### MALISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATE OF THE LORD THY GOD."

Sabbath

### TERMS-SE A YEAR, IN ADVANCE

A Crandall & By

VOL. XLIII.-NO. 52.

### ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 29, 1887.

WHOLE NO. 2287

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The Sabbath Recorder.

TOT THE ILLOWINDER.	
For the REGURDER.	•
BUNINERS DIRECTORY	
SPECIAL NOTICES	
MAR LAGEN AND DEATHS,	
THE SARBATH-SCHOOL	
CATALAMUTE OF PUBLICATIONS, ETC	
POPULAR SCIENCE	
Th Christmas Tree Child Conversion	
What to Be	
A Quaint Little Sermon	
Through the Day.—Poetry The Kingdom Within	
MIBUBLIANV.	
How to Understand the Scriptures	
BERMONS AND ESSAYS.	
CONDENSED NEWS.	
Taney, Idaho	
Nortonville, Kan	
New York City	
From the Bernin Flord	
C rrespondence From the Berlin Field	
Dedication	
Wayside Notes. Woman's Board Work	
How Promote a Revival	
CONDUNICATIONS	
The Kingdom of Heaven	
The Old Year	
Paragrapha	
BDITORIALS.	
A Temperance Hospitai	
TEMPERANCE.	•
ing	
The Naas Seminary for Teachers of Manual Train-	
BOUCATION. Methods and Objects of Teaching	
SABBATH REFORM. The Cause in Indiana	
Correspondence	•
From E. H. Socwell From Mrs. P. R. Burdick	1
Krom C. W. Threlkeld	
From J. W Morton. A Missionary Conference.	
Dawlorg nhs.	
MIMEIONS.	
Glimpses of Europe.—No, 5	
Flitting Sunward.—No. 38 Men. Money and Methods	

BY ANNIE L. HOLBERTON. Just a drop within the ocean.

around to get us.

"Well, we dressed as quickly as we could. Mrs. Stoddard had her trunk, and loaned me some of her things, and between us we fixed ourselves in a half-presentable shape. When we arrived at the door two ushers, in full evening costume and white gloves, who were awaiting our coming, offered us their arms, and took us to the seats reserved for us in the middle of the audience, but our husbands were left to shirk for themselves, finding seats somewhere in the rear of the room. The concert was an amateur affair and one of the best of the kind I have ever attended. Of course we could not understand anything of the words, which were Spanish, French and Italian, but each of them was equally 'Dutch to us.'

"The next morning we were up bright and idea. early for a twelve-mile horseback ride before breakfast. Don Alberto had arranged for us to visit a plantation, something more in the primitive way, and he held a letter of intro duction which illustrated the hospitality of these people. He went to a friend to get a letter, but this friend not knowing a suitable place referred him to a millionaire resident of the city. This gentleman received him with great politeness and, on learning his er rand, said, 'Let's see; yes, there's my friend Lluria, he is now on his ingenio, and I will give you a letter to him;' whereupon he sat down and wrote one of the most cordial let ters, introducing us as his friends from New York, bespeaking the fullest hospitality for us, and closing with thanks for the kind consideration which he knew would be granted I don't think you would be likely to get such a letter as that from a stranger in Yankee Land." "Not much!" said Don Carlos, "You might think yourself lucky if you were ever politely shown to the door after preferring such a request. But I presume business men have not been so much pestered here as they have been with us." "Well, as I said," resumed El Bab, "We rose early, took a cup of coffee, and about sunrise mounted our ponies and galloped, or gamboled, or paced, down the San Juan Valley; for, as the Scribe has told you, the Cuban ponies have as many gaits as they have nails in their shoes, if, in fact, they are so happy as to be shod. There were six of us including the guide, and we made quite a cavalcade. The morning was pleasant, and it was a delightful ride after we left the city streets and picked our way along the San Juan River, with its banks lined by the bright feathery bamboo, and the tall, wild cane with its banners waving in the wind. After a while we turned off towards the east over the hills, and crossed valleys rich with verdure. I shall never forget one view as we filed down a hill towards a ford where the stream had widened into a little lake, while down the opposite hill, coming to meet us, was a long procession of heavily laden donkeys, their burdens extending wide on each side, and nearly reaching the ground, their bronchero, dressed in Spanish costume on a mettlesome pony, riding in front, and they following single file in his rear. Plentifully supply the landscape with pilms, and bamboos, and of money, or men, or both. "J. B. C. waving cane, sunshine and shadow, and you have the picture as I see it still, of our meeting at the ford. "After a while the road became rougher, | learn some things to our value, and that is where it would seem no carriage could pass. but we were assured that all the sugar from bat the errors of this people, I think we many plantations was hauled over these roads in ox carts, and volantes got along over them without spilling out their occupants. It was This keeps their treasuries filled, and they not far from nine o'clock when we rode up | seem never to lack for means with which to before the mansion of the ingenio Jesus Ma rie, They called it Hah soos Mak-reea, and fields, as fast as they are brought to their seemed to have no idea of impropriety in knowledge. Their method, also, of letting naming their plantation after the Saviour. | the churches car

English very well but thought he could not speak it well enough to use it in conversation.

we might have been sorry for.

iar with our language. He got out a phrase cook,' so he called him ' Don Harkhee there make ourselves at home, but his book had be-

on each square was placed a piece of dried codfish, and a few yams, and each person the ground. did; how we wandered over the plantation, watched the sugar making, and examined all the new improvements with appreciative eyes; sat and ate oranges and sweet lemons, their beds, while the Don and some of the rest slept. we knew not where: and how we left before breakfast the next morning with last article to the RECORDER. many expressions of thanks. Nor can I take time to tell of our pleasant ride back, though we were still sore and lame from the ride of the day before; nor how we used up two bot tles of West India rum in bathing our bruises when we got back; nor how my horse went ame through breaking through the floor, and the damages we had to pay in conse quence. Suffice it to say that we had a good time, and I would not mind doing it sgain."

American friends at the hotel, and he English. The house was on an eminence Subbath truth, it may be dangerous to the found to be more ornamental than useful. couldn't go without them, whereupon he was and commanded a magnificent panorama of churches, and I have recently heard of an On our right is the famous group of buildasked to bring us. He said he told them we mountain and valley extending many miles. Adventist preacher's admitting that they lost ings called the Temple, once the home of were there for a day or so only, and left our After a time the Scribe said to Don Alberto, three fourths of their converts. Neverthe- the brave Knights Templars, but now baggage in Havana, so we could not go in that he was going to talk to Don Fernando. less, they have had a steady and rapid swarming with lawyers. Every street, court evening dress; but they insisted that should as the Senor preferred being called. 'He growth, and number now, I think, over and corner we pass teems with familiar make no difference, and the secretary made wont understand you,' said Don Alberto. thirty thousand. Their occupation of the association. Over on that corner by Chanout written invitations, and offered to send a But the Scribe persevered, and sweeping his Kansas field reminds me of the plan and cery Lane, the genial Izaak Walton had his carriage for us. The latter he declined, as it hand around the horizon remarked 'buena purpose of the Catholic hierarchy. It al- store; here in the Temple tender hearted was only two blocks from the hotel, but came vista.' 'Yes,' said Don Fernando, in very most seems that there is hardly a city or Oliver Goldsmith lodged. Ben Jonson built good English, I think it is a very beautiful good sized town where they have not pitched one of the brick walls in a neighboring view !' It turned out that he understood their tents and disseminated their doctrines, building, while Dr. Johnson housed his and as a result organized many churches, some of them weak, some strong ones. At court. It was lucky we had not made any remarks | Huron I understand they have recently made

Recorder.

about twenty five converts by six weeks' la.

"But the superintendent was not as famil- bor. In Topeka, by recent years' work, they book, perhaps it was,' English as she is spoke.' In Marion county, among the German and pointing to 'what is your name?' handed | Mennonites, Juring the last three or more it to the Scribe, who replied, by handing him | years, they have had greater accessions, I his card. 'Ah,' said he, 'Harkhee Hay Bob | think, than they can show at any other | degraded to a sewer) used to run. To avoid after. This was so successful that he tried of these, Lehigh, with the fifth largest Satagain, and this time pointed out a sentence | bath school in their denomination, a mem which read, 'I wish you was at home!' bership of 153. A noticeable feature is, lars. As we cross Old Bailey Street we What he intended was a desire that we should that they organize everything for church catch sight of Newgate prison, that once and Sabbath school work. They start Sabtrayed him into expressing a very different | bath schools and churches with from three | William Penn; then the lofty dome of St.

"What a breakfast we had! The table I think they usurp undue authority over our necks in our efforts to keep our eyes on was loaded down with food of various kinds their membersh p, some of us would be it as we circle around through "St. Paul's and our long ride had given us an appetite, better and do better if we had some of the Church-yard," which is now a street lined though it had also given us something else, reverence which some of them show for the with stores, and come out into Cheopside. for we were all lame and sore, and I was al- authority of their church and ministry. The crowds become thicker and thicker, and most a subject for a hospital. We were Is there any way by which Seventh day the omnibuses, cabs and wagons more and waited upon by slave girls in the scantiest of Baptists can have convictions, and the courcostumes, a single garment, and that in a some- age of their convictions, sufficient to con- them, and for a long distance the streets what dilapidated condition. There were many secrate their tithe to the cause, thus supply- seem packed with buses. It was down this slaves on the plantation, and we visited their | ing the money, and find a way to procure or | same Cheopside that John Gilpin took his huts of palm with high conical roofs. We spare the men and wisdom to devise the famous ride, but he couldn't do it now also saw their food portioned out to them. methods that will bring us a rich harvest to except on Sunday. The block is broke, and A plot of ground by the sugar-house was di- the truth? I am greatly interested and en- on we move, when down there among the vided into squares of about a foot each, and couraged by the work and workers in the wagons I see a boy with a brush and dust-Texas and Arkansas fields; also by Bro. Davis' work in Virginia, and by Bro. Morcame up in turn, and took his portion from ton's work in the North-west. In this con mangled by our wheels, but no, he is unhurt. nection, however, I wish to correct some "But I have not time to tell you all we mistakes in Bro. Morton's letter in a late will perform their work right in the midst RECORDER, in reference to the Emporia Ad- of a street crowded with horses, and escape ventist Church. The information that I had received by letter and reported at the Long Branch meeting, viz. that "half of their while the superintendent's wife peeled them membership had been turned out," proved for us from a great basket half full before not to be correct. Possibly it was true that her: how we stayed all night and slept in half of the church was disaffected, yet but three were excommunicated, and perhaps ing gas jets inside the boarding, to show two put under censure, as mentioned in my | up the glass when there is a banquet in the Another point in which we certainly can improve, is greater individual interest and of Eugland, and into the space between activity in distributing Sabbath tracts and them eight streets pour their streams of denominational publications. An Adventist vehicles and people, till one wonders where sister being criticised for so much sectarian they all come from. So we might ride on zeal as shown in her work in spreading their and on, seeing familiar names and famous doctrinal publications, shrewdly replied, places, but we have had our penny's worth, that she had distributed more of our Sev enth day Baptists tracts in that city than all famous place that holds safe from all burgof our own members had done. When contrasting the zeal of Sabbath converts for Sab G. H. B. bath truth, with the members of our older churches, a good sister replied that she always be a low quadrangular, unornamented, winwrapped the SABBATH RECORDER around the dowless building, built of stone, and appies Sue sent to her neighbors. Isn't that about as direct work as any of us do? I there any danger of our dying of over respeciability? Should we be ashamed to make ourselves disagreeable by scattering Sabbath truth? Shouldn't we have more colporteurs, tract and publication distributors, salesmen and saleswomen? The Adventist have sold about \$200 worth of their works sround Huron. These are the

huge body in rooms opening on yonder

At Ludgate Circus, which is simply a small open place, where Farringdon Street crosses Fleet, we catch sight of Holborn Viahave a church of about one hundred members. duct, a splendid example of the thorough way of doing things that one sees over here. Farringdon Street lies in the bottom of a small hollow, down which Fleet brook (now point or time; four new churches, and one the descent into the valley, and the climb up the opposite side, a viaduct was built across the valley, at an expense of ten million dolknew the presence of Daniel Defoe and to six members. Again in discipline, while | Paul's bursts upon our view, and we crane

> more numerous. A block occurs among pan cleaning the street, and involuntarily as we pass I lean over the side to see his body It is a wonder how those little scavengers unharmed. Now the Mansion House comes into view. a shabby looking building that is used as the official residence of the mayor, and boasts of the absurdity of a fine stained-glass window, that is boarded up on the outside, havhall. Opposite the Mansion House is the Bank and alight for a look at the Bank, that lars a round hundred millions in gold, and has paid into it a much larger sum than that each week of business. We found it to parently capable of being turned into a fortress in time of need. We stroll through its open doors, and see the clerks gathering up the gold and silver coins from the counters with hand scoops and weighing them out into bags of certain values. A gorgeous official, who attracts our attention, we find to be "only a beadle," though he puts on style enough for the Lord Mayor himself. On the next corner is the Royal Exchange: and near it, in Threadneedle Street, we seem to meet a fellow countryman in the statue of Geo. Peabody, so well known to us school teachers for his great educational gifts that it almost seems strange to find his statue on a London Street. His buildings erected for the poorer classes here afford, at a low price. comfortable lodging for nearly ten thousand persons. Just over in Bishopsgate Street, where it s said Shakespeare once lived, we step into Crosby Hall, a to hich irloom from the Middle Ages. Thu, h much "restored," theie is still a spirit of antiquity about it; and its fine oak ceiling and its galleries give a hint of its magnificence, when it was considered the "finest house in town" four centuries ago. What changes this old hall has been through since that time when Richard III. used it for the reception of ambassadors!

But a ripple on the sea Like a breath that s irs the leaflet. One weak human life may be.

Yet how much of good or evil, On, how much or joy and pain, And what influence untold may One immortal soul containf

All the acts and words unmeasured. All the deeds that we have done. E'en the thoughts that we have treasured Have a vict y lost or won.

Whatsoe'r we leave behind us. Wha soever we may be, Unforgotten will contront us In the vast eternity.

FLITTING SUNWARD.

### NUMBER XXXVIII.

### MORE OF MATANZAS.

When we were gathered again in the parlor after dinner, Don Alberto brought us word that the authorities had refused permits for Senorita Floreta, and La Belle Louisa, to leave the island, because they were not men tioned in Don Carlos' passport! Here was fix. What made it more exasperating was the fact that when Don Carlos applied for his passport in Washington, he named all the family, but when the document came it had only his name "and wife," with the informa tion that nothing more was required. For a while there was consternation and dismay, for we could not for a moment think of leav ing the young ladies behind, or of waiting here until the home government should make <sup>a</sup> demand for their release, possibly backed up by a man of war. But, as Don Alberto did not seem at all worried and assured us that he would make it all right in the morning, we concluded to await the result of his efforts before sending to Washington for help. Meanwhile El Bah was reminded of her promise to complete the story of her Matanzas trip, whereupon she resumed as follows: "After our return from the caves of Bella Mar, with an eight mile ride on horse. back, and the long ramble in the caves, together with the prospect of an early start in the morning for a plantation, we concluded that about the best thing we could do after dinner was to retire for the night. So when Don Alberto came rushing to our rooms

about nine o'clock, with invitations to a concert, he found us all in bed. But nothing would do except to dress and go, for he had promised that we would come, and the audience were waiting for us, so that the concert might begin! We were incredulous, but Don Alberto assured us it was all <sup>80.</sup> He had gone to the rooms of the largest | We presented our letter of introduction, and | ing all the mir

and richest club in the city, to find a busi. were cordially received by Senor Lluria and a supply of

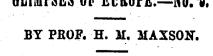
MEN, MONEY AND METHODS.

I am overwhelmed with a sense of respon sibility for the work in the state of Kansas. Besides the pastoral care of a large church, I feel, in a manner, to carry the whole state upon my shoulders-a heavy load surely, and a promising field too, it seems. Men, money and methods in our work ought to accomplish grand results for our cause in the new West. When the fields are ready, we too often are unable to occupy for want has given us some lessons and warnings from other denominations. There is another denomination, from which I think we may the Adventist. While I am ready to commay, with profit, imitate their virtues. Among these is their custom of tithing. send workers to all the new and promising

selves. and placeld, gives them

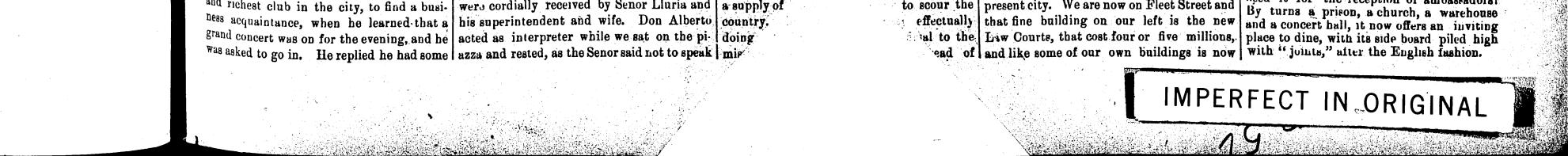
things to be commended in Adventism. Now, in conclusion, for the combatting of the doctrines of materialism. I wish to rec ommend Eld. Morton's new tract on "The Sanctuary Question;" also a pamphlet by Wm. M. Roe on "Bible vs. Materialism. Christian Publishing Co., 913 Pine St., St.

G. M. COTTRELL. NORTONVILLE, Kap., Nov. 30 1887.



Passing Temple Bar we are at last in the "City," though for five or eight miles behind us the street runs through the to scour the present city. We are now on Fleet Street and

Louis, Mo. Price 25 cts. GLIMPSES OF EUROPE .--- No. 5.



#### DECEMBER 29, 1887. THE SABBATH RECORDER

## Missions.

2

### "Go ye into all the world; and preach the gospe to every creature.

The Corresponding Secretary having temporarlly changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednes day in December, March. June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

BRO. R. S. WILLSON, Attalla, Ala., reports invitations to preach, and good fields to work, in that state.

BRO. A. W. COON reports 13 weeks of labor at Cartwright, Wis., 26 sermons; congegations from 25 to 100; 16 prayer-meetings; and frequent visits.

THE Missionary Review of the World, Old Series, Vol. XI, No 1, New Series, Vol. I, No 1, has come to hand. Both in appearance and in contents the new series is a great improvement upon the old; and still greater improvements are promised. We can now do what we have never been able to do before, confidently recommend the Review to all of our readers, who desire to keep themselves in the knowledge of, and sympathy with, that great field of modern Christian endeavor-foreign missions. The price is \$2 for one subscription; \$3 50 for two to one address; \$5 for three; and \$1 50 his church to make them a visit before long. each for clubs of ten or more, addressed | He is the nearest of our pastors to them. separately if desired. Published by Funk & But my thought is, that, with the consent of Wagnalls, 18 and 20 Astor Place, New York. | the Board, Bro. U. M. Babcock become their | servable among the Academy students. And

purposes to publish, in view of the Mission Conference to be held in London, June, 1888, a brief Hand book of Christian Mis. | der over the R. I. & P. Road. His fare then, sions, that shall contain the statistics and a from Long Branch to Princeton, would be Lord reward them with success. short sketch of each of the Protestant mis just about \$6, both ways. I am quite sure sionary societies of the world. For general they would pay that amount regularly every such that the brethren desired some one of reasons that relate to the progress of Christ's visit, and considerably more to the Society the ministers to remain a week or more, and kingdom in the earth, and for special reasons that have to do with the publishing ought to be glad to ally and identify ourselves with all such foreign mission enterprises. A prominent and intelligent deacon of the Southern Baptist Church, who is arranging to close out his business, so as to before the 11th. be both in theory and practice a Seventhday Baptist, recently asked how we as a people stood in regard to the spirit and work of missions; and we were more than thank. ful to be able to assure him, that we are not only publishing Sabbath truth with increasing zeal and loyalty, but that we are also mindful of our Lord's command to send the gospel into all the world.

ordinances and his church. 2. To live above school is larger than it was last summer, improvement of the methods of missionary quite regularly, whose membership is else. reproach. 3. To promote temperance, purity and honesty. 4 To attend all the meet. is all that we could expect. Their interest ings of the Society, as far as practicable. 5. ] in the instruction is also deepening, while To perform whatever the Lord, by his Word | their prejudices seem to be wearing off. I and Spirit, may show to be duty. Thus you hope to find several families who will promise more entire consecration of the church of see that this society is almost the same as a to receive and read our Hebrew paper. I church, while disclaiming any such character, showed it to the father of some of our pupils, and only professing to be a helper to Chriswhom I found to be an excellent Hebrew tians and those seeking to be Christians in scholar, and who, after reading portions of

the attainment of holiness and conformity to it with perfect ease, pronounced it to be sionary Society be represented? what the church requires. "high Hebrew," that is, without the least I should be glad of your advice, in regard admixture of low or unauthorized words or to the organization of such societies, when phrases. He is a man who attended a Hethe people are not quite ready for church or- | brew school in Russia, for nineteen years in ganization. It is possible that something of his youth, and is very familiar with the Hethat kind may be best for Glenbuelah, though | brew Bible. Several members of his family there may be enough ready to organize a can also read the language, and they use the church when I get there in January. "low Hebrew," or modern language, to a I had a very good hearing at Bro. Waygreat extent, in the family conversation. man's. The school-house was generally full, And this is not a wealthy family either. and sometimes there were more than could We have made a start toward a weekly evening meeting on the South Side. The get into the house. The weather and roads were delightful. I preached three times in prospect is very encouraging, and I wish I another school house to crowded houses. had the time at home to do justice to it. Upon the whole, I regard Princeton as a most Oh, that I could do the work of six men! I came here on the 26th ultimo to attend promising field. Bro. Wayman's family are first-class, and some of the others are fine the Quarterly Meeting. We had a good at specimens of the Southern type. They are tendance, and much interest was manifested the best elements of society in that region. in the discussions of the Ministerial Confer-Bro. Wayman gave me \$10 for the Missionence on Sixth day. The meetings on Sabary Society. He is whole souled and liberal. bath and First-day were largely attended, He is also thrifty, and will probably be able and a deep seriousness pervaded them, esto give more after awhile than now. pecially on the part of the young people. I shall write to Bro. G. M. Cottrell, and Those who united with the church some suggest that he obtain leave of absence from degree, while some who had never made a profession of religion were inquiring the way to Zion. This interest was especially ob-

settled preacher, and visit them once in three here I cannot forbear mentioning, with com-THE London Religious Tract Society, | months, remaining two Sabbaths at each visit. Should they give him a call to become their pastor, I think I can get him a half fare orbesides.

I did not go to Brookfield, as I intended. of Sabbath truth, we Seventh day Baptists The reason was, that I found my family were not remain longer away from their charges somewhat nervous about the approaching and other duties, I seemed to be the only one

while the general benavior of the scholars enterprise in the foreign field;" "To utilize acquired experience for the improvement in the future. of the methods for the home management

of the foreign missions;" and " to seek the God, in all its members, to the great work

committed to it by the Lord." American societies are invited to send delegates. Will the Seventh day Baptist Mis-

### FROM C. W. THRELKELD

STONE FORT, Ill., Nov. 30, 1887. I enclose quarter's report, with thanks to our Heavenly Father for life and the strength given me to go through the amount of hard labor that I have, under the trying circumstances. This quarter has been spent in and around Store Fort, Crab Orchard, and South America P. O., Saline Co., where I

worked a while last winter. I have just months ago seemed anxious to attain a higher other day, "We must have a meeting house

> for my part I want it to be a Seventh day Baptist Church, for no man can tear down the Seventh-day Sabbath till he does away

and thought on, the Sabbath grows every day, and I believe if there were now an organization there, it would soon run up to a good strong body. So I must press obligations and doctrines there just as fast-as they will bear pressing. There are matters I find it will not do to make repugnant by over pressing. Much caution must be used. Your suggestion that no one could do everyren Wardner, McLearn, and Babcock could | thing he saw needed doing, was timely and

where; we hope to have them unite with us

We are very thankful to the Board for their assistance and pray that we may prove ourselves worthy recipients.

-Bro Socwell reports 13 weeks of labor: 15 sermons; congregations of about 30; 6 prayer meetings; and visits to most families in the society.

### FROM MRS. P. B. BURDICK.

LINCKLAEN CENTRE, N. Y., NOV. 28, 1887. The past quarter has brought some changes to us, both at Lincklaen and Otselic. The senior deacon at Otselic. Bro. Silas Church, has died. He had been a member of that church over fifty years; a sketch of his life will appear in the RECORD. ER.

The Lincklaen Church has lost its oldest member, Sister Betsy Coon, who had been a member of this church over half a century. Both of these churches voted me a vacation of two months to visit my parents. I First day Baptist Church there, which two secured the services of Rev. L. R. Swinney for the Lincklaen Church, and he served them very acceptably during my absence. I could not find a supply for Otselic; 80 they were without preaching while I was gone, but maintained Sabbath school and prayer-meeting. Both churches are grateful to the Missionary Board for the appropriation to aid them this year.

> -Sister Burdick reports 13 weeks at Lincklaen and  $5\frac{1}{2}$  at Otselic; 21 sermons; congregations of 56 and 26; 10 prayer meetings; 26 visits; and one baptism.



JIMTOWN, Indian Ter., Nov. 19, 1887. Not long since I wrote you and gave an account of a meeting that was held at this place by Bro. F. M. Mayes. Owing to his being taken sick he had to discontinue the meeting and go home. As soon as he recyered he returned to attend to the ordinance good in my case. It seems I am needed in of baptism. And, be it said to the discredit so many parts of the great field assigned me, of the Campbellite Church of this place, that

debated every night for nearly a week. The

attendance was the largest I ever saw in this

country. Some people came from a distance

of twenty miles to hear it. Bro. Mayes took

for his text, Eph. 2: 20, and stuck to it

through the entire discussion. The last ser-

mon he preached, before concluding, was said

by both Methodists and Baptists that I talked

with, to be the best ever preached in this

place. A vote was taken, and almost the

and when the vote was put the other way,

only about six persons rose out of 300 or 400

that were present. This, of course, made

Please send this to our paper, the SABBATH

Bro. T. G. Helm, Summerville, Texas

Co., Mo., writes: "I rejoice and thank

nessed some of the most joyful revivals the

past summer and fall, that I have been in

have delivered 25 sermons, made 30 religious

numbered 50. If the good Lord will con-

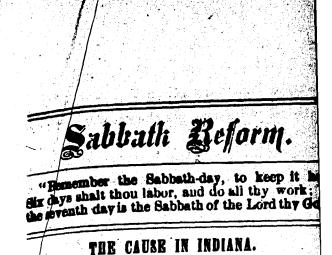
tinue to bless me with health and strength,

Your brother in Christ,

J. O. QUILLIN.

tories ever won by our church.

RECORDER, and oblige,



Many of our readers will remember esse of Bro. U. M. McGuire, of Crothe ville, Indiana, a Baptist minister who e braced and openly advocated the Sabb doctrine, three or four years ago. His at tude on the subject, if we mistake not, the occasion of the articles by Dr. Dobba leading Baptist minister of that state, which he strongly argued that, under New Testament dispensation, there is Sabbath. This again, stirred up no lit thought and debate on the subject, amo the Baptists of that state. In a letter j received from Bro. McGuire, after speaki of his recent settlement as pastor of the Bi tist Church at Rensselaer, Jasper Co., in t same state, he says : " My last article in 1 Outlook is being read; and I am heari from it. I think there is hardly any qu tion now that I shall be fully sustained my present denominational relations. T claims presented in that article have alread been substantially conceded by men who sta foremost in Indiana and elsewhere. A how can they do otherwise ? For I heard old minister say last September, in Mor cello Association, that we have no Sabba And I have lately become acquainted with business man at Lafayette who says he kno several Baptist ministers who deny that have any holy day." Thus is the truth coming more and more apparent that the sue on this subject must ultimately be duced to a controversy between the claims Jehovah's Sabbath, the Sabbath of the four commandment, and no Sabbath. May 1 day hasten when the issue shall be fai joined, and when it comes, may all those whom the light has come be found on t Lord's side.

Education.

"Windom is the principal thing, therefore

closed an interesting series of meetings there. The surroundings are a little peculiar. It is a section of country adjacent to the Crab Orchard Church. There was a large years ago got into an unhappy strife, that has resulted in over 50 of its best members' withdrawing from fellowship. A large number of them are warm friends of mine, and are leaders in the meetings I have been conducting. One of the principal leaders, a good exemplary Christian, said to me the

and a church organization at this place, and with God's will." I find that the interest in,

### FROM J. W. MOBTON.

CHICAGO, 456 Ogden Ave., Nov. 18, 1887. 1 received yours of the 4 h a few days ago. . I returned about a week since from Missouri. When I went to Princeton, Mo., and looked over the field, I was satisfied that it was not quite ripe for the organization of a church. As the next best thing, I proposed the organization of a Society of Christian Endeavor. I prepared a "constitution and covenant," which was adopted, and an organization effected, with a membership of 14. Of these 10 are Sabbath keepers—one not yet a professor of religion. The other 4 are interested in the Sabbath, and will, I think, soon commence keeping it. There are five others in the neighborhood-one of them now a Sabbath-keeper, who will, I hope soon, connect themselves with the Society. Be sides these, all of whom, with the exception mentioned above, are professors, I expect kind of honorary members, for the purpose of placing themselves within the reach of the "means of grace." Bro. Wayman gives me a good account of the first meeting they held after I left-22 being present, and a meeting which he describes as like an "old fashioned Methodist love-feast." He thinks that the number will increase rapidly.

The constitution recognizes God the Father, as sole Lord and King; Christ the Son, as the only Redeemer; The Holy Spirit, as the only Sanctifier; The holy Scriptures of the Old and New Testaments, as the inspired Word of God, and the only <sup>3</sup> infallible rule of faith and manners, and the seventh day of the week as the Sabbath. It was agreed that, for the present, there should be, at least, a weekly meeting of the Society on Friday night, with the understanding that that night was chosen because in connection with, the mission school. The of our Board. it is the commencement of the Sabbath. The Chicago Church is in apparently good condi-

execution of the Anarchists, and I felt it my duty, especially as I had not sent on any ap pointment to Brookfield, to return to Chicago many others, to see the membership of the

I am trying now to start an evening meet ing on the South Side. I go to night to see what can be done in that direction. There are several families and individuals there, who have been interested in the Sabbath question through the Adventists; but who connot or will not be Adventists. I hope some of them may like our faith better. expect to attend the Quarterly Meeting in Albion next week, and to spend the month of December in Chicago. I shall try to place among our Jewish families at least 25 copies of

our Hebrew paper, and shall try to increase the attendance at our preaching meetings. The Sabbath-school is increasing in numbers and interest. The Jewish Rabbis are beginning to agitate the Sabbath question among themselves. Rabbi Hirsh has abandoned the Sabbath altogether, it is said, with most of his congregation. Rabbi Sonneschein, of St. Louis, has taken him to task, and they are likely to have a newspaper controversy. I do hope the Lord will overrule this to the further enlightenment of the Jewish people. • As to the Coloma field, I intend to visit it in January, at the time of the Quarterly Meeting (the third Sabbath), and shall probably stay there one Sabbath besides. By that time, probably, the Board will have come to | a decision.

As to the Swedish language and people, I that a number of the young people of the may say, that I hope at no distant day, to be neighborhood will connect themselves as able to address them in their own language, with a reasonable measure of fluency. I also intend to cultivate the Danish Norwegian, which differs so little from the Swedish, that I am confident a little extra exertion will enable me to use it readily. It would indeed afford me great pleasure to become a laborer among the Scandinavian population, if it should be thought best.

With kind regards I am your brother in the gospel.

ALBION, Wis., Dec. 1, 1887.

I received your letter from Hammond, La., vesterday, for which accept my thanks. I est in the Sabbath question in the South. I have not much to add to former communications, in finishing up my quarterly report. I remained at home from the 9th to the 24th of last month, laboring in, and

to hold up the standard, and hoping, with church revived. Bro. Babcock remained with us Monday night, and cheered us with his helpful words. I trust that much good has been done, and that much more will fellow. Pray for us.

mendation, the untiring efforts put forth by

Bro. S. L. Maxson and his wife, and Sisters

Avery and Haven for the spiritual welfare of

the students under their care. May the good

On First-day evening, the interest was

try to carry on the special work. As Breth-

I ought, perhaps, to mention the fact that, on First day, a council of sixteen members, invited by the Albion Church, examined three brethren who were proposed for ordi nation to the office of deacon. The examination of two of these brethren seemed to be rob; 6 preaching places; 70 sermons; congresatisfactory to all. That of the third was unsatisfactory to some of the council, solely | 117 visits.

on the ground that the candidate had been a tobacco-grower, and was not willing, under the circumstances, to pledge himself that he would have nothing more to do with the business. On the vote to ordain him, all except three voted in the affirmative. Several other members of the conncil, however, voted thus simply because they felt sure, from private conversations with the brother, that he would never grow any more tobacco.

After leaving here, I hope to do some special work in Chicago, and then return to Wisconsin for a few weeks' work, in connection with the Quarterly Meeting in Coloma, the third Sabbath in January.

Still hoping and praying for your complete restoration to health, I am, as ever, your brother.

I report—13 weeks of labor, numerous visits, both with professors of religion and nonprofessors, a large amount of literature distributed, 40 sermons, and several Bible readings, with numerous religious conversations; collected on the field, \$62 11, traveling expenses, \$31 61.

### A MISSIONABY CONFERENCE.

It is proposed to hold a General Mission- | Clarke as leader during my absence. ary Conference in London, next June. A committee of arrangements, representing iorty-eight missionary societies of England, Scotland and Ireland, have sent their secretary, Rev. James Johnston, to this country am glad to hear that there is so much inter- for the purpose of seeking the co-operation of American societies. The notice of a ing practiced to a reasonable extent. committee meeting in New York, on December 2d, with request for a represensation from our Society, came too late for us to secure the attendance of some one on behalf

> By means of will aim "to turn

that could stay. And so I am here, trying that it almost distresses me to look over and as soon as Bro. Mayes arrived they sent a see how comparatively little I reach, I just | runner after their "big gun," Eld. James go day and night. I now feel almost worn Brown, of Montague Co., Texas, to discuss out, and see no place for rest, or a visit to the Sabbath question with Bro. Mayes. Bro. Mayes told them that he did not want to demy loved ones at Alfred, although so homebate, for Paul said that debate was the work All the funds I have solicited, or received

of the devil, and he was not advocating his have been applied on the new meeting house cause. But finding that it could not be at Crab Olchard, and over \$20 of my own avoided, he told them that Christ said resist money dropped into it besides. It is nicely the devil, and now he was ready. Bro. ceiled and has a large good stove. The seats Mayes affirmed that the Sabbath was binding are only temporary. Pray for me. on all men, and Eld. Brown denied; and they

-Bro. Threikeld reports 121 weeks of lagations of about 75; 41 prayer-meetings; and

sick.

FROM E. H. SOCWELL.

ALFRED CENTRE, N. Y., Dec. 1, 1887.

I regret that our average congregation is so much less than our membership. It ought not to be so, and is one of the things entire house rose to their feet for Bro. Mayes, that trouble me. I see no way out of it, since meeting is held on the borders of our society each Sabbath, by another than myself, which naturally tends to diminish our the Campbellites feel very bad; and, Bro. congregation. We much desire to see all Main, I regard it as one of the greatest vicour members at Sabbath service when the weather is fit and shall be glad to know of their attending as many other meetings afterwards as possible.

I have no receipts of missionary funds to report, since that fund is in the hands of our church treasurer and I have neglected to

On Nov. 24th, by request, I preached the Thanksgiving sermon from Psa. 65: 11, at for many years. Since the first of July I the union services of the four evangelical churches of our town. The best feeling visits, and attended 10 prayer-meetings. possible exists between our First-day breth- The congregations at my appointments have ren and our people, exchange of pulpits be-

get together for covenant meeting at a more to the end of my days. As you well know, propitious time than Sabbath morning; so it is a difficult matter to influence Sundaywe hold our covenant meeting on the first keepers to abandon that day for the Sabbath Sabbath of every second month, and let it of the Lord; but by the help of God, and ons, papers and ad- | take the place of preaching.

There are several persons who have settled | aid, I believe success is sure."

visdom; and with all thy getting get understa

### METHODS AND OBJECTS OF TEACHING.

BY FLORA A. RANDOLPH.

It is a principle of psychology that mind must develop from its own activit A stone cannot be taught anything beca it has no activity. A brute can be taugh few things, but very few, because its act ties are limited. Teaching is not possi unless the activity of thought is arou-Teaching, then, is producing thought. is the aim of this paper to suggest brid some of the methods of producing thoug or teaching.

No one can teach what he does not th oughly believe himself. There is an certainity in his expression which, even his pupils do not detect it, presents a p tive, decided impression. When a teac talks about the love and care of the Heav ly Father, he ought not to be obliged theorize or quote what somebody has about it; he should be able to draw from own rich experiences and meet the til questioning, perhaps denying ones, wi clear, emphatic "I know," which canno gainsaid and which carries with it a weigl Conviction. Tennyson thus expresses thought in, In Memoriam;

" If e'er when faith had fallen asleep, I heard a voice, 'Believe no more,' And heard an ever-breaking shore That tumbled in the godiess deep; A warmth within the breast would meet The freezing reason's colder part, And like a man in wrath, the heart

Stood up and answered, 'I have felt.'

Often in listening to a public speaker are irresistibly borne along by a current feeling, and we know that we are recei a chapter from his own experience, o illustration of a principle he has tried proved. We feel what he feels; there sympathy, a response; the activity is cro and the lesson taught.

The mind cannot work in a careless without regard to law or system; then to rightly develop and teach a lesson Quires a lesson plan. This is espe necessary in Sabbath school work, be the time is limited; and it will neces vary with the age and character of the and also with the character of the le But in all classes, questions are indisper and should be used freely; the stu should be encouraged to ask questions if possible be led to answer their own tious. A teacher must know the n

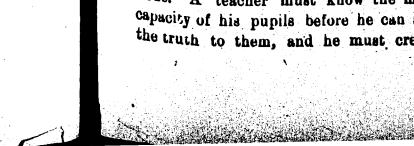
speak to her of the matter. You will understand why I have not at tended our prayer-meetings more regularly, the Lord that I have enjoyed better health for since you know that I am living at Alfred | the last year than I have for several years. Centre, seven miles from our church in An I have been holding regular appointments dover. In good weather I do not go to the the past summer, and the good Lord has village till Sabbath mornings, and therefore | blessed me with his presence and his help, I miss the prayer-meetings. Still the meet and has aroused the people with whom ings are kept up regularly, with Dea. W. B. meet, making them rejoice. I have wit-

Our people are so scattered that we cannot I expect to continue my labors in his cause

with the prayer, of the brethren for divine

### covenant binds to five things: 1. To culti- tion, and the attendance on the Sabbath is dresses, the C vate reverence toward God, his Word and larger than it was a few months ago. The to account the

of the past for the within our bounds and attend our meetings Nov. 20, 1887.



mlarly, whose membership is elsehope to have them unite with us

very thankful to the Board for stance and pray that we may prove worthy recipients.

Socwell reports 13 weeks of labor: ms; congregations of about 30: 6 eetings; and visits to most families ciety.

FROM MRS. P. B. BURDICK.

CELAEN CENTRE, N. Y., Nov. 28, 1887. past quarter has brought some to us, both at Lincklaen and Ot-The senior deacon at Otselic, Church, has died. He had been a of that church over fifty years; a this life will appear in the RECORD-

incklaen Church has lost its oldest Sister Betsy Coon, who had been a of this church over half a century. of these churches voted me a vacawo months to visit my parents. I the services of Rev. L. R. Swinney Lincklaen Church, and he served ry acceptably during my absence. not find a supply for Otselic; so re without preaching while I was at maintained Sabbath school and neeting. Both churches are gratehe Missionary Board for the approto aid them this year.

r Burdick reports 13 weeks at Linck-54 at Otselic; 21 sermons; congreof 56 and 26; 10 prayer-meetings; 26 nd one baptism.

COBBESPONDENCE.

JINTOWN, Indian Ter., Nov. 19, 1887. ong since I wrote you and gave an ac**f** a meeting that was held at this Bro. F. M. Mayes. Owing to his ken sick he had to discontinue the and go home. As soon as he recovreturned to attend to the ordinance em. And, be it said to the discredit ampbellite Church of this place, that **Bro.** Mayes arrived they sent a after their "big gun," Eld. James of Montague Co., Texas, to discuss bath question with Bro. Mayes. Bro. old them that he did not want to de-Paul said that debate was the work levil, and he was not advocating his But finding that it could not be he told them that Christ said resist. il, and now he was ready. Bro. **firmed** that the Sabbath was binding ien, and Eld. Brown denied; and they every night for nearly a week. The nce was the largest I ever saw in this **Some** people came from a distance ty miles to hear it. Bro. Mayes took text, Eph. 2: 20, and stuck to it the entire discussion. The last serpreached, before concluding, was said Methodists and Baptists that I talked be the best ever preached in this A vote was taken, and almost the ouse rose to their feet for Bro. Mayes, en the vote was put the other way, out six persons rose out of 300 or 400 re present. This, of course, made ppbellites feel very bad; and, Bro. regard it as one of the greatest vicver won by our church. e send this to our paper, the SABBATH DER, and oblige,

point: "Food proffered when there is no appe-"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; buy the eventh day is the Sabbath of the Lord thy God." THE CAUSE IN INDIANA. Many of our readers will remember the ase of Bro. U. M. McGuire, of Crothersville, Indiana, a Baptist minister who em braced and openly advocated the Sabbath doctrine, three or four years ago. His attitude on the subject, if we mistake not, was the occasion of the articles by Dr. Dobbs, a leading Baptist minister of that state, in which he strongly argued that, under the New Testament dispensation, there is no Sabbath. This again, stirred up no little thought and debate on the subject, among the Baptists of that state. In a letter just received from Bro. McGuire, after speaking of his recent settlement as pastor of the Bap tist Church at Rensselaer, Jasper Co., in the same state, he says : " My last article in the Outlook is being read; and I am hearing from it. I think there is hardly any question now that I shall be fully sustained in my present denominational relations. The claims presented in that article have already been substantially conceded by men who stand foremost in Indiana and elsewhere. And how can they do otherwise? For I heard an old minister say last September, in Monticello Association, that we have no Sabbath. And I have lately become acquainted with a business man at Lafayette who says he knows several Baptist ministers who deny that •we have any holy day." Thus is the truth be coming more and more apparent that the issue on this subject must ultimately be reduced to a controversy between the claims of Jehovah's Sabbath, the Sabbath of the fourth commandment, and no Sabbath. May the day hasten when the issue shall be fairly joined, and when it comes, may all those to whom the light has come be found on the

Sabbath Reform.

Education.

Lord's side.

### THE SABBATH RECORDER, DECEMBER 29, 1887.

tite is nauseating. Information proffered prematurely is worse than wasted. It is stupefying, hardening." Hence so many listless attitudes, wandering eyes and minds in the Sabbath-school, Both these objects-finding a pupil's capacity and creating a want are accomplished by well chosen questions. The teacher finds out what a pupil knows and what he does not know, and the pupil is made to feel that some one has something which he has not, but which he has come to want; he is hungry, and in just the condition to be fed. But the question may be well answered and yet fail to teach because it has not been clearly apprehended. A good way to ascertain whether the truth has been taught is to ask back again what has been given. If teachers would do this more they would be astonished at the misconceptions and imperfect ideas of those they try to teach. This fact was forcibly brought to me not long ago in my own class. A point was discussed until it seemed clear to the class. A week later the same point came up again and I expected ready answers, but every one was sileat. There was a flaw somewhere, and if I had not given the test, I could not have made the imperfection good. Illustra tions right to the point aid in impressing and are invaluable, otherwise they bewilder, failing to concentrate, they dissipate and are to be discarded. No one should be overlooked. ' Each one should have some part, if only to read a verse. A plan cannot always be strictly adhered to wisely. But a teacher must have a definite idea of the end he is to reach, and the means to be employed, and then allow himself to be led here and there by the individual needs of his pupils, yet push on and make everything tend to the main end in view.

desire to know before he can teach them.

Thomas K. Beecher has well phrased this

A teacher cannot plan intelligently with out a knowledge of those for whom he is planning. A teacher needs to study his pupils as carefully as he studies his lesson. All cannot be treated alike, for all have not the same capacities, attainments, disposi tions, tendencies and needs. Christ recog-

boat or on foot. The two settlements are not more than an hour's walk apart.

Nää itself is situated on the highest point of a narrow strip of land. The lake here is about thirty metres broad, and is spanned by a substantial stone bridge. The castle is attractive, but epresents no particular style of architecture. On both sides of the lake are beautiful woods, in which the birch and the alder predominate. The situation is as lovely as nature and art can make it.

Herr Avgust Abrahamson hought this place about fifteen years ago. He began at great wealth, acquired as a merchant in own neighborhood, and to improve their condition. He began by rebuilding many of the peasants' poor houses, and by teaching them something of systematic agriculture. Afterwards he built three schools in which instruction is given free, and for their support he donated the handsome sum of 225,-000 crowns, or over \$50,000.

In the year 1872, Herr Abrahamson opened s school for boys from ten to fourteen years of age. The curriculum of this school contains twen! y two hours weekly of instruction in religion, language, history, geography, natural science, writing, arithmetic, singing, and gymnastic and military exercises, and twelve hours weekly of instruction in manual training. The manual training has in this, as in almost all other schools of Sweden (those of Gothenburg alone are an excep (ion) no other aim than to prepare the boys for any trade whatsoever. The aim is thus treated as a means of education, and is placed side by side with the other school studies. By means of the methodical instruction in the use of tools and in the con struction of one hundred objects, carefully arranged and graded, the pupil acquires a general manual ability which is of great ad vantage to him, no matter what calling he afterwards follows. Besides this, the man ual training furnishes a healthy physical exercise, and, with the gymnastic instruc tion, affords an excellent means of escape from over brainwork. It is also found that manual training gives the pupils a love for work and an enjoyment in it, and develops in a thorough manner their independence,

attention, industry, and perseverance. In the year 1874, Herr Abrahamson estab lished a similar school for girls between ten and fourteen years of age; and the aim of this school was not only to instruct the girle in the usual subjects of a school course, but to make them adepts in domestic arts. In the plan of studies, twenty-one hours a week

tem in general and in its details. The results of these discussions were registered in a book kept for the purpose, and they ac. Meanwhile I learned that across the sea such complished diverse improvements in the details of the course.

Throughout the course a religious service was held daily, which was opened and closed with prayer and sacred song. No one was compelled, however, to attend this service. The programme of instruction included a

the morning, slöjl exercises from 9.30 to 1 30 and from 2 to 6 P. M., excepting Satur once to set aside a certain portion of his days, when the slöj i ended at noon, and the that the Royal Infirmary at Manchester reremainder of the day was devoted to school Gothenburg, to and the population of his work and trial lessons. Two evenings 87 per cent in recent years, with a decrease weekly were given over to the discussions, and two more to lectures by Director Salo mon. Herr Abrahamson was often seen in the work-rooms, and for every student he had a cheering word or a suggestion, and his personal influence was strongly felt among them.

In his lectures, Director Salomon devel oped the ends which manual training is to subserve, with great ability and perspicuity. He distinguished these ends as formal and material. The formal ends, he showed, were, (1) to arouse a desire for work and a good health having become chronic. Away pleasure in it; (2) to accustom pupils to back in 1875, in executive committee, one of independence. and to fit them for it; (3) to our leading officers was stricken with angina instill the virtues of exactness, order, and pectoris. A physician was promptly sumaccuracy; (4) to train the attention; and (5) moned. "Give her brandy," he said, and to train pupils in habits of industry and insisted so stoutly upon it as vital to her reperseverance.

The material ends of manual training, Herr Salomon explained to be as follows: (1) a purely pedagogic one. Manual training is to win the interest of the children. and. therefore, (2) to give them something useful to work at; (3) to require and promote orderliness and exactness; (4) to develop cleanli ness and neatness; (5) to provide an opportunity to exercise and develop the sense of form; (6) to appeal to both the mental and, physical powers of the child; (7) to strengthen the muscles; (8) to afford a relief from long continued sitting at school; (9) to train the pupil to methodical and accurate expression; and (10) to promote a general ability to do hand work.-Nicholas Murray Butler, in Science.

## Cemperance.

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

if not a majority, of the best physicians, now believe them to be worse than useless. great physicians as Dr. Benjamin Ward Richardson, Sir Andrew Clark, Sir Henry Thompson, and Sir William Gull held views which for their latitude were almost equally radical; and Dr. James Edmunds, founder of the London Temperance Hospital, had demonstrated publicly and on a grand scale daily lecture from seven to eight o'clock in the more excellent way, his hospital having 44 per cent fewer deaths than any other in London, taking the same run of cases, and ported the medicial use of alcohol fallen off in its death-rate of over one-third. • Besides all this, and independent of any such investigation, the "intuitions" of our most earnest women were leading them out of the wilderness. As is their custom, they determined to put this matter to the test of that 'experience which one experiences when he experiences his own experience," and a whole body of divinity upon the advantages of nonalcoholic treatment could be furnished from their evidence. I was not able personally to pursue this method, my own condition of covery that we should probably have sent for it, but the dear women gasped out faintly, "I can die, but I can't touch brandy." She is alive and flourishing to day. Another, national officer absolutely refused whisky for a violent attack of a very different character. the physician telling her that she could not live through the night without it; but she is still an active worker-a living witness that. doctors are not infallible. Instances like these have multiplied by hundreds and thousunds in our Woman's Christian Temperance Unions and Bands of Hope. "No mamma, I can't touch liquor, I've signed the pledge, is a protest "familiar as household words." Meanwhile, I beg you to contemplate something else that happened. Behold, our own beloved beverage itself,

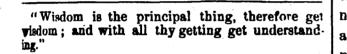
#### " Sparkling and bright, In its liquid light,"

has come grandly to our rescue in this erusade against alcohol in the sick room. Water has become a favorite-nay, even a fashionable-medicine! The most conservative physicians freely prescribe it in the very cases where some form of alcohol was the specific so long. To be sure, they give it hot, but we do not object to that, since water hot ne'er made a sot, and it cures dyspepsia and all forms of indigestion as whisky its external use as a fomentation is banishing alcohol even for old folks' "rheumatiz," where, as a remedy, it would be likely to make its final stand. Farewell, thou cloven-foot, Alcohol! Thou canst no longer hide away in the homelike old camphor bottle, paregoric bottle; and a tender gool by, Mrs. Winslow's southwonderful discovery stumbled over for six t ousand years has in our day been made, namely, that hot water will southe the baby's stomach aches and the grown people's paine, and drive out a cold where all else fails. Jubilate! Clear out the cupboard and top has gone. Let great Nature have a chance cine, as well as the beverage, brewed in It occurs to me as one among the many delightful coincidents of this hour that I who was the first temperance women to in medicine, should be the first to speak at the opening of the first American Temperance Hospital. This was in 1876, when I was Corresponding Secretary of the National Women's Christian Temperance Union, and suggested that our society send a memorial to the International Medical Congress, which asking its opinion on this great question. With this practical Yankee nation "seeing is believing," and anything less is guess When I joined the ranks of temperance work. Hence, the idea of a medical temby next autumn we expect to start a college trained as temperance doctors. If, as Bishop Warburton said, "Orthodoxy is my doxy and heterodoxy is your doxy," marvelously comprehensive sentence was to

3

Your brother in Christ, J. O. QUILLIN.

T. G. Helm, Summerville, Texas lo., writes: "I rejoice and thank d that I have enjoyed better health for year than I have for several year?. been holding regular appointments summer, and the good Lord has me with his presence and his help, aroused the people with whom I making them rejoice. I have witnome of the most joyful revivals the mmer and fall, that I have been in y years. Since the first of July I livered 25 sermons, made 30 religious and attended 10 prayer-meetings. gregations at my appointments have d 50. If the good Lord will conbless me with health and strength, to continue my labors in his cause md of my days. As you well know, mcult matter to influence Sundayto abandon that day for the Sabbath erd; but by the help of God, and prayer, of the brethren for divine



### METHODS AND OBJECTS OF TEACHING.

### BY FLORA A. RANDOLPH.

It is a principle of psychology that the mind must develop from its own activities. A stone cannot be taught anything because it has no activity. A brate can be taught a few things, but very few, because its activi ties are limited. Teaching is not possible unless the activity of thought is aroused. Teaching, then, is producing thought. It is the aim of this paper to suggest briefly some of the methods of producing thought, or teaching.

No one can teach what he does not thoroughly believe himself. There is an uncertainity in his expression which, even if his pupils do not detect it, presents a positive, decided impression. When a teacher talks about the love and care of the Heavenly Father, he ought not to be obliged to theorize or quote what somebody has said about it; he should be able to draw from his own rich experiences and meet the timid, questioning, perhaps denying ones, with a clear, emphatic "I know," which cannot be gainsaid and which carries with it a weight of Conviction. Tennyson thus expresses the thought in, In Memoriam;

"If e'er when faith had fallen asleep, I heard a voice, 'Be heve no more,' And hear 1 an ever-breaking shore That tumbled 1. the godless deep; A warmth within the breast would meet The freezing reason's colder part, And like a man in wrath, the heart Stood up and answered, 'I have felt.' "

Often in listening to a public speaker, we are irresistibly borne along by a current of feeling, and we know that we are receiving <sup>a</sup> chapter from his own experience, or the illustration of a principle he has tried and proved. We feel what he feels; there is a sympathy, a response; the activity is created and the lesson taught.

The mind cannot work in a careless way, to rightly develop and teach a lesson, requires a lesson plan. This is especially necessary in Sabbath school work, because the time is limited; and it will necessarily Vary with the age and character of the class, and also with the character of the lesson. But in all classes, questions are indispensable

nized this fact, and he gave us a wise example. But where he read at a glance the person before him, the finite teacher has to

study. A teacher may go before his class with the best preparation, able to present the truth in a masterly way, and yet fail to create a response in the minds of his class because he is unacquainted with their minds. Unless he knows the members of his class individually, a part only will be fed, the teaching will not be fitted to their experiences Lor to their power of comprehending. A teacher must find his pupil's level; no matter what it is, he must find it, for without it there can be no sympathy, no response, hence no teaching. Then he must gently and carefully lead the pupil from the known and familiar to that which was before unknown. To do this demands study, sympathy, patience, devotion, the exercise of which tests the metal of a teacher

and determines the results of his work. The interest must be secured. This does not require artificial machinery. Good teaching interests; for when the mind is aroused and active, it is interested and happy. A little girl once said: "I like to be busy, for when I am not busy I have nothing to do." The principle she expressed is not confined to child life. The truths of a lesson coming from a full, the modeler, and the smith, to impart earnest, sympathetic heart, made clear and simple, fitting his experiences and directing him to higher things, cannot fail to interest a pupil and make teaching possible. Interest a person by good teaching, and you have settled in a measure the troublesome questions how to secure attendance at Sab bath school, contributions, interest in the home study of the lessons, in missions, etc. A few words remain to be said about the objects of teaching, which may be placed under one head: To develop, to perfect the individ ual; which is only another way of saying, to cause him to come into direct, personal com munion with his Heavenly Father: to which the person may come to have some themselves in these other subjects. Several, mure successfully without any form of fer conception of the nature of God, a sympathy | usually four or six, of these six weeks' cours

with him. THE NAAS SEMINARY FOR TEACHERS OF MANUAL TRAINING.

If any inquiring friend of manual training 1 a Swiss, and 8 were female teachers from endeavors to find Nääs on any ordinary map of Sweden, he will be disappointed. It is an and should be used freely; the students old Swedish country-seat, beautifully situashould be encouraged to ask questions, and ted on the pretty lake Savelangen, about ten tleman, who

are devoted to the usual studies, and fifteen hours a week to manual instruction. Herr Abrahamson was, however, deter

mined to extend his philanthropy as widely as possible, and to work for the cause of education, not in his neighborhood alone, nor in Sweden only, but in general. Thoroughly imbued with the idea of working out an harmonious scheme of instruction for children, to the completion of which the great est educators have urged as necessary a graded course of instruction in manual work, Herr Abrahamson founded in June, 1875, the Seminary for the Instruction of Teachers in S:öji (manual training); and

and well deserved reputation. During the first five years of its existence, school-subjects and physical exercises as cure ! was necessary to pass the examination for

ary was partly theoretical, and partly practical. The theoretical instruction occuarithmetic, geometry, physics, mechanics, mechanical drawing, and pedagogics. The practical instruction occupied eighteen hours week, and was intended to teach the use of various implements of the joiner, the turner, enable the pupils to make the furniture and is. implements that are found in every house hold. For practice, the students gave instruction, under the supervision of a trained above mentioned. On graduating, the

theoretical subjects, and demonstrate his is the nineteenth century stand point. practical ability and his fitness to teach. On meeting these requirements satisfactorily, a diploma was awarded.

In 1880 this plan of instruction was essen have they become that many applicants have to be turned away. An account of one of these courses is interesting. That given in 1885, from July 8th to August 18th was attended by 42 students, of whom 28 were Sweden, Norway and Finland. Six hours daily were spent in the su o, under the su The same gen pervision of H

### A TEMPERANCE HUSPITAL.

The first American National Temperance Hospital, was opened in Chicago, Ill., in never did, but only made believe to; while May, 1886. The principal address on the occasion was by Miss Frances E. Willard, President of the National W. C. T. U., some extracts from which we give below:

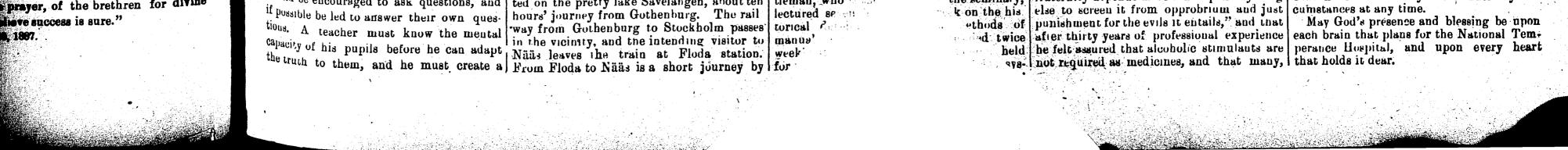
• Nothing is changeless except change. The conservatives of one epoch are the madmen of the next, even as the radicals of to day peppermint bottle, or Jamaicalginger bottle; would have been the lunatics of vesterday. To prove this, just imagine the founders of ing Syrup, for be it known to you that the this Hospital declaring to my great-grandfather that because he had taken a cold was no this institution has since acquired a wide reason why he should take a toddy; and per cuntra, imagine my great grand-father's ductor marching into our presence here and the seminary course had in view the prep now, with saddle bags on arm, and after aration of special teachers for the courses in treating us each to a glass of grog for our shelf of the closet now that the side-board manual training. The course lasted one stomachs' sakes, giving us a scientific disouiyear. To enter the seminary, a candidate sition on the sovereign virtues of the blue pill, to "mother up" humanity with the medimust be at least eighteen years of age, in and informing us that bleeding, cupping, good health, and with such preparation in and starvation were the surest methods of heaven.

That the story of evolution is true I am by graduation from the Swedish common no means certain, but that" We. Us, and s shool. The instruction given in the semi | Company" are "evoluting" with electric move an inquiry into the subject of alcoholics speed ourselves it is useless to deny. This very Hospital is the latest mile-stone on the pied eighteen hours weekly, and included highway of progress in the American temperance reform. The conditions that have made its existence possible have developed in this country within about twelve years. Public opinion, that mightiest of magicians, has within that time been educated up met that Centennial year in Philadelphia, to this level, has said in its omnipotence: familiarity in the use of these tools, and to | "Hospital, be !" and, behold, the Hospital

workers in 1874 a thought so adventurous as perance reform has at last condensed, until that alcoholics in relation to medicine were here it is materialized into a hospital, and teacher, in the schools for boys and girls a curse and not a blessing had never lodged within my cranium. But, as in duty bound, where men and women shall be specifically student had to pass an examination in the [I studied the subject from the practical, which

I investigated the cause of inebriety, and found the medical use of alcoholic stimulants then this hospital and the college that will a prominent factor in this horrible result; I center here are at once the most orthodox sought for expert testimony, and found Dr. and heterodox on the planet, for they are to tially altered. The scientific subjects were N. S. Davis, ex President American Medical include all reputable schools of medicine, dropped, and the entire time devoted to in. Association, saying "that in his ample old and young, regular and irregular, great struction in manual training. The length clinical practice, he had over thirty years and small. Ezra Cornell, of Ithaca, said in of the course was reduced to six weeks, and rested the medical use of alcoholics, and had his plain, business phrase, "I would found the training was arranged to meet the needs found no case of disease and no emergency an institution where any person can puisue arouse those activities of mind and heart by of certificated teachers who wished to fit urising from accident that he could not treat any study." He did not know that that mented or distilled liquors than with;" found | become the motto of Cornell University and without regard to law or system; therefore with that nature, and finally communion es were given during each year, and so popular Dr. James R. Nichols, of Boston, so long a famous epigram as well. We may adopt editor of The Journal of Chemistry, declar- his saying as our statement of purpose in ing as his deliverate scientific opinion that this new enterprise, for we would "found a the entire banishment of these liquors medical college and hospital where any "would not deprive us of a single one of the student or patient may have any kind of indispensable agents which modern civiliza teacher or physician." Could medieval Swedes, 3 Norwegians, 1 a Dane, 1 a German, tion demands;" found Dr. Green, of Boston, intolerance have a more direct rebakesaying before the physicians of that city: | could modern hospitality of thought go far-"It is upon the members of the medical pro ther? We have but one fixed law: No fession and the exceptional laws which it has matter who you are, when your medicine is always demanded, that the whole liquor prepared, take notice once for all that "you, " the seminary, fraternity depends more than upon anything | can't have alcohol in yours" under any cir-

k on the his | else to screen it from opprobrium and just | cumstances at any time.



## THE SABBATH RECORDER DECEMBER 29, 1887.

## The Sabbally Becorder.

Alfred Centre, N. Y., Fifth-day, Dec. 29, 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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> " COURAGE brother, do not stumble, Though thy path be dark as night; There's a star to guide the humble; Trust in God and do the right."

ELSEWHERE in this issue we give two papers presented at the Sabbath school Insti tate recently held at Alfred, one by Miss Flora Randolph, on "Methods and Objects of Teaching," and the other by Rev. L. C. week.

It is said to be a law of political science that the supply of any given commodity is of this general law the significance of the following figures is startling. The city of Chicago has one baker for every 470 families, one butcher for 205 families, one grocer for 89 families, and one liquor saloon for every 35 families. That is, comparing the first statement with the last, the demand for whisky, in Chicago, is nearly 131 times as great as that for bread. And Chi cago is not so very unlike other American cities either.

THE Baptist Weekly, of a late issue, contains the following : "That princely preacher, Dr. Alexander McLaren, in a recent lecture said, 'The English State Church is half disestablished already. The union is main tained by a multitude of fastenings; a large number have quietly untied, the rest mus follow.' When the error that came in with Constantine goes out of the church of God it will find its lost unity and regain it heavenly power." We presume, from th connection, that our contemporary means the union of church and state by the phrase "The error that came in with Constantine." He might have gone further and reminded his readers that the first legitimate fruit of this fundamental error was legislation on the "Sunday question," and that all subsequent Sunday legislation, ancient and modern, is the fruit of the same unholy alliance. We should be glad to see the Constantine error destroyed, root and branch, and the church of God "find its lost unity and regain its heavenly power," but this cannot be while Christian men insist upon trying to bolster up Constantine's Sunday, as a religious ob servance, by civil law.

done, and how much more we might have thing to him who would understand the in is glorious power, in its final conquests. done, during the past year, to forward the teacnings of Jesus; and this meaning can The kingdom on earth and the kingdom in cause of truth and righteousness in the world, best be determined by a careful study of the heaven is one kingdom. Its one King is are questions which we may well pause to ask use he made of it. ourselves before we bid adieu to the old year. 1. It was something at hand in the time tational basis. The loyal subjects of that Not that it will do us any good to congratu- of Jesus and his apos les; and the fact was one kingdom are they who have received the late ourselves on what we have done, or to urged by them upon the men of their own gen- truth which is its constitutional law, and blame ourselves for what we have not done; eration as a motive to repentance, as seen in the who joyfully obey his commands, his statutes

avoid them in the future. farewells to 1887 and extend our greetings to 1888.

### THE WEEK OF PRAYER.

ures." The latter will be completed next gest, therefore, that, instead of looking for a seeming one, as we shall presently see. the usual schedule prepared by the E an gelical Alliance, which is necessarily somewhat heavy and scattering, our churches ob serve the first week in January as a week of course, that to us, as to all other Christian the wants of his own congregation shall seem and peoples; for our missionary work, not fields; for our tract and publication interests, remembering the managers of those interests together with those who labor with pen and types to set forth the truth in making special requests in behalf of those

evangelization of the nations, than when Kingdom of Heaven is like," etc. What this ing the justice of this, their final sentence. 1887 was ushered in. How much we have phrase means is therefore, a fundamental So shall the kingdom come in its fullnesss,

but our successes ought to encourage us, and references made above. Again, when the Phari- and his laws. Here the kingdom is militant, our failures should instruct us, that we may sees demanded of him when the kingdom having to contend with foes without and foes

blessings, with humble confession of all our observation (margin, " with outward show "), battle and gained the glorious victory through short comings, with earnest prayer for the neither shall they say, lo here ! or, lo there ! Jesus Christ the Lord and King. The subdivine forgiveness and guidance, and with for, behold, the kingdom of God is within jects of the victorious kingdom will be those earnest purpose for the future, let us say our you." (margin, "among you"). The marginal who were the faithful, loyal subjects of the something then present, at least, to some his truth changeth not. extent, or in some sense.

2. It was something which was, in some Questions are being asked us about the important sense, yet in the future. Jesus programme for the "Week of Prayer." If taught his disciples to pray: "Thy kingdom any such programme has been prepared, it come." These two propositions seem to be Rogers, on "How to Understand the Script- has in no way come to our notice. We sug- contradictory; but the contradiction is only 3. It is something presenting, in its nature and workings, striking analogies to things in every-day life. The recent Sabbath school lessons, in the thirteenth chapter of Mat regulated by the demand for it. In the light prayer for our own work, not forgetting, of thew, give us some of these points of anal ogy. In one of its phases, the Kingdom o peoples, the field is the world. Each pastor | Heaven is like a man sowing grain in his field or leader can divide and assign the topics as in which case, the seed, which "is the Word of God," takes root in the human heart and to require. We should continually pray for brings forth fruit according to the condition our churches in their home work, pastors of the heart in which it falls. Another par able shows us how an enemy sows foul seed forgetting the members of our Missionary in the same soil in which good seed is sown Board, as well as, the missionaries on the and both spring up and grow together unti the time of the harvest, when the separation takes place. This is like the Kingdom of Heav en. In another phase, the Kingdom of Heaver is like a grain of mostaid seed, a thing of power; for the new and opening fields for small beginnings, of a regular life growth, of evangelistic and Sabbath reform work, final, large and beneficent results. In an other it is like leaven hidden in a mass of who are embracing the truth or inquiring meal, working silently, and unseen, but for light; for our institutions of learning, in- | surely and mightily, until it has changed en cluding boards of management, teachers and tirely the substance in which it is hidden, etc. It is not necessary to pursue this further The figures here used clearly give us the word of God, the doctrine of life and salva tion through Jesus Christ proclaimed in the world; this proclamation is joyfully accepted by men, and their hearts are transformed by. and into the likeness of, the truth they have thus received; they have evils to contend with, it is true, but loyalty to Jesus Christ, whose word they have received, brings them off more than victors in the end. This the Kingdom of Heaven. It began in the days of Christ and his apostles, and so was at hand to those very men to whom they preached; and when the Pharisees raised their curious questions about when the kingdom should come, there were even then, all about them, men who had heard the good word of the kingdom, in whose hearts it was bringing forth fruit to God's glory by lives devoted to God and his service, and so the King said the Kingdom of Heaven is in your midst. A the same time there were other men in whose hearts the truth had not been planted, who had never heard the truth, or having heard had rejected it; with respect to such it was proper to say that the kingdom had not yet come, and for the sake of such, the disciples were taught to pray, " Thy kingdom come." As it was in the days of Jesus and his disciples, so has it been ever since, so is it now; the Kingdom of Heaven has been, and is in the world, and yet there always has been

Jesus, his word its law, his truth its consti-

of God should come, Jesus made answer, within; in the heavenly state the kingdom With gratitude to God for his manifold "The kingdom of God cometh not with will be triumphant, having fought the last reading, without doubt, expresses the sense kingdom militant; the one King over all is of the original, and shows plainly that it was the same yesterday, to-day and forever, and

Qommunications.

### HOW PROMOTE A REVIVAL.

In view of the interest that all should feel for a revival in all our churches, and for the salvation of lost sinners, I have had a strong desire to speak to my brethren and sisters through the RECORDER, and ask them this question: If an Evangelist should come into any of our churches, and should ask us to meet together and pray for a revival of God's love in our own hearts, and should ask us to consecrate ourselves anew to the service of our Master, would we not try to do so? at depots, and for procuring names for And would we not be revived, and begin to Light of Home list. That attractive paper pray most earnestly for an outpouring of wins favor with almost everybody, and is God's spirit upon the people? I think all treated as though it was worth keeping for will answer, Yes. Now the evangelist says, further acquaintance at the family fireside. " Let us all have a special season of prayer to morrow at 9 A. M., that God will come and work with us, and incline the hearts of all to seek after him; and let us invite, yea, persuade as many as we can to come and hear the gospel proclaimed." When we thus work, God blesses our efforts, and many are turned to seek the Lord, and all are glad, many precious souls have been saved. Now, another question I desire to ask to all churches who have pastors: Can you not work with your own pastor, whom you love, officers, as it stands for the year; being a as well as with any one else? You answer, comparatively new board, and changes hav-"Most certainly we can." Again, will God hear ing been made each year, our women need prayer and bless the labors of a pastor and to be carefully informed, else inquiries are his church? Most assuredly he will. Then, made oftener than they should need to be dear brethren and sisters, don't let us talk to our pastor about sending for a revivalist, but let us gather around him and let him feel we first time since a regular board meeting that are not only willing but anxious to work with we could tell you of them. They are Mrs. him to promote all the interests of the church S. J. Clarke, President; Miss Mary F. Bailey, and for the salvation of sinners. Will not God Corresponding and Recording Secretary; bless such efforts? He will honor his own Mrs. W. H. Ingham, Treasurer, all of Milndained means of grace. Now let us honor ton, Wis.; Mrs. O. U. Whitford, Westerly, God by our faithful obedience to all the R. I., Secretary for the Eastern Association; claims of the church and the claims our pas Mrs. J. L. Huffman, Lost Creek, W. Va., tor has upon us; let us gather around him, Secretary for South Eastern Association; and work with him. It will give him courage Mrs. Perie R. Burdick, Lincklaen Centre, and God will hear and revive us and restore N, Y., Secretary for the Central Associato us the joys of his salvation; then we can tion; Mrs. E. T. Platts, Alfred Centre, N. teach transgressors his ways and sinners will Y., Secretary for the Western Association; be converted to him. Then the church will and Mrs. Eliza Babcock, Albion, Wis., Secrebe built up and the faithful servants of God tary for the North-Western Association. will receive their reward; and the evangelist can labor where there are no pastors, societies of women that wish to help either where souls are hungering for the bread of Missionary or Tract Board, shall do EO life. J. P. DYE. through the Woman's Board, and, with RICHBURG, N. Y., Nov. 29, 1887.

seemed to be renewed, and with their pastor cordially co-operated in the effort. Some requests for prayer were male, and several promising young people pledged themsilves to the service of the Lord. It is our hope that they will soon be baptized, and becone workers in the church. Between the appointments, visits were made among fami. lies generally in the vicinity, and all way done that was practicable to extend the sale and circulation of our Sabbath literature. A large number of tracts and many copies of the Light of Home were distributed. Two sermons were upon the Sabbath question and our relation to Sabbath reform, A cordial invitation was sent out to the ministers and members of the other church. es, and three of the former and many of the latter were present and gave earnest and respectful attention. The division among the Sabbath keepers seems unfavorable to the cause of truth in the community around, but we trust our brethern there may excel all the rest by such fruits as will show that the Holy Spirit is with them, and that by the truth they hold they are perfected

and sanctified. They were grateful for our labors among them, and we are glad that the privilege was ours to do a little for their encouragement and possible up-building in righteousness. May the Lord keep them in union, and so bless them that his name shall be magnified. The frequent changes and delays on the route afforded excellent opportunities for tract distribution on trains and J. B. O.

ALFRED CENTRE, N. Y., Dec. 12, 1887.

### WOMAN'S BOARD WORK.

The work of this board has been in several ways crippled since Conference time, and some of you may, therefore, feel that we are doing little or nothing.

It was our purpose to call attention, very early in the Conference year, to the list of

made, as to whom they shall address, and

through whom they shall work. This is the

It is desired that all our women, and our

possibly two exceptions, we ask that they

shall send their contributions to our Board

Treasurer. It will be better for the Treas-

urers of the three Boards, that the work be

done in this way; besides that, our Treasur-

er shall, by this means, be something more

exceptions may be these: Those persons

living in immediate vicinity of the Mission-

This means, among other things, that

you give us something to do, and keep us

busy, that you may get good work out of us

whom you have set to work for you. Our

munities, where there are no organized be-

nevolent societies, are hereby entreated to

names, and yet would like to speak to an of us please turn to the Business Director of the SABBATH RECORDER, where we wi hold ourselves for a time, for public inspec tion. If you are going to forget to look i this directory, please temember what you an reading now. We shall do better work growded somewhat. Therefore, my sister push, and crowd yourselves first of all int aggressive work for the Master. Ford vourselves, if need be, into more emphati interest in the work of our denomination Boards; then if you will use us for the which you organized us, a reflex influend for good will be felt, a double success wi result. The RECORDER seems to be our most at

commodating spokesman, therefore, we us it to say to more of our women than w could otherwise reach, that the question to who shall be the teacher in the Chin school, is not yet settled. We have not no candidate for this work. We still be lieve that, rightly handled, this whole que tion must be answered in the affirmative that it is right that the school should b continued, that some one should go, the there is some one who can and will go, the our women are abundantly able to maintai her, and that we will do it. Several hundre dollars have already been pledged for this work; much of it is already paid over t treasurers, who are holding it for its speci fied use. Moneys are being frequently sen on to our Treasurer, and many of ou women are writing, simply to know what w are going to do about it, and from many lo calities has come this, that " when the teache is found, we will try to help you more." M sisters, we have said that, " rightly handled, this work will be done. Speaking from th earnestness of serious conviction, we say that since this work belongs to all of us, it is fu all of us to pray for its success. We canno stop with the paying to it. It belongs t vou, individually, to pray to day, and to da that the Lord will help us to find her whom he would send, and that she may be willin to be found of him who is her only salvation and whose precious gospel of love and peace he would have her carry to some one wh will never hear of it, but for her. SECRETARY.

### THE OLD YEAR.

With this number the RECORDER com pletes its 43d volume. During the year it has made its fifty-two regular visits, with out vacation, to homes lying all the way from rock-ribbed New England to the Golden Gate, and from the vigorous clime of our Northern States to the bright, sunny South. Into some of these homes there have come sorrows and disappointments; into others joys have come that have gladdened all hearts, while over all, in sorrow or joy, the good hand of our God has been spread, scattering comfort in sorrow and grace in joy. If our weekly visits have helped any to keep mind and heart fixed. upon our gracious Heavenly Father, they have not been made in vain.

But our personal experiences, important as they may be to us individually, should not occupy the chief place in our thoughts at this hour of reflection. The year 1887 has brought to us manifold opportunities for usefulness, renewed evidence of God's care for his truth, and those who seek to dicating the important place it occupied in maintain it, and some grand victories for his teaching. John the Baptist announced the kingdom of heaven. To have lived the coming and ministry of Jesus with a another year in such a time as this, and to call to repentance accompanied with the solhave borne some part, however humble, in emn assurance that the Kingdom of Heaven its grand work, is occasion for profound was at hand. When Jesus began his minthankfulness to God who has given us the stry, he took up the very words with which year, its opportunities and its victories. John had introduced him, and urged men The end may be hidden, from our present to repent because, the Kingdom of Heaven vision, indeed, we may never see it with was at hand; and he sent out the twelve

pupils, that they may become centers of re igious life and power as well as of intellectual culture and social refinement; for our Sabbath schools, pupils, teachers, superintendents and pastors, making the religious aims of this work the special burden of the prayer; for such general works as are designed to promote the purity, safety and power of our home life,-temperance, social purity, family piety and reverence for the Word and ordinances of God.

We do not claim to have presented in the above list all the topics connected with our work as a people, and each one of those we have mentioned is capable of almost indef inite expansion. We believe that a week spent by all our churches in meditation and prayer upon some such list of topics would be of great benefit to us, both in respect to our own personal experiences and as a means

for equipping us for our work in the world. Like the disciples of old, we need to tarry for a time at Jerusalem, until we be endued with power from on high. Let us stop the rush and hurry of other things and give a week to these important matters. Whatever topic is taken up for a given day should be carefully studied in the light of God's Word, and of its own history and present status. In this way only can we come to any intelligent understanding of the work embraced in that topic, and of our needs in relation to it; and only with such an understanding can we pray fervently and effectually. In all our and is need for the prayer, "Thy kingdom praying and study, may we seek to know come." the mind of God concerning us, with the full

purpose to be obedient to his holy will in all things. So may the blessings of his Holy Spirit, in fulness and power, rest upon us

# THE KINGDOM OF HEAVEN.

No careful reader of the Gospels can have failed to observe how frequently Jesus used the expression, the Kingdom of Heaven, in our mortal eyes, but as sure as God is the with this commission: "As ye go, preach, their King, because defender of the right and the maintainer of saying, The Kingdom of Heaven is at hand." loyally followed his own truth, we are twelve months nearer In his own work, our Lord taught the peo- knowledge his r

The Kingdom of Heaven is the reign of Christ over men. That reign, and hence that kingdom, began when the first man submitted himself joyfully to the rule of the blessed Jesus over him, and has been increasing with every additional convert to him through the word of his truth and grace. The Kingdom of Heaven is here; it has

been here through the generations with increasing power and victories; it has yet many victories to win in the name of King Jesus, in the conversion to him of men and nations; its final, glorious triumphs will come when the time of which Paul speaks arrives, of which he said, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In that day, some will joyfully acknowledge preached to good congregations. Some also need your sympathy, your help. We all

WAYSIDE NOTES.

Salemville, Pa., is a small village, at the foot of Tussey's Mountain, and has an outlook northward over a valley about six than a figure-head, a play officer. The two miles wide and fifteen long, past New Enterprise, two miles distant, on to Martins. burg, thirteen miles away, where we reach ary Board, who wish to help this Board, the railroad that forms a junction with the may give their moneys directly to the Pennsylvania Central, at Altoona. One Missionary Board Treasurer; asking him, store, the post-office and a number of res- however, to credit it to the Woman's Board idences, a fine school-house, and three work, and the giver of the money is asked to churches, comprise the place; so scattered, notify Mrs. Ingham, our Treasurer, of her however, as to be little more village-like action. The same exception may be made than ordinary rural neighborhoods. The for those living in the immediate vicinity of churches are all Sabbath keeping-the old the Tract Board, and with the same condi-German Seventh-day Baptist, the Adventist,

and the other has membership in our denomination. Our people have a very neat, substantial house of worship, built about two years ago. They have a debt of \$400 resting upon it; or rather on Eld. Kagarise | isolated sisters or those living in small commainly, and if those who have wealth would help lift it from his shoulders, they would render assistance to the cause there which feel that they are as one with us, while you would be well merited. In the twelve days may often feel the need of companionship in spent with them, sixteen sermons were church relations, we wish you to know that we v have joyfully and evenings the attendance was large, and stand ready to help you in whatever way we

re; others will ac would have been crowded, probably, but for can as touching any of the interests to wer to reign who the fact that the Progressive Dunkards which we are pledged by virtue of our or who then will be were holding a series of meetings only two ganization.

DEDICATION.

The Seventh-day Baptist church of Cart wright, Wis., was duly consecrated and ded icated to the service of the true and living God, October 9, 1887, by the church and society, with appropriate services, consisting of singing by the choir, reading the Script ares, by Henry Williams; also a paper was read by Mrs. Perry Sweet, and a poem by Mrs Henry Williams. The sermon was preached by Eld. A. W. Coon, from 1 Chron. 28:2 and the consecrating prayer was offered by David W. Cartwright. After singing by the choir, a paper was read by Mrs. B. H. Still man, and remarks were made by Perry Swee and David I. Cartwright, and the service were closed by singing, "All hail the powe of Jesus name," and the benediction by the pastor. L. R. DAVIS, Church Clerk.

### COBBESPONDENCE.

### To the Editor of the SABBATH RECORDER:

It is now about twenty-two months since I resigned the pastorate of the Seventh-day Baptist Church of DeRuyter, which had continued sixteen years and two months with the view to the enjoyment of a year' recreation upon the fields of my old pastor ates and in the West and North-west. I fell the need of this, as for more than thirty ein years I had been engaged in an unbroken term of service with my last four pastor ates. About this time I received a call to the pastorate of the Seventh-day Baptis Church of Rockville, R. I. I made them visit of several weeks, studying the condition of the field from house to house, and doing what I could for the church in extra meetings. Their need and wish induced me to deny myself of most of my year's antici pated rest, and to consent to supply them seven months out of ten, taking three only for my trip West. At the end of this term of supply, I accepted a call to the pastorate for one year, ending January 1, 1888. This year has been one of earnest and constant church work. The house of worship has been enlarged and repaired, and a nice bell weighing 1,400 pounds, has been hung in well built and beautiful belfrey. Indeed this is a fine church, with a pleasant audience-room, and commodious vestry. This edifice stands in a beautiful place, and com mands a fine outlook, while its large front

grounds are ornamented with, fine shrubbery

to the victory of the temperance cause, to ple by parables, many of which he intro have rejected ? the triumph of Sabbath reform, and to the duced with the suggestive words, "The turned awa"

acknowledg- miles away. The membership of the church | If you lose this paper and forget our

tions.

## THE SABBATH RECORDER, DECEMBER 29, 1887. names, and yet would like to speak to any It is central between four factory villages, in springs, and streams and in wells where

ALFRED CENTRE, N. Y., Dec. 20 1887.

JANE LEW, W. Va., Dec. 18, 1887.

Dear Editor - I want to tell the brothers

We have just closed a series of meetings

J. CLARKE.

S. D. DAVIS.

to be renewed, and with their vestor sooperated in the effort. Bome for prayer were male, and scieral young people pledged themelves wice of the Lord. It is our hope will soon be baptized, and become in the church. Between the mnts, visits were made among fami. wally in the vicinity, and all way t was practicable to extend the sale sulation of our Sabbath literature. number of tracts and many copies Light of Home were distributed. mons were upon the Sabbath queeour relation to Sabbath reform. invitation was sent out to the mand members of the other churchthree of the former and many of were present and gave earnest and al attention. The division among bhath keepers seems unfavorable to use of truth in the community but we trust our brethern there may the rest by such fruits as will show Holy Spirit is with them, and that truth they hold they are perfected otified.

were grateful for our labors among and we are glad that the privilege to do a little for their encouraged possible up-building in righteousay the Lord keep them in union, bless them that his name shall be ed. The frequent changes and dethe route afforded excellent opporfor tract distribution on trains and ts, and for procuring names for Home list. That attractive paper vor with almost everybody, and is as though it was worth keeping for acquaintance at the family fireside. J. B. C.

D CENTRE, N. Y., Dec. 12, 1887. WOMAN'S BOARD WORK.

ork of this board has been in several inpled since Conference time, and you may, therefore, feel that we are ttle or nothing.

our purpose to call attention, very

of us please turn to the Business Directory three of which are in sight of it. The there are no streams or springs; good water of the SABBATH RECORDER, where we will church has a fine parson age, and the good is attainable at depths varying from ten to hold ourselves for a time, for public inspec habit of paying the pastor promptly every two hundred feet, in this immediate vicinity tion. If you are going to forget to look in month. They have gone through the year's from twenty to sixty feet. Generally wells this directory, please temember what you are work harmoniously, and are nearly out of are deeper as we ascend to higher ground. reading now. We shall do better work if dent. Indeed this is a good church, and a The temperature is easily overcome so that crowded somewhat. Therefore, my sisters, promising field of labor. And I have spent in the warmest weather the dairy man can before the hour arrived for the opening push, and crowd yourselves first of all into among this dear people about nineteen months make good hard butter. The market is organ solo by Mr. Morgan, the large room aggressive work for the Master. Force very pleasantly, and had become so strongly good, twenty-five cents being about the aver- was well filled by an intelligent audience. vourselves, if need be, into more emphatic attached to them, that the severing of age price; our principal feed for cattle in The meeting was called to order and Elliott interest in the work of our denominational these relations was very painful. And I sin-Boards; then if you will use us for that cerely regret that the illness of my wife, and the range. The latter is of the most value, which you organized us, a reflex influence other reasons compelled me to decline the as it only requires about one-half ton of fodfor good will be felt, a double success will entirely satisfactory call to this pleasant der per head to bring them through the elected. The Archdeacon of New York pastorate for another year. That they may, | winter in good shape. result.

The RECORDER seems to be our most ac- lead of God, soon secure my successor in this pastorate, and have a prosperous future, is commodating spokesman, therefore, we use it to say to more of our women than we my earnest prayer.

could otherwise reach, that the question as to who shall be the teacher in the China the present at Alfred Centre, N. Y., where school, is not yet settled. We have now I have been called by telegram, on account no candidate for this work. We still beof Mrs. Clarke's illness. lieve that, rightly handled, this whole question must be answered in the affirmative, that it is right that the school should be continued, that some one should go, that To the Editor of the SABBATH RECORDER: there is some one who can and will go, that our women are abundantly able to maintain in my native town, where I have lived fifty her, and that we will do it. Several hundred vears. M. L. Barnett is the pastor, and S. dollars have already been pledged for this D. Davis was the evangelist. We had no work; much of it is already paid over to friction and no "abnormal excitement." treasurers, who are holding it for its speci The pastor said what was to be done, and fied use. Moneys are being frequently sent the evangelist obeyed orders. The work on to our Treasurer, and many of our was greatly blessed. Glory be to God! women are writing, simply to know what we Fifty four were brought to hope in the Sav are going to do about it, and from many lo iour in fifteen days. A great many were calities has come this, that " when the teacher revived, and a goodly number of strong men, is found, we will try to help you more." My young and old, came forward and gave their sisters, we have said that, "rightly handled," hands in pledge that they would reform this work will be done. Speaking from the their lives. The converts ranged in age earnestness of serious conviction, we say that from eight to fifty years. The meetings in since this work belongs to all of us, it is for creased in interest to the close, and many all of us to pray for its success. We cannot tokens of regard show that the people love stop with the paying to it. It belongs to their pastor more than ever before. you, individually, to pray to day, and to day that the Lord will help us to find her whom he would send, and that she may be willing to be found of him who is her only salvation, and whose precious gospel of love and peace,

and sisters, scattered abroad, that we are he would have her carry to some one who

We have now two railroads completed and dus 20:8-11, also "The Sabbath was made cars running through the country; we have also two large irrigating canals now building then lead in prayer.

My correspondents may address me for that go through here-the great Amazon and Suez, with a capacity sufficient to water three hundred thousand acres, giving three inches of water every two weeks; and that is more than is generally needed.

of sugar and from eight to ten gallons of year claim that it yields from seven to ten tons per acre when not affected by the

than any other crop. Taking everything into consideration the prospects for Kansas are the brightest they

formation can have it by addressing, with stamp, L. A. STILLMAN. FRIEND, Scott county, Kan., Dec. 12, 1887.

FROM THE BERLIN FIELD.

## Jome Mews.

New York. NEW YORK CITY. A large meeting in the interest of Sunday was recently held in Steinway Hall. Long winter is millet, sorghum, corn fodder, and Sheppard was elected temporary Chairman, and Vice Presidents and Secretaries to the number of one hundred or more were then

> City, Dr. Smith, read the Scriptures, Exufor man and not man for the Sabbath," and

The chairman, in the course of his open ing address, spoke about Nehemish's keeping the people without the walls four Sundays! Wm. Howland, of Toronto, spoke quite

at length of the work in his city for the Sun-Sugar making is going to be one of our day. No tavern keeper can hold any public most important and profitable industries, office. Here the primary requisite seemed the experiments at Fort Scott, the present to be a corner saloon. He spoke of the season, show that one ton of sorghum will Christian people who held moderate views of make one hundred and twenty five pounds morality. [Pause] "You ought to hang them." He said that he spent one Sunday syrup; and those who have raised cane this in Chicago, and he was astonished to see all the cars running, stores and saloons open, theaters in full blast, and he did not know drought, and that it stands more drought but that he was like the man who was afraid

that he had been dead and got into the wrong place. He spoke quite at length about the Christian people patronizing the have been for years. There is a good open- street cars. He thought that one of, their ing here for those who have some capital to weakest spots was their legs, and their excuses invest; land is still cheap but advancing reminded him of a deacon who was very fond steadily in price. We want a merchant, a of fish. Some lads caught some fine pickgrocer, a blacksmith and others (Sabbath- erel and brought them to the good deacon; keepers of course) to start a town. Town as he was about to take them, one of the boys lots free to those who come to stay. Any said, "They were caught on Sunday." The reader of the RECORDER desiring further in- good deacon hesitated a moment, then said, "Give me the pickerel, they are not to llame." His address was warmly received, and he closed with these words: "It is of Cluffin, at Hartford, Conn. A large num-God to restore Sunday."

January 9th, a paper on the "Sabbath" is to be read before the Baptist Conference, at

to buy material with. The Lidies' Society, organized in the spring, has held public sessions the first Sabbath in each month considering some mission field. We have met for work twice each month, hoping to sell our work, and thus help in building the church.

## Condensed Alews.

Domestie.

The receipts of the New York and Brookvn Bridge during the past year were \$933.-

The new silver vault at Washington is finished. It has a capacity for 100,000,000 standard silver dollars.

James Kempster, who was convicted in New York of selling oleomargarine, was recently fined \$100. The case will be appealed.

The New York Central statement for the fiscal year ended September 30th, shows a surplus over all charges, including dividends, of \$1.570.376, or nearly two per cent. Mrs. Martha Whitney, a wealthy widow aged eighty nine veare, was found dead in bed at Spring Valley, N. Y., Dec. 224. She left her fortune to a church at West New Hemostead.

The scheme of the Pennsylvania Railroad Company for the establishment of an employes' saving institution has been perfected. The operation of the saving fund will commence January 2d, next.

A check for \$10,172 has been sent to Boston to be presented to Elward Bargess as a testimonial to his skill in designing the victorious yachts, Mayflower, Paritan and Volunteer.

The rector and the vestrymen of Trinity Church, New York, have filed a demorer in the United States circuit court to the suit brought by the United States for importing the Rev. E. Walpole Warren. , The suit has been brought under the statute prohibiting contracts with alien labor.

Miss Alice Freeman, ex president of Wellesley College and a lady widely known thorughout the country, was married, Dec. 23d, to Professor F. G. Palmer, of Harvard College, at the residence of ex-Governor ber of friends witnessed the ceremony.

#### Foreign.

The first issue of nickel and silver coinage

the Conference year, to the list of at it stands for the year; being a tively new board, and changes havmade each year, our women need refully informed, else inquiries, are tener than they should need to be to whom they shall address, and waom they shall work. This is the • since a regular board meeting that d tell you of them. They are Mrs. arke, President; Miss Mary F. Bailey, onding and Recording Secretary; H. Ingham, Treasurer, all of Mil-.; Mrs. O. U. Whitford, Westerly, scretary for the Eastern Association; L. Huffman, Lost Creek, W. Va., y for South Eastern Association; rie R. Burdick, Lincklaen Centre, Secretary for the Central Associa-E. T. Platts, Alfred Centre, N. retary for the Western Association; Eliza Babcock, Albion, Wis., Secrethe North-Western Association.

esired that all our women, and our of women that wish to help either ary or Tract Board, shall do EO the Woman's Board, and, with two exceptions, we ask that they d their contributions to our Board er. It will be better for the Treasthe three Boards, that the work be this way; besides that, our Treasurby this means, be something more gure-head, a play officer. The two ns may be these: Those persons immediate vicinity of the Missionrd, who wish to help this Board, ve their moneys directly to the ry Board Treasurer; asking him, to credit it to the Woman's Board nd the giver of the money is asked to Ingham, our Treasurer, of her The same exception may be made living in the immediate vicinity of Board, and with the same condi-

means, among other things, that something to do, and keep us st you may get good work out of us tou have set to work for you. Our sisters or those living in small comwhere there are no organized besocieties, are hereby entreated to they are as one with us, while you feel the need of companionship in elations, we wish you to know that we d your sympathy, your help. We all dy to help you in whatever way we suching any of the interests to are pledged by virtue of our

will never hear of it, but for her. SECRETARY.

DEDICATION.

The Seventh-day Baptist church of Cartwright, Wis., was duly consecrated and ded icated to the service of the true and living Gud, October 9, 1887, by the church and society, with appropriate services, consisting of singing by the choir, reading the Scriptures, by Henry Williams; also a paper was read by Mrs. Perry Sweet, and a poem by Mrs. Henry Williams. The sermon was preached by Eld. A. W. Coon, from 1 Chron. 28:2; and the consecrating prayer was offered by David W. Cartwright. After singing by the choir, a paper was read by Mrs. B. H. Still man, and remarks were made by Perry Sweet and David I. Cartwright, and the services were closed by singing, "All hail the power of Jesus name," and the benediction by the L. R. DAVIS, Church Clerk.

CORRESPONDENCE.

### To the Editor of the SABBATH RECORDER:

It is now about twen ty-two months since <sup>1</sup> resigned the pastorate of the Seventh-day Baptist Church of DeRuyter, which had continued sixteen years and two months, with the view to the enjoyment of a year's recreation upon the fields of my old pastorates and in the West and North-west. I felt the need of this, as for more than thirty six years I had been engaged in an unbroken term of service with my last four pastorates. About this time I received a call to the pastorate of the Seventh-day Baptist Church of Rockville, R. I. I made them a visit of several weeks, studying the condition of the field from house to house, and doing what I could for the church in extra meetings. Their need and wish induced me to deny myself of most of my year's anticipated rest, and to consent to supply them

still striving to live in the Lord, and to keep the commandments of God and the faith of Jesus. We are a little band here, but hope to grow strong. We have one more Sabbath keeper just come out. What we want here is Sabbath reform, If we could have some preaching on the Sabbath question it would do good. We as Sabbath keepers try to im press the importance of Sabbath observance, as well as other commandments, as much as we can, and hold up for God's truth. We have Sabbath school every Sabbath when the weather will permit, and study the Bible to tind the truth. We ask an interest in the prayers of God's people that we may be faithful unto the end, holding fast the profession of our faith which is an anchor to the soul both sure and st adfast. Let every Sabbath keeping disciple of the Lord Jesus have the inspiring confidence of Paul: "I know one whom I have believed, and am persuaded that he is able to keep that which I commit ed to him against that day." To God be all the glory for his keeping power and love! So let us strive to be found faithful, for he has promised life everlasting to the faithful one. Let us try to be doing all we can to bring sinners 'to repentance and to turn them to God before it is too late. Surely we are living in perilous times, but let us be pa tient knowing that if we are faithful and are not found asleep, but are found keeping all the commandments of God and the faith day Sabbath. They confound us with the of Jesus, we will overcome and have a home with Christ forever. May we have an

interest in your prayers. MRS. BETTY WISE. SHEPHERDSVILLE, Ky., Dec. 14, 1887.

#### To the Editor of the SABBATH RECORDER:

Thinking that the readers of the RECORDER would like to hear from the new colony in Scott county, Kansas, and something of of it. their future prospects I will ask a little space in your paper. The present season has been a hard one for us as the drought reached us in time to destroy our corn crop, but we have sufficient fodder for our stock. The colony still continues to grow in number. seven months out of ten, taking three only and in the spring we expect quite an addition for my trip West. At the end of this term | from Orleans, Nebraska; and Dane county, of supply, I accepted a call to the pastorate Wisconsin. Elder H. E. Babcock resides for one year, ending January 1, 1888. This here and holds services every Sabbath, year has been one of earnest and constant though for the present he is on the sick list. church work. The house of worship has We are having lovely weather this winter, been enlarged and repaired, and a nice bell, so far, mostly sunny days, the cloudy ones weighing 1,400 pounds, has been hung in a bring the exception. The dairy industry well built and beautiful belfrey. Indeed of Kansas 18 assured; grass, the foundation this is a fine church, with a pleasant audi- of milk, grows wild on our prairies; there ence-room, and commodious vestry. This is no better grass grown to fatten cattle than ple to the prais

I write to say that I have been holding meetings at Pleasant Valley, about 34 miles from Berlin, and the Lord is most graciously blessing my labors. I have held five meetings already, and the whole community

seems deeply interested. I began my meetings on First day morning, Dec. 4th. On Third day evening, six arose for prayers; on Fourth-day evening, when I asked all who desired an interest in the pardoning love of God to arise with God's people, my feelings whole congregation, save two, arise to their Six or seven have already found Jesus precious to their souls, and many are deeply I return this week to continue my labors the total indebtedness. there, and I desire the prayers of all God's

sioned by the injudicious course of persons Christ, but whose life and character contradicted their profession. Besides this, there was a terrible dread and prejudice manifested by the people against the idea of the Seventh- | tic and Pacific waters. Seventh day Adventists, and for a long time the people listened to me with a belligerent spirit. But all this has given way to a spirit of kindness and the utmost confidence. In the congregation there are about a dozen Free. will Baptists, but so changed have these persons become, that when a Free-will Baptist minister came and desired to hold a protract-

This has been a work of education. would not have dared to preach to them a year ago as I preach to them now. I now talk plainly on the Sabbath, and all other Scriptural doctrines, and they hear merespectfully and seriously. There are four or five families who have asked for light on the Sabbath question, and I have a splendid opening for the distribution of tracts and papers on this subject. I have to be prudent. for there are four or five denominations have to buy. Grain has to be hauled a long represented in my congregation. But I have | distance in order to ship it. their confidence, and with God's blessing, I hope to see the maj e into the truth. Trusting that the

No. 9 Murray Street. Our collection for Lost Creek Church was \$7 34.

The first Sabbath in January, 1888, we invite all the members of the New York City Church and the friends from sister churches who may be in the city, to celebrate the Lord's Supper. J. G. B.

### Kansas. NORTONVILLE.

The Church has just raised \$200 towards almost overcame me, when I beheld the liquidating our parsonage debt. This leaves a balance of \$400 still due. Next feet. The Lord was present in great power. August, we hope to celebrate the 25th Anni versary of the organization of the church with a grand service, and silver wedding anxious about their salvation. I have visited (so to speak), at which the friends and from house to house for miles around, and members, resident and non resident, will be have found the people serious and willing to asked to contribute their silver presents. be conversed with on the subject of religion. These we expect will be sufficient to meet

Our Thanksgiving service was held on dear people for the success of my labors on Sabbath day this year, when a large display that field. I have had, for the last year and of the bounties of the year was made, cona quarter, to live down the prejudice occa- sisting of grain, fruits, vegetables and nuts from extended portions of the earth. The claiming to be ministers of the Lord Jesus collection represented products from seven states, Europe, Asia, Africa, North, South and Central Americas, East and West Indies, islands of the Mediterranean, Atlan-

> The collection for the Lost Creek Church last Sabbath was between five and six dollars. The Sabbath school also voted five dollars for the same purpose.

The first Sabbath in January will be our Covenant and Communion season, at which we would be glad to hear from all our members, resident and non-resident. We hope to be able to give some attention to the week ed effort with them, only two voted in favor of prayer, looking for rich spiritual blessings upon all our membership. Pray for us.

Idaho. TANEY.

November was cold, with several hard freezes, but at present the weather is mild with some snow, and a great deal of rain. Crops were very good this fall; but prices are low for what is to be sold, and high for what we

As a church, we are trying to hold out against temptation, and hold up the banner "aise up a pro- of Christ in this non-religious "great West." e, and thet We are trying to build a church house. It

in France will appear shortly, amounting to 70,000,000 francs.

Mr. Gladstone has written a letter declining to interfere actively in the international arbitration movement.

The Indian government has decided to send a force to expel the Thibetin troops blocking the roads from Sikkim to Thibet.

All the absent Cardinals have been summoned to return to Rome before the 1st of January, to take part in the Pope's jubilee celebration.

The steamer Ludgate Hill, which left Lordon for New York Dec. 23d, had on board a complete menagerie, consigned to Messrs. Barnum & Bailey.

It is stated that the Canadian government has definitely decided to reorganize the militia, which has hitherto been without organization and almost without discipline.

Postmaster General McLalan, of Canada, says the parcel post treaty with the United States will go into effect on February 1st. The rates have not yet been fixed.

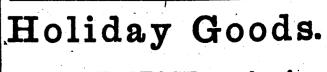
In consequence of the frequency of disastrous fires among cargoes of American cotton, a committee of London and Liverpool underwriters has been formed to make an investigation.

A monument to Edmond About was unveiled in the cemetery of Pere Le Chaise, Paris, Dec 20th. M. Ferry was present. this being his first appearance in public since the assault upon him, and he received congratulations from many friends.

It is stated that the Czar has decided to send an address to the Pope on the occasion of his jubilee, but will present him with no gift. King Humbert of Italy will make no present to the Pope and has ordered the members of his family to refrain from sending gifts to his holiness.

The Magdeburg Zeitung says: Medical opinion now permits the assumption that the regular continuance of the present treatment will avert danger and reduce the chance of a fatal issue to the minimum, and that the Crown Prince will yet be enabled to fulfill all the duties of his high station. Professor Virchow takes this favorable view.

The inauguration of the statue of General LaValle, at Cordova, December 22d, was a magnificent affair, more than 5,000 persous being present. The ceremonies in connection with the inauguration of the statue were the grandest ever seen in that city. The president of the republic was present in the cathedral, where a Te Deum wassung. The sanitary condition of the republic is excellent.

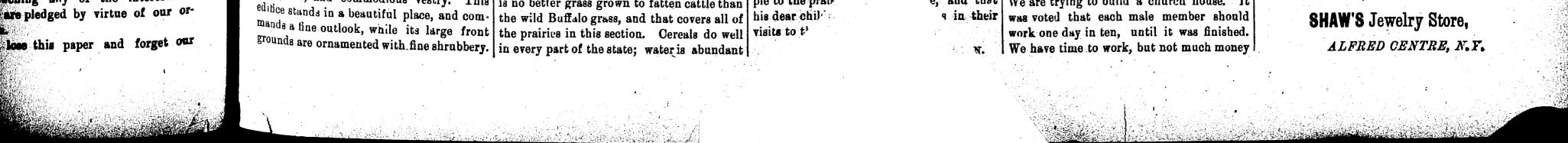


LARGER, STOCK to select from

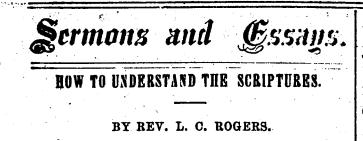
than ever before, at

G. M. C.

DEC. 21, 1887.



### THE SABBATH RECORDER, DECEMBER 29, 1887.



6

"Understandest thou what thou readest?" was an interrogation anciently addressed by Philip, the evangelist, to a reader of the sacred Scriptures, a man of Ethiopia, as he which have not yet died away. The inquiry was returning homeward from Jerusalem, is the offer of a helping hand. If we take whither he had been to worship.

This inquiry with its kind breathings and gentle cadence, was a happy introduction, and lead to a pleasant acquaintance. "Un- | revelation. derstandest thou what thou readest?" The bearings of this question are both physical and by the Giver was designed to be, underand metaphysical. From the root of an stood, and on the part of all to whom it was ideal truth we have here the stalk of an act- sent; for, by whatever methods it was reual truth, the absolute cropping out into vealed, it was communicated to men by men, the relative, the abstract blossoming into and in the language of men, and that, too, the concrete, the philosophical reaching up in the forms of common speech. It is the the divine with the human understanding; as mysterious and sublime as some of them the divine reaching across the gulfs of eter- | may be, can be understood and received by nity and inspiring a human soul with the the humblest child of God, when the conditouch of its life giving finger. The human tions reasonably demanded of such are commind is a kind of half-way house between the plied with. We trust that the truth of this the infinite. It is a reflection from the di- | ing discussion, to the effect, that, by the envine, but with human attachments. Mind lightenment and guidance of the Holy Spirit, It has powers the extent and capacity of and available means, even "the wayfaring which, cannot, in its present nature and relations, be determined. It has faculties Isa. 35:8. Unfulfilled prophecy, however, some of which are dependent, and some independent; subordinate some, and some coordinate. The human mind has functions both ordinary and extraordinary, and at its the Romans (16: 4), "Whatsoever things highest upward reach the cosmos becomes objective in and through its godlike sub jective power; so that in the complex mirrors of this wonder working mind, the universe hope." may be seen by reflection.

which covers more or less of the ground

that historic bridge of revealed truth which such the Bible becomes a new book, as it is facts in the case, on the testimony of God's the authorities of the papal church have judged incapable of rightly understanding arches the entire period from the destruc- carefully read, and faithfully expounded. the sacred Word. But a free and open Bible tion of the world by a flood of waters, to its is the greatest blessing of its kind in this sincursed world; and the general diffusion of event being the prototype of the other. The otherwise the "ear is uncircumcised, and hearing by the Word of God." Rom. 10: 17. the best remedy for that obscurity which still hangs over some portions of the sacred history, and hence need no independent give warning, that they may hear? Behold, page. "Understandest thou what thou proofs of genuineness. readest?" is an interrogation the echoes of But it will be claimed that there are mys-

Bible admits it in terms. In it are "some it, it will lead us into all truth. things hard to be understood." 2 Pet. 3:16. Let us, then, note a few primary facts in-But a book without mysteries, and claim. cluded in the giving to men of this divine

prima facie evidence of genuineness. And I. Observe first, that this Bible can be, what department of knowledge, let us ask, into the historical. It is the coalescence of great beauty of the Bible that its every truth, able to scan its phenomena; its essence is with the knowledge of his will in all wisdom lowlands of the finite and the highlands of statement will be made evident in the follow- us from the fields of physical science through earth, because thou hast hid these things in man is an organism every way unique. together with the use of all appropriate test against such reception in either case. a spirit in man, and the inspiration of the man, though a fool, shall not err therein." will be regarded as somewhat exceptional to the general fact now noted. But the Bible was given for man's learning, as says Paul to cloudless sky; it is bathed in brightness too them, saying, "O ye simple, understand were written aforetime, were written for our learning, that we through patience and and comfort of the Scriptures might have that. But the Bible is not a "present truth"

Let it be observed further, that divine alone to those who first received it; this im-To discover and appropriate truth, is the revelation addresses itself directly to the mediate application did not exhaust its shall be opened unto you." Matt. 7:7. highest office of the mind. Physical facts human understanding. It appeals to facts, meaning; for, though not chargeable with a are ascertained by search and investigation, to reason, to the judgment, to conscience, double meaning, the Bible contains princi. Spirit, who is himself "the Spirit of truth," by observation and study; metaphysical to faith; for faith, the one characteristic ples of very extensive application, so that who is promised to lead us into all truth, and truths are reached by observation, interpen faculty which revelation calls for, is an em- Old Testament truths are suited also to New to take of the things of God and show them etration and reflection; but revealed truth, inently rational faculty. What act more Testament times, and ancient sayings to unto us (John 16: 13, 14), when required this ceremony or that; "the kingdom of rational than that of believing on good subboth of physical and of metaphysical science, stantial evidence? The claims of revelation is apprehended through the faith faculty, are submitted to the proofs of reasonable the office of which is to connect the seen and evidence. It should be noted, however, that revealed religion is not the religion of reason, by furnishing a new class of motives to right but a reasonable religion. The religion of action. Faith thus supplies the missing reason, so-called, rejects faith; but a reasonable religion accepts faith; for why reject To those who by faith receive and appro- faith in matters of religion, when we admit priate the divine oracles, such revelation be- it in everything else? Is God the only becomes a treasure whose beauty, excellence, ing we refuse to believe? Men believe men, and bad men, too; they even believe devils. What wonder that such as refuse to believe God are sometimes left to believe a lie? It is but exemplary justice. 2 Thess. 2:11. Revelation treats of subjects which admit This revelation is so arranged and so ad- of no other than rational methods of treatdressed as to be immediately available. We ment; that is, such as belong to the procnote with satisfaction that the Bible is a book esses of observation, comparison, reflection, for the people, and that we have reason to faith, and the like; all of them aids to It is further evident that the revelation of that more people read the Bible than read God to men must have been understood, or any other book. The Bible has its friends at least understandable, by people to whom and its enemies, and both read it; and we it was at first addressed, and by such as were conversant with them. The several revela-The Bible is indeed an interesting book, and tions seem to have been called forth to meet some existing need of the times, to memo book, and in some of its component parts | rialize some passing event, to illustrate truth older than any other genuine records, yet by the existing phenomena of nature, to find the ages as they have advanced have not out lessons in the customs of the times, to profit obvious. grown the Bible. Interest in it is as fresh by the character, conduct or conversation of persons present or well known, or otherwise to meet some current demand; this gave to the revelation vividness, plainness, directness, and often pungency, making it almost impossible for those who first received them to understand them; and, if they were either fables or forgeries, the facts now noted would certainly expose their falsity. If now, at this distance, we cannot readily understand right toward God and toward our fellow imous understanding of the Bible is both these revelations, we have but to follow back men, we shall be tempted to interpret the to the periods which gave them birth, fa miliarize ourselves with the circumstances of blinding is the influence of an evil prejudice. those times, and to put ourselves en rapport | Philosophy alone cannot rise above it. "Rewith that distant past. This is the penalty new a right spirit within me," was the derstanding; if thou seekest her as silver, To assist somewhat, as we may be able to, we pay to it for our living in these otherwise prayer of the Pealmist. Psa. 51: 10. the attainment of this worthy object will be favored times. Modern infidels, refusing this tribute, raise the cry of forgery and im- promised to write his law on the soft tablets | Lord, and find the knowledge of God; for position, but they are some hundreds or of a new heart, and to give therewith the the Lord giveth wisdom; out of his mouth thousands of years too late; for if this charge grace to understand the Word. Jer. 31:33, cometh knowledge and understanding. He could be maintained at all, contemporary 34; Heb. 10: 15, 16. "We know," says the layeth up sound wisdom for the righteous." enemies would have accomplished the feat Apostle, "that the Son of God is come and Prov. 2: 1-7. when the revelations were first published. | hath given us an understanding." 1 John | 9. Faith in the Word of God is a neces

are the first links in the chain of Israelitish mish 6: 10: "To whom shall I speak and do ye not understand my speech? even be their ear is uncircumcised, and they cannot cause I tell you the truth, ye believe me hearken; behold the Word of the Lord is teries in the Bible. And so there are. The unto them a reproach; they have no delight in it." It is with the souls as with the soil, due preparation and other right conditions

are necessary to a good harvest, as in the ing to be a revelation from God, would lack perable of the sower. Matt. 13: 3-8.

4. There must be an understanding heart. When Christ came to the eleven after his is free from mysteries, at least until the mys- | resurrection, "then opened he their underteries are solved? The alphabet of our dear standings that they might understand the mother tongue was once a mystery to us all. | Scriptures. Luke 24: 45. "Consider what Since resolving it, we have solved a thousand I say, and the Lord give thee understandother mysteries, more or less, and some still ing," said Paul to Timothy. 2 Tim. 2: 7. remain. Life itself is a mystery. We are To the Colossians, Paul says, "Be filled inapproachable as yet; it may always remain | sud spiritual understanding." 1:9. "Who so. The Bible will be found to contain doc- is wise, and he shall understand these trines of pure revelation, and which are to things? prudent and he shall know them?" be received by faith alone; but may we reject Hosea 14: 9. "Jesus answered and said, I them for this reason? Some facts come to thank thee, O Father, Lord of heaven and experiment alone; would it be wise to reject | from the wise and prudent, and hast revealed them for this reason? Reason does not pro- them unto babes." Matt. 11: 25. "There is For illustration, let us refer to the modes of Almighty giveth them understanding. Great the divine existence; this is a doctrine of pure | men are not always wise." Job 32:8, 9. revelation, and is to be received by faith |"The wicked know not, neither will they alone. It is indeed a mystery; but it is such | understand; they walk on in darkness" a mystery as the sun is at the noonday in a (Ps. 82:5), even though wisdom calls to dazzling for mortal eyes to gaze upon un wisdom; and, ye fools, be ye of an under veiled. We may shut our eyes and say we standing heart" (Prov 8:5); "but they see nothing, but the sun shines on for all that seek the Lord, understand all things"

Word, received by faith, we understand this 3. There must be the hearing ear. "He through faith, and not on the testimony of now awaited destruction by fire; the one that hath ears to hear let him hear;" for geology. "Faith cometh by hearing, and remaining portions of the book of Genesis they cannot hearken," as we read in Jere- Christ said to the unbelieving Jews, "Why cause ve cannot hear my word. And be. not." John. 8: 43, 45,

> Miscellany. THROUGH THE DAY. BY MRS. A. M. TOMLINSON. Start the busy day with thinking, Where'er I may go or be, God is ever near to strengthen, To sustain and comfort me. He looks o'er the day before us. With its lights and sh dows dim; And he'll lift our weary burdens, If we only look to him.

Though the day be dark and dreary, Or the day be bright and fair, There are trials waiting for us, Cr. sses small or great to hear; But our Father's loving presence, Ever near us doth abide: If we a-k him, he will help us, All our ca es to lay aside.

Ah I so oft. through dai y duties, We forget that he is near, Noting all our joys and sorrows, Every sigh, and every tear. He wil make us, with his favor, Glad and cheerful, all the day, If we only, through its moments Walk beside him all the way.

-B ptist Weekly.

### THE KINGDOM WITHIN.

We commend to the careful attention of high church exclusives, in whatever denomination found, the words found recorded in (28:5); that is, by "seeking," and hence not | Luke 17: 20, 21. Many now, like the Pharisees of old, fail to understand that "the kingdom of God is within you," as you; seek, and ye shall find; knock, and it said Christ. Dr J. P. Thompson, in his " Theology of Christ," remarks: the kingdom of God has none of the outward pomp and circumstance of royality, but is the development of an internal power. To find it, one needs not to go to this place or that, to join this organization or that, participate in God is within you." One becomes a subject of it in his own consciousness; when he by believing receives Christ into his heart as his Saviour, then does God as his Redeemer take charge of him, enter into him to guide. keep, sanctify, and save him, and thus coming to the realization of God in his supreme lordship over the individual is the kingdom. The kingdom of Christ is not a church organization, but a spiritual condition and fellowship entered into by faith in Christ. Many fail to comprehend Christ's mission because they are looking for such organization as men are accustomed to originate for the exercise of power, Schemes that men invent and by which they hope to find an el ment of power to lift men into happiness and purity Iail, and when a church organization becomes anything else than an instrument for spiritual culture and for saving men, it stands in the way of the advancement of Christ's kingdom. When it is sought for honor, social position, livelihood, or anything else than spiritual benefits it becomes a stumbling block.-Chris: tian Secretary.

### WHAT TO BE. BY ELEANOR A. HUNTER.

If a boy knows what trade, business or pr fession he wishes to have when he is a ma it is a very good thing. There is no dou that he should follow his bent, and his edi estion should be such as will help him be to develop those faculties which he will u in his work. But many a boy of good abil ties, honest and sincere, does not know whi he wants to be. It is for such boys that th article is written.

I feel sure that there is some particul work given to every one who is born into th world. And I think that if a boy will p tiently and seriously study his own natur in time he can flud out what his work'is. is a good plan in the first place, to find of what one cannot do. Many of the arts, f instance, require a genius-and that mean more than a taste, or even a talent-for the successful pursuit. And there are at les two professions which should not be attend ted unless one is sure of an unmistakab call toward them. A boy should never da attempt to be a physician, unless he has ne only the strongest taste for the twin science of surgery and medicine, but also a love fe humanity so broad and deep and unselfield that he cannot be satisfied with anything le than spending his life-time in alleviating i miseries. And if he enters the Christia ministry he should be equally sure that h can be satisfied with no other life work, an that he is willing to make the same self con secration for the souls that a doctor does for the bodies of men.

Regarding what are called "the profes ions." Never choose one because of th honor or distinction which it may bring you No profession ever distinguished a man; o the contrary, if a man does not ennoble an dignify his profession he disgraces it.

Many pursuits are in these days barred or because they are not considered suitable for a gentleman. This is a mistake. All labo is honorable, and any man is a gentlema who behaves like one; and I know men to day who have failed in life, because the were put into a profession or business, whe if they had been allowed to learn their fave rite trade or handicraft they would have been successful and happy. So if you have a strong taste for anything of that sort, b sure it is a bent of your nature, and not fancy, then make your choice, stick to it an be happy.

I know a gentleman, now living in a New England college town, where plain livin and high thinking are yet the fashion, an he made such a choice, and became a black smith: and he is the most wonderful black smith I ever heard of. He has a power of subduing vicious animals which is phenome nal, and which two years ago would hav given him a reputation for sorcery. H shoes the most untainable horses entirely un aided; the touch of his hand, the sound of his voice, and the steady gaze of his bright dark eyes in a short time after they as brought to him quiets and subdues them, an renders them obedient to his will. This gen tleman is a well educated man, a reader an a thinker, and he is considered the socia equal of any one in the place; and I did no know whether to admire him more, as h stood before his anvil, with his leather apro buckled on, and his sleeves rolled up to hi shoulders displaying the magnificent muscle of his arm, while with his great hammer h smote with mighty blows the iron he was fash ioning, making showers of sparks fly all about the place, or when, on the evening of th same day, he came forward to speak to m at the president's levee, with the same eas and gentle manners with which he had we comed me to his shop. And I am sure that if that man had attempted to be anythin else than a blacksmith he would have disc beyed a divine call.

the unseen, the human and the divine, there link in the cosmic chain.

and worth, no human tongue can tell. What a privilege to read and ponder such communications, and to do so with all the accompaniments in the gospel scheme of salvation

believe that more Bibles than any other the understanding. single book are printed and distributed, and therein do rejoice, yea, and will rejoico. the interest is intrinsic. It is now an old as ever. Men do indeed differ in their views respecting it; they differ in their understanding of it; and it may not be the fault of the book that they do; and in some sort it is the fault of no one; houest differences of opinion and belief bring no deep disgrace upon conscientious readers, and no deep reproach apon the Bible itself; it is implied hereby, the rather, that a better and more unanpossible and desirable, and in the use of proper means will yet be attained. With hope, and patience, and labor we wait that coming day.

the end in view in our present humble efforts. We shall not attempt a learned treatise on the laws and rules of Biblical interpretation, but hope to serve the general reader by a few plain observations. In the important matter of Bible study, helps, however humble, are not to be despised and rejected unless they beget in the taught a servile spirit,

modern saints; for moral truths such as these, are of universal application.

As to the prophecies of the Bible, these are best understood by their fulfillment Some of them are sealed up to the time of the end. The persons who wrote them could not understand them (1 Pet. 1:10) and we, too, are excusable if we do not un derstand them, except as we come to the time of the end; and even then we must let pa tience have its perfect work; for there are seven seals, and another hand than ours must unloose them. In cases of exceptional difficulty the caution-signal is set up. "Let him that readeth understand" (Matt 24: 15); that is, let him apply himself dili gently to understand; let him not jump to his conclusions; let him not, on the other hand, be discouraged at first sight, but let him be sure he does understand the matter before he commences to publish it. "Blessed" is he that readeth, and they that hear the words of this prophecy." Rev. 1:3. Had this blessing been limited to those who un derstand the book of Revelation, it is to be believed that but few, if any, would, as yet, have shared the blessing. But as to portions not prophetic, whether relating to law or gospel, the duty to understand them is very

II. We pass now to notice, in the second place, some of the preparations of heart and mind necessary to a right understanding o the Bible.

1. We must, to this end, have a right spirit within us, a humble and teachable spirit, right feelings toward God and men; for our relations to these the Bible holds up Let them know that this is confessing judgconstantly to view. If our feelings are not Bible to suit our prejudices; and, ab! how

2. We must have a new heart. God has then shalt thou understand the fear of the

conditions are complied with on our part; then will God give "the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened." Eph. 1: 17, 18.

all stonce. "Ask, and it shall be given

5. We need, above all things, the Holy

6. We must, too, have a "conscience void of offense toward Goa, and toward men" (Acts 24: 16); such a conscience bears wit uess to the truth. Rom. 9: 1. The conscience is the eye of the soul, discerning the moral quality of actions, by the light of truth, when sprinkled with the blood of Christ.

7. There must be a willingness to obey the truth when found, in order to find it. "If any man will do his will," that is, wills to do it, wants to, is entirely willing and desir ous to do his will, let come what may, "he shall know of the doctrine." John 7: 17. We are to be "doers of the word, and not hearers only." James 1:22, 23.

8. But prayer to God for these blessings is a very necessary preparation for the right understanding of the Word. "Open thou mine eyes that I may behold wondrous things out of thy law." Psa. 119:18. Sol omon received a wise and 'understanding heart in answer to his prayer. 1 Kings 3: | fresh his tired, thirsty horse with a good 12. Said the angel to Daniel, "At the beginning of thy supplication the command; ment came forth, and I am come to show thee; . . . therefore understand the matter." Dan. 9:23. "Every one that asketh re ceiveth." Matt. 7:8. What a gracious promise, and for the humblest no less than the highest.

But people often complain that the Bible is a hard book for them to understand. ment in open court. "My son, if thou will receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for un

and searchest for her as for hid treasures;

him." To the word of God." That is, we take in the Youth's Companion.

teacheth you all understand that the worlds were framed by livered so innocently and unexpectedly.

From the argument last employed, the 5: 20. "The anointing which ye have reason by condition for understanding it as such. earlier portions of the book of Genesis must ceived of him abideth in you, and ye need "Ye are my witnesses, saith the Lord, and which has ever been the promoter of eccle- be excepted, for those were written many not that any man t wch you" (2: 27); that my servant whom I have chosen; that ye that were kindling and glowing with siastical pedagogism, dynasties, and tyran- hundred years after the time of the events is, the Word of G is complete in itself; may know and believe me, and understand thought of doing good to others; and a nies. Roman catholicism, just as long as it recorded; but the story of the Deluge, sup- there are here proen; this anointing Apostle (Heb. 11:3), "Through faith we later he jogged off, pondering deeply upon teacheth you all understand that the worlds were framed by

### A QUAINT LITTLE SEBMON.

Mr. Harvey was riding slowly along the dusty road, looking in all directions for a stream, or even a house, where he might redraught of water. While he was thinking and wondering, he turned an abrupt bend in the road, and saw before him a comfortable farm house, and at the same time a boy of ten or twelve years came out into the road with a small pail, and stood directly before hun. "What do you wish, my boy?" said Mr. Harvey, stopping his horse. "Would your horse like a drink, sir?"

said the boy, respectfully. "Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing of course the boy earned a few pennies in this manner; and therefore he offered him & bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child, and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is httle enough I can do for myself or any one. am lame, and my back is bad, sir; and mother says no matter how small a favor may seem, if it is all we are capable of, God loves it as much as he does a very large favor. And this is the most I can do for others. You see, sir, the distance from Painesville is eight miles to this spot, and I happen to know there is no stream crossing the road in that distance; and so, sir, almost every one passing here from that place is sure to have a thirsty horse."

Mr. Harvey looked down into the gray eyes

And when you have made your choice, re member that fitness for your business is no the only thing. Long years of steady wor may be necessary before you gain success Without industry genius itself is nothing but patient continuance in well doing wi surely win its reward.-The Christian a Work.

### THE CHRISTMAS TREE.

The Christmas tree is not properly Christmas tree at all, but a heathen one. does not belong, by right, to any othe European families than those of German and Scandinavian origin. Kelts and Slav and Latins knew nothing of it, and if it ha found its way into France and Italy, eve into England, it is an importation. Th Christmas tree was certainly unknow to our forefathers. The writer remember when his parents, who had spent many win ters in Germany, first introduced it, som forty five years ago, into Eugland, what as tonishment it created, what surprised deligh it afforded. The relic of the Christmas tre with us is the ash fagot. The German when they accepted Unristianity, brough the yule tree into their new religion, and gave it a new signification. The missionarie to the Anglo Saxons denounced it, an made every good Catholic hack the idols trons symbol in pieces, and burn it s Christmas, in token that the Huly Chil had destroyed heathenism. Among th Scandinavians, and probably among th Anglo Saxons, the ssh was the sacred tree Yggdrasill, the world tree, was, accordin to the Edda, an ash with three roots, one i heaven, one in hell, and one on earth. O the tree branches sat an eagle, along ther ran a squirrel, and about its roots, gnawin

Into them, was coiled a great serpent. Th

serpent and the eagle are ever in strife, say

could, kept its Bibles locked up in its con- ported as it is by the traditions of many by the teaching vents, castles and cloisters, to keep them races and nations, and by unmistakable geo- which is "t, away from the masses of the people, whom logic facts, forms one of the abutments of things"

## THE SABBATH RECORDER, DECEMBER 29, 1837.

### WHAT TO BE.

### BY ELEANOR A. HUNTER.

If a hoy knows what trade, business or protession he wishes to have when he is a man called Tafana. i. e., fanum tanae. made to reression are good thing. There is no doubt semble the earth. Tanne is pine tree, and that he should follow his bent, and his edu- the words of Tacitus have been supposed to cation should be such as will help him best to develop those faculties which he will use in his work. But many a boy of good abili ties, honest and sincere, does not know what he wants to be. It is for such boys that this meaning was lost:

article is written. I feel sure that there is some particular work given to every one who is born into this And I think that if a boy will patiently and seriously study his own nature, in time he can find out what his work'is. It is a good plan in the first place, to find out what one cannot do. Many of the arts, for instance, require a genius-and that means more than a taste, or even a talent-for their successful pursuit. And there are at least two professions which should not be attempted unless one is sure of an unmistakable call toward them. A boy should never dare attempt to be a physician, unless he has not only the strongest taste for the twin sciences of surgery and medicine, but also a love for humanity so broad and deep and unselfish, that he cannot be satisfied with anything less than spending his life-time in alleviating its miseries. And if he enters the Christian

ministry he should be equally sure that he can be satisfied with no other life work, and that he is willing to make the same self consecration for the souls that a doctor does for the bodies of men.

Regarding what are called "the profess ions," Never choose one because of the honor or distinction which it may bring you. No profession ever distinguished a man; on the contrary, if a man does not ennoble and dignify his profession he disgraces it.

Many pursuits are in these days barred out because they are not considered suitable for a gentleman. This is a mistake. All labor is honorable, and any man is a gentleman who behaves like one; and I know men to day who have failed in life, because they were put into a profession or business, when if they had been allowed to learn their favo rite trade or handicraft they would have been successful and happy. So if you have a strong taste for anything of that sort, be sure it is a bent of your nature, and not a fancy, then make your choice, stick to it and be happy.

I know a gentleman, now living in a New may even pass from bank to bank with-England college town, where plain living out knowing it.

the younger Edda, and the squirrel runs be | air, by the use of a pump, into a gutta-perwas a pine. Tacitus speaks in his annals of

refer to a sacred inclosure about a monstrous pine dedicated to the earth goddess. In one of the Wartburg Minnesinger's lays we have lines about the world tree long after its real "A gallant tree is growing high, A gar len gay adorning.

Its roots run , own to hell below, Its crown to heaven above doth throw. Where God doth sit in golden glow; Its branches take the morning: Its branches spread the whole world through Distilling manna, dropping dew, Aud birus thereon are singing."

Ot'ried, in the ninth century, sings of the cross in similar strains, deriving his ideas from Yggdrasill, which he translates into the tree of life in the garden of the church -the cross. So also Alcuin, writing among the Franks, says of the cross, "Its position is such that the upper portion reaches the kies, the lower portion touches the earth, the root reaches to hell. Its branches ex tend to all parts of the earth,"-The Corn. hill Mugazine.

**CHILD CONVERSION.** 

Becoming a Christian is like crossing a river. The Jordan is often used as an emblem of death, heaven being the promised laud. As the old hymn says:

"Sweet fields beyond the swelling flood Stand dressed in living green; So to the Jews old Canaan stood Whi e Jordan rolled between.

But the Jordan may be justly used also as a type of conversion. The promised land had to be taken by force, and this sets forth the conflicts of the Christian life. Becoming a Christian is crossing from bank to amounts to 1.455.923,000 inhabitants. Steam bank; passing from the worldly country to has accordingly trebled man's working power, Immanuel's land. Now, if we follow a river | enabling him to economize his physical up beyond its affluents, we find it keeps strength while attending to his intellectual getting smaller, and at last it is only a silver | development.-Scientific American. thread, winding through the meadow. You have the part the grasses to find it. Lke Jean Ingelow's streamlet.

"A tiny bright beck it trickles between." Only a step will take you across, and you

and high thinking are yet the fashion, and

he made such a choice, and became a black- of position is imperceptible, but there is a selling adulterated baking powder in viola

tween them trying to make peace. But cha bottle containing 300 grammes (1 pint) NOTARY PUB IC, REAL ESTATE, INSURANCE, probably the sacred tree among the Germans of distilled water and 100 grammes (1 6 pint) of hydrofluoric acid. The quantity of acid a temple that the Marsii. a mid-German race, should vary with the patients. Those who are but slightly attacked will easily stand 20 liters (17 6 quarts) per cubic meter, while those seriously affected can only sustain 10 liters (8.8 quarts) after it has passed through a second washing flask. After fifteen minutes it is well to renew the gas, as it rapidly disappears. Under the influence of this treatment, says M. Garcin, the attacks of coughing diminish in frequency, the expec toration changes in character and diminish es, the appetite improves, and night sweats disappear. As to the bacilli, they are found to decrease every day, and eventually disappear from the secretions. - Revue Scientifique.

> THE MOTIVE FORCE OF THE WORLD. - The Bureau of Statistics in Berlin has recently issued some interesting information in connection with this subject. Four-fifths of the engines now working in the world have been constructed during the last 25 years. France owns 49 590 stationary or locomotive boilers, 7 000 locomotives, and 1,850 boats' boilers; Germany has 59,000 boilers, 10 000 locomotives, and 1,700 ships' boilers; Austria, 12,000 boilers and 2,800 locomotives. The force equivalent to the working steam engines represents : In the United States, 7,-500,000 horse power; in England; 7,000,000 horse power; in Germany, 4,500,000; in France, 3.000.000; and in Austria, 1,500,000. In th se figures the motive power of the locomotives is not included, whose number in the world all amounts to 105,000, representing a total of 3,000,000 horse power. Adding this | guage. amount to the other powers, we obtain the total of 46,000,000 horse power. A steam horse power is equal to three actual horses' power; and a living horse is equal to seven men. The steam engines of the world represent, there fore, approximately the work of 1,000,000,000 men, or more than double the working pop alation of the earth, whose total population

ALUM BAKING POWDERS. DECLARED Adulterated Food and their Sale Illeg In the Hebrew language, devoted to the Christianization of the Jews. AL — The result of a trial just concluded at Canton, N. Y., before Judge Kellogg, will have a salutary effect in checking the sale of Published by the AMERICAN SABRATH TRACT SO-CIETY, Alfred Centre, N. Y. CH. TH. LUCKY, Editor. one class of adulterated food. Two men, Unild conversion is like that. The change | named Moon and Akerill, were arrested for HE LIGHT OF HOME. smith; and he is the most wonderful black | world-wide difference in the ultimate result. | tion of the state Food Adulteration Act. The AN EIGHT PAGE MONTHLY FOR THE FAMILY. from alum, and for selling them under pre 50 " tense that they were a wholesome, cream of 100 " tartar baking powder. A stubborn defense was made, the claim being set up that bak ing powders were not articles of food and that the powder the defendants were selling, which was known as Gillett's, was a stand-Business letters should be addressed to the publishers. Communications regarding literary matter should be addressed to the Editor. ard article of trade, and that alum baking powders interior to it, like Davis' and others, were being sold by other dealers in the same town without complaint. The Court held that baking powders were articles of food within the meaning of the law, and the jury found the defendants guilty upon all charges. The case has attracted much attention from **FY**, Alfred Centre, N. Y. being the first brought under the Sta e Food Adulteration Act against dealers in alum oaking powders. The result of the trial is to class such baking powders as adulterated articles of food and to make their sale ille. above. gal. There are many alum baking powders dressed to the Editor, as above.

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within you." One becomes a subject his own consciousness; when he by ng receives Christ into his heart as his r, then does God as his Redeemer arge of him, enter into him to guide. mictify, and save him, and thus to the realization of God in his e lordship over the individual 18 the The kingdom of Christ is not a organization, but a spiritual condid fellowship entered into by faith rist. Many fail to comprehend mission because they are looking for rganization as men are accustomed ginate for the exercise of power. that men invent and by which they find an el ment of power to lift men ppiness and purity Iail, and when a organization becomes anything else instrument for spiritual culture and ing men, it stands in the way of the whent of Christ's kingdom. When bught for honor, social position, livelior anything else than spiritual benebecomes a stumbling block.-Chriscretary.

the case, on the testimony of God's

received by faith, we understand this

faith, and not on the testimony of

Faith cometh by hearing, and

by the Word of God." Rom. 10: 17.

mid to the unbelieving Jews, "Why

ot understand my speech? even be-

e cannot hear my word. And be.

I tell you the truth, ye believe me

Hiscellany.

TOBOUGH THE DAY.

BY MRS. A. M. TOMLINSON.

that the husy day with thinking.

Where'er I may go or be,

in in ever near to strengthen,

To sustain and comfort me.

If we only look to him.

le looks o'er the day before us.

ind he'll lift our weary burdens,

Or the day be bright and fair.

Cr sses.small or great to hear;

sut our Father's loving presence,

There are trials waiting for us,

f we a-k him, he will help us,

h 1 so oft. through dai y duties.

former al our joys and sorrows.

e will make us, with his favor.

Glad and cheerful, all the day,

we only, through its moments

Walk beside him all the way.

THE KINGDOM WITHIN.

commend to the careful attention of

hurch exclusives, in whatever denomi-

found, the words found recorded in

17: 20, 21. Many now, like the

ees of old, fail to understand that

tingdom of God is within you," as

hrist. Dr J. P. Thompson, in his

ology of Christ," remarks: the king-

God has none of the outward pomp

renmstance of royality, but is the de-

ent of an internal power. To find it,

eds not to gu to this place or that, to

is organization or that, participate in

remony or that; "the kingdom of

-B ptist Weekly.

Every sigh, and every tear.

Ever newr us doth whide:

All our ca es to lay aside.

We forget that he is near,

With its lights and sh dows dim;

hough the day be dark and dreary,

John. 8: 43. 45.

### A QUAINT LITTLE SERMON.

Harvey was riding slowly along the road, looking in all directions for a or even a house, where he might reis tired, thirsty horse with a good it of water. While he was thinking ondering, he turned an abrupt bend road, and saw before him a comfortrm house, and at the same time a boy or twelve years came out into the road small pail, and stood directly before What do you wish, my boy?" said rvey, stopping his horse.

bold your horse like a drink, sir?" boy, respectfully. deed he would, and I was wondering

could obtain it.'

Harvey thought little of it, supposing rue the boy earned a few penules in anner; and therefore he offered him a liver, and was astonished to see him

rould like you to take it," he said, lookmeetly at the child, and observing first time that he limped slightly. deed. sir, I don't want it. It is little L can do for myself or any one. sir; and my back is bad, sir; and if it is all we are capable of, God much as he does a very large favor. his is the most I can do for others. sir, the distance from Paipesville is miles to this spot, and I happen to there is no stream crossing the road listance; and so, sir, almost every one here from that place is sure to have ty horse.'

Harvey looked down into the gray eyes were kindling and glowing with t of doing good to others; and a sathered into his own as a moment ingged off, pondering deeply upon

smith I ever heard of. He has a power of Now, suppose a person does not cross the indictment was for both selling baking pow subduing vicious animals which is phenome river near its source, where it is so slender ders that were inferior, adulterated and in nal, and which two years ago would have that the grasses touch each other above it,given him a reputation for sorcery. He in other words, is not converted in child shoes the most untamable horses entirely un hood, --- but travels along down the stream aided; the touch of his hand, the sound of on the wrong bank, pursuing the natural his voice, and the steady gaze of his bright. | course of the worldly life. By and-by the dark eyes in a short time after they are river becomes wide and deep, and arrowy. brought to him quiets and subdues them, and | He says at last to himself, "I must cross the renders them obedient to his will. This gen- river." He plunges in. The current tleman is a well educated man, a reader and twists him, and bears him down. He strug a thinker, and he is considered the social gles on. He buffets the waves. At last he equal of any one in the place; and I did not gains the opposite shore. Drenched and know whether to admire him more, as he panting, but full of joy, he clambers up the stood before his anvil, with his leather apron bank. There he meets a person who crossed buckled on, and his sleeves rolled up to his the river when it was a tiny stream, and has shoulders displaying the magnificent muscles | been traveling down the right bank in Imof his arm, while with his great hammer he manuel's land. These two people are sursmote with mighty blows the iron he was fash | to misunderstand each other. The one who ioning, making showers of sparks fly all about has forded the stream lower down, will have the place, or when, on the evening of the a long and stirring experience to relate of same day, he came forward to speak to me the anguish he endured while wrestling with at the president's levee, with the same easy the flood, of the joy which he felt upon and gentle manners with which he had wel- arriving at the bank, and which he can comed me to his shop. And I am sure that scarcely find words to express. The other if that man had attempted to be anything who crossed the stream near its source, wi else than a blacksmith he would have diso- reply: "I never experienced anything of beyed a divine call. that kind. In fact, I hardly know the exact time when I crossed the stream." The

And when you have made your choice, re member that fitness for your business is not the other may say, "Then you never hav the only thing. Long years of steady work crossed the stream at all." "But," th may be necessary before you gain success. answer will come, "I seem to be on the Without industry genius itself is nothing, same bank you are on. I am conscious but patient continuance in well doing will forgiveness. I am living the Christian life surely win its reward.—The Christian at I love the people of God. His Word is sweet Work. to my taste." "Well," the other will say "that makes no difference. Unless yo

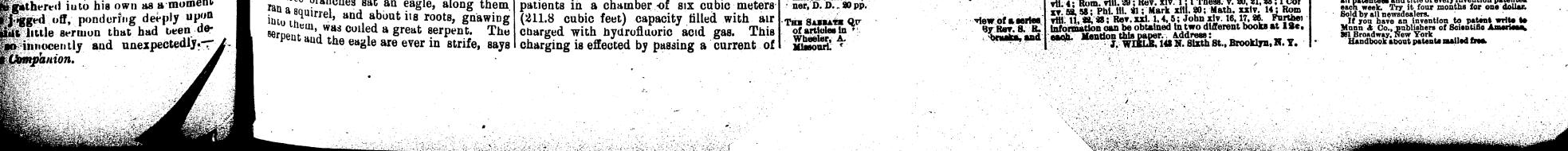
THE CHRISTMAS TREE.

The Christmas tree is not properly a Uhristmas tree at all, but a heathen one. It does not belong, by right, to any other European families than those of Germanic, and Scandinavian origin. Kelts aud Slavs and have such wonderful experiences to tel and Latins knew nothing of it, and if it has found its way into France and Italy, even church, worldly habits; they are less docil into England, it, is an importation. The more worldlywise. Happy the church Christmas tree was certainly unknown to our forefathers. The writer remembers birth follows close on the first! Blest th when his parents, who had spent many "winters in Germany, first introduced it, some springing up like willows by the water forty five years ago, into Eugland, what as tonishment it created, what surprised delight Times. it afforded. The relic of the Christmas tree with us is the ash fagot. The Germans, when they accepted Christianity, brought the yule tree into their new religion, and gave it a new signification. The missionaries to the Anglo Saxons denounced it, and made every good Catholic hack the idola- cin, availing himself of the observations a trous symbol in pieces, and burn it at ready made at the glass works of Baccar Christmas, in token that the Holy Child by M. Michaux, and at the Saint Lou had destroyed heathenism. Among the works by M. Seiler, on the good influence Scandinavians, and probably among the hydrofluoric acid in pulmonary tuberculosi Anglo Saxons, the ash was the sacred tree. has instituted a series of experiments to de Yggdrasill, the world tree, was, according termine the influence of this therapeut to the Edda, an ash with three roots, one in agent. The process employed by the auth

heaven, one in hell, and one on earth. On consists in inclosing for an hour every day th the tree branches sat an eagle, along them | patients in a chamber of six cubic meter

scarcely had words to express. The other,	put up in cans, under some name or brand,	
who crossed the stream near its source, will		O UR SABBATH VISITOR
reply: "I never experienced anything of	all of which cautious dealers will probably	
		Is Published Weekly at
that kind. In fact, I hardly know the exact	be unwilling to continue.	ALFRED CENTRE, N. Y.
time when I crossed the stream." Then		
the other may say, "Then you never have		TERMS.
crossed the stream at all." "But," the	ATALOGUE OF	Single Copies, per year 60 cents
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answer will come, "I seem to be on the	<b>O</b> BOOKS AND TRACTS	——————————————————————————————————————
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forgiveness. I am living the Christian life.		All communications relating to business should be ad- dressed to OUR SABBATH VISITOR.
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## THE SABBATH RECORDER, DECEMBER 29, 1887.



"Search the Scriptures; for in them ye think yo have elerual life; and they are they which testify of

### INTERNATIONAL LESSONS, 1888 FIRST QUARTER.

Dec. 31. Herod and John the Baptist. Watt. 14: 1-18. Jan. 7. The Multitude Fed. Matt. 14: 13-21 Jan. 14. Jesus Walk ne on the Sea, Matt. 14: 22-36. Jan. 21. Jesus and the Afflicted, Matt 15: 21-31. Jan. 28. Peter Confersing Christ, Matt. 16; 18-28. Feb 4. The Tran-figuration, Matt. 17: 1-18 Feb 11. Jesus and the Little Ones, Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness, Matt. 18: 21-85. Feb. 25. The Rich Young Ruler, Mait 19:16 26. March 3 Christ's Lest Journey to Jerusalem, Matt. 20: 17 March 10. Christ Entering Jerusalem, Matt. 21: 1-16. Ma ch 17. The Son Rejected, Matt. 21; 21-46. March 24, Review Service.

LESSON II.-THE MULTITUDE FED.

BY REV. THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Jan. 7, 1888.

SCRIPTURE LECSON .-- WATTHEW 14: 18-21.

18. When Jean-heard of *i*, he departed thence by ship into a desert place apart: and when the people and heard thereof, they followed him on foot out of the cities. 1. And Jeans went for h. and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

their sick. 15. An i when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; sen' the multitude away, that they may go into the vil-lagest and buy themselves victuals 16. But Jesus salu unto them. They need not depart; give

ve them to eat.

17. And they say unto him, We have here but five loaves and two fishes, 18. He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grave, and took the five loaves, and the two fishes, and look-ing up to beaven, he bb said and b ake, and gave the heaves to his disciples, and the disciples to the multitude,

20. And they did all eat, and were filled ; and they took up of the fragments that remaine twelve baskets full. 21. And they that had eaten were about five thousand men, builds women and children.

GOLDEN TEXT -Jesus said unto them, I am the bread of life. ohn 6: 85.

TIME -Spring of A. D 29., John 6:4. PLACE.-Near Bethsaida, north eastern extremity of the Lake of Galilee.

PERSONS.-J. sus, his disciples, a multitude.

#### **BIBLE READINGS.**

Sunday .- The multitude fed. Matt. 14: 13-21. Monday .- Fed with manna. Ex. 16: 11-18. Tuesday.-El jah miraculously fed. 1 Kings 17 8-16,

Weinesday.-God's providence. Psa. 1(7:1-13. Thursday.- Enough and to spare. John 6: 5-13. Frilay.-Jesus the bread of 11fe. John 6: 24-34. Sabbath,-Jesus the brend of life. John 6: 83-48.

### **INTRODUCTION.**

"Give ye them to est." There is no need of their miss so much her wise counsel and earnest endeavdeparting; there are abundant supplies at hand Give ye them to eat." We may well suppose that they now sought to understand his words. They made diligent search for all provisions that might be on the ground, and came back to him with the state ment, We have here but five loaves, and two fishes. Here was a test of their faith and th ir obedience. Their Lord had comm inded them to feed this vast multitude, positively affirming that they "need not depart." Now the question in their minds was, how is it possible to feed this vast multitude from

such limited provisions ? They would g'adly obey. but where is the bread ? These little barley loaves were hardly sufficient for five men, and here were five thousand men.

V. 18. Ile said, Bring them hither to me. How deeply must they have been impressed with these words of their Lord ! But they did not hesitate instantly bringing the little ba ket with five loaves and two fishes, wondering what he would do with this little han iful of provisions.

V. 19. And he commanded the multitude to sit down on the grass. The disciples by this command were to have the multitude seated in comp nies, and in order on the grass, which was abundant in that place. When all were in order and in silence, he wok the five loaves and the two fishes, and woking up to heaven, he blessed, and bruke. and gave the waves to his disciples, and the disciples to the multitude. Let us witness this scene. Behold him dividing these loaves and fishes, and filling their baskets while these twe ve disciples hasten along the lines of men and women, giving each a full supply, and then returning for their baskets to be filled, and doing the same thing over and over again, until all that multiude are fed. And what a supply of food that it should be sufficient for five thousand men, and quite

as many women and children besides. V. 20. And they did all ent, and were filled; and they took up of the fragments that remained twe've

baskets full. Nothing must be wasted, but what was still remarkable was, that after feeding this vasi multitude each disciple had a basketful left, equal in quantity to the entire provision before they began to distribute at all. The great lesson taught here is that of the inexhaustible supply of the divine provision for the salvation of men. This supply is not only inexhaustible in the bands of the Redeemer himself, but it is inexhaustible when put into the hands of his true disciples. Receiving the bread of life from Christ, though it may stem very small to us at first, the more we distribute it to others the more it increases in our hands, so that when we have done our utmest to impart to others we have more still left than when we began, by many fold. Seek ing to impart spiritual life, strength and courage to others always increases the life, strength and cour ege of the servant. On the other hand, withholding the little that we have diminishes even that little,

and brings death, weakness and shame to the heart even of a professed disciple. O, that every man, we The miracle n corred in this lesson is recorded by man and child would not only reserve the bread of life as it comes multiplied from the hand of our Lord, but would minister of that bread to the waiting and hungry multi ude around us.

ors, we how in submission to the hand of him who never erra.

Resulted That we endeavor to profit by her many examples of Christian charivy and patience. and have in possession her self sacrificing spirit and ardent. love for the cause of Christand humanity; and asour ranks have for the first time been broken by death, that we arise to grea er consecration and diligence. realizing that now is the time for work ere it shall be said to us, "The Master is come and calleth for thee."

Resolved. That the cause of missions has lost a f-ithful helper our mis ion-ries a wam hearted friend, who carried their burdens near her heart, sympathizing with them in their trials and deprivations anxiously suggesting plans for an enlarged treasury, not only that the work might go forward. but that at an early day he number already on the field might be substantially re enforced.

Resolved. That while we as a society feel so deep'y the loss of our friend and co worker, we remember the desolated home, of which she was the c nt al figure, laboring al a ys for its best interests, forget ful of self, yielding her own preferences, if need be, while rendering loving service to others; and while we realize that her loss is so much more keenly fell in her own family circle, we extend to the hereaved hu-band and children our tender sympathi s, and mingle our tears with theirs in this overwhelming sorrow; feeling that the precious promises of our Heavenly Father are our comfort, rejucing that he is a strong tower unto which we can flee in time of trouble.

headred. That a copy of these resolutions he pre sented to the family of our sister. also forwarded to the office of the SABBATH RECORDER with a request for publication.

MRS. S. A. LEWIS, } Com. MRS. S. E. JETT, BEREA, W. Va., Dec. 18, 1887.

### BEQUENTS TO TRACT SOCIETY.

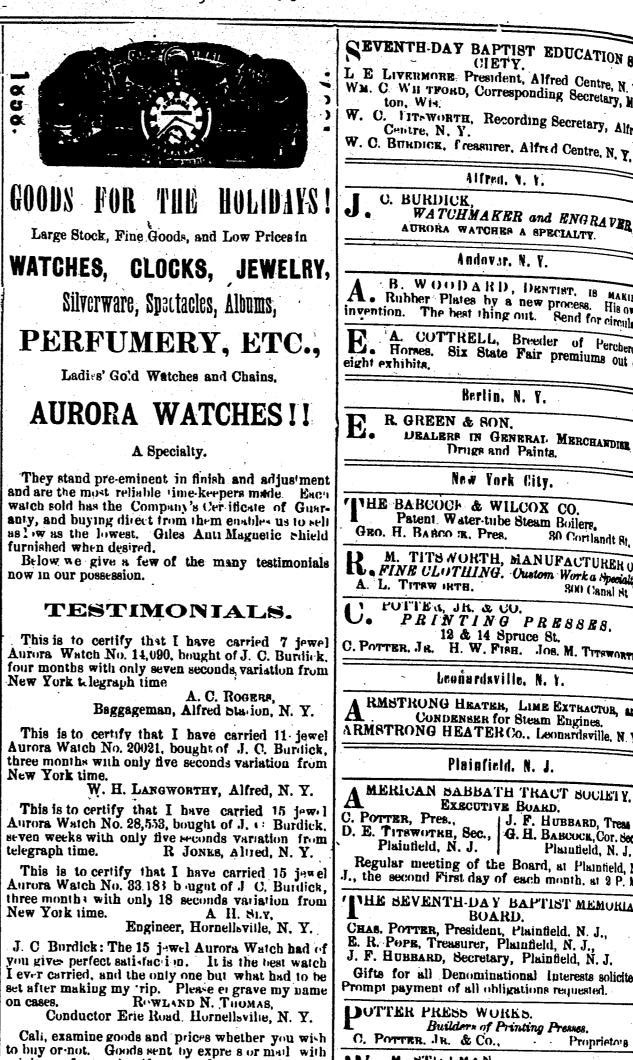
The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property if other than cash, shall be accurately described. will made in the state of New York less than sixty days before the death of the testator is void as to ocieties formed under New York laws For the convenience of any who may desire a form for this purpose, the following is suggested :

FORM OF BEQUEST.

I give, devise and bequeath to the American Sab bath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following de scribed property to wit....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

### **SPECIAL NOTICES.**

THE next Quarterly Meeting of the Shing'e House, Hebron and Hebron Centre Churches will privilege of returning if not satisfactory. All goods be held with the Shingle House Church, commenc sold engraved free. ng Six h day evening, Jan. 13, 1888, with the fol



E. A. COTTRELL, Breeder of Perchen Horses, Six State Fair premiums out Berlin, N. Y. DEALERS IN GENERAL MERCHANDING Drugs and Paints. New York City. Patent, Water-tube Steam Boilers, 80 Cortlandt 8t R. M. TITS NORTH, MANUFACTURER O FINE ULOTHING. Oustom Work a Special S00 Canal St PUTTES, JK. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FIRH. JOB. M. TITEWOR Leonardsville, N. Y. RMSTRONG HEATER, LIME EXTRACTOR, M CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N Plainfield, N. J. MERICAN SABBATH TRACT SUCLETY. EXECUTIVE BUARD. J. F. HUBBARD, Treas D. E. TITSWOTKH, Sec., G. H. BABCOCK, Cor. Sec Plautield, N. J. Regular meeting of the Board, at Plaintield, the second First day of each month, at 2 P. THE SEVENTH-DAY BAPTIST MEMORIA BOARD. Gifts for all Denominational Interests solicite Builders of Printing Presses. Proprietors M. STILLMAN, ATTURNEY AT LAW. Supreme Court Commissioner, etc. Please try us. vard

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	The Sabbath Becon
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	CONTENTS. A Grave.—Poetry
	Flitting Sunward.—No. 59 "Tell Mother its Brother Will."
ŧ	Love Me NowPoetry
	The Grand Old Man
	MISSIONS. All Things to All Men
	From F. M. Mayes Mis-ionary Board Meeting
	Missionary Society
	From E. A. Witter Jews in Morocco.
	GARRATH REFORM.
	Sabbath Morn.—Poetry The Law and the Sabbath
	BOUCATION.
	The English Public School
	Current Toples Report of Treasurer of Alfred University
	TRIPERANCE. Items
	EDITORIALS. Paragraphs
	CONTINUETIONE
	Glimpses of EuropeNo. 6
	Jumbles
	Corre-pondence Wa hington Letter
	A Testimonial
	Home News. Alfred Centre, N. Y
	Alfred Centre, N. Y Independence, N. Y
	Berea, W. Va
	Condensed News. MISCRILANY.
	A New Year SongPoetry
	Specionsly Tempted Christian Experience
	Popular Preachers
	SEBMONS AND ESSAYS. How to Understand the Scriptures
	How to Understand the Scriptures
	Do What is Next to Thee.—Poetry The Lost Ring; Or, "Judge Not." Morning Compliments.—Poetry
	The Boy Jesus
	Right Good Advice Popular Science
	CATALOGUE OF PUBLICATIONS, ETC
	THE SABBATH-SCHOOL
	BOOKS AND MAGAZINES

8

all four of the Evangelists. Since there is some variety of detail, all four of these records the uld be studied together, in order to obtain the most com plate ac ount. From Mark and Luke we learn that Jesus' retirement followed the return of his apostles f om their mission, that they night rest. We learn from the several records, also, that report of the be heading of John by Herod had recently taken place, and we might it fer from this that some unessiness existed in the minds of the disciples, arising from anticipations of general persecutions. Hence, it has been supposed by some that the motive for retining to this obscure place was to find safety, un til the rege of Herod should subside. The time of this event seems to be very nearly fixed by the ac count which John gives, in which it is spoken of as just before the annual passover, and this is unders and to be the third passayer during the Lord's miuistry.

#### **EXPLANATORY NOTES.**

V. 13 When Jews heard of it, he departed thence by ship into a desert place apart; and when the people h d A ard thereof, they followed him on foot out of the cities. There has been some difference of understanding as to what is referred to by the words "heard of it;" whether it refers to the report of the death of John and I is burial, or to the impressions made upon the mind of Herod by the report of the wonderful works of Jesus. It is probable that all these reports camto Jesus and his disciples about the same time. The fact that Herod had really beheaded John, and then so in after was troubled with the supposition that John was visen again in the person of Jesus of Naz areth, who was doing these wonderful works, made it probable to the minds of the disciples that Herod would follow up his course of cruel persecution. It is not unnatural, therefore, to suppose that the disciples would be somewhat is fluenced by these reports, and more ready to lea e their cities and to follow Jesus into a deserv place. But the better supposi tion is that they followed him for instruction and comtort, realizing more than ever before, the liabil | member of the Watson Church, having moved to ity of his being taken from them by a cruel persecution.

V. 14. And Jesus went forth, and saw a great mul tilude, and was moved with compassion toward them, and he healed their sick. Notwithstanding Jesus had sought a retired place, he was toon surrounded with great multitudes who had sought out his retirement and were presenting their requests for help. He was moved with compassion, and healed their sick. Taus the day was spent in ministries of divine love and healing power.

V. 15. And when it was evening, his disciples came to him, suying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villiges, and buy themselves, victuals. We have seen before that this place where they were thet was on the east side of the lake, not far from the eastern Berhsaida. See Luke 9: 10. Most of this large assembly of people had come from the villages and from Bethsarda on the northern coast of the lake. The disciples, as it drew near to night fall, were concerned for the welfare of the multitude, and especially as they had no means at hand for feeding such a crowd of people; hence their advice to their Master to dismiss them and send them away.

V. 16 17. But Jenun suid unto them They need not moved by death Sister Marvel F. Raudolph, one of depart; give 36 them to eat. Jesus knew what he would do, but he prepares their minds for his work by directing them to consider their own resources. I many the the shadows deepen as we come together to day and find her vacant seat, and SALARY &

MARRIBD.

At the residence of the hride's father. Mr. Oliver B Langworthy, in Portville, N. V., Dec. 21, 1887 by R v Geo. W. Burdick Mr. WILLIAM J. HAIGHT of Weston's Mills, and Miss ALICE O. LANGWOR THY.

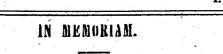
DIED.

At the home of her only daughter, near North Pitcher N. Y., Dec. 10, 1887, Mrs. ROXANA WELLS, widow of Elisha Wells, -geit 75 years and 25 days She came to hope in Christ many years ago. She was auxious to die, of en pra ing to be released She was the mother of nine children, four of whom survive her. Text for the funeral, Psa. 90: 10. P. R. B.

In South Otselic, N. Y., D c 12, 1987, ALICI PR STOR HUTTLESTONE departed this life, as ed 33 years, 9 months and 15 days. Until nine months igo si e had been astrong woman, but heart disease did its fatal work Durn g her sickness she found the Saviour, and died happy in his love. She leaves a mother, one brother, a li the adopted girl, and a husband who mourn for her, "Weep not, she i not dead but sleep. th," w s the text, P. R. B.

DANIEL S ANDREWS WAS born in Rhode Island Nov 10 1807 and died, of old age, in Wat or N. Y. D. c 11, 1887 sged 80 years, 1 month and I day. He was a man of decid d character, just principles, and strict honesty. His judgment was good. He weighed matters cirefully, and his opinin was often sought in mitters of difficulty. He had resided in the town of Watson for nearly fortyfive years, and had been intrusted with the office of a sessor, justice of the p ace, and supervisor; and in all of the e he erved with credit by h to himself a d to his constituents; not one word of complaint was ever made of his entire official business. In early life he embraced a good and well grounded hope in Christ and put on Christ public'y by being baptized + y Eld, John Green, and united with the Seventh day Baptist Church of Berlin, N.Y. He has, for a stort time, held membership both with the Adams and the Farina Churches; but was a this place in 1842; and to this church he give nearly 45 years of faithful labor; for he loved the church of Christ, and was willing to make any sacrifice for her good, and in the end Christ did not cast him off, but was exceedingly precious to him in his last sick-He leaves a wife in poor health, three sons Wm. F. of New Bremen, N. Y., Towner P, of Farma III. and Charl s H, of Illinois, and one usughter, the wife of F. E. Wilder, of this place, with whom he lived during his sickness. This daughter and her husband fai hfu ly did all they could to smooth the ranged pa h that leads to death. His funcial was held Dec. 13 h by the writer. Text. Rev 2: 10, "Be thou faithful until death, and I will give thee a crown of life." • T. R. R.

In Farmington, Ill., Dec. 14, 1887, of Bright's disease, ABEL P. SAUNDERS. youngest son of Peleg and Hanna Pecham Saunde s. aged 72 years, I month and 14 days. He joined the Farmington Courch at the time of its - rganization, and has been a consistent and worthy mimber till death. I. B.



The Ritchie Woman's Missionary Society, at their last session, adopted the following resolutions:

WHEREAS, God in his infinite wisdom, has re. New York.

lowing programme:

Sixth day evening, prayer and conference meet ing conducted by II. D. Clarke. Preaching as follows: Sabbath morning, 11

clock by J Kenyon; Sabhath afternoon, by L. E. Livermore: Evening, by J. Kenyon. First day 10 30 A. M., by L C. Rogers; after noon, H. D. Carke; evening, by L. E. Livermore. All are invited to attend. G. P. KENYON.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab bath, at 10.30 o'clock A M. The Sabbath school fol lows the preaching service. Sabbath-keepers spend ing the Sabbath in Hornellsville are especially in vited to attend. All strangers will be most cordially welcomed.

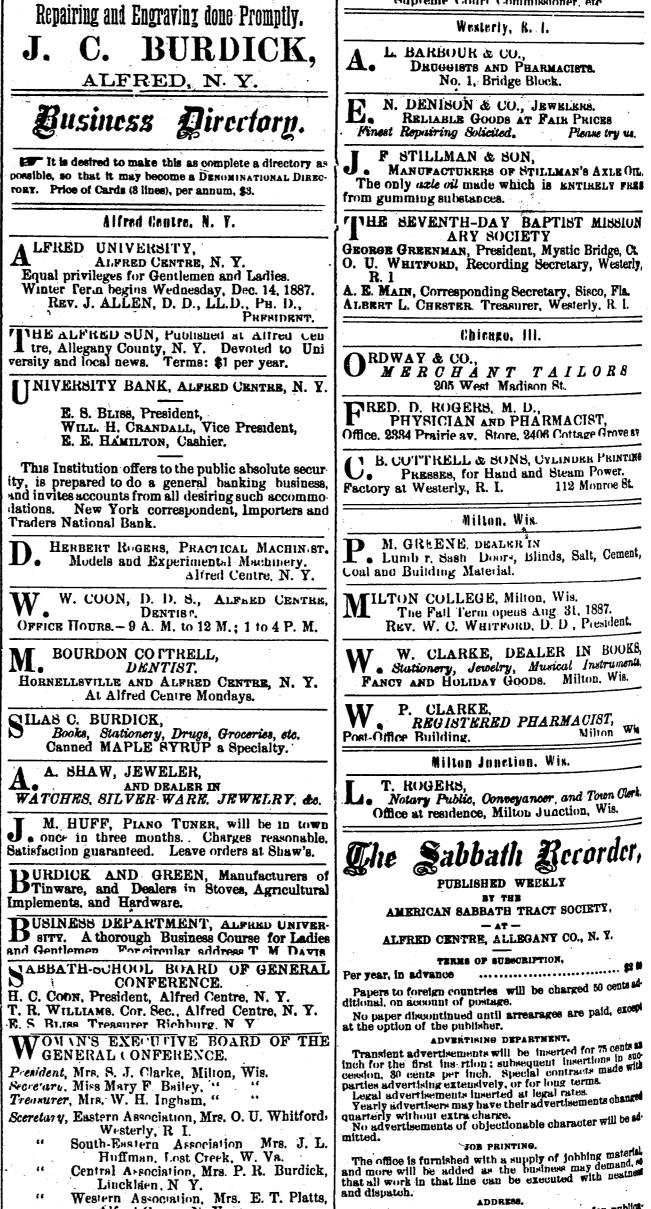
THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3. Y M. C. A. Building, corner 4th Avenue and 23d St. entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially wel comed, and any friends in the city over the Sabbath are especially invited to attend the service.

#### Legal.

NOTICE TO CREDITORS.—Pursuant to an order of Clar-ence ... Farnum, Surrogate of the County of Allegany A vence ', rarann, surrogate of the county of Alegany, notice is hereby given to all persons having claims against Er stus B. S illman, deceased, late of the town of Alered, in said county, that they are required to present the same, with vonchers thereof, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

JULIA A. STILLMAN, Administratrix, DATED, July 26, 1887.





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(FROM THE IBISH-REARRANGED FOR THE "SABB RECORDER.")

There's a plot of ground not far away More dear than the wealth of the world to ma A glistening marble marks the spot, of her Who sleeps there, ne'er to be forgotten here. There are memories for me 'round, that chu 'Round that marble and lonely clay; That wealth, nor power, nor aught on earth Can hide or chase away. 'Tis there our own sweet darling lies, 'Tis there in that grave so dear Lies our dearest one, our only child, In the shadow ne'er broken here. In the shadow of death, where no sun can see-With God-with him who loves all; But for me there's a shadow on all my life, Till I, too, hear the angels call. For my life is empty, my dream has gone— Gone to that far off clime, Where pain or sorrow ne'er darks the way, Nor grief, nor sickness, nor time. Tis there in that bright land where all is bliss, 'Midst that glittering happy band, My darling waits till I am called To that glorious promised land. 8. E. R. 1 NORTONVILLE, Kan., 1887.

> FLITTING SUNWARD. NUMBER XXXIX.

HOMEWARD BOUND.

The next morning Don Alberto 1 "fixed " matters at the Captain General's that the Senoritas could leave with the r Just how it was done we do not kn There are two ways of "fixing" things he The most common way is by the "left han though sometimes the right succeeds. presume, in this case, it needed only a fo ble statement from a person of influence bring the understrappers to a realizing kno edge that they could not make anything sonally by withholding the permit. But did not end our annoyances. We had p chased tickets by the "Mascotte," as we had enough of the "Whitney," but she not come in on time, and there was a run that she had remained in Tampa over a for repairs, and the Whitney had taken place. This finally proved to be true, late in the day we were notified that steamer was ready. So we settled our b committed our baggage to the hotel trans stowed ourselves in victorias and drove to wharf. On the way we passed the Gover General's city residence, and directly or site the chapel and monument to Columb This, the Templete San Cristobal, is said to h been erected on the very spot where Colum knelt to celebrate the first mass on th shores. It is opened only once in a yea the feast of San Cristobal, the 16th of vember, when a mass is said in honor of Saint and of his namesake, the great coverer.

At the dock we found Don Alberto

### All communications, whether on business or for publica-North Western Association, Mrs. Eliza Babcock, Albion, Wis. and women ag'ts. J