







The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, Dec. 8, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. Main, D. D., Sisco, Putnam Co., Fla.

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That man no guard nor weapon needs Whose heart the blood of Jesus knows; But safe may pass, if duty leads, Through burning sand or mountain snows.

We record with sorrow the death of Thomas S. Greenman, of Mystic Bridge, Connecticut. Brother Greenman was a member of the long-established and well-known firm of Geo. Greenman and Company, ship-builders of that place.

A letter from Bro. D. H. Davis, Shanghai, China, dated Oct. 28th says that he is enjoying a little rest in the home of a friend, gaining in strength, and hopes to be quite well again in a little time.

Our readers will find, in another column, a statement, by Bro. Swinney, of the facts regarding the rebuilding of the Brick Church at Lost Creek, W. Va. We hope all will note the suggestions, and on Sabbath, Dec. 17th, take the proposed collection for this worthy end.

An exchange records the fact that in a certain village there was an unusual amount of drunkenness on Thanksgiving day, whereat surprise is expressed, and the conclusion is reached that then, if ever, it would seem to be natural to yield to the pleasure of others rather than to the lowering appetites of one'sself.

In our issues of last week and this week will be found two articles by Prof. Geo. Scott, on Alfred University, which we hope all will read. In the first article Prof. Scott speaks of the progress which has been made during the past decade, and pays some well deserved tributes to the faithfulness and efficiency of teachers and others whose labors have contributed to that progress.

past ten years had been most satisfactory. Owing to this omission in the article referred to, we feel called upon to say that few men bring to their work, from the very beginning, a more scholarly mind, a more ardent enthusiasm and a more wise and judicious management than he has brought to the work he has done in Alfred University.

THE NEED OF REVIVALS.

If it be granted that a revival of doctrinal, experimental and practical religion is needed, it then becomes a question of great importance, how such a revival is to be promoted. In answering this question, it must be borne constantly in mind that a genuine revival can come only by the Spirit of God.

1. Chief among the agencies for promoting a revival in the church, are the regular services of the church. The prime object of the ministry is to instruct the people in the great truths of the kingdom of God, through the knowledge of the truth to bring men into the fellowship of Jesus and his love, and to lead them out in ways of service.

2. Special services are sometimes useful and needful. If the regular services do not realize the results which such services ought to realize, it may be the best way to make special appointments, at which pastor and people may pray and counsel together over

the situation, until light comes, and the Spirit of God makes it plain where the fault is in these regular appointments that they do not bear their legitimate fruits in the spiritual growth of the church, and until those upon whom the responsibilities of such failures rest are ready to do their part in God's appointed way.

In some cases it may be best to call in a revivalist. We say, in some cases. Personally we believe these cases are rare. Revivalists have a legitimate place; and that place is in fields that are destitute of the ministry of the Word, or in churches in which pastor and people together have fallen asleep in the Lord's work, and need some earthquake shock to rouse them from their wicked slumbers.

If, then, any are longing for a revival, our counsel is, let it begin at once. That any do earnestly desire it is evidence that, in some hearts, it has already begun. Stand by the pastor, the superintendent and teachers of the Sabbath school, and others who may in any way be responsible for the conduct of the regular services of the church.

Communications.

THE VALUE OF A GOOD BOOK.

In a recent address upon "Tract Work," Dr. Wayland Hoyt illustrated the value and far-reaching influences of a good book as follows:

In a moment of strong spiritual uplift and impression that came to me the other day, one said to me: "Specially in his later life my father did not so much prepare particular sermons, as prepare himself; he would be alone with God an hour or two before he preached, he would open himself as utterly as he could to the inflowing of the truth and spirit of God, he would take the most particular pains that he might himself be fitted to become the channel of divine power; and then, out of a mind studiously filled with various preparations, he would tell forth as God's prophet the truth of God."

"Be very careful about this," the intensely spiritual Christian who brought this vision moment went on to say, "Do not lose constant and conscious touch with Christ; you are helpless if you loose touch; that is what I seek steadily in preaching

that I may not lose touch." And so—it could be but the briefest moment—the talk went on; and I felt, as a plant must feel when the spring sunbeams pierce it, stirred and started in every part of my spiritual nature. Do you wonder I cannot help thanking God, because a moment like that was given me? And then I fell to thinking in how strange a way one so widely ramified that moment came to me.

SALEMVILLE, Pa., Nov. 25, 1887.

MEMORIZE THE WORD.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." In all departments of human activity there are standards of perfection. Artisans have their squares and plumb-lines. Merchants have tests for coins, weights and measures.

Such a standard God has given us in the ten commandments. The whole Scriptures are the Word of God, but these ten laws are especially and emphatically the word of God and as such may be understood to be referred to by the Psalmist in the question and answer given above.

Our blessed Saviour came to earth and suffered and died upon the cross to vindicate the majesty of God's holy law. In all his teaching he showed plainly that the law was not a mere outward formalism, but a spiritual standard by which to test the most hidden motives of the heart, and as such is just as important to us to-day as to Israel in the wilderness.

shown him in the mount? Heb. 8: 5. And in that ark of the testament must be the original of the law proclaimed upon Mount Sinai with all the solemnity and grandeur of the divine Majesty.

There is much study of the Bible at the present day; a general knowledge of the contents and meaning of the Scriptures is wide-spread. But there is too much reason to fear that Bible students are not careful enough to commit to memory the exact words of the sacred text.

Feeling a great interest in this matter, some time ago I had the commandments printed on cards and sent out to various Sabbath-schools in Wisconsin, with a request that the names of all those scholars who should learn and recite them perfectly be sent to me.

The following is a brief report of the work accomplished so far: Mrs. Lillie Green, of Walworth, Wis., sent five names: Hallie Walters, Charlie Clark, Geo. Crandall, Gertie Hoag and Nellie Crandall. One, Hallie Walters, 14 years old, recited "perfectly" at the end of the year.

Miss Delana Rogers, Milton Junction, Wis., sent seven names: Charlie Grey, Hallie Burdick, Grant Hinton, Willie Wells, Lottie Grey, Laura Burdick and Myrtle Maxwell, all under ten years of age.

nearly so, at the end seven will receive a reward showing for the good number of adults the commandments committed to memory.

KNOWLEDGE.

Knowledge puffeth up 1 Cor. 8: 1. The college curriculum faithful study to complete department more. These are prece course of perhaps, three ten years in all, in obtaining for ordination. These studies are supported by a vigorous training, and of knowledge for manly If the spiritual nature over these disciplined god will be accomplished without the spiritual.

Extra knowledge in conceit. These some said a Sophomore once forty-five I shall be the profession." Manhood tian manhood, is left mate, and the outcome tions, more vanity puff developed. Said a graduate in the minister. sand dollar minister." nowhere named in the dently the puffed out grade. Another gave the difference between "teriosi," and illustrate physics, perhaps to the devout audience. Soling Christ to teach There is, perhaps, no erasies puffed up by ur and to their unscientific take the form of person tion, power, or pelf, an authority, and social ca particular about the m The knowledge that p all forms of irregularity of saving souls, savors that wins to a holier l that has this low cha frutrage is a dishonor and a damage to all led

The curriculum of three years' course of was "Follow me" He of poverty, to the igh where he ministered to the blind, hearing t paralytic, and raised manner of sickness at people; he rebuked a gospel of good will, h selfish life, placing th of others before his This was his course three years. At the led the graduating ex Gethsemane and on C fect submission to the them their commias life's blood, and on vitalized them with t Spirit. Thus the cot pleted, and the degre was conferred with t edifieth."

Paul's curriculum "Let no man despise an example of the be veneration, in charity, purity. Till I come ing, to exhortation, not the gift that is i thee by prophecy, w hands of the presby these things, give t that thy profiting m heed unto thyself, continue in them, shall both save thyse tbeo." This genera live, was supplement ruction, embodying general directions fo written from Laodic trip. The second w was a prisoner in t ves in his divine Sav lost. The inspiration ing to guide his cl (Sunday school)





REST.

BY FRANCES RIDLEY HAVERGAL.

He who hath led will lead All through the wilderness; He who hath fed will feed; He who hath blessed will bless; He who hath heard thy cry Will never close his ear; He who hath marked thy faintest sigh Will not forget thy tear. He loveth always, faitheth never; So rest on him to-day, forever.

HEAVENLY-MINDEDNESS.

No candid reader of the words of Jesus can fail to observe the stress he puts upon things to come—first upon the things here which are to abide forever, and then upon the things which are to be known and realized only as the soul enters into the border-experiences of existence beyond the grave. Jesus never overlooks the present, nor the privileges and obligations of the present. In his estimation, the most immediate and commanding duty of every human soul is to be right with God—just here and now—right with God. "Seek ye first his kingdom and his righteousness." But there is to be no slackness in meeting the demands of this present life. Love is to flow into full tides. Head and hand and heart are to spend and to be spent in service. Whoever else may be slow in helping, the disciples of the divine Master must be quick.

SELF-EXAMINATION AND FAITH.

The Psalmist's advice is, Commune with your own heart, speak to yourselves, which few certainly do, for you will find the most of men in no place so rarely as in company with themselves. But it is my desire that you should be on terms of closest intimacy with your very selves, and, as becomes students, remain at home, dwell with and speak often to yourselves. Seriously consider, To what purpose do I live? Whither am I going? Ask thyself, "Hast thou any end or purpose thou pursuest, and in what direction is the bow aimed? These things which I have embraced for the Christian faith, and so often heard, about a future world, about eternal life and death, whether they are true or false?" If they be true, as we all undoubtedly profess they are, then, certainly, the greatest affairs in this world are vain, and lighter even than vanity itself; all our knowledge is ignorance, our riches poverty, our pleasure bitter, and our honor vile and dishonorable. Oh, how ignorant men covetous of glory are, as to what it is, or how to be sought for! Nay, eagerly catching the shadow of glory, they avoid and turn their backs upon that which is true and solid and everlasting. The future happiness of the righteous is a thing above all our expression, ay, and exalted beyond all conception, oh, to what a wonderful height! By comparing great things with small we can trace out so much of those lofty and invisible blessings by earthly and familiar things. In this respect, also, the holy Scriptures let themselves down to our level, as the Hebrews express it, "The law of God speaks the language of the sons of men." They represent that celestial life under the names of an inheritance, and of riches, and under those of a kingdom and a crown, but along with epithets that are neither common to, nor in congruity with, any earthly glory or opulence. It is an inheritance, but incorruptible, undefiled, and that fadeth not away. It is a kingdom, but one which cannot be moved or shaken, much less destroyed; which cannot be said of sublunary thrones; as all history abundantly testifies, and also our own so recent experience. To you, if you put your faith in the gospel, an inheritance so great, and a crown so unfading are offered. —Leighton.

Popular Science.

THE ANNOUNCEMENT which has been going the rounds of the press, of the perfecting by Mr. Edison of his phonograph, certainly seems startling, and one which might be denied without arousing surprise; but it now appears as if the world were soon to be treated to another great fruit of inventive genius, and that one of the great R's may soon be displaced. Mr. Edison, in a letter to the editor of The Engineering and Mining Journal, has expressed in his frank and usual hearty way such utter confidence in the successful performance of all, or even more than all, that is hoped for, that we look forward to the receipt of our first phonograph with anxious curiosity. Those who remember the phonograph of ten years ago will recall that it was next to impossible to reproduce tones that were absolutely distinct; that is, sufficiently distinct to be recognized without difficulty or mistake by some person who had not heard the original utterances. To-day these difficulties have been overcome; and the sender of a message, after setting the machine in motion, need only talk into the machine with his natural and usual voice, then withdraw the phonogram, which corresponds to the old sheet of tinfoil, which could not be withdrawn, and mail to his friends in this way his verbatim utterances. These phonograms will cost but little more than an ordinary sheet of letter-paper, and will be made in various sizes to

accommodate messages varying in length from eight hundred to four thousand words. On the receipt of such a phonogram, it can readily be placed in the apparatus of the receiving instrument, and it will at once speak out with distinctness and clearness equal to that of the human voice at the same rate of speed at which it was originally dictated. These phonograms will not be obliterated by the first use, but may be kept on file, ready for reproduction whenever necessary.—Science.

PROFESSOR WIESNER, of Vienna, has drawn attention to the discoloration of books in the Technical School library, due to the use of the electric light. A large number of the works have become very yellow, and the director of the school requested Professor Wiesner to ascertain the cause. Experiment has shown that the discoloration is due to the action of light upon the paper containing ligneous substances, such as wood, straw, and jute. When the lignine is removed by chemical means, the effect is not produced. The yellowing is said to be due to a phenomenon of oxidation. Ordinary dispersed day light exerts very slight action, especially in a dry room. On the other hand, the arc electric light and all intense luminous sources emit numerous refrangible rays, and these favor the yellowing. The same process of yellowing we know takes place when papers bleached with certain substances are exposed to strong sunlight.—Revue Internationale de l'Electricite.

SOME singular objects which appeared in Berkshire, England, in January, 1871, were described by R. V. A. Bonney at a late meeting of the Royal Meteorological Society. A little before noon, a group of air-bubbles resembling ordinary toy balloons in size and shape, were seen to rise from a level space of snow to a considerable height, and then to move up and down to a limited area and at equal distances from each other. After about two minutes they were caught by an air-current and borne eastward out of sight. Another group rose from the same spot and exhibited precisely the same movements.

THE excavations in Rome are now being conducted by the national government, the municipal government and private citizens. Hundreds of statues and busts have been found, some of marble, others of costly bronze, many in perfect preservation. The government has spent within the last twelve years not far from \$1,000,000; but it has been a remarkable business investment, for the value of the finds is placed at \$4,000,000. So rapidly is the work going on that it is almost impossible to store properly from day to day the results of excavation.

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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, 1887.

- FOURTH QUARTER. Oct. 1. The Centurion's Faith. Matt. 8: 5-13. Oct. 8. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Forgive Sins. Matt. 9: 1-8. Oct. 22. Three Miracles. Matt. 9: 18-31. Oct. 29. The Harvest and the Laborers. Matt. 9: 35-38, and 10: 1-8.

LESSON XII—OTHER PARABLES. BY THOMAS R. WILLIAMS, D. D. For Sabbath-day, Dec. 17, 1887.

SCRIPTURE LESSON.—MATTHEW 13: 31-33 and 44-52. 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field.

GOLDEN TEXT.—So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just. Matt. 13: 49.

TIME.—A. D. 28. PLACE.—At Capernaum. I. The pervasive power of the kingdom. v. 31-33. II. Its surpassing value. v. 44-46.

BIBLE READINGS. Sunday.—Declarations concerning his kingdom. Matt. 18: 31-33; 44-52. Monday.—Mark's parallel narrative. Mark 4: 26-34. Tuesday.—Luke's parallel narrative. Luke 13: 18-33.

INTRODUCTION. It is supposed that Jesus very often taught by parables. There are eight parables in this first group. Four of them were given to the multitude and the other four are supposed to have been given to the disciples alone.

EXPLANATORY NOTES. V. 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. The thought here set forth is the apparent insignificance of the beginning, and the greatness of the growth of the kingdom of heaven.

divine kingdom is intense; though its work is progressing in the hearts of men, yet in the end it becomes all-pervasive. Not a corner in the measure of meal escaped its presence; not a corner in the inhabited world will ultimately escape the presence of the divine kingdom; not an element in man's nature can escape the transforming power of the kingdom of God, when that kingdom is once set up in the human heart.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLIII.—NO. 1. The Sabbath Recorder. Entered as second-class office at Alfred Centre, N. Y.