

ナHモ SABBATH RECORDER, JANUARY 5, 1888



## SWS IN MOROCCO.


hizabeth Cady Stampor is in ce with a namber or Enity
of organizing a committee to to
ipturea She says: "We pro hato the compass of it tmal



ECORDEI


SABBATII MORN
Hail hesed dabhath morm






## Cducation


the emalish public school.
The term "pulic school" is difificult t
define . In England in nasa m meaning differ
ent from what it has in America. Th
American public school, is a schooll support-

tile lalw and tie sabbati.
The National Baptist, for December 1 st
mst the following to say respecting this im
We must try to get everything settled on
a just basis. In fact, nothing is ever settled until it is settled right. We
ground that we can defend against all tak
grap
 to meting on Sunday, were atterly najast.
ind e on were the laws requiring that a mand
nustit take the sacrament in the church of



Nelleon (though without giving any name).
The great dumira, who an yual her.
ranks with our own Farragut, was notorious-
lylliring in adultery. Sappose he present
himbelt to take the sacrament as a requisit

 On the other hand, all experience h
shown that the bohindy and mentan welfare
men women and

 tion. The lower animals share in thin that de.
mand Basta of burden live longer, and,
in he long ran, do more work if they have
astated rest And dery large portion of our citizen
nite with this day of rest the exercize o derotion and worship.
thlo in this and other contries of Chris
tendom the day chosen by ity, by a majority sol large as practioally
attain unanimity, is the first day of the week,
 those who deirie it the quiet enjoyment of
Sunda. On the \&ame prinicile, on pablic
occasions like the recent Contenial celebration, the state gives the use of certain streeta
to a procession.
 It forbids the runing of mills, the opening
of boposs and forbids employers from exace
ing from their emploged seven days of labo Bated.
Bunt jutst here, we begin to come upon dif.
foult ground. If $a$ man choose to ficult ground. If a man choose to pursue
labor that in no way interferes with the en-
jopment


 distarbing no one, and when he was prose
coted and dined and, perhap, imprisioned,
wais a case of interterence
erty.
But here comes in another class of cases.
Suppose here are a hundred dealers in pro-

 presently, the ithers will open; and all will
be deppived of their SSnand. The same if
but ten of them onon Order of them open on Sunday. So, in
Oave it it those who want the Sunday may have it, it it is needfal that tall be ohyt map.
And we believe thata majority of the dealers
that
 A8 to the siloons, they are contessedly
naisance on any day and
 mast, close them on that day.
1 f it now and then hapens
 good cititennennience to individuald, every
to the general good.


 character; yet it is said that they represent
more completely than any other Enghish
institution the chief peculiarities of our








 years of each other; and Carter Honae from
the seventeonth. Wrostminter, the oldest
of the schools, has probably kept tits charac.


 hould stand in the face of Eaghand, hold
ng the high hest placee. one as a college. and
Eton, the neext


## position of pre-eminence. Dr. Bnoby, who ead the praper for the king on hhe morning ef Charles I.s execution, and who refused to

 | Li., was |
| :--- |
| Engand |
| he Stua |

 personal interest in the school. Eton boy
walked on tere torae of Windor Costle
court dress, and the king ofton
atoppe







 govering Elons was always arceedod forl for
ter House have recoived the aneor and Car-
 were not originally intended. They weer
founded as locil sehools, Tone in the neigh
borhood of Iondon, the other in the hear



## 



## TIESABBATH RECORDER JANUARY 5, 1888

## Whe Gabbath \%ecorder

 plitred Centre, H2 Y., Firth-day, Jan, b, 1888 , RSV. L. A. PLATTS, D. D., Editor.REV. R. P. SAUNDERS, Busines M



## 


Dratta, Checcks and Mones Orders should b
mosiona trat is in store for the peopl of Wellaville, N. Y., and vicioity. The great American pianist, William H. Sher
wood is a gregational church of that pl
day evening, Jannary 11th.

A LADY, sending her subscription for the REcoader for 1888, says: "It has almaya
been my motto not to read a paper until it paper ever since it was printed by deaco
John Maxson, at Homer, N. Y., under th name of the Missionary Magazine. I can water to a thirsty soul." Such appreciation aging to

Brotere R. B. Hewiti, of Beauregard, Miss., reports another addition to the charc,
at that place recently. He is planning fo campaign in New Orleans, and in two oth locailies in Louisiana, beginning in Jana
sry. He will nse our tracts, the "Hand Book," and other publications extensively in
this work. Let us not forget this brother and his work in our prayers. May the Lor truth, and may we all be laborers together

The bible-work Institute will hold Horke montha' term, for ladies, in the Bible-
woom the Y. M. O. A. Bailding, 150 Madison St., Ohicago, Il., beginning January 8,1888 . The Institute is ander the
sapervision of the Chicago Evangelical Society. The coorse of stady will inclade
Bible exposition by books, Geography of Bible lands and mission fields, Ohristian evidences, Church. history, Inquiry-room
work, Sunday-school work, Methods of vork, etc. Instruction is to be given by wel known evangelical teachers of the citt. Per
sona desiring to know more of the plans and methods of the work of the Institute, can
obtain the desired information by writing to Miss E. Dryer, at the street and number nentioned above

The Albany Express traly says, "Amer icanism is more an idea than a question of
nativity. Some men are more truly Amer nativity. Some men are more traly Amer-
icans when they, first set foot on American oil than some others whose ancestors ran
back to the early New England Paritans or he Holland Datch of Manhattan." That is only another way of saying that citizenship under any government is more an atti-
tude of loyalty to the principles and laws of that governnent than of any ontward conit is said that religion is a thing of the heart contract or oath of loyalty to the government is the pledge of fidelity to the princ essary to the act of acquiring citizenship; so the profession of religion and the outward orm of obedience are necessary as an uxpres heart loyalty to Jesus Christ; but the outward form without the heart loyalty is a azd travesty. "Thop shalt love the Lord thy God with all thy heart, and with all thy
soal, and with all thy strength, and with al thy mind; and thy neighbor
That covers the whole ground.

There have never been more opening and inviting fields of labor for us as a people than now. We are aware that some of us
have been saying this for several years past This is not be the of any defectro vision Which makes the objects last seen appear larger than objects more remote; but it is an aration of the people for the reception of the trath, or of a growing power on our part to discern the opportunities which God matter much which way we regard this; the thing for ua to know is that for every than

## we now have on our home fields of mission ary and Sabbath roform work, there i

abundant opportunity for at least three men the form of an earnest call. looking over his field, says
McLearn, in Wisconsin har men!" Bro long time for a division of his field; Bro Threlkeld, in Southern Illinois and Ken acky, is able to spend only weeks; some imes only days, at points where he ought to
pend months; Bro. Shaw,at Texarkana; Ark., could organize and work effectually a dozen men in Missouri, Arkansas and Texas. Th new fields opening up under the labors of
Bro. R. B. Hewitt, and others, in Louisiana, Tississippi, Alabama and Georgia, impera two general missionaries from the North, while other fields, not mentioned in this lis
are equally promising and inviting. T̈h ime has fully come, we believe, when a American, thoroughly conversant with out
church polity, history and doctrine, and what can write and speak intelligibly the Scand
navian languages, should be employed to abor among the people, speaking thos
languages. Our foreign fields and work re equally urgent and promising. amily, a mission teacher and medical assis reated by the work already done in Shan ending our mission ont into the country. The work' in Holland, bright'with promise as it is urgent
is the prospect which greets us at the openng of this year 1888. "Say not ye, Ther Behold, I say unto yon, Lift up your eyes, nd look on the fields; for they are white
harvest." If we have hitherto call of God to a or undecided as to our
certainly we can be so no longer. If there is any signifient calls, it is that God has a grand work ras to do, and to do now. Let as enter eed of the hour; the men we have, and me means we have; what we want is to get Doing faithfully our part, we may confident. take to ourselves the blessed assurance of civeth wages, and "He that reapeth reeternal; that both he that soweth and he we may all have a voice in the glad harvest jubilee, through the part we have had in the sowing and the reaping, is the best New
Year's greeting we can make.

## Uammanications.

GLIMPES OF EUROPR.-NO

Back we go from Orosby Hall by Co down to Great Tower Hill, to see the Tower Before we enter we step into this church baried, and which contains some very fin " brasses," as they are called, a kind of brass
effigy or bas relief attached to old tomb stones. It being the ancient custom to bory the dead in floors of the charches, many of these old brasses have become worn by the church has a living of some twenty thousand dollars per annum and is assisted by ten curates. A great ontlay for
thírty communicants is
The old Tower now stands before us calling up an endless train of names and history. Absolutely impregnableit must have been to the arms of olden time. 'Even now with its deep moat drained and turned into a cricket ground for the boys, its gates and
ways filled with people having a gala-day, it still retains something of its frowning aspect. Our visit happened to be on a Mon-
day, which is a free day, and we had a chance to see the native Briton in great numbers As we approached we took our first lesson in
buying gaide books, which is, never to buy ontside the gallery or building you are $t$ visit, for we found the official gaide, so
superior to the one for which we paid the the unofficial gaide. The "c discarded with their quaint uniform, so familiar in pict ures of the Tawer, have in these days los mach of their importance. These wardens, time of Henry VIII., and antil recently the acted as guides. There are still a few of

## them on gaard, but they no longer act guides. The principal towers and objects

 interest are now marked by placards, anthe visitor is allowed to go about alone, bu must follow a certain course. We stopped $t$ the Byward Tower,' just across the moat guide, but in vain, though he did take into a tower by the gate, and show us the
ancient portcullis and barricade (for* the asual sixpence of course). There are two and each one strengthened by several towers, While outside was the deep moat formerly
fall of water. Within the inner wall is th White Tower with walls fifteen or twent feet thick, crowned with turrets and battle ways. Walking along this narrow drive Tower where Queen Wlizabeth spent some anxious days, while her sister Mary, who top biore the Traitor's Gate, and try mons victims at this place. One of the the present day is a look at such a place this and a reflection upon the inoidents wrong done in the name of law, but how was it in the days when this gate was used?
Up these steps came Sir Thomas More, and two years later he ras followed by Anne Lady Jane Grey; and Elizabeth, before she Lady Jane Grey; and Elizabeth, before she
was Queen, ascended the same steps. No wonder that she cried, " 0 , not to the Tower!", when told that her destination wa Oposite this Traitor's Gate, a gateway in he Bloody Tower takes us within the inner wall under the old portcallis which still
We turn off to the right a few minutes to view the regalia, consisting of the Queen's
crown and various other crowns and jewels worth about fifteen million dollars, then on o the White Tower. The thick walls orig. ground, but only at some elevation above it to which there was access by means of a ground level which admits ous to a stair-case within the thick wall by which we go up to the two princes mardered by Richard III. were found, and at the head of the stairs, is
he entrance to the old chapel of Sti. John, which is not shown visitors. One of the guards privately informed us that anothe him to show us the chapel. We speedily fine specimucement for him and entered with its plain, solid, rugged architecture, a Whose altar Queen Mary was betrothed to
Philip of Spain. The recent dynamite ex plosions have caused this chapel to be closed, dee dynamiter having passed through it to
deposit his bomb in the arsenal beyond, As our guard is the one who was on service
that day, we sit down and listen to a full and graphic account of the event
The Armory is a very fine and complete show the customs of one century after an other. There are figures on horseback and
figures afoot covered with mail from head to foot, guns, swords and daggers of all nation and ages, and other weapons of every kind. Perhaps the most interesting object in this
place so connected in the mind with imprisonment and death, is the block and behead ing axe, the block showing the dint of the
axe where Lord Lovat was beheaded for treason a hundred years ago. The walls the Armory are decorated with flowers and
fanciful designs made of bayonets, ramrods fanciful designs made of bayonets, ramrods
and other parts of gans; some of them being very fine, while on the ceiling is an "imi an of the Prince of Wales' wedding cake Fron
From the White Tower we go to the
Beachamp Tower, so frequently ased for a prison in the time of the Tudors, interesting because of the namerous inscriptions made spot now railed in on the little Tower Green stood the scaffold, and we can almost see
poor Lady Jane Grey on her knees with eyes blindfolded feeling for the block as she exclaims, "God, into thy hands I commend st Pet
St. Peter's Church at the farther end o the Green is also "closed to the pablic, unless the public can slip a shilling into the the burial place of Anne Boleyn, Katherin of Royalty. Macaulay says of it: © There isn sadder spot on earth." Before its altar on may see the spot where lie "twd dukes bemareen tro queens, all beheaded?
garden in which Elizabeth and, later, Sir
Walter Raleigh walked when imprisoned here, and near by is the room in the Bloody Tower where the princes were murdered. the soldiers we began to besiege the guards and soo with the remark that a " "silver key" would
dark with a gloomy stair:case leading down rom one corner of it ap which stairs the
nurderers came., In this same room Henry VI. is said to have been murdered. This he last of the sights of the Tower and we ing a chance to leave a sixpence with the guard who showed tis the "key." One needs large supply of sixpences hpre. As we pass nightly formility of locking up. The porter goes in great style to perform this operation, eturn the sentry says, "Who comes there?" the porter answers, "The keys." "Whose ia's keys," replies the porter. Then the
guard salates the keys, the escort salutes the seys, the porter exclaims, "God preserve
Queen Victoria," and the keys are carried in. ears of nightly repetition.
With a farewell promise to our friendly beef-eater to show him the Mississippi when stopping a moment to see the place where the scaffold stood, for only a few were exeouted within the Tower, then going beyond Roman wall still standing on

## JUMBLES.

Some time ago we spoke of the severity of
families and some besides, and was cheered of find so many who are straggling agains cred character. It was indeed day of it oo meet the steadfast. friends of trath, and we feel indebted to them for the favors be stowed upon our work. May the Lord keep thory.

## correspondence.

I have been unwell for some two weeks and more, and while confined to the house, hardly sick, and yet not very well, and being "over the river" was near at hand; and think
ing over my past, short life, I could not much that I had done for $m$ I er, but coold think of a great deal thas might have done; and I thought if I conl nly see another old-fashioned revival, whe and sinners converted, I would be willing to go home. . While I was musing in my hea What I could do to bring about such a state
of things, Bro. J. P. Dye, of Richburg, N. Y., came to my rescue in the Reconder
of this week in his article, "How promote revival." He told us just what is needed and he told it so much better than I could Spirit has been at work with Bro. Dye and caused him to speak out. Now, what bay you, my brethren and sisters? Shall w
bring all our tithes into the store-house of blessing that there shall pour us out blessing that there shall not be room
nough to receive it?

## Dunklikn, N. J., Dec. 30, 1887.

## WASHINGTON LETTER.

WAsBuseton, Nov. 29, 1887.
Christmas day in Washington was not the deal one. The ground was not covered glistening ice. But probably never has there been a Christmas day so generally ob. erved in the Washington churches. All denominations had apecial services, with
large congregations and good singing. Pulits were decked with greens and Howers, and wreaths and festoons of. pine and holly
hung gracefully from the walls. The Pres ident's Christmas was spent in a very quiet manner. In the morning he attended afternoon sat down to dinner without any company. The death of Ex-Secretary Manning cast a shadow over Cabinet circles ea well as the White House and a number of

## is memory

We have had no Congress this week We of the Senators and Representatives ent home to eat their turkeys, but I notice that there are more here now than ever be-
fore at this season. This is because of the inte at this season. $i$ the issue of passes to Congressmen. Statesan now travel like ordinary men. They pay for their sleepers and not a few of
travel in common coaches. The subject re. calls Representative Holman of Indiana, whose excessive economy in legisiation hag of the Treasury and also the "great object" because, on the floor of the Hoase he ises to "object" to almost every proposi-
ion that involves an iuroad upon the national money ranlts. It would seem howor when he visited the Indian reservation on official business a year or so ago, he
wanted his committee to take the common ars in order to save sleeping-car expanses. Speaking of Christmastide, probably no man in the city has enjoyed the season more
than Washington's Philanthropist, Mr. W. W. Corcoran, a man fall of years and deeds. He has just entered apon his ninetieth year Last Tuesday was his birthday, and his honse was fragrant with the flowers that
had been sent to him. He received a large had been sent to him. He received a larg messages flon day, making his parlors (with the font) an interesting scene. Mrs. Oloveland's gift wa rather a pretty notion. It consisted
loose cluster of Marshal Niel and Papa tier roses, arranged in a vase, there being rose for every year of Mr. Corcoran's life
Mr. Corcoran, in looking back through the Mr. Corcoran, in vista of his eighty-nine years, remarked one aay that he had shaken the hand of every American President etcept Washing
ton, who died, said he, sbefore I began to
ran sbont the White Ho vidently forgotten the exception in President Lincoll. Mr. Corco
 thizer with the South that he found essary to leave Washington for atim
like most aged people, who live la: he past, Mr. Corcoran enjops seeing
all ages, and likes to discuss vents of the present time. As he said, pointing to his head,
here, but my legs are weak." walk with his carriage and everyn
and from his valet. He attended ch
goes by his goes by his vale.
Christmas day, after being ass
the chancel-rail for communion,
$\qquad$
$\qquad$ aving be long service. He expre
brough at centennial. Mr. Cort, are well
recent years, at least, $\$ 00,000$ in
has given about $\$ 3,00,00$ he has probably $\$ 8,000,000$ lef the house whic
State. The venerable historia
Bancroft, is one of most intimate friends. They add most intimate frie
other as " old boy

твstimonal.


Thame dex ew
New York.



## COBRESPONDENG

een anvell for fome two reekt
and while confined to the , and yet not very well, and being tiver" wasioart my hand; tiend tho go 1 had done for my blessed Mas.
ald think of a great deal that ald think of a great deal that
done; and I thought in I could
iother old-fashioned revival was revived, backslidersar reclaimed coinverted, I wonld be willing to
While I was musing in my hear id do to bring about such a hatart Bro. J. P. Dye, of Richburg,
ee to my rescue in the Recondri He told us just- what is proeded yeelf: "There, novv." The Hold speak out. No. Dye and
Hhat say ar tithes into the store-house of that there shall not be room D. Trisworth.

HIshingtor letter.

WAsauraroon, Nov. 20, 1889 . The groond was not coterered ag ice. But probably never has the Washington churches. All
$\qquad$
$\qquad$ 18 and festoons of pine and holly
fally from the walls. The PresIn the morning he attended th Mrs. Cleveland, and in the The death of Ex-Secretary Man a shadow over Oabinet circlee es
White House and a number of
had no Congress this reek. Senators and Representatives
to eat their turkeys, but I notice are more here now than ever becommerce law, which prevents passes to Congressmen. Statee
travel like ordinary men. They ir aleepers and not a fer of them mmon coaches. The subject re-
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entered apon his ninetieth year. ay was his birthdag, and hin fit to him. Hith the flowers thal geers, letters, and tolegrams; an
hin parlors a ( itthe came in a

mo



## 

A new feature of the holiday season this
year is the anion of the Literary Societies
tor their public sessions. On the evening or their public sessions. On the evening
fter the Sabbath, Dec. 24th, the Alfriedian and Alleghanian Lyceums held a joint ses-
sion; and on the evening after Dec. 31 st , the sion; and on the evening after Dec. 31st, the
Athenæan and Orophilian Lyceums nnited in the holding of a similar session. It is to be hoped that such an arrangement will be
tinned, for the Jubilee sessions, at least. P. A. Burdick gave four lectures at the
charch, from Dec. 26th to Dec. 29th, incluire, on temperance, under the auspices

Saloon," was a most powerful one. Some power and methods of the saloon in politmonld not be too mach to say that they re appalling.
The Sabbath-school, under the superincendence of Mr. E. P. Saunders, gave a
pleasant entertainment on the evening after Christmas, at the church. The exercises consisting of responsive services, a short
address by pastor Titsworth, and the dietriation of a great variety of presents, were very interesting.

## On Sabbath, Dec. 31st, our pastor, W. C. Titsworth, closed his labors as pastor of the

 charch. His time is, henceforth, to beq deroted exclasively to his duties as William C.Kenyon Professor of Latin in the Univer-

## Kenyon Professor of Latin in the Univer- sity. At a meeting of the Trastees of the Uni-

 verity, held Dec. 28th, Charles M. Post, graduate of 1886 and since a stadent of med-cine in Chicago, was called to the Profess orghip of Natural. History, made vacant by
the death of Pros Post is to begin his labors at the opening of nest school year. It is underatood that he
will; in the mean tinie, take some special stadies at Yale, or Haryard, or'Johns HopRer. L. E. Livermore shipped his honse hold goode for New Market, N. J., last week,
and expects to follo them, with his family daring the present reek.

sentiments and their teaching." In fact,
just here is to be found an explanation of much that is apparently contradictory in
the instractions that come from the pulpit. A॰deeper and more varied Christian experi-
ence would bring those together or at least more into harmony, who now seem
widely to differ. It Would bring them
more into agreement in doctrine and unity in spirit. It is experience that must qive
knowledge in the Christian profesion as
well as in all others, and the knowledge well as from experience is quite of another
drawn
kind from that which comes from speculs. tion. It has been said that it is not the
opinion, but the path of the just that shines more and more unto a perfect day, The
obedient and the men of practice are the sona obodient and the men of practice are the sons
of light that shall outgrow all iheir doubts
and triumph over their present imperfections and triamph over their presentimperfections
till all are complete in him. In this line we are to look for the unity of the church
so mach talked of and desired. A deeper
religious experience, a more intimate anion and communion with Christ, an abiding in promote agreement in doctrine, and to ad.
vance the interests of Christ's kingdom than any amount of learned dicingesion.
"H He that abideth in me, and $I$ in him, the
same beareth much fruit: for apart from me same beareth much
ye can do nothing."

## popuai preacirbs. <br>    easiest to obtain, and so they make it secure. Any pretender can be heterodox; you need neither to study, nor think, nor pray, in or der to surpass all others in this line. Noto riety can be gained at once by being singalar, and setting up to know better than tho around you. Everybody will talk about you once. You can impress yourself apo catting and impudent, and as nearly blas phemous as you dare to make it. but is this a noble ambition? Can this be the course of a man of God? We think not. Perish the popularity which comes of an doctrine but the truth, or by any means but that of solemn, earnest well-doing! Empt sensationlism periskes like the green herb, and heresy dies like a noxions weed; but the faithfal preacher of the Word shall be had


? $=2=2$
PULLMAN BUFFET SIEEPING CARS WITHOUT CHANGE,


## Holiday Goods.

LARGER STOCK to select from

SHAW'S Jewelry Store,
$\triangle L F R E D ~ C E N T R E$, N. F
STORE FOR SALE.


## 

§ermons and Gssaus
how to understand the scaippobes. III. Bat what, (Conctudued.). uinquire in the third place, constitutes an understanding of the
sacred Scriptures? In taking position here, grees of understanding. "When I was a child," said Iraul, "I understood as a child;
but when I became a man, I put away childish thinge." 1 Cor. . $33: 111$. And persons
may have a saving-knowled ge of Bible truth, and yet not bo familiar with the letter and hiterature of the Bible; and, on the otheo retical knowledge of the Bible, and yet be
wholly destitute of saving knowledge. People sometimes claim to be acquainted with
ditinguished men, whom they may only distinguished men, whom they may only
have seen on a public platform, or shaken hands wth through a car window. It maiy
be so as to man's knowledge of the Bible; indege cit appears so, eppecially if we judge
by titeir quotations of it, as when the lad, to prove his readiness in the Scriptures, gave
this as a quotation: "Evil communications are worth two in the bush;" a jumble of
Scripture and adage. A more serions attempt was made at the late execution of the ber, in histfarewell address, avered that the Bible said, "It is better that ninety a oneinnocent person should suffert;" a travesty, probably, on Christ's parable of the lost
sheep. Liake $15: 3-7$. An imperfect acquaintance with the sacred Scriptures is a ment, whether in themselves or in others Panl in his letter to the Hebrews: When for the time je ought to be teachers,
ye have need that one teach you again Thich be the first principles of the oracles of

1. To understand the Scriptures we must be acguainted with them. May not the average reader of the Bible have a know.-
edge of its general make uy? $0 f$ its component parts? It is a book of diversified featbeatitiful mosaic. Its style is both plain and ornate; it hasi books of probe -and of poetry; chronicles, law and Igosiel, and all interlaries of trath, and with lyrical effasions; in all, sixty-six separate books. The reader ing of these and similar facts; he should so learn the composition of the Bible as to be place in the canon, and as to their import not many profeesing Christians who would be a likely to look for the Epistle to the New, and who would be badly baulked if asked to turn to the ten commandments,
2. There must, too; be familiarity with the text and proper application of Scripture, so as to be able on loccasion to call up appro-
priate pasagee, for one's own, and for the edification of othere; and to command parallel passages; and otherwise to be so ready in the
Word as to have its system of truth held comprehensively in the mind. This indeed cannot bed one withont mich stady. "Search the Scriptures; ;study to show thyself approved;"
and so as to recognize portions of Scripture and 80 as to recognize portions of Scripture
When read in one's hearini When read in one's hearing, as with our eyes
we would recognize a good picture of a dea me wolld recognize a good picture of a dear
friend:- Be ready aleo to detect misquotations of. Scripture. Take in, too, the meanthe Holy Spirit therein; take hold of the trith. 11 The Bible eayss what it means, and meains what it says. The words are "the
words which the Holy Ghoost teacheth" (I Cor. 2: 13); this is not the general drift of meaning, the thought without the language;
bat the ethought and the language which represents it. We must take in also the de
signed signed application"of any passage of Script-
ure to the common concerna and affiairs of lifie. "Why call ye me Lord, Lake $6: 46-48$.

## to apprehend the ideas contanned in in them

 mate exerciise of the intellectual facoltt, and as such is is not different from the act of understanding any writing or speech. In thefield of universal knowledge, howerer, some things are anderstood by instinct, by intui-
ti $n$, by some original lav of belief, and as a
correlative of the haman conscionsness, or a postulate of the human reason. So
things, too, become matters of the ond standing by the powers of sensation and per standing by the powers of sensation and per
ception, and as matters of experience. But the understanding is oftener reached by
complicated cognitive faculties, powers and exercises. As has been already shown, the
Bible, as an inspired book, was written to be understood; was written " for our learning;" and so, too, is any uninspired book of worthiy instraction; but in the latter case; convic intellectual processes; but conviction of Bible trath, wherever such truth is found, results of such trath by faith and through the ener gy of the Holy Spirit. This result is not it applies to all Bible "truth. The golden threads of the divine parpose in man's re-
demption run through the Bible from beginning to end. They are the warp into which is ran the woof of all spiritaal minis-
tries. The Holy Spirit impalses and guides he hand that throws the shattle of thought, the organizing principle of spiritual life in the sonl of man. It draws its material
from the Word of God. These words are spirit, and they are life (John 6: 63), and spiritual persuasion and conviction of the
trath they reveal. Heb. 11:1. "Understandest thou what thou readest?" In a hen, along with purely intellectual powe and processes, such as obtains in other mat-
ters, a spiritual power also; and the faith aculty contains the lever power which
throws the mental machinery into this connection and order of things. . Even the su pernatural gift of tongues, as it existed for mony with the intellectual faculty, and in sid of the understanding; as says Paul anknown tongue, my spirit prayeth, but my then? I will pray with the spirit, and will pray with the understanding also. I will sing with the spirit, and I will sing
with the understanding also
Such an understanding, uniting spiritual
power with intellectual pres
accompanied with conviction of the trath, and with the reality and the certainty of
the things declared. "I know," is a char acteristic declaration in Christian experience, 19: know that my Redeemer liveth." Job
I know also, my God, that thou triest the heart." 1 Chron. 29: 17. "Now
know I that the Lord saveth his anointed." Psa. 20: 6. "I know whom I have believed, which I have committed unto him, gainst that day." 2 Tim. 1: 12. This w," said Curist to Nicodemus. John 3: Paul says in behalf of all Bible Chrisof this tabernacle were dissolved a building of God, a house not made with hands eternal in the heavens." 2 Cor. 5: 1 .
The reception of Bible trath by faith performance of its varions duties. Bible truth is to the conscience what light is to the eyes; it lightened, " $t$ the condition of vision. Thus en nnowledge which we have of our own deeds, nowledge of the mind." Acts. 24: 16 . By the grace of the Holy Spirit, the mind molded accordingly. Phil. $2: 13$...The mind, too, experiences a sense of delight Rom. 7:22. This mach may suffice upon the point in hand, as this paper does not
aim at a scientiñc and exhanstive treatment f the subject.
IV. , Let us now in the fourth place notise two general directions to a better understand
ing of the sacred Word. One of these relates to e manner of stadying the Scriptares 1. In the stady of the Bible, the firstairec tion should be, Begin early in life. "Those
that seek me early shall find me." Prov. 8:1\%. Do we desire to be wise "all our days," then must we begin in childhood. Psa.
Youth is a very susceptible period: member now thy Creator in the days of thy
youth." Eccl. 12: 1. The youthful mind is good ground on which to sow the seed of
the kingdom, the Word of God. This posi-
"Feed my lambs;" "Feed my sheep."
2. \&A Again, study the Bite
2. 4 Again, study the Bible systematically
and methodically. Order is said to be heav.
en's first law. Stadying the Scriptares aye-
tematically includes several particalara. (a) First, we may study by authors. Moses has
at least five books in the sacred canon, and Pealme psalms and songs. The book o contribating the greater number of the colcanonical books, and is credited with several
can the anthor the psalms. Jeremiah is the sathor of two anthor of two books, John of five books. Peter has two general_epistles. Thas, reading by authors; we may learn much from peculiarities of style, modes of thought, and and more critical understanding of the Bible. (b) Again, we may stady by subjects, thas prehensive vies of the various doctrines and duties of revealed religion. Such compen-
dinms are invaluable. (c) Again, we may stady by paragraphs, as in the internationsl
series of weekly Bible lessons. This method helps to a distinct and yet connected view of limited portions of the Bible. (d) Again,
with a Bible always conveniently near by, toxts of Scripture that come straying into with profit, or noted at least for fature tudy.
3. But Bible stady should be pur-
sued with a deeply reverent spirit. This book is the Word of the living God. He Psa. 138: 3. As we read, the divine Author of the very words we are reading is looking
directly at us, and noting the effect his words are having upon us. We are reading a communication that bears the stamp and
post-mark of heaven. It comes to us from post-mark of heaven. It comes to us from
the glory-land, and through the hands of inspired men, wearing the livery of heaven's postal service. Oar reverence is a token
that God's offered love to us is accepted, and with it the gifts that seal and certify tha love, Christ being the crowning gift, in
which is the sare promise of all other gifts. These heavenly letters will not be laid away will bey are read and understood; and they ver new and freah

As thy followed in determining the meaning of any passage of Scriptare, the following points may be noted: (1), the meaning of compose it, taken in their plainest and most obvious sense; and they are to be understood he latter sen than metaphorically, unless loquerdi; and with the evident import of the connection; or, unless the literal sense would
involve an absurdity or a contradiction. The Bible being written for our learning, i information are to be read and understood The reader need not expect to find here sib least apart from occasional infeanicities of translation. (2) The sense of any passage may still farther be determined by the im
mediate connection; it will be also presuma ly, (3) in harmony with the subject, design, the chapter or boak sentiment the chapter or book from which the passage
is taken; and (4) in general harmony with from other and all sources. As to the the passage in hand, whatever it may be, is preceding central thought, into which th fows, and from which it continually emerg If now we follow this stream of sacred like, the literal river, it widens here and be point, andecurves and recurves farther on through a gorge; now it-spreads out into a lagoon; and now it gathers itself up again to varying, it runs on tof the end of its wonder It is always nominally the same river, and Whoever will may follow it in its meanderings through the meadows, in its planges adowin til it loses itzelf in the bosom of some migh ier deep. Such is the river of Bible trath It began within the sacred enclosures a
Eden, from whence, in the head-waters of a single pregnant promise, it emerged into th broadning areas of prophetic times and God-
appointed territories. With frequent tribatary accessions, it has, homever, al ways main
tained its proper identity. It is the 'fiver of God which"is fall of water" (Psa. 65:9) the city of our God." Psa, 64: 6. He who has the will and the perseverance to follo

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survey it, and know it, and withal to relish
its divine beauties, will be amply rewarded in so doing. He will know more of, earth and heaven than he could know otherwise the pleasant paths of obedience. The baln the carse of sin is removed, and peace, par
don, and eternal life have their gracious be ginnings eternal life have their grachous be giving river until we list the songs of the angels, see the towers and the turrets of the the delicious perfames of the garden of God and feel the touch and the thrill of a blessed through the narrow, rugged outlet of time and catches the strong, steady step of the heavenly music, and from thence we may ing flow of the eternal age

AMiscellany.
do what is Next to ther.


 Do it with all thy strength;
Be not delaying, Be not delaying,
For suifit obying,
For will come at length. Do all with care and zest
Patient in doing
Watchful, pursugng; So life's long dayse are blest Do thou with prayerful
Always rejoicing;
Let thy sweet oicing
Some good to all impar Do what is. right and meet,
Wait not the morrow ;
o ohall ont gorrow
Burden love's willing feet.



THR LOST RING; OR, " JUDGE NOT."
"Do you think it is pretty? I made it
all myself," and Louie Brower held up a all myself, and Lonie Brower held ap a
dainty little olipper needde.book for Hher
school-mate, Maud Norris, to admire. The
little girls had just entered the hall of the
school-house, where they both attended school.
"Oh
took off
The needle-book was indeed a very pretty
one-pale blue velvet, lined with pink satin and tied with pink and blue ribbons. The edges of the white flannel leaves for the
needles were "snipped" very evenly, and
every stitch was just in its place. Loui



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 "I opened him one leetle way; but my
hand I did not pat in," said Rachel, with

## B

gir

## "You may eat your lunches, girls, and don't any of you leave the room until I come back." The

## come back." Then, kissing the still soobitg Alice, and whispering a few comforing words to her, Miss Morton left the rom;



## 隹

 the st ting


 rery beautitul tstanding on the the table the pan-wipers and some very protty birthday $\frac{\text { My dear litile girls, } \mathrm{I} \text { thank yon all for }}{\text { beanatitul presenats, and it me have pert }}$
 her hand finibbed ppeaking, alittle girl raieed

> for she felt that she morton left the and pramy
While the little girls were eating their lanch, and trying to console Alice, M1
Morton was praying: "Oh, my Father
heaven, help and gaide me, and let me ne
judge that poor little girl wrongfully, fo It was a very queer-looking figure that
came slowly to the table. Rachel Rosen judge, that poor little girl wrongfally, for
Jesus sake. Amen."
"aI do jout believe that Rachel did take
that ring," saia Mand, as she spread a nap. bue dress trimmed with yeps, bra bright
her ears were large gold hoop, and a brient
handkerchief was tied around her neck. that ring,", said Mand, as she spread a nap-
kin over her desk, and began to take cake,
apples and sand wiches from her basket. apples and sand wiches from her basket.
an,
"'Oh, don't say that, Maudie," said Lonie, wrongly, my mamma says." "Yarvis, "and, be.
sides, grandma gentle May Jarit is not right to ppeas
against the Jews, for they were God's chossides, grand ma says it is not right to speas
against the Jews, for they were God's chos-
en people." "You might as well say I I took it, sal
Louie, pinning a napkin around Alice's
neck in a very motherry way
This made the girls laugh, and the idea of
Lonie Brower taking angthing that did not
belong to her-why, they would just as a oon
think Miss Morton had taken it herself.
"But she took my table-book one time
you know," said Helen Grant. "And m!


 you drop your ring again, Alice?" im. I conldn't help it." mes I am afraid you dropped il too so it, I
ve to forbid you wearing it to wchool
lay with in in school hount lay with it in school houra",
gave the ring to her teacher and rith long golden curla, the a pretty
of all; for Alice was the young recess time came, Miss Morton a pm, Rachal; for it it pretty cty in the the to do, she added, "' You may mith duat
to me mith the now Al's eyes sparkled. Now she could
leased. She could touch the prot
nd rub the blackboard clean y rub the blackboard che pretty
ie lovely flowers. Oh, whan, and
e conld have. Pond pleasures; for the schoold girls
ya kind to her. She, was a atran cloudy. Bat for once, she was
l," and enjoved the position, rabbing
ing till the other girls dy for work.
was so very coid the girls had all Who only, stayed hall a day. So cloak and hood, came forp her
ar kiss. Miss Morton opened th
get the ring. But

$\qquad$
sbe was sorry, and gave them right back;
and, then, the penies are so few and far
betwen' up at her houase."





cry. ft will all come right, and then they
Fill feel sorry, I know they will. Take this
orange. I guess it is sweet.".
Lachel wiped away her taars and thanked
Loniein her queer little way. "You are to
me so kind when my heart
me so kind when my heart so heary is," she
aid, pitifully.
Misg Morton's entrance put a stop to all
talking. Tap, tap, tap sounded the ruler
on the table, and the girls knew that meant
order. The lunch baskets were all put away,
and once more the room was searched.
Again Miss Morton took everything
THESABBATHEREOOXNPN, JANUARY 5,1888

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\begin{aligned}
& \text { aibly have } \\
& \text { ta a minat } \\
& \text { on out at re }
\end{aligned}
$$

| Again Miss Morton took everything from |
| :--- | :--- |
| iler drawer, and sighed as she replaced them. |
| Tha |
| The litte slipper was the last thing, and as |

Mis8 Morton turned it over the ring, dropped
oat on the table. There it hat been hidden
al the time in the to of the litlo all the time, in the toe of the little sipper.
Oh, what rejoicing there mai Alice
langhed and eried. Mier Morfon lifted
Rachel to her lap and tiaed her, and dar


hornige compiments.
light little zephyr came fitting,
Just breakng the morning repose,
The mas made bow to the fily bowe bow to the rose.


Tile Boy Jesus.

There are three characters in which Jesu
comes before us more strikingly in his ha
manity; namely, -as the boy, the carpenter manity; namely, -as the boy, the carpenter
and the wedding guest.
In the first place are famiriar with the idea of the infan
Jesus in his mother's arme and we are fa
miliar with the thought of the mature Jesu preaching, working miracles and hanging on
the cross, but seldom do we think of Jesua
as a boy of eight or ten years of a The. The reason perhaps is it that wears of age. Thow that Jesue
Fas always sinless and it is dificult for us to
combing the combine the idea of sinlessness with the idea
of boyigness. We can picture to oarselves
the inless infancy, and we can picture to our. selves the sinancesy, and we can picture to our
connect these with a sinless boy how shaill w
liahle liable to think of a boy, "a regular boy,
as always teasing the cat or plaguing his lit
the ilister or throwing stones at the window and making himself a nuizance generally.
Now we cannot think of such; a one as sin-
less, pleasant for un the other hand would it b
merely a little old mank of the boy Joys, always firm ver placid. And so in our thoughts on
eesas life we skip over hif boyhood.
Bat the doctrine of theincarnation deciare Bat the doctrine of the incarnation deciare
Hat Jegas was a boy, and that means that h
a complete boy boy and yet a sinless boy. The the most exuberant
active boy life is consietent with perfect sin
 ran, jump and shout; he is full of fan, h
loughs at the odd thinge he sees; but in al
$4 \mathrm{ym}=\mathrm{y}$
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##   


 remanes - Jee

## bible readings.

## Sunday, - Jesus walking on the Sear Matt 14: -36.


introduction.
When the multitudes began to understand the
wondertul miracle which Jeas had wrought in fect ing such a large number, they were impresed with
the thought that he must be the promised Messiah, the sing, of the Jews. John $6: 14,15$. Their next
thought was that he was sile to deliver them from the oppresion of the Roman government, ind to re
stare to them the ancient possessions of their fathers make him king nad enter puon a crusade eagainat
Heire enemies. The diseiples alco sympallized with
 the disciples to eet: ail for the opposite shore, and
then he diemmssed the multitude. When all were gone he sooghta a secluded place in the mountain
orge and spent hour after hour in prayer. During he night one of those occasional ttorms came down
upon the eea and drove the boat tarout of titc coure. But the eese of the Divine Master was not dim, that
he could not see the dieciples struggling with he storm. When the etorm was at its height, and the
disciples were stricken witit fear, they saw the form of their Master walkiog on the sea. At ifrst, this
olso heightened their terror, but soon they heard the
and Very soon the eea became calm and their ship was
readill brought to the shore.

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The eame experience often proves true of men in
our oun daysit inhey beep their eye upon the Liord
trusting in his power top save, they may wall over


 vitany learnadihis fac
 Were intatainily relieveed of ofll their trouble
 free from prent ooubt, and rea
"Thou art the Son of God
V. S4. They came into the land of Gennearel.
This was a distriet three or four miles in extent on
the weet side of the sea of Galilies.
 perfectly ohole. Their confidence in him as the
divine Messiah had now bcoome perfectly established, hence they expected that every form of disease would
be cured if the- persons so diseased could be be brought near enough to him to touch even the
hem of his garment. These diseiples were learning
 Saviour of the world. We observe in this lesson,
the gradual unfolding of the real character and di
vine ing of the dieciples. Seconi, we observe the condi tion necessary on the part of the diseciples. for the the
undertanding of this divine revelation. They are
 by which they are prepa
know his divine power.

| Books and Magazines. |
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sprcial notices.


 ing the ssbbath in Hornellerilio are especially in
vited to sttend. All strangers will empeat tardiall?

LrF The New York Seventh day Baptist Church holds regular Sabbath services in Room No. $\mathbf{3}$, Y
M. C. A. Bullding. corner Ath Avenue and 2si st.
entrance on 23d St. (Take elevator) Meeting for
Bitrance on 23 d St. (Take elevator.) Meeting fo
Breaching at 10.30 A . Mervices. followed by the regula
ptrangers are cordially wel comed, and any friends.in the city over the ss
are especially invited to attend the service.


Business Aitertann,


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 $\underset{\text { xоивв }}{\text { gico. }}$
The pleasures of a rainy day
anhanced by being enjoyed in Atrangers. Nevertheless there in life quite as devoid of raptu
concede, even somewhat mor watering-place hotel in a storn
less two days at the Windsor, not carry ont our intention ol idea of perfect bliss, merely to ${ }^{\circ}$ after weeks of constant "go
meeing we were not sorry to re were not quite alone-

Alas how pitiful for besides our own par y
old acquaintances at the hotel.
morning the storm had passe morning the storm had passe had been traveling so long tha remarked that perhaps if the stopped at this station
MILTON COLLEGE, Milton, Wis.
TTe. Fall Term opens Aus. 31, 1887.
Rev. W. C. Whitrord, D. D., Presiden.


the cold wave had stopped, a apparently had been growing young, for they were now
to drag the ground. The ct reminder that in the North, already overdae, the veraal
yet kissed the buds to life, an shadder that we thought of the yet in store for us. We left epring," Which in tarn had giv
fall heat of summer, and now
to alm to almont jump again into the
vithoot any of the raseet ripe
to convole us for the change. periences of a year crumded
No vonder me shuddered! The weather and various o
conspired to reduce the numb nine o'clock train for 8ieco Tas the Scribe, Bat an he h
wom, he did not hesitate. throngh Palatka, Boon atter
the 8t. Johni and came upon
Wich ras as dry, apparently
hhich fras an dry, apparentl


[^0]:    EXPLANATORY NOTES.
     and were satisfeed, they hecame very peraisistent in made it necessary for Jesas to difperise them as soon as poasibie. Bince the twelve dieciples were in full sympathy with he multude and eager the esmeplan, Jesuas Arst commanded them to take the
    boat and go to the other shore. When they had de parted it was easler to send the multitude hamay to and quieted the tumult concerning his bheing madan king Thus relieved of thing great hrong of of people,
    Jesaus seeks solitity communion with the Fither Jeanus seeks solitary comimunion with the Father, in
    which he pours out the burdens of his sool and find
     point the eea was about ive miles across, These
     and hence it became very haboriouiss the wicipl.
    eapechally as they had to row against the V. 25. . 4 nd in the fourth watch of the mighth J
     The tortr mitch, thereftore, was from threeto six in in

