

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### THE SHINING HILLS.

BY SARAH S. D. SOWELL.

Up to the hills, the shining hills  
I lift my weary eyes,  
When bowed 'neath sorrow's heavy load  
My fainting spirit lies.

And thro' the darkness and the storm  
The shining hills gleam bright,  
Crowned with glittering radiance  
Of heaven's celestial light.

O! the hills! the shining hills!  
How far and bright they stand!  
Beyond them opens the crystal gate  
Of Heaven's peaceful land.

Up to the hills, the shining hills  
I press with eager feet,  
The path is rough, the way is long,  
But rest at last is sweet.

And O! the rest beyond those hills—  
How perfect is its peace!  
How calm and bright our life will be  
When there we find release!

### PLACES AND PEOPLE IN THE SOUTH-WEST.

NUMBER XI.

Proceeding south from Las Vegas, we ride through some irrigated fields and a narrow valley, which on our return we found had been flooded the previous day by a cloudburst. We soon pass a fine residence recently built by one of the Romeros, wealthy Mexican people, whose father was among the first settlers of this region. With the owner we spent a day on the train, and at a railroad station waiting for the belated cars. He is a courteous, well-informed, and sociable gentleman; and from him we learn many facts relating to the history of this country. He bade us a hearty *adios*, and urged us to visit him sometime at his *ranchito*.

A few miles farther to the south-west, the road runs through a small village of adobe houses, near which Bernal Hill rises to the left, more than a thousand feet above the broken plain, and with very abrupt sides. Standing isolated, it is seen for a long distance as approached both ways. Still it would attract but little notice, if it was not connected with a famous legend of this place. It is related that many years since during one of the petty revolutions, the Navajo Indians, a powerful tribe west of the Rio Grande, attacked the inhabitants of this village, and drove them to the top of this height, a level and table-like spot containing twenty five acres, and accessible by only a single path, which is difficult to ascend. Taking refuge here, these few Mexicans could successfully defend themselves against their cruel foe, numbering about four hundred warriors. In return, the latter deliberately resisted all attempts of these prisoners to escape, and held them in their lofty retreat until they all perished from hunger and thirst in sight of their homes and fields. From this tragic event, this rocky eminence is called Starvation Peak. It is proper to add that the oldest people of this section say they never heard of this tradition until the Americans began to travel on this route, and they think it was invented to give notoriety to the place. Nevertheless it is so fully believed by some persons, that they have erected a cross in commemoration of it, on the summit of the Peak in plain sight of the train.

A short distance beyond, the track passes within view of the ruins of the ancient Pecos Pueblo. They are at our right about three miles, and are situated in a valley, which seems to us like a small plain surrounded by foot-hills and mountains, forming a magnificent amphitheater. In this region, there is no other locality more justly celebrated, not alone for the beauty of the scenery, but for the history of this deserted village. The crumbling red clay walls of a cathedral, said to be constructed by the Franciscan friars in 1628, stand on a slight eminence on the southern side of the plain, and near a swift running stream. The building was thirty to forty feet high, and in the shape of a Roman cross, 118 feet long and 45 feet wide at the transepts, but only 24 feet at the nave. Exact copies of it, erected by the same zealous and hard-working Catholic order, are found in at least a dozen other Indian Pueblos of New Mexico. On the square cedar beams which supported the flat roof of this Church, were engraved

curious but rough designs, among which were symbols of the sun and the moon, and outlines of faces of saints perhaps, thus representing both heathen and Christian ideas. They signify to us, no doubt, the character of the worship that was witnessed in this edifice for centuries. But the roof and the walls have fallen into a heap, which at some distance appears like an immense brick-kiln.

In the immediate vicinity, was a stone-built structure, nearly 1,500 feet in circuit, five stories high in some parts and containing as many as 500 rooms. This formed the principal portion of the Pecos Pueblo. It is regarded by many as the largest stone edifice anciently constructed within the boundaries of the United States. It undoubtedly housed, for very many generations, several thousand people at a time. There exists the remains of a broad ditch and a thick wall of stone, which formerly surrounded the low and rocky hill on which this building stood. It is now in ruins, with a few small and square rooms intact. About its base lies a vast amount of stone, irregular in shape, and the largest in size easily lifted by a man. Broken earthen-ware, flint arrow-heads, decayed bones, and unhewn timbers are scattered about on the ground. The place must have been a delightful one to the inhabitants. Plenty of pine and cedar were growing upon the sides of the hills and mountains; game must have been abundant; an old traveler mentions the feasting upon trout caught in the clear waters flowing past the village; the atmosphere is somewhat dry and most refreshing; and no cold or hot breezes can enter this elevated and inclosed area.

Tradition assigns this spot as the birth-place of Montezuma, not the monarch, but the culture-god of the Aztec race. It is represented that his mother was a virgin; and that, while engaged in his accustomed tasks, he gave much time to meditation. He was surpassingly beautiful in form and features. On reaching maturity, he showed wonderful supernatural powers, and gained extraordinary influence over his pueblo and others in this region. He established a system of sun-worship, and induced many of the half-civilized and dark-colored people of his nation to adopt it. To him was erected a temple, which occupied the site where the ruined cathedral stands. Afterwards the rights of his religion were celebrated in a room, still quite well preserved, in the magnificent stone building; and also without doubt, near some boulders close by, in which are the supposed imprints of his feet, believed to have been found where he made his final departure from the place. With this worship was connected a sacred fire, which was kept burning for hundreds of years in the temple and the room already mentioned. This was done in obedience to the command of Montezuma, and in expectation of his promised return, which was anxiously watched every morning at the rising of the sun during all of that period. Hosts of men died in tending the fire for days and nights without food or rest. The story is that a huge serpent came every morning to a certain room in the pueblo, and that it there devoured one of the inhabitants offered to placate its wrath, usually an attendant in care of the fire. It probably typified the destruction which was caused by the poisonous gases rising from the resinous wood consumed in the sacred fire. At last, the members of this village, from this cause and from their conflicts with the Comanche Indians, were "reduced to forty-five persons, only seven of whom were warriors." They could no longer keep the fire burning, and maintain an independent village. So in 1837, after a struggle of 500 years, and despairing of the advent of Montezuma to his ancient home, they carried the burning faggots from the consecrated room, and left them in a neighboring forest, where they were taken to the sky by the god himself. Thereupon, the remainder of the tribe moved west of Santa Fe to the Jemez Pueblo, whose inhabitants spoke their language, and were probably their kindred. Many of their religious customs, particularly the watching for the return of their leader, can now be observed daily in nearly every Indian village all through this country.

It is somewhere recorded that Montezuma gathered, at a certain time, a large number of his race, and led them in a journey southward. He rode on the back of an eagle,

which had often appeared to him while engaged at work and in meditation near his native village. Wherever he stopped at night, there the people established an Indian pueblo, several of which still remain in the valley of the Rio Grande. The location of the great capital of the Aztec nation, which he founded, was to be designated by the "lighting of the eagle upon a cactus bush, (the nopal) and devouring a serpent." This prophecy was fulfilled when the procession arrived at the present site of the city of Mexico. The date of this event is fixed in 1325. This legend is memorialized in the designs of the present coin and the national seal of the Mexican Republic. Allusion is made to it in the coat of arms adopted by the Territory of New Mexico, which represents an eagle, as alighting by one foot upon the thick leaves of a cactus, and as holding a serpent by the tail in the claws of the other foot and by the head in its beak. Evidently, there is some truth in these traditions; how much future investigations may determine. They probably indicate the existence and the teachings of a great spiritual guide in this region long ago; the ancient inhabitants as belonging to the Aztec race, and an exodus among them into Mexico, which they conquered and held for centuries.

W. C. W.

### RELATION OF SCRIPTURES TO CONVERSION.

Paper read at the Ministerial Conference, Andover, N. Y., Nov. 11, 1884.

BY REV. D. E. MAXSON, D. D.

"Conversion" occurs nine times in the New Testament. "Regeneration" occurs twice in the New Testament. They are not synonymous terms either in New Testament use or in theological technique, although in common and careless use they are often confounded.

Regeneration is the imparting new life by the Holy Spirit to the soul that is "dead in trespass and sin;" equivalent to "new birth," to being "born of God," "born of the Spirit," etc., as in John 3: 3; 5: 7; 1 Peter 1: 23; John 1: 13; 1 John 3: 9; 4: 7; 5: 1.

Conversion is the turning of the soul that has been regenerated by the Holy Spirit, from its love and life of sin to a love and life of holiness, so that it may be said of him, "Old things have passed away; behold all things have become new."

In this sense of conversion, as distinguished from regeneration, I shall treat the theme assigned me.

While in regeneration the soul is passively receptive of the divine impartation of the new life, principle, or impulse, in conversion it is actively responsive to that new life or impulse, and at once turns all its activities to the outward expression of the new life that has been imparted to it. This readjustment of life's relations and activities to suit the new life into which the new birth has ushered it, is conversion, and is the act of the regenerated man himself in the free, intelligent activities of his own soul faculties.

Our task is to find "the relation of the Scriptures" to this transaction. What agency, influence, or instrumentality do the Scriptures have in this turning of the regenerate man from the old life in sin to the new life in holiness?

For summary treatment, we may consider the Word of God related to the conversion of man, in four respects, viz., 1st. As seminal; 2d. As salvatory; 3d. As inspirational; 4th. As instrumental.

1st. As seminal. The seed of grain seemed to be a favorite figure by which Christ explained and illustrated the word and its function in the conversion of men, as in the parable of the sower, Mark 4. Expounding the parable to his disciples by themselves, he said, "The sower sowed the word." "The seed is the word of God." Inverting the terms of the metaphor, and we have, The word is seed. The significance of the metaphor will have to be found in the analogies upon which it is based. The germinal principle of the plant or tree is in the seed. The whole, perfect oak is potentially in the germ of the acorn. Give the acorn right conditions, and the oak is sure to come of it. The word, i. e., the truth, the verity of God as redemptively related to man through Christ, planted in the heart of man and given right conditions, has in it the potentiality of "the perfect man in Christ Jesus." By this life-sustaining word, illumined by the Holy Spirit, the enlightener,

the soul is affinated to truth, and turns towards it as that food upon which it is to feed and live. Matt. 4: 4, Luke 4: 4. The word not only gives primal life support, but also food for progressive growth on and up toward the ideal life as illustrated in Christ. This is sanctification, progressive conversion, one of the important agencies of which is the word. John 17: 17, "Sanctify them through thy truth, thy word is truth."

2d. The word is not only seminal, but salvatory. It saves from bondage of error and sin. John 8: 31, 32, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the word, and the word shall make you free." 2 Thess. 2: 13, "God hath chosen you to salvation through sanctification of the Spirit, and belief of the truth." Psal. 119: 50, "Thy word hath quickened me," that is, made me alive.

3d. Inspirational. There is a stirring ring in the word, to the soul that is turning from its bondage to its freedom, and just beginning to breathe the upper air, that keeps saying, "Come up higher," a kind of soldier's reveille, summoning to the field of strife and victory. It summons from out the stormy past a "great cloud of witnesses" who have fought a good fight, and bids us "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." And then it sets before us, in precious promises, the many mansions in our Father's house, and bids us hope ever. It paints in majestic apocalyptic vision the glorious coming of the consummated kingdom, and bids us be faithful unto the end. By such inspirations, the Christian's courage is maintained, and his hope made like an anchor both sure and steadfast. As he stands then redeemed and exultant, and as he feels the pulse of his own bounding life-force, he says, "Lord, what wilt thou have me do?" to be answered from the great Psalmist, "Thy word is a lamp to my feet, and a light to my path. The entrance of thy word giveth light, it giveth understanding to the simple. Order my steps in thy word." Thus is the word, to the man turning to God, like a finger-point at every turn, saying, "This is the way, walk ye in it," like a light-house on a headland, beaming through the darkness and the storm, saying, "Courage, sailor." Without such inspirations from out the Scriptures, I see not how the soul would gain courage to turn from the allurements of sense, and break the bonds of sinful habits and long indulged appetites.

4th. But finally, the word is instrumental in conversion—instrumental not only subjectively, in leading the soul out of darkness into light, out of bondage to sin into the glorious liberty of the gospel, but it is his complete and thorough outfit, as an ambassador to go and win his fellow-men back to life and liberty in Christ. 2 Tim. 3: 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Said Paul to his pupil, "Preach the word," "study to show thyself a workman, rightly dividing the word of God." "From a child thou hast known the Scriptures which are able to make thee wise unto salvation." The minister who can most skillfully wield the word of God, so as to "rightly divide it and give to each a word in due season, can hardly fail to be instrumental in the conversion of men, for he wields a weapon that "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Happy the minister who can skillfully and lovingly wield this all-killing and all-healing weapon, the word of God revealed in the Holy Scriptures.

### A JEWISH RELIGIOUS MOVEMENT.

To the Editor of the Sabbath Recorder: I send you an article under the above heading, clipped from the New York Witness of Oct. 30 1884 that you may give it place in the RECORDER. Several years study of the prophecies showing that the remnant seed of Abraham is to accept Christ, return to their own Palestine, rebuild Jerusalem and become interpreters of the Law of the Lord and teachers of the Word, makes the following article exceedingly interesting. Such movements are to be expected and we may look for them to go

forward with more or less rapidity drawing together the scattered Israelites "from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea;" and He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11: 11, 12. Ezekiel 37: 21-23 plainly teaches the same as the above passage, while Isa. 2: 2, 3 and Micah 4: 1, 2 show that these same literal descendants of Abraham, Isaac and Jacob are to become the instructors of the religious world.

As this is fulfilled, all division in the church will be broken down. Denominational lines will fade away and the prayer of Christ (John 17: 21) "That all may be one &c" will be answered. May God speed the day when the Millennium shall thus dawn upon our sin-cursed earth. S. R. W.

In a recent letter to the London Times, Bishop Titcomb gives the following interesting and reliable account of what is, perhaps, the most remarkable event which has occurred in connection with modern Jewish history. The facts are full of significance, and fraught with promise of issues that readers of the prophetic Word will not be slow to discern and duly estimate:

The author of this South Russian Besarabian movement is a lawyer, named Joseph Rabinowitz, a man, who is respected far and near by his compatriots, and who has for a long time been endeavoring to ameliorate the condition and to raise the culture of his people. During the time of that persecution in South Russia in 1882 which the Times so forcibly brought before the British public, he was zealously advocating the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions.

These convictions are based on a belief that the historical Jesus of Bethlehem was, after all, the true Messiah spoken of by Abraham, Moses, and David; for the crucifixion of whom the Jews have ever since been wanderers and their land made desolate. This deep impression on the mind of Rabinowitz was not produced by any influence of Christian missionaries, but entirely by the force of circumstances; and it carried along with it a very strong feeling that the only hope for his people's return to their land would be by their acknowledgment of such facts. In this way, without for a moment thinking of joining the Church by baptism, a plan of forming congregations of Jewish nationality, founded upon the historical and doctrinal works of the New Testament, slowly and gradually ripened in his soul. He returned from Palestine with the watchword—"The key to the holy land lies in the hands of our brother Jesus." It may be said, I deem that the centre of gravity in his creed lies hidden in the cry—"Jesus our brother." These thrilling words have proved, as a matter of fact, to possess such powers of attraction among his persecuted brethren that they have not only awakened the hearts of all in Kischinev—his own place of residence—but of many also in other parts of Besarabia. More than 200 families have now joined in one communion under the title of "The National Jewish New Testament Congregation;" and by some of them the last Passover was celebrated according to a liturgy expressly drawn up by Rabinowitz.

In order to illustrate more completely the nature of this singular movement of the Jewish mind, resulting from the painful massacres of 1882; I subjoin from their "Articles of Faith," which Dr. Delitzsch now gives to the world, a translation of the 10th Article. It is worded as follows: "According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against him until the present day. But by their unbelief they led other nations to greater evil, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the Son of David, our King, when they heard the good-tidings through his peace promising messengers (Isaiah lii. 7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ; and the nations in fullness have entered the kingdom of God. Now, too, the time of our fullness has come. And we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac, and Jacob, will take pity upon us, and replant the branches which have been torn out into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation; and Jerusalem, our Holy City, shall be rebuilt; and the Throne of David be re-established for ever and ever more."

Missions.

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

"WHOSOEVER."

There were children by the door Conning Bible verses o'er.

"Which word, all the Bible through, Do you love best?" queried Sue.

"I like 'faith' the best," said one. "Jesus' is my word alone."

"I like 'hope,'" "And I like 'love,'" "I like 'heaven,'" "our home above."

One, more small than all the rest, "I like 'whosoever' best."

"'Whosoever,' that means all; Even I, who am so small."

"'Whosoever!' Ah! I see That's the word for you and me."

"'Whosoever will' may come, Find a pardon and a home."

There were 224 baptisms among the Swedish Baptists of Minnesota, the past year.

The Southern Baptist Board has recently sent forth twelve new missionaries—some going to Africa, some to China, and some to Mexico.

The Rev. Wm. Dean, D. D., the venerable Baptist Missionary to Bangkok, Siam, now in his 77th year, is obliged to return to this country on account of ill health.

Rev. R. G. Wilder, Princeton, N. J., editor of the *Missionary Review*, writes: I am glad to see that your missionaries in China are holding on so faithfully. The Lord bless and prosper them.

Eld. W. K. Johnson writes: The Delaware Church [Billings, Christian Co., Mo.] is still in peace, and have had some good seasons of enjoyment since you visited us. I have had some urgent calls to hold meetings and assist in meetings during the past two months.

The Baptist Missionary Convention of Ontario West, Canada, has employed during the year 35 missionary pastors, and about 400 members have been added to mission churches. Many of the strongest churches of the Dominion were once mission churches. A Missionary Secretary was elected to give his whole time to the work.

We have been very successful in our effort to secure a complete file of Conference and Society Reports; and that this is so, many thanks are due the Recorder. Our own experience, therefore, justifies us in recommending this paper to Seventh-day Baptists as an advertising medium. By reference to the special notice column it will be seen that we still want the following: General Conference, 1813; American Seventh-day Baptist Missionary Society, 1835; and American Sabbath Tract Society, 1846, 1847.

Below is a list of Churches in the Central Association, and the amount paid by each on the missionary bedquilt: Adams, \$38 70; Brookfield 1st, \$15; Brookfield 2d, \$15 50; Clifford, \$2; Cuyler, \$1 60; DeRuyter, \$12 30; West Edmeston, \$10; Ithaca, \$1; Lincklaen, \$3 60; Norwich, \$1 20; Otsego, \$2 70; Preston, \$2; Scott, \$12; Verona 1st, \$12 50; Verona 2d, \$5 80; Watson, \$9 20. Whole amount, \$135 10. We should be glad to publish similar lists from the other Associations.

From the minutes of the last annual meeting of the Missionary Society, it will be seen that a vote was passed favoring the discontinuance of the *Missionary Reporter*; and the Board acts accordingly. Although now dead, the *Reporter* did not live in vain, but represented something real in the progress of our missionary work. We believed in it, as did a steadily increasing number; but having been "voted down" we purpose to make the best possible use of the present situation, for the cause of missions and for our whole common cause. The outlook has no voice unless it is one calling not to dump but to action, earnest, persevering action, with malice toward none, and charity for all.

We do not intend to furnish for publication on this missionary page any long selected articles that we do not think to be of special interest and value. Such we believe to be the paper on "The Free Church Movement Among the Scandinavians," which is from the October number of that excellent home mission publication, "The Home Missionary," of our Congregational friends.

One of the most important and hopeful fields of home mission work in this country is to be found among the Scandinavians; and we ought to largely increase our own efforts among that people, by placing one or two more general missionaries in the field. And here let us say a word in behalf of the new Scandinavian paper which our Tract Board contemplates publishing. It is needed both in the interests of Sabbath reform and general missionary work. For a time, at least, it must be circulated principally by a free distribution, and must therefore be supported by contributions made to the treasury of the Tract Society. Let not this new and promising movement be delayed at all by our failure to comprehend its importance, or our lack of prompt and generous giving. We ought to send the truth, as we hold it, to these people, teach them our views of church life and work, and let them know what we, as a denomination, are trying to do to save our fellowmen.

THE FREE CHURCH MOVEMENT AMONG THE SCANDINAVIANS.

BY REV. M. W. MONTGOMERY.

Superintendent Scandinavian Department.

In the brief space which can here be given to this subject it is utterly impossible to present it in any other than the barest summary. For this reason the whole subject will be presented in detail, including translations from various original documents, and be published in pamphlet form by the A. H. M. Society at a very early day.

Scandinavians are those who live in, or emigrate from Denmark, Norway, Sweden, and Finland. The number of these people now residing in the United States, including both those who were born in Scandinavian countries and their children born in this country, is about 1,500,000. By far the heaviest yearly immigration which has ever come from those countries has occurred since the census of 1880 was taken. Although this population is scattered over every State and Territory, yet the larger part is in the Northwest, especially in Minnesota, which has nearly twice as many Scandinavians as any other State, forming one-fourth of her entire population. The largest Scandinavian population is in the following States, and in the order named: Minnesota, Illinois, Wisconsin, Iowa, Dakota Territory, Nebraska, Michigan, New York, and Kansas.

These people are to play an exceedingly important part in shaping the future of Minnesota, Dakota, Wisconsin, and Nebraska. Of the 75 counties in Minnesota, 30 have Scandinavian treasurers, 25 Scandinavian registers of deeds, 14 Scandinavian auditors, 17 Scandinavian judges of probate, 7 Scandinavian sheriffs; also one member of Congress, and the U. S. Consul at Calcutta are Scandinavians from Minnesota. Is it not time that the A. H. M. Society bore its share of the work of giving gospel privileges to these very desirable people who are, once for all, making their many homes among us? But how shall this be done? What is the key which shall yet more open their minds and hearts to receive Christ? It was not, some months ago, easy to answer these questions. The first step in this direction was the appointment by the Society of Rev. George Wiberg, of Worcester, Mass., as general missionary among the Scandinavians in Minnesota. Mr. Wiberg had organized in Worcester a Swedish Congregational church having now about 150 members, but he retained his connection with the Swedish Ansgaru Synod. When he came to Minnesota he told us that a very large proportion of the Swedish churches in this country were, in policy, in doctrine, and general methods, almost exactly like our Congregational churches; and also that there were in Sweden many such churches. When some doubted, he replied that he knew of no word in the English language which would correctly designate these Swedish churches except the word "Congregational;" and that his intimate acquaintance with both had fully convinced him that they were alike, and bearing names differing only as the languages differ. An examination of some of the Swedish church confessions of faith confirmed Mr. Wiberg's statements. Yet it was far from clear in what way the Society could best render such religious aid to the Scandinavians as was most needed. We seemed to be working somewhat in the dark.

For these reasons it was thought best that, during my recent travels in Europe, I should visit Sweden and Norway, and study into the religious situation in those countries, that we might know with what religious views, prejudices, agitations, training, and history these thousands come to this land. Thus, it was thought, we should grasp the problem of religious work among them by the right keys and open avenues to assured success. The result has more than fulfilled our expectations.

The great bulk of Scandinavian immigration having come during quite recent years, the religious situation in Sweden, Norway, and Denmark is the key to a clear understanding of the problem as it exists in the United States. I reached Sweden, April 5, 1884, and spent some weeks there and in Norway (chiefly in the two capital cities of Stockholm and Christiania), seeking most industriously to penetrate into the real religious situation. All facilities for gathering information were afforded me, after I had learned how to find and use them.

In Denmark, Norway, and Sweden there

is an established State church. This church is the Lutheran; it adopts the Augsburg confession of faith; it is established by law; has the king for its head; and all citizens whomsoever are members of it, and have a right to partake of the communion at the celebration of the Lord's Supper, without regard to moral character. The Lutheran church teaches baptismal regeneration, the real presence of the body and blood of Christ in the communion elements; that pastors and communicants need not necessarily be converted persons. Sweden and Norway have not, until quite recently, allowed any other than the National Lutheran religion to have legal existence, and have resorted to tyrannical laws, cruel and burdensome penalties and persecutions under cover of law, to suppress any "separatism" from the State church. The natural result has followed: the people generally are Lutherans; Roman Catholics are scarcely known; skepticism is not common; all are taught the Lutheran catechism; but the church is an ecclesiopolitical government full of intolerance, bigotry, dead formalism, and unconverted members. Many pastors are not Christians; some of them preach while intoxicated; many of them are violently intolerant toward the free church movement. Prominent adhering Lutherans told me that the present archbishop of the State church of Sweden gambles, drinks, and swears. Nevertheless, there are in the Lutheran church many excellent Christian pastors and people who deeply deplore its spiritual condition. In recent years very many of such have nominally left the State church, while others remain in the vain hope of its reformation. About forty years ago a revival, of small extent at first, of spiritual life in Sweden, began under the preaching and writings of Karl Olof Rosenius, of the State church, and Rev. George Scott, a Methodist missionary from England. Some ten years later the Baptist societies of England and the United States began work there and have accomplished great good. To this day the Methodist and Baptist work in Sweden, Norway, and Denmark is largely sustained by funds sent by these denominations in the United States. The regular Baptists now have a church-membership in Sweden of about 26,000; and the Methodists of about 7,000.

But the religious movement inside the State church which was begun by Rosenius has steadily increased, and during the last ten years has so rapidly augmented, that it is now estimated to number three times as many adherents as both Methodist and Baptist churches combined. This is the movement which is so closely similar to the Congregational churches of England and the United States.

When I reached Stockholm and called upon Rev. Dr. Broady, President of the Baptist Theological Seminary there, and for some years a resident of the United States, his first remark was: "Have you come to visit your Congregational brethren in Sweden?" I replied: "Certainly, if there are any here." "There are very many," was his answer. This free church movement is known there by various names: "The Mission Churches;" "the Free Churches;" "the Free Congregations;" "the Free Mission Churches;" "the Waldenstromians;" "the Angsara Societies;" "the Mission Societies," etc.

I found these churches to be simply and purely what we call in the English language, "Congregational;" in doctrine and polity following, with remarkable clearness and closeness, the New Testament idea of a church of Christ; even in general methods being as closely similar to our Congregational churches in the United States as would be possible for people of different nationalities; and having, within the last fifteen years in the throes of "separatism," persecutions, and earnest searching of the New Testament for divine church models, a history astonishingly like that of our Congregational churches in England three hundred years ago.

These Swedish free churches originated thus: Many Christians in the State church began to meet together privately to celebrate the communion separate from the openly ungodly, and to avoid being served at the Lord's table by an ungodly priest; afterward these communion circles grew into missionary societies, and still later into churches. Many of them are, however, still named Mission Societies, although they perform all the functions of a true church. They have not legally separated from the State church, but meet in separate houses of worship owned by themselves. This movement became separately organized and generally united only six years ago (1878), but it has not taken any denominational name. Its roots, however, reach back nearly twenty-five years to separate individuals and small societies of Christians here and there, far separated and little known to each other. Even as late as twelve years ago this movement was comparatively small. The history of these small beginnings to the present powerful movement, so rapidly gathered and united, is a most fascinating story, so like unto the "Acts of the Apostles" that my pen is impatient of these limited pages.

Condensing, then, a tale more charming than any fiction, and which the Christian Swedes describe as "a wind from the Holy Spirit," into cold figures, we have the following: These Free Mission churches now number, in Sweden, about 400, with a membership of about 100,000. It will be noted that this is an average membership of 250, while our Congregational churches average about 100 members; that the total is equal to one-fourth the entire membership of the Congregational churches of the United States, and about equal to the combined membership of all the Congregational churches of Ohio, Michigan, Illinois, Iowa, Wis-

consin, and Minnesota. These Swede churches are especially strong in the large cities; one church in Stockholm having a membership of about 1,500; one in Gefle of 1,200; and one in Gotenburg of 1,000, etc. The latter has a house of worship which is said to seat 5,000 persons, and is probably the largest Mission, or Congregational auditorium in the world. These churches have a missionary society for home and foreign missions, called "The Mission Union" (Swedish: "Missionsförbundet"), which employs 22 foreign missionaries (not including those who labor in Norway), 11 of whom labor in Russia, 6 in Finland, 1 in Lapland, and two in Africa on the Congo. They have two theological schools having about 40 students, one of which was started five years ago and the other two years ago. There are seven periodicals published in the interest of these Mission churches; two of these are weeklies, having a circulation of 11,000 and 7,000; two are monthlies devoted to home and foreign missions.

For one of these weeklies—*The Home Land's Friend*—I wrote an article six columns in length, entitled "The Similarity between the Swedish Mission Churches and the American Congregational Churches," the purpose of which was to acquaint our Swedish Mission friends with the history, polity, doctrines, missionary work, and strength of their related churches in other parts of the world. I have reason to believe that to nearly all Mission Swedes this was their first knowledge that such churches as theirs had long since existed in other lands; and that they received this information with great joy. The interest which the Swedish and Norwegian Free Church friends took in this subject is partly indicated by the fact that this article was translated into the Norsk language and published in *The Morning-glow*, a paper of similar sympathies published in Christiania, Norway; and that it also appeared in this country in *Chicago Blade*, a Swedish Mission weekly, published in Chicago.

These Swedish Mission Christians have a high type of piety, fervent, responsive but not noisy, humble, Biblical. That they are such was the uniform testimony of Methodists and Baptists, and of their bitter opponents, the Lutherans. They are soundly orthodox (in the American sense of that word), and are very familiar with the Bible. They repudiate with much earnestness the name which their enemies apply to them, "Waldenstromians" (after Rev. Dr. Waldenstrom), and also deny that they are following any human leader, but only Christ. One of them writes me: "It is an error to suppose that this free-church movement has been developed or is led by some prominent man. It is a people's movement, begun and led by God." Nevertheless, God molds men and nations through human instrumentalities; and so in this movement some men have been conspicuously prominent and God has made them to be leaders, organizers, interpreters of the Word, and teachers, and he has put his Spirit upon them. Among several, two are especially leading spirits, viz.: Rev. P. Waldenstrom, Ph. D., and Rev. E. J. Ekman, President of the Mission Union, and of the theological school at Kristinehamn. Both have done and are doing great things by tongue and pen; both are teachers, preachers, editors, and authors. Their extensive theological and practical writings have had a very wide circulation in Sweden and among the Swedes in the United States. Some of their books have circulated 30,000 and 40,000 copies. A new hymn-book, edited by Mr. Ekman and issued only eighteen months ago, had reached a circulation in fifteen months of 80,000 copies. They are wise, cultured, devoted, humble, and most lovable men, and God has set their light upon a hill. Many pages could be occupied with accounts of the persecutions—fines and imprisonments—which these Free Christians have suffered during the past twenty-five years, and still endure.

These Swedish Free Churches have an annual delegate and mass meeting of three days in connection with the yearly meeting of the Mission Union. They are also associated in local district associations, which hold fellowship meetings four times a year. The ministers have an association which meets yearly. None of these meetings are church courts, nor do any of them have any power over the local churches. No churches in the world are more intensely democratic than these. Indeed, are they not to the very core, Biblical, democratic, Congregational? Under date of Gefle, Sweden, August 2, 1884, Rev. Dr. Waldenstrom (of whom mention was made above) writes to me thus: "These free churches are, in foundation and ground, Congregational, as you yourself have seen during your late visit in our land."

In Norway the situation is much the same as in Sweden, except that this Free Mission Church movement began only three years ago. The Methodists of the United States have been sending missionaries and large sums of money to aid in preaching the gospel and in building churches for the past twenty-six years. The success of their work, however, as compared with this Free Mission movement has been small, as it has also in Sweden. The Methodists now have about thirty-seven churches in Norway, while the Mission churches, beginning less than three years ago, already have twelve churches, with a membership of about 1,500. The Scandinavian love for Independence and liberty does not readily receive the Methodist Episcopal church government. The "bishops" and "appointed" pastors remind them of the Lutheran State church, from which they are emerging. The mission movement in Norway is in very great need of wise leadership, of many more trained

ministers, and of funds for church building, and money with which to begin a theological school. Our Congregational churches in the United States ought to supply this need. Swedish Christians are helping what they can; but the work in Norway will richly reward immediate and liberal aid. At the Home Missionary anniversary at Saratoga, in June last, a spontaneous collection was taken up for this cause, and \$306 were received by Rev. Dr. Clapp and forwarded to the Swedish Mission Union, to be sent to Christiania, Norway, to help build the new mission house there.

The foregoing pages will, I hope, set in clear light the present religious situation in Sweden and Norway, as well as give an intelligent idea of the agitations and revivals which have developed into this great free church movement; an awakening which is very remarkable in some of its features; and which in some respects, will rank among the wonderful religious-movements among men since repentance and remission of sins have been "preached in his name among all nations, beginning at Jerusalem."

The preceding pages also furnish the data which make it easy to gain a correct understanding of the religious condition of the Scandinavians in this country. The great bulk of them have left their northern homes so recently and keep up such close acquaintance with current themes in their "old home-land" that it may be said, in general, that the situation in both countries is very similar. All adult Scandinavians in this country have been reared Lutherans; the Lutheran church in this country is substantially the same as in Sweden and Norway, except that it is here shorn of its State patronage and civil authority for ecclesiastical persecution. There is here among the Swedes the same Free Mission movement breaking away from the Lutheran church as in Sweden. The number of Swedish "Mission" and "Ansgaru," and "Independent" churches in this country is not fully given in any published statistics, but it is not far from eighty churches, some of which have several hundred members. Their church confessions of faith and rules are very similar to those given above from Sweden, but here, as there, independent of each other and free from any formal and exact copying from any source other than the Bible. The confession and rules of the "Swedish Mission Tabernacle Congregation of Chicago" are, in the main, copied from the report given above of the committee of "seven wise men" in Sweden.

The Swedish Mission churches in this land are doing a good work under very discouraging circumstances. They are far too widely scattered to have the fellowship and cooperation with each other which would be very helpful. They also lack that great leadership, wise guiding, and unity which their churches enjoy in Sweden. Some of their churches are so strongly "Independent" that they do not yet fully see that warm fellowship and hearty co-operation in the work of the Lord are not injurious to true independency, and are a real church grace.

They are also in great need of more ministers, that they may give preaching services to the many Swedish communities that are now destitute; and also that they may enlarge their work by improving the many opportunities that open before them. A sufficient supply of ministers can not be got from Sweden. The "fields white unto the harvest" in Sweden, Norway, Denmark, Russia, and Finland, lying at their very doors, make it very difficult to get men enough there for this work; and the calls are so pressing, that they are compelled to hurry their young men into the work with much less of training than they desire to give them.

The Norwegians and Danes in the United States have not yet any distinctively free church organization corresponding to the Mission churches in the old country. Individuals here and there join the Swedish Mission or the Congregational churches; but this field is rapidly ripening. The Norwegian Lutheran church in the United States is divided into four branches.

The more minute account of the location, and special circumstances of the Scandinavians in the United States, with suggestions as to how we can best help to preach the gospel among them, must be reserved for my separate detailed report.

Among the Scandinavians the Lord has suddenly laid upon us a great work, and most auspiciously opened wide the doors before us. It is not so much that we, as Americans, should do this work; for we can probably do it more economically and effectively by rendering aid to the Swedish Mission churches, that they may very greatly enlarge their work among their own countrymen. But now that the American Home Missionary Society has promptly met this providential call by making a department for work among Scandinavians, all our churches would do well to join in responding to this call by placing the necessary means in the hands of the Society for occupying this new and exceedingly promising field. Will not all individuals, also, who feel interested in the great work of the Spirit among these people, send a special offering to the treasurer of the Society at New York?

Information from pastors or laymen, respecting the number and needs of Scandinavian communities anywhere in the United States, will be gladly received by the author of this report. He will also cheerfully respond to inquiries respecting methods of work and calls for Scandinavian religious literature. "Behold I have set before you an open door, which no man can shut."

MINNEAPOLIS, Min., Sept. 1, 1884.

Sabbath  
Remember the Sabbath day to keep it holy  
The importance of the Sabbath  
The duty of preaching the Gospel  
An essay read before the Southern W. Churches, August, for publication in the  
The duty of preaching the Gospel's will. Hence revealed will which disobeyed, should be according to its practice. Paul says to Timothy 4.) "All Scriptures of God, and is profitable for correction, for reproof, for instruction, for teaching, for training in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work."  
I before God and the shall judge the quick appearing and his Word, be instant in reprove, rebuke, exhorting and doctrine, when they will not but after their own themselves teachers, they shall turn away from the truth and shall be taught.  
Solomon says: "Hear from hearing thee shall be an abomination. Thus has God emptied his Word and the bassadors to do the same."  
Emphasizing the duty is important:  
1. Because it lies man's relation to God's command.  
2. Because the revelation of God hangs upon the knowledge and bath, as a divine inheritance without such knowledge sink into idolatry.  
3. Because God will between him and his distinguishing them from false gods. Hence to between them and the  
4. Because the Christian away from the observation and substituted the false God (that of  
5. Faithfulness to commands that we condemn (this neglect Creator that all may who continue to profit  
6. Because this which, as the keeper we, in the providence committed before the we a right to be a  
7. Because in providence which we thus hold numbers and in union among ourselves  
8. Because that the institutions of honored and respected and virtually been crowded out of Christ put it, and as a memorial of institution of Sunday  
9. Because the Scripture, to be a when all things God.  
He who rejects commands, rejects authority is not supreme in recognizing to be recognized this question, the Rev. M. J. Savage, *Herald*, which was *Investigator*, says, recently been playing punishing a Jew of law of the Sabbath really keeping the selves were disobey contains not one observance of the present Sunday. ent idea, if Sunday nowhere. For about Sunday, the Bible, in church morals." This is issue to which the driven, and it is them there.

**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."

**THE IMPORTANCE OF EMPHASIZING THE DOCTRINE OF THE BIBLE SABBATH IN THE PREACHING OF THE WORD.**

BY REV. N. WARDNER.

An essay read before the Ministerial Conference of the Southern Wisconsin Seventh-day Baptist Churches, August, 1884, and by vote requested for publication in the SABBATH RECORDER.

The duty of preaching is to make known God's will. Hence, that portion of his revealed will which is least known, or most disobeyed, should be most emphasized, according to its practical importance.

Paul says to Timothy (2 Tim. 3: 16, 4: 3, 4.) "All Scripture is given by inspiration of God, and is profitable for doctrine; for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. . . . I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the Word, be instant in season and out of season; reprove, rebuke, exhort, with all long suffering and doctrine, for the time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Psa. 28: 9. Thus has God emphasized the importance of his Word and the obligation of his ambassadors to do the same.

Emphasizing the doctrine of the Sabbath is important:

1. Because it lies at the foundation of man's relation to God, of which it is a constant reminder.

2. Because the recognition and worship of God hangs upon and is coextensive with the knowledge and recognition of the Sabbath, as a divine institution. All nations, without such knowledge and recognition, sink into idolatry.

3. Because God made it a visible sign between him and his true worshipers, thus distinguishing them from the worshipers of false gods. Hence the ancient conflict between them and the worshipers of Baal.

4. Because the Christian world has drifted away from the observance of God's Sabbath and substituted the festival, or memorial of a false God (that of the sun) in its place.

5. Faithfulness to God, therefore, demands that we continually hold up and so vindicate this neglected memorial of the Creator that all may be left without excuse who continue to profane it.

6. Because this is the distinctive work to which, as the keepers of the true Sabbath, we, in the providence of God, stand committed before the world. Only for this have we a right to be a separate people.

7. Because in proportion to the zeal with which we thus hold it up, do we grow in numbers and in Christian graces, and in union among ourselves.

8. Because that by doing the commemorative institutions of the New Testament are honored and rescued from being misinterpreted and virtually nullified. Baptism has been crowded out of its place of honor, where Christ put it, and robbed of its significance as a memorial of His resurrection, by the substitution of Sunday for the same purpose.

9. Because the Sabbath is represented, in Scripture, to be a type of the heavenly rest, when all things will be restored back to God.

He who rejects a jot or tittle of God's commands, rejects his authority; for if his authority is not supreme in everything, it is not supreme in anything. That this is beginning to be recognized in connection with this question, the following quotation shows. Rev. M. J. Savage, writing in the *Sunday Herald*, which was copied into the *Boston Investigator*, says, "Our Sabbatharians have recently been playing the absurd farce of punishing a Jew on the basis of the divine law of the Sabbath, and all because he was really keeping the Sabbath which they themselves were disobeying. The New Testament contains not one word of command as to the observance of the first day of the week, our present Sunday. According to the Protestant idea, if Sunday is not in the Bible, it is nowhere. For the present popular belief about Sunday, there is no sound basis in the Bible, in church history, in religion, or in morals." This is a clear statement of the issue to which the Christian world is being driven, and it is our special calling to drive them there.

The Protestant platform to which the writer alludes, is thus formulated in the Westminster confession. "The whole council of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which, nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men." It is our duty to hold every Protestant to this issue.

The Sabbath grew out of the same natural relation to God, as did the command, "Thou shalt love the Lord thy God with all thy heart, mind and strength;" and keeping it holy, and emphasizing it is a necessary way in which to express that love to God. The obligation in regard to both originated with man's existence. Dr. Murphy, in his commentary on Genesis says, "The solemn act of blessing and hallowing it (the seventh day) is the institution of a perfect order of seventh-day rest; in the same manner as the blessing of the animals denoted a perpetuity of self-multiplication, and the blessing of man indicated further, a perpetuity of dominion over the earth and its products." Hence, it lies at the foundation of the divine government in humane society." The weekly cycle, he says "is traceable to nothing but the institution of the seventh-day rest." It inculcates religion and prohibits secularity. Rest and dedication to God are the properties assigned to the Sabbath. The observance of the Sabbath connects man with the origin of his race, with the six days of creation with the Creator himself. He who observes the Sabbath aright, holds the history of that which it celebrates to be authentic, the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this, in the Creator, who at the close of his creative effort, rested on the seventh day. The Sabbath thus became a sign by which the believers in a historic revelation are distinguished from those who have allowed these great facts to fade from their memory.

"The order of the Sabbath, then, becomes the characteristic of those who cherish the recollection of the origin of their race, and who worship God, not merely as Elohim—the Everlasting, Almighty,—but as Jehovah, the historical God, the Creator, who has revealed himself to man from the dawn of his existence, as the God of love, and afterwards of mercy and grace, of promise and performance. As the former of three precepts indicate his intrinsic essence, so the fourth reveals the foundation of his authority over the creature. The act of creation is the origin of all title to the creature and to the obedience of the intelligent creation. The creation of man is commemorated in the fourth commandment; hence it contains the foundation head of all authority in God and of all duty in man. The absolute authority of God is no less important to us than his necessary being."

The Sabbath, then, is the visible connecting link between God and man, and between time and the two eternities, and its importance is to be measured and treated accordingly. Repudiating the Sabbath is repudiating the highest and most sacred relation that exists. Hence, heathenism has been the universal result of losing sight of it.

Mr. Murphy further remarks: "As the Sabbath was a divine institution commemorative of that creation in which the progenitor of the human race came into being, the observance of it by any remnant of the human family was a token, that, amid the general apostasy, they had retained, or returned to their allegiance to the God of their being. The commemorative rest is to continue as long as the intelligent race, whose origin it celebrates."

But our relation to duty must be as immutable as is our relation to God and man. God can not change and remain perfect; no more can his moral law, which defines his will and our duty. If the day God sanctified has not been sacredly binding upon all mankind, then no weekly rest has ever been binding. It would be a glaring usurpation of power, as well as a forgery against God to attempt to enforce any such observance without his express authority. And it is admitted that he has given no such authority except in regard to the seventh day of the week.

Many contemplate the stonement in such a light as to lose sight of what "at-on-ment" with God implies, which accounts for so much lawless religion, impiously charged upon Christ.

The spirit of Christ in Paul's heart, made him delight in God's law, and it never prompts any individual differently. Had Abraham substituted Ishmael in place of Isaac, for an offering, would God have accepted him? Abraham might have claimed

that Ishmael was as much his son as Isaac was, and would be as good for a burnt offering; and as he could spare him better, and as offering him would be less hazardous to God's promises, which seemed to depend upon Isaac's living, therefore, it was better, and more for God's glory to make the change.

Christ is our advocate before God; but an advocate who justifies taking liberties with law, is an enemy to just government. He said, "In vain do they worship me, teaching for doctrine the commandments of men."

The end of the law is never secured in the lives of the disobedient and unbelieving. Christ prayed that his disciples might be sanctified through the truth, not by merely believing it; for "faith without works is dead."

We are told that to rest one day in seven, after laboring six, fulfills the fourth commandment. If so, then keeping the day God sanctified, certainly fulfills it. But the first day could never be substituted in its place, without laboring seven days and resting on the eighth, instead of laboring six and resting on the seventh, which would be a palpable violation of that law, according to this new interpretation; and a sin once committed never grows less by the lapse of time, and much less by being repeated. When God sanctified the seventh day, only one week of time had existed, therefore it could be no other than the seventh or last day of that week. Nor was this fact accidental, but of God's ordering. As no day of that week could be the seventh but the last, so the same was true of the next week, and the next, and so onward to the end of time. The order could not be changed without violating the command. Has God authorized such violation? If so, where? This inquiry should be constantly emphasized in connection with the fourth commandment. It heaps great dishonor upon Christ to claim that pardon and sanctification through him secures the right to disobey or change a command of God, or substitute something else in its place. A desire to change, or get rid of a command of God, is a desire to sin. Sin is the transgression of a divine law. Does the spirit of Christ, or his love ever prompt such desires?

Paul says that if the oracles of God were made of no effect, God could not judge the world, since those oracles are the only rule of judgment for mankind. And to change them, or release men from obligation to obey them, would make them of no effect. Therefore, Christ says, "Till heaven and earth pass, not one jot or tittle of the law can fail."

In the *National Baptist* of 1875, is the following: "There is no specific warrant in the New Testament for the observance of the first day of the week, as the Christian Sabbath." The *New York Observer* also endorsed this sentiment. Yet they both go on charging men with sinning against God for not keeping the first day holy as a divine institution. Thus they assume that men have a God-given right to institute or set aside divine institutions! Hence the necessity of our emphasizing God's claims to be supreme above the church.

If professed Christians secularize God's holy day, how can they consistently blame worldly men for secularizing the day which they admit has been substituted, by men, in its place, without any Scripture authority? How can they expect unregenerate men to show more reverence for their authority than they are willing to show for God's authority?

Dr. Cummings, of London, in a lecture delivered in Glasgow, A. D., 1876, said he had found in the Roman Catholic versions of the Bible in French, German, Spanish, and Italian languages, that the fourth commandment is left out, and in its place, is substituted the command, "Remember the Festivals to keep them holy." And in the Psalms, the name of God is substituted by that of the "Virgin Mary."

Protestants who profess to be horrified at such presumptuous meddling with God's word, are, nevertheless, guilty of the same, in essence, by casting aside God's Sabbath, and in the name of Christ, putting in its place another day, when they admit that there is no authority for it in God's Word. "Thinkest thou this, O man, that judgest them who do such things and doest the same, that thou shalt escape the judgment of God?" And can we who condemn these for so doing, hold our peace and escape the judgment of God? He said to Ezekiel, "When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand."

**Education.**

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

ONE of the most prosperous terms in the history of Alfred University closed Wednesday, Nov. 26th.

On the evening of the 25th a large audience gathered in the Chapel to enjoy the literary exercises of the class of '86.

This class, which will graduate in two years, at the Semi-Centennial Anniversary of the University, appeared in the quaint costume of "ye olden time," and gave a Thanksgiving entertainment of considerable merit. We hope they may all be preserved to complete their course and qualify themselves for future usefulness.

The students during the past term have numbered nearly three hundred, and have done good work in their studies.

The Faculty have been untiring in their efforts to instruct and elevate this interesting company of children and youth, most of whom appreciate their advantages, and hope to return for further study.

President Allen has appeared much more vigorous than during most of last year, and has been equal to every emergency. Many are the prayers of those who know him and appreciate his great life-work, that his days may be prolonged and his health preserved to enable him to stand at the head of this University, for which position his eminent learning and magnanimous spirit so well qualify him.

The prospects for a full Winter term are good.

**COLLEGE ENDOWMENTS.**

Rev. A. H. Morrell of Chepachet, R. I., in a paper published in the *Morning Star*, makes a strong plea for the endowment of Stover College, the introduction to which deals in general principles and is worth reading by all:

If differences of opinion exist amongst intelligent persons in regard to the establishment of schools of the higher grades, they arise, not in respect to the necessity of endowment, but, chiefly, from matters directly or indirectly connected with the following questions: (1) What are the educational wants of the people or community? (2) What is the prospect of patronage and financial assistance? (3) What are the advantages or disadvantages of location?

Endowment confers favor. It pays more than three-fourths of the current expenses of a college or university, and, consequently, carries more than three-fourths of the financial burdens of all its students, whether rich or poor. Especially do self dependent students find essential aid and encouragement from this source; and parents, also, who realize a daily struggle of economy and self-denial in their praiseworthy efforts to educate their children.

If bills against students were to include all the items of expense, in a college course, it is quite certain that the number of graduates would be greatly reduced,—probably one-fourth amongst the wealthy and at least one-half amongst the indigent and self-sustaining. The school that pays, in part only, its own expenses from invested funds places all its students on the beneficiary roll and hence occasions a debt of gratitude from all. Nor should such an attitude be in any manner regarded disreputable, however wealthy themselves or their parents may be, provided generous deeds, on their part, respond to the magnitude of the favor they have received. Such as liberally donate endowment funds may justly claim exemption of their children from the list of beneficiaries.

Again, it is well understood that no college can maintain a useful existence without aid from other sources, besides what is reasonable and safe to require of students for tuitions, use of rooms, furniture, etc. Nor can a school of this sort approximate its grand possibilities of usefulness unless generously endowed. Starvation amongst teachers and officers of an institution of learning, as well as embarrassing poverty in the Christian ministry, I fancy, will chance to result in experiences of mortifying humility, not altogether supplying the purest stimulants to a man or woman of natural nobleness of character. It occurs to me that Heaven would prefer a better method of clothing its servants with the goodly garments of a true humility. Some there may be who can execute their most successful purposes in such circumstances, but I imagine they are like the visits of angels, few and far between.

**CLIPPINGS.**

The Phillips Andover Academy has 261 pupils.

The late Francis B. Hayes bequeathed to the Dartmouth Scientific School, the Harvard Library, and the Bemrick Academy, \$10,000 each.

The late Dr. Francis P. Hurd, of Boston, was graduated from Phillips Exeter Academy. He left \$50,000 to the academy, which will enable the school to build a gymnasium.

Cornell has just received fifty thousand dollars for the endowment of a chair of Moral Philosophy.

The will of the late Mrs. Huntington, of Cincinnati, leaves \$300,000 in trust to Bishop Whipple, of Minnesota, to be applied to various educational purposes.

The free text book experiment in Massachusetts is said to be a success. It has resulted in a larger attendance in the schools, and it is more economical than the old system.

Professor Adolph Cohn, who is the American correspondent of the *Republique Francaise* is about to leave Columbia College to accept the appointment of Professor of French in Harvard University.

The school population of the United States is 16,000,000. Of this, 10,000,000 is enrolled in the public schools. The public school system of the country spends more than \$91,000,000 a year, and employs 290,000 teachers.

A Chinese girl, eighteen years old, is among the students recently admitted to the University at Delaware, Ohio. She came to this country to obtain a thorough English education, then to study medicine and go back to work among the women of her own land.

The Russian Government, in view of its relations with Asiatic nations, has decided to open early in 1885 to linguistic schools expressly for training interpreters. The languages to be taught are Chinese, Manchurian, Calmuc, Tartar, and other Mongolian and Central Asian tongues.

President McCosh of Princeton College says, in reference to the report that College life peculiarly exposed a young man to immoralities, "Parents ought to know that it has been shown again and again that in college, where care is taken of the morals and religion of students, there is vastly less vice than among the same number of young men following business pursuits."

**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."

**NO!**

Somebody asked me to take a drink; What did I tell him? What do you think? I told him—No.

Somebody asked me one day to play A game of cards; and what did I say? I told him—No.

Somebody laughs that I would not swear And lie and steal, but I do not care; I told him—No.

Somebody asked me to take a sail On the Sabbath day; 'twas of no avail; I told him—No.

"If sinners entice thee, consent thou not," My Bible said, and on the spot I told him—No.

**WHAT POISONS.**

An extract from Dr. Dio Lewis' new book, "In a Nutshell, or Advice to Students," is full of practical hints on health, and should be read by everybody. Dr. Lewis is an old physician of wide experience and is an able writer; his word is authority on all subjects pertaining to health and hygiene. Let the tobacco chewer read and consider.

**PLUG TOBACCO A POWERFUL POISON.**

Tobacco is playing an important part in the morbid development of our nervous systems. I wish to discuss this question frankly. I used tobacco several years. In college I smoked a short, black pipe and was proud of its color. Having tested the weed, I will now tell you what I think of it.

Tobacco in the state of an ordinary plug is a powerful poison. I do not now speak of a certain extract from tobacco, a single drop of which put upon the tongue of a cat will kill her in three minutes, three drops of which on the tongue of a dog will kill him so quickly he will hardly get out of your arms in his struggle; and ten drops will kill a cow in ten minutes. I am not speaking of this extract, though found in tobacco, but I am speaking of the common plug.

**WE MAKE AN EXPERIMENT.**

Here is a boy ten years old, who has never used tobacco.

"Charles, will you help us make an experiment?"

"I will, sir."  
"Here is a piece of plug tobacco as large as a pea. Put it in your mouth, chew it. Don't let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, he will lie here on the platform in a cold, death-like perspiration. Put your fingers on his wrist. There is no pulse. He will seem, for two or three hours, to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, but if not very careful you will kill the calf too. These experiments show that tobacco in its ordinary state is an extremely powerful poison.

Gentlemen go to your drug stores begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare one) which taken into the mouth of a ten year old boy and not swallowed, will produce such deadly effects. *Morning Star.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 4, 1884.

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Ashaway, R. I., 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.

The third institute in the series being held in the Western Association, is to be held at Little Geneese, on Sabbath and Sunday following, Dec. 6th and 7th. It is expected that L. E. Livermore will preach the sermon Sabbath morning, subject, "The Word of God." C. A. Burdick, of Nile, and others are expected to be present and participate in the work of the institute.

BROTHER A. E. MAIN is engaged in a series of meetings with the Church at Waterford, Conn. There are many Christian people, east and west, who will devoutly pray that this Church which has just celebrated its one hundredth birth day, and in which there have been reared so many stalwart Christian men and women, may take on new life and live yet another hundred years to do valiant service in the Master's cause.

The publication of the Swedish paper, the Evangelii Harold, to be commenced with the beginning of the new year, is already creating some new interest in missionary work among that people. The article on Missions Among the Scandinavians, published in the Missionary Department of this issue of the RECORDER, will, we think, be very interesting reading to all. We certainly ought to do a large work in this open field.

A LETTER from Bro. T. G. Helm, in Texas County, Missouri, states that on a recent Sunday he had a very narrow escape from very serious damage by fire. The fire appears to have been set in the grass near his farm, by some person with malicious intent, whether to injure him or some one else is not so clear. Fortunately it was discovered in time to save the buildings and stacks of grain, but considerable fencing was destroyed. To replace this, will require some time and labor on Bro. Helm's part which he was proposing to spend in missionary work.

At the suggestion of an esteemed friend, and occasional correspondent, we venture to say some things about the relations of the editor of a newspaper and those who write for his columns. The privileges and duties of an editor with respect to all matters sent him for publication, are often misunderstood, and his course in the use of them is, consequently, often misinterpreted. It should always be born in mind that the editor is alone responsible for the general character of his paper. While he may not personally endorse every sentiment expressed, by his correspondents, he must calculate their general effects and hold himself, as others justly hold him, responsible for giving them a place. Again, the editor of a newspaper has his own plans as to the general character of his paper, how much news, how much doctrinal matter, etc., etc., he will use; and by as much as he has given his plan directly or indirectly to his readers by so much he is under obligations to them to maintain the due proportions of such matter. Thus it often happens that he is obliged to reject certain communications, or abridge them in order to maintain his balance. It is not an evidence of disapproval that a communication is not inserted, much less is it any evidence of any personal feeling. When a correspondent places his article in an envelope, addresses it to the editor, and commits it to the mail, it is no longer his property, but the property of him to whom it is addressed. He may use or not use, as he thinks best under all the circumstances; or he may use any such portion of it, as will suit his purpose, provided, of course, he does not, by additions, alterations or omissions, make the correspondent say what he did not intend to say.

AMONG OTHER DENOMINATIONS. BAPTISTS. Some of the prominent laymen of Boston have been obliged to seek rest because of overwork. The conviction is gaining ground among the Vermont churches that the weekly offering plan of raising money for benevolent objects and church expenses is the true Scriptural method.

Two laymen, a lawyer and a farmer, have recently conducted a successful series of revival meetings at Bacon Castle, Va., which resulted in twenty-four professed conversions.

There are 140 Baptists in Utah, and church property worth \$25,000, the result of three years' work.

The Education Board of the West Virginia General Association has received for ministerial education during the year \$232.91 and expended \$206.58. There are 450 Baptist churches in West Virginia, a state which, with its developing mining and agricultural industries must come to rank among the wealthier States of the Union; and yet the contributions of these churches have diminished the past year. From missionary statistics we take the following: 380 weeks of service; 909 sermons; 496 lectures and addresses; 33 preaching stations supplied; 119 baptisms; total collections in the field for all purposes, \$7897.38, which includes \$5401.65 for repairs, new buildings, etc. The General Association, at its recent annual meeting, took strong grounds in favor of Prohibition for home, state, and church.

The late Morgan L. Smith, of Newark, N. J., in his life time, helped to educate 55 young men for the ministry; and to carry on this work left \$50,000 for scholarships.

The New Jersey State Convention adopted strong temperance resolutions, among others, one recommending the use of unfermented wine at communion. The contributions of the churches for foreign missions were \$2000 less this year than last, although the women of the state have nearly doubled their offering; and it is stated that 75 churches with an aggregate membership of 9500 gave absolutely nothing.

The Massachusetts Education Society received \$6269 the past year, and assisted 45 students for the ministry.

CONGREGATIONALISTS.

The first Congregational Church in Kansas was organized in Lawrence thirty years ago, and some of the first members were told by border ruffians, either you or we must leave. History has told which had to leave. The Women's Missionary Society of the Kansas Association reports \$300 for home missions in Kansas; \$500 for the New West Education Commission; and about \$1000 for foreign missions.

The New West Education Commission held its fourth annual meeting in the First Church of Chicago. The receipts of the year have been a little more than \$54,000, the expenditures \$70,000, and the present deficit is about \$12,000.

PRESBYTERIANS.

The Synod of Ohio recommends the raising of \$15,000 for work among the Freedmen. There are 70 missionaries under the care of the home mission Board; still there are 125 vacant churches, and 69 unemployed ministers, of whom, however, less than 12 would be able to assume pastoral work. The Board received \$28,770, of which \$8,068 were from the women for school work. There has been an increase of one member to each church in three years.

The Presbyterians are to have a college for women at Albert Lea, Minn., and a \$22,000 building has already been erected.

The Oregon Presbytery appointed a committee to present to the Legislature a protest against the sale of pernicious literature; and chose a Presbyterial Evangelist. A rich blessing on the winter's work is expected.

EPISCOPALIANS.

November 14, 1784, Samuel Seabury of Connecticut, was consecrated the first Bishop of the Episcopal Church of the United States by Bishops of the Scottish church. The centennial of this event was celebrated at Aberdeen, Scotland; and about 200 clergymen were in procession at the commemoration services. In Connecticut there are nearly 200 clergymen and 65,000 communicants; in the United States, 4,000 clergy and 400,000 members.

The New York mission to Italians in that city, conducted by the Protestant Episcopal Church, reports 180 Sunday-school children, 24 baptisms, about 500 communicants, 188 visits to the sick, 200 other missionary visits, 104 conferences, and nearly 400 books in Italian distributed.

Phillips Brooks of Boston has been selected to preach in the University of Cambridge, England, next June; and this is the second time that this honor has been conferred upon an American clergyman.

LUTHERANS.

According to statistics recently published by the Lutheran Book Concern at Columbus, O.; there are in this country fifty-six Lutheran synods. The Synodical Conference has 934 pastors, 1,253 congregations,

and 265,202 communicants, representing the extreme conservative side of the Church. The General Synod North has 849 pastors, 1,301 congregations, and 129,164 communicants, representing the liberal branch. The General Council has 721 pastors, 1,319 congregations, and 205,806 communicants; occupying a middle ground, but with a conservative trend. The General Synod South has 108 pastors, 187 congregations, and 14,336 communicants. The grand total is 3,736 pastors, 779 teachers, 6,302 congregations, and 873,382 communicants. It embraces nearly all the Northern European races. It sustains 31 academies, 18 colleges, 19 theological seminaries, 14 young ladies' seminaries, 34 benevolent institutions, and 19 publication houses. The people in general are poor and the institutions slenderly endowed.—The Congregationalist.

A Lutheran mission has been established at Denver, Col. A. E. M.

Communications.

QUARTERLY MEETING.

The Quarterly Meeting of the Rhode Island and Connecticut Churches was held with the First Hopkinton Church, beginning with a prayer and conference meeting, on the evening after Sixth-day, Nov. 14th.

Sabbath-day was one of Autumn's most lovely days, and at 10.30 A. M., a large congregation had gathered to listen to an interesting sermon by W. C. Tittsworth, of Alfred Centre, N. Y., from John, 16th chapter, a part of the 8th and 9th verses.

In the afternoon, the Sabbath-school held its session, superintended by V. A. Baggs, after which A. E. Main led a Sabbath-school prayer meeting.

Evening after the Sabbath, U. M. Babcock read a paper on "Conscience," after which O. D. Sherman preached a sermon from Exod. 2: 11.

On First-day morning, Horace Stillman preached from Col. 3: 14, and was followed by J. J. Merrill, who read a very entertaining and instructive paper on the subject, "How can the capital and labor of the denomination be made mutually helpful?"

First day afternoon, O. U. Whitford spoke upon "Denominational Loyalty," taking as a text, 1 Tim. 5: 8, and Frank Hill read a paper on the subject, "Where should we educate our youth?"

In the evening, L. F. Randolph spoke from Heb. 6: 12, after which O. U. Whitford led a "Closing Conference," in which was shown much of Christian fervor, and which was a very profitable closing of what many unite in calling the "best Quarterly Meeting held here in a long time." First Hopkinton is known as the "Mother Church" among the Seventh-day Baptist Churches of New England, and this Meeting seemed, to many, like the going home of children, though many of the parents have entered into rest.

Voted, that the next Quarterly Meeting be held with the Pawcatuck Church, on the third Sabbath in February, 1885. It was a matter of regret, calling forth much sympathy, that L. L. Cottrell, the Moderator of this Meeting, and pastor of the Church where it was being held, was, at the time of its commencement, called to Alfred Centre, N. Y., by the serious illness of his mother. L. F. RANDOLPH, Secretary.

ELDER WEEDEN BARBER.

Died in Westerly, R. I., Nov. 9, 1884, of paralysis; Elder Weeden Barber, in the 83rd year of his age. The subject of this notice was born in Hopkinton, R. I., June 21, 1802. His parents were Weeden and Hannah Barber. His father was a deacon of the Six Principle Baptist Church at Wood River, R. I.; and his son, when about twelve years old, became a member of the same church. At an early age he took more than usual interest in reading and study. When but a youth he became a schoolmaster, teaching in the school districts near his home, and for a time in Cherry Valley, N. Y. In 1832 he married Miss Tracy Card and settled down on a farm near his father's home, where he resided until about twenty-five years ago when he built him a house in Westerly in which he has since lived and where he died. There were born to him three sons and three daughters. During the late war he gave two sons to the service of his country. The wife and mother died three years ago last March, and of his children only two daughters survive him, Mrs. M. F. Butts and Miss Hannah M. Barber, who tenderly cared for their father in his last

sickness. After exercising his gifts in the church for several years he was ordained as a minister of the gospel when about 35 years old and became pastor of the Baptist Church in Charlestown, R. I., where his labors were well received and blessed of God. There were several revivals under his preaching and at one time he baptized twenty-two converts. About forty years ago he became a Seventh-day Baptist and connected himself with the First Seventh-day Baptist Church in Hopkinton, where he was much beloved. He afterwards joined by letter the First Westery Seventh-day Baptist Church, of which he was an esteemed member at his death. Elder Barber never preached much among our people, but gave his last years mainly to farming. He was a man of sterling integrity, good native ability, self-cultured, somewhat of a poetic turn of mind. He possessed in good measure what is called by some New England thrift. About two years ago he was stricken with paralysis which crippled him; other shocks followed until he became helpless, with speech and mental powers impaired. He was nearly deaf, with difficulty could he keep together connected thought, yet about two weeks before his death he repeated to the writer of this notice the 23rd. Psalm and a part of the 103rd. At this time he said the love of Christ is the main thing, all my trust and hope are in him. The funeral services were held at his late residence Nov. 10th, conducted by the writer, assisted by Elders C. C. Stillman and G. B. Utter. A good and useful man has gone to his reward. "Precious in the sight of the Lord is the death of his saints." O. U. W.

Home News.

New York.

ALFRED CENTRE.

It used to be said that during the time of the school vacations Alfred was an exceedingly dull place. This can no longer be affirmed with truthfulness. While the absence of the students is noticeable, and certain kinds of trade are dull in consequence, still the general air of business is maintained, and no one need feel lonely.

To those who enjoy music, a rare treat is offered just now in the shape of a musical institute of ten days' duration, under the management of Profs. J. M. Stillman, and W. F. Wurschel, of Chicago. Of the former, I need not speak. The latter is a master musician, and a thorough Christian gentleman. They are assisted by three other persons of promising musical talent. Three courses are conducted throughout, Elementary, Voice Culture, and Chorus practice. The institute is to close with a concert.

Winter is gently coming to old Allegany, after a most delightful Autumn.

At a recent session of the First Alfred Sabbath school, 233 members were present, besides 40 visitors, making 273 in all. Rev. L. A. Platts, of the SABBATH RECORDER is still our Superintendent. E. R.

ADAMS CENTRE.

According to a long standing custom of this place a union Thanksgiving service was held here the 27th inst. After the service, the Ladies' Aid Society of the Seventh-Day Baptist Church served a public Thanksgiving dinner, in the Conference room of the church, for which a nominal price was charged. The dinner was very elaborate and, apparently, greatly relished by all. The occasion was socially enjoyable, financially a success. The proceeds go to the cause of missions. A. B. P.

ASHAWAY.

Thanksgiving Services were held in the evening and the order was: anthem by the choir, Scripture reading by Pastor from Psalm 126th Joel 2d chapter, commencing with the 21st verse; also the 23d chapter of Leviticus commencing with the 33d verse. Anthem by choir; Prayer by A. E. Main. Recitation, "A Thanksgiving," by Mrs. V. A. Baggs. Sermon by Pastor from Psalms 126 verse, 3-5, 6. Anthem by choir; A collection was taken to be distributed among the needy.

The house had been for a day or two, in the hands of a committee, and by them had been decorated with flowers, evergreens, fruit, grain and a great variety of vegetables representing the crops gathered by the farmers of our society, which were brought in by them, in response to a call made a few weeks ago by the pastor. The arrangement showed good taste and good feeling.

West Virginia. Lost Creek. Since the election is over and the political excitement abated it seems to be the desire through this section that God would pour out his spirit in a gracious revival among the churches. Already the protracted meetings have begun and earnest prayers are going up that we might have a refreshing from the presence of the Lord.

At our appointment on Hacker's Creek meetings have been going on for several days, backsliders are returning and sinners asking the prayers of God's people.

Since Eld. S. D. Davis has gone to visit the German Seventh-day Baptists in Pennsylvania, prayers are ascending from Lost Creek that God would bless his labors among them, and that great numbers may be converted and added to the church.

On the 3d of November the relatives and friends of Dea. M. H. Davis gathered at his home to celebrate the 21st anniversary of his marriage. Remarks were made touching his past life and heaven's blessing invoked on the present and future.

Since our return from Kentucky letters have been received giving the good news of the further spread of the truth, and of others embracing the Sabbath. Indeed The Outlook has stirred up the clergy all through the South-west, and they have begun to preach about it and that has stirred up the people to study the subject, and so the truth spreads. L. R. SWINNEY.

Condensed News.

Domestic.

An earthquake shock was felt in various places in New England, Nov. 24.

At Passaic, N. J., over 500 persons signed the pledge within a week. The town council has decided to grant no more licenses.

Four ambassadors from China were in El Paso, Texas, recently on their way to the City of Mexico to secure the enactment of a law allowing Chinese to become citizens of Mexico.

The Baltimore & Ohio railway people are making large purchases of Jersey Central railroad stock. It is said that Robert Garrett will probably be elected president of the Jersey Central in May next.

The total valuation of Texas is now \$583,000,000, against \$311,000,000 four years ago. The increase in population has kept up with the increase in wealth, and the immigration into the State is still very great.

A thousand socialists held a public meeting in Chicago, on Thanksgiving day, to express their reasons for not giving thanks to the Lord. The property holders and monopolists were denounced and a fiery set of resolutions adopted. The procession was headed by two red and two black flags.

On August 12 some one mailed a letter addressed to a person at "Indianapolis, India," meaning the city of that name in Indiana. But the postmaster, considering it his duty to send letters as addressed, sent this one to India, whence it has just come back, and at last reached its true destination.

Simon Knowles, the oldest resident of Delaware County, N. Y., and the oldest Freeman in New York State, died at his home Nov. 23. He was born in Connecticut on April 21, 1786. In 1812 he served in the war with Great Britain, and has lived in the house where he died ever since. He was a shoemaker and worked at his bench until a few days before his death.

In New York Thanksgiving was generally observed, and charitable institutions gave their inmates generous dinners of turkey. At the Tombs 440 persons consumed 614 pounds of turkey, a barrel of pork, two barrels of onions and several barrels of potatoes. Mrs. John Jacob Astor provided for the boys in the newsboys' lodging house. Services were held in nearly all churches.

A remarkable cavern has been discovered on Cheat river near Kingwood, W. Va. A small aperture led to a series of seven chambers, the smallest of which is seventy-five feet long by forty broad and thirty high. The caverns have not all been explored, but are believed to be very extensive. The formation is rock crystal, is exceedingly beautiful, and explorers believe they will rival the Luray caverns.

Foreign.

Several violent shocks of earthquake occurred at Geneva, Switzerland Nov. 27.

Telegrams from the front ask for large additional supplies for the Nile expedition.

Ten thousand rifles and a million rounds of ammunition for field guns have arrived in the interior of Madagascar.

An epidemic of hydrophobia is prevailing at Vienna, Austria. Eighty cases have been reported and eleven proved fatal.

The Chinese government has notified foreigners that Kintai channel is protected with torpedoes, excepting a passage 100 feet wide.

One hundred thousand persons left Paris during the continuance of the cholera epidemic. A great number of people are now returning.

A French chemist bottles... A Liverpool grain circuit... Thanksgiving evening, 1884... At the residence of the bride...

MARRIED... Thanksgiving evening, 1884... At the residence of the bride...

DIED... At Westerly, R. I., very... wife of A. B. Crafts, Esq...

SPECIAL NO... The subscriber will get... the following denominational...

CHICAGO MISSION... the Pacific Garden Mission... Buren St. and 4th Avenue...

PLEDGE CARDS AND... who will use them in making... to either the Tract Soc...

Literary... The Ely Volume, or, The... Foreign Missions to Science...

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West Virginia. section is over and the political...

Already the protracted meeting and earnest prayers are going...

S. D. Davis has gone to visit Seventh-day Baptists in Pennsylvania...

DENSED NEWS.

Domestic. A shock was felt in various parts of England, Nov. 24.

N. J., over 500 persons signed a petition...

Ohio railway people are purchasing of Jersey Central...

valuation of Texas is now \$533,000,000...

socialists held a public meeting on Thanksgiving day...

Thanksgiving was generally a day of general rejoicing...

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Paris. Eighty cases have been reported...

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A French chemist advocates the employment of apothecaries...

A meeting of four hundred Anarchists was held Nov. 27...

A Liverpool grain circular says that trade during the past week...

MARRIED.

Thanksgiving evening, 1884, at the residence of the bride's parents...

At the residence of the bride's father, H. C. Averill...

In Hopkinton (N. Y.), R. L. Nov. 25, 1884, by Rev. L. F. Randolph...

DIED.

At Westley, R. I., very suddenly, JENNIE L., wife of A. B. Crafts...

Near Marion, Kansas, Nov. 8, 1884, MARGIE, daughter of W. E. M. and N. J. Oursler...

SPECIAL NOTICES.

THE subscriber will give ten cents apiece for the following denominational report...

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden...

NEW YORK SEVENTH-DAY BAPTIST CHURCH.—Services every Sabbath morning...

PLEDGE CARDS and printed envelopes for all who will use them...

Literary Notices.

THE Ely Volume; or, The Contributions of our Foreign Missions to Science and Human Well-being.

By Thomas Lawrie, D. D., formerly a missionary of the A. B. C. F. M.

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missionaries, travelers, ministers, scholars, and literary men and women.

The Christian Union. On the first of January, 1885, this paper will be enlarged...

The Congregationalist. This large and ably conducted weekly is the oldest religious paper in the world...

Journal and Messenger. This central and national Baptist paper is published weekly in Cincinnati, Ohio...

A Great Opportunity. We are now making great preparations for Holiday trade...

Irving Saunders expects to be at his Friendship Studio from Dec. 4th to 10th, inclusive.

In the new Mason & Hamlin Upright Pianos the strings are held by screws...

Edwin Alden and Bro. Mrs. Hannah Wheeler, Mrs. Abbie B. Pierce...

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skins and fall tubs, but distributors of produce in those markets are light buyers.

Factory, full cream. 12 1/2 @ 12 1/2 11 @ 12 6 @ 10

EGGS.—Receipts for the week, 11,463 barrels. The imports of foreign eggs into this country since the 1st of September have been about 9,000 cases.

NEARBY MARKS, fresh-laid, per doz. 25 @ 30 Southern, Canada and Western, fresh laid, per doz. 25 @ 28

DRESSED POULTRY.—We quote: Fowls and chickens. 10 @ 18 Turkeys 12 @ 16

BUTTER, CHEESE, EGGS, BEANS, ETC. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold.

1885. HARPER'S WEEKLY. ILLUSTRATED.

HARPER'S WEEKLY has now, for twenty years, maintained its position as the leading illustrated weekly newspaper in America.

HARPER'S PERIODICALS. Per Year: HARPER'S WEEKLY \$4 00 HARPER'S MAGAZINE 4 00

OUR SABBATH VISITOR. Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BEST HOLIDAY GIFT. A VALUABLE GIFT. A WELCOME GIFT.

THE NEW-YORK TRIBUNE. For 1885. A PAPER DEVOTED TO AMERICAN INTERESTS.

THE TRIBUNE begins the new subscription year with prospects unparalleled in its history.

Monday, November 3. 99 100 Tuesday, 4. 101 100 Wednesday, 5. 102 100 Thursday, 6. 103 100

Total number of Tribunes printed and sold during week ending Nov. 9, exclusive of campaign subscriptions. 1,203,110

Ninety-four tons of paper were used in printing the week's issues. This was of course an election week "spurt," which "broke the record" in New York.

Average daily circulation of the Daily Tribune, for week ending Nov. 15, 1884. 121,400 Weekly Tribune, Nov. 12, 1884. 142,650 Semi-Weekly. 36,700

During 1885 the Tribune will strive more zealously and hopefully than ever for its political faith.

The Tribune gives the news fully, fairly and early; it is a safe and attractive paper for the family circle; and is the persistent advocate of work for American workmen, a great paying home market for American grain and meat, the extension of our foreign trade and the general protection of American interests.

WOOD'S HOUSEHOLD PRACTICE OF MEDICINE, 2 vols., illustrated, \$19 and 942 pages. The Library of Useful Knowledge, 15 vols., nearly 900 pages each, embracing Chambers' Encyclopedia, complete, with American additions.

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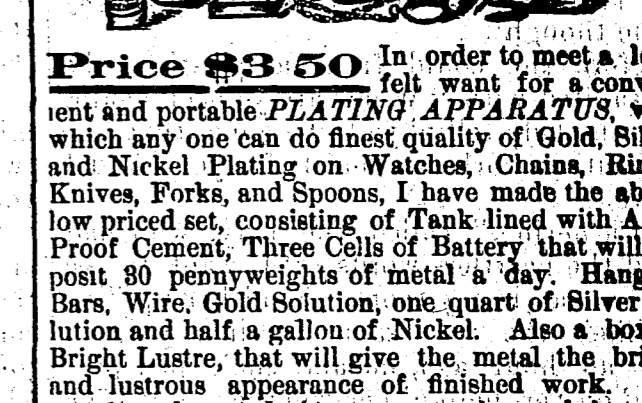
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Selected Miscellany.

A BOY'S POCKET.

Buckles, and buttons, and top,
And marbles and pieces of string.
A screw from a rusty old mop,
And scraps of a favorite sling.

THE HEART OF A STRANGER.

"There's some sort of a furrin body at
the door wantin' ye, ma'am," said an Irish
girl to her mistress.

There had been already half a dozen
"furrin" and other sort of "bodies" asking
favours that day; and the little lady of
the house was weary, and had lain down on
a lounge in her own room with a new book
in her hand.

The girl returned, saying, "It's your
she's wantin', like the rest o' em, ma'am;
but I can't repate half the gibberish she
told me to."

"Tell her I have no work, and know of
none elsewhere," was the answer.

The door closed heavily under the hand
of the heartless girl; and the lady felt that
she had done wrong, and almost heard the
words, "For ye yourself know the heart of
a stranger."

When she had been two months in the
house her friend Ludwig appeared one day
with a letter from her mother in Sweden.

And after laughing and crying over it,
and kissing it tenderly many times, Selma
gave this English version of it to her mistress:

some days bring her to me. But I gets no
work, and moneys all gone. My mother
pray, pray to God, and myself pray all the
time; but no work, and no friend only Lud-
vig from my place, and he sick and poor.

And she handed her recommendations
from a clean envelope, wrapped in a snowy
handkerchief.

"You may come to me to-morrow and
stay for a week, and if you are a good seam-
stress I will get you all the work you can
do," replied the lady kindly, after reading
the "good paper."

Selma dropped a low courtesy, kissing the
lady's hand, and said, solemnly: "God, he
thank you; my sick mother, she thank you;
and myself thank you."

"How strange," thought the lady, after
Selma had gone to tell her joy to Ludwig's
wife, "that no one engaged her before I
saw her. Who could withstand her inno-
cence and beauty?"

There was good reason why no one had
lightened the poor girl's burden before. No
lady had seen her! All had been left to the
judgment of weary or thoughtless servants
to decide whom they should see, and whom
they should not!

When Selma had been a week in this
house she was found to be a necessity there.
No one could sew and darn like her; no one
could so gently and tenderly wash and dress
the poor little invalid boy of the house; no
one could charm away a headache or sing
a baby to sleep as she could.

Another help-
er had not been dreamt of in the house; but
once Selma was there, life took on new
charms for the whole family.

Home grew
brighter for the father, because he saw more
of his wife; she was relieved of much care,
and had time to read and make herself in-
teresting; and the children were entertained,
and instructed, and loved by the girl who
served them so faithfully.

When she had been two months in the
house her friend Ludwig appeared one day
with a letter from her mother in Sweden.

And after laughing and crying over it,
and kissing it tenderly many times, Selma
gave this English version of it to her mistress:

"When you go away from me, child be-
loved, my heart was dark like night-time.
You on the great sea, and many days the
sky black, and wind loud; and me lone and
with pain. Neighbors come and talk kind,
but I went only to God then. When you
got to land I say in my heart, My child no
home, no money, maybe Ludwig dead, and
she be with bad strangers. Many day, many
week, I cry and pray, and then come letter
—you safe with Ludwig, but hard times and
no work. I want wings to fly over the sea
to my child, but I have no wings, so I must
sit still. My heart near breaks. All days I
think and all nights I dream of only Selma,
Selma. My heart be a great load, and my
tears a fountain like King David, and I
know not how I will live cut in two from
you, my child beloved!

"One day I sit, knit, knit, knit, for my
bread, and sudden fell on my soul a great
peace from God about you. I hear no
voice. I sees no light; but only God's
peace! Then I know it is well with you;
that you have friends, and work, and his
smile on you shine. All care go to the
winds, and I have now wings for fly up to
God's home, and thank him, for he has hide
my Selma, beloved, under his wing. That
the blessed day of all days. Its sun never
set, and all time I am happy for my child."

Here Selma paused, and, looking at her
mistress, said: "Perhaps that day I come
two times to your door, and God said to
you, 'Take her to me.'"

"No matter whether it was that very day
or not, Selma. He sent you here, and I
thank him for it. That was my work to
comfort the heart of a stranger, and yours
to relieve me of a load of care and of work
which I could not lay off on common hands.
Be hopeful and faithful, and before long we
will bring the dear mother over the sea; and
she can trust and pray, and knit, knit, knit,
here as well as there."

Let us be careful how we send the stran-
ger, or any applicant for honest work, from
our door. We may thus thrust away both
the work and the blessing which God de-
signs for us.—Mrs. J. D. Chaplin.

mustache, walked quickly up to him and said:
"So it was you that in 1840 sprang into the
sea and captured me by seizing me by the
hair?"

The Sailor—Your Majesty, I—I—
The Emperor—Look here, was it you?
Yes or no?

The Sailor (recovering his self-possession)—
Well, yes, your Majesty; all the others were
firing at you, and you might have been
wounded and got drowned, so I jumped into
the sea to save your life—it was I who saved
your life.

The Emperor and the Minister had hard
work to keep their faces straight while list-
ening to this embellished history of an arrest
changed to a rescue.

"Well done, my good fellow," replied the
Emperor; "here is the cross that you won
in doing your duty, and here are 500 francs
as a souvenir from me."

Next came the gendarme-custom-house
officer, but his imagination was less inventive
than that of the sailor, and suggested to him
no such marvelous transactions. He stam-
mered and hesitated some time, then, brave-
ly making up his mind, he replied:

"Yes, sire, it was I. You were breaking
the laws. I was on duty, and I arrested you."

The Emperor—"And that cross that you
wear—who gave it to you?"

The Gendarme—"Sir, it was King Louis
Phillippe."

The Gendarme—"I am an old soldier—I
had done good service—I but tell the truth,
sire, it was on the occasion of your arrest I
received it."

The Emperor—"I am sorry for it, be-
cause I shall not have the pleasure of giving
it you myself, since you have already got it,
but here is the military medal (taking off the
one that he wore himself and fastening it to
the breast of the gendarme's uniform). You
are a brave soldier."

And the gendarme received, as the sailor
had already done, a gift of 500 francs.—Phil-
adelphia Bulletin.

A LITTLE BOY'S LOGIC.

"Ray," I said, "set the door ajar for
mamma."

"Yes, ma'am." And the eager little feet
rushed across the floor and opened the door
wide.

"Why, my dear child," I said, "don't
you know what 'ajar' means? It means
that you should open the door just a little
bit."

The boy stopped in the middle of the floor,
and gave me an astonished look out of his
blue eyes as he said:

"Why, mamma! don't you know the
verse, 'There's a gate that stands ajar?'
And do you think that Jesus would open
the heaven door just a little bit? I tell you
'ajar' means very, very wide open."—Gold-
en Rule.

THE HISTORY OF ZERO.

Zero on the common thermometer, like
the fanciful names of the constellations, is
an instance of the way wise men's errors
are made immortal by becoming popular.
Zero comes to us through Spanish from
the Arabic, and means empty, hence nothing.
In an expression like "60 degrees
Fahr." the abbreviation Fahr, stands for
Fahrenheit, a Prussian merchant of Dant-
zic, on the shores of the Baltic Sea. His full
name was Gabriel Daniel Fahrenheit. From
a boy he was a close observer of nature; and
when only nineteen years of age, in the re-
markably cold winter of 1709, he experiment-
ed snow and salt together, and noticed that
it produced a degree of cold equal to the
coldest day of that year. As that day was
the coldest the oldest inhabitant could re-
member. Gabriel was more struck with the
coincidence of his little scientific discovery,
and hastily concluded he had discovered
the lowest degree of temperature known to
the world, either natural or scientific. He
called that degree zero, and constructed a
thermometer, or rude weather glass, with
a scale graduated up from the zero to boil-
ing point, which he numbered 212, and the
freezing point 32, because as he thought,
mercury contracted the thirty-second of its
volume on being cooled down from the tem-
perature of freezing water to zero, and ex-
panded the one hundred and eightieth on
being heated from the freezing to the boil-
ing point. Time showed that this arrange-
ment, instead of being truly scientific, was
as arbitrary, as the division of the Bible into
verses and chapters, and that these two
points no more represented the real extremes
of temperature than "from Dan to Beer-
sheba" expressed the exact extremes of Pal-
estine. But Fahrenheit's thermometer had
been widely adopted with its own inconve-
nient scale, and none thought of any better,
until his name became an authority, for
Fahrenheit finally abandoned trade and gave
himself up to science. This habit made
people cling to the established scale, as habit
makes the English cling to the old system
of cumbersome, fractional money. Our nation
began to use Fahrenheit's thermometer
about the middle of the last century, or not
far from the time when old style was ex-
changed for new style in the writing of
dates.

The three countries which use Fahrenheit
are Holland, England, and America,
Russia and Germany use Reaumur's ther-
mometer, in which the boiling point is 180
degrees above freezing point. France
uses the Centigrade thermometer, so
marked because it calls the boiling point 100
degrees from freezing point. On many
accounts the Centigrade system is the best,

and the triumph of convenience will be at-
tained when zero is made the freezing
point, and when the boiling point is made
100 or 1,000 degrees from it, and all the
subdivisions are fixed decimally. If Fahr-
enheit had done this at first, or if he had
made it one of his many improvements after
the public adopted his error, the luck of
opportunity, which was really his, would
have secured to his invention the patronage
of the world.—Our Young People.

WHERE CAN A MAN BE HAPPY WITHOUT GOD?

If a man is to be happy without God he
must be in some such world as this. It must
be in a material world, where it is possible
to banish the thought of God and of respon-
sibility, and find occupation and a species
of enjoyment in other beings and objects.
If a creature desires to be happy away from
God, and in the opposition to his command-
ment, he must accomplish it before he goes
into a spiritual world; he must effect it
amidst these visible and temporal scenes.
This is his only opportunity. No sinful crea-
ture can be happy for a moment in the life
to come. He must therefore obtain before
he dies all the happiness he will ever obtain.
Like Dives, he must receive all his "good
things" here. If a man can ever dispense
with the help and favor of God and not feel
his need of him, it must be when he is fully
absorbed in the cares and interests of this
life, and when he can center his affections
on father and mother, on houses and lands.
Standing within this sphere, he can, if ever,
be without God and not be miserable. For
he can busy his thoughts and exert his fac-
ulties, and send forth his affections, and
thus find occupation away from his Creator.
And hence it is, that there is so much sinful
pleasure in this life, while there is none of
it in the next. In this material world a
man can make himself his own end of living,
and not be constantly wretched. But in the
spiritual world where God and duty must be
the principal subjects of reflection, no man
can be supremely selfish without being su-
prely miserable. Take, therefore, your
sinful employment in this life—ye who han-
ker after this kind of pleasure—for it is im-
possible to find any of it in the next life.
"Rejoice, O young man, in the days of thy
youth, and let thy heart cheer thee in the
days of thy youth, and walk in the ways of
thine heart, and in the sight of thine eyes:
but know thou that for all these things God
will bring thee into judgment."

Still, even this life, with all its sinful en-
joyment, is not a blessed life for a worldly
man. There is a heaven-wide difference
between earthly pleasure and blessedness.
The worldling sees dark days and sad hours,
when he is compelled to say, even in the
midst of all that this life gives him: "I am
not a blessed thing; I am not peaceful and
free from apprehension; I am not right
with God. And I know that I never shall be
in this line of life. Heaven is impossible
for me, until I love God more than I love
myself and the world." All serious reflec-
tion tends to destroy the happiness of such
a man. He cannot commune an instant
with his own heart without beginning to feel
wretched. Thinking makes him miserable.
He has fastened his affections, which can
really find no rest but in an infinite good,
upon gold, honor and pleasure. But he
knows in his reflecting moments that his
gold will perish, and if it does not, that he
must ultimately grow weary of it. He knows
that worldly honor and sensual enjoyment
will flee away from his dying bed; and that
even if they did not, they could be no solace
to him in that awful crisis of the soul. He
knows in these honest and truthful hours
the chief good is not his, because he has not
made God his strength and portion. And
although, because of his alienation from God
and servile fear of him, and his dislike of
the warfare with selfishness and sin which
the gospel requires, he may rush away even
further than ever from God, and cling with
yet more intensity to the objects of this life,
he is nevertheless attended with an obscure
feeling that all is not well with his soul.

That old and solemn question, "Is it well
with thy soul?" every now and then peals
through him, and makes him anxious. But
what kind of pleasure is that which can be
thus interrupted? How can you call a
being blessed who is standing upon such a
slippery place? A man needs to feel
not only happy, but safely happy,
—happy upon solid and immovable
grounds—in order to be truly happy. Prob-
ably Dives himself sometimes had a dim
intimation of the misery that was to burst
upon him when he should stand before God.
Probably every worldly man hears these
words said to him occasionally from the cham-
bers of his conscience: "You are compar-
atively at ease now, but this ease cannot be
permanent. You know, or may know, that
you will have no source of peace in death
and the judgment. Your portion is not in
God, and therefore you cannot rest upon
him when flesh and heart fail."—Wm. G.
T. Shedd, D. D.

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merous means of which they can
with certainty from other
these, it was possible to
the question, whether the
whether they occur only
cholera patents. By tu-
cultivations, the presence
in the evacuations of c
well as in the intestines o
was clearly demonstrated,
gating the intestines o
cholera bacilli could not be

It has been shown that
siderable reduction has
spread of cholera in Calcutta
the cholera carried off
sons out of every thou
1870 the death rate has
per 1,000. It is thought
stance should receive due
points to the means of
off the disease. It is the
of the medical profession
has been effected in con-
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Koch has shown that
settles in a particular lo
its greatest virulence.
Such epidemics are freq
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"tanks," which are su
enclosed within huts. T
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purposes, such as bath-
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"But why do you ever cry, my good
girl?"
"Oh, lady, Sweden so far away; my
brother so long gone to sea; my mother so
sick, and so hopes I will send her money and

Popular Science.

TRANSMISSION OF CHOLERA BY DRINKING WATER.—Koch has succeeded in detecting certain bacilli in the intestines of persons who have died of cholera in Egypt and Calcutta. He isolated and cultivated these bacilli, and on subjecting them to minute examination, made a number of characteristic observations in regard to their form and their development in nutritive gelatin, by means of which they can be distinguished with certainty from other bacilli. With these, it was possible to definitely decide the question, whether these bacilli are contained in the intestines of all bodies, or whether they occur only in the intestines of cholera patients. By the aid of gelatin cultivations, the presence of these organisms, as in the evacuations of cholera patients, as well as in the intestines of cholera corpses, was clearly demonstrated, whilst on investigating the intestines of other corpses cholera bacilli could not be detected.

It has been shown that since 1870 a considerable reduction has taken place in the spread of cholera in Calcutta. Before 1870, the cholera carried off annually 10.1 persons out of every thousand, whilst since 1870 the death rate has fallen to 3 persons per 1,000. It is thought that this circumstance should receive due consideration, as it points to the means of effectually keeping off the disease. It is the unanimous opinion of the medical profession that this decrease has been effected in consequence of the introduction of water-works in Calcutta. Koch has shown that the cholera often settles in a particular locality, and displays its greatest virulence in certain quarters. Such epidemics are frequently observed in the surroundings of the so called "tanks," which are small ponds or wells enclosed within huts. The neighbors obtain their water supply from these tanks, and simultaneously utilize them for various purposes, such as bathing, washing clothing, cleaning domestic utensils, &c. It is worthy of note that in order to prevent the destruction of cholera bacilli, it is necessary to preserve them in a moist place. In liquids their development is maintained for a long time, a circumstance which indicates that the germs are carried from place to place and transmitted from person to person in a moist state only.

AN electric railroad will soon probably be finished, uniting the Hotel des Alpes, at Territet, Chillon, and the Hotel de Mont Fleury, which is situated on the steep mountain-side immediately above Chillon. It is intended to use a turbine to drive the dynamo-electric machines, as the supply of available water is abundant.

COSTLY WOODS.—The finest and most costly of the veneer woods, says the *Lumber World*, is French walnut—a wood that does not come from France, but from Persia and Asia Minor. The tree is crooked and dwarfed, and is solely valuable for the burls that can be obtained from it. These are large, tough excrescences, growing upon the trunk. In this the grain is twisted into the most singular and complicated figures. The intricacy of these figures, combined with their symmetry, is one of the elements that determine the value of the burl. Color and soundness are other elements of value, which vary very widely. Burls worth from \$500 to \$1,000 each are not rare, and at the Paris Exposition for 1878 one burl weighing 2,200 pounds was sold for \$5,000, or upwards of \$2 a pound.

In buying burls much care is necessary to guard against fraud. Often decay and malformation result in leaving hollows in the very center, which of course greatly lessen the value. These hollow places are sometimes filled by fraudulent dealers with substances resembling the wood, and the whole is sold at a very much higher price than it is worth. Compressed mahogany is one of the materials used for this purpose. An even worse fraud than this is that of placing stones in the hollows to increase the weight, and thereby enhance the value of the burl. This not only cheats the buyer, but is liable to ruin the valuable knives used in cutting the veneers. There are rosewood and mahogany burls, but, unlike those of the French walnut, they are of little or no value. In those woods it is the trunk of the tree that is prized; the knots are discarded.

Next to French walnut, ebony is probably the most valuable of the cabinet woods. Occasionally a fine piece is found that brings even a better price than the French walnut. For a particularly large piece even five dollars a pound might be paid. In ebony the main thing is size. It is difficult to get large pieces that can be used without cutting.

Rosewood and mahogany are always in demand. The best mahogany is that of San Domingo. Next come the mahoganies of Cuba, Honduras, Mexico, and Africa. There is much less difference in value between mahoganies and rosewoods than between different specimens of ebony and French walnut. Fair rosewood will sell in the log for five and a half to seven cents per pound.—*Presbyterian Banner*.

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Abstract of Time Table, adopted Oct. 13, 1884.

Table with columns: STATIONS, No. 1, No. 2, No. 3, No. 4. Rows include Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Wellsville 7.50, Hinesdale 8.23, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40, Wellsville 1.45, P. M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

WESTWARD. STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Clean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.00, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinesdale 11.13, Clean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.23, Perryburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheridan 7.10, and arriving at Dunkirk at 7.30 P. M.

BRADFORD BRANCH WESTWARD. STATIONS, 15, 5, 9, 35, 21, 37. Rows include Carrolton, Bradford, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrolton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M. EASTWARD: STATIONS, 6, 20, 32, 40, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Carrolton.

5.45 A. M. daily, from Bradford, stops at Kendall 6.50, Bradford 6.00, Limestone 6.10, arriving at Carrolton at 6.45 A. M. 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrolton 4.01 P. M. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M. \*Dining Station. Trains 1 and 4 will stop at all stations on Sunday. Through Tickets to all points at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

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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: 22-25. Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-10. Oct. 18. Solomon's choice. 1 Kings 3: 5-15. Oct. 25. The Temple built. 1 Kings 8: 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: 1-7. 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 XI.—VANITY OF WORLDLY PLEASURES.

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

For Sabbath-day, December 13.

SCRIPTURE LESSON.—Eccl. 2: 1-13.

1. I said in mine heart, Go to now I will prove thee with mirth; therefore enjoy pleasure: and behold, this also is vanity. 2. I said of laughter, It is mad; and of mirth, What doeth it? 3. I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. 4. I made me great works; I builded me houses; I planted me vineyards; 5. I made me a dens and orchards, and I planted trees in them of all kind of fruits; 6. I made me pools of water, to water therewith the wood that bringeth forth trees; 7. I got me servants and maidens, and had servants born in my house; so I had great possessions of great and small cattle above all that were in Jerusalem before me; 8. I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces; I got me men singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts; 9. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me; 10. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for all my heart rejoiced in all my labor: and this was my portion for all my labor. 11. Then I looked on all the works that my hands had wrought, and I looked on all the labor that I had labored to do; and behold, all was vanity and vexation of spirit, and there was no profit under the sun. 12. And I turned myself to behold wisdom, and madness, and folly; for what can the man do that cometh after the king? even that which hath been already done. 13. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Text—C. B. C. 977.

PRINCIPAL THOUGHT.—The ideal of life.

GOLDEN TEXT.—"As light saw that wisdom excelleth folly, as far as light excelleth darkness." Eccl. 2: 13.

OUTLINE.

- I. Pleasures in the fields of science, chap. 1: 13-18. II. Seeking for pleasure in amusements, v. 1, 2. III. Seeking for pleasure among sensual delights, v. 3. IV. Seeking for pleasure in luxury and worldly greatness, v. 4-10. V. The results of seeking pleasure from these sources, v. 11, 12. VI. True pleasure found only in wisdom, v. 13.

QUESTIONS.

- I. Who is the author of this lesson? chap. 1: 1, 12. At what time was this written? (985-975.) What was the purpose of the book? II. What did Solomon say in his heart? v. 1. What did he say of laughter? v. 2, Prov. 13: 13; v. 2; Prov. 13: 14; Eccl. 7: 6. III. What did Solomon seek for in his heart? v. 3; Eccl. 1: 17. IV. What did Solomon do next? v. 4, 5, 6. How did he surround himself? v. 7. What did he gather to himself? v. 8. 1 Kings 9: 23; 10: 10; 14: 21. V. Of what did he boast? v. 9, 10, 11; Eccl. 1: 16; 3: 22; 6: 18. VI. What excels all worldly pleasures? v. 13.

INTRODUCTION.

The title of this signifies one who collects people together for purposes of moral instruction, hence it is rendered the "Preacher." It is probable that Solomon at stated times, assembled the people and delivered to them these and many similar sage maxims and admonitions. Eccl. 12: 9; 1 Kings 4: 34. As to the authorship, the description of the author in the 1: 1, and 1: 12, makes it very plain that Solomon was the real author. The nature of the instruction makes it quite conclusive that the contents of this book were written near the close of Solomon's life. This book gives an outline of the experience of a man in high position who has tasted all the pleasures and ambitions and various fortunes of life, and has learned by experience to estimate their true worth.

EXPLANATORY NOTES.

V. 1. I said in my heart, or to my heart. Having reviewed, briefly, as in the previous chapter, the instability of vanity, or of all earthly and sensual pleasures, he now recounts his experience and deduces instructive lessons for his hearers. He refers to his early motives and purposes of his heart. He had been walking in the self-denying and rugged path of wisdom; now he proposes to himself a new path, one of indulgence and pleasure. This also is vanity. The word vanity primarily means "death," "light wind," "that which is what passes away," leaving no substantial good fruits. Pleasant as a even pinball, it may be for a time, but it soon passes away. See Isa. 50: 11. V. 2. I said of laughter, It is mad, of mirth, What doeth it? Rather, I said, of laughter and to mirth. He personifies them in the very midst of these pleas. He has his reflective moments when he feels dissatisfied with them, and realizes that their fruits are bitterness and disappointment. Innocent mirth, soberly serious and moderately used, is a good thing, fits for business, and helps to lighten the toil and charge of human life; but when it is excessive and indulgent, it is foolish and fruitless.—Henry.

myself to wine. That is, give to his flesh the energizing, propelling powers, driving impulses of wine, but to retain wisdom to control and guide the infuriated steed. To lay hold on folly till I might see what was that good. Not folly in the absolute sense, but in a controlled way. He tried to combine the two, just as some would be good men propose to investigate folly that they may have an experimental knowledge of its pleasures, and find what was good, if possible. It was a dangerous experiment, and reaped in his case as it always will.

V. 4, 5. I made me great works. He sought renown through public works of great expense and show, such as public buildings, and parks, and gardens, where he could display art and ornamentation. He collected fruit trees of every variety to gratify the appetites of his numerous guests from the surrounding nations.

V. 6. I made me pools of water. Solomon's pools have always been referred to as very remarkable for size and cost. They were doubtless very useful.

V. 7. Got servants, and had great possessions of cattle, &c. He filled all departments of service in his palace with trained servants, many of them born and trained from childhood in his houses. He also reared the flock and herds of cattle to supply his table with all kinds of meat and luxuries and gold.

V. 8. Silver and gold, peculiar treasure of kings. Whatever could be wrought into ornamentation for his palace. Men-singers and women-singers. Thus he provided for the amusements and entertainments, by every form of delight and pleasure.

V. 9. So I was great... my wisdom remained with me. He reached the height of his ambition, and retained his intellectual wisdom, but how sadly deficient in his spiritual life.

V. 10. Whatsoever mine eyes desired I kept not from them. He acquired every earthly treasure and luxury possible, and he sought by every means to enjoy them. Withheld not my heart from any joy. He placed no restrictions upon the desires of his heart; sought gratification for all his desires. My heart rejoiced in all my labor. That is, he had the full and free enjoyment of all his possessions. Nothing intercepted between him and his pleasures. This was my portion of all my labor. The present enjoyment was all the benefit which I could expect or receive from them. I used them to the best advantage and made the most of them for present pleasure.

V. 11. Then I looked on all the works, &c. While he was full of excitement, accumulating and building, he felt a satisfaction, and his ambition was gratified. But when the work was completed, and Solomon began to look upon it as finished, a sense of its vanity came to his mind as never before. When he looked for his high reward, it vanished out of his sight. His ambitious soul was filled with emptiness. There was no profit under the sun. Though the kings of the earth had contributed their treasures to make him rich and happy, yet there was no profit in all these things. Such were the words of one who had the best chance in the world to know.

V. 12. Turned myself to behold wisdom, madness and folly. To review his intellectual greatness and excited career. No man has so good an opportunity to measure the highest worth of all that this world can do for him as a king to whom the princes of the land are bringing their honors and treasures. For what can the man do that cometh after the king? No man's opportunities can equal his. He has every advantage to know the worth of the honors and wealth and pleasures of this world. If his soul cannot be satisfied with the good things of this world then there is no earthly goods that can satisfy the soul.

V. 13. Then I saw that wisdom excelleth folly. True wisdom takes hold of that which is real and true, having its source and support in God, ever ministering to the deepest wants of the soul. As light excelleth darkness. The contrast is as great as it is possible to conceive. This lesson gives a summary of the sources of worldly pleasure. Some men seek for it in wine; others seek for it in splendor, state and magnificence, others in riches, and some in sensual gratification, appetites, passions, and some even in the acquirement of knowledge. But those who have accumulated most of worldly and selfish pleasures are compelled to admit at last that they yield no abiding and full satisfaction to the soul which its wants are found to be deepest.

SABBATH SCHOOL INSTITUTE.

A Sabbath-school Institute was held with the Church at Independence Nov. 29 and 30, 1884, which opened with a sermon, Sabbath morning, by Rev. L. A. Platts on "The Teaching Function of the Church." Text Rom. 12: 7.

Rev. L. E. Livermore on "How to teach a Bible class?" giving as an illustration an analysis of the Book of Proverbs and the first lesson in Proverbs.

At 7 o'clock, P. M., H. C. Coon, President of the Sabbath-school Board, called the Institute to order.

Prayer, Eld. J. Kenyon. Paper, "The Canon of the Scriptures," O. U. Whitford, read by L. E. Livermore. "What can the Home do for the Sabbath-school?" introduced by Rev. E. A. Witter, and remarks were made by several different members of the Institute.

"What can the Church do for the Sabbath-school?" introduced by A. G. Crofoot, and other remarks made on the subject.

H. C. Coon presented the claims of Our Sabbath Visitor.

L. E. Livermore offered the following resolution, which was discussed with earnestness and adopted.

Resolved, That we regard Our Sabbath Visitor as among the best of its kind; and that we wish to give it our hearty endorsement, commendation and support.

Prayer, A. G. Crofoot

FIRST-DAY MORNING.

Prayer, E. A. Witter. Paper, "The person of Christ." A. E. Main, read by L. E. Livermore, and discussed with interest by the Institute.

This was followed by the presentation of the subject, "The Teacher's Preparation for the Class," by Rev. W. C. Tittsworth, which, by vote of the Institute was requested for publication in the Sabbath School Department of the SABBATH RECORDER.

Paper, "The Relation of Science and Religion," by H. C. Coon.

Prayer, W. C. Tittsworth. Thus another Sabbath-school institute has closed, the influence of which we hope and trust will lead to a closer study of the Word of God.

The Independence people showed their appreciation of the Institute by their general attendance and interest in the subjects presented.

The choir were on hand promptly and furnished appropriate music whenever called upon.

A. G. Crofoot, Secretary

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ALFRED CENTRE, ALLEGANY CO., N. Y.

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TWO VOLUMES

BY MRS. M. E. E.

Looking forward across the life My eyes were blinded with tears. There is no place for a life Why rain with slow and steady. One roof or two in the joy Since the far blue heights And the fleetest never will.

But I took the pilgrim way And turned reluctant to my Hope and love and peace. And fair contentment, far Only with hot and arid. Duty walked in the dust And forth my hand in life. As she showed the white.

Looking backward across the life My eyes were blinded with tears. In knowing the sound of Where now is the home? Swept away in the breath And their beams I loved? Over the broods white.

But a thousand doors to Open a refuge from cold. A thousand hearts by my And answer my call will. And hope and love, they Over the land and across. Through my doubting life. And all my gain by my.

WOMAN'S

A paper read at the Annual Evangelical Society of A evening, and furnished for

BY MRS. E.

That woman holds her own, in the world to-day to discuss. In public press, upon the lawyer's and physician's chair, and in the possession of keen and not wholly dependent upon individual; that the Great the bestowment of gifts and exercise of which daughters as well as to-day is not to stand to do this or that—in, and is measured with quite as necessary, to accept and demands for labor, patiently and with tion to solve, is, which I may so em given me, that by reckoning, I may weary? How can upon me, as one manking, and a of faith, in a life of pick up tangled or hurries forward, as the years move

So to live, Of our own Memories we Shall give a And the blessing A hundred

We believe it to and with such a Executive Board, requested to present pointed at the Conference.

The benefits of flying and aggreg already being in denomination also inational work, and the necessity self-sacrificing upon as never of the hour, as promising, hope stand side by side General Conference Board represents the Sabbath sch ination, so may sent the beneto in the many la ple; as the Me al statement of it, as agent, to