

The Sabbath Recorder.

Mrs. Margaret Davis
\$ 88

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$ A YEAR, IN ADVANCE.

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FOR THE SABBATH RECORDER.

THE MOTHER.

She sits beside the cradle,
And her tears are falling fast,
For she sees the present child,
While she thinks of all the past;
Of the days so full of gladness—
When her infant's answering kiss
Filled her soul with such a rapture
That it knew no other bliss.
O, those happy, happy moments!
They but deepen her despair;
For she bends above the cradle,
And her baby is not there!

There are words of comfort spoken,
And the leaden cloud of grief
Wear the smiling bow of promise,
And she feels a sad relief.
But her wailing though a will wander
Till they settle on the scene
Of the dark and silent chamber,
Of all that "might have been,"
For a little vacant garment,
Or a tress of shining hair
Tells her heart, in tones of anguish,
That her baby is not there!

She sits beside the cradle,
But her tears no longer flow,
For she sees a blessed vision,
And forgets all earthly woe.
Sainly eyes look down upon her,
And the voice that hushed the sea
Stills her spirit with the whisper,
"Suffer them to come to me."
And while her soul is lifted
On the soaring wings of prayer
Heaven's crystal gates swing inward
And she sees her baby there!

BENEFITS OF THE BIBLE-SCHOOL.

BY REV. W. F. BENTZ.

An address delivered at the 18th Annual Convention of the Aitchison County Sabbath-school Association held in the Nortonville (Kansas) Seventh-day Baptist church, Sept. 27th, 1888.

"FEED MY LAMBS."

This command of Christ can well be inscribed on the banner of the Bible school cause everywhere, as its motto and mission: "Feed my lambs." So much depends upon it. You have heard of the shepherd who herded the finest and fairest of flocks; when asked the secret of his success, he replied: "I care for the lambs."

I know to the world it seems like a small matter for men and women to be teaching little children: Feeding the "lambs." In this practical, pushing age every kind of work must be sifted by that searching question, "Will it pay?" We want to inform you that nothing pays better in this world than feeding the lambs. We are willing to put up the Bible school work, even on this low plane, and challenge the world to show another institution or organization that accomplishes so much—that has such a mighty outcome for so little capital invested. In this work there are no salaries offered; no paid teachers; no endowment funds; no subsidies. It is all a labor of love. A

few dollars a year will meet the current expenses of an ordinary Bible school. But behold the outcome! Vice uprooted in millions of young hearts; virtues implanted in as many more; character molded in the Christ-likeness; manhood adorned and womanhood beautified; homes made happy; communities exalted; country saved and heaven made to ring with glad hallelujahs! If there is another order, or society; or party among men—the church only excepted—that can show such a record on such small investment, we would be glad to hear from it. We pause for a reply. None being given, we will proceed to notice more in detail some benefits of the Bible-school.

I. *The Bible school has given a new impetus to Bible study.* Here is the fountain-head of all wisdom, and whatsoever will turn men hither to drink of this living fountain is doing a blessed work for the race. This is being done most effectually by the Bible-school. It is calling out Bible literature of every conceivable kind. Comments, illustrations and applications of Scriptural truth are as common as the daily events of life. The press is put under tribute in the interest of Bible study, and now the weekly papers and monthly journals would hardly be complete without the text and notes for the lesson of the following week. Much is said these days about the amount of pernicious literature that is flooding our land, but much, too, can be said about the religious literature that has set in to counteract this vile current. Were it not for the hundreds of thousands of pages of gospel truth that are sent out weekly to the youth of our land, the trashy novel would destroy many more victims than it does. There was a time when only here and there a printing machine was working for Christ. Now the one that does not is the exception. And this mighty revolution has been brought about mainly by the Bible-school. May God speed this good work until this power for righteousness may be wholly and forever consecrated to his cause.

Again, the Bible-school is calling out more able and consecrated talent to explain and teach the Word than ever before. Prior to the time of Rakes this work was delegated mainly to the ministry. But a hundred years ago a new era dawned. Robert Rakes, of Gloucester, England, conceived the idea that this was the work of laymen as well, so he set about organizing the first Bible-school. It was with great difficulty that he secured teachers for the school, and these were hired. Behold the change a century hath wrought. The four humble hirelings of a hundred years ago have given way to nearly two millions of devoted Bible-school teachers who, week after week, break the bread of life gratuitously to the children of our generation. The profoundest divines of our day are devoting their time and talents in preparing comments on the lessons, while sentinels are being posted all through Bible lands to gather lights and side-lights to throw on the dark texts of Scripture. Every door and every window is being opened to let in the light.

The Bible-school has not only called out the power of the press and consecrated talent to this great work, but somehow it gathers about these open pages more than sixteen million souls throughout the world week after week to read and study the Word of God. When I think of the few dozen ragged children gathered up about the gin factories of Gloucester, by the founder of the Bible-school, and then pass on and see each child multiplied nearly a million fold, I cannot but believe that God is making the Bible-school a mighty auxiliary of the church in bringing about that glad triumphant time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

II. *Again, the Bible school is the mightiest factor in the temperance work to-day.* Not so much in the reclamation of drunkards as in the forestalling young minds and hearts with temperance principles. If any man questions this strong statement, let him consider how very few are reclaimed by temperance work from the rum corps. I tell you that if ever a man is promoted, or degraded I mean, from the militia of temperate drinkers in the regular army of drunkards, the chances are less than one in a hundred that he will ever reform, and

if reformation does come how often is the scene marred with ruined health, wrecked fortune, and a broken-hearted family in the background of the domestic drama. But who can estimate the proportion of the rising generation saved from the galling yoke of intemperance by the faithful ministrations of the Bible-school. Why, just consider that there first impressions are made; impressions of the most indelible kind are made on the minds of the young by every faithful teacher of the degradation, danger and death that are coiled up like serpents in the drunkard's cup. The very infants in the school learn to loath the accursed bowl, shuddering at the mere thought of homes saddened, hopes blasted, lives wrecked and souls lost through rum; and down in their young hearts springs up the prayer: O God, save me and mine from the intoxicating cup. And side by side with this holy horror for intemperance grows their admiration—aye, their affection for temperance, that which lifts man up to his true dignity and leaves unstained the crown and glory of his manhood, the human soul! Such like principles are instilled in the fifteen millions of souls now being instructed in the Bible-schools of the world. They grow with their growth and strengthen with their increase of years; and if ever a faithful pupil taught by a faithful teacher becomes a drunkard he must break down an almost indestructible barrier of temperance principles and overcome a disgusting horror for this vice that has been inculcated from his earliest years. Here then is our great temperance work in the Bible-school. Hear it, ye two millions of teachers of the young! Rear these walls of temperance about young hearts and lives like the protecting walls of China or the mountains round about Jerusalem, and picture to their vivid imaginations the destructive demon of intemperance as a horrid sphynx crouching on the banks of the Nile of iniquity looking down upon the human race with bloodshot eyes and fierce claws, only waiting opportunity to destroy body, soul and estate in one common ruin. Oh, teachers, if we cannot save the hundred thousand drunkards as they go tramping, tottering, staggering down the steep to hell, can't we save or help to save the millions of young hearts entrusted to our care? That God may bless the teaching on this vital question in the Bible-school everywhere to the salvation of the rising generation is our most earnest prayer. There was an ancient tradition in Rome that an earthquake opened in their city and they tried every expedient to close the rent. They poured into it their grain, but all to no avail. Upon consulting the oracles, they were told that if they would throw in the richest treasure of Rome the gap would be closed; whereupon a brave Roman citizen said: "What is more precious to Rome than her manhood?" and immediately cast himself into the abyss, and the yawning gulf was closed. Great God, will this awful chasm of intemperance never close till the glory of our nation has buried itself in it!

III. *Again, the Bible school exercises more power for good than all the merely intellectual schools in our land.* Such as common schools, academies, colleges and universities. A short time ago I stood on the steps of Lafayette College and saw the hundreds of students who throng this Mecca of learning, scattered over the campus. As I was preparing this address I wondered how many of those young men grew up in the Bible-school. From my own experience and association with college boys, I am led to believe that very few indeed attend the high school and college who have never received any Bible-school training. Where do the students come from who fill our colleges and universities year after year? Do they come from the ranks of Sabbath breakers and Sabbath loafers, or from the classes in our Bible-schools? I believe the facts would bear me out in saying that nine out of every ten come from the Bible school. In fact, I have come to look upon the Bible-school as the feeder of the higher intellectual schools. Take away the Bible school, with its hallowed associations, its inspired teaching, and give the children of our land other associations and other instructions on God's holy day, and I candidly believe that half of our colleges and academies could be torn down, and there would still be more

room than the pupils would need. There is no denying the fact that back of all university training and college, curricula and high school courses is the teaching in the Bible-school, and it is the most powerful of them all for good.

(Concluded on Fourth page.)

SOME THINGS ABOUT THE PSALMS.

BY REV. W. C. DALAND.

Without doubt, many a devout reader of the Bible has often turned over and over the pages of the Book of Psalms, and paused with wonder, at the strange words placed at the beginning of many of the Praise Songs of Israel, thinking: "What is their significance? Why were they not translated, and made intelligible to the common reader?"

The Revised Version gives much help in this matter, translating the better, known titles, and throwing light upon others; and yet, since the Revised Old Testament has found its way into but a few of our homes—more's the pity—to nine out of ten Bible-readers these words mean no more than so many Egyptian hieroglyphics.

These titles and other expressions are of an unknown date and origin. Some of them are self explanatory, others are easily understood by one familiar with Hebrew, and still others are only with extreme difficulty to be explained. All these words and expressions may be classified as follows:

1. Those indicating the species or kind of composition.
2. Those indicating the musical instrument used as an accompaniment.
3. Those indicating the kind of voices employed in singing.
4. Those indicating the musical system employed.
5. Those indicating the names of tunes or melodies to which the psalms were sung.
6. Other musical terms.

It is the purpose of this article, after a few remarks upon the Book of Psalms as a whole, to consider in detail the explanation of those Hebrew musical expressions, thus affording, to the ordinary reader, a little help toward understanding those beautiful hymns as they were used in the worship of God's ancient people.

The word Psalm, used in the title of the book, means "a song of praise," i. e., a hymn (Heb. *hallel*). It is found in the title of the book and in the title of Psalm 145. This is different from the word psalm used in the title of other psalms, i. e., "A Psalm of David," etc., Psalm 3, and elsewhere. The latter word (Heb. *shir*) signifies a "musical piece," or a psalm with "instrumental accompaniment." This is used by way of contrast, perhaps, with the word song (Heb. *shir*), which would then mean a hymn without any reference to its accompaniment.

In the Hebrew Bible, and in the Revised Version, the Psalms are divided into five books, as follows: Book 1, Psalms 1 to 41; book 2, Psalms 42 to 72; book 3, Psalms 73 to 89; book 4, Psalms 90 to 106; book 5, Psalms 107 to 150.

The last psalm of each book but the fifth, closes with a doxology, e. g., Ps. 41: 13; 72: 18, 19; 89: 52; 106: 48. Psalm 72 closes with a verse in prose (72: 20) which forms no part of the Psalm itself, but which originally, in all probability, stood at the end of David's part of the Psalter. The greater part of David's Psalms are in the first and second books. The psalms 146-150 begin and end with "Praise ye the Lord" (Heb. *hallelu jah*, Hallelu Jah or Hallelujah), and they constitute, as it were, a great doxology at the end of the last book. These doxologies were probably used at the end of each Psalm, being sung by all the people as a general ascription of praise, just as Christian churches use the familiar doxology known as the *Gloria Patri*.

The word *Jah* in hallelujah, is the poetic form of Jahveh (incorrectly spelled and pronounced Jehovah), the proper name of God. It is found in Psalms 68: 4, and elsewhere in the Hebrew Bible.

Psalms 92-97 together constitute a great Sabbath song. Psalm 119 is divided into twenty-two sections of eight verses each beginning with the same letter of the alphabet, v. 1-8 beginning with *A* (Aleph) v. 9-16 with *B* (Beth) and so on. Psalms 120-134 are Pilgrim Songs sung by the people when going up to the feasts at Jerusalem. Psalm 8 begins and ends with the refrain, "Jahveh, our Lord, how excellent is thy name in all the earth." Psalms 42 and 43 together form

one piece, with a thrice recurring refrain without variation, in the Hebrew. Psalms 14 and 53 are essentially alike; Psalm 18 is equivalent to 2 Sam. 22: 2-51; Psalm 96: 1-13 to 1 Chron. 16: 23-33; Psalm 105: 1-15 to 1 Chron. 16: 7-22; and fragments of Psalm 106 to 1 Chron. 16: 34, 35. Verse 36 of 1 Chron. 16 is readily seen to be a doxology.

(To be continued.)

FINDING OUR DUTY.

The finding of one's duty, day by day, would be a very easy thing if our obedience were only more simple. We complicate the question for ourselves and then get our feet entangled in the meshes which our hands have spread. Many people spend a great part of their time in trying to find out what they ought to do. There is much waste in such living, and meanwhile many duties are neglected altogether.

Much of this confusion arises from taking too long views. We try to settle our duty in large sections. We think of years rather than of days, of life rather than of individual acts. It is hard to plan a whole year's work; it is easy to plan just for one little day. No shoulder can bear the burden of a year's care gathered back into one load; the weakest shoulder can carry without weariness just what really belongs to one day.

For example, a young man came to his pastor, the other day, in very sore perplexity over a question of duty. He said he could not decide whether to go as a foreign missionary or to devote his life to work in some home field. Yet he had but just closed his freshman year in college. It would require him three years to complete his college course, and then he would have to spend three years more in the theological seminary. Six years hence he would be ready for his work as a minister, and it was about his choice of field then that the young man was now in such perplexity. He said that often he passed hours on his knees in prayer seeking for light, but that no light had come. He had even tried fasting, but without avail. The matter had so taken possession of his mind that he said he had scarcely been able to study during the last three months, and he had fallen behind in his class. His health, too, he felt was being endangered, as he often lay awake much of the night thinking upon the momentous question of his duty as between home and foreign work.

It is very easy to see what was this young man's mistake. He was trying to settle now a question with which he had nothing whatever to do at the present time. If he shall be spared to complete his course of training, the question will emerge as a really practical one five or six years hence. It is folly for him now to try to compel a decision which he cannot make intelligently and readily. He wonders that he can get no light upon his duty, that even in answer to agonizing prayer the perplexity does not grow less. But is there any ground to expect God to throw light on a man's path so far in advance of his steps? Is there any promise that prayer for guidance at a point so remote will be answered now? Why should it be? Will it not be time enough for the answer to come when the decision is to be made? Certainly it is right for the young man to pray concerning this matter, but the request should be that God will direct his preparation so that he may be fitted for the work that is waiting for him in the divine purpose, and that at the proper time God would lead him to that work. "Prepare me for the work thou art preparing for me," was the continual prayer of one earnest Christian. That is the petition for this young man. To pray that he may know now where the Lord will want him to labor six years hence, is certainly an unwarranted asking, which is little short of presumption and human intermeddling with divine things.

Another element of mistake in this young man's case, is that he is neglecting his present duty or failing to do it well—while he is perplexing himself about what his duty will be several years hence. Thus he is hindering the divine purpose in his own preparation for the work his Master has planned for him. Life is not an hour too long. Every moment of time is necessary in realizing the divine plan for our lives; in doing what God has laid out for us to do. The preparatory years are enough, if they are faithfully used, to fit us for the years of life's work. But every hour we waste leaves its own flaw in preparation.

The case of this student is typical of many. There are more persons who worry about matters that belong to the future, than there are who are anxious to do well the duty of the present moment. There is one very simple rule which, if always observed, would relieve our minds of all perplexity about what we ought to do. It would also insure our doing well whatever God gives us to do. This rule is well expressed in the quaint old Saxon maxim, "Doe ge nexte thyngs." That is, instead of looking far on for our duty we will always find it close before us. Instead of looking for our duty in large sections we should take it as it comes, in little tasks for the little moments.—*The Presbyterian*.

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UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

BRO. R. S. WILSON, Attalla, Ala., reports for the quarter ending August 31, 5 weeks of labor; 5 preaching places; 11 sermons, congregations from 5 to 200; 8 prayer-meetings; 27 visits, and distribution of 500 tracts. During revival meetings among Methodists and Baptists, the Sabbath keepers, he says, made some good impressions; and, he adds, "the work here is becoming more interesting than ever before."

FROM B. TREWARTHA.

CARTWRIGHT, Wis., Aug. 31, 1888.

My Dear Brother,—You will please consider the following as my quarters report of this mission. Have preached 20 times; communion twice; pastoral visits, 20; congregation and Sabbath-school increasing; prayer-meeting every sixth-day night. Am to visit Barren county, next week, preaching and so forth. We are gaining ground. To God be all the praise.

FROM C. W. THREKELD.

Weeks of labor, 13; sermons, 35; visits and calls, 70; prayer and other religious meetings, 17; tracts, etc., distributed, 1,000 pages. What money I could get on the field was applied on the new meeting-house at Crab Orchard, Ill., the most of my labor for the quarter being there, for the establishment of the new church and the completion of the house. There is a growing interest in that part of my field that should be at once followed up, of which I hope to speak when I meet the Board in its coming session.

FROM A. G. CROFOOT.

NEW AUBURN, Minn., Sept. 4, 1888.

I am sorry that I cannot make a more favorable report, but I have tried to do my duty faithfully. The interest in the Sabbath-meetings and in the Bible-school holds good. Nearly all of the brethren and sisters seem determined to do what they can to maintain the cause of the Master and press forward in the work. The hope of the church centers largely in the children, and we shall do what we can to teach them so that they will come into the fold, and grow in the knowledge of Christ.

During the quarter I attended the semi-annual meeting at Trenton, and the North-Western Association at Milton. I visited our brethren near St. Peter, but held no public meeting there for every one was busy harvesting.

A number of our aged and influential members have crossed the river since I came here nearly three years ago; a few have left the Sabbath; still our congregations average about the same as they did at first. The most of those here now are determined to hold up the banner of the cross and keep the light burning. They are willing to deny themselves almost even the necessities of life in order to keep your missionary on this field. We need more trust in God and more interest in the evening meetings. Pray for us.

FROM J. P. LANDOW.

DORNWATRA, Bucowino, Austria, August 2, 1888.

Dear brethren and Sisters,—It is true I have not very much of a report of my work to give you, as it is only three months since I entered in your service as a missionary to the Galician Jews, and six weeks only since I entered the field of labor.

At first let me say a word about Jewish mission work itself. Since I was converted to Christianity my desire has been to bring that salvation, so freely received, to my brethren after the flesh. And I am very thankful that the Lord heard my prayer and fulfilled my heart's desire. But I never realized the Jewish mission work in its real facts, as to the necessity of it and the difficulties in it, as I did realize since that short time of labor. Before I entered this field I was just like one looking through the window at machinery or into a factory, admiring it and desiring to be, too, a workman there. Though supposing that there must be some difficulties and that care must be taken in managing it, yet not realizing the real facts, or in what degree the carefulness must be regarded and what kind of difficulties may occur. Yes, my dear friends, I tell you the Jewish mission

work is a very hard work, especially with those who live among Catholics. The darkness of Catholicism and the prejudice have surrounded them as with a thick iron wall. The persecutions, sufferings, and tribulations they had from the Catholics in the middle ages in all Europe, and what they suffer even now in Russia and Rumania are written with blood upon their hearts. They do not think any other but the New Testament brought the Christians to persecute the Jews. It is very hard to persuade an earnest Jew to read the New Testament. A good many whom I tried to persuade to read it that they might be convinced of the love of Christ, and that it is not the New Testament that taught the Catholics to oppress them, gave me answer, "What shall I read? you see the results, the fruit of it."

If I tried to tell them the teachings of Christ, and what real Christians ought to be, such as I have met in England and America, they listened amazing, and gazed upon me as I told them wonderful stories which they could hardly perceive. No wonder that a missionary to the Jews is met with refusal and tribulations. They are smitten with blindness of their own and the darkness of Catholicism, that they can not perceive the light that is freely and lovingly brought to them. In the short time I entered, the mission work, I was met with refusal and some trials too, which I do not care to mention in particular. I met thousands of Jews and distributed only seventeen New Testaments. Of course I did not care to give New Testaments to people who would throw them aside not looking at them, but I gave to such as I knew would certainly read it. And of those who read it there is great hope that they will see the light of truth that is in the gospel of our Lord and Redeemer. But my dear friends, after you heard of all these you ought not to be discouraged and say, "Let the Jews alone." No, let us say with the Apostle Paul: "Has God cast away his people? God forbid. . . . All Israel shall be saved." Let us see, for instance, put yourself in such a condition as the Jews are, namely: You are oppressed and persecuted from another people of another religion hundreds of years, I have no doubt you would have certainly thought the master of their religion told them to persecute every other but their own people in order to enlarge their religion. Then after ages have gone in persecutions, sufferings, trials and tribulations, as the Jews did and do even now receive, then let some of that people come to you to persuade you to become a member of their religious body. Of course they will be willing to convince you that their master's teachings are full of love and mercy. Now let me ask you, how would you meet them? I am almost certain about it. You would despise them, their master, their doctrines, and their teachings altogether. You would not look at them; you would spit at their faces as some Jews do now. Oh this corrupt, Catholic people! they are blinded and cause others to stumble. Now my dear brethren and sisters let me say that the duty lays now upon every true Christian disciple to correct those errors that have been brought by the Catholics, to show before all the world the love of Christ and that his teachings are from God the merciful father, as he revealed himself to our forefathers, Abraham, Isaac and Jacob, and to Moses on the mount Sinai. And especially we have to exhibit to the Jews, an earnest devoted people that try to please God in every way, though they are surrounded with darkness as with thick walls, yet it is our duty to knock at these walls with patience till we get at first a small hole then a larger, until it will be broken through. And although the Jews are coming now to Christ one from a city or two from a family, they will then come in multitudes. It must be so as the Apostle Paul says: "All Israel shall be saved." But for the mean time we have to spread the gospel among them whether they accept it or not, and we have to watch and pray, and surely our prayers will not be in vain.

At the conclusion let me speak a word about my work here in this place. This is but a small town of about 500 inhabitants. Here do the people from all parts of this country come and stay from three to six weeks. It is a gathering place for the summer season. It lies in a valley between mountains. It is not far from the country of Seven Mountains (Tiebenbergem). Most of the visitors of this place are Jews, and so I have the opportunity to make a great many acquaintances. A large number of copies of the *Eduth* I distributed here, but New Testaments only five. I met here a few that I hope will be living fruit of our Master and Redeemer; one of them is a

very learned man, a son-in-law of a great Rabbi. I intended to leave this place in the first of this month, but there are a good many yet that I have not spoken to, and so I will stay a few days more. Then I will go to another gathering place, larger than this. That is the third and last gathering place for this summer here in this country. The expenses in these places are very high. My post office will be from now and till farther notice will be given, A. I. PICK, fur J. P. LANDOW, Ulica Copernicus 4, Lemberg, Galicia, Austria.

CONTRIBUTED ITEMS.

BY H. W. C.

A mission among the Chinese in Baltimore has been in operation for eight years.

Work for Christ at home is the best preparation for work in his cause abroad.—*The Missionary*.

The great sin: Selfishness. The great sanctification: "Neither count I my life dear unto me."

The great insult: I cannot. The great honor: "I can do all things through Christ which strengtheneth me."

Two hundred and thirty-two Zulus were baptized in the Herr maunnsberg mission among the Zulus last year. There are now 1,529 Zulu Christians.

The Rev. E. O. Guerrant (Presbyterian) writes from Troy, Kentucky: "With the use of the envelope we have increased our subscription here to Foreign Missions from \$18 to \$95 in two years. Encourage all churches to try them."

It has been calculated, on the ground of statistical data, that the traffic originated by means of mission work repays ten fold the capital expended. Yet, this is an argument for missions on the lowest plane. It is just, and may be useful in answering cavillers or supporting a weak faith; but it does not approach in value the consideration of the higher benefits conferred by mission work.

We see the statement made in one of our missionary exchanges, and we suppose it is true, that hundreds of the natives of the South-sea islands have sacrificed their lives in carrying the Gospel to the heathen. From one church in the Hervey group sixty have been killed while acting as missionaries. Shall not these examples arouse many among us to do and venture all, that the perishing may be saved?

A Brahmin once going to bathe in the sacred water of the Ganges, heard Christian preachers exposing Hinduism. He was greatly enraged, and got a Bible in order to find its weak points and pay back the Christian preachers in their own coin. He took it to his village, read it, and was convinced that it was the Word of God.

At the close of 1887, the missions in Japan showed the following statistics: male missionaries, 148; unmarried females, 103; stations, 69; out-stations, 316; churches, 221; members, 19,829; received in 1887, 50,020; theological seminaries, 14; students, 216; native ministers, 102; unordained helpers, 191.

The queen of the Tonga Islands has petitioned to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink, which the traders are forcing on her people. Great Britain led the way in the abolition of the slave trade. Cannot she join with other Christian nations in the abolition of this international drink traffic?—*Chinese Recorder*.

In a town of 600 inhabitants in Idaho, a society of eight ladies have succeeded in raising over \$2,000 in less than two years and a half, towards the erection and furnishing of a Presbyterian church-building there, and now have a settled pastor, and a church free from debt. Their success manifests what can be done by godly women full of zeal.

A native missionary in Bulgaria recently told of his father's conversion through the means of a little Bulgarian testament costing but a penny. At one time the leaves of the Testament were cut out and scattered throughout the country. A man found a part of a leaf on which were the words "God" and "love." He had never heard of a God of love, so he carried the leaf to a missionary to ask the meaning, and through this little torn leaf he found the God who so loves us as to die for us.

So great is the desire of women for medical skill that they will walk long distances to hospitals, often getting there at night, and will spend the long hours until morning on the door-step that they may be in time for admission. What would one of our city physicians think to find, as early as four o'clock in the morning, three or four hundred women waiting on the door-step? Yet we read of such a scene in Taing Ching Fa, China.—*Medical Missionary Record*.

Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

"He who hath given me grace, yet more and more will send; He who hath set me in the race will speed me to the end. So, trusting him who faileth never, I rest on him to-day, forever.

THE secrets of truth belong to the truthful.

THE marching orders, of the Captain of our salvation are "Go ye into all the world, and preach the gospel."

"BRING my daughters from the ends of the earth" is the Scripture motto of "Our Sisters in Other Lands," a paper issued quarterly by the Women's Missionary Association of the Presbyterian Church of England.

THE CONFERENCE AFTERGLOW.

Like a beautiful day in summer, the recent Conference has left a delightful glow behind it, which in some respects is quite as pleasant to contemplate as the radiance of the meeting itself. From all sides we hear of delegates returning to their homes with quickened hearts and renewed zeal. The effect of such a meeting upon the young people who were there cannot fail to be good. We never know just what the future has in store, but we can judge something of it if we read the present aright. The church is turning to its young people lovingly, longingly. It desires to save them; it wants their aid in saving others. Now let us turn our thoughts to the future. Never before has the great host of young Christians been so marshaled for active, Christian work; never before has our way been so plain. The church turns to us now for knowledge of the methods which have been proved successful, realizing that at last the most conservative of churches may adopt what has been so well tried. Of all things yet attempted to save the young, I know of nothing more practical in its line for good than the Christian Endeavor Society. To every side of one's nature does it appeal, urging the conviction that it is not merely a lip consecration which is required to serve God, but one so deep and abiding that our words, our intellect, our social pleasure, our business or home duties, and our missionary interests shall all be embraced in this Christian consecration. This is the end the Y. P. S. C. E. has in view, this is the feeling it desires to stimulate and cultivate in every heart. In all departments of life there is a feeling of expectancy. A new era I feel is at hand. What it will bring God only knows, but he seems to be making ready for it in many ways. This one is by no means the least. A new army of trained and consecrated young Christians is being drilled and disciplined. The Christian Endeavor movement is not a thing by itself. It is a sign of the times. What does it mean? Go with the General Secretary of the Y. P. S. C. E. into any field and listen to the call of Christian people, who know what this movement has meant to many young people, and who are anxious for the welfare of their own sons and daughters. Again and again the call comes to us in one way or another, "Come and help us." Can we refuse? God has blessed us and we will do our share to give the same great blessing to others. Young friends of the Seventh-day Baptist churches, another year will offer us chances to do the Master's work such as never before were presented to us; opportunity to give to all young people a chance to learn the truth and blessing which comes upon service in the ranks of him who died for us. The question is as to our own readiness to give of our time and means to Christianize the world and to bring the day when all shall know and serve the Lord. That is what God offers us to-day. What is our answer? Let it be, "God give us strength and light to meet this responsibility and go forward where he points out the way so plainly before us." ALICE MAXSON.

REPORT OF MISSIONARY OUTFIT FUND.

Contributed for Eld. Randolph and Wife. EASTERN ASSOCIATION. Mrs. J. L. Cottrell, Committee, Ladies Sewing Society, Western, R. I., \$35 00 Ladies of Natick and First Western Churches, R. I., 10 00 Ladies Sewing Society, First Hopkinton, R. I., 10 00 Young People's S. C. E., Hopkinton, R. I., 5 00 Ladies Sewing Society, Plainfield, N. J., 20 00 Mrs. Potter, Plainfield, N. J., 10 00 Ladies Aid Society, New Market, N. J., 5 00

Mrs. Wm. A. Rogers, Waterville, Me., 2 00—\$ 97 00 Goods (value estimated) from: Miss Sarah Saunders, Ashaway, R. I., \$15 00 Mrs. Martha Wells, Ashaway, R. I., 8 00 Ladies' Society, Greenmanville, Conn., 5 00 Ladies' Missionary Society, Berlin, N. Y., 16 60—44 60

Total receipts in money and goods, \$143 60

SOUTH-EASTERN ASSOCIATION.

Mrs. J. L. Huffman, Committee. Ladies' Aid Society, Lost Creek, W. Va., \$4 38 Greebrier Church, W. Va., 4 07 New Milton Church, W. Va., 5 55 Ladies' Society, Roanoke, W. Va., 1 00—\$10 00 Goods (value estimated) from: F. F. Randolph and family, New Milton, W. Va., \$1 25 Mr. and Mrs. H. P. Burdick, New Milton, W. Va., \$1 50 Mr. and Mrs. Wm. Davis, Greebrier, W. Va., . 65 Woman's Missionary Society, Salem, W. Va., 6 00—9 40 Total receipts in money and goods, \$19 40

CENTRAL ASSOCIATION.

Mrs. L. R. Sweeney, Committee. Ladies of DeRuyter, N. Y., \$ 8 00 Mrs. Dr. E. R. Maxson, Syracuse, 2 00 Ladies of Scott, N. Y., 3 30 " Benevolent Society, First Verona, N. Y., 2 00 Ladies' Society, Adams Centre, N. Y., 5 00 Woman's Missionary Aid Society, Second Brookfield, N. Y., 8 00 Ladies of First Bro. Kil Id., N. Y., 13 73 Collection, Watson Church, . 66 Per Mrs. Perie F. R. Burdick, . 2 00 Mrs. E. Rogers, Los Angeles, Cal., 1 00 Four widow ladies, DeRuyter, N. Y., (goods), 2 65—\$45 89 Total receipts in money and goods, \$48 54

WESTERN ASSOCIATION.

Mrs. C. M. Lewis, Committee. Ladies' Benevolent Society, Wells-ville, N. Y., \$ 5 00 Woman's Missionary Society, Nile, N. Y., 7 00 Ladies' Aid Society, Nile, N. Y., 5 00 Ladies of Hartsville, N. Y., 75 Mrs. A. A. Place Scio, N. Y., 1 00 Mrs. Charles Stillman, Belmont, N. Y., 1 00 Some friends, Alfred Centre, N. Y., 3 00 Ladies' Evangelical Society, Alfred Centre, N. Y., 10 00 Ladies' Benevolent Society, Richburg, N. Y., 5 00 Ladies' Society, Little Genesee, N. Y., 18 00 A friend, Second Alfred Society, N. Y., 2 00 Mrs. C. A. F. Randolph, Independence, N. Y., 5 00 Ladies' Aid Society, Independence, N. Y., 30 78 Second Alfred Sabbath-school: Mrs. Summerbell's class, . 3 75 Mr. Hamilton's . 2 50 Mrs. Edward's . 1 25 Mrs. Wardner's . 1 35 Miss Whitford's . 1 00 Infant . 1 00 W. H. Langworthy, Secretary, . 40—\$104 03 Goods (value estimated) from: Ladies' Aid Society, Independence, N. Y., \$20 91 Ladies' Industrial Society, Second Alfred, N. Y., 4 40 Ladies' Society, Hartsville, N. Y., Sabbath-school and friends, Second Alfred, N. Y., 12 70 Some friends, Alfred Centre, N. Y., 9 00 A friend, case of medicines and book, . 12 00 Mrs. E. Crandall, Corry, Pa., . 3 00 Children's Society, "Nimble Fingers," Wellsville, N. Y., 3 00 Ladies' Society, Shingle House, Pa., . 3 00 Ladies' Union Aid Society, Red School-house, Alfred, N. Y., 3 00 Young People's S. C. E., Alfred Centre, N. Y., 2 00 Four classes in Sabbath-school, Alfred Centre, N. Y., 4 25 A friend, Alfred Centre, N. Y., 4 60 1 25 Ladies' Society, Little Genesee, 34 00—121 36 Total receipts in money and goods, \$225 39

NORTH-WESTERN ASSOCIATION.

Mrs. E. M. Dunn, Committee. Milton, Wis., \$13 50 Chicago, Ill., 7 00 Walworth, Wis., 7 00 Mr. and Mrs. Crofoot, New Auburn Minn., 2 00 Mr. and Mrs. Albert Maxson, . 1 00 Milton Junction, Wis., 9 00 Nortonville, Kan., 8 00 Trenton, Minn., 6 60 Welton, Iowa, 10 00 Utica, Wis., 9 40 Farina, Ill., 10 00 North Loup, Neb., 5 00 West Hallcox, Ill., 15 00—\$103 50 Goods (value estimated) from: Ladies of Albion, Wis., \$4 00 Mrs. Cole, Wis., 1 25—5 25 Total receipts in money and goods, \$108 75 Received from Ladies' Benevolent Society, Albion, Wis., a quilt for China School, valued at \$5 00. A package was sent from Dodge Centre, Minn., valued at \$5 00, not received.

SUMMARY.

Eastern Association, total in money \$97 00 " " goods \$ 44 60 South-East. Assoc., total in money 10 00 " " goods 9 40 Central Association, total in money 45 89 " " goods 2 65 Western Association total in money 104 03 " " goods 121 36 North-West. Assoc. total in money 103 50 " " goods 5 25 Total valuation on goods, \$183 26 Total money receipts, \$360 42 Total money and goods, \$543 68 Disbursements for clothing, articles of home furnishing, and miscellany in small articles, or bills of expense, \$257 11 Balance cash, \$108 31

Respectfully submitted Mrs. C. M. Lewis, Chairman Outfit Com.

Sabbath Rest

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day in the Sabbath of thy Lord."

THE ROMANIST THEORY CONCERNING THE SABBATH

BY REV. A. H. LEWIS

In the Outlook for October showed that the popular theocrits, concerning tradition, especially in the matter of the Sabbath, was essentially identical with the Romanist theory. It will be of interest to the reader to note that the author openly claim that the authority of the Bible supercedes the authority of the matter of Sabbath-keeping. The following quotation:

Q. Is the written word alone the rule? A. It is far from it; the things believed and practiced, for which no authority is shown in Scripture, nay which are contrary to the express words of Scripture, mention these three: (1) The Sabbath, which is laid down in Scripture, on the first day of the week, which is to be kept holy, and no man done on it. There is not, in one single text annulling the Sabbath; and yet, think it lawful to break the Sabbath upon the seventh day, duty to keep holy the first or Sunday, in its place. (2) Expressly forbids to eat and drink, as a command of Acts 15: 28. And yet the every day by Christians, with though they have not the sanction from Scripture to do so. (3) believe the Scriptures to be written by the inspiration of God, and this belief is the very religion to those who follow as their rule; yet there is no proof from the Scriptures that being so. Nay, it is simply prove, from the Scriptures therein contained were those names they bear; they were inspired by God; that have them, are such as were without addition, diminution or that the translations are faithful, and agree with the Scriptures, then, are far from prehenive rule, and far from revealed truths, since the and many others are not to

Q. What is the rule of Roman Catholics? A. The Roman Catholic Christ, well knowing that the Scriptures could never pose of a rule, by which the knowledge of the truth if left to every private opinion according to his own will, the contrary, such private must prove an unavoidable divisions among fore pleased to authorize church to be the interpreters and the depositaries of all the had revealed to the world their power and commission to receive the truths of salvation to receive their faith from the sequence of this, they have faith, ordained by Jesus Christ, God, as interpreted by the the great body of the papal spread throughout the world.

Q. Is this rule comprehensive? A. It is; for, as Jesus revealed truths to his disciples, so it was perfect teach their disciples as learned from him in the from generation to generation the church, being thorough all revealed truths themselves, can communicate exception, to their people as by this means alone, that the Scriptures are the books we have for that it is lawful to keep week holy instead of there be no authority Scripture; and that it is and things strangled, to express command of the general, it is by this means to know the true sense of other point of religious word either does not, or ("The Sincere Christian Faith of Christ, from the Right Rev. Dr. Geiton, Thos. B. Noonan page 121-124.)

In keeping with the above, which, when that is written by Paul Sunday, show that this question is still in the Roman church precepts, in the commandments, in the laws of God. The Church is stated to

Sabbath Reform.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

THE ROMANIST THEORY CONCERNING SUNDAY.

BY REV. A. H. LEWIS, D. D.

In the Outlook for October, 1888, we showed that the popular theory among Protestants, concerning tradition and its authority, especially in the matter of Sunday-keeping, was essentially identical with the Romanist theory. It will be of further interest for the reader to note that the Romanists openly claim that the authority of the Church supercedes the authority of the Bible, in the matter of Sabbath-keeping. Witness the following quotation:

Q. Is the written word alone a comprehensive rule?

A. It is far from it; there are several things believed and practiced by all Christians, for which no authority is found in Scripture; may which are contrary to the express words of Scripture. We shall only mention these three: (1) The law of God, laid down in Scripture, commands the seventh day of the week, which is Saturday, to be kept holy, and no manner of work to be done on it. There is not, in the whole Bible, one single text annulling that law, or dispensing with it; and yet all Christians think it lawful to break that law, by working upon the seventh day, and think it a duty to keep holy the first day of the week, or Sunday, in its place. (2) The Scripture expressly forbids to eat blood, or things strangled, as a command of the Holy Ghost, Acts 15: 28. And yet this law is broken every day by Christians, without any scruple, though they have not the smallest authority from Scripture to do so. (3) All Christians believe the Scriptures to be the Word of God, written by the inspiration of the Holy Ghost; and this belief is the very groundwork of religion to those who follow Scriptures alone as their rule; yet there is not the smallest proof from the Scriptures themselves of their being so. Nay, it is simply impossible to prove, from the Scriptures, that the books therein contained were written by those whose names they bear; that these writers were inspired by God; that the books, as we have them, are such as were written by them, without addition, diminution, or corruption; or that the translations made of them are faithful, and agree with the originals. The Scriptures, then, are far from being a comprehensive rule, and far from containing all revealed truths, since the above particulars and many others are not to be found in them.

Q. What is the rule of faith held by the Roman Catholics?

A. The Roman Catholics hold, that Jesus Christ, well knowing that the dead letter of the Scriptures could never answer the purpose of a rule, by which men could come to the knowledge of the truth revealed by him, if left to every private person to interpret them according to his own fancy; and that, on the contrary, such private interpretation must prove an unavoidable source of contentions and divisions among them, was therefore pleased to authorize the pastors of his church to be the interpreters of his Word, and the depositaries of all the sacred truths he had revealed to the world. That he gave them power and commission to teach the people the truths of salvation, and requires all to receive their faith from them; and, in consequence of this, they hold that the rule of faith, ordained by Jesus Christ, is the Word of God, as interpreted by the church; that is, by the great body of the pastors of his church, spread throughout the world;

Q. Is this rule comprehensive, so that all revealed truths can be learned by it?

A. It is; for, as Jesus Christ taught all revealed truths to his apostles by word of mouth, so it was perfectly easy for them to teach their disciples everything they had learned from him in the same manner. Thus, from generation to generation, the pastors of the church, being thoroughly instructed in all revealed truths themselves by those before them, can communicate the whole, without exception, to their people. And, in fact, it is by this means alone, we know for certain that the Scriptures are the Word of God; that the books we have for Scripture are genuine; that it is lawful to keep the first day of the week holy instead of the seventh, though there be no authority for doing so in the Scripture; and that it is lawful to eat blood and things strangled, though contrary to the express command of the Scripture; and, in general, it is by this means alone we come to know the true sense of Scripture, and every other point of religion which the written word either does not, or could not, contain.

(The Sincere Christian Instructed in the Faith of Christ, from the Written Word," by the Right Rev. Dr. George Hay, Boston Edition, Thos. B. Noonan & Co., Publishers, pages 121-124.)

In keeping with the doctrines laid down above, which, when compared with much that is written by Protestants concerning Sunday, show that the Romanist's theory on this question is still retained by Protestants, the Roman church proceeds to lay down its commandments, in place of the commandments of God. The First Commandment of the Church is stated in the following words:

Q. What is the first command of the Church?

A. To hear Mass on Sundays and Holy-days and rest from servile work.

Q. What is the end and design of this commandment?

A. To direct us in the manner in which we ought to employ the time set apart for the service of God.

Q. Does God himself require that we should set apart some of our time to be wholly dedicated to his service?

A. He does; and has expressly commanded one day in seven to be allotted for that purpose. Besides which, under the old law, he also ordained six great solemnities to be kept holy throughout the year, in memory of the great temporal favors he had bestowed upon his people, as is related at large in the twenty-third chapter of Leviticus, and in the twenty-eighth and twenty-ninth chapters of the book of Numbers; all which he commanded to be kept with the same strictness as the Sabbath itself, and two of them lasted for eight days together.

Q. Are these holidays of God's appointment, under the old law, binding upon Christians under the gospel?

A. By no means. They were instituted in memory of the particular temporal benefits bestowed on the people of Israel, and were binding on them alone; and, like the rest of the exterior of their religion, which was all a figure of the good things to come under the gospel, they were figures of the Christian holidays, which were to be ordained by the Church of Christ, in memory of the spiritual benefits bestowed by him on Christians, and therefore were fulfilled and done away when the Christian religion was established.

Q. By whom are the Christian holidays appointed?

A. By the Church of Christ; which also, by the authority and power given her by her Divine Spouse, ordained the Sunday, or first day of the week, to be kept holy, instead of Saturday, or the seventh day, which was ordained to be kept holy among the Jews by God himself.

(Sincere Christian, &c., pp. 170, 171.)

No comment is necessary to show that all the essential features of the Romanist doctrine concerning the "Rule of Faith," and concerning the observance of Sunday, is yet retained in the popular theory held by Protestants. The comparatively few Protestants who hold to the Puritan theory, of a change of day by divine appointment, must be excepted in this statement, though practically, many of them apply the Romanist's rule, although theoretically, they hold to a modified form of it. We have given the foregoing extracts at length, and from an authorized publication of the Catholic Church, that, however startling the fact may appear to our readers, no one can question the conclusions here reached. There is no point upon which the Reformation of the 16th century departed less from the Romish standard than in the matter of Sunday observance. So long as this theory is retained, the practical results which appear everywhere, and which have made Sunday a holiday instead of a sacred day, must continue. The best of men fall far below their ideal theories, in practical living, and when the theory is low, the practical results must be comparatively lower. We do not plead for a return to the Sabbath because of any distinction as between days only. The issue is between the authority of the divine law, and the claims of the Romish church, which Paul describes as "The man of sin, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2: 4.

All appeal to tradition and the customs of the church, under the plea that men are at liberty to choose for themselves, in spite of the express commands of God in the matter of Sabbath-keeping, is direct alliance with the "man of sin," who for more than fifteen centuries has exalted himself, claiming to be the vicar of Jesus Christ on earth, and as having the power to establish a "Rule of Faith" for Christians, and to issue commandments which are directly opposed to the commandments of God; thus exalting himself above God, and demanding that allegiance which is due to God alone. We should shrink from setting forth these facts which all who disregard the Sabbath with the "Lawless One" who, through centuries, has done so much to break down the authority of God's law; and to subordinate the divine Word to the intrigues, the political ambitions, and earthly schemes of a State Church.

MAN'S RELATION TO LAW.

"Where is the body that can break a law? Not in the deep sea, nor in the air; not in the fiercest thunder, nor in the most stealthy earthquake, nor in the hardest metal, nor in the swiftest beam of light. Where is the body that can break a law? Where is the body that can make God's pure air the messenger to carry a lie? Where is the body that can make God's good gift of iron to be the tool to steep God's very bountiful clay in the blood of murder? Where is the body which, when

the voice of rightful law says, "Thou shalt!" can make answer, "I will not;" and when the sacred voice says, "Thou shalt not!" can make answer, "I will?"

"The experience of mankind has brought to light but one body placed thus in the supremely awful position of liberty to break law; and that is the body, which wedded to the soul of man, forms the final tie between the unconscious instruments and the moral agents, and works to the human will, as does the ship to the will of the commander.

"But when the offender has committed his act, where does he stand—over the corpse of a dead law? over the grave of a buried authority?—No; the law which before seemed only as a thing that could be set aside, now dilates into an immutable power, that can never be put away. The authority which before seemed to allow of resistance, now stands up armed against rebellion. Before his crime the agent was under the law, which, if it was for restraint, was also for protection; and if it called for effort, held out a great reward. After his crime he is not less under the law than before, but under it for penalty and shame.

"A law kept is gentle as a nursing mother; a law broken is more terrible than an angry giant. He that thought to do proudly in setting himself above the law feels that never before did he creep so low, as he does now under a weight that is going to crush him. You have seen three men together walking down the street; in the middle a policeman, on one side an honest man, on the other a thief. All three were under the law—the policeman as its organ, the citizen as its care, the thief as its prisoner: two protected by it, one led captive; and the strength of the law was felt by the transgressor more intensely than by either its officer, or by the man of whose goods it was the defense; and in like proportion was felt the sting of sin."—Rev. Wm. Arthur.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

DEFECTS OF OUR COMMON SCHOOLS.

BY REV. GEO. B. HOPKINS.

It is a fact patent to all who have had much to do with educational matters, that in most of our schools the training is not calculated to develop more than two or three faculties of the mind. There can be no doubt that a perfect educational system would make symmetrical men. Our schools usually attempt to train only the memory and the reflective powers. The child is taught to memorize in geography and, to some extent, in other branches. His reasoning powers are awakened by arithmetic and algebra, if he studies these branches properly. The study of English Grammar, with analysis and parsing, gives him a chance to exercise his judgment. The only fault with this training, aside from what it omits, is the excessive use of time given to the attempted development of the reasoning powers. It is well enough to teach the child such parts of arithmetic as he can easily comprehend, but the acquirement of a good knowledge of this study can be obtained in far less time if delayed until the reflective powers are better developed. These powers come into action comparatively late, and it is wise to delay their training until the time indicated by nature.

The memory is rightly trained in childhood, for what is learned in early life is more tenaciously remembered than what is acquired later. Hence the chief care must be to see that the child memorizes the most useful things. He can learn only a certain amount in a given time, and we do amiss to use that time in teaching him what will be comparatively worthless. The names and locations of important towns both in our own and in foreign lands should be taught, but it is worth while to burden the memory with the names of scores of places, never to be heard of again, in China, or even in Mississippi? To the writer it seems that the time could be much more profitably spent in memorizing gems of literature. How many of us have desired to quote from our best authors, and have been unable to do so because of a treacherous memory. Had we learned these choice extracts in childhood, they would have become a part of ourselves and would be ever at our command.

I have hinted that it is more in what it omits than in what it does that our school system is defective. While naturally the reflective faculty is developed late, the perceptive is active at the earliest stage. We try to reverse this order. It is a crying evil of our education that the cultivation of the observing powers is generally neglected. They become deadened or demoralized. Too often, indeed, the child is discouraged from inquiring into the meaning of the things which God has so bountifully placed before him for study. He is told to wait until he is older or, perchance, even worse, he is admonished not to ask "foolish questions." God has made this world very beautiful, and he has given us minds to study and appreciate it. Both vegetable and animal life present themselves for our observation and examination. In the study of Botany and Zoology the child's perceptive powers may be well trained. In fact, childhood is the time when much of the best work can be done in the fields. How many beautiful and wise provisions are unseen by us, simply because the training of our perceptive powers

was neglected in early life! We walk along the streams and through fields and forests, unmindful of the treasures God has placed there.

Do we say that the study of these sciences is impracticable? That the names are too difficult for the child? Even if the names are long, they can usually be learned if only the things they represent are known. It is the learning of the names of things of which we know nothing that troubles us. Of course I do not advocate teaching the child any but the most important technical terms of Zoology and Botany. The child can learn the parts of a complete flower; learn to describe a leaf, a root, or a stem. He may or may not be able to assign a plant or an animal to its true order, but he can detect differences and resemblances. When possible, he should have the objects before him, and what more pleasant or more profitable work can the teacher of our summer schools do, than to spend some time with her pupils in the fields and woods, studying the marvelous unfoldings of God's wisdom in vegetable life?

This leads me to another defect in our school training, viz., the lack of aesthetic culture. The study of flowers and leaves will aid in developing this faculty. Our children get a too utilitarian view of things. They should be taught to cultivate the beautiful, and, by the beautiful I mean what is really so, and not what fashion or a pernicious art has dubbed by that name. Our school rooms should be constructed with this end in view. How strange that people who live in fine houses are content to have their children sit six hours a day in such dingy rooms! If there were something attractive about the school-rooms, the boy's propensity for whittling the desks would be remarkably diminished. He would take pride in preserving the fine appearance of the room. If only our school-rooms were made more attractive and were adorned with beautiful pictures, how much of the disagreeableness of school life would be removed!

This subject of aesthetics is closely connected with that of decorum. Here, again, we fail in our instruction. The child should be taught cleanliness and politeness. He need not be taught the thousand and one rules of etiquette, to be observed by the elite of our cities, but he should know what constitutes good manners. Though children should be taught to be gentlemanly and ladylike. But let them have their fun, and that need not interfere with respect to superiors and especially the aged. Let them be taught how to walk, how to talk, how to eat, and how to behave in church and in society. If they learn these things they will escape many bitter experiences in after life.

But there is another neglected faculty more important than either of these. One may be a good observer, a good reasoner, have an eye for the beautiful, be always polite, and yet be a curse to the world. We teach United States History and Civil Government, that we may have good citizens; but the future of the Nation depends more upon the morality of its people than upon their knowledge of government, though that ought not to be disregarded. Aesthetics and decorum come very near morality, but they may also be very far from it. Indeed, it is but a step from the love of art to the grossest sensualism, and a young man who appears a perfect gentleman in society, may be vile at heart. While he may, for a time, succeed in deceiving the unwary, and may attract into his orbit even the good, his success is ephemeral; but sad to say, he often prospers long enough to ruin the lives of others. We need to implant in the minds of children true principles of morality. Upon this hangs our nation's destiny. It is well that temperance is now taught in many of our schools.

Let the evils of profanity and filthy language, of dishonesty and falsehood, also be so clearly set forth that they will be shunned. In doing this, the teacher need not be constantly preaching to his pupils. That would be likely to defeat the desired object. Yet, these subjects can be treated in a reasonable way.

It were well if we had text books on manners and morals; but in the absence of them, much can be done by oral instruction. We should not fail to give reasons for the truths we teach. The teaching of morals may seem a thankless task, and the patrons of the school may not entirely sympathize with it, but the teacher who does this work will not be without his reward. While teaching by precept should not be omitted, the most effective teaching is by example. That teacher who pollutes himself with tobacco, or attends questionable parties, or is addicted to the use of slang and obscenity, cannot be surprised if his school-room is defiled with obscene pictures, and if his pupils are destroying their minds with trashy literature, and losing their interest in their studies. Such a teacher cannot hope to see his pupils grow up to be good and useful citizens, but the teacher who lives before his pupils a good and true life, and instructs them in manners and morals, and also, if permitted—though he should not teach sectarianism—teaches a reverence for God, the bountiful giver of all good, will eventually see the fruit of his labors in the lives he has made better and more useful. He can have the happy consciousness of having benefited his country, and causing generations yet unborn to be the nobler for his having lived and taught. Fragrant will be the memory of such a teacher through the coming years; and though some may wander from the right path, these instructions may come to them again and draw them back to the good and the true.—Ez.

CLIPPINGS.

Chicago Theological Seminary (Congregational) has opened with over 130 students, the largest number it has ever had.

Ex-President McCosh, of Princeton, is evidently not idle, though indulging in semi-retirement. He will continue to lecture to the senior class on philosophy, and, it is believed, will devote himself to literary work. He has lately moved into a new house.

A fine addition has just been made to the working equipment of Ripon College by the erection of a New Ladies' Hall. This building is designed to furnish the very best accommodations for about forty students, is provided with modern conveniences such as elevator, steam-heat, bath-rooms, etc., and is an ornament to the beautiful college campus. Professor Tolman, who holds the chair of English Literature at Ripon, has gone to Germany to study in connection with his department.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

PROHIBITORY LAWS NOT RELIGIOUS.

The idea is quite prevalent that prohibition and religious legislation are necessarily connected; but nothing could be further from the truth. Prohibition laws can rightly be made and enforced only on the grounds that the liquor traffic is uncivil, that it invades the rights of American citizens, by rendering life and property unsafe. Liquor is the direct cause of more crime, pauperism, insanity, and misery than anything else. The State has no right to suppress the liquor traffic because liquor sellers are irreligious, but only because the traffic is the enemy of our homes, and endangers the liberties of the commonwealth.

Horace Greeley, one of the strongest temperance men and prohibitionists of his day, was decidedly opposed to any religious legislation whatever. The view which this distinguished writer held on religious legislation is set forth in a comment on one of the early petitions to Congress in behalf of a religious amendment to the Constitution, a subject which is now being so generally agitated. In the New York Tribune of March 7, 1865, he said:—

"We deny that this is a Christian nation. The Federal Constitution is based on the idea that religious faith is purely a personal matter with which civil Government has properly nothing to do, and with which they cannot meddle without doing far more harm than good."

It is because such men with such sentiments have been those who have shaped this Government, that America has been so long the land of civil and religious liberty. —Ez.

A SUCCESSFUL PRESCRIPTION.

A Christian worker relates: "A doctor in a country district was one very stormy night quietly sitting by his room fire, and hoping, as he listened to the wind and rain without, that he would not be called out. A minute or two later a servant entered with a note. Looking at it, the doctor said, 'Seven miles ride: I suppose I must go.' Silently he rode for the first six miles without meeting any one; then he noticed a cart drawn by a half-starved looking horse. He looked for a driver but found none. On he went for another mile, when he noticed a dark object staggering along in the middle of the road. As the doctor came up the owner of the horse stammered out: 'I say, doctor, is that you? I want you to give me a prescription; they say you are real good to the poor, perhaps you will give it to me for nothing.' 'Well, my friend, what is it that ails you?' said the doctor. 'I want a prescription for keeping my legs from turning into the saloon.' 'I cannot give you it, my man, but there is a great Physician, a friend of mine, who will give you what you want.' 'Oh, tell me where he lives, that I may go to him, for I am in danger of losing both body and soul.' Months passed, and again the doctor saw the same figure on the road, but not intoxicated this time. He came up, caught the doctor by the hands, and with tears rolling down his face, he said, 'God bless you!' That was all, but the doctor understood that the great Physician had dealt with him and had effected a cure of both body and soul. For him no case is too desperate; he can save unto the uttermost." —Christian Herald.

MILK BETTER THAN BRANDY.

Dr. Clouston, in the annual report of the Royal Edinburgh Asylum for the insane, writes: "The greater my experience becomes, I tend more to substitute milk for stimulants. In very acute cases, both of depression and maniacal exaltations, where the disordered working of the brain tends rapidly to exhaust the strength, I rely more on milk and eggs made into liquid custards. One such case this year got eight pints of milk and sixteen eggs daily for three months, and recovered under this treatment. I question if he would have done so under any other. He was almost dead on admission, actually delirious, absolutely asleep, and very nearly pulseless." —Ez.

Financial reports for various associations including South-Eastern, Central, and Western Associations, listing receipts, expenses, and committee members.

Summary of financial totals for various associations, including total money received and expenses.

ple, they could demand a recon- of the thirteenth amendment, and own, and reinstate slavery to curse Again, if public sentiment were than it is on the temperance ques- prohibitory legislation could be had strangle the demon of intemper- his den. So that everything in our ent, humanly speaking, depends a character of our citizens. Hence r affects their character affects in so our government.

we take the high ground that no stitution in our land—the church ept—wields such a mighty power the character of our citizens as school.

cause, as already remarked, it fore- other instruction save that of the in point of time. It pre occupies d with new impulses, noble motives o thoughts. Consider for a moment re of Bible-school instruction. It very kind to develop strong, pure r. It holds up before the minds of ren the highest model of character. d has ever known,—that of the us Christ. In fact, if I were asked arize the instruction given in the hool, I would say, "teaching the us Christ." In him all perfections As one has said: "Christ is in the and most perfect sense the realized humanity." This perfect character ren study and are taught to imitate. o, all the virtues that dignify man d adorn womanhood are taught, and vices are branded and discouraged. acts, chaste words and pure thoughts lled from infancy by faithful teach- and now I ask, could the exhibition a character and the importation of s to over eight millions of the our nation, week after week, help a mighty factor in molding their r, and thus affecting our govern- or good? But again not only our but many of our legislators, our con- our governors and our presidents eived their earliest and most lasting from the Bible-school. They drank ce and equity from this fountain ir earliest instruction; and if this now, surely I am warranted in say- in the Bible school of to-day are olded and fashioned a vast majority en who will stand at the head of vernment twenty years hence. do you expect the majority of the tes for our civil offices and the walks of life in time to come? From y of eight millions of Bible-school rly taught in virtue, or from the mob, six million youths, early schooled With all the certainty of a moral ity you must conclude from the

gain, the Bible-school text book— e—is the fountain of all pure gov- t. Let me quote a few sentences Alder's "Science of Government." nment," he says, "is a divine insti- of divine origin. This appears e fact that the state is a divine in- and is under obligation to have ment. God is the author of man's The state is the necessary result s nature, and government is the y result of the state. Therefore ment is of God. The powers that rdned of God. God is just as e author of government as he is or of the forests that clothe the n sides." Hence, then, if the citi- o make and maintain our govern- and our civil offices who hold the state, are so early and powerfully ed by the Bible-schools, and if the k therein taught is the fountain of government, who dare say that the hool is not a potent factor in mold- government for righteousness?

at once more, *The Bible school is the the country, the nursery of the and the joy of heaven.* Here we can t at the vast outreach of the work ible-school.

the hope of the country. I believe Roman philosopher who passed by rriors and statesmen, and said to "You see the hope of the Empire." ildren of to-day are the hope of ntry. If our grand and glorious is to be perpetuated in its purity, it e by caring for the children, by the "lamb" from one generation er. This is the mission of the hool, teaching the children the fear d which is the beginning of wis- mising the tide of intemperance, p noble manhood and womanhood, eding a moral power that will give

the ship of state into brighter, grander destiny.

"Sail on, sail on, O ship of state!
Sail on, O ship of state, and great
Humanity with all its fears
With all the hopes of future years,
Is hanging breathless on thy fate!"

2. It is the nursery of the church. Here souls are born into the kingdom, here babes are fed on the sincere milk of the Word, here characters are formed into Christ-likeness; and from this consecrated ground are transplanted into the church militant trees of righteousness that shall bloom in the paradise of God.

3 The Bible-school is the joy of heaven. If the redeemed rejoice over one scene transpiring here more than another, it is when saints on earth are feeding the "lamb." If the angels ever bend in blessed benediction over saints on earth, it is when they "feed the lamb." If the master ever rejoices over one act of our obedience more than another, I believe it is when we obey his bequest to the man of rock: "Feed my lambs."

Finally, fellow-workers in this great mission of love, let me say a word to cheer your fainting hearts. It is said that after the war the flags of all the New York regiments were folded away in one of the public buildings in Albany. On a certain occasion there was a great gathering in that state capital. The President and his cabinet were there; the Governor and his staff were there; generals and statesmen and distinguished men of every name and rank, and crowd upon crowd were gathered there. At a given signal the flags were brought forth, and one after another was carried across the platform. When a flag was unfurled whose stars were bright and undimmed, whose stripes were untarnished by wind and weather, and whose entire folds waved gracefully in the breeze, it awakened but little enthusiasm; but when a veteran flag was unfurled to the winds, all rent and torn by shot and shell, stripes soiled and stained, stars drenched in blood, staff all broken and bound up with leather thongs and bits of strings, then the crowd shouted and awayed and hurraed until the welkin fairly resounded with wild enthusiasm. So, my brother, shall we be received and welcomed by the captain of our salvation and an assembled universe if at last our flags shall show the marks of earnest service. May God help us all to be faithful to the end—feeding the lambs.

WISCONSIN Y. P. S. C. E.

The Young People's Society of Christian Endeavor held its State Convention at Milwaukee, Wisconsin, commencing Friday evening, October 19th, and continuing until Sunday evening, the 21st.

There were about three hundred delegates present, representing one hundred and fifty societies. Cheering reports came in from local societies throughout the state, and especially from those in the northern part, where dens of vice are the rule, and not the exception. In these places where all other means have failed, the young people, armed with the "sword of the Spirit," are already triumphing in their march around the "Jerichos" of Wisconsin.

Our prayer to God is that he will direct us in enlisting our young people in his cause until we shall hear from them,—not only when they are received into the church, and next when up before the church for discipline for disorderly conduct, but regularly in earnest faithful work in the kingdom of Christ.

THE FIFTEENTH ANNUAL CONVENTION OF THE N. W. C. T. U.

BY A DELEGATE.

The National Woman's Christian Temperance Union closed its 15th Annual Convention Tuesday evening, Oct. 23d. For five days, large audiences attended its sessions in the beautiful Metropolitan Opera House, for the use of which they paid \$500 a day, and \$50 additional for the lunch room. There were 407 delegates present from 48 states and territories. As the Superintendents of the forty different departments presented able and interesting reports of their work, each insisted that hers was the most important, showing that, with great earnestness and zeal, they have engaged in the work of their respective departments, until this seemed, to the mind of each, self-evident. As one listened to these earnest and often eloquent women, the conviction was irresistible that they are a noble band of consecrated laborers, doing a vast amount of good in the world, the extent of which can be known only when the great book of records shall be opened for the final reckoning. Where all was so excellent it is hardly wise to speak of each in de-

tail. The leading daily papers of the city gave quite full accounts of each day's proceedings, and the whole will be given in full in the Convention number of the *Union Signal*.

Nothing seemed to more deeply move the Convention than Dr. Kate Bushnell's report of her four months' work among the lumber camps of Northern Wisconsin. The published accounts of the vice carried on in that region is not exaggerated. The slavery and degradation of many women there is appalling. A full report of Dr. Bushnell's work will soon be published in *Our State Work*, the organ of the Wisconsin W. C. T. U., published at Madison, in that state. Miss Ackerman who, at her own expense, has been to Alaska and organized Unions there, made an excellent report, which was received with thanks. She said we could form some idea of the remoteness of that country from our homes, when we remember that the time from San Francisco to Sitka is fourteen days.

An interesting feature of the Convention was the presence of a number of delegates from foreign countries. Mrs. Roberts, as delegate from Paris, brought cordial greeting and words of cheer from members there; Clara Barton represented the Society of the Red Cross in London, speaking for a few moments in a very interesting manner; and Mrs. Barry, of the same city, represented the Knights of Labor.

Perhaps the most important part of the work of the Convention was the presentation and discussion of the reports of the Superintendents of the departments, to which reference has already been made. Miss Frances E. Willard was re-elected President with great enthusiasm. The first ballot, though an informal one, showed a very strong majority in her favor, whereupon, upon motion of Mrs. J. Ellen Foster, the Secretary was granted unanimous consent to cast the ballot of the Convention for Miss Willard. The other officers are substantially the same as last year. Complimentary presentations of banners, bouquets, etc., were made to prominent members, which, of course, were responded to by the recipients, until it almost seemed as if the Convention were in some danger of resolving itself into a mutual admiration society. Such things, however, are not unusual in large conventions, even among men.

The Convention was addressed at different stages of its progress by Joseph Cook, Dr. J. M. Buckley, of the *Christian Advocate*, Mayor Hewett and others. The evening sessions were practically political mass meetings, addressed by such men as Clinton B. Fisk, Neal Dow, John P. St. John and Samuel Dickie, and women like Mrs. La throp, of Michigan, Mrs. Hoffman, of Missouri, etc. By an overwhelming vote the president of the Convention, Miss Frances E. Willard, was made a counseling member of the Executive Committee of the National Prohibition party; and the Union, by the adoption of a resolution to that effect, committed itself to the support of that party. These political features of the Convention were earnestly opposed by a considerable minority, on the ground that the legitimate work of the Union was non-partizan and could be prosecuted most effectually by maintaining a non partizan attitude.

The meetings throughout the entire sessions were large, earnest and enthusiastic; the reports of work done and the discussions of the various branches of the work were instructive and inspiring; and on all questions, except those relating to the political attitude of the Union, there was practical harmony of purpose and action. What the outcome of this feature of the Convention will be is a question of no little solicitude in the minds and hearts of many women loyal to the white ribbon and all for which it stands.

BENEFITS OF THE CONFERENCE.

The Seventh-day Baptist General Conference of 1888 was the first that some of us ever had the privilege of attending, under such circumstances that we could give it undivided attention. To me it was a treat, a benefit, and almost a revelation. Among many others, there were two special ways in which the Conference helped me. With me, as perhaps with other young men, there has been a certain period of life when our denomination appeared small, rather to be despised, and we were a little inclined to be ashamed of it. Whatever lingering trace of such a feeling there was, it was completely dispelled at Conference. At its close, if never before, I was heartily glad that I was a Seventh-day Baptist, and I see no reason why my feelings should ever change. I saw there strong, earnest ministers, men of brains and power. The opportunity has been mine since of hearing some of the noted preachers of this country. Perhaps I am prejudiced or par-

tial, but they do not seem to me equal, in real power and earnestness, to several of our own ministers that I have in mind. I believe that our ministers compare very favorably with those of other denominations. I saw at Conference, also, men and women of refinement, breadth, and, best of all, of deep, earnest Christianity; men and women who are an honor to this glorious nineteenth century. As one looked about the crowded church and saw the faces lighted with intelligence and sympathetic interest, the thought came that this congregation, and the people which they represented, were such as one might well be proud of. Do not understand me that we ought to be loyal to our denomination simply because we are proud of it. We ought to be loyal to the truth because it is right; but it is a great comfort to have such a good company, and to know that the cause has such strong helpers.

Another way in which Conference helped me was this: Whether it was because my interest in missions was freshly enlisted, or my sense of duty stimulated, or my love of God quickened—or all these, I came away with a promise to God registered in my heart that I would dedicate one tenth of my income to his work. I had thought before that I ought to do it, and that I would do it; but I had not done it. I mean to do it in this way. I will keep posted in regard to the needs of missionary and tract work, and have the satisfaction of contributing my mite to each cause, as it comes up and asks for help. At the end of the year I will reckon up the account, and if there is anything due the Lord, I will send the balance to his agents in the Missionary and Tract Societies.

I had not thought of writing this for the paper until I remembered the urgent request of the editor at Conference, that the people write for the RECORDER. If it should help any one who stands in the position where I once stood, it will have fulfilled its mission.

A STUDENT.

SOUTHERN WISCONSIN CHURCHES.

The quarterly meeting of the Seventh-day Baptist Churches of Southern Wisconsin met as announced, with the church at Walworth, September 28th-30th. Sixth-day morning and afternoon the ministerial conference was in session. Only a part of the programme was presented, but the discussions of the different topics were lively and interesting, and seemed to be enjoyed by all in attendance.

Sabbath evening, Sabbath-day and evening after the Sabbath were devoted to the regular quarterly meeting exercises. Three sermons were preached during the time, followed by a very precious prayer and conference meeting held on the evening after the Sabbath, when a large number expressed their love to Jesus and pledged themselves anew to his service.

On First-day and evening a Sabbath-school institute was held as provided for, conducted by the Executive Committee of the Sabbath-school Board of the Association. The following programme was carried out, Miss Stella Babcock having been appointed Secretary: Dea. W. B. West gave two lessons on "Bible Geography." One on the qualification of teachers, and one on the preparation of teachers. W. H. Ingham read a paper on "Sabbath-school Work." Miss Helen Clarke one on "Attention," and Miss Phebe Coon read an essay on the "Teacher's Aim and Reward." Each paper was followed by a free discussion in which several took part. Besides the regular programme, a number of questions bearing upon Sabbath-school work were asked and answered either by the conductor or some one in the audience. The institute, though the time was too short to accomplish a great deal in that line of work, was, nevertheless, a decided success, and we wish all our schools in the Association could avail themselves of the benefits such helps afford. Dea. W. B. West, of Utica, Wis., has made Bible Geography, "Bible History" and the "Work of the Teacher," embracing the necessary qualification, preparation and methods, subjects of special study, and is abundantly qualified to give instruction in these branches of Sabbath-school work. The papers which were read at this institute were all of them excellent and calculated to instruct, encourage and inspire.

We take the opportunity to say that if any of our Sabbath-schools desire assistance in the line of institute work, by corresponding with the Secretary, E. B. Saunders, Milton, Wis., any request will receive prompt attention.

The programme for the next Ministerial Conference is as follows: The subjects assigned to T. A. Saunders and N. Gardner for the last meeting, but not presented, were continued.

What is the Scripture meaning of the term 'reconciliation' or 'at-one-ment' S. L. Maxson.
State the leading views concerning the inspiration of the Scriptures, and which you think is the correct one. E. M. Dunn.
What would you advise a pastor to do who does not receive from a church, that is financially able, a salary adequate to the support of his family? S. H. Babcock.
Has our denomination any reason to be alarmed at the proposed action of the National Reform Association in the line of encouraging legislation that will interfere with religious freedom. J. W. Morton.
S. H. BABCOCK, Secretary.

TRACT SOCIETY.

The monthly meeting of the Tract Board was held in the Seventh-day Baptist church, Plainfield, N. J., Sunday, Oct. 14, 1888, at 2 P. M., the President in the chair. Prayer by A. H. Lewis. Present, fifteen members and four visitors, who were invited to participate in the deliberations of the meeting.

The Committee on Rev. A. McLearn's tract on Advertisment reported that the tract was now ready for publication, and an edition was ordered printed.

The Committee on Mr. Lucky's story reported progress.

Correspondence was presented from A. E. Main, in reference to sending our periodicals to London; and, in accordance with the suggestions contained therein, it was voted to instruct the Publishing Agent to forward to Wm. M. Jones, London, 2 pounds weight each of each issue of *Outlook* and *Light of Home*.

From Miss Bailey, Corresponding Secretary of Woman's Board, containing reference to the action of the General Conference, recommending that, in view of the importance of the work of the Woman's Board, that Board take steps to provide means whereby the whole time of its Corresponding Secretary be given to the work and be paid for. In view of this recommendation the Woman's Board had voted to ask of the Missionary and Tract Societies appropriations of \$250 each, to meet such expenditures. Also in reference to *Light of Home* lists. The request of the Woman's Board was referred to A. H. Lewis and Charles Potter, to report at next meeting.

From J. B. Clarke, reporting on matters referred to him at last meeting, and giving report of his labors.

From L. A. Platts, relating to proposed change in form of RECORDER.

From C. D. Potter, in reference to general interests of the Society.

The Treasurer presented statement of present financial condition. He also again urged his resignation, which was presented at last meeting; but on earnest solicitation he consented to serve another month.

After general discussion as to the Society's work and interests, the minutes were approved and the Board adjourned.

REC. SEC.

FROM BRO. THREKELD.

STONE FORT, Ill., Oct. 22, 1888.

To the Editor of the SABBATH RECORDER: For the satisfaction of any concerned, I desire to say that in the providence of God I have been permitted to reach this part of my field of work, and have spent the Sabbath and First-day with the Stone Fort Church.

I find the little band firm in their purposes to go forth for the truth. Last night, at the close of my discourse, I thought I could see manifestations of interest, and so I made an appeal to the unconverted direct, when more than a dozen arose for prayers. We hope for a precious revival at our Yearly Meeting, to begin Nov. 9th.

SABBATH CONVENTION.

There will be a convention of Sabbath-keepers held at the city of Marion, Iowa, commencing on Friday, Nov. 9, 1888, at 10 A. M. The object is, a comparison of views and a free discussion of questions pertaining to the Sabbath. All interested are invited to attend and participate in the meeting. Elder I. N. Kramer, of Marion, and others, join in this call.

JOS. W. MORTON.

Home News.

New York.

LEONARDSVILLE.

Everything is quiet in our village just now, except it be politics. It is so near election day that one can hardly expect those actively interested in either of the three, prominent parties to preserve their normal mental balance.

Business is fairly prosperous, our younger Sabbath-keeping firms doing very well indeed. All the business interests of this village, with three or four noteworthy exceptions, are now under the control of Sab-

bath-observers. This is one of the hopeful signs for our future.

Our union school is opening this year under the most favorable auspices. Our new principal, Mr. Edwin B. Shaw, from Milton College, has awakened new aspirations and infused zeal and a spirit of study into those in attendance, and every indication points to a successful academic year. The interest of our young people in religious things is quite marked, their Tuesday evening prayer-meetings being perhaps the most enjoyable service of the week.

Our church is united and hearty in its work. The Sabbath attendance keeps well up toward the fair-weather mark, despite the disagreeable and stormy weather we have experienced since the meetings of the Conference. We all feel that the Conference has been a help to us in many respects, and we should like to have it meet with us again—when our turn comes around. The number of accessions has not been so great this year as in the year past, and we are longing for a manifestation of the Holy Spirit among those not counted as citizens of the kingdom. There is a need of greater consecration in the hearts of those who are already Christians. Were this attained, visible results would surely follow to the honor of our master, Christ.

W. C. D.

LINCOLN CENTRE.

On last Fourth-day eve the stillness of our quiet home was suddenly broken by the hum of many voices approaching our house, and, without any ceremony, over fifty persons marched in and captured us and our home. They were too numerous for us to offer resistance, and we were too much surprised to even think of flight. They all came equipped for business, some bearing lamps lighted, others cakes, still others pies and pickles; not a few brought biscuits and butter, and a few brought a good supply of pork and beans. The tables were loaded with tempting food, such as the people of this vicinity know how to prepare. Fifty-three ate supper, but could not eat all that was brought to eat.

After supper, Mr. DeWitt Craft, with appropriate remarks, presented us, in behalf of the young people, a beautiful, large castor, and in behalf of the older people, a splendid plush couch, a bedstead, some glass and tin-ware, toweling, etc. Butter, sugar and other edibles were left with us. Not only was it a house-warming, but it warmed our hearts also. A general good social time was enjoyed, interspersed with good music.

May God richly bless those who so generously contributed to make the occasion a grand success.

PERIE R. BURDICK.

POMPEY HILL, JAMESVILLE AND MANLIUS.

The fall of the year in Central New York seems the best time to do missionary work and look up the scattered families of Sabbath-keepers, and, for three weeks past, we have been trying to improve it.

At Pompey Hill, twenty miles north of DeRuyter, we visited the family of Bro. Broderick, who had formerly affiliated with the Adventists of Syracuse, but not being willing to accept the doctrine of visions, which that people are pressing more and more; they came to DeRuyter and joined with us, and are very zealous Sabbath keepers.

At Jamesville we spent a day with Bro. Frank D. Allen and family, who, amid many difficulties, are maintaining and defending the Sabbath.

At Manlius are the families of George and Hiram Cross, and I was pleased that the young folks had their Seventh-day Baptist mite-box, and had saved up fifty-three pennies for our missionary cause. A preaching service in the evening called in the neighbors, and seemed a special joy and privilege to our members so far removed from the home church.

L. B. S.

A drive of twenty-eight miles to the south-east of De Ruyter brought us to the Preston Church and to the hospitable home of Bro. Cortland Maxson.

The next day (Sabbath) being stormy, only fifteen gathered for worship, but we had a precious meeting, and after the sermon most of them testified to the goodness of God and their joy in hearing the gospel preached again, and one arose and made known his resolution to live a Christian life.

The two days following we spent in visiting from house to house, in religious conversation and prayer, and a good interest was expressed in the cause of religion.

Although Preston is one of the very small churches of the Central Association, if those that remain there take hold vigorously, and the present plan of monthly preaching by the pastors of the larger churches is carried out, I do believe the Lord has blessings in store for this part of our beloved Zion.

L. B. S.

Miscellany.

THE QUIET HOUR.

BY ELIZA H. MORTON.

A little rest in the twilight After my work is done. A little time with the Master At setting of the sun. The day has been one of trial, Of failure oft, and tears; But Jesus knows all my weakness, He knows my doubts and fears. All sorrowful thoughts I can banish, And let my spirit fly Above the earth and its sorrow To God's white throne on high. The door of a place of refuge, A place of quiet rest Is near, and my soul is longing To find that portal blest. I come with my heavy burdens, I come with all my sin, I knock and the door swings open, And Jesus lets me in. My sin departs, and my trouble Is lost in blissful calm, This quiet hour with my Saviour Has soothed my heart like balm. —Illustrated Christian Weekly.

THE BOY WHO CAME ALONG.

"It's an amaz' hot afternoon to be drivin' critters, but there's a drove comin' up the turnpike," said farmer Slocum as he stuck his sharp pitchfork into the haycock and wiped the perspiration from his sun-bronzed face with the sleeve of his white muslin shirt. "Have you spied them, Ezra? You are higher than I; they look to me like our cows." "They be ourn," came in a gruff voice from the top of the high load of fresh, sweet hay. "I've been a watchin' 'em as much as a spell, I shouldn't wonder. There's a boy drivin' 'em, but I don't know 'im. He drives 'em kerful, he ain't reachin' 'em nor northin'." "Halloo, you there, boy!" That little ragamuffin left the herd of sleek, mottled cows to feed down by the roadside, while he climbed the zigzag rail fence that surrounded the field, as is common in New England, and looked over into the smooth mowing. "Where'd you come across them 'er critters?" went on Ezra. "Two miles back on the cross road, just turning up a wood path. An old gentleman driving a white horse to a gig said I could save farmer Slocum a deal of trouble by keeping them a-steppin' this way." "Pesky varmints!" growled Ezra; "they never will forget the way to the mounting pasture. Much obliged to the old doctor for a sendin' you back with 'em. You may turn 'em inter their lane and they'll go to the barn themselves. You can come an' rake after this cart, if you wanten, I guess; fur Mister Slocum here is nigh about tuckered, a-pitchin' and a-rakin' and drivin' the oxen, I shouldn't wonder?" The farmer laughed, well used to the privileged hired man's way of taking matters into his own hands; but he said to the lad, when he promptly returned: "Hungry?" "Yes, sir." "There are doughnuts and cheese in that pail under the apple tree. Thirsty? Of course you are, and you needn't be afraid of the jug. The child ate almost ravenously, but the jug remained undisturbed, when the farmer came up presently and helped himself, saying: "It's only milk and cold spring-water." "It might have been something else. I came near getting caught at a place over the hill yonder. They offered me a drink, and wanted me to work, but I thought I'd look further." "Tom Slater's, yes; a poor lot. Bad place for a boy. What's your name?" "Paul Coventry, sir." "Well, Paul, if you've finished your luncheon, there's a rake;" and that was the way "the boy who came along," as all the neighbors called him, happened to be at farmer Slocum's. He told little about himself. Probably there was only a little tale of intemperance—that seed of so much misery, poverty, death, and the homeless orphan boy setting out to earn his living. The neighbors, who took it upon themselves to mind the Slocum's affairs, had little confidence in Paul, and said he and his neat, plain, suit, that Mrs. Slocum had promptly provided, would be missing some day. The Slocum's, however, had no fault to find with him until he was one morning set to cut the tall grass and weeds growing about the dairy house. Presently his sharp scythe struck something harder to cut than the stalks of the broad leaved burdock. There was a prolonged meow, and Zeb, the big yellow cat, bounded from her covert among the leaves, where she had been watching for birds, rushed across the lawn and into the barn. Dropping his scythe, the dismayed lad stopped and picked up one of poor pussy's broad, velvety feet. "You've done it now!" called out Ezra, who was digging early potatoes in the garden. "You might as well leave and save a scoldin'." Miss Slocum she sets a sight by that cat, and all the neighbors will say you did it a purpose. Tom Slater has told all around that you were full 'er mischief over ter his house, a droppin' his gin-jug and wastin' the stuff, and sitch. You better leave, right off, I shouldn't wonder." "That there boy that came along has killed old Zeb, and run away, and now I shall have all the chores to do," announced Ezra;

and I suppose the neighbors—Tom Slater and all—will feel better." But while kindly Mrs. Slocum was trying to get at the truth of the matter, Paul came up holding in his arms the cat, with its dismembered leg neatly bandaged, and told his story: "Poor Zeb! he was the most knowing cat. I am sorry to have him killed," replied Mrs. Slocum, patting the poor creature's head. "I should like to try to cure him," said Paul. "I was treated in a hospital once for a broken bone, and I learned some things there." "I guess it will take sunthin' more than any cold water ter make a cat's foot grow on, I shouldn't wonder," said Ezra. But Paul was given leave to see what he could do, and Zeb became the boy's especial charge, and soon transferred his affection from the other members of the family and centered them upon his faithful nurse. Singular as it may seem, the dismembered foot grew on again, and when at length the bandages were taken off for good, the old cat was only a little lame and awkward, as he resumed his duties of keeping the house free from rats and mice. After this episode "the boy who came along" was called "the surgeon," and, indeed, he usually had some "case" on his hands among the fowls, sheep, or calves. One day, after the crops were all in, the farmer and his wife went away to the nearest large town to draw from the banks, there, a sum of money which they were to carry the next day several miles across the country and pay it to a man who held a mortgage on the farm. While they were away Tom Slater came hanging around. He talked with Ezra, who was banking the house, and then he went out to Paul who was raking leaves under the maples. "Well, surgeon," he said, "Ezra is feeling mighty bad your hanging on here so; he says the farmer hates to have to tell you to go; but he knows one of you must start pretty soon. It would be hard on Ezra to have to leave; he's lived here a good many years." "Of course it would," said Paul, conscience-stricken. "I hadn't thought about it that way before." "I would go to night," said Tom Slater. "You can come right to my house, and I will put you up for a few days; I've got a lame calf I want you to look at. I wouldn't say anything to any one about it, but just slip off; it will be the best way. I shall expect you at my house as soon as mid-night. If I ain't there you can sit down on the back stoop and wait till I come. I'll shut up the dogs. You'd better do as I say; I've known the Slocums longer'n you have." "Perhaps I had," almost sobbed Paul. "I don't want to crowd Ezra out, and the fall work is about done." So that evening, after Mr. and Mrs. Slocum, tired with their drive, had gone earlier than usual to their room, and Ezra, who always went to bed with the hens, had long been asleep, Paul took leave of Zeb, who as usual was curled up in a corner of the roomy kitchen lounge, and went upstairs to get his few belongings. He put the little Bible that had been his mother's in his pocket; and as he did so, the Spirit of which that Bible taught him whispered in his heart: "One who strives to do right need not run away. Trust in the Lord instead of Tom Slater." "I will," said Paul aloud; "and I will talk it all over with Mr. Slocum when he returns from Hallem;" and the lad, with a great load taken off his heart, proceeded to prepare for bed. As he was pulling off his stockings, he heard a noise outside his window, and looking up saw by the pale moonlight that Zeb had come upon the roof of a shed, as he had been in the habit of doing during the hot weather, and wanted to come in. "Something must be the matter," thought Paul. "I left Zeb in the kitchen, and I didn't lock the outside door because I thought I was going away pretty soon," and he slipped quietly down the back stairs. Before he reached the bottom he detected the sickening fumes of chloroform. He had smelled it often enough in the hospital, so that he would never mistake it. "Some one is after that money," he thought, quickly. "O Lord! show a little boy what to do." By that time he had reached the kitchen. He softly closed and locked the open outside door; and peering into the bedroom, saw Mr. and Mrs. Slocum both asleep, with a towel lying on the pillow between them, wet, he was sure, with the deadly drug. At the foot of the bed, a man was rummaging in the drawers of a secretary. Creeping forward, Paul possessed himself of that saturated towel, and then, with a leap like a panther, sprang upon the robber's back, clutching him by one arm about the neck, with the other hand holding the towel to his nose and mouth. The man struggled to throw him off, and staggering against a window, Paul kicked justly, smashing the glass, and letting the fresh air in across the bed. The light was blown out, and in the darkness the man fell over the furniture; but, up or down, Paul clung fast, shouting so lustily that Ezra was awakened, and came rushing down. "Shut up, Tom Slater," he shouted. "I know your voice. After Mister Slocum's mortgage money, I shouldn't wonder; but that dretful boy that come along has friz on to ye as cluz as mutten taller in cold weather. Hang ter him Paul; we'll fix him." By that time Tom Slater, who was not a very strong man, was overcome, and fell to the floor. When the farmer and his wife appeared, Ezra had the fellow securely tied with the clothes line, and Paul lying on the lounge very much exhausted, and with his feet bleeding, lying badly out with the broken glass.

Tom Slater was convicted of burglary, and imprisoned. Paul did not go away, you may be sure, until he went to college. In good time he studied with the old doctor, becoming a surgeon in good faith. Ezra still lives to talk over all these circumstances, often saying: "If it hadn't been for old Zeb, Mister Slocum would'er lost his money for sartin, I shouldn't wonder?" But Paul has never been slow to acknowledge the goodness of God in leading the poor orphan boy to such a good home, and endeavors to show his gratitude by his daily life of usefulness.—W. C. Advocate.

NOBILITY.

True worth is in being—not seeming; In doing each day that goes by Some little good—not in the dreaming Of great things to do by and by. For whatever men say in blindness, And spite of the fancies of youth, There's nothing so kingly as kindness And nothing so royal as truth.

We get back our mete as we measure— We cannot do wrong and feel right; Nor can we give pain and gain pleasure, For justice avenges each slight. The air for the wing of the sparrow, The bush for the robin and wren. But always the path that is narrow And straight for the children of men.

We cannot make bar, sins for blisses, Nor catch them like fishes in nets; And sometimes the taking our life misses Help more than the thing which it gets, For good lieth not in pursuing Nor gaining of great nor of small; But just in the doing, and doing As we would be done by, is all.

Thro' envy, thro' malice, thro' bating, Against the world early and late, No jot of our courage abating,— Our part is to work and to wait; And slight is the sting of his trouble Whose winnings are less than his worth; For he who is honest is noble, Whatever his fortunes or birth. —Church Union.

A HYMN ON A PANE OF GLASS.

Many curious incidents are related of the circumstances amid which great hymns have been composed, and of the forms in which they first appeared. The fragment, for instance, out of which the full hymn, "Much in sorrow, oft in woe" (often given with the first line, "Oft in sorrow, oft in woe," was made, was found written on the back of a mathematical paper of Henry Kirke White's after his death. The fact that this gifted youth died of over-study, especially in connection with his preparation for an examination in mathematics, gives to this hymn a very tender personal interest.

A curious reminiscence of another fine hymn came to my knowledge some time ago, and, as it has not hitherto been published, it may be worth telling now. I happened to pay a visit some time years since to old Daniel Sedgwick's out-of-the-way shop of hymn-literature, and while there met the late Rev. Dawson Campbell, of Ware, Herts, an ardent lover of hymns, who like myself, had gone to the little shop in Sun Street in search of hymn-books. In the course of an interesting conversation he told me that he had for some time occupied the house at Hoddesdon, Herts, in which Harriet Auber had for merly lived. She had written her beautiful hymn,

"Our blessed Redeemer, ere he breathed His tender last farewell,"

on a pane of glass in one of the windows with a diamond; and when Mr. Campbell came into possession the pane of glass was still intact. Anxious to have it as a curiosity specially interesting to him, he asked permission of the landlord to remove the pane, and put another in its place; but the landlord declined. And so, up to that time—seventeen years after the author's death, the valuable MS. of this sweet hymn remained in its old place.

Mr. Campbell died, I believe, only a short while afterwards, and I have often wondered what became of that pane of glass—whether it still remains unbroken, or whether some child's elbow, or some street boy's ill habit of stone throwing, has made an end of it. Among all the curious forms in which hymn-writers have written their compositions, I fancy this is the only case on record of a hymn written by its author on a window-pane.—Eusebius, in the British Messenger for July, 1888.

ACCEPTABLE WORSHIP.

The Saviour says that when a man brings his gift to the altar, when he comes to worship God by making an offering, if the man remembers that his brother has sought against him, if he remembers any wrong he has done to a neighbor, such that this neighbor has reason to feel aggrieved, he must not presume to offer his gift; but must leave it there before the altar, and first go and make reparation for the wrong he has done, putting forth every effort to satisfy this injured neighbor and restore friendly feelings, and then he may come and make his offering to win the favor of God.

Though no longer we come to an outward altar with formal offerings from flocks and harvest fruits, the spirit of the above injunction is still binding. When a man takes his place in the worshiping assembly, ready to unite with God's people in making offerings of praise and prayer before the throne of the Most High, he may remember, or might if he would, that his brother has something against him. In business affairs during the past week he may have wronged his neighbor. In

some difference of opinion he may have spoken words which gave unnecessary pain, or in some other way he may have injured his neighbor in property or in feelings, and that one has more or less reason to complain of him. Now, it may not be practical for the man actually to leave the church and seek reconciliation. Possibly, in some cases, a literal observance of the Saviour's precept would cause great confusion, for there would be so many to take their hats and depart. But the man can and should, before offering his gift of praise, resolve truly and from his heart to go as soon as possible and do justice to the one whom he has wronged, making every effort to restore the broken friendship.

Each man should remember that the universe was not made for him alone. God regards not only his happiness but his neighbor's happiness also. A sin against a neighbor is a sin against God. He who has sinned against his neighbor cannot have God's favor. It is vain, therefore, for a man to seek God's grace with offerings until he has sought forgiveness from his neighbor whom he has wronged.

The same principle holds in regard to personal sins against God. If a man has been guilty of a sin which he has not truly repented—especially if he is indulging himself in some sinful habit or other course of transgression, God cannot look with pleasure upon him, and it is vain for him to enter God's presence expecting his favor. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me;" and it is written, "The sacrifice of the wicked is an abomination unto the Lord." The prophets continually declared to the people that it was vain for them to seek God's favor with offerings when their lives were sinful. Songs of praise and devoutly-voiced prayers are offensive to the Most High when they come from those who refuse to do right. Therefore our acts of worship should always be prefaced with self-examination, confession, resolutions for amendment and petitions for pardon. The first thing for a man to do when he comes before God is to ask himself whether he has committed any sin of which he has not repented, and especially whether he is indulging himself in any sinful habit or course of transgression, and he must truly repent of and renounce such evil. Let him then ask himself whether he has given any of his neighbors cause to feel aggrieved, and he must resolve to do justice towards each one he has injured. Then, forgiving all who have injured him, as he himself hopes to be forgiven, let him ask God's pardon for his offenses, and he may rise and make his offering of worship to the Most High.—Christian Inquirer.

WATCHING THE PANTHER.

Down on the Blackwater, in south-eastern Vermont, there is a small farm, and was opening a small farm. He had two little daughters, Jennie and Susie, aged seven and six. One morning the mother of the little girls sent them on an errand to a neighbor's, nearly two miles distant. The road was a mere path through the thick woods, but the children knew it very well. Hand in hand, they toddled along, unheeding peril because unconscious of it. But half a mile from home, on the upper arc of a large, leaning tree, which bent directly over their path, they saw a large panther stretched out at full length, basking in the morning sun. They did not know rightly what it was. "Oh, Susie," said Jennie, "there's a wolf."

"Yes," said Susie; "and s'pect it's the bad fellow that scratched my lamb and kills papa's pigs. Let us go right back home and tell papa, and he will come and shoot it wiv his gun."

"But what if it runs away while we are gone?" returned Jennie. "Tell you what we'll do, Susie; you stay here and watch it, and I'll run and tell papa! I can run fastest, you know."

Little Susie readily assented to the arrangement, assuring her sister that, if the "bad old wolf" should come down the tree, she would "take a stick and punch his eyes out." Then, gathering some acorn cups and a quantity of velvety moss, she set about constructing a "play-house" at the foot of the very tree on which crouched the panther, watching her curiously. Presently he arose, and walked back and forth, back and forth, along the level extent of the tree, as if impatient and meaning to descend. But Susie shook her little fist at him menacingly; and soon he lay down again, with his head between his paws, and lazily blinking his great yellow eyes, "as if," Susie said, "he was awful sleepy."

Away ran Jennie, fleet as a little fawn; and in due time reached her father's cabin, and hurriedly told her mother that there was a "big wolf on a tree, and that Susie had stayed to mind it." Mrs. Miller at once comprehended the harrowing truth, and called frantically to her husband, who was at work in his clearing near by. Mr. Miller came at once, accompanied by a young man in his employ, named George Plunkett. Realizing the imminent peril of his child, and dreading perhaps already a horrible fate had befallen it, the pioneer did not speak a word; but in a few seconds he and young Plunkett, rifle in hand, were running swiftly to the scene. Nearing the locality, Miller said: "If we are not too late, George, let me fire first."

Possibly the emotions of the father at this time may be imagined; certainly, I cannot describe them. Faint hopes and sickening fears alternated in his breast as he sped fleetly on. It was hardly possible that the child was yet alive; but as the panther had not sprung at first, there was a bare chance. Meanwhile, in the little cabin home, the agonized mother

had caught her remaining little one to her breast, and was praying silently and fervently.

But—oh! the joy of it!—on coming within sight of the fateful tree, Miller saw his child safe and unharmed. The little innocent was busy at her play, crooning sweetly the while. Doubtless, he, who stopped the mouths of the lions had preserved her! High above, the panther was on his perch. In two seconds, Miller's rifle rang out; the panther came crashing to the ground, a bullet fairly in its brain; and little Susie sprang up and exclaimed, "O papa, how you scared me!"

The panther measured five feet ten inches. Miller tanned its skin; and, when his daughters had grown to womanhood, each of them had a cape made from it.—Vermont Chronicle.

THE BOY.

BY REV. A. E. WINSHIP, Editor of the Journal of Education.

Without underestimating the value of the years below twelve, in must be borne in mind that in character forming, the years from twelve to twenty are of great importance. In the earlier years the child is merely in germ. The first twelve years bear a similar relation to the next ten that the first twelve months bear to the next ten years. The first twelve months are devoted largely to learning to recognize things and persons, and to use eyes, hands and feet. The first twelve years of child life are used in coming into consciousness of the world about him. He learns words enough to serve his purpose, learns what books mean, learns how to know the world. He has no time, taste or ability for mature, continued or vigorous thought.

You can no more settle the child's mental, moral or religious life before he is twelve years of age than you can determine his grammar before he is twelve months old. You can protect him from false ways, you can dwarf him, you can rectify wrong tendencies, you can start him right, but you cannot make his character secure.

The Mormons say that if they can have a child till he is twelve they care not who has him after that, and certain leaders in the Catholic Church are credited with the same remark, but I have noticed that they look sharply after their youth as their children. You cannot overestimate the importance of early training if you keep it up through the young years.

You can pinch a child's feet so that they will never be of natural size, but you cannot prophesy reliably the hour, week or month when he will take his first step, nor what shall be his first ten words. You can do some "pinching" of a child's habits and tendencies before he is twelve, you can rectify deformities of disposition, mind or morals, but you cannot determine the future of the child's mental, moral or religious life is determined before he is twelve is the rankest folly.

It is a philosophical crime to take a child out of school before he is twelve; it is infinitely better not to send him to school till he is ten. Kindergarten and primary-school instruction is highly important for the perceptions, manners and language, but for thought and vigor of character the school life from ten to sixteen is of inestimable value. To lose home-control of a boy at, or soon after he is twelve, is a mistake that borders on a crime. It is safer and wiser to leave a boy on the street till nine o'clock at night when he is five years old than when he is fifteen.

Between the ages of twelve and twenty the home, the school, the church, the shop and society will determine whether a boy shall be physically weak and nervous, or erect, strong, prompt and athletic; whether in thought he shall be sluggish, disjointed and conceited, or clear, quick, sharp and vigorous; whether he shall be aimless, shiftless and thriftless in business, or industrious, shrewd and prosperous; whether he shall be a political bum, for sale to the highest bidder, a fanatic driven into the enemies' camp by some scarecrow among his friends, or a reliable, courageous, staunch, loyal citizen; whether he shall be socially cross-grained, course-fibred, trouble-making, or gentle, helpful, peace-inspiring; whether he shall be a foul-mouthed, profane, untrustworthy man, or a cleanly, correct, upright, pure gentleman; whether he shall be sceptical, atheistical and infidel, or devout reverent and godly.

To undervalue the years from twelve to twenty is to neglect them. We shall never study the youth in these years unless we realize how much is at issue. There is not an hour during these years that the parent can afford to be indifferent to his child. It is important that we make no mistake, but if we err it should be on the side of too great rather than too little care. "Don't" never saved a child, but "don't care" never fails to ruin. Our chief concern is to understand the boy in these years, to appreciate his characteristics, to honor his self-respect, to feed his thought.

He must not be treated or thought of as a child. It is a serious thing to tell a lad of seventeen how fast he is "growing;" but it is the height of philosophical wisdom to congratulate him upon how much he has "grown." In the former case you give the impression that you consider him a child, in the latter a man. There is all the difference between the fool and philosopher in the use of the words growing and grown with a young man from fourteen to eighteen.

The parent must succeed in guiding, directing, inspiring as much between the ages of twelve and twenty as under twelve, but it must be with greater skill and higher wisdom.—Golden Rule.

An idle breeze strayed up and down the rusty fields and meadows. Sighing a grievous sigh, "Where can the summer bloom When suddenly a glorious fall Shone on him from a weedy bower And with an airy, plumed 'Good-afternoon,' said G—

The breeze received her court And then came hurrying home And eagerly this story told "I've seen a lady dressed in So shining that the very light That touches her is doubly bright She nodded, too, a royal nod "Why that," I said, "is G—

"Come out and see her where Gold on her head and in her hair He cried; and I without delay Went after where he led the And there she stood, all light Illuminating that weedy place, And to us both, with airy r— "Good-afternoon!" said G—

—Clara Doty Bates, in Little M—

"A SMALL THING"

What has the gospel done what have you done for the great important questions. Man, but for the gospel would be wretched, debauched, degraded, another man would have been a child, surly and uncomfortable, has made the world brighter, man better wherever it has g—

This gospel is sent into all in obedience to the mandate and under his direction, for their time and strength, for lies, cut themselves off from of support and emolument, the Gentiles to carry the glad sinners and thus win them to

The man who does this, responsibilities; a living to support, and people around relief. He must also love himself an example of Christian else he cannot preach it to others to do all these things, how his ministry?

The apostle says, "If we you spiritual things, it is a we should reap carnal things

There are many people who do small things, but yet are the servants of the Lord so usual things, while they feel about allowing them to rest things. Sometimes men say the gospel, "If you will come we will pay your fare and But is this any special favor? goes upon the errands of the special desire for traveling, world, and its sights, big cares very little about seeing his work to do, and is able to and is under solemn obligation family; and the mere offer of little importance to him, clothing as well as food. He respectfully, that his Master is not despised on his account, must have a place where the head, and bread to eat in he must live honestly and no gospel. But none of these vided for by the mere offer "traveling expenses," to go, dred of miles and spend time and labor for the good of others

A man settled as a pastor may be hired and paid, but of God, who cannot be hired preach more in one week than tor does in a month. His burn in the hearts of men, for weeks, souls may be converted into the church; and at he may hear men say, "God brother, come again. We a see you," but frequently no in is made to supply the inevitably connect themselves

Such a man cannot do but far way for his support. He go or come. He does not make merchandise of the Wc ing out to preach the gospel trary to the Scriptural prece and the higgling and chaff and settlements which is so to be unwarranted by the St

Yet the Lord has ordained preach the gospel should be If men receive spiritual thin of the Lord, it is a small th turn receive a portion of th He gives his time, his labor bring to men the gospel of though making many rich partake this benefit should d and money to supply his ne forward in his work after a

A faithful minister is in or an object of charity. Wt the homes of the people, ar tained and provided for, he than pays his way. Some beloved physician of wide e tering to the sick. Freque ance and observation of fl matters of business, and to of children, to give couns help the poor, to listen to tales of sorrow, to search on edy them, to settle difficu generally, and he should t that he will be free to exer these ways as the Lord ma tunity.

It is not often the case and talents get the most

GOLDEN-ROD.

An idle breeze strayed up and down. The rusty fields and meadows brown, Sighing a grievous sigh, "Ah, me! Where can the summer blossoms be?"

THE BOY.

BY REV. A. E. WINSHIP, Editor of the Journal of Education.

Do not underestimate the value of the first twelve, in must be borne in mind character forming the years from ten to twenty are of great importance.

A SMALL THING.

What has the gospel done for you, and what have you done for the gospel? These are important questions. Many a prosperous man, but for the gospel would have been a wretched, debauched, degraded wreck.

who trust in God are too much neglected. Their incomes are overestimated, a handful of coppers in a contribution box is magnified into an abundance of gold and silver.

THE HAVOC OF DRINK.

Father Burke, in an address before the New Jersey Catholic Total Abstinence Union, narrated the following, illustrative of the awful havoc caused by strong drink:

and disobedience into her young mind by saying that she should obey him, not her father. But she replied, "we are taught in the Bible to honor our father and our mother."

Popular Science.

RAILROAD SAFETY.—A wonderful invention is reported from Vienna. An Austrian engineer has, it is said, designed a truck to be run before every railway train.

A NEW FIBRE.—A manufacturing firm in New York has sent to the Department of Agriculture specimens of a new fibre they are making from the stalk of the cotton-plant.

ARTIFICIAL SILK.—Artificial silk has been prepared by Dr. Chardonne, a French experimenter, by dissolving three grams of nitro-cellulose in 100 to 150 cubic centimetres of a mixture of equal parts of alcohol and ether.

THE VALUE OF VACCINATION.—Zurich, according to The Lancet, is beginning to suffer from the effects of neglect of vaccination. Until 1883 a compulsory vaccination law was in force, but in that year it was repealed.

ARTESIAN WELL BORING IN NEVADA.—We learn from the Mining Industry, of Denver, that artesian well boring is now a sort of mania in parts of Nevada.

countering rock of any kind. Improved boring machinery has been ordered from the East, and we may expect to see the experience, gained in the Comstock mines, in "feeling ahead" for water, brought into play.

CATALOGUE OF BOOKS AND TRACTS

- NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D. 12 pp. 10 cents.

THE ROYAL LAW CONTROVERSED. By Edward Stenmet. First printed in London, in 1688. 44 pp. Paper, 10 cents.

THE SABBATH AND ITS LORD. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 30 pp.

THE SABBATH QUESTION RECONSIDERED. A review of a series of articles in the American Baptist Mag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. D. D. Part First, Argument. Part Second, History. 12mo. 288 pp. Fine Cloth, \$1.25.

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THE STORY OF "ANNIE LAURIE."

The famous song that is sung by all singers of the present day, I am informed, is a mystery as to the author. I was raised on the next farm to James Laurie, Annie Laurie's father.

ENOUGH TO POISON A PARISH.

A Romish priest accosted the daughter of an ex-Papist and wanted to know why she didn't attend catechism class any longer.

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The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1888.

- FOURTH QUARTER. Oct. 6. The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Jordan. Josh. 3: 5-17. Oct. 20. Stones of Memorial. Josh. 4: 10-24. Oct. 27. The Fall of Jericho. Josh. 5: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-12. Nov. 10. Caleb's Inheritance. Josh. 14: 5-15. Nov. 17. Helping One Another. Josh. 21: 43-45; 22: 1-9. Nov. 24. The Covenant Renewed. Josh. 24: 10-28. Dec. 1. Israel Under Judges. Judges 9: 11-23. Dec. 8. Gideon's Army. Judges 7: 1-8. Dec. 15. Death of Samson. Judges 16: 21-31. Dec. 22. Ruth's Choice. Ruth 1: 16-22. Dec. 29. Review Service.

LESSON VI.—CALEB'S INHERITANCE.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, November 10, 1888.

SCRIPTURE LESSON.—Joshua 14: 5-15.

5. As the Lord commanded Moses so the children of Israel did, and they divided the land. 6. Then the children of Judah came unto Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and these in Kadesh barnea. 7. Forty years old was I when Moses the servant of the Lord sent me from Kadesh barnea to spy out the land, and I brought him word again as it was in mine heart. 8. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. 9. And Moses swore on that day, saying, Surely the land which thou art entering shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God. 10. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day four score and five years old. 11. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. 12. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. 13. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. 14. Hebron, therefore, became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed the Lord God of Israel. 15. And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakim. And the land had rest from war.

GOLDEN TEXT.—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Psa. 37: 3.

OUTLINE.

- 1. The division of the land. v. 5. 2. Recounting past faithful service. v. 6-8. 3. The promise reiterated. v. 9. 4. The promise fulfilled. v. 10-15.

TIME.—B. C. 1444 or 1445. More than six years after last lesson. PLACE.—A short distance from the site of Jericho at a place called Gilgal.

INTRODUCTION.

Soon after the capture of Ai the Israelites were gathered together in the neighborhood of Mounts Ebal and Gerizim, when the law was read and the people assented to it as their law in this their new home. It was a kind of ceremony, similar to the taking of the oath of allegiance by way of affirming their permanent citizenship in this country, which had been so long promised to them and of which they had become possessors. Soon after crossing the Jordan, they had celebrated the Passover feast and performed the rite of circumcision, and now after fully entering the very heart of the country, they in solemn convocation affirmed their allegiance to the law of God's divine covenant. Having all ready taken the stronghold, Ai, which was situated at the head of the pass from the Jordan into the highlands, the next important step was to take possession of Gibeon, which commanded the pass leading down on the western side of those highlands into its plain along the Mediterranean coast. It was one of the largest cities of Canaan, and was in confederation with several smaller cities. Its government was peculiar and seemed to differ from that of the other cities, being either an Aristocracy or a Republic. Messengers from Gibeon came in disguise to the leaders of the Israelites, and by a false representation formed an alliance and in that way saved their city from the destruction threatened against all Canaanites. This alliance, since it was confirmed by an oath on the part of the Israelites, was sacredly maintained, even though the Israelites had been deceived. The Canaanites formed a league with the purpose of subduing Gibeon and maintaining the stronghold there against the Israelites. When they made their united attack upon Gibeon, Joshua came upon them with his army and defeated them with great slaughter. It was near the close of the day of this sanguinary struggle over Gibeon that the sun is represented as having stood still and lengthened out the day. This contest was one of the decisive struggles by which the Israelites, for a series of several years, gained undisputed possession of the promised land.

EXPLANATORY NOTES.

V. 5. As the Lord commanded Moses... they divided the land. This is a general statement as to how they divided the land, and by whose authority. See Num. 35: 2, Josh. 21: 2. This division seems to have been made by lot in the presence of superintendents appointed by divine direction. See Num. 34: 16-31. Not that the division was now actually made, but the preliminary measures were now settled as to the manner in which it should be done. The lots were to be cast in such a manner as to decide the general location of the distinct tribes, while the specific boundary lines were to be determined by the superintendents. The tribe of Levi had certain cities assigned to them in various parts, so that, as religious teachers, they should be located in such a way as to serve the people to the best advantage. Each family of the several tribes was to be put into possession of a farm, and whatever might happen to that family, its title to that farm could not be permanently alienated; but at the end

of every fifty years there was to be a restoration to each family of its original estate. In this way perpetual poverty was excluded from the family; yet, of course, each person suffered for his own idleness, and was prospered for his diligence. V. 6. Then the children of Judah came unto Joshua in Gilgal. Gilgal was the headquarters for Joshua at this time; hence the heads and chief men of the tribe of Judah, accompanied by Caleb, came to Joshua with their request, and they came while these preliminary arrangements were being perfected. Caleb being one of the twelve chosen to superintend the partition of the land, was accompanied by the leading men of his tribe, who made the request in his behalf. The thing that the Lord said unto Moses... in Kadesh-barnea. These words specify the authority for the claim which they now make. It was a promise which the Lord had made unto Moses the man of God. V. 7. This passage refers to the time and circumstances of the above promise. And I brought him word again, as it was in my heart. Judah here affirms that the report which he brought to Moses concerning that promised land was a true report; while the reports of his companions were not true reports. And it is implied that on this ground the special promise was made through Moses that he should possess this hill-country which he now claimed.

V. 9. Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever. Because thou hast wholly followed the Lord my God. Here the specific words of the promise are repeated and the reason for the promise is also stated. Judah and his posterity were to receive for their portion of the promised land that very district which he, with his fellow-commissioners had surveyed. The other members of the company, sent out to survey the land, should not be spared in life to enter that land again, but Judah should be spared in advanced years and unfailling strength, not only to enter the land, but to possess that very territory for himself and his posterity through all their coming generations. And the great gift thus assured to Judah was the direct reward for his faithfulness and honesty before the Lord.

V. 10. The Lord hath kept me alive as he said... even since the Lord spoke this word unto Moses. The circumstance here referred to was in the mind of Judah very remarkable. He with Joshua were the only men who were over twenty years of age at the time of the promise and were spared to enter upon the promised land. Judah regarded this sparing of his life as a direct favor of the Lord. I am this day fourscore and five years old. He cannot pass without mentioning this remarkable age in contrast with the age of the great mass of the people.

V. 11. As yet I am as strong this day as I was in the day that Moses sent me. He affirms his strength probably for two reasons or more; first, it is an indication of the divine favor; second, it implies his ability to hold the position as head of the tribe, and as a counselor both to go out and to come in. This last phrase is a common expression indicating ability to fulfill the duties belonging to an official station.

V. 12. Now, therefore, give me this mountain, whereof the Lord spake in that day. By this term mountain, he means that region in southern Palestine, in which Hebron was situated. It was a high table land or hill country, having an extreme elevation of 2,800 feet above the Mediterranean, and was 600 feet at the point where Hebron is situated above the city Jerusalem. It was no wonder, therefore that he should call it a mountain in contrast with the valley at Gilgal where they were conferring with Joshua. If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. In these words Judah expresses great confidence in his ability to drive out the enemies from that territory. But he bases this confidence entirely upon the help of the Lord, which the Lord had promised. These words express the profound faith of Judah in the Lord and in his promises.

V. 13. And Joshua blessed him, and gave unto Caleb... Hebron for an inheritance. There is something very expressive in these words blessed him. Joshua was fully satisfied with Judah's plea and claim, and he granted the request with all his heart. Hebron was the chief city of that territory, and for that reason was given to be the home of Judah.

V. 14. Because that he wholly followed the Lord God of Israel. This faithfulness of Judah was the fundamental ground of his right to the inheritance; hence Joshua was filled with gratitude to God for such a reason in the character of Judah why he should inherit Hebron.

V. 15. And the land had rest from war. These words simply affirm that from this date the contests of Israel for the supremacy ceased, and with peace came the opportunity to divide the land between the tribes that they might become permanently settled. We are taught in this lesson that God never forgets to fulfill all his promises, not only in a general way, but every specific promise. The children of Israel after forty years of wandering, and a whole generation had gone to their graves, are still led into the land which the Lord had promised. But to that one man Judah, who had been faithful to his conscience forty years before, God now fulfills the promise then made in every minute particular. How we, in this day, should learn from this lesson to obey the highest behest of our conscience as in the presence of God. Whatever considerations of an earthly nature to the contrary may be brought to bear upon us, that man who preserves his conscience inviolate and follows the truth as it is in the light of Christ and his ministry, can forever after lay claim to the righteous promises of God; but that man who violates his conscience and the known will of God has no claim upon the promises of God. The strength, therefore, of every man lies in his voluntary loyalty to truth and righteousness, so far as he knows what is truth and righteousness.

Good Business Positions. Desirable positions that pay good salaries and afford chances for promotion can only be secured by those who are thoroughly qualified. Thousands attribute their success to the short and practical course of instruction received at Bryant & Stratton's Business College, Buffalo, N. Y. It is sure to pay. Write for large illustrated catalogue, free.

IRVING SAUNDERS expects to be at his Friendship studio from Nov. 7th to 18th inclusive.

Books and Magazines.

The Forum for November discusses Old-World Politics in an able paper by Prof. Arminius Vambury, in the question "Is the Power of England Declining? and American politics in "How the Tariff affects Industry." Social and literary subjects receive a fair share of attention.

The Harper's Magazine for November sustains its well earned reputation for literary excellence. It is also a profusely as well as finely illustrated number, there being, from frontispiece to Editor's Drawer, no less than sixty three different illustrations, all of a high order of art.

With the beginning of Volume 7 of the Old Testament Student there was commenced a series of New Testament studies, similar to those last year on the Old Testament. These studies are based on the text of Mark's Gospel, and will hence be in the line of the New Testament studies in the S. S. course for 18-9. The Old Testament features of the October number are full as ever.

North's Philadelphia Musical Monthly for October is before us. It is devoted to musical matters generally, with some easy music for the piano and organ, and one selection for the voice.

DIED.

JOSEPH DAVIS was born December 15, 1802, in Brookfield, Madison Co., N. Y. In early life he came to Alfred with his parents and settled on the farm where he died, Oct. 14, 1888, aged 85 years and 10 months. Mr. Davis will be remembered as one of the early men of affairs in the town, in its formative period and growth. In his death another name long prominent disappears from the roll of the living. In early life he professed religion and was a member of the First Alfred Church, from which he drew his letter but neglecting to deposit it, with the Sec. of Alfred Church where he resided, it was lost and he remained without church connection. During his declining years he has lived with his only son, Wheeler Davis, receiving the care needed during his years of infirmity. To the last he held to the faith of Jesus as his only hope. His funeral, at the church, was largely attended by old friends who hold his memory in high respect. J. S.

At the residence of his daughter, Mrs. Frank Barber, in Barbertown, Pa., Oct. 19, 1888, after a brief illness, Mr. ANDREW BARBER, in the 86th year of his age. He had resided in the neighborhood where he died about fifty-six years. He had all the characteristics which make a successful pioneer—a genial temper, sturdy physical powers, moral rectitude and sociability. He was respected by all who knew him. He professed faith in Christ in early life and was a member of the old Second Geneva Church, which was disorganized and gave place to the Portville Church. About four years ago his companion, with whom he had lived a little over fifty years, died. He leaves descendants to the third generation who mourn their loss. Funeral services, held at the Portville church on Oct. 31st, were largely attended. G. W. B.

In Westery, R. I., Oct. 12, 1888, of acute congestion of the lungs, ANNETTE GUARD STILLMAN, daughter of C. Latham and the late Elizabeth Stillman, in the 81st year of her age. Her sickness was very short, not quite one day; her death unexpected. It was brought on by burning from fright and in halting the smoke of light which was being burned on the streets. Her mother died eight years ago and Annette took charge of her father's home. She was a devoted daughter and sister. In March, 1873, she accepted Christ as her Saviour, and was baptized by Eld. Geo. E. Tomlinson, and joined the Pacatawuck Seventh-day Baptist Church, of which she was a faithful member at her death. She lived an earnest, Christian life and was an active member of the Young People's Society of Christian Endeavor, connected with the church, taking a deep interest in its work. She will be greatly missed in the home circle and by her friends. She leaves a father, one brother and one sister, who were greatly attached to her, to mourn her sudden departure and their great loss. Her funeral services were held at her father's residence and were largely attended. The family have the deep sympathy of the community in their sudden and sad bereavement. O. U. W.

IN MEMORIAM.

The following memorial was adopted by the Milton Junction Sabbath-school, Oct. 20, 1888.

WHEREAS, Our Heavenly Father, by his infinite wisdom, has seen fit to call from our midst Mrs. W. SAUNDERS, our beloved teacher, sister and friend; Resolved, That as scholars, though deeply feeling the irreparable loss of a teacher tender and true, yet we will earnestly pray for God's help to enable us not only to say "Thy will be done," but to live out the great truths that she taught by word and deed, so that, though being dead, she may yet speak through our lives.

Resolved, That as teachers we realize, that a tower of strength has fallen, and with bowed heads would plead the all-powerful Father to enable us to gird on the whole armor of righteousness, and with renewed consecration of bodies, souls and spirits, push forward the work, for which she, so faithfully labored and prayed.

Resolved, That as a school we sincerely sympathize with our bereaved pastor and family in their hour of trial, and implore for them the presence of the pitying Saviour to comfort, strengthen and bless.

Resolved, That a copy of these resolutions be sent for publication in the SABBATH RECORDER.

MISS S. E. BURDICK, MISS C. C. CLARK, Mrs. A. W. SAUNDERS, Com.

SPECIAL NOTICES.

SABBATH-SCHOOL BOARD OF N. W. ASSOCIATION.—I am authorized to say that if any of the churches or societies in our Association wish the Board to conduct Sabbath-school Conventions in their vicinity, they will be glad to do so. Correspondence for this purpose can be directed to Rev. S. H. Babcock, Pres., Walworth, Wis., or to the undersigned. E. B. SAUNDERS, Sec., Milton, Wis.

The next session of the quarterly meeting of the Rhode Island and Connecticut Seventh day Baptist Churches will be held with the Hopkinton City Church, Sabbath-day and Sunday, Nov. 17th and 18th. Sermon Sabbath morning, by A. McLearn. Sabbath-school immediately following the morning sermon, conducted by A. Langworthy. Evening after the Sabbath, sermon by O. D. Sherman.

Sunday morning, 10.30, sermon by O. U. Whitford.

It is hoped that as many of the brethren and sisters of the various churches as possible will be present and make the occasion one of profit and blessing. E. A. WITTER, Sec.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

Legal.

THE PEOPLE OF THE STATE OF NEW YORK, to all persons interested in the estate of George C. Sherman, assignee of Daniel A. Smith for the benefit of creditors, send greeting: You and each of you are hereby cited and required personally to be and appear at a term of the county court for the county of Allegany to be held in the Chamber of the Allegany county Judge, in the village of Wellsville, N. Y., on the 9th day of November, 1888, at 10 o'clock A. M., there and then to show cause why a final settlement of the accounts of Daniel A. Smith, assignee of the above named George C. Sherman, insolvent debtor, should not be had, and if no cause be shown, then to attend the final settlement of the assignee's accounts. In testimony whereof, I have hereunto caused the seal of the said county court to be hereunto affixed. Witness, Hon. Clarence A. Farwell, Allegany County Judge, this 21st day of September, 1888. W. E. SMITH, Clerk. DOLSON & O'BRYEN, Assignee's Attorneys.

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Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3. Alfred Centre, N. Y. ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term begins Wednesday, Dec. 13, 1888. Rev. J. ALLEN, D. D., LL.D., PH. D., PRESIDENT.

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WHAT SHALL BE MY PRAYER?

BY REV. JOHN OTTIE. I ask Thee not, O Lord, A life from following; But rather for the stren To bear each burden. I ask Thee not to wipe From eyes that now are blind; But rather make these eyes Of new affections pure. I ask Thee not to lift th That Thou hast laid; But rather grace to feel And from its touch to rise. I ask Thee not to let m While Thou wouldst But rather ask in Thee 'Tis sweet to trust ar

SOME THINGS ABOUT THE PSALMS.

BY REV. W. C. WHITFORD. Having considered the ties of the Psalter as a b mising that the Psalms poetry, and therefore th less, to the Israelite, m does to us—rather as book would to us if we l will proceed to look at t expressions in detail. 1. Those indicating th composition. a. Song (Heb. שִׁיר), alone; e. g., Psa. 46, et d. Psalm (Heb. מִזְמוֹר), mental accompaniment; c. Psalm of Praise, of the word used in the tit Psa. 145. d. Psalm of Thank (Heb. תְּהִלָּה); e. g., Psa. 100. e. Song of Degrees, o (Heb. שִׁיר הַמַּעֲלוֹת), e. g., song up to the feast; e. g., 1 Psa. 124. f. Maschil (Heb. מִשְׁכֵּל), wisdom or skill, either or rendition, a difficult etc. g. Michtam (Heb. מִכְתָּם), a precious poem simply, if we allow the word is from מִכְתָּב; e. g., Psa. 60. h. Prayer (Heb. תְּפִלָּה) & Memorial Psalm, (Heb. זִכְרוֹן) (Heb. זִכְרוֹן); i. Shiggaion (שִׁגְיוֹן),