# The Sabbath Recorder. 

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Ghe Salbath 多erarder.

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Al tha atis and dordid moneasured,


futtine aldwabo.
nuxber xxxyiu.
yore of antanzas,
When we were gathered again in the parlor sfter dinner, Don Alberto brought us word that the authorities had refused permits for eave the island, becanse they were not men Honed in Don Carlos' passport! Here was 3. What made it more exasperating wa te fact that when Don Carlos applied for his passport in Washington, he named all the ly his "a the document came it had tion that nothing more was required. For while there was consternation and dismay ing the young lor a moment think of lea ing the young ladies behind, or of waiting demand for their release, possibly backe ap by a man-of-war. But, as Don Alberto did not seem at all worried and assured u hat he would make it all right in the morn lig, we concluded to await the res alt of his leanwhile eel promise to complete the story of her Matan ad trip, whereupon she resumed as follows: rer return from the caves of Bella back, with an eight mile ride on horse gether with the prospect of an early start in the morning for a plantation, we concluded hat about the best thing we could do afte Dun Alberto came for the night. So when out nine o'clock, with invitations to a co ould do found us all in bed. But nothing promised that we would come, and had sudience were waiting for us, so that the concert might begin! We were incred . He but Don Alberto assured us it was all ind richest club in the citys, to find a busi ness acquaintance, when he learned that as asked to go in. He replied he had some

American friends at the hotel, and he couldn't go without them, whereapon he wa asked to bring us. He said he told them we baggage in Havana, so we conld not go in vening drees; but they insisted that should make no difference, and the secretary made out written invitations, and offered to send carriage for us. The latter be declined, as it round to ba fon ound to get ns.
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 we arrived at the door two ushere, in ful evening costume and white ushere, in full awaiting our coming, offered us their arme and took us to the seats reserved for us in cre left to shirk for themeelves finding eats somewhere in the rear of the room The concert was an amateur affair and one o 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,
equally ' Datch to us.'

The nexi morning we were ap bright and arly for a twelve-mile horseback ride before breakfast. Don Alberto had arranged for n to visit a plantation, something more in the primitive way, and he held a letter of intro duction which illastrated the hospitality of these people. He went to a friend to get a
letter, but this friend not knowing a suitable 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 nd, said, 'Let's see; ses, there's my frien Luria, he is now on his ingenio, and I wil dive you a letter to him; whereapon he sat ters, introducing ns as his friends from Nes York, beepesking the fullest hospitality Ys, and closing with thanks for the kind con sideration 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 Yanke Land."
"Not much!" said Don Carlos, "You might think yourself lucky if you were even politely shown to the door after preferring such a request. Bat I presume business men bave not been so much pestered bere as they
"Well, as I said," resumed El Bab, "W rose early, took a cup of coffee, and about sunrise mounted our ponies and galloped, r gamboled, or paced, down the San Juan Valley; for, as the Scribe has tuld you, the Cuban ponies have as many gaits as they have nails in their shoes, if, in fact, they ar happy as to be shod. There were six o avalcade The guide, an we made quite it was a delighe ful ride after pe leasant, and treets and picked our way along the Sit Juaets River, with its banks lined by the brigh eathery bamboo, and the tall, wild cane wit its banners waving in the wind. After while we turned off towards the east over the hills, and crossed valleys rich with verd are. I shall never forget one view as we filed ad widened into al:tule lake, while down th pposite hill, coming to meet us, was a long procession of heavily laden donkeys, their burdens extendıng wide on each side, and
nearly reaching the ground, their bronchero, nearly reaching the ground, their bronchero, ressed in Spanish costume on a mettlesom
pony, riding in front, and they following pony, riding in front, and they following
single file in his rear. Plentifully supply th single file in his rear. Plentifully supply the
landscape with pulms, and bamboos, and waving cane, sunghine and shadow, and you have the picture as I see it still, of our meet ing at the ford.

After a while the road became rougher here it would seem no carriage could pase,路 in ox carts, and volantes got along over them without spilling out their occupants. It wa ot far from nine o'clock when we rode up ris, They called it Hah soos Mah-reea, and seemed to have no idea of impropriety in naming their plantation after the Saviour We presented our letter of introduction, an ero cordially received by Senor Llaria and acted as interpreter while we sat on the pi azza and rested, as the Senor said not to speak $/ \mathrm{mi}$

English. The honge was on an eminence mnuntain and valley extending many miles A fter a time the Scribe said to Don Alberto that he was going to talk to Don Fernando. as the Senor preferred being called. 'He wont andergtand roa,' said Don Alberto.
But the Scribe pertered, and sweeping his hat the Scribe perand the horerizon and sweeping his pista.' 'Yes,' said Don Fernando, in ver good English, 'I think it is a very beantifu siew! It turned ont that he onderatood
English very well bat thought be could not speak it well enough to ne in in conversation It was lucky we had not made any remark might have been sorry for
with our language Hent was not as famil jar with our language. He got ont a phra•e
book, perhaps it was, English as she is spuke, book, perhaps it was, English as she is spuke,
and pointing to ' what is your name?' handed it to the Seribe, who replied. hy har.ding him is card. 'Ah,' said he, 'Harkhee Hay Bob cook,' so he called bim 'Don Harkhee there after. This was so saccessful that he tried again, and this tine pointed out a sentence which read, 'I wish you was at home! What he iniended was a desire that we should make ourselves at home, bat his book had be-
trayed him into expressing a very different trayed him into expressing a very different
"What a breakfast we had! The table was loaded down with food of various kinds and our long ride bad given us an appetite, hough it had also given us something else, most a sabj. ct for a hospital. We al waited upon by slave girls in the scautiest of waited upon by slave girls in the rcautiest of
costames, a single garment,and that in a somewhat dilapidated condition. There were many slaves on the plantation, and we visited their huts of palm with high conical roofs. We also sam their food portioned ont to them. A plot of ground by the sagar-honse was divided into equares of about a feot each, and on each equare was placed a piece of dried codsah, and a few yajis, and each person
came ap in turn, auc took his portion from the ground.
"But I have not time to tell you all we did; how we wandered over the plantation, watched the sugar making, and exumined all the new improvements with appreciutive
eyes; sat and ate oranges and sweet lemons; yer; sat and ate oranges and sweet lemons,
while the superintendent's wife peeld them for us from a great basket half full before her; how we stayed all night and slept in their beds, while the Don and some of the rest slept, we knew not where; and how w 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 ased up two but les of West India rum in bathing our bruise hen we got back; nor how my horse we lame through breaking through the floor and the damages we had to pay in conse quence. Suffice it to sey that we had a goo
time, and I would not mind doing it again.

GEN, MONEY AND METLODS
I am overwhelmed with a sense of responibility for the work in the state of Kuneas lesides the pastoral care of a large church, fee, in a manner, to carry the whole state nd a promising field too, it seems. Met noney and methods in our work ought ccomplish grand resalts for our cause he new West. When the fields are ready we too often are unable to occupy for wan of money, or men, or both. has given us some lessons and warnings from ther denominations. There is another de omination, from which 1 think we may learn some thingg to our value, and that is ho Adsct. Whe am ready to comay, with profit imitate their virtue mong these is their costom of tithing This keeps their treasaries filled, and they seem never to lack for fieans with which to send workers to all the new and promising Gelds, as fast as they are brought to their koowledge. Their ing all the mir sopply o doing
mip

Sabbath truth. it may be dangerous to the Adventist preacher's ad mitting that they lost three fourths of their converts. Nevertheless, they have had a steady and rapid growth, and number now, I think, over Kunsas field reminds me of the plan and parpose of the catholic hierarchy. It al most seems that there is hardly a city or
good sizrd town where they have not pitched good sizrd town where they have not pitche
their tents and disseminated their doctrines and as a result organized many charches inme of them weak, some strong ones. A Huron I understand they hare recently made touat itwnty five converts by six weeks' la
hor. In 'Topeka, by recent years' mork, they have a charch of aboat one hundred member In Marion county, among the Germa yeurs, they have had greater accessions, think, than they can show at any othe point or time; four new churches, and one of these, Lehigh, with the fifth largest Satbath school in their denomination, a mem hat they organize everyching for church and Subbath school work. They stärt Sub buth schools and churches with from three to six members. Again in discipline, whil
I thiuk they usurp undue authority ove their membersh $\mathbf{p}$, some of us would be better and do better if we had some of the reverence which some of them show for the thority of their church and ministry Baptistg any way by which Seventh da sage of their convictions suff sient sge of their convictions, suffivient to con ing the money, and find a way to procure pare the men and wisdom to devise th methods that will bring us a rich harvest to the truth? I am greatly interested and encouraged by the work and workers in the Teras and Arknnsas fielde; aloo by Bro Davis work in Virginia, and by Bro. Mork in the Nurth-west. hection, however, I wish to correct som mietakes in Bro. Mrurton's letter in a lat
Recorder, in reference to the Emporia Ad ventist Church. The information that I had received by letter and reported at the Long Branch meeting, viz. vthat "half of their nembership had been turned out," prove
not to be correct. Pussibly it was true tha half of the church was disaffected, yet but two pat ander censure, at mentioned in my last article to the Recorder.
Another point in which we certainly ca mprove, is greater individual intorest and activity in distributing Sabbath tracts and denominational publications. An Adventis sister being criticied for so much sectarian doctrinal shown in her work in spreading this locrinal publicatious, shrewdly replied,
that sbe had distribtued more of our Ser enth day Baptists tracts in that city than al of our own members had done. When conrrasting the zeal of Sabbath converts for Sab bath trath, with the members of our older churches, a good sister replied that she always
wrapped the Sabbate Reconder around the pies s.e sent to her neighbors. Isn't that there any danger of our dging of over re spectability? Shruld we be ashamed to make ourselves disagreesble by seattering colporteurs, tract and publication distriba tors, salesmen and saleswomen? The Ad ventist have sold alout $\$ 200$ worth of their vorks around Huron. These are Nuw, in conclusion, for the combating the ductrines of materialism, I wish to rt ommend Ein. Morton's new tract on "Th Sanctuary Question;" also a pamphlet by Vm. M. R"י on "Bble vs, aMaterialism. Christian Publishing Co., 913 Pine St., S ouis, Mo. Price 25 ct
G. M. Cotrr
ov. 30.1887 . GLIMPSES UP ELRUPL.-No. 6 by PROR. H. M. MAXSON.
Passing Temple Bar we are at last in the "City," though for five or eight miles behind us the street runs throngh the
present city. We are now on Fleet Street and that fine building on our left is the ne Lisw Courts, that cost four or five millions,
and like some of our own buildings is now
found to be more ornamental than useful On our right is the famoas groap of build ggs called the Temple, once the home of warming with lawyers. Every street, court and corner we pass teems with familiar ad corner we pass. teems with familiar
asociation. Over on that corner by Chan ery Lane, the genial Izaak Walton had his tore; here in the Temple tender hearted Oliver Goldsmith lodged. Ben Jonson built ne of the brick walls in a neighboring building, while Dr. Johnson housed hi hage body in rooms opening on yonder court.
At Ladgate Circas, which is simply: mall open place, where Farringdon Stree rosses Fleet, we catch sight of Holborn Via dact, a aplendid exsmple of the thorong Farringdon Street lies in the bottom mall hollow hom degraded to oerer) used to ran the descent into the valler, and tho he opposite side, a viaduct was built ocrog the valley, at an expense of ten million dolhrs. As we cross Old Builey Street catch sight of Newgate prison, that once Wew the presence of Daniel Defoe and Winliam Penn; then the lofty dome of 8 t . aul's barsts upon our view, and we crana as ce in our efirts to keep our eyes on Church-yard" "hich is now astreet line ith stores, and come out into Cheopside The crowds become thicker and thicker, and the omnibases, cabs and wagons more and more numerous. A block occurs gmong hem, meme whe buees. It was down this camons ride, bat ho couldo't do it ho xcept on Sunday. The block is broke, now n we mand *agons I see a boy with a brush and dustpan cleaning the street, and involuntarily as re pass I lean over the side to see his body mangled by our wheels, but no, Be is anhurt. how those ntlo scavenger a a street crowded with horees, and escape nharmed
Now the Mansion Honse comes into view a shabhy looking building that is nsed as he official residence of the mayor, and boasts of the absardity of a fine stained-glass gis han

## Itizsions.

## "Oopentinall <br>   <br> or reach the Board through the Secretary.

Bro. R. S. Willson, Attalla, Ala., re $\mathrm{p}_{0}$ port invitations to prea
Bro. A. W. Coon reports 13 weeks o Labor at Cartwright, Wis., 26 sermons; on
gegation from : 25 to $100 ; 16$ prayer-meet gegations from 25 to $100 ;$
ings; and frequent tisitits.
The Missionary Reieview of the World, oid Series, Vol. XI, No 1, New Series, Vol. I.
No 1, has come to hand. Both in appear: No 1, has come to hand. Both in appear-
ancead and in contents the new beries is a
great improvement upon the olds; and still great improvement apon the old $\overline{2}$;and sti s.
greater' improvements are promised. can now do what we have never been abe
do bêfore, conifideílly recommend the $R e$ vitioio to all of our readeris, who desire to ejimpathy with, that great feld of modern Ohristian endeavor-foreign missions. The


Wagnalle, 18 and 20 Astor Place, New Yor THE London Religiois Tract Society,
parposese to pabish, in view of the Miesion parposes to pabish, in view of ne M, Sune
Oionterence to be. held in Liondon June,
i888, a briet Hand book of Christian Mis. 1888, a briet Hand book of Christian
sions, that shall contain the statistics and sions, that shall contain che statistics and siondry societies of the worla. For general
rapaons that relate to the progress of Christ's
kingdom in the earth, and for ppecial ringaom in the earth, and the pablishing of Sabbath truth, we Seventh day Baptists
ought to be glad to ally and identify ouronght to be glad to ally and identify our-
Belves with all such forelgn mission enterpritee. A prominent and inteiligent deacon of the Southern Baptist Charch, who is arranging to close out his busine8s, zo as to day Buptist, 'recently asked low we as a fímisions; and we were more than thank fal to be able to asgare him, that we are
not only pablighng Sabbath trath with "increasing zeal and loyalty, but that" we are the gospel into all the world.

## fron J. W. morton.

Cricaco, 458 Ogien Ave., Nor. 18, 1887. 1 received yours of the 4.h a few days ago.
returned about a week since from Misoori. returned aboat a week since from M188onir
When $I$ went to Princeton, Mo., and was not quite ripe for the organization of a Wharch. As the next best thing, I proposed
che organizition of a Society of Christian Endeanor: I prepareè a "constitution and coreant," which was adopted, and an or-
ganization effected, with a membership of 14 . Of these 10 are Sabath-keepers-one not ye s professor of religion. The other 4 are in
terested in the Sabbath, and will, I think, soon commence keeping it. There are five now a Sabbath-keeper, who will, I hope soon, connect themsel res with the society. Be
vides theese, all of whom, with the exception mentioned above, are profesorg, I expect that a namber of the yonng people of th
neighborhood will connect themselves a kind of honorary members, for the purpose
of lacing themselves within the reach of the "means of grace." Bro. Wayman gives m a good account of the first meeting they hel after I left-22 being present, and a meeting which he deerribes as like on "Old fashioned
Methodist love-feast." He thinks that the number will increase rapidly
The consititation recognizes God the Fa ther, as sole Lord and King; Christ th
Son, as the only Redeemer; The Hol Son, a the only Redeemer; The Holy
Spirit, as the only Sanctifer; The holy
Scriptures of the Old and New Teataments, as the inspired Word of God, and the onl infallibe rule of faith and manners, and bath. It was agreed that, for the present the Society on Friday night, with the underatanding that that night was chosen because it is the commencement of the Subbath. The
covenant binda to five things:

1. To culticovenant binds to five thing: 1. To culti-
vate reverence toward God, his Word and
ordinancos and his charch. 2. To live abover
reprosech. 3. To promnte temperance, reproach. 3. To promome temperance, pu-
rity and honesty. 4 To attenil all the meet. ings of the Society, as far as practicable. and Spirit, may show to bo daty. Thus yo see that this society is almost the eame as
church, whilediedxuiming any such characte and only profesing to be a helper to Chris tians and those seeking to be Christians in the attainment of holinese
what the church requires.
I shoild be gadad of your advice, in regard
to the organization of to the organization of such societies, when
the people are not quite ready for charch orthe people are not quite ready for charch or
ganization. It is posible that something of that kind may be beet for Glenbuelah, thoug there may be enough ready to orgaiz
church when I get there in Jannary.
I harch when I get there in Janaar
I had a very good hearing at Bro. Way.
man's. The school-house was generally full, and sometimes there were more than could get into the honse. The weather and roads
were delightfun. I preached three times in Upon the whole, I regard Princeton housea promising field. Bro. Wayman's family irst-class, and some of the others are fine Be best elements of society in that region.
Bro. Wayman gave me $\$ 10$ for the Mission. ary Society. He is whole souled and liberal. He is also thrifty, and will probably be able I give more after awhile than now.
I shall write to Bro. G. M. Cottrell, and aggest that he obtain leave of absence from his church to mase them a visit before long. But my thought is, that, with the consent o settled preacher, and visit them once in three Should thes pastor, I think I can get him a half fare or der over the R. I. \& P. Road. His fare then just about $\$ 6$, both ways. I am quite sure isit, and considerably more to the Suciety

I did not go to Brookfield, as I intended The reason was, that I fuund my family wer execution of the Anarchists, and I felt it my daty, especially as I had not sent on any ap
pointment to Brookfield, to retarn to Chicag efore the 1ith.
I am trying now to start an evening meet ing on the South Side. I go to night to se what can be done in that direction. Ther
are several families and individuals there Who have been interested in the Sabbat connot, or will not be Adventists. I hop expect to attend the Quarterly Meeting i Albion next week, and to spend the month o December in Chicago. I shall try to place
among our Jewish families at least 25 copics of oar Hebrew paper, and shall try to increase the atebbance at our preaching meetingg. The interest. The Jewish Rabbis are beginning elveg. Rabbi Hirsh has abandoned the Sabbath altogether, it is said, with most o
his congregation. Rabbi Sonneschein, of St Louis, has taken him to task, and they ar
likely to have a newspaper controversy. I do hope the Lord will overrule this to the fur
ther enlightenment of the Jewish people. - As to the Columa field, I intend to visit it Junaary, at the time of the Quarterly Meeting (the third Subbarb), and shall probably stay there one Sabbath besides. By that
time, probably; the Board will have come to decision.
As to the Swedish language and people, I may say, that I hope at no distant day, to able to address them in their own language,
with a reasonable measure of fluency. I also intend to caltivate the Danish. Norwegian, I am confident a little extra exertion will a
ble me to ford to ase 1 readil.
mong the Scandinavi
With kind regards I am your brother in the gospel.
I received your letter from Hammond, I yesterday, for which accept my thanks. am glad to hear that there is so much int I have not much to add to former com munications, in finishing op my quarterly report. I remained at home from the 9th
to the 24th of last month, laboring in, and in connection with, the mission school. The tion, and the attendance on the Sabbath is larger than it was a few months ago. The
school is larger than it was last summer,
while the general benavior of the scholars is all that we could expect. Their interes
in the instruction is also deepening; while heir prejudices seem to be weiring, off. o receive and read our Hebrew paper. whom I found to be an excellent Hebre it with perfect ease, pronounced it to b "high Hebrew," that is, without the leas phrases. He is a man who attended a He his youth, and is very familiar with the H brew Bible. Several members of his famils can also read the languyge, and they use th
"low Hebrew," or modern language, to great extent, in the family conversation
And this is not a wealthy family eicher. We have made a start toward a meek prospect is very encouraging, and I wish
had the time at home to do justice to it oh, that I could do the work of six men! the Quarterls Meeting We had a good at tendance, and much interest was manifeste ence on Sixth das. The meetings on Sib bath and First-day were largely attended,
and a deep seriousness pervaded them, especially on the part of the young people.
Those who united with the charch some months ago seemed anxious to attain a highe
degree, while some who bad never made profession of religion were inquiring the way
to Zion. This interest was eepecially obhere I canng the Academy students. And here I cannot forbear mentioning, with com-
mendation, the untiring efforts put forth by A rery and Haven for the spiritual welfare the stadents under their care. May the goo On First-day evening, the interest was uch that the brethren desired some one of try to carry on the epecial work. As Breth
ren Wardner, McLearn, and Babcock could not remain longer away from their charges
and other daties, $I$ seemed to be the only one that could stay. And so I am here, trying
to hold up the standard, and hoping, with church revived. Bro. Babcock remained his helpful words. I trust that much good has been done, and that much more will follow. Pray for us.
Tought, perhaps, to mention the fact that, invited by the Albion Church, examined three brethren who were proposed fur ordi
nation to the office of deacon. The exam. inationvof two of these brethren seemed to be
atiofuctory to all. Tinat of the third was satiofactory to all. That of the third was
nnsatisfactory to some of the council, solely on the ground that the candidate had been a he circungtances, to pledge himself that h ould have nothing more to do with the ept three voted in the affirmative. Sever thus simply because they felt sure, from pri would never grow any more tobacco. After leaving here, I hope to do some spe
cial work in Chicugo, and then return to Wisconsin for a fow weeks' work, in connec tion with the Quarterly Meeting in Coloma Still hoping and panuary
Still hoping and praying for your com plete restoration
your brother.
I report-13 weeks of labor, numerons vis its, both with professors of religion and non tributed, 40 sermons, and several Bible readings, with numerous religious conversations penses, $\$ 31$ 61.

## a missiovary conference

## It is proposed to hold a General Mission

 ary Conference in London, next June. iommittee of arrangements, representing Scotland and Jreland, have sent their secre-tary, Rev. Jumes Johnston, to this coantry for the parpose of seeking the of American societies. The notice of committee meeting in New York, on Decem from our Society, came too late for us to of our Board.
By means of, By means
dresees, the

## ns, papers and ad- will aim "to tarn

inprovement of the methods of misesionary
enterprise in the foreign field;"" "To atilize acquired experience $f$ or the improvement the methods for the home management
of the fortign missions;" and "to seek the more entire consecration of the church of
God, in all its members, to the great work God, in all its members, to
delegates. Will the Seventh day Baptist Missionary Society be represented?

## EROM C. W. TIIRELEELD.

Stone Fort, Ill, Nov. 30, 1887. I enclose quarter's report, with thanks 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 Stor e Fort, Crab Orchard, and
South America P. 0., Saline Co., where I worked a while last winter. I have just here. The surroundingsare a little peculthe Crab Orehard Church. 'There was a large First-duy Buptist Church there, which two
yeare ago got into an unhappy strife, that withdrawing from fellowship. A large and are leaders in the meetings I have been conducting. One of the principal leaders, ghed day, "We must have a meeting house and a church organization at this place, and
for my part I want it to be a Seventh day Baptiat Church, for no man can tear down the Seventh-day Subbath till he does a way
with Gud's will." I find that the interest in, id thought on, the Sabbath grows every organization there, it would soon run up to good strong body. So I must press oblithey will bear pressing. There are matters Ifind it will not do to make repugnant by ver pressing. Much caution nuist be used Your suggestion that no one coula do every
thing he saw needed doing, was timely and good in my case. It seems I am needed in
so many parts of the great field assigned me, that it almost distresses me to look over and
see how comparatively little I reach, I just ee how comparatively little I reach, I just
go day and night. I now feel almost worn out, and see no place for rest, or a visit to
my loved ones at Alfred, allhough so homeAll
All the funds I have solicited, or received at Crab Orchard, and over $\$ 20$ of my ow money dropped into it besides. It is nicely are only temporary. Pray for me. - Bro. Threlkeld reports $12 \frac{2}{2}$ weeks of la gations of
$11 \%$ visits.

## FROM E. II. SOCWELL

alfred Centre, n. Y., Dec. 1, 1887. I regret that our average congregation
much less than our membership. so much less than our membership.
ought not to be so, and is one of the thing ought not to be so, and is one of the thing
that trouble me. I see no way out of it since meeting is held on the borders society each Sabbath, by another than $m$
self, which naturally tends to diminish congregation. We much desire to see a our members at Sabbath service when th their attending as many other meetings after wards as possible.
I have no receipts of missionary funds report, since that fund is in the hands our church treasurer and I have neglected speak to her of the matter.
Yua will anderstand
Yua will understand why I have not at
tended our prayer-meetings more regularly since you know that I am living at Alfred Centre, seven miles from our church in An dover. In good weather I do not go to the
village till Sabbath mornings, aud therefore I miss the prayer-meetings. Still the meet ings are kept up regalarly, with Dea.
Clarke as leader during my absence. On Nov. 24th, by request, I preached the Thankgiving sermon from Psa. 65: 11, at
he union services of the four evangelical hurches of our town. The best feelin possible exists between our First-day brethen and our people, exchange of pu ing practiced to a reasonable extent.
Our people are so scattered that we can et together for covenant meeting at a more wopitious time than Subbath morning; 80 Subbath of every second month, and let it take the place of preaching.
There are several persons who have settled Fithin our bounds and attend our meetings
quite regularly, whose membership is else where; we hope
in the futare.
. We are very
We are very thankfal to the Board for their assistance and pray that we may prore arselves worthy recipient

- Bro socwell reports 13 weeks of labor prayer-meetings; and visits to most families
in the society.


## FROM MRS. P. B. BURDICK

Lincelamen Centre, N. Y., Nov. 28, 1887. The past quarter has brought som
changes to us, both at Lincklaen and 0 t.
selic. The senior deacon at 0 tose Bro. Silas Charch, has died. He had been member of that charch over fifty yearr;
ketch of his life will appear in the Recobd. ${ }_{\text {The }}^{\text {Re }}$
The Lincklaen Church has lost its oldest
nember, Sister Bets member, Sister Betsy Coon, who had been
nember of this charch over half a centary. Both of these charches roted me a vac tion. of two months to visit my parents. secared the services of Rev. L. R. Swinne
for the Lincklaen Charch, and he serve them very acceptably during my absence. I could not find a sapply for 0 atselicic: they were without preaching while I
gone, but maiutained Sabbath school prayer-meeting. Both charches are grateful to the Missionary Board for the appro Si ald then this year

- Sister Bardick reports 13 weeks at Linc gations of 56 and $26 ; 10$ prayer-meetings; visits; and one baptism.


## correspondencer.

Not long since, I Indian Ter, Nor. 19, 1887 count of a meeting that was held at this place by bro. F. M. Mayes. 0 wing to his
being taken sick he had to discontinue the meeting and go home. As scon as he reen'r. of baptism. And, be it said to the discredit of the Campbellite Charch of this place, that soon as Bro. Mayes arrived they sent a
naner after their "big gan," Eld. James Brown, of Montague Co., Texas, to discuss
he Sabbath question with Bro. Mayes. Bro. the Subbath question with Bro. Mayes. Bro.
Mayes told then that he did not want to debate, for Panl said that debate was the work the devil, and he was not advocating his
bub finding that it conld not be the devil, and now he was ready. Bro. Mayes amrmed that Che Saboath was binding an all men, and Eld. Brown denied, and The tendancery nig largest I ever saw in this country. Some people came from a distance
of twenty miles to hear it. Bro. Mayes took of twenty miles to hear it. Bro. Mayes took
for his text, Eph. 2: 20, and stuck to it for his text, Eph. 2: 20, and stuck to it
through the entire discussion. The lastermon he preached, before concluding, was said both Methodists and Buptists that I talked place. A vote was taken, and almost the ntire house rose to their feet for Bro. Mayes, ad when the vote was put the other way
andy about six persons rose out of 300 or 400 that were present. This, of course, made
ter Main, I regard it as one oi the greatest vi cories ever won by our charch
Please send this to our paper, the SABBATH Recorder, and oblige,

Your brother in Christ,

Bro. T. G. Helm, Summerville, Tesa ., Mo., writes: "I rejoice and than the last year than I have for several yeare the have year holding regular appointment he past summer, and the good Lord ha lessed me with his presence and his hel nead has making them rejoice. I have wit
neessed some of the most j,yful revivals th past summer and fall, that I have been for many years. Since the first of July
have delivered 25 sermons, made 30 religion visits, and attended 10 prayer-meetings. The congregations at my appointments hare
numbered 50 . If the good Lord will coninue to bless me with healh and strengl, expect to continue my labors in his cnow, to the end of my days. As you well kuor keepers to abandon that day for the Sabbath of the Lord; but by the help of God, and with the prayer, of the breth aid, I believe suc
Nor, 20, 1887.
Sablath Zeffarm. $=2$ fare cadse in indian
Many of our readers will remember
ane of Bro. U. M. McGure, of Crothe
rille; Iudiank, a. Baptist minister who fille; Indiank;" a Baptist minister who braced and openly advocated the sabo
doctrine, three or foar years ago. His tude on the sahject, if we mistake
the occasion of the articles by Dr. D the occass Baptist minister of that state,
leading

|  |  |  | RI | , 1887. |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Whope to have them unite |  |  |  |  |  |
| Trey thanktal to the Bor |  | K. Beecher h | $\substack{\text { bout } \\ \text { notet }}$ | discussions were registered in |  |
|  | Mfgnember the Rabbath.day, to keep it holy: |  |  | co |  |
| vell |  |  |  |  |  |
| as congregatio | inousa. |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Hoil IRs. P. . . bibicicr. | fille Indianà; a Baptist minister who em |  |  |  |  |
|  |  |  |  |  |  |
|  | trate on the shiject, if we mistake not, was |  | om | weekiy mere given |  |
|  |  | want; he is hungry, and in just the cond |  |  |  |
| Che erior deacon at ${ }^{\text {ate }}$ | whiod he itrongly argued that, under the the |  |  | Lite mo:krooms, and for every student he |  |
| of that eharch over fitty ye |  |  | iustruction is given free, and fur their sup |  |  |
| this life will appear in the Recoso. |  |  | UU0 crowns, or over $\$ 50.000$ | ten his lectures, Director Salomon derel |  |
| ooklisen Church has lost its oldeat | ${ }_{\text {rem }}$ |  |  | orea |  |
| Siater Betsy Coon, who had ot this charch orer half a a | Oftibi reeent bettlement as pastor of the Bup | tion |  | He disinginished material. The fo |  |
| bees charches roted mea |  |  |  |  |  |
| Wo mooths to Tisit my parente. I | 洨 there is hardy any |  | and gyinnasice and militury exercisee, uis |  |  |
| cklaen Courch, and he eremed | ${ }_{\substack{\text { froun } \\ \text { tion } \\ \text { tion } \\ \hline}}$ | ${ }^{\text {a }}$ |  | (5) |  |
| Theceeptably daring | my present denominational relations. The |  |  |  |  |
| not find aspply |  |  |  |  |  |
| maiutsined Sasabing |  | hav |  | Herr sidumon explained to be en folows:(i) |  |
| ing. Both oharches ate gro | bor can they do othervise? For I heard an | tions right to the point gid in impresiog and are inaluable, otherwiee they bevilder. | treated as as meang of education, aumio | therefore, $(2)$ to give |  |
| he Missionary Buard for the 8 |  | failing to oncentrate, they disisipate and | tituies. By means oft the methodicati in. | $!\text { Iones }$ |  |
| r Burdick reports 13 weeki | Andi have lately beome acquaited with a | ${ }^{\text {a }}$ |  | tunity to exericies and |  |
|  |  | it only tor |  | (tarm; (f) to at | thees hare maltipieed by handreds and thon- |
| of 56 and $26 ; 10$ nd one baptism. |  | way |  | en the miselege, (8) to ufifurd A reief from |  |
|  |  |  |  | the |  |
| cosrsspavonics. |  |  |  | presion; and ntility to. do har |  |
|  | Jehorah' Ssabath, the Sesbatat of the fourth |  |  |  | thing else that happened. Behold, |
| nag since $I$ wrote you and gai |  | tend to the main end in view. A teacher cannot plan inteligenty with |  | difmperanc | parking |
| Bro. meting that was held at this | Sal |  | aten |  |  |
| Iten fick he had to discontinue | Lorid | planning. A teacher needs to study his |  |  |  |
|  |  | All cannot be treated lilike, for all have not |  |  |  |
| \%. And, beit teaid to the diacreait |  | g. | to mak |  | ${ }^{\circ} \mathrm{bol}$ long. To be gre, |
| an Bro. Mayes arrived they sent a | it the prinipe thing therefere ged | ${ }_{\text {niz }}^{\text {niz }}$ |  | The frrst American National Temperance |  |
| Cther their " "ijg gui," Elid. Jamees |  |  | Herr Abruammon was, however, deter | Hospital, was opened in Chicago, III,, in |  |
| on monagae Co., Tera, , (idecuss |  |  | min | Mas |  |
| -lad teen that he did not want tode- de- |  | ${ }_{10}$ |  | Pre | where, as |
|  |  |  | 1 i |  | Faremell thoud. |
| Butat finding | It is a principle of. psychology that the |  |  | ngis ch |  |
|  | snot be taught anyling because | his class individually; apart only will be |  |  |  |
| cimed that he mat mastady mas binding | ivity. $A$ brate asa be tage |  |  |  | ing Srap, tor beit it hom to jow that the |
| len, and Eld. . Brownd deni | vary feww beause its active | hunding. A teacher must find his puyil's | T |  |  |
| mas the largeat I ereeremw in this | milest the astivity of thought is arou.ed. |  | und well deestred repuntation | contra, im |  |
| - Some people came from a dietance |  | response, henee no teaching. Then he |  | ductur niar now, with | and drive out |
| ty milee to hear it. Brom | ethoods of producing thought, | must gently and carefully lead the puyll |  |  |  |
| 1the entire disecasaion. The ${ }^{\text {de }}$ |  |  | year | siti |  |
| Preached, before concluait |  | stur | mued |  |  |
| - be the bett ever preached in | ity in his expreesion whieh, |  |  | care | deightif |
| vote was taken, and al | tre, deided impresion. When a teacheri | The interest must be eecured. This does | gradation from the sipedis | no mes |  |
| , | talks bout the lore and cargo of the Hea | not require artiticial machinery. Good |  |  |  |
| pat iix person roeeont of 300 or 400 | ${ }_{\text {fi }} \mathrm{f}$ Father, he ought not to be obliged to | teaching interests, for when the mind io aroned and active, it is is inereted and |  |  | Leme onening of the frat American Temper, |
| irepresent. This, of conrse, made phellites feel very bad; snd, Bro. | (leerzay or quoue what omemoty has said | Lappr. A little girl one said: "I like to |  |  |  |
| regard it as one oi the greatest vic- | ruhe experiences and meet the tim |  | menhinatid pracoical instraction on ocuruptel |  |  |
| mer won by our charch. |  | presed is is ot confned to ehild life. The | a week, and was intended to teach the various implements of the juiner, th |  |  |
| esend this to our paper, the SabBat Per, and oblige | seld and which curries with it a weight of | truths of a lesson coming from a full, | the modeler, and the suith, familiarity in the use of these t | to this level, has said in its omnipotenc "Huspital, be l" and, behold, the Hospi |  |
| Your brother in Ohriat, |  |  |  |  |  |
| J. 0 |  | igher things, cannot fail to intersed |  |  |  |
|  |  | aril and make teaching posible. In. |  | 4 curre and not 4 blessing has |  |
| 7. C. Helm, Sommerrille, Toxay | hat lumbled 11. the godless de |  |  | within my cranium. |  |
| Co, Writes: "I rejoice and thank t that I have enjoyed better health for |  | questions how to secure attendance at Sab. bath-school, contributions, interest in the |  |  |  |
| Jear than I have for Beveral |  |  | preting thee |  | doxy and he |
| hor |  |  | dita |  | (eater here are at once the most orthoor |
| -o with his preesenea and his help, |  |  |  |  |  |
| Heed | ion of 4 priniuple he henas tried and | aual; which is on | arruction in manual ratimin | cliluedld practuce, $n$ he hat overe thirty years |  |
|  | d. We feel what he feels; there is $x$, | cause him to come intodirect, personal com- | det |  |  |
| Her rnd tall, that I I hare been in | Snd |  | of |  |  |
| 25 | , |  |  | 隹 |  |
| ded 10 praser-meetiiz |  | with that nature, and finally communion with him. | -is mere given during eath gear |  |  |
| at my appointments <br> e good Lord will | a lessono plan. This is especialls |  | tib bea tried asy. An arcour | ing as his delilue |  |
| me wie health and atrength, |  | TII |  | ""mould not deprive us of 4 single one oft the |  |
| to oontine my laboris in his caues, | them |  |  |  |  |
| to |  | any inquiring friend of manail traing |  |  |  |
|  |  |  |  |  |  |
| mri; buit by the help of $\mathrm{C}_{\text {d }}$ |  |  |  |  |  |
| Prjere, of the betetren |  |  |  |  |  |
|  |  | wap from Goihenbur |  |  |  |
|  |  |  |  |  |  |

The Gablaill 解erorder Altreel Gentre, I. r.. Fifth-day, Dec. 29, 1887.



Travas: za per year in adran


## 

Elseiwhers in this isaue we give twio tate recently held at Altred one bg Mi Flora Randolph, on "Methods and Ob Ojecte of Teaching," and the other by Rev. LL. C.
Rogers, on "How to Undeistand the Script. nuees," The latter will be completed nex
week.

IT is said to be a law of political science that the gipply of any given commodity is
regulated by the demand for it. In the ligh of this general law the signiticance of the fol lowing figures is starling. The city of
Chicago has one baker for every 470 families Chicago has one baker for every 470 families,
one butcher for 205 families, one groce for 89 families, , and one liquor saloon for
every 35 families. every
the firot familiee. That itent with the lasparing
dite demand for whisky, in Chicägo, is neally 13t
times as great as that for bread. And Chi. cago is not
citiees either.

Trie Baptist Weekly, of a late isge, conDr. Alexander McLaren, in a recent lecture.
saidd © The
English State disestablished already. The nion is maintained by a multitude of fastenings; a large
number have quietly untied, the rest must follow.' When the error that came in with it will find its lost unity and regain it heavenly power." We presume, from the
oinnection, that our contemporary means the anion of church and state by the phrase,
un He might have gone farther and reminded his readers that the frot legitimate fruit of this fandamental error was legielation on the
"Sunday question," and that all subsequent Snnday legislation, ancient and modern, is the frrit of the same unholy alliance. We
Bhonld be glad to see the Conatantine arror deftrosed, root and branch, and the church of God "fond its lost unity and regain its
heavenly power," but this cannot be while hearenly power," but this cannot be while
Christian men ineist tuon trying to bolster ap Constantine's Sunday, as ar religions ob
sercance, by civil lame.

## tue olu yeab.

With this number the Recorder com has made its fifty-two regular visits, withfrom racation, to homes lying all the wab
fribed New England to the
Colden Gate, and from Golden Gate, and from the vigorons clime South. Into some of these homes there have come sorrows and dieappointments;
into others joys have come that have glad dened all hearts, while over all, in sorro joy, the good hand of our God has bêen spread, scattering comfort in Borrow and
grace in joy. If our weekly visits have
helped any to keep mind and heart fre apon our gracions Heavenly Futher, they But onr personal
as they may be to nis individaally, shoold not occupy the chief place in our thoughts
at thas honr of reflection. The has broaght to us manifold opportunities for natfulnees, renewed evidence of Gư's care for his truth, and those who seek to
maintain it, and some grand victorieg to the kingdom of heaven. To have lived have borne some part, however humble, in thine and
its grund work its grund work, is occasion for profonnd
thankfunnees to Cod who has given us the year, its opportunities and its vistories
The end may be hidden The end may be hidden, from our preent
vision, iudeed, we may never see it with defender of the right and the maintainer oo his own truth, we are twelve moiths nearet
to the victory of the temperance cause, to
the triumph of Sabbath eperurm end
evangelization of the nations, than when
1887 was ushered in. How much we have done, and how mueh more we might have
done, daring the past yeur, to forward the
cange of trui had righ cange of truth and righteoungess in the world are questions which we myy well payse to ask
ourrelles before we bid adien to the old gear. Not that it will do na any good to congratublame ourreltee for what we have not done but onr saccesses ought to encourage us, and
our failures should instruct us, that we may With gratitnde to
With gratitude to God for his manifold blesings, with humble confesion of all our
short cominge, with earneet prayer for th divine forgiveness and guidance, and earnest parpose for the future, let us say ou
farrewells to $188 \%$ and extend our greetings
to 1888.

## thie week of prater.

Qiestions are being akked as about th programe for the "Week of Prayer."
nny such programme has been prepared has in no way come to our notice. We sug
gest, therefore, that, instead of looking for the usual schedule prepared by the Eian
gelical Alliance, which is necessarily some what heavy and egcattering, our churches ob serve the first week in Jannary as a week of
prayer for our own work, not forgetting, o course, that to as, as to all other Christian
peoples, the field is the world. Each pastor or leader can divide and assign the topics a the wants of his own congregution shall seem
to require. We should continuallyopray for ar charches in their home work, pastor forgetting the members of our Missionary Board, as well as, the missionaries on the
fields; for our tract and publication ests, remembering the managers of those in pen and types to set forth the truth power; for the new and opening fields for
evangelistic and Sabbath reform work, nuking special requests in behalf of those
who are embracing the trath or inquiring Who are embracing the trath or inquiring
or light; for onr institutions of learning, in apils, that they may pigious life and power as well as of intellectual cultare and social refinement; for our abbath-schools, pupils, teachers, superinaims of this work the special burden of the prayer; for such general works as are de power of our home life, -temperance, social purity, family piety and rev
Word and ordinances of God.
We do not claim to have presented in the
buve list all the topics ork as a people, and each one of those we have mentioned is capable of almost indef pent by all our churches in meditation and be of great benefit to us, both in respect to for equipping us for our work in the meand Like the disciples of old, we need to tarry for a time at Jerusalenf, until we be endued ash and harry of other things and week to these important matters. Whatever opic is taken up for a given day should be
carefuly 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 nderstanding of the wo:k embraced in that opic, and of our needs in relation to it; and pray fervently and effectually. In ail our praying and study, may we seek to know
the mind of God concerning us, with the fall purpose to be obedient to his holy will in al Spirit, in fulness and power, rest apon

## tie bingdom or iearen.

No carefal reader of the Gospels can have
failed to observe how frequently Jesus sued failed to observe how frequently Jesus used
the expression, the Kıngdom of Heaven, in. dicating the important place it occupied in
his teaching. John the Baptist announced the coming. and ministry of Jesus with a
call to repentance accompanied with the solemn assurance that the Kingdom of Heaven
was at hand. When Jesus began his min. istry, he took up the very words with which
Juhn had introduced him. and urged men John had introduced him. and urged men
to repent because, the Kingdom of Heaven
was at hand; and he sent out the twelve was at hand; and he sent out the twelve
with this commission: "As ye go, preach,
saying, The Kingdom of Ileaven is at hand."
la his own work, our Lord tanght the peo-
ple by parables, many of which he intro

| Kingdom of Hesven is like," otc. What this | ing the justice of this, their final sentence. |
| :--- | :--- |
| phrase means is therefore, s fundamental | So |

thing to him who would understand the
teacnings of Jesus; and this meaning cen
beat be determined best be determined by
use he inade of $i t$.
of Jesuas and his hing at hand in the tim urged by them upon the men of theirown gen. references made above. Again, when the Phari of God should come, Jesus made ansmer, "The king.dom of God cometh not wit
abservation (inargin, " with outward show") neither shall they say, lo here ! or, lo there
for, hehold, the kingdom of God is within you." (nargin, "umong y"u"). The marginal of the original, and shows plainly that it was
ore sumething then present, at least, to som 2. It was something which was, in som tanght his disciples to pray: "Thy kingdom
come." These two propus contradictory; but the contradiction is 3. It is something presenting, in its ruatu and workings, striking analogies to things in lessons, in the thirteenth chapter of Mat ngy. In une of its phases, the Kingdom
Leaven is like a Heaven is like a man sowing grain in his field,
in which case, the seed, which "is the Wu of God," takes rout in the human the Wurd brings forth fruit according to the condition of the heart in which it falls. Another pa in the same soil in which good seed is sow the time of the harvest, when the separatic takes place. This is like thr Kingdom of Ilex is like a grain of mosturd seed, a thing of tinal, beginnings, of a regular life growth, other it is like leaven hadden in a mass on
meal, working silently, and unseen, bu surely and mightily, until it has changed en
tirely the zu hestance in which it is hidden, etc It 18 not nece8sary to pursue this further.
The figures here used clearly give us the word of Giod, the diectrine of Jife and salva world; this pruclamation is j jytully accepte hy men, and their hearts are transformed by thus received; they have evila to content with, it is true, but loyalty to Jesus Christ, "ff more than victors in the end. This it 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 shonld cume, there were even then kingdom 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 $K$ 'ng suid th Kingdom of Heaven is in your midst. A hearts the truth had not been men in whos hadrs the truth had not been planted, who proper to say that the kingdom had not yet come, and for the sake of such, the disciple were taught to pray, "Thy kingdom come.',
As it was in the days of Jesus avid his discihe Kingdon of Hesven has been, and is in the world, and yet there always has been come.
The Christ Kingdom of Heaven is the reign of hat kingdom, began when the first man sobmitted himself joyfully to the rule of the ing with every additional convert to him Though the word of his truth and grace.
Thingdom of Heaven is here; it has been here through the generations with nuany victories to win in the name of King autions; 1ts final, glorious triumphs will come when the time of which Paul speaks of Jesus of which he said, "That at the name heaven, and things in earth, and thing under the earth; and that every tongue
hould confess that Jesus Christ is Lord o the glory of God the Father." In hat day, some wil'joyfally acknowledge $\begin{array}{ll}\text { their King, because } & \text { " have juyfully and } \\ \text { logally followed } \\ \text { re; others will ac }\end{array}$ knowledge his $r^{r}$
have ledge his
have rected
; others will ac
wer to reign who
who then will be

## in is glorious power, in its final conquests The kingdom on earth and the kingdom in heaven is one kingdom. Its one King is Jesus, his word its law, his trath its consti. ational basis. The loyal suhjects of tha ne kingdom are they who have received th who jopfully is its constitutional law, an who joyfully obyy his commands, his statutes and his laws. Here the kingdom is militant, having to contend with foes without and foe will be triumphant, having fought the las attle and gained the gloricul the laa Jesus Christ the Lord and King. The sub who were the faithful, logal will be those kingdom militant; the one King over all i the same yesterday, to-day and forever, and his ruth changeth not. <br> \& ammunucations. <br> IOW PRomore a bequrli.

In view of the interest that aill should feel or a revival in all our churches, and for the lisire to speak to my brethren and sister
through the Reconder, and ask them this huestion: If an Evangelist should come into any of our churches, and should ask us God's love in our own hearts, and should ask our Master, would we not try to do so And would we not be revived, and begin
pray most earnestly for an outpouring Gud's spirit upon the people? I think al wiil answer, Yes. Now the evangelist says,
" Let us all have a special season of prayer
to morrow at 9 A. M., that Gud will come morrow at 9 A. M., that Gud will come
nd work with us, and incline the hearts of ill to seek after him; and let us invite, yea,
保 the gorpel proclaimed." When we thas iurned to seek the Lird, and all are glad, any precious souls have been saved.
Now, another question I desire to ask all churches who have pastors: Cun you not ork with your own pastor, whom you love,
well as with any one elee? You answer - Must certainly we can." Again, will God hear
prayer and bless the labors of a pastor and lis church? Most assuredly he will. Then, dear brethren and sisters, don't let us talk to ur psstor about sending for a revivalist, bu
ut gather around hinu and let him feel we are not only willing but anxious to work with ind for promote all the interests of the churc less such effurts? He will honor his own Gud by our faithful obedjence to all the claims of the chureh and the claims our pas nd work with him. It wall give him courage nd Gud will hear and revive us and restore each trangressors his waye and sinners wil built up and the faithful servants of Go sill receive their reward; and the evan where souls are hangering for the bread a
Ricebirg, N. Y.. Not. 29, 1887.

## Wayside notes.

Salemville, Pa., is a small village, at the toot of Tusiey's Mountain, and has an outwiles wide and fifteen long, past New En. erprise, two miles distant, on to Martingburg, thirteen miles away, where we reach ennsylvania Central, at Altoona. O store, the post-uffice ard a number of re
idences, a fine school-house, and thre thurcher, comprise the place; so scattered however, as to be little more village-lik
than ordinary rural neighborhoods. Th charches are all Sabbath keeping $\rightarrow$ the old German Seventh-day Baptist, the Adventist, omination. Our people have a very neat sabstantial house of worship, bailt about esting upon it; or rather on Eld. Ka 8400 mainly, and if those who have wealth would help lift it from his shoulders, they would render asBistance to the cause there which
would be well merited. In the twelve days spent with them, sisteen sermons were
preached to good congregations. Sum preached to good congregations. Sum
evenings the attendance was large, and
would have been would have been crowded, probably, but for
the fact that the Progresiive Dunkard
were holding a series of meeting were holding a series of meetings only tw
miles away. The membership of the chat
seemed to be renewed, and with their past cordially co-operated in the effort. Bome promisis prayer were maile, and seeral promising young people pledged themsilres
to the service of the Lord. It is our tope that they will soon be baptized, and becone workers in the charch. Between the ap. lies generally in the vicinity, and all fam. done that was practicable to extend the sale and circulation of our Subbath literature. A large number of tracts and many copies
of the Light of Home were distributed. tion and our A cordial invitation was sent rat reform. ministers and members of the other to the es, and thres of the former and many of the latter were present ano gave earnest and respectful attention. The division among
the Subbath keepers seema unfavorable the cause of truth in the commanity
around, but we trast our brethern excel all the rest by such fruits as will shor that the Holy Spirit is with them, and that by the trath they hold they are perfected and sanctified.
They were
They were grateful for our labors among them, and we are glad that the privilege
was ours to do a little for their ment and possible up-bailding in righteongness. May the Lord keep them in anion, and so bless them that his name shall bo lays on the ronte afforded tunities for tract dietribution on trains and Liglt of Home for procuring names for wing favor with almost everybody, and is treated as though it was worth keeping for
further acquaintance at the family fireside.

## entre, N

## WOMAN'S BOARD WORK.

The work of this board has been in several ways crippled since Sonference time, and
some of you may, therefore, feel that we are doing little or nothing.
It was our parpose to call attention, very early in the Conference year, to the list of
officers, as it stands for the year; being a
comparativels comparatively new bourd, and changes havto be carefully informed, else irquiries are made oftener than they should need to be made, as to whom they shall .address, and
through wnom they shall work. This is the first time since a regular board meeting that we could tell you of them. They are Mra.
S. J. Clarke, President; Miss Mary F. Builes, Corresponiding and Recording Secretary; Mrs. W. H. Ingham, Treasarer, all of Mil-
ton, Wis.; Mrs. 0. U. Whitford, Westerl R. I., Sccretary for the Eastern Association; Srs. J. L. Huffman, Lnst Creek, W. Va Mrs. Perie R. Burdick, Lincklaen Centro , Y., Secretary for the Central As8ocia Y., Secretary for the Western Association
nd Mrs. Eliza Babcock, Albion, Wis,, Secre ary for the North-Western Associ It is desired that all our women, and ons Missionary or Tract Board, shall do s tirough the Woman's Board, and, with
possibly two exceptions, we ask that they possibly two exceptions, we ask that
shall send their contribations to our Board Treasurer. It will be better for the Treasurers of the three Boards, that the work be
done in this way; besides that, our Tresuror shall, by this means, be something more than a fyure-head, a play officer. The two living in immediate vicinity of the Missionmay give their wieh to help this Board Missionary Board. Treasurer; asking him, however, to credit it to the Woman's Boar work, and the giver of the money is asked
notify Mrs. Ingham, our Treasurer, of her action. The bame exception may be mad or those living in the immediate vicinity of tions.
This
This means, among othor things, that usy, that you mas get to do, and keep whom you have set to work for sou. Ou munities, where there are no organized b nevolent societies, are hereby entreated to eel that they are as one with us, while go may of ten feel the need of compauionship lso need jour sympathy, your help. We all tand ready to help you in whatever way wo an as touching any of the interests hich we a
If you lose
lose this paper


Secretary.
dedication.


## correspondence.

It is now abiut twanty-t wo monthe sinc
I resigned the pastorate of the Serenth. $\mathrm{d} y$ resigned the pastorate of the Seventh.day
Baptist Church of DeRuyter, which had continued sixteen years and t recreation upon the fields of my
the need of this, as for North-west. I fel 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 Buptial
Charch of Rockville, R. I. I made them visit of several weeks, stadying the condi-
tion of the field from honse to house, and
doing what I could for the church in extro doing what I could for the church in extre
meetings. Their need and wish induced $m$ pated rest, and to consent to supply them
seren for my trip West. At the end of this tern for one year, endisg January 1,1888 . Tha

THE SABEATH RHCORDER, DECFMEER 29, 1887.


The Seventh-day Baptist charch of Cartwiight, Wis., was duly conserated and ded
icated the therveco of the erue and living
Gud, Ocober 9,1887 , by the church and
Ge, buath refurm, If we could hare bome preaching on the Sabbath question it would press the inportance of Sabbath observance, as well as other commandments, as much as
we can, aud hold up for God's truth. We
have Sabbath weather will permit, and study the Bible to prayers of Gud's people that we may be faith ful unto the end, holding fast the profession hoth surc and st adfast. Let every Sabbath keeping disciple of the Lord Jesus have the
iuspiring contidence of Paul: "I know one whom I have beleved, 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 fur his keepng power and love! So let us strive to be fuand faithful, for he
has promised life everlasting to the faithful one. Let us try to be doing all we can to
briog sinners to repentance and to turn
them to God before it is too late. Surely we 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 are not found asleep, but are found keeping
all the commandments of God and the faith of Jesus, we will overcome and have a
home with Christ forever. May we have an interest in your prayers.
$\begin{aligned} & \text { Mrs. Betry Wise. } \\ & \text { Saeprerdsilles, Ky., Dec. 14, 1887. }\end{aligned}$

## To the Editor of the SABBati Racoobide:

Thonking that the readers of the Recorder would like to hear from the new colony in
Scott county, Kansas, and something of their fature prospects I will ask a little spac in your paper. The present season has been
a hard one for us as the drought reached ns in time to destroy our corn crop, but we have sufficient fudder for our stock. The
colony still continues to grow in number, and in the spring a'e expect quite an addition from Orleans, Nebraska; and Dane county,
Wisconsin. Elder II. E. Babcock resides here and holds services every Subbath, though for the present he is on the sick list.
We are having lovely weather this winter, so far, mostly sunny days, the cloudy ones
bring the exception. . The dairy indastry bring the exception. The dairy industry
of Kansas 18 assured; grass, the foundation of Kansas 18 assured; grass, the foundation
of milk, grows wild on our prairies; there is no better grass grown to fatten cattle than the wild Buffalo grass, and that covers all of
the prairies in this section. Cereals do well
in springs, and streams and in wells where there are no streams or springs; good water two hundred feet, in this immediate vicinity from twenty to sixty feet. Generally wells The temperature is easily overcome so that in the warmest weather the dairy man can make good hard butter. The market is
good, twenty-five cents being about the aver age price; our principal feed for cattle in the range. The latter is of the most, value as it only requires about one-half ton of fod winter in good shape.
We have now two railroads completed an also two large irrigating canals now building Suez, with a capscity sufficient to wate three hundred thousand- acres. giving three inches of water every two weeks; and that
is more than is generally needed. Sugar making is going to be
most important and profitable indastries, the experiments at Fort Scott, the present
season, show that one ton of sorghum will make one hundred and twenty five pound of sugar and from eight to ten galluns o
syrup; and those who have raised cane thi syrup; and those who have raised cane the
year claim. thatit yields from seven to te tons per acre when not affected by the
drought, and that it stands more drough than any other crop.
Taking everything
Taking everything into consideration the prospects for Kunsas are the brightest they ing here for those who hive some capital to invest; land is still cheap but advancing grocer, a blacksmith and others (Sabbath keepers of course) to start a town. Town reader of the Recoroer desiring further in formation can have it by addressing, with
L. A. Sticusan
Faiend, Scott county, Kan., Dec. 12, 1887.

## frou tie berliy field.

I write to say that I have been holding meetings at Plessant Valley, about 34 miles lessing my labors. II have held five meetings already, and the whole community ugs on First.day morning, Dec. 4th. $\quad 0$ Chird day evening, six arose for prayers; on
Fourth-day evening, when I asked all wh desired ar interest in the pardoning love o Gud to arise with God's people, my feelinge
almost overcame me, when I beheld the whole congregation, save two, arise to their eet. The Lord was present in great power. cious to their souls, and many are deeply ancious about their sal antion. I have visited
rom house to.house for miles around and have found the people serious and willing to return this with on the subject of religion rere, and I desire the pragers of all God's dear people for the success of my labors on
chat field. I have had, for the last year and quarter, to live down the prejudice occa sioned by the injudicious course of persons
laiming to be ministers of the Lord Jesus arist, but whose life and character contradicted their profession. Besides this, there by the penple against the idea of the Seventh ay Sabbath. They confound us with the the people listened to me with a belligerent pirit. But all this has given way to a spirit of kindness and the utmost confidence. I will Baptists, but so changed have these per sons become, that when a Free-will Baptist ed ffiort with them, only two voted in faver
This has been a work of education. yould not have dared to preach to them
year as i preach to them now. I no talk plainly on the Sabbath, and all other spectfully and seriously. There aru foor or five families who have asked for light on the Sabbath question, and I bave a splendid papers on this subject. I have to be pro dent, for these ure four or five denomination heir confidence, and with Gud's blessing, hope to see the may e into the truth Trusting that the
ple to the prai
his dear chil:
his dear chil:

## Thame flews.

New York.
NEW YORK CITY
A large meeting in the interest of Sunday
was recently held in Stein was Hall. before the hour arrived for the opening organ solo by Mr. Morgan, the large room
was well filled by an intelligent audience The meeting was called to order and Elliott heppard was elected temporary Chairman, number of one handred or acretaries to number of one handred or more were then
elected. The Archdeacon of New. York City, Dr. Smith, read the Scriptures, EXNfor man and not man for the Sabbath," and then lead in prayer
The chairman, in the course of his open ge ress, spoke about Nehemish's keeping Wm. Howland, of Toronto, spoke quite tength of the work in his city for the Sunday. No tavern - keeper can hold any public
ffice. Here the primary requisite seemed to be a corner saloon. He spoke of the
thristian people who held moderate vien s of orality. [Pause] "You onght to h them." He said that he spent one Sunday
in Ohicago, and he was astonished to sea al| he cars running, stores and saloons open heaters in full blast, and he did not know but that he was like the man who was afraid wrong place. He spoke quite at length treet cars. He thonght that one of, their weakest spots was their legs, and their excases fish. Sume lads canght some very fond erel and brought them to the good deacon; 8 he was about to take them, one of the boys good deacon heritated a moment, then said, "Give me the pickerel, they are not to
llame." His address was warmly received, and he closed with these words: Gud to restore Sunday.'
o be read before the Baptist Conference, No. 9 Murrav Street.
34 dilection for Lost Creek Charch wa
The first Sabbath in January, 1888, we City Church and the friends from siste churches who may
the Lord's Supper

## hausas.

The Church has just raised $\$ 200$ toward iquidatirg our parsonage debt. This August, we hope to celebrate the 25ch Anniersary of the organization of the church
speak), at which the friends and nembera, resident and non resident, will be saked to contribate their silver presents he total indebtedness,
Our Thanksgiving service was held on Subbuth day this year, when a large display of the bounties of the year was made, consisting of grain, fraits, vegetables and nuts
from extended portions of the earth. The ollection represented products from seven
tates, Europe, Asia, Africa, North, South nates, Europe, Asia, Africa, North, South udies, islands of the Mediterranean, Atlan Th
Church last Sabbath was betweon Creek ix dullars. The Sabbath betweon five and five dollars for the same parpose
The first Sabbath in January will be our we would be glad to hear from all ont which ers, resident and non-resident. We hop to be able to give some attention to the week ang upon all our membership. Pray for us Dec. 21, 1887.

## Idaho.

November wàs cold, with Fseveral hard reezes, but at present the weather is mild ith some snow, and a great deal of rain. Crop what is to be sold, and high for what we distance in order to ship it. As a church, we are trying to hold ou
against temptation, and hold up the hanne
o $^{\text {C C Chist in this non religious " great West:" }}$ of Christ in this non-religious "great West:"
iVe are trying to build a church honse We are trying to build a church house. It
was voted that each male member shonld
work one day in ten, until it was finished
to bay material with. The Luties' societts organized in the spring, has held public considering some mission field. We have sell our work, and thus hetp in buildiug the

## Qondensed \$17cus.

## Domentie

The receipte of the Nuw York and Brank
Bridge during the pust year were \$933, The new eilver vanlt at Washington is
Gisished. It has a capacity for $100,000,000$ Jamor K ver dullars. Jampr Kempster, who was convicted in
New Yoris of aplling oleomargriat recently firied $\$ 100$. The case will be apThe New York Centrial statement for the surplus over all charges, iucluding dividends, of $\$ 1.570 .376$, or nearly two per cent Mrs. Martha Whitney, a wealthy widow aged eighty nine veare, was frand dead in
bed at Spring Valley, N. Y., Dec. $2,2.3$
She left her furtune to a church at West The scheme of the Pennsylvania Ruilroad ployes' Eaving inetitation has been perfected The operation of the saring fand will comA check for $\$ 10.172$ has been rent to
Buston to be presented to Elosd Burgess Buston to be presented to El lward Burgess
as a testimonial to his skill in dexigning the
victorious yachta, Mayluwer, Purituan and Volunteer
The rector and the vestrymen of T:inity
Church, New York, have filed a demirer in Church, New York, have fled a demirer in
the United Statep circuit court to the snit brought by the United Statea for importung
the Rev. E. Walpule Warren., The suit has been bronght nuder the statate probibiting Miss Alice Freeman; ex president of Wellevey Oollege and a lady widely known
horaghnat the conntry, was midried, Duc.
23id. to Professor F. G. Palmer, of Harvard 23d, to Profesior F. G. Padmer, of Harrard
Coliege, at the residence of ex. Guveruor
Clatin, at Hartford, Conn. A larga numblutin, at Hartford, Conn. A large
ber of friends witnessed the ceremung. Porcign.
The first issue of nickel and silver coingge 70;000,000 francs.
Mr. Gladstone has written a letter declining to interfere actively in the international The Indian government has decided to send a force to expel the Thibrtan troops
blocking the roads from Sikkim to Thibet. All the absent Carilinals have been sum-
moned to return to Rome before the lat of moned to return to Rome before the lat of
Jannary, to take part in the Pupe's jubilee

The steamer Ladgate Hill, which left Loce don for New York Dec. 23id, had on burrd a
complete menagerie, consigned to Messrs.
Barnum \& Builes Barnum \& Bailey.
It is stated that the Canadian government tia, which has hitherto been without organiPostmaster General McLalan, of Canads, says the parcel post treaty with the Uaited
States will go into effect on Fubruary 1st.
The rates have not In consequence of the frequency of disastrous fires amoung cargoes of American cot-
ton, a committee of London and Liverpool underwriters has been formed to make an in vestigation.
A monume
A monument to Ellmond Abont was un-
veitod in the cemetery of Pere Le Chaise,
Paris, Dec. 20 ch . M. Ferry . Was present, this being his first appearance in public since the assault apon hap, and he re
gratulations from many friends.
It is stated that the Czar has decided to send an address to the Pupe on the occasion
of his jnbiles, bat will present him with no
gift. King Huanbert of Italy will make no present to the PPope ald has ordered the
members of his family to refrain from sending gifts to bis holiness.
The Magdebarg Zoitung says: Medical
opinion now permits the assumpion that the opinion now permits the assumplion that the
regular continaance of the present treatment fatal issue to the minimana, and that the
Crown Prince will yet be enabled to fulifl all the duties of his high station. Professor Virchow takes this favorable. view
e inaugaration of the statne of Genersl
alle, at Cordova, December $22 d$, was
in

$$
\begin{aligned}
& \text { present. The ceremontes in connec- } \\
& \text { with the inangaration of the etatue were } \\
& \text { randest ever seen in that city. The }
\end{aligned}
$$

$$
\begin{aligned}
& \text { the grandest ever seen in that city. The } \\
& \text { president of the repinhlig was present in the } \\
& \text { cathedrul, where: } \text { To Deum was }
\end{aligned}
$$

$$
\begin{aligned}
& \text { cuthedral, where a To Deum was } \begin{array}{l}
\text { cung } \\
\text { Banitary condition of the republic }
\end{array} \\
& \hline
\end{aligned}
$$

Holiday Goods.
LARGER. STOCK to select from

SHAW'S Jewelry Store,
ALFRED CENTRE, N.F.

THE SABBATH RECORDER; DEOEMBER 29, 1887.

Scrmans and ©ssanys how to uvorrstand tire schiptubrs.

Understandest thou what thou readest? Was an interrogation anciently add resed by
Philip. the evangelist, to a reader of the sa. cred Scriptures, a man of Ethiopia, as h was returning homeward from
whither he had been to worrbip.
This inquiry with its kind breathings and and lead to a pleasent acquaintance. " $\mathrm{Un}_{\mathrm{n}}$ derstandest thou what thou readest?" Th bearings of this question are both physical
and metaphysicul. From the root ideal trulh we have here the stalk of an act nal truth, the absolute cropping out into
the relative, the abstract blosoming int the concrete, the philosophical reaching ap
into the historical. It is the coalececence o the divine with the human understanding; the divine reaching across the gulfs of eter-
nity and ingiring a human suul -with the touch of its life giving finger. The human lowlands of the finite and the highlands o vine, but with human attachments. Mind In man is an organism every way unique It has powers the extent and capaci!y lations, be determined. It bas faculties dupendent; subordinate some, and some co ordinate. The human mind has function bighest upward reach the cosmos become objective in and through its godlike sub jective power; so that in the complex mirror may be seen by reflection.
To discover and appropriate truth, is th highest cffice of the mind. Physical facts
are ascertained by search and investigation, by observation and study; metaphysica
traths are reached by observation, interpen etration and reflection; but revealed truth, which of physical and of metaphysical science is apprehended through the faith faculcy the uffice of which is to connect the seen and
the unseen, the buman and the divine, there by furnishing a new class of motives to right
action. Faith thus supplies the missing link in the cosmic chain.
To those who by faith receive and appro priate the divine oracles, such revelation be comes a treasure whose besaty, excellence,
and worth, no human tonguecan tell. What privilge to read and ponder sucii com munications, an the gospel scherl the ac vation!
Th:s revelation is so arranged and so ad note with satisfaction that the Bible is a book for the people, and that we have- reason to
believe that more Bibles than any othe single book are printed and distributed, and any other book. The Bible has its friend and its enemies, and both read it; and we
therein do rejoice, yea, and will rejoice. The Bible is iudeed an interesting book, wind
the interest is intrinsic. It is now an old he interest is intrinsic. It is now an old
bouk, and in some of its component parta the ages as they have advanced have not out is ever. Men do indeed differ in their yres eespecting it; they differ in their understand bouk that they do; and in some sort it is the eult of no one; howest differences of opinion and belief bring no deep diggrace upon con apon the Bible itself; it is implied hereby, he rather, that a better and more unanpossible and deairaiule, and in the use of
proper means will yet be attained. With hope, and patience, and labor we wait that
coming day. the attaiument of this worthy objject will be We shall not attempt a learned treatise on the laws and rules of Biblical interpretation few plain observations. In the important
matter of Bible stady, helps, however ham:ble, are not to be despised and rejected un
less they beget in the taught a servile spirtt, which has ever been the promoter of eccle
siastical pedagogirm, dynasties, and tyran nies. Roman catholicisur, just as long as it
could, kept its Bibles locked up io its con
vents, castes vents, castles and cloisters, to keep them
aray from the masses of the people,
the autborities of the papal church have
judged incapable of rightly anderstanding the sacred Word. But a free and open Bible
is the greatest blessing of its kind in this cursed world; and the general diffusion of Bible truth already attained to, will prove
the best remedy for that obscurity which still hangs over some portions of the sacred
page. "Understandest thou what thon readest?" is an interrogation the echoes
which have not yet died away. The inquir is the offer of a helping hand. If we tak Let os then, not
cluded in the giving to men of this dists revelation
I. Observe first, that this Bible can be, and by the Giver was designed to be, under
stood, and on the part of all to whom it wa sent; for, by whatever methods it was reand in the language of men, and that, men in the forms of common. gpeech. It is the
great beanty of the Bible that its every truth great beauty of the Bible that its every trath,
as mysterious and sublime as some of then may be, can be understood and received by
the humblest child of God, when the condition hamblest child of God, when the cond
tiosonably demanded of such are complied with. We trust that the trath of this
statement: will be made evident in the followg discussion, to the effect, that, hy the en lightenment and guidance of the Holy Spirit,
together with the nae of all appropriate and available means, even "the wayfaring man, thongh a fool, shall not err therein.
Isa. 3j̃: 8 . Unfulfilled prophecy will be regarded as somewhat extcptional the general fact now noted. But the Bible the Rumans (16: 4), "Whatsoever thing were writen aforetume, were written for
our learniug, that we through patience and and comfort of the Scriptures might have Lope." it be observed further, that divine revelation addresses itself directly to the
human understanding. It appeals to facts, to reason, to the judgment, to conscience,
o faith; for faith, the one characteristic culty which revelation calle for, is an em-
nently rational faculty. What act more rational than that of believing on good subare submitted to the proofs of reasónable revealed religion is not the religion of reason reason, so-called, rejects faith; but a reason able religion accepts faith; for why rejec
faith in matters of religion, when we admi ing we sefuse 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? Revelation treats of subjects which adm foo other than rational methods of treat
nent; that is, such as belong to the proc esses of observation, comparison, reflection, the understanding.
It is further evident that the revelation Cod to men must have been understood, it was at first addressed, and by sach as were tions seem to have be culled forth to meat some existing need of the times, to memo
rialize some pussing event, to illustrate truth by the existing phenomena of nature, to find lessons in the customs of the times, to profit
by the character, conduct or conversation of persons present or well known, or otherwi
to meet some corrent demand; this gave erevelation rividness, plainness, direc impossible for those who frist received them understand them; and, if they were eithe certainly expose therr falsity. It now, a
this distance, we cannot readily understan these revelations, we have but to follow buck
to the periods which gave them birth, miliarize ourselves with the circumstances n those times, and to put ourselves en rapport
with thac distant past. This is the peualty we pay to it for our living in these otherwise
favored times. Modern infidels, refusing his tribaté, raise the cry of forgery aud im thousands of years too late; for if this charge could be maintained at all, contemporary
enemies would have accomplished the feat when the revelations were first published. From the argument last eniployed, th
earlier portions of the book of Genesis mast
excepted, for those were writen man undred years after the wre written man recorded; but the story of the Delage, sup-
ported as it is by the traditions of many
aces and nations, and by unmistakable geo
 now amaited destruction by fire; the one remaining portions of the book of Genesis history, and hence need no independen Bat it will bence
Bat it will be clammed that there are mpe Bible admits it in terms. In it are " som Bungs hard to be understood." 2 Pet. 3:10 ing to be a revelation from God, would luck prima facie evidence of genuineness. And is free from mysteries, at leust until the mys mother tove. Since resolving it, we have solved a thousand other mysteries, more or leas, and some sull able to scan its phenomena; its essence is so. The Bible will be found to contain doc trinés of pure revelation, and which are them for this reason? Sume facts come to experiment alone; would it be wise to rejec
them for this reason? Reason does not pro test against such reception in either case. For illustration, let us refer to the modes of revelation, and is to be received by falth mone. It is indeed a mystery; but it is such loudless eky; it is bathed in brightness dazzling for mortal eyes to guze apon un see nothing, but the sun shines on for al

But the Bible is not a "present trath" Bone to those who first received it; this 1 m meaning; for, though not chargeable with a
duable meaning, the Bible contains princi ples of very extensive application, so that
Old Testament traths are suited also to New Testament times, and ancient eayings $t$ modern saints; for moral traths such
these, are of universal application.
As to the prophecies of the Bible, these Some of them are sealed up to the time of the end. The persons who wrote then
could not understand them (1 Pet. 1:10): and we, too, are excasable if we do not uu
derstand them, except as we come to the time of the end; and even then we must let pa seven seals, and another hand than oure must unlo the cantion-signal is set up.
difficult
"Le 24: 15); that is, let him apply himself dili 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 ba believed that but few, if any, would, as yet,
have shared the blessing. But as to portions ot prophetic, whether relating to law. or gospel,
obvious.
II. We pass now to notice, in the second aind necessary to a right understanding 1. We must, to this end, have a right spirit, right feelings toward God and men; for orr relations to these the Bible holds up ight toward God and toward our fellow. men, we shall be tempted to interpret the Bible to sait our prejudices; and, ab! how
hlinding is the influence of an evil prejudice. Pulosophy alone cannot rise above it. "Re-
new a right spirit within me," was the prayer of the Pealmist. Psa. 51: 10 .
2. We must bave a new heart. God bas
promised to write his law promised to write his law on the soft tablet
of a new heart, and to give therewith the $3 t ;$ Heb. 10: 15, 16. "' We know,"' says the Apostle, " that the Son of God is come and 5: 20 . "The an andingerstanding." which ye have re-
ceived of him abideth in you, and ye need

such the Bible becomes a new brow, as it
carefully read, and faithfully expuunded.
3. There must There must be the hearing ear. " H otherwise the "ear is uncircumcised, an miah 6:10: "To whom shall I speak and give warning, that they may hear? Behold
their ear is uncircumcised and they their ear is uncircumcised, and they cann
hearken; behold the Woid of the Lord unto then a reproach; they have no delight
in it." It is with the souls as with the suil, due preparation and other right conditions
are neceseary to a good harvest, as in th parable of the sower. Matt. 13: 3-8. When Christ came to the eleven after hi resurrection, "then opened he their nuder
standings that they might anderstand the I say, 㕵d the Lord give thee anderstand ing," said Paul to Tinuthy. To the Colossians, Paul say
with the knowledge of his will aud spiritual understanding." 1:9 "، W thinge? prudent and he shall know then? Hosea 14: 9. "Jesus answered and said,
thauk thee, 0 Fatieer, Lord of heaven an eurch, because thou hast hid these things
from the wise'and prudent, and hast revealed them nato babes." Matt. 11: 25. "There Almighty giveth them underatanding. Gre "The wicked know not, neither will the (Pd. 82: 5), even though wisdom calls them, saying, " 0 ye simple, understan standing heart" (Prov 8: 5); "but the (28: 5); that is, hy "seeking," and bence no you; seek, and ye shall fond; knock, and 5. We need. above all things, the Holy, who is promised to lead us into all truth, and take of the things of Gud and show them
to us (Juhn 16: 13, 14), when require onditions are complied with on our part hen will God give "the spirit of wisdon
and revelation in the knowledge of him, the eyes of your understand
lightened." Eph. 1: 17, 18.
6. We must, too, have a
offense toward Goá; and towerde vo (Acts 24: 16); such a conscience bears wi oral quality of actions, by the light trath, when sprinkled with the blood Christ.
7. There must be a willingness to obey th
ruth when found, in order to find
any man will do bis 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." Juhn 7: 17 . We are to be "doers of the word
hearers only." James $1: 22,23$.
8. But prayer to God for the
a very underatanding of the Wurd. "Open thou mine eges that I may behold wondrou
things out of thy law." Paa. 119: 18. Sol eart in . Said the angel to Daniel, "At the bement came furth, and I am come to show thee; . . . therefore understand the matter."
Dan. 9:.23. "Every one that asketh re
promise, and
But people often complain that the a hard book for them to understand nent in open court. "My son, if thon wil receive my words, and hide my command eur unto wisdom, and apply thine heart to iest after derstanding; if thou seekest her as silver,
and searchest for her as for hid tressures then shalt thou understand the fear of th Lord, and find the knowledge of God; fo
the Lord giveth wisdom; out of his mouth cometh kuowledge and understanding. layeth up sound wisdom for the righteous.
Prov. 2:1-7.
9. Faith in the Word of God is a nece sary condition for understanding it as such
"Ye are my witnesses saith the It "Ye are my witnesses, ssith the Lifrd, and may know and believe me, and understand
that I am he.". Isa. A3: 10 . Says. th
Apostle (Heb. 11:3), "Through faith w
understand that the, understand that the worlds were framed by
the word of God." That is, we take in the
facts in the case, on the testimony of Godis
Word, received by faith, we understand this
through faith, and not on the testimony of
geology. "Faith cometh by hearing, and
hearing by the Word of God." Rom. $10: 1$.
Chist said to the unbelieving Jews, "Why
do ye not understand my speech? even be.
cause ye cannot hear my word. And be.
cause I tell you the truth, ye beliere me
not." John. 8: 43. 45.

## Hiscellany.

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wat to be:
BY RLEANOR A. HUNTEB
 Yession hery good thing. There is no dout
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that be shoold follow his bent, and his ed
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Harvey was riding slowly along th
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hat do you wish, my boy?" said

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## miditry. EXPLANATORY NOTES.








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## AURORA WATCHES!!




## TESTIMONIALS.










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## - $\triangle$ GRIVE.

## There's a plot of ground not far away  Yard, Yound that marble and lonely cley; Thaund that marble and Can hilde or or phawer, no away. <br> Tis there our own sweet darling lie TTie there in that grave so dear Lies our dearest one our only child <br>  <br>   <br> For my life is empty, my drean Gone to that far off clime, <br>   PLITTING SUNFARD. nomber xixix̀. <br>  <br> The next morning Don Alberto 'fixed " matters at the Captain General's

|  |
| :---: | "fixed " matters at the Captain General's

that the Senoritas could leave with the $r$ Jast how it was done we do not kn There are two ways of "fixing" things h
The most common way is by the il left han though sometimes the right succeeds. presume, in this case, it needed only a 10
ble statement from a person of influence
bring edge that they could not make anyching. sonally by"withholding the permit. -But
did not end our annoyances. We had 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 rai not come in on time, and there was a rat
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 tran wharf. On the way we passed the Gover site the chapel and monument to Columl This, the Templete San Cristobal, is said to knelt to celebrate the first mase on th shores. It is opened only once in a yea
the feast of San Oristobal, the 16 th of the feast of San Oristobal, the 16 th of
vember, when a mase is said in honor of Saint and of his namesake, the great

