




 $\xlongequal{\text { Suntry, Coresponding Secretary, Ashaway, R. } 1}$



 Cill ERastern Asecicition, Mn. J. L

| Lincklien, N. Ni. M, Mrs: E. T. Platia |
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Milton Janetion, Wii.

## 12

The Gabbath Werorder,

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## THE Y. P. S. C. B. MOVEMEM


In the year 1875 Rev. F. E. Clarke, pastor of himelf a young man, became, naturally,
minch interested in young people. Be. ing very anxious to interest his young people in the ohurch and its work, the quab.
tion came to him, "How can young people tion came to him, "How can young peope
best be trained for active Ohristian lives, their. growth in faith, in works, in characater
made esre by ight Christian nurture? made eure by right Christian nurture)
a long time Mr. Clarke prayerfuly stadied and thought on this question, and the answ Christian Endeavor.
Time forbids me to present to you the on
tire Constitution, but I will attempt an out
The mission of the Y. P. S. C. E. is "to promote a more earnest Ohristian life among
our members, and to make them useful in the ervice of God." to make them userulin the The Society is composed of active and as. sociate membera Tha active members, who
are naually charch members, pledge themselves to attend the weekly prayer-meetings
of the Society, so far as they are able, and Of the Society, so far as they are able, and
when present to takke some part in the meet ing aside from singing. The as8ociate mem bers do not take this pledge, bat are
to be present at atl of the meeting. The officers are President, Vice Prosident Recording Secretary, Corresponding secre same as those of like officers in similar or ganizations.

Prayer-meeting Committee, Whose daties are to arrange for the weekly the active members; an Oatlook Oommittee Who are to satisty themegelves of the fitnegs fter those who may becouire careless and indifferent; a s Social Committee, who pro-
vide for the mutal acquaintance of the members by occasional gocial, or in any man-
ner they may deem advisable; a Bible-school Committee $;$ who endearor to bring into the Bible-gchool those who do not attend; ; Re. esary, care for the sick; a Missionary sionary praser-meetings and literary enthe yonct, and who endeavor to interes Flower Committee, who provide flowers for the charchitcee, when practicable, and atter
charoht talke the flowers to the siok in the ricinity:
This in a briet ontline of the Conatitution
adopted by Mr ' Olarke's first Societp, and it
has been a model for all Societies since,
Some have made changes, but only in
minor points Other minor points. Other com mittees have been
added, and, some societies haveadopted what is called the triple, orieiries havada pledepted whare the active members not only pleqdege them-
selves to attend the meetings and to take part, bat also promise to read from the Bible The w
hows that Mr. Olarke was divinely sided The suceess of his Sgciety led to the organi the first conference was held, attended by
and were there taken to give publicity to thi nethod of Chribian wor
At the second annual Portland, 56 вocieties mere nembership of 2,870 : Such growth began to Still the tidid nual meeting, held in Lowell, Oct., 1884 , ported. ence was held at Ocean Park, July, 1885 again, the reports were very encouraging hip of 15,000 . At this meeting, the deleploy a General Secretary. By an appeal to the delegates for pledges, the necessary funds United Society, which was systematically organized, and its officers farnished meang
Its great success is shown by the fact that nrolled with 50,000 members. At this con ference a large sum of money was pledged to continue and enlarge the work.
At the sixth conference, held at Saratoga
July, 188.7, 2,314 socities were reported, with membership of over 150,000 ; and at the aly, 1888,4 , 879 societies were reported, with membership of 310,000
Where, in the history of the church, can rowth in seven years? The society has en sielded to its sway state and territory has yielded to its sway, Canada, Nova
Scotia, Prince Edward's Island, New Bruns Spain, Turkey, Syria, Burma, India, Ceylon Soatharn Africa, Australia and China, have widely opened their gates; and from all thes oyal members of the Y. P. S. O. E., ou During the last year over 2,500 societies ar with $\$ 153$ 58 in our treasury, but with ing a deficit of $\$ 5859 \% \quad$ Our President saked for $\$ 15,000$ to pay this debt and th openses of the year just closed. The young now, at the end of the year, our Treasurer
reported a balance of 82,03419 in the treasary.
Dari
Dat nfined to the organization of new societie an increasing our treasury alone, bat we our leader and helper, 22,000 of our men bership. have added themselves to their par ont charches, 22,000 young people won to
the Master, 22,000 young soldiers added to his great army, 22,000 have pledged them Tho P A
Iair, nor it d. minational lines, Every denomination presented. It is true that some denomin is not denominational doctrines that the . P. S.C. C. E. is desirou of ad vancing, it is may know and love the Lord, and thus beantify their lives, is its object.
With such an object in view, it hardly ion, yos chbe a who ophe the anization for varions reasons. They do no form ingt or young people or the ces sepa ate from the church. For this class I have the greatest respect; for $I$ know they have at heart the best interests of the charch. Bu Endeavor movement do Tultand the Christian

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eharch, or rather in the brain of one o terests and managentent of the Y. P. S. 0 are in the hands of pastors and active
urch members. 3. The Y. P.S.C. E. pab hes one of the finest evangelical periodicals
at can be found, called The Golden Rule has s paid circulation of 23,025 . Its chief partment of "Applied Ohristianity". is espe cially devoted to the ppplication of Ohristian harch or 4. The miseion of the purpose. The mission of the Y. P.S.O.E. is to eave the young. If the young are no
sod,
the object and teachings of its periodical, its Constitation, it seems to me that all must agree that the
Some oppose this brganization on account f the pledge. They do not think it right to pledge one's self torspeak in every week
prayer-meeting, becanise one does not always
feel like speaking in meeting, consequently here is a tendency to break the pledge. Did which were pleasantiand easy? Was not his life of continual elf-sacrifice? When we is there one who calls himself a Christian, who could not give ga hour a week to his ness once a week for him? Again, having
taken this pledge, eghe young person goes to he prayer-meeting /pr something, he feels eroic Christỉns by fighting self, and

## At the last conference, Dr. Barrows,

 he ranks of unbelin into the faith which believe that the iroficiad pledge is the sheet
## f continual prosperity.

Again, it is objected that this organizatio interest of the join porle ather and prayer-meeting of thife charch.
It is true we support a prayer-meetin
ourselves, bat it is l ot in opposition to th prayer-meeting of the church. All ar welcome to our meptngs. It is easier fo among them a sympthy which they do no always feel among the older members. Then too, if young people become accastomed to strength and confifence to work with th
older members. We believe that actin
occasionally as leader, and taking part in
each meeting helpi as to be more nesful in the regalar prayer-mieeting of our charche I think if you were to ask the pastors wh are present here to day, and who have in
connection with their church a Y. P. S. E., if the organization has a tendency
lessen the attendance and interest of the bun young peopleat their regular prayer-meeting
they would answer you negatively, and would confirm my atatement that the discipline th young poople receit in their meetings meeting of the churah
Before soldiers enter the battle field they have a cortain amount of drill and discipline to pass through. Oatcountry deems it nece ary to support a Wost Point that we ma
have young men ins fucted in the servic and trained in the dícipline of war.
The Y. P. S. O. E. 1 the training sohoo of the church. I beligve that a well organ
 arousing and developing the spiritaal lif and labors of the young people, and - coold not close this psper without personal appear to every member of the
P. S. O. E. present, Truly we have much

## vention, which was the largest of the kind

 ever held in this country there being presen about 4,000 delegatei, fhoald stimulate nsto new and more faithful work. The same enthunasm shown by the delegates, from the
-
prayer meeting held at
kept within our ranks.
We have ye ranks.
is good for 5,000 charches, it is good for of these other charches, but thoughtless hands with other societies and as a United aid, and also remember that in other lands we have a duty to Christ as really as in our
own. We should remember that our Society exists for the work of our Saviour. Almost let us strive to belong to that class who can e faithful in seeming defeat. Let us strive to God and so full of his love tha When we see people rejecting him we shall
have courge to work, gipeak and pray for hem. We should feel that as a society, and the church and, thus, for Christ. The world's greatest need is a knowleäge of Christ and of h
are to come the consecrated workers who are to proclaim this Christ throughout our land and in our ranks are to be trained and dis-
ciplined the Christian soldiers on whom the fature evangelization of the world shall de-
pend. It is said of Cromwellis soldiers that "they fought as though they were ander the very eye of God." Such soldiers let us
strive to be knowing that God loves righteousvery depths of our lives, and will bring every
secret word, work and thought into juidgment Fhether it be good or evil. One has saia,
"to be like God in love of good and hatred of sin is man's highest aspiration and achiev
ment." Let this be our ideal.
amedican sabbath traet socibTy.
Annual Report of the Execotive Board.

## nder this head we shall give, in successive issues, portions of thereport of the Board, until the whole report is completed.

The annual report of the Executive Board, as herewith submitted, covers only eleven holding the annual meeting. But these months have been crowded fall-with work there has been some advance in new publications and increased facilities for work. favor shown us during the year in aparing the lives of all the official members of the mociety, and removing so few from our lio the magnitude of the work committed to or care, we present the follow statemen
dioeased hife memberrs.
Delos O. Burdiok died in Nortonville Besides his benevolence in other directions he had taken special interest in the Jowish ward the pablication of the Hebrew paper, Eduth Le 1srael. He tool a deep interest personally, in brethren Luacy, Linanow, and the faith of Jesuas; and in the midst of his most ardent hopes and earinest lablors for the age, on Sabbath gorpel truth, Jinuary 14, 1888, e was called to his enary 14, to the joyment of a Sabbath that will never end Mrs. Oordelia Heseltine, an earnest Chria To, January 23,1888 , in the 79ch year o
her: age.
Mra. E.

died in Shiloh, N J Joly 22 1888, in th
ath year of her age. Her tickness: was long ne passed to her rest in the
Mra. Mary Crandall, wife of Ezra Cran
Wisconed Febraary 18, 1888, in Milton,
Wibconsin, in the 66 th , year of her age our denominational work, and was almos AUxitiAbirs.
Some years ago special efforts were put orth to enlist the sisters throughout the aniliary Sabbath Tract Bocietierganizing
such organizations were effectod and reportod
to this board, but more recentiy the Woman's

Board of the General Conference, organized note unity of action and develope a more Versal spirit of benevolence, has solicited is will se The Woman's Auxiliary Sabbath Trac Society of Plainfield, N. J., has held four egular sessions and one special. They have 7245 , and have distributed 7,048 pages of The officers chosen for the ensuing year Pre: President, Mrs. A. H. Lewis; Vice
President, Mrs. D. E. Titsworth; Recording E. Titsworth, Corre ponding Secretary, Mrs. Reune F. Ran
dolph; Treasurer, Mrs. Amanda Maxson. It is with pleasore and a da Maxsol. thankfulness' to our Heavenly Father that we report this year. withoat the record of sisters have been called home, and we hav missed their presenceand words of cheer so much, that we are deeply grateful that Gou has spared us this year a similar trial. Wo been blessed in the past and earnestly pray that it may be more prosperous in the futare holy Sabbath shonld be pablished to the rightful authority above the traditions of Unto the sisters there comes a loud call to be firm in openly maintaining the truth charity for all We must still be urgent in
propagating the trath concerning the un
changeableness of God'c be given to all. By order and in beliof o Mes. Reune F. Randouph,

## TAHING UP WATEB.

Seated on the hinder seat of the Limited way, which rans for eighty-eight miles stop, the engine roaring with the glowin such a farnace heat, the monster mast ge back one approaching Puntnam, We lon iron trough lsid between th saisetch of as the engine shoots over thic
sifet, a kind of scoop is down into the water, and in balf s mint le water are lifted or in into the tank, and the No steam-engine can run withont water
Let the water fail and the machinery stopa And so no Ohristian can fullill his work in of esr of earts whir and tumult and habbu tain him in he hia counsee. N water to mater ho
mift the race swift the race, how earnest the matter ho
how fierce the battle, he orerless own soul, or he will soon b Thanks to God, no matter how swift the Christian's course may be, the living water
flows hard by; and like Gideon's army, who hardly halting, caught then's army, who hands and flung it in their mouth, , 8 and go on their way refreshed and rejoicing
$\qquad$
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$\qquad$ the living water epringing up to everlas
life-the streame that
of our mountaing, the crybtal depths, of which
if a man drink he shall if a man drink he shall never thirst? Anc
do you, when burniag at
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Sablath 委en

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ODTLOOK COBRESPOND Y THE EDITOR OF THE The following postal card $t$ howing sach hone

Mr. Editor, -In 1886 , whil ncky, I received, I believe,
ooks. The resalt was, that
rrespondence with you, and correspondence with you, and
erested that I ordered your
I have stadied Sunday,
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your book, in the
eased to knowothat I
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ttle of your progrees.
read the proceeding ittle of your progress.
o read the proceedinge
nce, and it would give
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When the commandment Sinai, the fourth command ng has remained unbroken time. Of this there can be
history of the Hebrew nat
his. broken history of the wee
versy on tbis point. The tra in the 16th of Exodus, rela law, show an habitual and practice at that time
week during the patr daring, and previous to, th the time measure, known cepting the inspiration of $t$ no chance to donbt but tha mandment: designated the corresponding to the da
rested and which he aanct rested and hman week in le
that the hum
the divine, does not affect man's actions in all reape
less than those of Jehoval mean to ask whether " Sa day our computation of time day Which God sanctifiec deaignated the last day of oric fact. That God a qually certain, otherwico ithoat ontering into th these statements, we sh
o melcome the writer of nks of Sabbath-keepers The following is a re hioh we give entire, th

## faman's 期arh.



## boyal pineess.

gie, of Sweden, has a name already
al for her self - sacricicing, aym pathetic
 or her healthe On that island ohe the of them hopelesels Frectenad oripples,
iot be happy until she had done some. or their relief. She devoutly prayed
put into her heart his onn thayght
he matter, and show her his will cht the thought came into her mind
has now made her famous. She wonld
and home for these poor ceipples, where
hght have loing nursees and diiterly
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rst he thought Eagenie must by crazk


 The princese, happy yin the gacrififec,
er jowels and finished and furrished
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 Heringe Sone by thirit own con ion to


 ces that amei int hor poresemion, that bel letat not her liet hand kom








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OUTLIOOL COBRESPONDEVCE
the bition of the outiook.
The following postal card from Texas rep. howing such honesty and readiness as ar

##   <br>  <br> ence, and it would give me pleasire on read the outlook, if you can affor to send it to Yours in the <br> 

## Sinai, the forrth commandment applied

 the serenth day of the week, which reckon-


 week during the patriarchal period; and also
during, and previous to, that period among
the Asiatic nations not Hebrewis, khows that
the time measure, known as the week,
traceable to the earliest historic period. A
cepting the ingpiration of the Bible, there
no chance tod oobut but that the forth com
mandment designted the day of the

## corregpondin regted and

that the human week is is less in extent than
the divine, does not

## THE SABBATHEREORDER, SEPTEMBERE, 1888

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## \& ducatian.

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what to bead when the diy is oreb.
 and soothe the mind; which will bring us
face to face with the true facts of life, death, that man doth not live by bread alone;
which will give na before we sleep a few immortal soul in him. And, thank God, no
one need to go far to find such books. I do not mean merely religions books, excellent
as they are in these days; I mean any books
which help to make us better, and wiser, and books which will teach charitable pizprsons; any
vulgar and mean, tonl and what is noble and high minded, pure and
juat. In our own Eng all virtue and of all praise; the stories of good heroic actions; of deeds which we ourselve
should be proud of doing; of persons whom

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Jews by designating an unsanctified day, is
equally certain, otherwise God was deceptive.
Withount entering into
Without entering into the detailed account
of these statemente, we shall certainly expect

eforta, vó must enlarge them in of opposition most enlarge them frat
notep
not church and state. Rev. 0 conirirmed the statement of $\mathrm{D}_{\mathrm{r}}$ regard to the appeals to the Catho Ing some incidents in his experience, ct by the church, was the signal
owest degradation. There is no I for the Sabbath eave, the fourth tained for the sunday cannot all. Rev. D. E. Marson baid if thainpats for the anion of church and
at the bringing to the movement oile element means a shaking ap enth-day Baptists in particular, of
no en thit thig in the. history of then It may do us good.
4. McLearn siaid that the outspoken
of the enemies of the Sabbe We know, then, where to etrike, to fear. We. ought, as a compromise
oupople,
ourselves aquarely an with our professions the truth, A. E. Main spoke particularly to
ng. As a young man he had decided
the Sabbath as a mate the Sabbath as a matter of duty;
did nob teel much intereat in Sab.
form morement orm movements, becaane he did not
ote the relation of the Sabbath and grests of God's kingdom in thath and
of poild.
people to-day in all Ohristian of people to-day in all Christian
atify to the important relations of th to the kingdom of Chist. Bat
only one Sabbath. In this. we all
In the defense of this In the defense of this we matis an
1 with a
gitady tramp, bailding ap gdom of the Lord.
0.0. Whitford asid the Snday
to be a mixed one. Leaders of the to be a mixed one. Leaders of the
will appeal, are appeaing, to the
". They will be opposed by indif. Christians, by business men, by y goti.
eign element, and they will agk, in t, "What is the authority for San-
In this place we must put in our Bro. Whitford alio expresed his he plan for the ohangee in the
He also spoke of the encouragingly.
ed to meet the crisis on the Sabbath on with the trath, in
it ought to be done.

Wammanicatians.
corrbspongenge.

gret that my wife will not be able to attend
Conference with me. Pray that I may have Conference with me. Pray
from a. f. barber.

read in the last RecorDER, the correspondexce of the Baptist minister in Massachiseetts,
sreect convert to " the Sabbath of the
Lord," and I do most earnestly hope he may tare ever remembered soral gratefulyereny. first hare ever remembered so gratefuly my irst
attendance pano these interesting anniver-
sries, which proved such a help to me, al-

But thanks to the Lord, this terrible occur-
ence did not last but one day and one night. On the day following the water subsidided The damage at this place only smonted to 100,000 florins ( $(* 40,000)$.
I was to leave this place on the 9th, but impossible to leave. Sinee the 8 th could not get any mail till to day, which is stay here at least. till next Suxday, the 19th. I guess you are now preparing for the
General Conference. 0 h how happy would be if I could attend it and meet my dear friends, but I hope that the time will to be remembered to all friends.

## remain yours very truly

exodets is, and critcicism.
By taking this chapter withont reading other explanatory pasiages, there are some
things a little difficult to pnderstand relating to the p
bread.
The lack of giving the word "until" it proper meaning, may have lead many an
honest mind into doubts, and even serione diffientlty in explaining this, and ond other scrioupt an indefinite sense. 1. Definite. We read in verse 6 , "And ye shall keep it up until the fourteenth day to the end of the thirteenth; otherwise the
pascal supper would have been eaten on the pascal supper would have been eaten on the
fiftenth,
on the same dap pagaye and flight occurred contrary to the expricit directions for, and statement of, keeping the
second feast, in Num. $9: 1-5$.
The The tenth verse simply shows it was no
to be left until the morning for food. W find the siame use in the twenty- second verse "and none.of you shanig go out by the door
of the house until the morning." Sis times
is the expression nsed in सxad 16:19-35, is the expresion ased in Exod. $16: 19-35$,
relating to the manna. In Exod. 46: 1 , 2 ,
we find the gate of the inner coort was kept shut on the six working days, but on th
Sabbath it should be opened, and remain until the evening. Verses, 14 and 28 hav
direct reference to the irrect reference to the pascal feast. Thi
was to be aaten with anleavened bread ( $\mathrm{v}, 8$ ) as a natural consequence, according to,
tain reasong given in the latter part of 39, but by direct command thereafter.
18 , and Num. $9: 11$.
18, and Nam. $9: 11$.
2. Indefinite. The ifteenth verse read "seven dayy shall ye eat unloavened bread;
oven the first day ye shall put away leaven oven the first day ye aball pat amay leaven
out of your houses, for whosoever eateth
leasiened bread from the first day until the leavened bread from the first day until the
sevenith day, that sout shall be cut of from
Irseel." Here "until") includees the serenth day the 'same as it does the twenty-frrst in
verra 18 . The first day, mentioned tyice in the verse quated, maans the fourteenth
the month. The patting amay learen ont of their honses (thereastifer) was preparing
for the fifteenth. The printes alion began their preparation on the same day. Exad.
$45: 21,22$. Naturally enoigh, verse sixteen starts out with the first day of the passover
feast (Leer. 22 $: 1$, Isi. $13: 1,2$ ), after leaven Was put away, it was the fifteenth; a holy
convocation the same' as the twenty-first Convocation the same; as the twenty-frrst. first day being a Saboath of rest, is given in
verse seventeen, "for in this вelf- same day
 Juat geven days, according to verse nineteen,
no leaven was to be fonnd in their houges; a farther proof that it was pot away on the
fourteenth, and that the word, "until,", in foirtenth, and that the word, "until,"
this connection, includes the first and $t$ seventh days of unleavened bread.

of which the lank was to be roasted and asten," and the rest is correct. The general sapper, the same day of the crucifxion, and the irrst day of the feast of unleavened bread which mas the day of holy convicotion, were wo separate dayg, the ith Land 3 : 5 of the Num. $28: 16-18$. In each of these passages
it will be seen, the lasi verse explaing the word first, referring to the 15th and not th the 14th. When the promised land Josh. 5: 10,11 . In not this proof enough
The views of others are often great helps we certainly are thankful for them; bat before we accept such as truth, let ns try to be
sure the Bible does not contradiet them in piann, unmistakable terms.
In the article in the lest
would accent the last named Recorder,
19: 10, 11; Lake $13: 32 ;$ Acts 10 , and 2
Ohron. $10: 5,12$, as being ide hron. $10: 5,12$, as being indefinite, and
nclading fractional parts of days, the passagei show sich to be the trath. il agree the expressions, "In three days,",
"the third day," and "after three days,"
relating to the reanurection, mean exactly elves indefinite, let us accept Ohrist's more definite interpretation of that lenght of time, att. 12: 40. Whan the nearly famished
Egyptian said: "Three days agone I fell gyptian said: "Mree days agone
zick," me believe he means three days and
hree nights, when we read 1 Stm. 30 : 12 . But the above terms may be nearly as defi nite as that of Christ, for if he rose from
he dead on the last minute or second of the on the third day, while one moment late writer says, "The eoppel of Mariz not only 2ays expicicily, that Jesas was crucified
Friday, but that he rose from the dead on Sunday. Here we understand what
meant. but not understanding Greek, fail to find any Bible proof that The was cru
cifed on the sixth day of the week e rose on the first. We acknowledge Mark : 42 and Lev. $23: 54$ was the day before same that Mark $16: 1$ says was past फhen the
Marys brought the spices (new translation) and therefore cannot be identical with the
one mentioned in Luke $23: 56$, and Matt

was yet to come. Lake simply leares out
have stated during the time Ohrist lay in the
Aboat the journey to Emmans, one write be the third day disicipe hes declare that to to

nore than this. V. 14, " And they talked
 next day, Matt: 27: 62 , certainly was one That day made three fall dayg, since they mere all completed. This is what we claim
No iron-bound interpretation can apply to overy circumstance. As a rule, each paseage
with its context is its best interpreter. Let whe circumstances an expression connection determine
definite or indefinite. Having arranged the last chapter o and John, into the form of a harmony; ac arding to the natural wording of them all, I am convineed that they, as a mhole
comprisea plain, straightiormard and noncon tradictory story of the resurrection; and thas ng jast what he asyi in nearrly every partic ${ }^{\text {Br }}$ Brethren, if we are true Chrstians, if it our greatest desire to know and do Cod' As the Son and Fathor are one, go the winl lis
a unity. Why should we not be of the sam a nity.
mind?
vaute
Valurz Cerrmas, Cal, Aug, 16, 1888 .

## 

There is nothing particularly discouraging brighter days, on this. interesting follo. Pasto and people are working together in entire har
nony, and we hope that the spirit of brother IV love and a Christ-like charity is on the in crease among us. Oar preaching servicee
are well attended, and we expect goon to be able to report baptismas at the Second Charch. Oar.people are especially rejoicing jast now
in the prospect that their pastor will here In the prospect that their pastor will here
aster be bile to derote his entire time and
his interest in the weekly paper Gospel Tem. perance Banner.
There are three regular preacching appoint-
mentse viz. First Verons ments, viz. First Verona, Seoond Verona
and Greenway. Besides preaching twiee
every Sabsath, and once on Firstday, very Sabbath, and once on First-day,
superintend the Firrt Verona Sabbath- -chool Fhich labor, with the additional care an anxiety of a weekly paper, has proved to
nuch for me, so thit $m y$ health has bee rapidly failing for sereral months, and it $h$ I have
Thave been invited to preach some dis-
corses upon the Sabbath question, which I propose doing soon after Conference. As
coon as I can obtain a little needed rest and recruit my health a little, we shall commence
a series of evening meetings at the Second a series of evening meetings at the Second
Ohurch. Regular Sabbath evening prayer meetings Have been kept up at the First Church since Association, though thinly
attended on account of the scattered condition of our people. We are looking for a
general awakening of religions interest on general awakening of religious interest on
every part of this field. God grant that the lessing tarry not long.
Verona, N. Y. Aug

opinion which, in his message, he now ex During the last wet thation ambia aathorities have swooped down on 110 bar keepers, whose licenses had been The committee of the Honse which has portation of pauper and contract labor in
New York and Boston, have retarned. The cominittee has been unanimous in every
conclusion. More evidence will be taken
befors
progiess of chbistianity.
More than eighteen centuries have elapsed Ince the first missionaries of the cross, in
obediencee to the command of their Divine
Master, began the Master, began the glorious of work, which has
been continued ever since, of carrying the
Gospel of Ohrist tò a world eestranged from Gospel of Christ tò a world estranged from
God and. lost in sin. God had revealed no
purpose to save peliese to save any except those who should
his Son. Hence, salvation was possible only throagh the Lord Jesus Christ be great responsibility resting upon them nd their ferlow-men, these heralds of salva tidings to the Gentiles. up and carried on the unfinished work nathil
to day "the god tidings of great joy" have ng these progress has Christianity made dur estimated, live to day in Christion lands.
There are $1,000,000,000$ human beings in epe, perhaps, at the rate of $30,000,000$ a
yany timid souls are ready to give up
in dispair when they consider the magnitad open work yet to be done in bringing the
aithful servese perishing omillions. The are the assarance that in God's own time
"the earth shall be fall of the knowledim of the Lord, as the waters cover the sea.". It

1. The rapid growth of Christianity. It
would seem that every device has been tried or the destruction of Christianity. Asbailed
on every side and in every way by its oppo
nents, persecuted by its enemies, betrayed, to e its founder, by its professed friends, yet
to day we see Christianity the mighty power
We see its followers, in the where adding to their numbers, and march:-
ing forward as a mighty host-" terrible the world for Christ.
In the year A. D. 100 there were 500,000 $50,000,000$ in Christian lands. In the year
1500 there were $100,000.000$ - doubled in
500 years. In the year 1800 there we 200 , ears. In the year 1880 there were 410,000, ,
00 in Christian lands-more than doabled in 80 years.
And the progress is growing more and
more rapid. Can any system of heathenism, Less than 100 yearis ago the directors of
the East India Company declared that "The sending of Christian missionaries into our
Eastern possessions is the maddegt, most,
expensive, most unwarrantable project that Was ever proposed by a lunatic enthusiast,"
Nevertheless, in spite of this вolemn delaranhile Mohammed anism has advanced during Bengal, sayas: "In my judgment Obriistian
missionaries have done more real snd lasting gencies combined." . God to not the Word the earth shall see the easlyation of our onds of?"
Has nith God promised the heathen to his Son for an inheritance? And is it posible
or his lightest word of promise to fail? Did
oot the Seer of Patmos, as he looked down
he ages, see "a great multitude, which no dreds, and people, and tongtes, standing With regard to the unsaved? There are, be-
sides the thousands of onevangelized in
Ohristendom $1,000,000,000$ souls starving for he bread of life. Ohrist says to every fol-
ower of his, "Give ye them to eat." One
oillion souls are petishing for the. Aater of
ife. And to every one of his disciples the life. And to every one of his disciples the
Master byas, "Give ye them to drink.'
What shall be the response? Presbyterian
Observer.

Books and Magazines


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sent free

## 解iscellany．

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 thei










 ${ }^{\text {ritonnd bobhind the school－house and break }}$ It looke like a gplendid one，＂said Jack，


 divasa on the lookout fo


 there more off them obont here？＂









 thing wefnd are raill vallable．I Iave




sond


| Will stopped，and looked with great light at a a tone bearing the impress of a feeleat，every delicate stem and frond bei |
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$\substack{\text { an } \\ \text { he } \\ \text { oret } \\ \text { ore }}$ over the varions things of interest．Will explained how his uncle had instructed him as to the proper way of labeling specimens
with their scientific names，and showed him
some books on the beginning of studies in some books on the beginning of studies in
geology and conchology，which he promised
to lond to Jack．
＂Now come up to the garret with me，＂
said Will，as Jack was aboat to take leave． ＂See＂，he went on，＂I have all these
left；and you can have anything you like．＂ Jack＇s heart gave a boand at sight of the
big box fall ot treasures similar to those on
the sho the shelves．He had been thinking to him
self that Will could not possibly spare any thing from their completeness． got any＂thing that＂＇s worth＂trading for such
beanties as thest＂ weaties as these．＂ Will，warmly．＂Jnst think of the thing
yon＇ve helped me tol Now take all you
want ald for these are just to give away
It was on Jack＇s tongue to say，＂I shoul
think yon＇d want to keep them to younrself so that nobody about here＊ould have th
same thing．＂ Bat a glance at the bright，generous face
of the younger boy kept back the expressio of a selfish spirit，which would surely find
no reppone i，his heart．It was easy to per
ceive that he fourd a far higher pleasur in making others sharera in higher poleagur thing
which fell to him than in being the boy wh
had the finest collection in，the neighbor Ed＇s surprise as he viewed Wills gifts to
Jack may be easil imagined．No pleasure
appeared on his face at aight of beanties


THE HOLY CHILD． The story of the infancy of Jes The st legacy to mankind．Th
precious do not understand its
who dol significance，or comp Who
pirtual significance，or comp
moral greatnesp of its humiliatio
men noral greatnesore willingly remin
ould theref interpolation，from
nworthy
ne gospel．They sem to ha

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$$
\begin{aligned}
& \text { the Wilfred in that house too. } \\
& \text { so one bright many day, mamma again } \\
& \text { came up the stairs to take her little Wilfred } \\
& \text { ont to walk. And they went together across } \\
& \text { tha }
\end{aligned}
$$

$$
\begin{aligned}
& \text { the common, by the great cathedral, and } \\
& \text { down a street, till they came to a plessant } \\
& \text { looking house, with plants and a bird in on }
\end{aligned}
$$

$$
\begin{aligned}
& \text { looking hoone, with plants and a bird in one } \\
& \text { Findow, and more plants and goldfish in the } \\
& \text { othor. They went into this house, cand }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Were some little children standing in a } \\
& \text { cirole, and plaping buch a quiet, pretty } \\
& \text { game, Soon they all went into another } \\
& \text { room, singing as they went, and mamma and }
\end{aligned}
$$

$\qquad$


## Henry Ward Beecher certainly owed

 iiss，not only for the knowledge acquiredthrough his tuition，but for lessons tend
ing to strength of character．He tells this ato to strength of character．，He thod
story to wastrate the teacher＇s method．
He was sent to the blackboard，and we
uncertain，soft，full of whimpering．
＂That legson must be learned，＂said the
teacher，in a very quiet tone，but with terri－ ble intensity．All explanations and excuses
he trod under foot．With ntter scornfulnegs，
＂I Fant that problem；I don＇t want giny ＂I want that problem；I don＇t want an
reasons why I don＇t get it，＂he woald say．
＂I did stady it two hours．＂
＂، The You need not stady it at all or you may
stady it ten hours，just to suit yourself．
want the lespn， Beecher，＂bat it it for a groned him．In boy，＂In less
than a month．I had the most intense sense of intellectual independence and courage
defend my recitations．His cold and caln
voice would fall upon me in the midst of demonstration，No then went back to the
＂I heaitated，and thent
beginning，and on reaching the same spot
agan，＇No！＇uttered with the tone of con－ ＇The next，＇

## 



## THE FBIEND OF ANIMALS．


only looked after the comery tof her own find cities where she lived．She could never see
a set of horse ribs staring at her but she stopped her own carriage to inguire of the
driver what kept his horses oo thin．She
had a right to do this－indeed it was her society and was was empowered to prosecote
those who ill－treated animals．I never heard

## and <br> ${ }^{\text {and }} \mathrm{D}$

 cattle or sheep see a the coin of cars loaded with market？Howmournful is the lowing of the beasts when


 aitandan give him food and drink Hent

 Bergh pasied quietly away at the age of iext the world was the better for his living in it．
Sometimes boys and girls have a society
to promote kindness to animals and the members promise not to hurt any dumb beasts，not to rob birds＇neste or to shoot
anmals．Do you belong to such a socity？
or are you such a society all by yourselfi and are you helping to bring in the good time
promised in the Bible，＂when they shall not ot hart or destroy in all My holy mo
in．＂－Harper＇s Young People．

## L00i ailead！

A look ahead ought always to be a hope－
ful look to a child of God，for in God＇s ser－ A generous parent is constantly planning in
ad vance for the benefit of a child of his love； arranging that at a set time a certain pleas－
ure or privilege ahall be given，and certain benefits secured to that child．Much more Father，make ready beforehand good things for every child of his love．In the new year many divinely planned blessings are arait－
ing an，and no lapse of time since their
ping ointment，nor any， nition and acceptance．The fature lies bo．
fore as like an ancient manuscript which． fore us like an ancient manuscript which，
too fragile to bear the touch of a hand，is unrolled by threads that are fastened to
parchment and slowly draw it open．So
will the coming year be unfolded by by the
steady strain of the minutes，and revea

## will the coming year be unfolded by the steady strain of the minates，and reveal Gods loving purposes in our behalf．With

$\qquad$ nambered gifts for our individual need，even There is material good in countless forms；
there is knowledge for the intellect，and joy for the heart，and fresh，personal e Do
of God＇s power，and faithfulness．
fear that the impenetrable scroll may con


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## 官昌


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testifing to
upon the
the silence of the New Tehis portion of the earthly life
The Evangelista，thonghions with ourselves，tell us o
absolutely neeesary for us toarlier years of oury Lord．Thy
hat break the long interval b
enhat break the long interva
fancy and baptiom，are intend

and holier purposes than to gra| Jesus himelf never alladed |
| :--- |
| or referred back any doctrine |his birth．His aposties，aponthe fang the relations betweer

thd proving his dees of ut guarding againstion，the infancy of Jelightful and profitable subjectsion for good on the hearts ofind，and stimulated to actiolisintrerested and aself－sacrificemories of mankind theen as Jesus himself placee angele say to the shepha born this day a savill be al
he Lord，and this shball brapp
e shalle find the babeshall find，the babe wrapp
othe and lying in a mang
andze deeper into the wondrocarnation than in any
fe，and are more conscioun，y other time，of the inefrabof this profound hamiliationerson of the adorabie trinit
ies about him in his infancy
hie God－head fahhes th
loud of his human helplemalond of hie human helplemen
with ite glory the humbl
his anathly circumatanhis earthly circumatan
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Theme are the truthe to bTheme are the truthe to to b
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bringing our ofteringe of go
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## bIIS PMTB NEI

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THESABBATHERECORDER，SEPTEMBER G，1888
 LOOL AEBAD look ahead ought always to be a hope enerous paringt is constantly planning in
ance for the be anging that at a set time a certain pleas－

 revenlod bleaingh：－Su，ph


## Lesson xil - THE smitten reck.



## 

 Place-. Kadesh, in the wilderness of Zin.Persons.-Miriam, Moses, Aaron and child



## introduction. <br> The tabernacle, was set up on the frrat day of the

 year. Thirty-fight years, and . nearly that thim
siace they refuesed to
to they had been wandering about in the wilderness this period, all the men who came out of Egypt ha
died. God had foretold that the nation ehould wander in the wildernese as many years as the sples had been days in searching Canaan. 14:
The sacred historian hass left almost a blank fo chese thirty:ight years of punishment. He has re
corded the promulgation of a few laws, that a ma Was puniahed for Sabbath desecration, a rebellion
was led by Korah, Dathan and Abiram, which was visited with severe punishment, whereupon the
people rebelled aginst Moses and Aaron, and wete
punished with a plague which swept away fourteen

## EXPLANATORI NOTES.

"Then rame the children of Irrael, eve the whe congreg
ing the thirtyeeight years, the nation had saparated
into into companies, and gone forth in the desert for sustenance. And now, as the: time of their deliver-
atce draws near, they are gathered again st Kadesh, atce draws near, they are gathered again st Kalidesh,
in the deeert of Zin. Perhaps not Kadesh barnea "First month." Parts of March and April. "M
riam died:". The elder sister of Moses and Aaron riam died." The elder sister of Moses and Aaron.
Ex. 2:4. A prophetess and an instrument of much good to Irreel Ex. $15:$ : an, Micas $6: 4$. Yet., hav
ing once, with Aaron, been a murmurer (12: 1 ), sh must not enter Canaan.-Com. Com. 又. a, , "AD
there was no water." Perhaps the usual there was no water.". Perhaps the usual source o
supply had beon dried pa by the drought prevailin
at that time or the supply was' insuffcient for the demands of that great host so that it was used the demands or that great host: so that it was used
up, and aiffring revulted. "Gathered themsesves
tojether against." They rebelled; they proposed to take vegeance on their leaderi. V. 3 . "Ohode wi
Moses.". Chode, the old imperfect. For chide. rebuke, to reproach, to blamere. In But chidey. nee
not wish they had died with their brethren; the
are here taking the tead are here takin
সititle while." of the shadow of death; a a land that no man mant and No place of seed," etc. Twey expected to thave good thinge. Thised complaniniog is very mubound in me


| They may have heard it very often in private conversation, until it became a chronic sin. จ. 6 , " Moses and Aaron went . . . into the door of the tabernacle." They left the complaining people, and sought the presence and guidance of $\mathrm{God}_{\mathrm{o}}$. How much trouble coula be saved if people would break off contention, and seek direction of the Lord. "The glory of the Lord." "To still the tumult of the people by awing them. Note, $\mathrm{a}^{\circ}$ believing sight of the glory of the Lord would be an effectual check to our lusts and passions, and keep our mouths as with a bridle."-Com. Com. 7. 7, "And the Lord spake unto Moses saying." It is necessary that they should have water, and the Lord gave orders that they should be supplied. จ. 8. "Take the rod." Perhaps the rod of God (Ex. 4: 20), with which he had performed so many miracles. Ex. 4:4, 17; 14: 16; 17: 5, 6. "Gather thou the assembly together." That all might see |
| :---: |

promisis able to bring help out of the most- -un
promising thing. What so nupromisisg as a rock to furnish water for thirsty millions? Christ is on
smitten rock. "If any man thirst, let him come
unto me. John 7: 87-89. "As many are spared this life and punished in the other, so many ar
punished in this life and spared in the other."-
Com. Com. It is an evidence of the Moses and his impartiality that he himself left th
on record, and did not conceal his infirmity; by
which it appeared in what he wrote, as well as in which it appeared in what he wrote, as well as
what he did, he sought God's glory more than hi
own.-Com. Com.

##  <br>  <br> 




## in meinobiam. <br> Resolutions adopted by the Ladies' Mite Society Shiloh, N. J., Aug. 19, 1888 . <br> Whereas, Our Vice President, the pastor's wife, Mrs. Emir PLack GARDNER, has, after moutho pin fand suffering, been summoned from us, there. <br> Resotved, That we hereby express our sense of loss, our tender memory or her lif and usefulness, and our hope of a blessed reunion in the societ of Resolved, That we extend out heartfelt sympathy to our pustor and family and to the broken cirtele in tier early her early home, praying that the God of all comfo will contunually guide and guard them. CommाтTke.



Absolutely Pure




