indicates, the ways and means were devised, and "preachers" were "sent."

In every generation, there have been practical answers to Paul's questions,

### HOW? HOW? HOW?

And now the duty is just as urgent upon us, as in days gone by it was upon them. If any, out of the 900,000,000 of heathen are ever saved, it must be through the influence which we have power to exert. If any of those in our own land, who have no hope, or even if the loved ones around our homes, are persuaded to accept salvation, it must still be, by the light of our lives, the words of our lips, and the use of our means. This is God's way, and I know of no instance in history, where the kingdom of God has been extended among men, without this human agency. Upon this principle, and upon this alone, did the kingdom of Christ begin its westward march, when Paul and Barnabas, chosen by the Holy Ghost, started from Antioch, to Christianize the world. And only thus has the light spanned the globe.

How this does fix the obligation upon each child of God to-day. There is no alternative. No chance to shirk it without being guilty. I believe that these teachings of Christ, interpreted by the writings and the lives of his disciples, make it imperative that each and every soul of us, shall either

### SEND OR "GO."

He who has no call to "go," is certainly urged to "send." No excuse can avail. The Lord has made no exceptions. If we, who do not "go," shall withhold the "gifts according as God has prospered us," and do not help to "send," then we hide our light, and we disobey God. And souls "will perish, for how shall they call on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" If these are all withheld, souls may be lost, "But their blood will I require at thine hand," thus saith the Lord.

It is because our fathers recognized these great truths that they organized and gave us this Missionary Society. And it is to answer, as best we can, the living questions of the text, that you have come from far and near to this annual gathering. The first question to settle by a missionary people, when this truth is studied, is

### WHERE SEND OR GO?

Jesus says, "into all the world," "to every creature," "among all nations," "the field is the world." We can have no higher authority for our foreign missions. And if you propose to send your light where it is most needed, you must certainly see, that the 900,000,000 who have it not, are more needy than the 40,000,000 who have it at their doors, but will not take it.

There are some who say "charity begins at home," and "before you attend to such far-off fields, would it not be better to care for the needy at home?" If the one excluded the other, then I should say Yes, to such a question. It is undoubtedly true, that the duty lying next to us, is the first to be done. But the one does not exclude the other. Indeed if we shall say, "When I've nothing to do in my own family, will be time enough to go outside and do for other families," then we simply say, "we shall never do anything for others," for there will always be something pressing at home.

Now I believe that facts will show that those who make the needs of the home fields, an excuse for not aiding the foreign, do far less for the former, than do those whose hearts embrace the world, and who do liberally for the latter. The churches that do most for foreign, are as a rule the most liberal toward home missions. If, in a neighborhood where many were sick and in distress, men and women were urged to go out and minister unto those more needy than themselves, what would you answer those who forever make this

### CHARITY-BEGINS-AT-HOME PLEA?

Would you not say to such, "You will be all the more likely to do well by your own, when you have a heart large enough, and Christ-like enough to embrace some others?" I say, that the spirit that leads you to make sacrifices for the needy outside of your homes, will always make you better fathers and mothers, and lead you to greater faith-

fulness with your own, because your ideal embraces the great cause of humanity. This is also true of our churches, and of our denomination.

Again: If you want to bestow labor where it will be likely to result in the greatest number of conversions for the amount expended, facts will point to foreign fields. Investigation will show you, that heathen lands give four to five times greater percentage of conversions, than have been realized in Christian countries. I doubt whether Christendom will average for the last two years, twenty converts for every preacher, but the history of missions will show you a yearly average of one hundred conversions to the missionary, and that continually.

Foreign missions a failure! The largest Christian church in the world, containing 4,500 members, is on the island of Hawaii, not yet fifty years removed from savagism. Over 90,000 Feejeans gather regularly for worship, who three decades ago feasted on human flesh. In 1860 Madagascar had only a handful of persecuted converts, and ten years ago, her queen, and prime minister, and 200,000 subjects were loyal Christians. The secretary of the London Missionary Society says, "In more than 300 islands in Eastern and Southern Polynesia the Gospel has swept heathenism entirely away." And statistics that are ten years old, show that even then, heathen populations numbering over 1,350,000 had adopted the Christian name. This is but a fragment of the testimony that is within our reach, all telling the same story. Some one may say, "Yes, but it is folly for Christians to think of setting preachers over all the vast area of Asia and Africa." Neither do we propose to do this. When you see a great prairie, or forest fire, sweeping all before it, you do not think of it as though each spark and flame had been put there by some hand. The little blazes started here and there by some worker, soon found material on which to feed, and fanned by every passing breeze, swept away over plain and hill until all was encompassed. It took care of itself after a little time. *It had in itself multiplying power.* So let us kindle the little fires here and there among the heathen, and God will see that the multiplying power is given, and harvest shall surely come. Fanned by the breath of heaven, the on-sweeping flames shall encompass the world.

Now after what has been said, I need not enlarge upon "where" we are to go in reference to home fields. If your hearts have consented to the foregoing, and your sympathies have taken in "the world," then I know you are anxious about each little flock of scattered ones in our own land. Then you will "send or go," to the frontier fields and extend our borders. You will see that aid is given to those feeble churches where they are unable to fully support a pastor. One of the Home Mission boards reports that a house of worship adds from 25 to 200 per cent. to the influence of the missionary, and size of congregation. It might be well for us to remember this, in answering the question, "Where preach?"

The second question that should press upon the hearts of us who do not "go," is

### HOW SEND?

This brings us face to face with the question of "ways and means." It points toward the funds which God has placed at our disposal, and for the use of which, he will call us to account. I know that some Christian people are always shocked at the mention of finances in the pulpit. But so long as I find it occupying such an important place in the Bible, where God so many times made this the test question, withholding blessings where it was ignored, accusing his people of robbery where the tithes and offerings were too meagre, just so long do I feel justified in pressing home his truth upon this question. The Saviour told the young man who was not far from the kingdom, that he lacked one thing. What was it? He had kept the commandments from his youth up. No one could find any fault with his profession, nor yet with his devotion, but Jesus brought him face to face with the selfish manner in which he had used his wealth, and

### MADE IT A TEST QUESTION.

He had never learned the "Grace of liberality." That "one thing" was fatal. I did not use the term "grace of liberality," by accident. Paul speaks of it as a grace. See 2 Cor. 8: 7. "Therefore as ye abound in everything, in faith, utterance, knowledge, diligence, love, see that ye abound in *this* grace also." The preceding verses show that Paul was urging them to "abound unto the riches of liberality." He speaks of it as a grace. Oh, that all the membership of our churches, had "this grace also," as a fixed principle in the heart. We hear a

great deal about "lost arts." I wonder if the church has not lost one of its graces. Paul makes mention of several, i. e. faith, knowledge, diligence, love, all acknowledged by us to be graces, and then he urges them to "abound in this grace also," just as though it belonged with the others, and was equally important.

Did you ever think of the difference between liberality as a "grace," and simply as a "duty?" Duty may be irksome, and though you press yourself to its performance, it is still a cross, a burden. Grace never is. Out of a fully developed grace, as a fixed principle in the heart, Christian activity is always a joy, the overflowing of a soul, in spontaneous action, because it loves to do thus better than anything else. The one is a living fountain, welling up freely, voluntarily. The other is a force pump, that gives only when vigorously worked. It seems that in Paul's day one church actually abounded in this grace, till they "prayed him with much entreaty, to receive the gift." How very different to-day. The "much entreaty" comes from the other side. Indeed, the force-pump has to be applied, and funds to carry on the work, obtained by "much entreaty" on the part of our Board. If we abounded in this grace, there would be no need of the strong appeals to our sympathies, and the working of the pump, every time money is wanted. There would be a living stream of benevolence, sufficient to supply all the wants, both at home, and abroad. Then let us not talk of liberality as a "duty" simply, but always as a "grace." When this is fully realized in our churches, the question of "How send," will no longer trouble us.

If this grace, like a living spring, were welling up in our hearts, we should get as happy in giving, as we do in praying. And we would regard it as a Christian service to God, and as well pleasing in his sight, to "honor him with our substance," as are any acts of devotion, or songs of praise. We need to know, that "God loveth a cheerful giver," as certainly as he does a fluent preacher, or a fervent prayer, or earnest exhorter. When this grace is restored, we shall not have so many in our churches who serve God only with talk and prayers, there will be fewer who backslide during a missionary sermon, whose religious joy sinks below zero at the sight of a collection box, and who fear that pastors will drive all religion out of the church by taking collections on the Sabbath. "See that ye abound in this grace also," and the Missionary Board will never again be troubled with the question, "how?"

One more question, briefly stated, and I done.

### WHEN GO OR SEND?

I answer, *Now.* The corresponding secretary of one of the Home Boards, writes that a certain field in the West was their hardest one, because they were *two years too late* in occupying it. There are many fields now open to us. The next five years will settle the question as to who shall occupy them. These we must enter

### NOW OR NEVER.

We must not delay when God has opened such doors.

Again, this generation of heathen will soon be gone, and you will be gone. If you help any of them it must be soon. If you do any good to any one in your lifetime, you must be about it. Don't wait for the slow and uncertain process, by which some one in days to come, may get some aid by or provision in your will. The world needs your aid to-day.

Oh for another Pentecost that shall make this people, though few in numbers, a people of power. It was this that made the early disciples so efficient. The power of the church to-day is not in her numbers, for she musters less than one-fourth of the world. Neither is it in her wealth, for the world has more riches than she, but it depends upon her union with the Divine. David, single handed, conquered the giant and his host, but God was in his sling; and nerved his arm. Moses, with his rod, gained great victories over the heathen, but it was only because God was in that rod.

Out from a little prayer-meeting in Jerusalem, went a little band who were to carry the Gospel from the Tiber to the Tigris, but they had first communed with God in that "upper room," and Jesus burned in John's heart, and spoke in the burning eloquence of Peter's tongue, and reasoned through the logic of Paul's brain, and so they were mighty. Ours is indeed a small people, but the God of David and Moses still lives. And he is our God. The Master, who sent forth his own into all the world, is our Christ as much as ever, for he promises to be with his disciples "unto the end of the world." May God fill our hearts, and lead us forward.

## Sabbath

"Remember the Sabbath day, that thou labor six days shalt thou labor, the seventh day is the Sabbath."

DR. HENSON O.

Rev. Dr. P. S. Heist Church in Chicago upon the subject the words of Jesus, "for man." Among others said: "That God order the old dispensation all question, and with the most fearful time there are not a bath as a Mosaic institution longer of binding obligation indeed come by Moses this dated back to the man race; and hence the bath was made for man alone, but for man as and through all the ages destroy, but to fulfill Sabbath, but while reiterations and absurd at highest sanction. But practically abolished the day of its not changed the day, at all it has been changed as indicated by New Testament Sabbath originally was a continuation of God's redemptive work and so the glory of it away in the greater glory after all, the day of the considerable matter and question. The very observed all around the degree of longitude of bath-day. But one of God's order. And the enactment, but a benediction to promote the God's creatures." It is difficult to state the Sabbath any more clearly than Dr. Henson in the paragraph. The Sabbath a Mosaic, but an Eden made not for one race. Lord himself declared "Christ came not to abolish the Sabbath, the highest sanction has spoken truth, does he confuse confusion. Speaking of a change of the Sabbath, he changed at all, it has sanction, as indicated usage." But suppose at all, (The Doctor's room for this support New Testament usage.)

He next assumed greater work than therefore, the Sabbath the seventh of the and a conclusion for no ground in New Testament usage. He thus accounted day "by Divine sanction that "after all the inconsiderable matter main question." It he tells us that "the observed all around all this after affirmation changed by divine Testament usage!"

Why can not be living with the New weak and dying cease doing so, and ably stated by Dr. of the above paragonimate conclusion, shall do on the ultimate Seventh-day

### WHY DR.

Why ask such a random way of taking Judaism, which was there is a certain theology of the day mind, is hard and words of in the language heard to say, or to come into the world. But that these gentlemen both in their eyes beam which they in this their own and Judaism.



### Sabbath Reform.

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

DR. HENSON ON THE SABBATH.

Rev. Dr. P. S. Henson, in the First Baptist Church in Chicago, preached not long ago upon the subject of the Sabbath, from the words of Jesus, "The Sabbath was made for man." Among other things the Doctor said: "That God ordained the Sabbath under the old dispensation is a thing beyond all question, and He hedged it about with the most fearful sanctions. But in our time there are not a few who regard the Sabbath as a Mosaic institution that is now no longer of binding obligation. The law did indeed come by Moses, but not this law, for this dated back to the garden of Eden, and was intended for the benefit of the whole human race; and hence the Saviour said the Sabbath was made for man, and not for the Jews alone, but for man as man over all the world and through all the ages. Christ came not to destroy, but to fulfill; not to abolish the Sabbath, but while rescuing it from superstitions and absurd abuses, to give to it the highest sanction. But have not Christians practically abolished the Sabbath by changing the day of its observance? They have not changed the day. If it has been changed at all it has been changed by divine sanction, as indicated by New Testament usage. The Sabbath originally was to celebrate the completion of God's creative work, but God's redemptive work eclipsed the work of creation, and so the glory of the seventh day faded away in the greater glory of the first. But, after all, the day of the week was an inconsiderable matter and incidental to the main question. The very same day could not be observed all around the world, and so every degree of longitude had its different Sabbath-day. But one day in seven; this was God's order. And this was not an arbitrary enactment, but a beneficent institution intended to promote the highest happiness of God's creatures." In our judgment it would be difficult to state the true doctrine of the Sabbath any more clearly or forcibly than has Dr. Henson in the first half of the above paragraph. The Sabbath is not a Jewish or a Mosaic, but an Edenic institution. It was made not for one race or one age, but, as the Lord himself declared, "for man." "Christ came not to destroy, but to fulfill; not to abolish the Sabbath, but to give to it the highest sanctions." In this Dr. Henson has spoken truly. But how strangely does he confuse counsel in what follows. Speaking of a change of day for the observance of the Sabbath he says, "If it has been changed at all, it has been changed by Divine sanction, as indicated by New Testament usage." But suppose it has not been changed at all, (The Doctor's "If" certainly leaves room for this supposition) then what does New Testament usage indicate?

He next assumes that redemption is a greater work than creation, and infers that, therefore, the Sabbath was changed from the seventh to the first day, an assumption and a conclusion for which there is certainly no ground in New Testament usage. Having thus accounted for the change of the day "by Divine sanction," he next tells us that "after all the day of the week was an inconsiderable matter and incidental to the main question." In the very next sentence he tells us that "the same day could not be observed all around the world," etc. And all this after affirming that the day has been changed by divine sanction, as shown by New Testament usage!

Why can not Baptists see that this is trifling with the New Testament, to prop up a weak and dying cause? Why will they not cease doing so, and accepting the truth so ably stated by Dr. Henson in the first part of the above paragraph, follow it to its legitimate conclusion, as they insist that others shall do on the subject of baptism, and become Seventh-day Baptists?

#### WHY DESTROY JUDAISM?

Why ask such a question? Because of the random way of talking and preaching about Judaism, which we confess, is a puzzle to us. There is a certain element in the Christian theology of the day, that, to many a thoughtful mind, is hard to reconcile with the mission and words of our Lord. It takes form in the language of those ministers who are heard to say, or to imply, that "Jesus Christ came into the world in order to destroy Judaism." But this is not reassuring, seeing that these gentlemen so often have the Sabbath in their eye. To them it is an ugly beam which they can only pull out by lashing in this indiscriminate fashion what is not to their taste, and which, to express its inconvenience or odiousness, they are pleased to call Judaism. The tendency of this irre-

levant and vague pulpit expression is to lessen obligation to the ten precepts in the public esteem; as though those ten words were only Jewish and not Gentilish as well. No one pretends that our Lord came to transform Gentiles into Jews, and how any intelligent reader of the Bible can think that He came into the world to denationalize His own people we are at a loss for a reason. Instead of thus denouncing Judaism, and adding to the hue and cry of heathenism against the religious practices of that people, it would be far more to a Christian's credit to inquire what is meant by Judaism, and whether, in a practical sense, there are not in the laws of the Old Testament some things which would be of great benefit if adopted by Christians. In other words, should we not become more Christian and less heathenish, if we were a little more Jewish, with respect to the Fourth Commandment, the laws of health, and laws for caring for the poor, &c.? According to the Apostle Paul, there is even "much" "advantage" in being a Jew, especially such as he was. Rom. iii. 1.—Sabbath Memorial.

### Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

We call the attention of those who may be in any way interested in the study of the modern languages, to what is said in our book column on the *Meistershaft* system.

The Fall term of Alfred University is now a little more than half out. The faculty and trustees congratulate themselves on having the largest attendance this Fall they have had for many years.

PRESIDENT J. ALLEN, of Alfred University, has just returned from a visit to friends in Milton, Wis., and in Minnesota. The little rest seem to have done him much good, as he comes back to his arduous duties in the University with renewed vigor.

The returns show that 293,394 school teachers are employed in our public schools, the salaries ranging from \$21 52 a month for both sexes in Alabama, up to \$76 73 for women in Nevada, and \$102 for men in Massachusetts. The gross income of the schools for the year was \$94,327,188, and the estimated value of school property \$216,562,197, or an increase of over \$30,000,000.

#### A LIBERAL EDUCATION.

I suppose it will be admitted that the note of liberal education is that it is not provincial or local, but universal. It is the range of thought, and not of body, that determines whether a man is provincial. Thoreau, on Walden Pond, reading the Greek poets and keeping an eye on the muskrat and the squirrel and other large visitors, was free of a much larger world than many who have been round the globe. The object of culture is to put a man in relation with the ideas of all ages and civilizations, not to confine him to the ideas local, or of the age in which he lives. And the mind gets the most enlargement from that which is unfamiliar to it, remote from its own inheritance, tradition, local association. This is the use of travel to an observing man, who is capable of assimilating to his mental growth the reports of his senses. This is the use of the study of any of the natural sciences—the enlargement of the mind resulting from an extended field of observation, rather than the value of the collected facts. For the mind may be full of facts in half a dozen sciences, and yet be as dry and infertile as a chip. This is the value of a study of the modern languages, that it opens to one not simply new ways of expressing ideas, which may be of little value, but new methods of thinking and new ways of looking at life and all its problems. Peoples differ in mental constitution, in moral attributes, in intellectual characteristics, just as much as their languages differ in form; for language is not an accidental or artificial product, but an expression of something deep in the life of the people out of whose habits and character and necessities it grew. And that, I suppose, is why translation is so difficult from one tongue to another. It is not a slight thing that is lost, it is the essence of life. And this difficulty of translating increases in exact proportion as the characters and mental and moral traits of the peoples differ. It is as difficult to translate Persian into English as it is for us to get ourselves into the attitude of the Oriental mind. But when, through a knowledge of an Oriental language, we have come in some degree to take in the Oriental attitude of mind, we have a solid and extensive addition to culture and a distinct enlargement of our own mind. There can be no more remunerative effort for the mind than that of putting itself in the position to understand the Greek thought about nature, and about man, and the meaning of life. And this because it is alien to us and to all our modern habits. We get from this study the sort of discipline and intellectual breadth which we cannot possibly get from the study of any modern language, because the ideas, the way of regarding life in these languages, are modern and very much like our own. The Greek chapter in human life is remote, it is closed, it is complete, it is unchangeable, it is set apart as a unique and most instructive performance. The mind is greatly enlarged and fructified by the investigation of any life—Egyptian,

Assyrian, Indian; but that of no other nation offers us the same facilities, the same opportunities as the Greek, in a life so completely expressed in art and in letters. The intellectual effort required to put ourselves *en rapport* with this totally foreign mind seems to me to be of the highest kind and of the highest service. I can conceive of nothing equal to it in the way of bringing the faculties into vigorous play and liberalizing the mind.—S. W. Presbyterian.

#### A WAY TO GROW WISE.

After reading a book or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes' quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first, until your mind gets under control, and learns to obey your will, but the very effort to think it all out will engrave the facts deeply upon the memory, so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all the impression you have received will fade away so entirely that within a few weeks you will be totally unable to remember more than a dim outline of them. Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought.

You will soon learn, in this way, to think and reason intelligently, to separate and classify different kinds of information; and in time the mind, instead of being a lumber-room in which the various contents are thrown together in careless confusion and disorder, will become a storehouse where each special class or item of knowledge, neatly labelled, has its own particular place, and is ready for use the instant there is need of it.—St. Nicholas.

### Temperance.

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

#### AT ONCE.

That charge of the Apostle to the Ephesians, "Let him that stole *steal no more*" enjoins a plain duty and suggests a law of action applicable to every moral delinquency.

The best way to reform is to reform at once. A gradual emancipation from sin is an absurdity, the best evidence of true repentance is given in a sudden change, and any other method is, at the same time, ethically and philosophically wrong. The way for a thief to reform is not to reduce the number of his crimes, neither will a drunkard develop into a sober man by limiting the number of his cups. The safety of the one is total abstinence, and to become honest the other must heed the precept, *steal no more*. Upon this point, Henry Drummond, in his grand work, "Natural Law in the Spiritual World," has this to say: "The sudden operation of the knife is the only successful means of dealing with fleshly sins. For example, the correspondence of the drunkard with his wine is a thing which can be broken off by degrees only in the rarest cases. To attempt it gradually may in an isolated case succeed, but even then the slightly prolonged gratification is no compensation for the slow torture of a gradually diminishing indulgence. 'If thine appetite offend thee cut it off,' may seem at first but a harsh remedy; but when we contemplate on the one hand the lingering pain of the gradual process, on the other the constant peril, we are compelled to admit that the principle is as kind as it is wise."

"The uncompromising rupture with the past," as Mr. Drummond styles this course of dealing with every evil course, is the only sure road to victory over bad habits and besetting sins. There must be a precipitate flight or there can be no hope of deliverance and safety. This is the evident meaning of our Lord's teaching: "If thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell."

As physical health and life may be sapped by the derangement of a single member, so the entire spiritual organism may be destroyed by the indulgence of one evil practice. Few men break the whole law, yet what multitudes come to ruin by offending "in one point" which really marks the fatal contact of the soul with sin and bodes its destruction. The best way to turn from sin and error is to do it suddenly. To encourage a lingering death is both a cruelty and a crime.—Baptist Weekly.

#### THE WORKINGMAN'S FOES.

The address of Mrs. Mary L. Lathorp, of Michigan, at the recent mass meeting under the auspices of the Woman's Christian Temperance Union, was a forcible appeal to the understanding of the audience, and to the vital interest of the workingmen. If some of the noisy shouting for the rights of labor by political demagogues were directed to interesting the attention of the working class (and we all belong to that class if we are of

any use in the world) to a due regard for rights already possessed, it would be more for their advantage than clamoring for things of doubtful practicability. The working man has as free schools for his children as the richest man in the community. He has the mechanic's lien by which he is sure of his wages; but most of all he can turn his back upon the liquor dealers who are annually amassing immense wealth from the laboring classes without giving any equivalent. He has a foe here with which to compete, more exacting than that of any bloated capitalist, more relentless than that of any grasping corporation. Thousands and tens of thousands of working men, receiving good wages, are kept poor and poverty stricken by the saloon keepers. The working-man's foes are chiefly they of his own household, in voluntarily sacrificing himself and family to the interests of the liquor dealer. In no country are the advantages of the working man so well regarded as here, and yet here they are most squandered. They who most complain fail to appreciate the virtue and utility of frugality, and squander in the use of deleterious beverages and filthy narcotics more than is needed for bread and meat for the body, education for the mind and Christian privileges for the immortal soul.—Christian Secretary.

#### DOES PROHIBITION PROHIBIT?

The *Mail and Express*, of this city, prints an extended interview with Mr. Richard Katzenmayer, Secretary of the United States Brewers' Association. In the course of it he says:

"In Kansas, the prohibition system has been in operation for two years, and all the brewers are ruined. No organization, therefore, exists in that State."

A little further along, speaking of Iowa, he says:

"The Prohibition law which has recently gone into operation there has made terrible havoc among the brewers, and many of them are completely ruined. As a consequence, their political influence has been 'greatly diminished.'"

And yet prohibition can not be enforced! We must try high license, because prohibition is entirely impracticable! The fact is, as ample evidence proves, it is far easier to enforce than license law. God speed the day, when all over the country, prohibition shall prevail, and "as a consequence, the political influence" of the breweries shall be "greatly diminished."

Maine has now tried prohibition for about thirty years. Owing to the willful dereliction of officials, it has not been completely enforced; but so far as it has been enforced, the results have proved so beneficial that the people want it rendered absolutely effective. They carried the prohibitory amendment the other day, by a majority of 44,233, and next they intend to compel the enactment of statutes that will drive out the last groggery. Yet prohibition doesn't prohibit!—New York Witness.

#### THE SCHOOLS AND THE SALOONS.

Between the public schools and the saloon there is a conflict as irrepressible as that which made the first three-quarters of this century historical in politics. The saloon does all in its power to unteach what the schools endeavor to teach. The school teaches the children to be prompt, punctual, efficient; the saloon teaches them to dawdle and loaf, and takes all the snap out of them. The school urges them to be industrious; the saloon trains them to be shiftless and thriftless. The school would inspire them with reverence for law; the saloon trains them to trample upon all law, human and divine. The school inculcates the principles of true citizenship; the saloon inculcates the lowest demagogism. The school teaches them love to man and love to God; the saloon teaches them to despise the one and hate the other.—Mary Allen West.

#### FRIENDS.

With numberless desert sands, all blurred and blind,  
A single grain of perfect gold may blend;  
Thus, 'mid life's sordid ways, rejoice to find,  
If so thou may'st, one golden-hearted friend.

#### SABBATH SCHOOL AIMS.

There are primary and secondary objects in all instruction. In the Sabbath school one object is to interest the children in the study of divine truth; to give them an acquaintance with Bible history and Bible doctrine. In connection with this a good deal of interesting information in regard to the geography and natural history of Bible lands, and the habits and customs of Eastern nations, will necessarily be given. This instruction is useful. The exercise of acquiring it is valuable discipline, and the knowledge itself will prove useful in the conduct of life. Still, all this is but means of a higher end, namely, the scholar's conversion. All other aims are trifling as compared with this. This aim the truly Christian teacher will ever keep before him. All the Sabbath school exercises he will consider as means toward it. The Scripture reading, the Scripture memorizing, the illustrations and expositions, the addresses, the singing, the prayers, all are but means of touching the understanding with truth, and the heart with love, that mind and heart and life may be brought into obedience to Christ.—The Guiding Star.

#### GATHER THE FRAGMENTS.

Be an economist of time. Time is money and more than that. It is the stuff that eternity is made of. Be, therefore, miser of minutes. We talk of "off hours" and "spare moments," but we have none to spare. True, we need recreation, relief from the daily pressure of care. Sleep can not be safely abridged. The tension of modern life, the rush and rivalry of business, make rest a necessity, not a luxury. Overwork is sin against the body. We owe it to ourselves and to others to keep the body in its best physical condition. We are gathering up the fragments in so doing. Proper relaxation is a part of true economy; but the point to be remembered is the value and significance of all our hours as related to the aim of life. This being understood, we shall be frugal of our scanty and lessening store.

Fragments of time saved will rapidly accumulate wealth, material and spiritual. Many valuable books have been prepared in moments of comparative leisure. In the gold room of the Philadelphia Mint there is a perforated floor, through which passes the dust or filings of gold, the aggregate value of which is \$30,000 every year. This is but a hint of the gathered wealth of many men who have learned how to husband minutes. Kind words and deeds that take but a moment of time may be like fruitful seeds, the harvestings of which may be superlatively rich in this life and in the life to come. O the joy of memory that comes from utilizing fragments of time! Worth more than the sweepings of the goldroom, they enrich alike the life of him who saves and that of him who serves. An extra visit to the closet, the improvement of some fugitive impression on some passing acquaintance, may start streams of beneficent influence that will not only momentarily refresh and restore a wearied soul, but leave a permanent effect on character. What we need is a strong purpose followed out by systematic and persistent effort day by day.—Rev. Dr. John A. Lansing.

#### HOT WATER.

Relative to hot water as a remedial agent, *Hall's Journal of Health* publishes some interesting hints. It says:

A strip of flannel or a napkin folded lengthwise and dipped in hot water and wrung, and then applied around the neck of a child that has the croup will usually bring relief in ten minutes.

A towel folded several times and dipped in hot water and quickly wrung and applied over the seat of toothache or neuralgia, will generally afford prompt relief. This treatment in colic works almost like magic. I have seen cases that have resisted other treatment yield to this in ten minutes. There is nothing which will so promptly cut short a congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly.

Pieces of cotton dipped in hot water and kept applied to old sores or new cuts, bruises or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water from a height of three feet.

Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed time is the best of cathartics in the case of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to diet, will cure any case of dyspepsia.

Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck.

#### CANNOT BE MOVED.

The Apostle declares that Christians have a kingdom which "cannot be moved." It would be well if some who are easily alarmed at the "new theology" and other manifestations of the human mind in this age more thoroughly believed it. That there is a great deal of rash handling of the Word of God we all know. Many indulge in criticisms of its statements who lack all qualification for such an undertaking, and these speak with an assumption of authority which is offensive and ridiculous. There are others, whose criticisms while startlingly novel, are nevertheless themselves men of profound reverence. They question interpretations which have for ages been unchallenged, and present reasons for their course which cannot easily be overcome. For this they ought not to be arraigned as sceptics nor thought to be disposed to reject the authority of the Bible. Careful thought should be given to their reasoning, and none need fear to discard any views hitherto held if they are found inconsistent with truth. Whatever modern research may do, of this we are assured, "The word of the Lord abideth forever." Truths may be restated in harmony with the advanced knowledge of the age but not *one* can be destroyed. It may be said with the utmost confidence that no changes of interpretation; no discoveries in science, history, or philosophy have made it any less the duty and interest of men to do justly, love mercy and walk humbly with God. It is as true as ever it was that faith in Christ brings peace and power, that the fruits of the Spirit in the life are desirable in all—that godliness is profitable unto all things. There are many hopeful signs for those who are interested in Christ's cause. Never was his character and work so widely and closely studied and never did Christianity exert so large an influence on the human family.—Baptist Weekly.



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 30, 1884.

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Missionary and Corresponding Editor.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

"For who that leans on His right arm Was ever yet forsaken? What righteous cause can suffer harm If He its part has taken? Though wild and loud, And dark the cloud, Behind its folds His hand upholds The calm sky of to-morrow!"

WE begin again, this week the series of sketches of western travel, by W. C. W., which was interrupted by the pressure on our columns made by the publication of the minutes of the Conference and of the Societies.

BROTHER O. W. Pearson, of whom mention is made in the announcement of the Tract Board concerning the Scandinavian paper, is already at this office, and plans are being matured as rapidly as possible, to start the paper at an early day.

PRESIDENT LINCOLN used to say, when speaking of the enormity of the evil of the system of American slavery, "There is no other side to it." The same thing may, with equal truthfulness, be said of the liquor traffic. Its fruits are sorrow, shame and death, not only to the users of strong drink, but to thousands who are wholly innocent. Over against this sum of evil, there is not one redeeming feature. "There is no other side to it."

ESPECIAL attention is called to the communication in another column, on the Scandinavian Paper, by the Corresponding Secretary of the Tract Board. This new move is made necessary by the growth of our Missionary work. It will call for increased contributions to the funds of the Tract Society. But we feel sure that, while our people have contributed nobly during the past year, they will not permit the Board, their agents, to suffer embarrassment for having undertaken this work so providentially opened to us.

In respect to personal character, men are essentially independent of circumstances, surroundings or occupations. They may be in heart what they choose, whatever their business relations, social standing or intellectual abilities. In this respect men are more nearly equal than we are accustomed to think. But the question of what men can do with that which is placed in their hands depends upon very different considerations. For example some one has said, "The British Poet Laureate can take a worthless sheet of paper, and by writing a poem on it can make it worth \$65,000; that's genius. Vanderbilt can write a few words on a sheet of paper and make it worth \$5,000,000; that's capital. The United States can take an ounce and a quarter of gold and stamp on it an 'eagle bird,' and make it worth \$20; that's money. The mechanic can take the material worth \$5 and make it into a watch worth \$100; that's skill. The merchant can take an article worth 25 cents and sell it for \$1; that's business."

THE RELIGIOUS LIBERTY BILL.

Our readers will be glad to hear again a word from the Hon. Horatio Gates Jones, who, as Senator in the Legislature of Pennsylvania, introduced, and so bravely fought for the Religious Liberty Bill. They will also be glad to know that its chief enemy is dead, politically, and that Senator Jones proposes still to keep the question before the Senate though not there in person to defend it. From a private letter, we extract the following:

"Of course you know that my career as a Senator has ended, and if I could be returned by a unanimous vote of both parties, it would be impossible for me to accept the position, as my professional duties, so long interfered with, render it necessary for me to remain in private life. I am happy to inform you that the Senator who so long interfered with my Religious Liberty Bill, the Hon. A. J. Herr, of Dauphin county, Pa., has been defeated in the Convention, so that were I in the Senate now, I might perhaps carry my celebrated Religious Liberty Bill. I confess when I heard of his defeat, my heart rejoiced, for I knew that he was not sincere, in his opposition to my bill. I intend to write a letter to his successor, for if

my life is spared, I shall again introduce the bill, and so continue to do, as long as I live, believing that your people are entitled to the same rights, liberties, and privileges under the Constitution of Pennsylvania, as I enjoy."

PRACTICAL UNITY.

For some years it has been thought that there should be more unity of plan and effort as between our Tract and Missionary Societies. We are one people, and the work of our two Societies is essentially one work; and it seems unwise to multiply machinery and agencies beyond that which is absolutely necessary to carry on well the different branches of that one work. With this thought in mind, the Board of the Tract Society has been enlarging, for several years, the work of that Society in the line of publications, and at the same time doing less by means of the living teacher, preacher, or colporteur. Under this idea the Tract Society has become practically a publishing society, employing no lecturing agent, missionary, or evangelist, but furnishing several million pages of printed matter annually, to do missionary and evangelistic work, besides the reading matter which it furnishes for our own people. At the same time the importance of the work of the living teacher is not ignored, nor is it unprovided for; the whole spirit, plan, and purpose of the Missionary Society make it the proper agent for all this kind of work. This step in the line of practical unity was taken when, more than a year ago, it was agreed by the Boards of the two Societies, that whatever fields might be opened by means of the publications of the Tract Society, inviting the labor of the missionary or evangelist, should be looked after and supplied under the direction, and at the discretion of the Board of the Missionary Society. Considerable labor has already been performed on this plan, and some of the new and promising openings in the south-west are the fruit of such co-operative endeavors.

Other steps are also being taken which, it is believed, will increase the power of both Boards for good, and promote further unity of effort. Among these is the publication of a paper in the Swedish language which will be started as soon as the necessary details can be arranged. The editor of it is now in the office engaged in the preparation of matter for the first number. This paper the Tract Society will issue as a missionary document, and supply to those in the employment of the Missionary Society, as many copies as they can judiciously use in their work, without cost to the Missionary Society. Of course, it is hoped that a good many copies of this paper will be taken at a fair subscription price and paid for; yet it is to be essentially a missionary paper, and will be furnished to missionaries for their use as above indicated.

Again, it is arranged, in the interest of this unity of work, that the Missionary Department of the SABBATH RECORDER shall be under the editorial management of the Corresponding Secretary of the Missionary Society. This will give to all the readers of the RECORDER weekly news from our own mission fields, home and foreign, and such general information on the subject of missions as will deepen their interest in mission work. At the same time it will increase the value of the RECORDER making it more and more indispensable to the home of every true Seventh-day Baptist. It will be seen at a glance that no other person in the denomination could do this so well as the Corresponding Secretary, since he is in regular receipt of reports from the missionaries and is constantly studying the plans and needs of the mission work in general and our own work in particular. Thus weekly intelligence upon missionary matters is to be given to all our people and the ear of the denomination is given to the Secretary of the Missionary Society through the press, without extra cost to the people, and without any cost, except the labor of its own Secretary, to the Missionary Society. Copies of the RECORDER are also to be furnished the Secretary for exchanges and for such general use as he may be able to make of them in the prosecution of his work. In consideration of this use of the RECORDER, and of the Scandinavian paper, soon to be published, for missionary purposes, it is arranged that Brother Main shall continue to act as Corresponding Editor of the RECORDER, writing such articles for its columns, editorially, as he may find time and ability to do. This will not make much change in the plans and work of Brother Main, except that he will probably not be able to travel as much as he has been doing for the past year or two. But it is believed that the efficiency of the means employed by both Boards for the prosecution of our

common work will be increased by these arrangements.

Thus, our Tract Society is essentially a publication Society, practically controlling, and responsible for our publications. The Missionary Society has in charge all our missionary work, appointing all missionaries, assigning their fields of labor, etc. And thus these two branches of work are distinct and well defined. There is no clashing and no friction. At the same time every page of printed matter our Tract Society is sending out aims to help on our grand mission work by creating and fostering a pure evangelical spirit in the hearts and homes of all to whom these pages go. Some of our publications have only a missionary aim and purpose, as already stated. At the same time wherever the Missionary Society extends its conquests demand is made for our papers. In short one can not prosper without bringing prosperity to the other, and one can not suffer, but the other suffers on account of it. If so be the truth of God is honored in the world and men are lifted up nearer to him, we shall all rejoice together, by whatever means these grand results are attained.

"THE CHRISTIAN CONSCIOUSNESS."

A recent number of the Examiner criticises the definition of the above phrase given by Professor George Harris in the last Andover Review. "Christian consciousness must be," says the Examiner, "in the ordinary acceptance of the words, that of which a Christian is conscious, and relates to the personal experience of an individual believer. . . . But in this sense the phrase is never used in current discussion: it is rather employed to denote the consciousness that all Christians have, the consensus of the consciousness of Christendom; or, as Dr. Harris puts it, 'The Christian consciousness has come to signify the certainty or the authority which resides in the agreeing experience of Christian believers throughout the ages and in our own time.'" Again Professor Harris is quoted as saying: "We can go farther, and claim not only that the Christian consciousness is the organ of increasing knowledge, but also that all statements and interpretations of truth, to be accepted, must commend themselves to the Christian consciousness. In their main features they must correspond with what Christians have already verified through experience, and with the best Christian sentiment of the time. The Christian consciousness does not create Christianity, but it is capable of distinguishing that which is not and that which is Christianity. It therefore has a kind of authority. Its authority is co-ordinate, but none the less real." The Examiner replies that it is practically impossible to decide what is the "agreeing experience of Christian believers;" and asks has there been such agreement? Christian experience is often fragmentary, one-sided and warped, and varies greatly from age to age. The deliverances of Christian experience can have no authority excepting as they interpret and verify the teachings of Scripture. The Bible and not Christian consciousness must be the final arbiter in all disputed cases.

If the Andover Review makes too much of the Christian consciousness, we think it possible to make too little of it. Consciousness in general, may be defined as the knowledge which the mind has of itself as knowing, reasoning, feeling, willing, remembering, &c. The testimony of consciousness must be true and real, or there is no certainty in our knowledge of anything. A stick partly plunged in water appears to be broken; the earth and sky appear to meet in the horizon; and the heavens appear to be a concave surface dotted with stars, not because consciousness misrepresents the facts of light and vision, but it truthfully reports the impressions made. And upon the certainty of this report depend the sciences of optics and astronomy. That the stick is not bent; that earth and sky do not meet; and that the heavens are not a concave surface, is to be learned through other deliverances of consciousness just as real and true, made when the mind is brought into relation with other facts of nature. The Christian consciousness is the knowledge which the believer has of himself as knowing, feeling, willing, acting as a Christian and a child of God. The writer was once visiting a collection of paintings with an artist. Now and then the latter would stop before some particular painting and with interest and satisfaction contemplate its merits. And this he was able to do because he consciously possessed a power of knowledge and feeling, quite beyond the range of his companion's experience. He had an art consciousness. So the things of the Spirit of God can not be known by

the "natural man" because they are spiritually discerned. And the knowledge of oneself as spiritually discerning the things of God we would call Christian consciousness. What this consciousness reports as to the impressions produced by relations into which the believer is brought through the religious exercise of real or supposed faith, obedience, or worship, must be true, or there is no certainty at all as to our spiritual knowledge. For the individual, his own Christian consciousness is absolutely authoritative, for through it comes all the knowledge he has of the Spirit and word of God. And the deliverances of one man's consciousness has just as much authority for some other man as their manifest clearness and completeness give them. If we should try to find out not how far we are apart but how near we are brought together by a common Christian experience, we would find very great agreement. The want of harmony is due to limitations in our knowledge in its extent or fullness. These limitations may be due to our selfishness or our want of instruction; and we ought to diligently search for the grounds of disagreement. The ancients thought the sun moved around the earth. The fault was not in their consciousness but in the limited number of relations with the facts of nature into which their minds had been brought.

What an exalted privilege and prerogative belongs to the Christian! As no other man can do, it is his to discern the things of God. What responsibility and obligation! He must continually seek to bring himself into relation with hitherto unknown things in the kingdom of God, by earnest and prayerful study, that he may grow in knowledge, obedience and holiness. A. E. M.

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

THE S. D. B. CONFERENCE OF 1884.

From a West Virginia Standpoint.

This precious meeting held at Lost Creek, has been spoken of with so much interest by our brethren who came from other sections to bless us with their presence and help, that I have come to feel that it would be misleading not to speak of what we enjoyed as those to whom our brethren and sisters came at such an expense, laden with the precious fruit of mental and spiritual culture. There were two things connected with the Conference that we deeply regretted: First, that some of the delegates were so poorly accommodated in getting from Clarksburg to the Conference; second, that it should have been thought necessary to ask our liberal hearted brethren, who so nobly support the cause of God, to contribute privately for "objects not usually considered on such occasions;" with these exceptions the Conference was, to us, fraught with greater blessings than the most sanguine among us anticipated, though we did anticipate great things.

And now as we settle down to business in our humble homes, made more blessed to us than before, in that the blessings of so many of the followers of the dear Jesus rests upon them, it is really interesting to hear the question of the Conference talked over. Each family seems to feel that the company they had was the best, and desire to have the same ones again. Many of us feel that if we could have had all the delegates at our own individual homes it would have added much to our comfort and enjoyment. Also the high appreciation of the delegates by our first-day neighbors will add much to the interest of our cause in West Virginia. If indeed the delegation from abroad were blessed by our coming together at Lost Creek, surely we were many fold more so. To God be all the praise!

A WEST VIRGINIAN.

JONATHAN W. RANDOLPH.

Died, at Westerly, R. I., Oct. 10, 1884, of pleuro-pneumonia, JONATHAN W. RANDOLPH, in the 56th year of his age. He was born in Piscataway, N. J., and in his 16th year came to Westerly to learn the carpenter's trade in the shops of O. Maxson & Co. and resided here ever since—nearly forty years. Mr. Randolph, was very efficient in his occupation and became the right-hand man of the establishment. Three years ago he became the head of the firm of Randolph, Bentley & Co., house-builders and lumber dealers, for which place he was eminently fitted by his mechanical skill, and business ability. He was beloved by all the employees, and as a business man and citizen was

universally esteemed. The day of his death was the thirty-fifth anniversary of his marriage to Fannie E. Chapman, the bereaved wife. There are two sons, two brothers, a sister, and a half-sister who survive him. He was a devoted husband and father, and a good neighbor and counselor. He was at his death a worthy and substantial member of the Pawcatuck Seventh Day Baptist Church. His funeral services were conducted by his pastor, from "To die is gain."

O. U. W.

Home News.

New York.

ALFRED CENTRE.

About the latest event in Alfred is a genuine snow storm and freeze-up. Though coming early and quite unannounced, it found most of our farmers prepared for it. We hope for considerable mild and pleasant weather yet before winter sets in in good earnest.

Last week the Alfred Choral Union gave a concert, under the leadership of Mrs. G. W. Rosebush, in the church, which was a complete success in every respect save in the size of the audience. Mrs. Rosebush wielded the baton gracefully and efficiently as the choruses, rendered by about eighty voices, abundantly testified. The solos, quartets, &c. were all well selected and rendered.

The proceeds of the concert are to seat the choir with chairs, which will probably come from the well-selected stock of M. J. & B. L. Green.

The Sabbath-school which has been held at the Five Corners school-house during the Summer months under the superintendency of J. M. Mosher, closed its sessions last Sabbath. Appropriate exercises were held in which the pastor participated.

Our Bible school at the Church has averaged a little more than 225 for the past six weeks, and much interest is manifested in the study of the Word.

Quite a delegation of our townspeople attended the celebration of the first Republican Nominating Convention held in the State of New York, at Angelica, on Monday, October 27. Mr. Blaine, a man about whom considerable has been said during the past three months, and half-fare tickets on the railroad, were among the attractions. Of course, there was a crowd, and of course, there was great enthusiasm. E. E.

ADAMS CENTRE.

Deacon Gould Trowbridge and wife were "surprised" by a company of nearly forty relatives and friends, who came suddenly upon them, Friday, the 17th inst. The fact becoming known that they had just completed the thirty-fifth year of a happy married life was the occasion of the visitation. Those present attested their high esteem for this worthy couple by the warm congratulations and the many valuable presents given. After a bountiful dinner provided by the guests, a few remarks appropriate to the occasion were made, and prayer offered by the pastor. The affair was a genuine surprise to the Deacon and wife, and to all parties very pleasant and long to be remembered.

Having just completed the sixteenth year of the pastorate of the Adams Church, Eld. Prentice gave, last Sabbath, a brief history of the church from the time it was organized sixty-two years ago with its thirteen members to the present time with its three hundred and twenty-five members. During its history over nine hundred members have been upon its roll. During the last sixteen years one hundred and seventy-three have been added to the church, and death has taken seventy from it. Thus time makes great changes before our eyes within a few years. The workers go, and others come to take their places. Truly, what we do we must do quickly.

New Jersey.

NEW MARKET.

Our pastor, Rev. J. G. Burdick, baptized three converts on the 11th inst., who were received into the Church, Sabbath, the 18th, at our regular communion season. We expect more will be baptized soon.

Bro. Burdick is endeavoring himself to our people, by his earnest manner and practical sermons, and with his wife, have our hearty sympathies and our prayers, in working for the building up of God's kingdom in our midst. We are anxious that our Church should grow from without, as well as from within.

Farms can be bought here with good buildings and many improvements for from \$75 to \$100 per acre. Being so near the markets of New York and Philadelphia, it seems reasonable to suppose that similar

manufactures to those people in other places, advantage be carried on some of those who want it in the unsettled West, where they will flourish in excellent schools, church, they are needed, and benefit their families and by going West? If a tion about our society, Rev. J. G. Burdick, or do our best to give all and will try to induce y

The near approach of the Presidential canvass interest in our midst at p John might be elected, the Prohibition party v tion to do some effective before the next Nation many who can not now to vote with us, will the did not vote the Prohibi For the right,

MINNESOTA. DODGE COUNTY. The Church is in a good interest exists am for political ticket-mak We have a large crop of large a crop of office-se smiles upon us, shake after our health, thin last one vote, and he his favor. Possibly a will hardly remember the professional politician once a year, in Minne October, we like the the year around. But deal of human nature Christians have a reviv two, and when they ne are friendly to his int distant with him as the constituent after electi are too nearly related respect, let us live f around, that his name prayer will help us in

Condensed.

The Erie's reduction the prices of the West fact on October 22. agents have been inst- duction of the West S increase in passenger as was expected.

The wages of the " wire works at South reduced 10 and 12 pe pounds, or from 25 to offset the reduction of machines each, and equalize their wages. chines are to be start be smaller.

The woolen mills H. have shut down Rivers, streams and farmers drive cattle

At Norwich, Ct. have shut down on a in trade. The milla cent. dividends for a

The issue of stand the mints during the 18 was \$594,996. T pending period last

At St. Louis, the works burned Octob Two of the employe and were badly injur

The damages by t New Jersey is over several buildings a bogs were destroyed.

A Hebrew orphan 000 was dedicated in

On the 15th of Se Tokio were visited b the latter city 3,000 and twenty people a life at sea is appall made of the annu followed by another

The iron and B. Brothers, at Mar Wales, are about t in the Welsh iron widespread dismay probable.

The comet recor sor Wolf, of Heidel land, of England, eye at Alexandria body, condensed at tail.

The Lord Mayor have subscribed late A. M. Sullivan Cardinal of Calv, was made Card



steemed. The day of his death... anniversary of his marriage...

Home News.

New York. ALFRED CENTRE. The latest event in Alfred is a... storm and freeze-up.

the Alfred Choral Union gave... under the leadership of Mrs. G. Sh.

school which has been held... Corners school-house during the...

delegation of our townspeople... at the first Republican Convention...

Mr. Blaine, a man about whom... has been said during the past...

great enthusiasm. E. E. ADAMS CENTRE. Gould Trowbridge and wife were...

The wages of the "runners" in the... wire works at South Easton, Pa., have...

The woolen mills at South Berwick, N. H., have shut down owing to a lack of water.

At Norwich, Ct., the Shetucket mills... have shut down on account of the depression...

The iron and steel works of Crawshaw... Brothers, at Merthyr Tydvil, in South...

The Lord Mayor of Dublin and others... have subscribed 1,500 pounds for the...

manufactures to those carried on by our... people in other places, could to better...

The near approach of the election and... the Presidential canvass is about all of...

Minnesota. DODGE CENTRE. The Church is in a thrifty condition, a...

the year around. But can not we see a... good deal of human nature in his actions?

Condensed News. Domestic. The Erie's reduction of passenger rates...

The issue of standard silver dollars... from the mints during the week ended...

The damages by forest fires in southern... New Jersey is over \$10,000. One church...

A Hebrew orphan asylum costing \$600,000... was dedicated in New York October 23.

On the 15th of September, Yokohama and... Tokio were visited by a terrible typhoon.

The iron and steel works of Crawshaw... Brothers, at Merthyr Tydvil, in South...

The comet recently discovered by Professor... Wolf, of Heidelberg, and Professor...

The Lord Mayor of Dublin and others... have subscribed 1,500 pounds for the...

Cardinal Bartolomeo d'Avanzo, Bishop... of Calvi, is dead. He was born in 1811...

AMMONIA IN BAKING POWDERS.

Scientific American. Among the recent discoveries in science and chemistry...

The bakers and baking powder manufacturers... producing the finest goods have been quick...

Books and Magazines. AN OLD SAILOR'S YARNS, by Roland S. Coffin...

PROBABLY there never was a time in all the... history of letters when so many and such...

THE next session of the Ministerial Conference... of the Western Association will convene...

THE MEISTERSCHAFT SYSTEM for the French... Language is on our table. We have on two...

On the 15th of September, Yokohama and... Tokio were visited by a terrible typhoon.

The iron and steel works of Crawshaw... Brothers, at Merthyr Tydvil, in South...

The comet recently discovered by Professor... Wolf, of Heidelberg, and Professor...

Now in Stock. An extremely large line of new Dress Goods...

The chief advantage secured in the new upright... piano-fortes which the Mason & Hamlin...

New Curtains and Draperies at J. HARRIS'S, Hornellsville.

SLEEPY CONGREGATIONS—Sometimes clergymen... unjustly blame themselves for the...

The true case, not infrequently, is the... improper position of the lamps or gas-jets...

Underwear and Hosiery, for Ladies, Gents, and Children...

LETTERS. E. E. McFadden, E. P. Saunders, Geo. W. Hills...

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PROGRAMME. 1. Introductory Sermon, F. S. Place

WHOLESALE PRODUCE MARKET. Review of the New York market for butter...

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MARRIED. In North Loup, Neb., Oct. 15, 1884, by Rev. G. J. Crandall...

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Sister Green was born at Independence, June 4, 1821; baptized at the age of eighteen years...

On Flint Run, six miles from Salem, W. Va., Oct. 21, 1884, of consumption, CHARLES KEYS...

At Mystic Bridge, Conn., Oct. 20, 1884, ELIAS CHAMPLIN, aged 88 years, 5 months, and 5 days...

In Cores, Pa., Oct. 16, 1884, Mrs. NANCY CRANDALL, wife of Andrew Barber, aged 81 years, 7 months, and 27 days...

E. E. McFadden, E. P. Saunders, Geo. W. Hills, E. R. Clarke, H. D. Clarke, U. M. Babcock...

Mrs. L. Brooks, Alfred Centre, \$2.00 39 52; A. G. Crofoot, 1.00 41 8; Mrs. A. M. Jordan, Nile, 2.00 40 52...

Review of the New York market for butter, cheese, etc., for the week ending October 25th...

Butter.—Receipts for the week 35,349 packages; exports, 6,130 packages. We quote:

Sour Cream Creamery, 31@32 28@30 28@25; Sweet " —@25 22@24 18@20...

Factory, full cream. —@12 11@12 6@10 (a little) (more) (most); Skimmed, 9@9 6@8 1@8...

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Selected Miscellany.

"ABIDE IN ME."

Abide in thee! May I remain
Within thy heart divine—
Hast thou not thought to cast me off,

BETSY BIXBY.

Betsy's mother was an invalid. Now it is not only hard for an invalid to be an invalid, but it is generally more or less hard for others in the house.

to enter the factory hereafter who uses profane language or indulges in tobacco in any form. At this point two of the boys looked very conscious, and their countenances fell, for one of them smoked, and the second was guilty of the other fault mentioned.

question. Your productions having been pronounced upon by an impartial board of examiners, I am prepared to announce the result. He removed the brown paper, and disclosed the five articles. There were the kite, the box, the drawing, the bracket and the result of Betsy's patient experiments.

Lula and the Kassai. Pogge tells us that the inhabitants of one village, or sometimes of several villages, can be looked upon as a family, for each inhabitant is treated by the rest as a relation, and one member of the community stands by another "for better and for worse."

SENSIBLE DARKNESS.

While on a railway train in Scotland a good woman was taking her first experience in that method of travel. After gliding on awhile the train suddenly plunged into a tunnel, and as it was a short one the lamps in the carriages were not lighted.

WHICH IS BEST?

An infidel was delivering a lecture at Northampton, England, and at the close he challenged discussion. Who should accept the challenge but an old bent woman, in most antiquated attire, who went up to the lecturer and said: "Sir, I have a question to put to you."

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Popular

THE MOST powerful its weight, probably, has by Sig. B. Ricco, of Pa of sheet iron is wound a soft iron, the different la by oiled paper. One is connected to the n interior end of the strip other pole is connected tremity. The whole c magnetic, producing a g of power.

RAW HIDE WHEELS.

the war, the writer w a manufactory, one of the construction of a m and flattening fine brass tions of parts were first belts—they did not hold rily very fine cog wheels were made of steel and not stand. The requisite distance and toughness hide was suggested, and that material did their then the use of this noticed under similar hydraulic compressed r favorably mentioned as rolls and pulleys, for a facings for friction wh question of its advanta small pinion gears were on each tooth; if not exp ous action of oil— and these wheels will bear a d One of the useful qualiti yielding to a shock or su breaking and without g backlash. Steel and th iron will break under str pressed raw hide will on porarily yield. The teeth can be cut in the gear cu as those of iron or ste can be more readily turn a lubricant is required in water is the best.—Scienc

THE OHM—This v

occurring in all descri paratus. The followi World explains what measurements arbitrar ived by law or custo foot, pound, minute, etc. Electricians, have decided to call th assistance an "Ohm" v, investigator in physic at from mathematical complex to be here resistance being that ials offer against the ity, some stated as readily procured and shape (length and has been selected. 1.06 metres long and tion, at a temperatur decided by the Paris to be the variable sta tion of this unit of Ohm. Familiarly as appreciable as a p paratus, or a note



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### The Sabbath School.

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

#### INTERNATIONAL LESSONS, 1884.

##### FOURTH QUARTER.

- Oct. 4. Solomon succeeding David. 1 Kings 1: 22-35.
- Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-19.
- Oct. 18. Solomon's choice. 1 Kings 3: 5-15.
- Oct. 25. The Temple built. 1 Kings 6: 1-14.
- Nov. 1. The Temple dedicated. 1 Kings 8: 22-36.
- Nov. 8. The Wisdom of Solomon. 1 Kings 10: 1-13.
- Nov. 15. Solomon's sin. 1 Kings 11: 4-13.
- Nov. 22. Proverbs of Solomon. Prov. 1: 1-16.
- Nov. 29. True wisdom. Prov. 8: 1-17.
- Dec. 6. Drunkenness. Prov. 23: 29-35.
- Dec. 13. Vanity of worldly pleasures. Eccl. 2: 1-13.
- Dec. 20. The Creator remembered. Eccl. 12: 1-14.
- Dec. 27. Review.

#### LESSON VI.—THE WISDOM OF SOLOMON.

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

For Sabbath-day, November 8.

##### SCRIPTURE LESSON.—1 Kings 10: 1-13.

I. And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.

3. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

4. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5. And the most of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7. Howbeit, I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice.

10. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12. And the king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

TIME.—B. C., 955. Ten years of the temple were completed.

PLACE.—1. Jerusalem, Solomon's palace. 2. Sheba in Southern Arabia, bordering on the Red Sea, about 1,500 miles from Jerusalem.

LEADING THOUGHT.—Interest excited in surrounding nations by the prosperity of Solomon's kingdom.

GOLDEN TEXT.—“Behold a greater than Solomon is here.”—Matt. 12: 42.

OUTLINE.

- I. The visit of the Queen of Sheba to Solomon. v. 1-2.
- II. What the Queen saw of Solomon's wisdom. v. 3-5.
- III. The effect of Solomon's wisdom on the Queen. v. 6-13.

QUESTIONS.

1. What was the answer to Solomon's dedicatory prayer? 1 Kings 9: 3. How often did Solomon offer burnt offerings on this altar? 1 Kings 9: 25. What public business did Solomon establish after completing the temple? 1 Kings 9: 26-28. Why did the queen of Sheba come to Solomon? v. 1; 2 Chron. 9: 1. Where was her home and how far from Jerusalem? How did she come this long journey? v. 2. What was the nature of her interview? v. 3.
- II. How did Solomon treat her questions? v. 3; See Prov. 15: 1sa. 29: 4. How was the queen affected by witnessing Solomon's wisdom and the appointments of his government? v. 4-5.
- III. What did she say to the king? v. 6-7. What did she observe concerning his servants and men? See Prov. 8: 34. What were her feelings toward God? v. 9. See 1 Kings 9: 7. How did she explain God's choice of Solomon for king? v. 9. See 2 Sam. 8: 15; Psa. 72: 9; Prov. 8: 15. What presents did she make to the king? v. 10. What other sources of treasure at this time? v. 11. What use of these gifts were made? v. 12. How did the king reward the queen? v. 13. What are the practical lessons of this lesson?

#### INTRODUCTION.

Sheba seems to have been the name of the great south Arabian kingdom, and the peoples which composed it. The narrative of our lesson reveals the fact that the fame of Solomon's kingdom had awakened great interest in that distant kingdom. This wide spread fame grew out of the extensive intercourse which was carried on between Solomon and all the surrounding nations as well as with Arabia. His great wisdom and peaceful relations with all these kingdoms had awakened a strong desire in the royal families to form his acquaintance and learn something of his power and wisdom. This motive had moved the Queen of Arabia to take the long journey for a very great expense.

#### EXPLANATORY NOTES.

V. 1. **When the Queen of Sheba heard.** There were two Shebas, one in Ethiopia and one in Arabia, and some question had arisen as to which of these places this queen belonged, but the fact that this queen came bringing spices, shows quite conclusively that she came from Arabia. **The fame of Solomon concerning the name of the Lord.** The fame which Solomon had acquired through the name of the Lord. Solomon ascended the throne while yet a very young man, and he had manifested great wisdom and moral power, and had achieved marvelous success. The other royal families could not understand it except as by the direct counsel and assistance of the Lord, and they were intensely interested to know something of this kind of wisdom. **She came to prove him with hard questions.** She had heard reports which she could not understand or believe, hence she comes to test them by questions, to investigate for herself. These questions were to be of such a character as to test his judgment. It was common in those times for those who claimed to be wise to test each other with hard puzzles or enigmas, sententious sayings, requiring ingenuity and penetration to discuss their real meaning. She proposed to test the wisdom of Solomon by this standard.

V. 2. **She came to Jerusalem with a very great train.** A distance of a thousand or twelve hundred miles, with a large number of attendants and much treasure. **Camels that bore spices, much gold and precious stones.** The presents were the natural products of the country from which they were brought, **She communed with him of all that was in her heart.** They became acquainted with each other as royal persons and gave to each other full information respecting their respective empires, and no doubt manifested great respect for each other.

V. 3. **Told her all her questions.** Every inquiry was answered. The enigmas and philosophical questions which might have been peculiar to her own people and country, were readily understood by the king, and whatever inquiries she might have about his government he freely explained all things.

V. 4. **Had seen all Solomon's wisdom.** Everything that she learned about his government, and the appointments of the temple service revealed his wisdom to her. **The house that he had built.** Probably no edifice in the world, at that time, was marked with so high and unified design in its structure and furniture.

V. 5. **The sitting of his servants.** The order of his household, provisions made for his tables, the exact appointments and accommodations for all his servants, and the attendance of his ministers, their apparel, his cup-bearers. Everything was ordered in wisdom and perfect fitness. By ministers here is apparently meant those of inferior rank who attended those of superior rank. The official work of the government required a vast number of men to execute all departments. Every class were dressed in uniform, and each class and each man of each class had his distinct place to fill.

**His ascent by which he went into the house of the Lord.** It is thought that this refers to a bridge built over the valley between the king's palace and the temple. 2 Kings 16: 18 speaks of an outside entrance for the king, which, from the connection, must have been of costly material, and built in a superb style. This was for the king's special use in entering the area of the temple by a side gate. **There was no more spirit in her.** This is an idiomatic phrase used to express great astonishment, as we would describe a person in breathless amazement. She was overwhelmed with the sense of the magnitude, order and perfection of all of Solomon's works, and with the glory of his kingdom.

V. 6. **It was a true report that I heard of thy acts and wisdom.** She was not able to credit the wonderful reports that had come to her country concerning Solomon's wisdom, but she is willing to acknowledge their truthfulness, for she had seen the demonstrations with her own eyes.

V. 7. **The half was not told me.** Reports usually come greatly exaggerated, but in this case she found the reality much greater than was represented by report.

V. 8. **Happy are thy men, thy servants, that hear thy wisdom.** What was very unusual with men filling subordinate positions, and with servants, is manifest in the king's courts. Every man was happy and constantly acquiring wisdom from his intercourse with the king.

V. 9. **Blessed be the Lord which delighteth in thee.** She could not restrain her acknowledgement of the goodness and power of Solomon's God who had given him such great wisdom and such great prosperity. Her heart was filled with grateful praise to the God who should place such a king on the throne of Israel. She saw in it great love for Israel, on the part of their God.

V. 10. **And she gave &c.** She was so filled with joy with and for the king, that she now brought forth her queenly gifts and gladly bestowed them as expressions of her honor for the wise and God-fearing king.

V. 11, 12. **And also the navy of Hiram.** Here is a slight diversion to recount other magnificent gifts as well as those of the queen. Hiram had been a very earnest friend to Solomon for some years, had made many large contributions for the building of the temple, but continues his munificent presents and aids the king in extending his commercial relations with other nations. His navy was constantly bringing from distant shores treasures to enrich Solomon.

V. 13. **All her desire, whatsoever she asked.** His great appreciation of her honor and generous gifts was expressed by magnificent gifts. She desires to carry to her own palace mementoes and relics of the greatness of his kingdom and riches and power.

#### SABBATH-SCHOOL INSTITUTE WORK.

Shall there be any Sabbath-school Institute or Normal work done this year; if so, how and by whom? This question the Sabbath-school Board asked, in substance, of the General Conference. The advice of that body was that if such work were attempted by the General Conference Board, it should be in conjunction with the local or Associational Boards.

The Vice Presidents of this Board will confer with the local Boards of their respective Associations in reference to these matters and report as soon as practicable. The Vice Presidents are: G. H. Babcock for the Eastern, A. B. Prentice for the Central, A. B. Kenyon for the Western, W. F. Place for the North-western, and P. F. Randolph for the Southeastern Associations. Will not the Associational Boards confer with these Vice Presidents in their respective Associations and arrange, if found practicable, for a number of Institutes, or Normal Class Sessions. Those living in the vicinity of any of our schools would, perhaps, do well to arrange for meetings, during vacations, when teachers and students are at leisure to attend them.

In behalf of the Board,  
H. C. COON, President.

#### NOTICE.

Does any Sabbath-school or Church in the Western Association, desire to have a Sabbath-school Institute held during the approaching vacation of Alfred University, which will be early in December next?

The Executive Board of this Association is ready to arrange, in conjunction with the Sabbath-school Board of the General Conference, for such meetings if any are desired. Let requests be sent at once to

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#### WHERE ABLY

BY ANNIE L.

Where are the ardent  
Where are the willing  
For all hands  
There's a work  
For manhood, gentle

We now have earnest  
Whose hearts are conso  
But there's ne  
As well as the  
That unto us, my elste

Though our light may  
A ray might reach som  
A work howev  
In God's sight  
If faithful to our duty

There's comfort in the  
Unworthy, weak and  
Might through  
Drawn from the  
Speak comfort to one

All should be willing  
No lot in life too hum  
Work for the  
For souls that  
He calls us, for the day

#### PLACES and PEOPLE

Trinidad is the first size which we reach

simpson's Rest,—the tion, named from a

who expects to be bu a motley group of

depot, and in the s pearance as their pai

and sun-dried muo looking old gentlemen

of milk to the pu women are furnishi

occasional sleek an acting as waiter; sw

icans have come ou bringing into market

upon the patches of in the vicinity; stro

men are conversing about their mining

sins, or their exten centers in the tow

borers from the coo hood, are returning

region is one of the ous coal, which are

owns the Santa Fe are near Topeka, I

Colorado, and in the Mexico. A large

these mines at Tri into coke, to be use

copper ores. At freight carried by

coal dug from its di in the Summer as