# Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-12 A YEAR, IN ADVANCE

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 8, 1888.

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WHAT SHALL BE MY PRAYER?

BY REV. JOHN OTIS BARROWS.

To bear each burden as from Thee.

From eyes that now so often weep;

But rather make these tears a spring

Of new affections pure and deep.

That Thou hast laid upon me sore;

And from its touch to love Thee more.

'Tis sweet to trust and wait to know.

SOME-THINGS ABOUT THE PSALMS.

BY REV. W. C. DALAND.

(Concluded.)

Having considered the principal peculiari

ties of the Psalter as a book, and merely pre-

mising that the Psalms in Hebrew are pure

poetry, and therefore that it seemed, doubt-

less, to the Israelite, much as a hymn-book

does to us-or rather as an inspired hymn-

mental accompaniment; e. g., Psa. 3, etc.

up to the feasts; e, g., Psa. 120, etc.

expressions in detail.

alone; e. g., Psa. 46, etc.

לתורה); e. g., Psa. 100.

6. g., Psa. 60.

composition.

While Thou wouldst have me here below:

-Golden Rule.

But rather grace to feel 'tis Thine.

But rather ask in Thee to trust-

I ask Thee not, O Lord, for rest-A life from toilsome burdens free:

But rather for the strength to day

I ask Thee not to wipe the tears

I ask Thee not to lift the hand

I ask Thee not to let me see.

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Because unlossed whoster on supporting

k. Memorial Psalm, "to bring to remem-

the word is from 200; e.g., Psa. 56, etc.

variations. Compare Psa. 7 and Heb. 3; e. g., Psa. 7.

2. Those indicating the musical instruments used as an accompaniment.

a. Neginah (Heb. נגינה ), a stringed instrument, as the harp or lute; e. g., Psa. 61.

b. Neginoth, plural of the above, stringed instruments; e. g., Psa. 4, etc. c. Nehiloth (Heb. נחילות), wind instru-

ments, as pipes or flutes; e. q., Psa. 5, etc.

3. Those indicating the kind of voice employed in singing. a. Sheminith (Heb. שמינית), "octave," or 'eighth," hence, women's voices, as being an octave above those of men; e. g., Psa.

b. Alamoth (Heb. עלמות), maiden's voices.

c. Muth Labben (Heb. מות לבן, with perhaps עלמות לבן probably boy's voices; e. g.,

(4). Those indicating the musical system

a. Gittith (Heb. גתית) the "Gittith" key or system, i. e., the system in vogue among the Gittites, or inhabitants of Gath. Some think of a musical instrument of Gath;

b. Mahalath (Heb. מחלת), unknown, the idea of the word being evidently that of singing; e. g., Psa. 53.

c. Mahalath Leannoth (Heb. מחלת לענות) "to be sung to Mahalath," i. e., according to the system or in the key, Mahalath; e. g., Psa. 88.

d. Jeduthun (Heb. על־ירותון), i. e., in the

key or system invented or used by Jeduthun; (5). Those indicating the names of tunes or

melodies to which the psalms were sung. a. Aijeleth Shahar (Heb. אילת השחר), "The

Hind of the Dawn," being the title of a tune or melody; e. q., Psa. 22. b. Jonath-elem rechokim. (Heb. יינת אלם for the extreme difficulty there is in shaking mission field were turned toward the dwin-רחקים), "The silent dove in far-off lands;" e.

g., Psa. 56. c. Al-taschith (Heb. אל־תשחת), " Destroy not; " e. q., Psa. 57, etc.

d. Shushan Eduth (Heb. שושן ערות), "The Lily a Witness; " e. g., Psa. 60.

e. Shoshannim (Heb. שושנים), "Lilies." Some think of musical instruments shaped like lilies, but that is very unlikely; e. g.,

f. Shoshannim Eduth (Heb. שושנים עדות "The Lilies a Witness;" e. g., Psa. 80.

(6). Other musical terms.

a. Selah (Heb. סלה), a pause, either of and without price." silence or with perhaps an interlude; e. q. Psa. 3, etc.

b. Higgaion (Heb. הגיןו), a meledy used with Selah, Psa. 9: 16; hence, likely, a melody introduced during the pause indicated by Selah.

It is perhaps needless to say, that in public or private reading of the Psalter, such words as Higgaion or Selah should not be read. use to the Hebrews, but of course valueless to us, except as a matter of curious interest.

# THE CHURCH OF ROME AND HER MEMBERS.

book would to us if we had such an one—we If it be asked how the Roman Church will proceed to look at the musical and other answer will be found in the effective incula. Song (Heb. שיר), probably for voices ly direction in every matter of life and busic. Psalm of Praise, or Hymn (Heb. תהלה), ness, and for him to disobey the instructions the word used in the title of the book; e. g., -and the sacraments can only be duly add. Psalm of Thanksgiving (Heb. מומור e. Song of Degrees, or Pilgrim Song (Heb. Peter. (Paul would not do because he was f. Maschil (Heb. משכיל), a piece requiring wisdom or skill, either in its interpretation or rendition, a difficult piece; e. g., Psa. 32, her house, she hath hewn out her seven pillars-in like manner seven sacraments to church extension and the evangelization sustain the church.

g. Michtam (Heb. מכתב perhaps for מכתב, What are they? Baptism, confirmation, michtabh), a precious (golden) poem, or a the Eucharist, penance, extreme unction. poem simply, if we allow the supposition that orders, and matrimony are the seven main links in the chain of influences by which a h. Didactic Psalm, "to teach" (Heb. ללמר); Roman Catholic soul is made subject to bon- be thrown as much as possible of interest by licity in any exercise, physical or mental i. Prayer (Heb. הפֿלֹח); e. y., Psa. 90, etc. brance" (Heb. להוכיר); e.'g., Psa. 38 and 70. | contrives to assure the soul that he alone profitable and pleasant religious and social some one else to share her gladness! l. Shiggaion (שניין), perhaps variation or is the key-holder and steward. The Refor- occasion.

mation was supposed to have reduced these seven links to two, and as regards the two to have attached no saving efficacy to their observance or their administration. And vet it is remarkable that the idea of sacramental efficacy is more or less manifestly cherished among the members of the Reformed churches. What else means the hasty summons of a minister to baptize a dying child or to pray at a death bed? And why is marriage not felt to be rightly performed except by a minister or clergyman Supper? And a number of similar questions may be asked, to which only one answer can in candor be given. When it is taught and believed that bap-

benefits of baptism on the authority (for-Holy Ghost;—that the partaking of the soul's peace with God;—that penance—consisting of contribution, confession, and satisfaction on the part of a penitent, and and application of the discourse. of absolution pronounced by a priest—is as It is of special importance for the pastor song.—The Quiver. necessary to salvation for those who have of the country church to know his people. sinned after baptism as baptism itself is for He will find them less demonstrative than the unregenerate, and that without penance city congregations. To understand them a sinner cannot obtain or even hope for he must see them at their homes and at pardon;-together with the innumerable their business. To come near their hearts absurdities taught and practiced in associa- he must here show an interest and sympathy tion with the sacraments;—it is no wonder with them. If he holds himself at a disthat the souls of men are held in a bondage tance from them, they will treat him in like that forms an effectual foundation for the manner. Permanence, or a good degree of sustenance of all branches of the great stability, in the pastorate is an important eleorganization which claims to be the only ment of success for the country church. true church. And the fact that these ideas | No durable pastoral labor can be relied upon have become engrained in the mind of without it. If the enthusiasm that leads a

off the incubus that closes all the avenues to the inner man, and hinders men from districts as a permanent field of labor these attaining to and enjoying the liberty of the children of God ... wherewith Christ hath made us free." The last of faith clearly is that "in Jesus Christ neither circumcision availeth anything nor uncircumcision.' Abandon according to that Scriptural rule sent forth to all parts of the world as well as all reliance upon the sacraments for salvato the cities and villages around them men tion, and the influence of the priest is gone; but upon its ruins must necessarily arise to of the Lord in all the attraction of his love for it, working faith towards himself; and in the ear will sound the glad tidings of a

ple who have thus enriched her. of power which our Saviour and his apostles ness and unfaithfulness in these transient They are simply musical directions, once of certainly never taught the disciples to look for or acquire. How strongly such procedure contrasts with the spirit and genius and lowly Jesus! But here again can such | are withering. - Christian Secretary. a charge of incongruity be made only against the Church of Rome? See the prominent place given in the annual and other remaintains her hold over her members, the ports of the Reformed Churches and their religious agencies to the success or failure 1. Those indicating the species or kind of cation among them, from their earliest years of their finances, and the urgent arguments of the necessity of priestly mediation for used with their membership to exercise their salvation. "To be subject to the greater liberality in giving of their substance, Roman Pontiff is to every human creature and especially in giving to such an extent altogether necessary for salvation." (Bull as shall add to the endowment funds! See b. Psalm (Heb. מומור), a song with instru- Unam Sanctam ) A Roman Catholic is how manifestly they measure their strength subject from his cradle to his grave to priest. with each other by the extent of their incomes; the extent of their church properties; and the number of their paid agencies at of his priest is to peril salvation. Now this home and abroad. In the same line are the control is effected mainly by the sacraments statistics of baptisms, communicants, Sabbath school teachers, scholars, etc. While piness as Christians. ministered by a priest, who again must be there is here and there a complaint that duly ordained or consecrated—and to be these are not increasing as might be exduly ordained he must be in the order of pected, how little comparatively is said of שיר המעלות), i. e., song sung by those going apostolical succession all the way from the progress of the Christian life among Spirit is love, joy, peace." Love is the old religious convictions. Christianity is simthem as they stand of the fruit for which fruit, joy is the color and bloom on its cheek; ply having her ever renewed combat with not sent to baptize!) Dens, the Roman all their money is raised and spent, and to peace, the luxurious enjoyment of feasting on unbelief-modified in every century by theologian, as quoted by Dr. Wylie in his which their labors are devoted—the com-"Papacy," says, "As wisdom hath builded | plaint being, on the whole, that it is the want of money which is the great hindrance

# THE COUNTRY CHURCHES.

of the world.—Bulwark, Scotland.

unknown past, and the other in the dread Let all who attend feel that they have a every one. Selfishness and joy never can the infidelity of Tom Paine and Thomse mysteries of the future, of which the priest share in the responsibility of making it a agree, for joy is never joyful unless in seeking Jefferson poisoned many of our colleges and

subject, social, educational or religious, amidst the general minstrelsy."

suggested it may be by some local event of the past week or of general public interest, Our best poets delight to depict its power in tism cleanses from all sin—even original nified manner and in manifest sympathy was "with ar eye made quiet by the deeppowsin—regenerates the soul, in fact;—that the with the best welfare of society. This will er of joy that he saw into the life of things." making of the sign of the cross by a bishop attract the attention of the whole communi | Then he felt sensations sweet passing into upon the forehead of a person confirms the ty to the services at the church; of those his purer mind with tranquil restoration. sooth!) of the Father, the Son, and the sermon, though one of superior merit. Let which the border of the mystery of this unbread and wine in the Eucharist at the upon some gospel theme. Let the whole a living soul. If this be the ministry of the the hands of a priest in holy orders is a service be prompt, animated and held within joy of nature, surely the "joy of the Lord" sort of propitiatory sacrifice essential to the the hour. Occasionally the blackboard may | would lighten many dark problems in life.

dling and disheartened churches in the rural young men would be able to accomplish as much and often more than they do abroad for the church at large. It would be easy to point to those who in this way by a life-long fidelity in the ministry have raised up and

to fill the most influential and responsible positions in all branches of business, in sothe vision of every anxious soul the beauty ciety, in educational institutions, in church and state, and have really done more for the world than those who have occupied the most popular and honored positions. It is full and free forgiveness "without money wholly a wrong conception of a country parish that it furnishes a fine opportunity This quotation suggests one word more. for retired, quiet study and reflection. To The hold which the church has secured one who roams over a country parish in through the idea of sacramental efficacy has summer, it is no uncommon thing to hear been largely if not exclusively the means by complaints of pastoral neglect, of months which she has become enriched with worldly and years intervening without a call from goods, and become independent of the peol any spiritual guide. And no wonder. For The the brief period for which the pulpit supply power of wealth or money is of late years is engaged, precludes the idea of any system. most diligently sought for among all the atic visiting of the parishioners. There churches as a sourse of influence—a species is necessarily a half-heartedness, unadaptedsupplies incompatible with any vigorous church growth. Both the ministry and the churches are in fault for this condition of the noble religion taught by the meek of things under which the country churches

# JOYOUS CHRISTIANS.

No one will question that there is room for more gladness in our world. Who is to supply it if the Christian does not? When which atheism has made and is still making thoughtful men seriously propound the in- in our generation. Not a few of the leading quiry, "Is life worth living?" it is surely thinkers of the day, comprising some of the time for all who love Chirst to answer that most brilliant men in science and literature. question by the most practical of all meth- are its bold and uncompromising advocates, ods—to show the world the gladness of the and display a proselytous zeal worthy of life which Christ inspires. Wordsworth has Christian missionaries. From this select given us an immortal ode on the happiness intellectual circle atheism has percolated which comes from duty. We want a singer down through all the strata of society until to inspire us all with a not less noble sim- in the shape of secularism it has become the the duty of happiness, and specially of hap creed, or no creed, of vast bodies of working

growth it succeeds love. "The fruit of the general and permanent renunciation of the

the condition of the same powers when they Around the mid-week meeting, let there do with both order and ease. Conscious fe lent and more confident than it now is. So dage here on earth—the one end of the varied exercises and by enlisting as many as brings joy. Joy forsakes monopoly, loves to breasted its sweeping tide with his immortal chain being lost to comprehension in the far practicable to take part in the exercises. run from heart to heart, and fill each and Analogy. So was it in this country when

No influence or power is more manifest in | Dr. Kendrick, in the November Forum.

For the Sunday morning service, it is nature than that of joy. It is the great suggested that the pulpit services and all mainspring starting all the wheels of nature's that pertains to the worship, be the result of activities. The sun delights to shine. The the best study and culture of thoroughly stars never look tired of their calm, watchful consecrated talent. For the Sunday-school, gaze. The streams rejoice to run and sing. which has come to take the place, quite gen | The flowers delight in blossoming. Joy laughs erally, of the afternoon service, let there be | in a thousand different buds, and dances in employed all the facilities in methods and voung leaves, and carols in the song of appliances that have been proved so far as birds. The very grass, however you cut it, available and practicable. These will vary with or tread upon it, lifts up its head with a new circumstances, but always secure if possible for joy every morning, and welcomes you in your superintendent a man of executive ability, to- evening weariness to the level of its cool, in holy orders? Why is it thought that a gether with a love of children, a warm-hearted | playful shadows. The little child, fresh from dead person is not properly buried except | piety, a man who is able to conduct his own | God, comes to us with joy on its dimpled by a service of some kind by an ordained business successfully. For the Sunday face and with gladness in its play and merry minister? Why is it thought necessary that evening service, that so often proves a fail- movements. No feature in nature is more intending communicants should undergo a ure in the country church, it is proposed marked than that of joy. Coleridge said that special preparation by a minister—and in that the exercises be varied, in which shall "the sunny hues and fair forms and breathsome cases by one of a higher "order"— be a short service of praise, a prayer, and ing sweets of nature made it impossible for before admission to partake of the Lord's then a brief prelude upon some practical him to be a jarring and dissonant thing

> treated in an impartial, intelligent and dig- each of these ministries. Wordsworth said it who would not be drawn there by the Then he came to know that blessed mode in this be followed by a short practical discourse intelligible world is lightened; and he became be used with interest and profit in making lift many a burden, change the home and more clear and forcible the different points the business of many a weary and tried child of God, and fill them with brightness and

### JUST THREE THINGS.

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things. "First, I am a man. I am going some-

where. To-night I am a day nearer the Christendom for ages is sufficient to account young man to choose the frontier or foreign grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going and she leaned upon all unseen arm calmly as a child goes to sleep on the breast of its mother. I know that was not a

"Third. I have three motherless daughters "-and he said it with tears in his eves-"They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits? Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.—The Armory.

# A HOPEFUL VIEW OF THE CHURCH,

I do not forget the startling progress

people. But still, when calmly viewed, Joy, we are told by the Apostle Paul, is cannot think that the present condition of "the fruit of the Spirit." In the order of Christendom foreshadows anything like a special conditions—inevitably modified in Joy is love singing, love conscious of its ours by the sudden and immense progress own happiness, love surveying its treasure of science. She has triumphantly survived and enjoying it without fear. Joy is love all previous conflicts of a similar sort, and delightfully busy; it is love shining; it is the this fact lends confirmation to the belief healthy condition of our powers. Sorrow is that she will survive the present struggle. Indeed there have been several periods in are disordered or diseased. Hence joy has to which disbelief was relatively more prevawas it in England when Bushop Butler infected the remotest rural districts. - Rev.

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

#### IMPORTANT ANNOUNCEMENT.

The following communication is just a hand:

NEW YORK Oct. 25, 1888.

Rev. A. E. Main, Ashaway, R. I., Dear ing out the American edition of the full official réports of the great International Missionary Conference recently held in on the subject of missions. It is our desire to bring out this work at as cheap a price as possible. If we can secure orders for 3,000 sets we will supply them at \$3 per set-to | the missionary associations at \$2. Please | ere long. let us know the highest quantity you will guarantee to take.

Yours most respectfully, FUNK & WAGNALLS.

The above mentioned work will unquestionably be one of the most important and valuable sources of missionary information and inspiration ever published. Its value will last for years. There ought to be a copy at least in every minister's library, and in the libraries of our colleges. As a book of reference it would be a great addition to Sabbath-schools, public and private libraries. One of the best things pastors could do for missions would be to use this book as a source of material for monthly concerts of prayer; for missions during the year 1889. This would be a good time to revive these meetings wherever they may have been dropped out. In young people's missionary meetings, profitable use could be made of the information furnished by the book, for a long time. The corresponding secretary will gladly send the book to any address for the price named (\$2.) plus any expense there may be for postage or express. Of course the publishers desire prompt information, and will not all who will take a copy of the work for themselves or others, at once notify A. E. Main, Cor. Sec., Ashaway, R. I., by postal card.

# FROM J. F. SHAW.

Our meetings in Delta county, Texas, were successful. There were three conver sions to Christ; three were baptized and nine brought into the church. These were nearly all Sabbath keepers before my visit, having been led to it by the labor of Bro. L. H. Smith. The most important acquisition to our members was that of Eld. D. (Campbellite) Church, who has stood in the the preaching care of nine of their churches to accept the Sabbath and quit preaching the abrogation doctrine. His former people have done much to persecute him, and are oppressing him by withholding his salary due for nearly a year's labor.

# FROM J. P. LANDÓW.

FOLTICENI, Rumania, Sep. 23, 1888. Dear Brother,-I herewith make you know that I have been spending in this place and in the vicinities about four weeks. speak freely of the salvation of Christ. They listened quite attentively. I distributed a good many tracts and some Hebrew New Testaments. All the time I was here I stopped in 'the house of that young man him of the Christian faith. He is now a candidate for baptism. But I will wait a matters. This week I am going back to Galicia, and then I will return here. I have here another one with whom I discussed a good many days concerning the Christian religion. I hope to make of them fruit for our Lord.

# FROM G. VELTHUYSEN.

HAARLEM, Oct. 3, 1888. Dear Brother,—Your favor of the 13th of last month was received in due time. I of the appropriation for the next year. I hope to use all my strength and means day was beautiful. We tried to sleep some state, 575.000 in Pennsylvania, 440.000 in peculiarity of our relationship to you as trusted to me as well as possible.

Many thanks for what you are willing to as the men had now quickened their pace, do in behalf of instruction in the matters of which gave the chair rather more of a our China Mission. Last Sabbath we had the pleasure of a visit of a gentleman from Clarence Gladbach, Germany. When, in September, at Mr. Williamson's before twelve o'clock.

I had to go to our brethren at Liege (Bel- | Mrs. Williamson had dinner ready for us, gium) I took my way homeward via Glad- which we ate with a good relish. bach, because rumors had come in my ears that there lived Sabbatarians. Although I did not know any name or address, I suc- the name of Peaceful River Bridge (Niung ceeded, after long and difficult seeking, in Kong Kian), a distance of forty le. My finding a Sabbath-keeping family. I could friend, Mr. Dalziel, decided he would take stay only half an hour with them. But I a boat that evening for Ningpo, and the next got a postal card from Gladbach last week day would take the steamer for Shanghai to tell me the intended visit on Sixth-day by I had hoped he would accompany me to that same gentleman. He came and stayed Da Lan-San, but he found it impossible to with us till Second-day of this week. Last | do so. Hence I was obliged to make the winter Adventists had been his guests more remainder of my journey alone. The road than once. They had been in Holland, over which I pass is not a general thorough-Sir, We are undertaking the task of bring | were even my guests, but had not said a fare, being very rough and narrow, with the single word concerning us. If I got the exception of now and then crossing a small right impression of this gentleman's opinion | hill or spur of the mountain. London. This book will be in two large of Seventh day Adventist people, then did volumes of 600 pages each, in all 1,200 large, he, after his experience, value their con-8vo pages of the most valuable information duct somewhat mingled with political calculation and management. At Gladbach live two Sabbath-keepers, baptized Christians. I pray for opportunity to be there

> DA-LAN-SAN. The Great Misty Mountain.

BY REV. D. H. DAVIS.

My Dear Brother,—As I now have oppor-

tunity, I will write you respecting my jour-

SHANGHAI, China, May 30, 1888.

ney to this beautiful and health-restoring place in China. We left Tai-Chow on Monday, May 14th, Mr. Williamson, who had come down from Ten Tai to meet us, because we did not feel equal to the journey of going to meet him there, now accompanied us as far as his home at Vong-Who. Two chairs were engaged for Mr. Dalziel and myself. Mr. Rudland furnished his horse for Mr. Williamson, who, preferring to ride in the chair a part of the time, gave me the pleasure of horse-back riding. My friend, Mr. Dalziel, not being a rider, lost all this pleasure. We traveled back over the same road that we went, reaching the first night the Chinese Inn, a description of which I gave you in my last. The next day was very rainy and wet, but nevertheless we journeyed on, reaching the city of Peaceful Sea (Niung Hai) just after dark. You will remember that at this place Mr. Harri son is located. We enjoyed the shelter of his roof and his kind hospitality for the night; and the next morning, although the weather was threatening, we continued our journey. At this place Mr. Williamson sent the horse back to Tai-Chow and engaged a chair to take him the remaining distance to Vong-Who, 120 ls, in a single day. Mr. Dalziel's and my men would consent to go only just half the distance to Western Matrass a'Cashion (Se-Tec). Mr. R. Stratton, a preacher of the Christian Williamson went on, while we took a slow pace. It rained nearly all day. We made front rank of their ministers, and resigns frequent stops at the resting places by the way. The chairmen seemed to buy a luncheon at almost every stopping place. We finally reached the place where we were to stop for the night. When we came to undo our beds we found that the coolies had, when they stopped to rest, put them down into the water, so that they were very wet. We had secured them from the rain above with oil paper, but alas we neglected to secure them against the stupidity of the coolies. We felt that we were in an uncomfortable condition, and what to do was the question. But after a thorough investiga-I found a good many Jews to whom I could | tion we decided to discard the wettest | articles and use the remainder, turning the damp side down and the dry up, and then endeavor to lie on the dry spots between picking them out as best we could. After preparing our supper we retired, but ere we of whom I wrote in my last. I instructed had closed our eyes in sleep a host of hungry mosquitoes thronged our room, with whom we fought a bloody battle all night few weeks more; we must not hurry in such long. After we had thinned out the ranks of the enemy and put numbers of them to flight, and were about to proclaim peace, another phalanx would rush upon us and ere the night was far spent it seemed that our enemy had joined league with a very exmaneuverings, though they did not frighten us, kept us from slumber. When the gray mists of morning had lifted, with luggage and knapsack packed, we were ready for marching on, giving the honor of victory of our country and in the Dominion of and you are right in maintaining that them too full. When the sisters saw the to the next company of foreign travelers who thank the Board heartily for the renewing may chance to pitch their tent for a night's lodging there. The rain had ceased and the

At half past one o'clock I take fresh chairbearers, and set out all alone for a town by

I am in the midst of green rice fields, that have just been transplanted. I notice here one thing I had never before particularly noticed in the culture of rice. There were men and boys all along who had a bamboo pole with a short cross-piece at the outer end, which they were working back and forth between the rows of rice tufts, apparently to force the mud up around the roots more securely.

About four o'clock I halt at a place called River Mouth (Kong Ku). While the men get a little de sing (afternoon lunch), I amuse myself in visiting the manufactory of the rush mats, made in the hot season for sleeping upon. They are very cool, and are used by foreigners as well as by the natives. The loom on which these mats are woven is a novelty. It consists of an upright frame, about six feet wide and four feet high, which is about one half the length of the mat. Each thread of the warp, made of the hempbark, is passed through a hole in a separate, movable piece of wood and then around this upright frame. The ends are then tied together. The hole in this movable piece of wood is so arranged that when it is carried upward and lifted to a certain angle it throws half the threads of the warp one way and half the other, forming a space for shuttling in the woof or rush. One person works this movable piece of wood back and forth while another catches a couple of rush stalks into a nitch cut in a long bamboo needle and shuttles them in one by one. The beating together is also done with a movable wood piece. They said they could make three mats in a day, and that they were worth about one hundred cash apiece, or about ten cents. Liter paying for the material, which is grown by cultivation, it must give them but very little for their labor, probably not more then five cents a day. But those who earn so much as this, from a Chinese stand-point, are doing well; many of the poorer classes are not able to get half so much.

(To be continued.)

# CONTRIBUTED ITEMS.

BY H. W. C.

Calcutta has 200,000 Mohammedans, and one ordained missionary to them.—Indian

The first Christian church in the Congo Free State was organized last year, and there are now 1,062 converts in the Congo mission.

The wealth of church members in the United States of America in 1880 was 8,723 millons dollars. Of this one sixteenth of one per cent, or one dollar out of \$1,586, is given in a year for the salvation of eight hundred millons heathen.

In 1881 the 1,200 members of the United Presbyterian Board in Egypt-most of them very poor men and women—raised more than \$17 each, for the support of chuiches and schools. Look on this picture, then on that. Christians in America give 50 cents each to missions. Christians in poor Egypt give \$17 each for missions, and yet America is considered a Christian nation.—Presbyterian College Journal.

Mr. David McLaren, having made a careful examination of the contributions of the four great missionary societies. "Baptist." "Wesleyan," "Church," and "London" Missionary Societies and the "British and Foreign Bible Society," for the past fifty years, states the total contributions to be pert company of rats who, by their lively \$10,798,160. This is about the amount spent on drink in this country in sixty days.

The statistics presented at the last International Sunday school Convention show in our chairs but were not very successful, Ohio, 365.000 in Kentucky, -340.000 in sisters in the work.

# 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 who hath set me in the race will speed me to the So, trusting him who faileth never, I rest on him to

THE secrets of truth belong to the truth

LIFE counts not hours by joy or pangs, But just by duties done. And when I lie in the green kirk yard With the mould upon my breast, Say not of me, "She did well or ill," Only, "She did her best."

A GREAT statesman has affirmed that in every community there is enough intelligence and virtue to take care of all the ignorance and vice.

THE largest congregation in the world numbering 4,500 members, is on the Island of Hawaii, recovered from a savage type of false religion within the memory of living men.

THINGS have come to such a pass in the vicinity of the Great Lake in Africa, because of the slave hunter, that every woman or child who strays ten rods away from the village has no certainty of ever returning to

A LITTLE German boy in the infant class of a New York City Sunday-school, asked his teacher for a "vacation envelope," that he might appear on the Sunday after the school's vacation with a contribution for these weeks.

It is not, after all, the mighty men of this world, nor the aristocracy even in church relationships, that are always the recipients of the richest blessings. The real condition of the Church of England to-day saddened the hearts of many of the Conference delegates who, because of their visit to England, learned much concerning her.

### MOTHERS AMD DAUGHTERS.

The pamphlet entitled "Facts and Thoughts for Mothers on the Safe-guarding of their Girls away from Home, "just published by Mrs. Helen S. Dyer, is said to be a powerful appeal to mothers in England (the book is printed in England) to combine to protect their daughters. It opens with an account of the formation of "The International Union of the Friends of Young Girls."

Mrs. Dyer sets forth the snares malignantly laid by loud and wicked persons to entrap girls taking situations away from home. The incidents related are powerful and affecting warnings to mothers and daughters. To the daughters, she gives information of. which will enable them to secure assistance and protection in the great cities. This kind of work is in line with many efforts being made in this country to uproot the strong- her a pailful of white sand from the knoll. holds of sin and ruin.

# LETTER TO THE N. W. C. T. U.

The letter which follows was sent by a number of our Seventh-day Baptist W. C. T. U. members to the National Union, which met in New York, October 19th, that they might put themselves upon record with them upon the "Sunday-observance" work: To the N. W. C. T. U., convened in session in New York City, Oct. 19-23, 1888, Miss Frances E. Willard, President.

Dear Sisters,—We, Seventh day Baptist women, members of the W. C. T. U., wish hereby to express our gratitude for the existence of the National, the State and the Local Woman's Christian Temperance for your hands or feet on a cold winter's Unions, and for the privilege given us, by him who would have all men saved, of working with the W. O. T. U., to build up "Then everybody ought to have one,"

We believe in the work of this body and recognize personal obligations resting upon us to do its work. Its several departments Mission Band. We all belong to it." are essential; its methods are good; its record shows the benedictions of God; its possibilities are increasingly hopeful. We of the Sabbath of God for the spiritual good of humanity. The sanctification of God's Canada seven million children and youth, Sabbath-observance will do away with a vast there are more than nine million outside of amount of drunkenness, and crime, and the Sunday school. Dr. Worden stated that | vice. But just here we wish to put ourof this number 800 000 are in New York selves upon record with you concerning the

Indiana, 600,000 in Illinois, 550,000 in We thank you for all of the sisterly kind- returned every bag was sold, and they had Missouri, 228 000 in Kansas. In three years ness couched in your expression concerning orders for ever so many more. Does not the gain in Sunday school membership has us in your resolution at Nashville, under this go to show that loving hearts and will-

nor encourage any measures which will in. terfere with the right of conscience of those who strictly and conscientiously observe the Seventh day as the Sabbath." A divine law, however, must stand upon its divine authority. Such law cannot be repealed except by God; neither yet has man the right to manipulate divine law by civil en. actments. Believing that there is no Sab. bath binding upon humanity except God's Sabbath, given for man, we must, while yet in deep sympathy with you as touching the principles of Sabbath-observance, tell you in Christian frankness that we cannot at any time work with you in any effort to legalize a Sunday Sabbath, nor in the "Sunday. observance" work. We, therefore, ask you, Christian Union sisters, to remove from the "Sabbath League Pledge," since by Sabbath you mean Sunday, the eight article, namely: "To use my influence for legislation that will preserve the Sabbath in its quiet sanctity as a day of rest and worship." This cripples many of our women as you do not wish to have any Union member crippled. Many of our women refuse to join the Union. because of this feature of the work. Many who have been loyal workers are drawing back. Many of our ministers and layman too, are preaching against Union work for us because of this element; those believing. as our women also do, that civil enactments cannot aid divine legislation; that all such civil legislation is contrary so the spirit of the Christian religion, dangerous to our nation, and would be worse than useless to Union work.

We shall labor with you in all other branches of our work, seeking to maintain all Christian love. We shall not antagonize you upon the question of "Sunday observ. ance," believing that the argument of persussion is ever the argument of love; and as believers in God's Sabbath we shall continue to pray that you will settle this question between yourselves and your God, to whom the Sabbath belongs, taking his revealed Word as the test of his will concerning his

Desiring by this that you shall not misunderstand us, we declare our interest in the cause for which we are organized, and our determination to work for the accomplishment of its designs; but meanwhile we must withhold support from the "Sundayobservance" department, and maintain our Sabbath intregrity.

#### MONEY DUG OUT OF A SAND-BANK.

"All the ways to earn money are for rich children and city children, and children who have friends who can pay a good deal of money for almost nothing.

Now. I am not sure that this is quite true, but it is what somebody said once upon a time. So, for the sake of this dear somebody, and others of the same mind; we pass on this very good plan which appeared in the Little Helpers, of our Baptist cousins:

The sand-bank shone out of the green pasture land as white as a snow-drift, up on the hill side back of the Morris farm-house; and there the Morris children and all their little visitors from a distance, and all their little playmates from the neighborhood had fine times. It was such beautiful, clean, white sand, that never stuck to anything, and they built railroads, and laid out towns and parks, and made fortifications, and built ovens and dugouts, and everything else that their childish imaginations could conceive

One morning, old Mrs. Tilton, who lived in a small house over the other side of the hill, asked Jack Morris, as he was driving the cows to pasture, if he would please fetch When Jack told the children, you may be sure they were curious to know what she wanted to do with it. So they loaded all their toy-carts and wagons and wheelbarrows with sand, and went in an orderly procession to Grandma Tilton's door. When she saw them she laughed heartily—for she was a pleasant old lady-and said:

"Well, well! I shall have sand enough to make me a dozen sand-bags."

"What are sand-bags for, please, Grandma Tilton?" asked the children.

"Why, for the rheumatism and the neuralgia, to be sure. You heat them hot, and they hold the heat better than anything else; and there are curative properties in sand—salthough you are too young to under-stand that. There is nothing so good for toothache or for earache, or to take to bed night, as a warm sand-bag. You every one of you ought to have one of your own."

said Nellie Starr, who was always the first to think of things; "and we might make some to sell, and so earn some money for the

"Why, sure enough!" said

"There is sand enough." "And our mothers will give us bits of believe with you in the divine appointment | cloth;" and away they ran, full of the zeal of a new excitement. Their mothers and older sisters encouraged them in the experi-Sabbath is essential to the reinstating to ment, only cautioning them to sew the bags that while there are in the Sunday schools better living every form of intemperate life; nicely, with short stitches, and not fill bags, they made pretty flannel cases for them, fancifully embroidered; so, when next the children started out in procession, their carts were loaded with sand in tasteful bags; and they moved slowly down the village street, stopping at every house. When they Sabbath B

Remember the Sabbath-da

dix days shalt thou labor, and the seventh day is the Sabbath o OUTLOOK CORRESPO

RUTHERFORD, N

Dear Brother Lewis,-Y my name, if not my face in ing of Congregationalists though we have not met for I was drawn to you in th personally than professions ing, in reading the Outloo

for a personal interview. I wondered if this Satu question did not find "res experience of the death of Christ in us, the Son's day is not in line of the outwa cussion. But from our v earlier days, I suspected much more sympathy witl personal application to our ward law for our behavior.

Practically, it seems as if own work" was dying, an was the best and only Sat the law can only stop my w life. Meanwhile the Son's is a burst of newness of li me: and also like the su utterly beyond my reach for the dead. "You hatl were dead in sins," etc., fo must observe me and keep not keep either dead or a It seems as if I was but believe and to live by the recognize his quickenings sin rather than because of

Dear Brother, if all this sense, put it in the fire. I sounds plain to you in it see him with me, that he his fire, for he maketh h ing fire of love.

Rev. Dana M. Walcott, Ruthe

me, and its contents note

Dear Brother,—Yours

In Him,

ure. You are correct in s a deep interest in the re keeping to the individu of life from the dead. I letter opens the way for in that direction. All Ch works find their fulfillm through faith in Christ. rest are possible without authority represented in vine love represented in rethe curse of the law and bedience are both remov its sacrifice, is neither po except Sinai remain wi power. This is the con Paul in the presentation perience in the opening of When he concludes that through faith and not r the core of the gospel, w that God hath provided r curse of the law. In a s other commandment of fourth commandment, t represents the presence of as the authoritative lawnarrow view which sees ance only a cessation fro ing of a ceremony, does in meaning of the comm injustice to its exposition words and example of C a return to the Sabbath ance, under the law of le dience in view of the g already redeemed the b alty of past disobedien and authority of the div the gospel is undermir no effect. The freedon pel is the freedom of fe not license without la through stress of temp the ever-living law conleads back to Christ ser it be claimed, on the believer, once redeeme the reason therefor is f obedience which his who has first loved him sin because this spirit of in him. This obedie ground of his accept

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they made pretty flannel cases for fancifully embroidered; so, when next hildren started out in procession, their were loaded with sand in tasteful bags; hey moved slowly down the village , stopping at every house. When they ned every bag was sold, and they bad s for ever so many more. Does not to show that loving hearts and willands can always find something to do pon the Lord's work?—Passed along Children's Work for Children.

Sabbath Beform.

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

OUTLOOK CORRESPONDENCE.

RUTHERFORD, N. J., Oct. 17, 1888.

Dear Brother Lewis, -You may remember my name, if not my face in the Monday meeting of Congregationalists in New Jersey, though we have not met for a year or two. I was drawn to you in those meetings more

nersonally than professionally, and this morning, in reading the Outlook, I quite longed

for a personal interview.

I wondered if this Saturday and Sunday question did not find "rest" in the practical Christ in us. the Son's day? Of course this is not in line of the outward and public dis cussion. But from our very brief touch in personal application to our life than the outward law for our behavior.

Practically, it seems as if "resting from hi own work" was dying, and that a dead man was the best and only Sabbath observer, for life. Meanwhile the Son's day, like the sun, is a burst of newness of life (not law) upon me; and also like the sun is from above, must observe me and keep me. But I can not keep either dead or alive because I will It seems as if I was but just beginning to believe and to live by the God of love, and to sin rather than because of sin.

Dear Brother, if all this seems mystic nonhis fire, for he maketh his ministers a flaming fire of love.

> DANA M. WALCOTT. OCTOBER 29, 1888.

Rev. Dana M. Walcott, Rutherford, N. J.

Dear Brother,—Yours of the 17th is before

me, and its contents noted with great pleas ure. You are correct in supposing that I have a deep interest in the relation of Sabbathof life from the dead. I am glad that your letter opens the way for a brief statement in that direction. All Christian faith and all works find their fulfillment in perfect rest through faith in Christ. Neither faith nor rest are possible without the recognition of authority represented in divine law, and divine love represented in redemption, whereby the curse of the law and the unrest of disobedience are both removed. Calvary, with its sacrifice, is neither possible nor of value, except Sinai remain with its condemning power. This is the conclusion reached by Paul in the presentation of his personal experience in the opening chapters of Romans. When he concludes that the law is established through faith and not removed, he touches the core of the gospel, which is, good news, that God hath provided redemption from the covenant is that which writes the law of God | nity to acquire the Greek language. curse of the law. In a sense larger than any other commandment of the Decalogue, the fourth commandment, through the Sabbath, represents the presence of God in human life, narrow view which sees in Sabbath observwords and example of Christ. We plead for ored and of great delight. Sabbath-keeping the experience of thousands. a return to the Sabbath, and for its observ. is the absolute bringer-in of spiritual rest, ance, under the law of love which begets obe- as well as the type of the completed rest in dience in view of the great love which has already redeemed the believer from the penalty of past disobedience. If the presence the Sabbath or the Sunday catch even a and authority of the divine law be removed, | glimpse of the higher meaning of Sabbathno effect. The freedom brought by the gos- the Sunday, not as day against day, but bepel is the freedom of forgiveness under law, cause the Sabbath, representing God in his not license without law. If the believer, through stress of temptation, fall into sin, the ever-living law condemns, instantly, and leads back to Christ seeking forgiveness. If it be claimed, on the other hand, that the Sunday as a "day of rest and worship," but believer, once redeemed, cannot fall into sin, the reason therefor is found in the spirit of ground of his acceptance, as a matter of

It is a wide difference as to basis and reasons. The popular conception of freedom under the gospel is that which conceives of the law view of the authority of God, and the maj- ing legal. We exalt law only as the basis of even the poor opportunities he has.

tered into rest."

within reach of the brink of a precipice. So, false conceptions, honestly held, may give, for the time, real or supposed rest. The light of day, that is, of new truth, awakens the wildest fear and the deepest unrest. As a matter of fact, even in our favored day, there is little of true spiritual rest. In its place we have a wide-spread lawlessness which experience of the death of self and birth of boasts of false freedom and results in no little disobedience. Take the Sabbath question for example: The prevailing theory in the earlier days, I suspected you might have United States is that the fourth commandmuch more sympathy with the internal and | ment is abrogated, and that only a geneal obligation rests upon men to observe "one day in seven," for the general good of man and beast, and the interests of the commonwealth. The idea of divine authority has the law can only stop my works by taking my | been eliminated from the popular thought upon this question. Hence we see, not the results of loving obedience and high spiritual utterly beyond my reach or command, is culture connected with the so-called Sabbathfor the dead. "You hath he quickened who observance, but increasing lawlessness, holiwere dead in sins," etc., for both law and life dayism, and rioting. Such is the practical application of the false notions of liberty which prevail.

Your suggestion that the gospel is recognize his quickenings when I am dead in | "burst of newness of life (not law) from above, and is for the dead," I most heartily sense, put it in the fire. But if his own voice accept. That statement only emphasizes the sounds plain to you in it all, then come and | truth for which I plead; the permanence of see him with me, that he may put us both in law which produces death, and demands this burst of life from above. This plea is not for law as the ground of merit, or the basis of salvation, but as a guide to that obedience through which alone the life introduced by the gospel can enter. A single fact of his tory emphasizes this last truth. The first and most permanent defection from the New Testament standard, that out of which grew the establishment of the papacy with all its keeping to the individual soul as a means errors, was the teaching that the Old Testament Scriptures, including the Decalogue. were non-authoritative. Since the Reforma tion of the 15th century, the church has apand gained permanency in reform, in proportion as it has returned toward the sub positive authority of God in human life. tion of the law from Sinsi has driven men to Calvary for relief and rest.

You will apprehend from what I have said that I look upon the outward observance of the Sabbath as of no value in itself. either as a ceremony, or as an act of obedience from in the hearts of believers, thus making it a pain to me, that so few who observe either heart of the believer, gives a foundation for not as the Sabbath, can never give.

appear now or hereafter, that, with its de-The difference between Sunday-keeping mands, must find an equally ready accept-

esty of law. Under that prevailing view, an God's government, and as that which, because But before he could, by the most faithful the student has had not less than four years' admitted last June.

opinion borrowed from the earlier Gnostic of its authority, made the infinite sacrifice of drudgery, be fitted for such a course, he study before he enters the seminary at all. and not of Jehovah-Sabbathlessness has and the forgiveness of sins, but dare not dis said there are examples of spiritual rest in have been made free, since freedom from Christ under this theory, the answer is not former demands cannot lessen the authority far to seek. A traveler, supposing himself of the law which, though it has no word of to be on a safe plain, will sleep undisturbed | condemnation for the forgiven soul in Christ Jesus, abates neither jot nor tittle of its authority, as Christ asserts, till all things be fulfilled. Praying that the "Rest Giver" may fill your life abundantly with peace, and add increasing knowledge of truth, and therefore of blessing, I remain,

Yours in the rest of the gospel. A. H. Lewis.

# Education.

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

THE STUDY OF THE HEBREW LANGUAGE IN THE COLLEGE.

BY PROF. C. E. CRANDALL, A. M.

A paper read before the Seventh-day Baptist Education Society, at its session at Leonardsville, N.

To those who have given the subject no thought it may seem strange that any such addition should be proposed to the already crowded curriculum of the college. The long-established course of study has, in recent years, been considerably modified by the introduction of numerous branches, mostly in the line of physical science, and the present tendency seems to be to lessen rather than increase the attention given to the study of language. Notwithstanding this tendency. I shall try to present some reasons why Hebrew should be introduced, if not as a part of the required courses, at least as an optional study in every institution of college grade where such instruction is not already offered.

The first, and perhaps most important, reason for this change is the imperative studies. Whatever else is done, the student part of the college course, or not at all before need of better facilities for Hebrew study learns grammar and syntax and acquires a on the part of theological students. Taking proached the higher plain of Christian life it for granted, for the present, that the minister of the gospel, the authorized interpreter of God's Word, should have a stantial basis of Sinai as representing the thorough knowledge of the original languages in which that Word was given to And as in the case of Paul; the condemna- man, the question arises, Does he actually acquire such a knowledge under the present condition of theological training? In the the Hebrew. case of the New Testament an affirmative answer may, perhaps, be given. Every educated minister is supposed to make practhe compulsion of outward law. The central of his sermons and in his private exegetical proficiency in the Hebrew language by the and teachers of the Sabbath-school. Helps truth of the gospel is set forth in the letter study. If he does not, the fault lies with neglect and at the expense of the true and to Bible study are everywhere in great deto the Hebrews, wherein the new or renewed | himself rather than in any lack of opportu- | proper work of the Old Testament depart- | mand, and there is surely no better help

source of inward control under love, rather | case is quite different. It is certainly a fact than of outward compulsion under fear. So | that only a small proportion of the ministry the core of Sabbath-observance is spiritual, have a sufficient knowledge of the language as the authoritative law-making power. The as an agency which brings the memory, and to be of practical use to them in the interto the believer, the actual spiritual presence | pretation of the Scriptures. Most ministers ance only a cessation from labor, or the keep- of Christ and the Father into human life; it have either never acquired any knowledge ing of a ceremony, does injustice to the deeper | blesses men also by its services and worship, of it worth mentioning, or, having once meaning of the commandment, and great | not as a day of rest and leisure, but as a day | possessed a smattering, have practically forinjustice to its exposition as set forth in the "Holy unto the Lord," worthy to be hon- gotten it. The following statement describes

After completing the college course, the student enters the theological seminary, the redeemed kingdom. It is a source of ignorant of even the Hebrew alphabet. In every other department of study he finds previous training has fitted him and in seem to bear more directly upon the vocaown attribute of time in human life, thus Old Testament department he is set to learnbringing him into direct contact with the ing an alphabet, paradigms and inflections, the most elementary rules and principles of rest, which the loose theories concerning a new and strange language. Owing to the fact that the time devoted to the department If you have found the higher spiritual rest of the language and the real work of the sin because this spirit of obedience remaineth | consciousness that you are redeemed from sin. | aration, he is hurried through these prethe light you have received, has hitherto thorough and satisfactory work impossible. merit; it is rather the proof that he has "en- given rest, should new light on any question | Pressed with other duties in the seminary, and too often, also, by outside religious work, he is unable to devote sufficient time and Sabbath-observance, from the Christian ance, or real rest will disappear. This is true to the study to acquire a mastery of the stand-point, is not a difference of days alone. of every believer at every stage of Christian | fundamental principles, without which all his labor is in vain. He soon tires of the Permit me to say in closing, that I thank drill in the "beggarly elements," and ac you again for the opportunity which your let. | quires a distaste for the language which | be expected under present conditions. But as abrogated. Such an opinion cannot pre- ter, with its spirit of devotion, gives me to say often lasts him through life. Unless particu- it is evident that in the best institutions

heresies, which taught that the Old Testa- Christ the only door to salvation. We gladly drops the purely linguistic study, and is If his college training has been thorough, ment was the product of an inferior deity, accept the rest which cometh through faith introduced to the proper work of the de he is prepared to read at sight the easier partment, viz: Old Testament interpreta- portions of the Greek Testament, and covered the history of the church. If it be obey the law, from the demands of which we tion. Throughout the remainder of the can very soon profitably enter upon the course he listens to learned lectures on ques- critical study of the more difficult ones. tions of introduction, criticism and exegesis, What would be thought of a seminary in but owing to the hasty and superficial which students were received without any character of his preparation, he has no ade- knowledge of Greek, and after a few months' quate basis for such work. He consequent- tuition in that language were assigned to ly derives little pleasure, and, if possible, lectures on the interpretion of Paul's Epistles even less benefit, from the professor's lectures, | based upon the original? Or of a college however valuable they might have been to in which the student was expected to transhim if he were prepared to appreciate them. | late accurately Horace and Thucydides in At the close of his seminary course he has all the latter part of the very year in which he ready forgotten the greater part of the He- began his Latin and Greek preparatory brew he learned at the beginning. In the first studies? But the treatment of Hebrew has years of his pastorate he has no taste and often been scarcely less irrational. Howlittle time for the review work necessary to ever, owing partly to the greater maturity make the small remnant of his Hebrew of mind in the case of the theological stuknowledge available for use, and either sells | dent, and partly to the greater simplicity of his Hebrew books in disgust or lays them away on some high shelf where the sight of them will not annoy him by their reproaches. He rightly feels that the time he has spent in the study of Hebrew, if not absolutely wasted, has been, at least, time not spent to the best advantage.

> This may seem to be an extreme case, and while it is certainly fortunate that such a case is an extreme one, yet it is by no means an unreal nor an uncommon one. I have read letters from hundreds of ministers whose experience is substantially that which I have described. After being hampered for years in their work by their ignorance of the Old Testament tongue, they have at least begun again at the very beginning, and by the help of more rational methods, many of them have attained to a knowledge of the language, which they hold spend a year or more in post graduate studies above all price.

> desperate. Recognizing the fact that the essary preparation in Hebrew; but such a basis for all true exegetical work, the pro- afford opportunities for some others. But to his department to purely linguistic students, Hebrew must be acquired as a vocabulary. He understands the difficult forms, and can explain rare and difficult construction. He can translate with ease and tions of the text, and is conversant with the

Bible study, and that, I understand, is the main | by laymen as ministers, especially in these purpose for which the student goes to the days when instruction in Bible truth detical use of the Greek text in the preparation seminary. By such a course he acquires a volves so largely upon the superintendent As regards the Hebrew, however, the about the same basis for real Bible work in in which the Bible was given. The Old

This again may be considered an extreme case, but it is not without example. Doubtless there are theological institutions where a proper balance is maintained between the have been made to translate the masterlinguistic and the exegetical work, but with pieces of Greek and Latin literature, and yet even the best opportunities now offered, and no one has succeeded so well in representing with the wisest use of them, the results in the thought and spirit of the original that this department of the seminary are far others are not continually striving to do so from what they should be.

It is true that the Old Testament depart ment in many seminaries does not receive himself doing advanced work for which his so large a portion of the time devoted to the theological course as it ought. And the gospel is undermined, and becomes of ism, and I plead for the Sabbath as against which he is dealing with subjects which yet with the demands of New Testament exegesis, Biblical and systematic theology, tion he intends to pursue. But in the church history, homiletics and pastoral theology, all subjects of importance and all necessary to the student's equipment for his work, the full share of time due the Old Testament department is not large in s course covering but three years of seven, or must be divided between the acquirement at the most eight, months. It is none too long for either the acquisition of the lan obedience which his great love for Christ, in Christ, truthfully, it has been a product Old Testament interpretation for which guage or its practical application to the use who has first loved him, begets. He cannot of the spirit of obedience as well as of the learning of the language is only a prep. for which it is acquired. But when it must be divided between these two objects, is it This obedience is in no sense the If this obedience, having been according to liminary studies at a rate which renders any wonder that very little result of practical value is reached in many cases?

The recent revival of interest in Old Testament study, both in this and foreign countries, has awakened a general attention to the neglect which the department has suffered, and in many institutions for theological study as much is now accomplished in the Old Testament department as could

the Hebrew language, which renders its acquisition, under a rational method, much easier than that of either Latin or Greek, the results gained in the past, meagre as they are, are really greater than one might expect. Indeed, it is only from the existence of these facts that the study of the Hebrew language has not fallen into entire disrepute and neglect.

Such being the present state of affairs, it is obvious that something ought to be done to give the Old Testament department its proper place in the scheme of theological training. What is the remedy? It lies evidently in giving the student an opportunity to acquire the Hebrew language before he enters the seminary, and this can be done as a rule only in the college. If it were possible for all theological students to before entering the seminary, that would In other seminaries the case is not so afford an excellent opportunity for the necteaching of the language is not the proper course is practicable in case of so few that work of the seminary, but believing that it offers little relief. The summer schools a thorough knowledge of the original is the and the correspondence school of Hebrew fessor devotes nearly the whole time alloted the fact remains, that by the majority of entering the seminary.

Another reason for the introduction of Hebrew into the college is that, under present conditions, ministers and theological fluency. He is thoroughly posted on ques- professors have almost a complete monopoly of the knowledge of Hebrew, insamuch as latest theories of the higher criticism. If there is no opportunity for its study except especially fond of linguistic studies, he takes in connection with a theological course. up one or more of the languages cognate to But why should not every intelligent layman enjoy the same privilege? A thorough All this is most excellent, but it is not knowledge of the Bible is as much needed ment. When he graduates he has just than a knowledge of the original languages the Old Testament that he had for the same | Testament being written in Hebrew, a kind of work in the New Testament when knowledge of that language is certainly necessary to the best understanding of it. One who uses a translation of any work is at a disadvantage as compared with one who reads the original. Numerous attempts more fully. If this is true in the case of works in languages belonging to the same family as our own, how much more is it true of the Old Testament, which is written in a Semetic language, where the modes of thought and expression are so different from ours? Owing to the greater diversity in this respect between the English and the Hebrew than between the English and the Greek, it is no doubt true that one can understand and appreciate the New Testament without a knowledge of Greek better than he can the Old Testament without a knowledge of Hebrew. The fact that much of the Old Testament is poetry also adds to the difficulty of adequately representing it in another language. Furthermore as so much more attention has been given by scholars to the elucidation of the New Testament than to that of the Old, the helps to the English student in the study of the former are more numerous and of better quality, thus also rendering a knowledge of the original more essential in the study of the Old Testament than in that of the New. (To be continued.)

THE Normal College, of New York City, which entered on its fall term recently is crowded to a greater degree than it has been in previous years. More than 1.700 young Vail except men take an extremely superficial that, as Sabbath keepers, we plead-for noth- larly conscientious, he thus learns to slight Hebrew is at a great disadvantage as com- women are in attendance, and 780 of these pared with Greek. In the latter language belong to the introductory classes and were Alfred Centre, N. Y., Fifth-day, Nov. 8, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission ary Editor.

Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"LET the winds blow, the billows roll, Hope is the anchor of my soul. But can I, by so slight a tie, An unseen hope on God rely? Steadfast and sure, it cannot fail, It enters deep within the veil, It fastens on a land unknowa, And moors me to my Father's throne."

Our venerable brother, Elder Alexander Campbell, departed this life at the home of his children in Walcott, N. Y., October 31 1888, at the advanced age of nearly ninety years. A.suitable memorial may be expected in due time.

THE Corresponding Secretary of the Mis sionary Society makes an important an nouncement, in the Missionary Department of this issue, concerning the report of the late London Missionary Conference. The value of such a work to all who are interested in the details of the world's missionary enterprises can hardly be overestimated. It will be observed that Bro. Main offers it to our readers at actual cost, which is as cheap as any one could reasonably ask. Those who intend to order it will see the importance of doing so promptly.

THE death of Rev. W. C. Van Meter, at Rome, Italy, is announced. Mr. Van Meter founded the Howard Mission in New York, more than 40 years ago, which has saved many neglected children from the streets that city, putting them into Christian homes where they have grown up useful men and women; he had also an important part in the work which a little later transformed the Five Points of that city into a center of religious education and influence; and about fifteen years ago he opened a similar mission for neglected children in the city in which he died. Many of our people in our eastern churches will remember Mr. Van Meter's visits, from year to year, in the interest of his mission work; and many men and women now in Christian homes and in positions of usefulness in the world will bless the memory of him through whose untiring labors they were rescued, when children, from the slums of a great city.

ONE of the most discouraging things in the public work of the pastor is the zeal which so many church goers manifest for the back seats. The place of service and honor in the house of God, as on the battlefield, is in the front ranks. A clerk or other employe in any business establishment who should persistently shrink back into the most obscure, out-of-the-way corner of its place of business, would very soon find himself entirely relieved of all, connection with the concern, and for good reason. In a revival meeting not many years ago, we heard the pastor pray for those who had come forward to the "anxious seat," and then for those "church members who had gone back to the backslider's seat." The petition described the situation too accurately to be regarded even as facetious. In how many churches, at prayer-meeting, at the Sabbath morning service, and in general efforts for the upbuilding of the church and the advancement of the kingdom of Christ in the world, would the last part of that prayer be appropriate? We hope not many. To the front, Christian soldiers, always and in everything. That is your proper place.

# CORRECTIONS.

As a general rule we do not think it advisable to advertise our blunders by an attempt to correct or explain them. It is one of the evidences that we belong with the rest of the human family, that we do make mistakes. it and also for the sake of pointing a lesson. week on which the services should be held. our own people. In addition to this, the on Sunday, he is as likely to go off on God for all his mercies, for the abundant

ready to be printed; by the change of a ampton, Long Island, and was used by them | The matter is, therefore, doubly important single letter our types made him say that as a common pasturage for stock. The it is ready to be painted. We hasten to time of driving the herds home to winter assure our readers that it is no part of the was fixed at a meeting by the town council, policy or methods of the Board to "paint" | "and it came," says the historian, "to be anything. The lesson? How great a dif- a rule from the period beyond which the God to the forwarding of the good work on ference in meaning and in final results some. | memory of man runneth not, that the the frontiers and to the increase of joy and times comes from what we call little mis- | Thursday of the week following the return takes or unimportant variations from the of the cattle from Montauk should be obright way! The change of a single letter in the above case makes all the difference between printing and painting.

Brother J. D. Spicer on "Are We Growing?" in our issue of Oct. 25th, the number of members accredited to the Berlin Church at | ship, on a set day, to gratefully recognize the time of her admission to the Eastern Association, appears to be 49 when the real nation and as individuals during the past number at that time was 249. This is only year. No people ever had greater reason an apparent blunder, for an examination of for such recognition than we, and taking the matter shows that the figure 2 was in its our history through to the present time, conproper place in the column of figures, but sidering what the accumulating years have by some little accident in the process of printing, too small to be discovered, the face of the character became so much marred that it failed to "show up." is the more to be regretted as the table, of which this is a part, was intended by the writer to be of value as a summary statehave preserved this table, in any form, for future reference, will do themselves a favor by inserting the missing 2 in its proper when this time shall have past. We have place. The lesson? The RECORDER needs new type throughout, and needs it very

#### THANKSGIVING.

In another column of this paper we publish the usual proclamation of the President appointing the 29th of November as a day of thanksgiving throughout the United States. Although, with our extreme notions respecting the independence of church and state, this proclamation does not make it obligatory upon the churches to observe the day, it is certainly a very fitting thing to do. A thanksgiving service which would fill all the churches of our land, the 29th instant, with devout worshipers praising God for his goodness to us as a people, would be a better index and evidence of a Christian nation than any religious amendment to our constitution that the most ardent "reformer" has yet conceived.

The origin of the thanksgiving service is not definitely known. Without doubt it was suggested by the Hebrew feast of the Tabernacles or feast of the Ingathering at the end of the year. The occasional observance of such a day, formally recommended by the civil authorities, was not unusual in Europe at an early date. In Holland the first anniversary of the deliverance of the city of Leyden from a state of seige October | aries will bring very slow and small returns. 3, 1575, was kept as a religious festival of thanksgiving and praise. In the English church service, the 5th of November is so celebrated, in commemoration of the discovery of the gunpowder plot.

Thanksgiving in America dates as early as 1621. The occasions for such services wer not at first annual, but certain periods of prosperity were often made the occasions of public thanksgivings, 'or feasts, and often a day of fasting and prayer was turned into a day of thanksgiving by what seemed an immediate answer to their prayers. Perhaps if we were to recall , that first thanksgiving of the Pilgrim fathers it might put us to the blush. What reasons have we for thanksgiving compared with those with whom the service originated! They gave God thanks that they had been brought through hardships, privations and sore trials, to a country in which they might build Christian homes, churches, schools, and states free from the domination of kings and lords. We have occasion to give thanks for the realization of, these things. They gave thanks for opportunities; we are called upon to give thanks for the full fruition of that which they saw only as possibilities. As Thanksgiving-day originated, in this country with the Pilgrim fathers, so its observance was, for a long time, confined largely to New England communities, its general observance being of comparatively recent date.

While the object of the observance was a religious one, and while it was the true expression of a pious heart on the part of the worshipers, there were some very queer There was a blunder, however, in our issue customs connected with the service. Perof Nov. 1st, to which we wish to call at- haps none is more singular than that which tention, both for the purpose of correcting gave us Thursday as the day of the movement will apply with equal force to to wane, and now instead of attending church prayer and songs of praise, render thanks to In the account of the last meeting of the It is said that Montauk Point, which prejudice which, in many places, exists worldly business, and thus far he seems to harvests which have rewarded the toil of the Tract Board, the Secretary wrote of a cer- consists of about 9,000 acres, was owned by against us on account of our Sabbath princi- prosper in worldly things. It would seem husbandman during the year that has passed, tain document which had been under con- a large number of residents and proprietors ples, often closes school-houses, public halls, that when a person leaves the Sabbath for and for the rich rewards that have followed

served as a day of thanksgiving."

But, whatever the origin of the observance itself or of the day of the week on Again, in that very excellent article of which it is held, we are again confronted contributions to it. with a call from our chief magistrate to assemble at our accustomed places of worthe goodness and mercy of God to us as a brought us, we never had greater reason for devout gratitude to God than now.

#### THE MEETING HOUSE FUND.

This is our last opportunity to speak of this very important matter before the time that we shall not let the subject drop spoken strongly and emphatically of the importance of this movement, but not too strongly and emphatically, as we firmly believe. That we do not stand alone in this estimate, a little glimpse at what other denominations are saying and doing will clearly show. In a missionary supplement one of the missionary secretaries of the statements and earnest appeals:

Church Extension is one of the great modern Christian activities. It has grown the necessity of their circumstances. The Roman Catholic Church began this work in 1622; the Wesleyans organized for among all religious people in this country. The Methodist Episcopal Church has \$600, 000 in a permanent loan fund; the Episco pal Church is now asking for a million of dollars for the fund; the Presbyterians collected \$230,000 last year for the work; Lutherans are pushing this department of mission work with commendable zeal; the Congregational Church receives more than \$100. 000 annually to build churches in new fields, and there is now a growing interest in this labor among the Disciples.

This work is one of the necessary and ndispensable agencies in cultivating the home field. It must go hand in hand with home evangelistic work. Unless this is done, money spent in supporting mission-Indeed, in starting a mission, the missionary and the building must go together Churches without houses of worship are not established. They must have a place they can call home, to be saved from certain

The outlook for this work is hopeful, bu we must enlarge our plans and increase our diligence. The growth of our whole coun try calls for a large increase in the labor for Christ. The incoming millions from for eign lands, the increase of unchurched masses in all our cities, the multiplying appeals from all over the land makes thi

work imperative. Along the sea coast are stationed lighthouses to guide the incoming mariner in his cloudy and stormy way, and life saving stations well equipped, to rescue the ship wrecked. A house of worship is a light house, a life saving station. The multitudes that hasten on over the busy scenes of life are endangered by the rush and conflicts of business and worldly affairs. The way is gloomy and stormy. They risk the loss of soul in the din and worry of life. As it i the duty of the government to provide for the safety of men in life and property, so it is the duty of the church to provide for the safety of men in things spiritual and eternal. Let us move forward and build more churches, string them all along the lines of population and enterprise. In those life saving stations spiritual manna is provided, communion with Christ is offered, companionship of the good is offered, and the journey to the better land is made easier, clearer and surer.

To carry on this work an appeal must be made to the churches for the means to do the work of the churches; for it is the work of the churches to provide for the extension of the Redeemer's kingdom.

Let the offerings to this good work come thick and fast, and God will bless the don-

Every argument which other denominations use to show the importance of this eideration for some time that it is now in the towns of Easthampton and South- etc., against us which are open to others worldly gain, he loses all respect for any the labors of our people in their shops and

to us. We cannot neglect it and be true to the demands of our work upon us. A prompt and generous response to the calls of this feature of our work will be blest of life in our own hearts. Remember the collection, then, on Sabbath, November 10th; forward it at once to A. L. Chester, Treasurer, Westerly, R. I., and then keep the fund well supplied by regular and systematic

# Communications.

THE BULE OF LIFE.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Duet. 8:8. See also Matt. 4:4, and Luke 4: 4. ..

The wisdom and goodness of God is seen, in all created beings, in providing for their wants. In the creation of man this is seen to meet the wants of man in his nature, which is two-fold—corporeal and spiritual; hence man in his primeval state had an institution given him to regulate those wants, ment of historical facts. Those who may suggested for the special collection, the second in order that his corporeal wants might not Sabbath in November. We hope, however, | predominate over his spiritual wants. As God designed his wants to be supplied as the result of labor on the part of man, so he gave him the Sabbath for the express purpose of preserving the proper balance, commanding him to work six days of the week to supply his corporeal nature, and observe the seventh day for his spiritual nature, All blessings, both corporeal and spiritual are enjoyed by submitting to this order. to a recent issue of the Christian Standard, In taking this view of the Sabbath as made for man, some claim that all that is required Disciples makes the following interesting is for man to work six days and keep seventh, and that the day following the days on which work was done would be the seventh or Sabbath, thus leaving man to make his up among the various religious bodies out own selection, and to define the day he would keep. Now such an order of things would destroy the nature and design of the Sabthe work in 1818; the Presbyterians, in 1844, bath; for if man had this liberty, he would were the first to begin the work in this order things to promote his worldly interest, country. The work is now rapidly growing instead of regarding his spiritual interest, and thus the Sabbath would become a rest spirituality in his obligation to God, and re- Collection, Yearly Meeting, Kansas and

for the body to recruit for another six days' work. This destroys the foundation for verses the order laid down by Christ in the Sermon on the Mount, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. There is a vast difference between having our worldly interests control our religion, and our religion control our worldly interests.

Now it is right on this point that the enlightened Christian world has come in regard to the Sabbath. Ministers and people are numerous who admit that the Bible teaches no other day for the weekly Sabbath than the seventh day of the week, and they would keep it if every body else would keep it Such persons regard the Sabbath from merely secular point of view, destroying al the spirituality that was intended by the Creator. Now this opens the door to this worldly-mindedness that is so prevalent in the professed Christian church, and so long as Satan can keep this door open, he can introduce as many false doctrines into the church, as he pleases, by arguing that, "so many can't be wrong and miss the happy end." Instead of making the Word of God some who have taken this course and had He became a member of a First-day church observed throughout the land. and for a while he appeared quite devoted and faithful in attending the meetings of their ordinary work and occupations, and in the church, etc.; but soon his piety began their accustomed places of worship, with

sacred time, and his entire religious life becomes a time serving thing, subordinated to worldly gain. God may let them have their reward in this life, but where will be their reward in that future life, of which the Sabbath is a type? Another gave up his covenant with his brethren on the plea that he could do a great deal more good in the world in using his salary than by remaining in fellowship with the church; but he did not prosper in his plans, and never came back to his former covenant with the church, dying a poor man. Hence we see that worldy circumstances, whether of riches or of poverty, are no evidence of acceptance with God, who will reward every man according to the deeds done in the body. VINDEX.

#### MISSION WORK.

We report a little outside religious work done, thinking it may be of interest to some. At our school house appointment four miles east of Nortonville, where we have regularly preached every alternate Sunday, we held six evening meetings dur. ing the week beginning Oct. 7th and end. ing the 13th. The interest and attendance were good from the beginning, three or four taking a stand for Christ, two of the number offering themselves for baptism. which was administered Sunday, Oct. 14th. One of these was a young lady of eighteen, from an irreligious family; the other a lady perhaps ten years older, sprinkled when an infant, and the daughter of an Elder in the Presbyterian Church. They both desired baptism by immersion; so at the close of Sunday preaching service, and in the midst of a brisk rain, they, with quite a number of witnesses, were driven to the water, a half mile distant, and were burried with Christ in baptism. They witnessed a good confession, professing repentance, and faith in the Lord Jesus Christ, accepting baptism and purposing to live a new life, taking the Word of God for their guide. May this guide them into all truth according to the purpose of his will.

# TRACT SOCIETY.

Receipts in October, 1888.

GENERAL FUND. Nehraska Churches, 1886, \$6; 1887, Church, Dodge Centre. Minn...... Sabbath school, Hornellsville, N. Y..... Collection, South-Eastern Association. Lcst Creek. W. Va..... George H. Babcock, Plainfield, N. J..... Church, DeRuyter, N. Y..... Church, Ashaway, R. I., making Mrs. A. B. Burdick, 2d and Phebe Jane Holland L. M... Church, Leonardsville, N. Y..... Sabbath school, Leonardsville, N. Y..... Woman's Ex. Board, per Mrs. Ingham, \$618 74

HEBREW PAPER FUND. Mrs. Lucy P. Greene, Alfred Centre, N.Y., \$1 00

E. & O. E.

J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Nov. 1, 1888.

# THANKSGIVING PROCLAMATION.

WASHINGTON, Nov. 1, 1888. A proclamation by the President of the United

Constant thanksgiving and gratitude are the standard of right, they make public due from the American people to Alopinion the standard, and have a conscience | mighty God for his goodness and mercy, accordingly. It is this false reasoning that which have followed them since the day he causes those who were educated to keep the made them a nation and vouchsafed to Sabbath to turn away from the holy com- them a free government. With loving kindmandment, making worldly gain paramount | ness he has constantly led us in the way of to their obligation to God. I have known prosperity and greatness. He has not visited with swift punishment our shortcomings, worldly prosperity, and others who have but with gracious care he has warned us of failed to experience their hopes; but gener- our dependence upon his forbearance, and ally, in either case, such lose all true has taught us that obedience to his holy spiritual piety, and come to make their law is the price of a continuance of his prereligious obligations conform to their cious gifts. In acknowledgment of all that worldly interests, and observe no Sabbath God has done for us as a nation and to the except as their worldly interest is promoted. | end that on an appointed day the united The writer knew a man who left the Sab- prayers and praises of a grateful country bath, violating his covenant with the church, may reach the throne of grace, I, Grover to obtain twelve and one-half cents per day Cleveland, President of the United States, greater wages than he was having, and he do hereby designate and set apart Thursday, justified his course on the ground that he the 29th day of November, instant, as a day must lay up means against a time of need. of thanksgiving and prayer, to be kept and

On that day let all our people suspend

their marts of trade and traff thanks for peace and for so contentment within our bord advancement in all that add greatness.

And mindful of the afflicti with which a portion of our visited let us, while we hu before the power of God, a mercy in setting bounds to t of pestilence, and let our hea by sympathy with our fel who have suffered and who r we return thanks for all the we have received from the Heavenly Father, let us not has enjoined upon us char day of thanksgiving let us member the poor and need tribute of praise and gratitud able in the sight of the Lore

Done at the city of Was first day of November, ei and eighty eight, and in th pendence of the United Sta dred and thirteenth. In w have hereunto signed my n the seal of the United State GROVE

By the President: T. F. BAYARD, Secr

# Condensed

Domestic.

Petroleum has been d artesian well being sunk Va., at a depth of 600 feet The Pennsylvania Railw

declared a semi annual and one half per cent. It is estimated that ther crease of about \$4,000.000

debt during the month of The Rand Avery Com printing house in Bosto Liabilities \$140,000; nom

The steamer Saginaw wi dock at New York recentl The only damage sustain

The receipts and exp United States for the m were \$31,966,203 and \$32 \$31,303,172 and \$20,332

period in 1887. The case of General Ada the widow of General Gra alleged services on "Gran

been discontinued on conse Some valuable records division of the internal

Washington were destroye ago. The matter is now b The widow of General

lected a design for a m General's grave. She dec the Loval Legion to era stating that she preferred Highland Hall, at Hi

burned Nov. 1st. The bui by Col. Davidson's I and was full of boys when There was great exciteme escaped without injury.

Foreign A dispatch from Ro

Masotti is déad. Baron Hirsch has done

frances for the education A Paris dispatch sav will create the role of J

The fund for the defer and his associates involve Times charges amounts t Jonn Remond, M. P., leased from Tullamore

crowd awaited him and The illness of Cardin ported to be serious. H weakness while walking recently, and knocked h

The women of France association on the line League, and have chose Rose of France," the ob

toration of the monarch The Sultan of Mor embassy to the United among other things, of Lewis, the United State

A Berlin dispatch of has been raging since morning at Haenseld, hundred houses are in a sons are homeless and d tress prevails.

Queen Natalie, of Se ceive the document n divorce obtained by was brought to Bur messenger, and the dec conveyed to her throug

The Mexican govern its grant of the contra the construction of "Mana tapeot railroad.

me, and his entire religious life a time serving thing, subordinated ly gain. God may let them have ward in this life, but where will be ward in that future life, of which the is a type? Another gave up his t with his brethren on the plea that I do a great deal more good in the using his salary than by remaining in ip with the church; but he did not in his plans, and never came back to her covenant with the church, dying a in. Hence we see that worldy circumwhether of riches or of poverty, are nce of acceptance with God, who w ll every man according to the deeds the body. VINDEX.

#### MISSION WORK.

eport a little outside religious work hinking it may be of interest to At our school house appointment iles east of Nortonville, where we regularly preached every alternate , we held six evening meetings dur. week beginning Oct. 7th and end-13th. The interest and attendance good from the beginning, three or king a stand for Christ, two of the offering themselves for baptism. was administered Sunday, Oct. 14th. these was a young lady of eighteen, n irreligious family; the other a lady s ten years older, sprinkled when an and the daughter of an Elder in the terian Church. They both desired n by immersion; so at the close of preaching service, and in the midst isk rain, they, with quite a number nesses, were driven to the water, a half istant, and were burried with Christ tism. They witnessed a good con-, professing repentance, and faith in the Jesus Christ, accepting baptism and ing to live a new life, taking the of God for their guide. May this them into all truth according to the e of his will. G. M. C.

### TRACT SOCIETY.

Receipts in October, 1888.

ion, Yearly Meeting, Kansas and Nebraska Churches, 1886, \$6; 1887. h school, Hornellsville, N. Y..... West, Kilbourn City, Wis...
O. White, Plainfield, N. J., L. of H. ion, South-Eastern Association, Last Bordick, 2d and Phebe Jane Holland L. M.

Leonardsville, N. Y..... h school, Leonardsville, N. Y..... n's Ex. Board, per Mrs. Ingham, 1 reas.....
n's Ex. Board, per sub. L. of H..... n, Nortonville Kan. ue Saunders, Leadville, Colo..... 2618 74 HEBREW PAPER FUND.

ucy P. Greene, Alfred Centre, N.Y., \$1 00 J. F. Hubbard, Treasurer.

INFIELD, N. J., Nov. 1, 1888.

# THANKSGIVING PROCLAMATION.

WASHINGTON, Nov. 1, 1888. clamation by the President of the United

istant thanksgiving and gratitude are from the American people to Aly God for his goodness and mercy, have followed them since the day he them a nation and vouchsafed to a free government. With loving kinde has constantly led us in the way of erity and greatness. He has not visited wift punishment our shortcomings, ith gracious care he has warned us of ependence upon his forbearance, and ught us that obedience to his holy the price of a continuance of his pregifts. In acknowledgment of all that as done for us as a nation and to the hat on an appointed day the united rs and praises of a grateful country each the throne of grace, I. Grover land, President of the United States, reby designate and set apart Thursday, th day of November, instant, as a day inkegiving and prayer, to be kept and red throughout the land.

that day let all our people suspend ordinary work and occupations, and in secustomed places of worship, with r and songs of praise, render thanks to or all his mercies, for the abundant ets which have rewarded the tail of the ndman during the year that has passed of the rich rewards that have faller Sees of our people in their all

their marts of trade and traffic. Let us give thanks for peace and for social order and contentment within our borders, and for our advancement in all that adds to national

And mindful of the afflictive dispensation with which a portion of our land has been visited let us, while we humble ourselves before the power of God, acknowledge his mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow countrymen who have suffered and who mourn. And as we return thanks for all the blessings which we have received from the hands of our Heavenly Father, let us not forget that he has enjoined upon us charity; and on this day of thanksgiving let us generously remember the poor and needy, so that our tribute of praise and gratitude may be acceptable in the sight of the Lord.

Done at the city of Washington on the first day of November, eighteen hundred and eighty eight, and in the year of indenendence of the United States the one hundred and thirteenth. In witness whereof I have hereunto signed my name and caused the seal of the United States to be affixed.

GROVER CLEVELAND. By the President:

# Condensed Aews.

T. F. BAYARD, Secretary of State.

Domestic.

Petroleum has been discovered in an artesian well being sunk at Harrisonburg, Va., at a depth of 600 feet.

The Pennsylvania Railway Company has declared a semi annual dividend of two and one half per cent. It is estimated that there has been a de-

crease of about \$4,000 000 in the public debt during the month of October.

The Rand Avery Company, the largest printing house in Boston, has assigned. Liabilities \$140,000; nominal assets about

The steamer Saginaw which sank at her dock at New York recently has been raised. The only damage sustained was to the upon the swamps, or the land subsided and

United States for the month of October were \$31,966,203 and \$32 610,213, against | the forest and leveled it to the earth. The \$31,303,172 and \$20,332,822 for the same heavy trees gradually sank into the soft soil

The case of General Adam Badeau against the widow of General Grant, for \$10,000 for alleged services on "Grants Memoirs" has been discontinued on consent of both parties.

Some valuable records in the assessment division of the internal revenue bureau in Washington were destroyed by fire not long ago. The matter is now being investigated.

The widow of General Sherridan has selected a design for a monument for the General's grave. She declined the offer of the Loyal Legion to erect a monument, stating that she preferred to do it herself.

by Col. Davidson's Military Academy, and was full of boys when the fire broke out. There was great excitement, but the cadets escaped without injury. Loss, \$60,000.

# Foreign.

Baron Hirsch has donated twelve million frances for the education of Jews in Galicia A Paris dispatch says that Mme. Patt will create the role of Juliet in Gounod's

The fund for the defense of Mr. Parnell and his associates involved in the London Times charges amounts to £12,380.

Jonn Remond, M. P., was recently released from Tullamore (Ireland) jail. A crowd awaited him and gave him an ovation.

The illness of Cardinal Newman is re-

The women of France are organizing an association on the lines of the Primrose League, and have chosen for a name "The Rose of France," the object being the restoration of the monarchy.

The Sultan of Morocco will send an embassy to the United States to complain among other things, of the conduct of Reed Lewis, the United States Consul at Tangier.

A Berlin dispatch of Oct. 31st, says: A fire has been raging since an early hour this morning at Haenseld, near Cassel. Two hundred houses are in ashes and 1,500 per-80ns are homeless and destitute. Great dis-

Queen Natalie, of Servia, declines to re ceive the document notifying her of the divorce obtained by her husband, which was brought to Burcharest by a special messenger, and the decree will therefore be conveyed to her through the foreign office.

the construction of the transcontinental reduced to memory for the construction of the transcontinental reduced to find the same that when we ask God to for sister of public works says no more subsidies will be granted to railways.

Irom a greater depth than nive reet, but out again.

Jesus says that when we ask God to for give ns our sins we must forgive those who afflictions. He was afflicted, and the Angel and grow up into Christ, who is head over have injured us. When we come into God's shore of the Delaware, eight miles from Den-house to worship him, our act of worship ple.

#### THE BUBIED FORESTS IN NEW JERSEY.

An industry, the like of which does not exist anywhere else in the world, furnishes area. scores of people in Cape May county, New Jersey, with remunerative employment, and has made comfortable fortunes for many citcedar trees-digging from far beneath the surface, immense logs of sound and aromatic cedar. The fallen and submerged cedar forests, of Southern New Jersey, were discov interest to geologists and scientists generally, anywhere on the face of the globe, as are found imbedded in the deep muck of the Dennisville Swamps. Some of the trees have been uncovered measuring six feet in diameter, and trees four feet thorugh are common.

as they were at the day of their uprooting. Such trees are called "windfails" in the nomenclature of the cedar mines, as it is thought they were torn up by the roots during some terrible gale of an unknown past. Others are found in the wreck that were evidently dead trees when they fell, and to these the miners have given the name of "break downs." The peculiar action of the wind and water in the swamp has kept these break-

The theory of those, who have made this mysterious collection of buried cedar trees a study, is that they, in some unknown age, formed a vast forest that grew in a fresh water lake or swamp, that covered this portion of New Jersey, the properties of the soil of which were necessary to the forest's existence. Ac cording to Clarence Deming and Dr. Maurice Beasely, eminent geological authorities in Southern New Jersey, the sea either brokein his disposition. of the swamps, until they reached the sub reposed, unknown and undisturbed, until their presence was accidentally discovered in 1812. Ever since then the logs have been mined, and have been an important factor in the commercial and business prosperity of

The buried forest lies at various depths in the swamp, and the uncovering of the trees, in a very simple and easy manner. The log | those who injure us. miner enters the swamp and prods in the soft soil with a long, sharp iron rod. The trees tree is a "windfall" or a "breakdown." tool, which brings the chip or splinter to the hereafter the right disposition. surface when drawn out of the muck. By A dispatch from Rome says Cardinal the appearance and order of this chip, the former, he quickly ascertains the length of it to the other.

That ascertained, he proceeds at once to raise the log from its hidden bed. He works down through the mud a saw, similar to ported to be serious. He fell down through down to the log, the trunk is loosened by recently, and knocked his head against the surface of the ditch. A curious thing is no ticed about these logs when they come to the surface, and that is that they invariably turn over, with their bottom sides up. After mining, the log is easily "snaked out" of the

swamp, and is ready for the mill or factory. These ancient trees are of a white variety of cedar and, when cut, have the same arosunken trees is, that not one has ever been tain that there are several layers, and that its grant of the contract to McMurdy for from a greater depth than five feet, but out again.

The London Daily News correspondent nisville, white cedar logs have been exhumed should be prefaced by an act of forgiveness at Nice confirms the report about Ameri | from a depth of 12 feet. At Cape May, 20 | to those who have injured us. - Christian cans living with the king of Wurtemberg. | miles distant, drillers of an artesian well | Inquirer. The correspondent tried to interview one of struck one of trees 90 feet below the surface. the persons in question, but was shown the It was lying in an alluvial deposit similar to door. He says that the king's intimate the Dennisville Swamp. Another log was counselor for the past six years is also in found at Cape May 20 feet below the surface, and a third at a depth of 70 feet. These deeply buried logs were among the largest cates the great extent of that ancient forest reasons why men do not mind their own connection with the Towers Hamlet Mis-

are many. The principal use is the making | glected for many years; enough to keep them of shingles and staves. The longevity of arizens. It is the novel business of mining ticles made from the wood is shown in shingles, tubs, pails, and casks, made from it over 70 years ago, and which have yet to show the slightest indication of decay. The shingles and staves are worked into shape entirely ered first beneath the Dennisville Swamps, 75 | by hand, the only machine work that is peryears ago, and have been a source of constant | mitted, in manipulating the cedar logs, be ing the sawing of them into proper lengths ever since. There are standing at the present | for the uses to which the lumber is to be put. | to be their tools, to do things which others day no such enormous specimens of the cedar | The Dennisville cedar shingles command a | of more experience are too wise, if not too price much higher than the best pine or conscientious, to do. chestnut shingles.

What it is in the amber colored swamp water and red muck, at Dennisville, that preserves these trees so that, after the lapse of Although ages must have passed since centuries, their fiber is as clean and smooth these great forests fell, and became covered and strong as it was when the green branches many feet beneath the surface, such trees as of the cedar were waving over the swamp, is fell, according to the scientific theory, while a mystery that scientific men have as yet been they were yet living trees, are as sound to day unable to solve.—N. Y. Sun.

#### LOVE YOUR ENEMIES.

There are two ways of dealing with those who injure us, the world's way and Christ's way. The world's way is the use of force; Christ's way is the exercise of love. The downs in the same stage of decay they were in answer each blow by a blow ten times heavier, when they fell, as the same agency has pre- | to requite each stripe with a score of stripes, served intact the soundness of the living to overpower and crush the offender so that did the injury. But Christ's way appeals to to have a disposition which hastens to take the man's better nature; it seeks by the ex | up a reproach against a neighbor, and, withercise of love to reach his heart so that he out knowledge or inquiry, spread it abroad; and third links fail to connect so frequently, will regret the wrong he has done and, of and it is perhaps sadder than all, for one that nowadays where pastors and earnest course, abstain from such offense in future. | charged with the conduct of important in The world's way is to move the man to fear; Christ's way is to lead him to exercise love. The world's way aims merely at affecting his statements and misrepresentations, and send

quently some prehistoric cyclone swept over kind way, and show him his fault. "If he has incurred.—The Common People. shall hear thee," says the Master, "thou hast gained thy brother." The world's way is to leave the man an enemy, seeking only stantial earth or rock beneath it, where they to render him a powerless enemy. Christ's way is not to be content with merely making the man cease from overt wrong doing, but to extinguish in his mind all inclination to do wrong, to lead him back to a friendly disposition. The world's way may annihilate the enemy's power to injure, but Christ's way annihilates the enemy himself, changing plain and simple, adapted to the underthe foe into a friend. Surely the latter is or the working of the "cedar mine," is done the more efficient method of dealing with of St. John's Gospel is considered too diffi

burned Nov. 1st. The building was occupied | ingerrand, for the prodding is not so much in | have no more disposition to sin. And so | full accord with the Old Testament writ search of a tree, as it is to test whether the when a man sins against us, our great aim ings. should be not to visit upon him injury for When the prod strikes the log, the miner his injury, but to lead him to understand chips off a piece with the sharp point of the his wrong, to repent of it, and to exercise

Suppose, however, the unjust man is so perverse that we cannot bring him to aban miner can tell at once whether the tree he don his malicious attitude, what then? has tested is a sound or a dead one. If the Regard him as a heathen man, as one afar shall not hate.

house. With this he saws the log in two, as | we may defend ourselves against an enemy, | Elders of the children of Israel." and yet exercise no ill will.

The revengeful man feels no indignation

a wrong done a stranger. We may defend soul or body. with all the work that has been done, in con ourselves against a repetition of the wrong

#### MINDING ONE'S OWN BUSINESS.

Some one suggests two reasons why certain people do not mind their own business; first ever brought to light, and their location so they have no business, and second they have far away from the Dennisville marsh indi | no mind. These, however, are not the only | reached was at No. 31 Mile End Road, in The uses to which the cedar logs are put business of their own, which has been ne at work all their days; and sometimes they have mind enough of their own, though it be turned into unprofitable channels.

Sometimes persons meddle with others' business, because they can thereby bring themselves into notice, or perhaps into favor with others who are "willing to wound and yet afraid to strike;" and who will aid, and abet, and countenance men who are willing | the active. The meeting was pleasant, ear-

Sometimes people have a spite against men who follow not with them; and if they can stop their casting out demons, they willthey find it hard to allow persons to act independently of their supervision and control, and be responsible only to their own master.

Sometimes people meddle with other misapprehension. Some story, half told and | ception, praved. The girls prayed; the boys misunderstood, is supposed to furnish them | prayed. They were intent on keeping their grounds for raising a hue and cry against | pledge, and prayer seemed to them the most some wrong or error; and so one man starts | natural thing, and they offered such prayers it; another equally ignorant of the facts as to create the wish that older people would joins in; and others follow, till a whole pack oftener pray like boys and girls-English are baying at the heels of some one who has boys and girls, and why not American? In given them no cause for offense, and who can its constitution, the meeting was wholly only pity persons who are so anxious to med- | drawn from the Sunday school, and impressed dle and censure, that they will take up un- | the mind anew with the conviction that every world's way is to return injury for injury, to founded accusations, and utter false insin- Sunday-school needs to supplement its work uations, to injure those who would gladly by just such form of service as the Christian do them good and not evil.

It is a sad thing to originate a falsehood, his own pain shall make him regret that he or a damaging misrepresentation; it is sad to bind the religious lives of young people, terests, and intrusted with the means of access to the great public, to give currency to false | tian Endeavor Society.

# THE WORD.

Extracts from a sermon preached by a Jewish Christian Student of the Nashota (Wis.) Theologi-

"In the beginning was the Word, and the Word was with God and the Word was God."

The teaching of the Gospels in general is standing of all people. Only this beginning cult and too deep to be readily understood. 'When we sinned against God he did not But look at it in the light of Jewish knowlseek merely to bring evil on us in return; he edge of the Old Testament, as did the lie so thickly beneath the surface, that the strove to make us see our sin, repent of it, Evangelist, and it is noither mysterious nor Highland Hall, at Highland Park, was rod cannot be pushed down amiss on its test- turn from it, and love him so that we should does it contain a strange doctrine, but is in

> In Deut. 4: 9 we read: "Take heed to thyself and keep thy soul diligently lest eves have seen.'

in l not as a mere echo or voice.

The Mexican government has published been removed from the Dennisville Swamp them to repent and become true neighbors the Old Testament represented him as per- of the Atlantic; building upon the Bible we forming divine acts of his own free will and found the Sunday school, develop into

#### CHBISTIAN ENDEAVOR IN ENGLAND.

BY REV. CHARLES PERRY MILLS.

Being recently in London, I desired to at-

tend a Christian Endeavor meeting, to see how one is conducted by our English cousins. The only one that could be readily business. Sometimes they have plenty of sion. The time was Sunday morning at 11 o'clock, September 16th. About fifty were present, including seven young men and women, all Sunday school teachers, and the rest were boys and girls, average age twelve or thirteen, all scholars from the Sundayschool. The division between the boys and girls was equal, and between the active and associate members three to one in favor of nest and helpful; aside from these general features, which are expected in every Christian Endeavor prayer-meeting around the world, the notable things were the method of participation and the constitution of the meeting. As to the participation in the meeting, no remarks were made except by the leader, who was a mature young man; people's business from pure ignorance and but the active members, almost without ex-Endeavor Society provides. Providence is certainly developing a chain of three links -the Sunday school, the Society of Christian Endeavor and the church. The first promoters of youthful piety see a vision; its form bears the stamp and image of the Chris-

That our cousins in England mean not to actions; Christ's way is to change his heart, them into tens of thousands of minds, never be disobedient to the heavenly vision. I was to be eradicated till the secrets of all hearts assured on the following Tuesday, in an in-The Saviour directs that when one injures are known, and "whosoever loveth" as well | terview with Mr. Charles Waters, an honorthe salt water reached the trees. This de | us we shall not answer with ill-will and other | as whosoever "maketh a lie," shall realize | ary secretary of the Sunday School Union The receipts and expenditures of the stroyed the life of many of them, and subse- injury, but shall go to him in a dispassionate, the mischief he has done, and the danger he and also, by recent appointment, of the British section of the Y. P. S. C. E. That he is the right man to promote the cause I gathered from three things: He is enthusiastic and proficient in Sunday school work; he is a member of the Metropolitan Tabernacle, of which Rev. C. H. Spurgeon is pastor, and presumably exemplifies a vital type of piety; and he has adopted the Christian Endeavor idea in its integrity. The following sentence, from an appeal to pas-"tors and superintendents, has the right ring: "It is particularly requested that the title be not used in any case where the principle of the society, as given in the constitution, is not accepted." The appeal of Mr. Clark, in May last, is just coming to fruitage. The summer months having passed, the time of organization is at hand, and many new societies will probably soon be registered. The principal sources from which Christian Endeavor will grow are three: The Sundayschools, the Christian bands and the International Bible Reading Associations. From thou forget the words (not "the things" as | my limited observation of Sunday schools in in King James' translation) which thine England, their constituency, younger than in the United States, will furnish abundant Asks one of the disciples of Rabbi Simeon, | material for what, with us, would be junior son of Yochai: "Why is it written 'the societies. The Christian bands are organiwords which thine eyes have seen,' and not zations of young men and women whose off, one with whom we have nothing to do, which 'thine ears have heard?' To which object is to promote spiritual life and service. the trunk by prolding along from one end of one whom, if we cannot positively love, we the reply is: "From this passage we learn They are kindred to Christian Endeavor that the Word spoken of in Scripture in societies, but have not their pledge, and The forgiveness of an enemy does not in- relation to God is a person. This Word | therefore their consistency and strength. If volve submission to his malicious persecu. went out from the right hand of God; not they can be induced to add this feature, tions. As we might defend ourselves against from his mouth, and delivered the com- with its concomitants, it will be immensely those used in sawing out ice in filling an ice an insane man who sought to injure us, so mandments to Moses; and Moses to the to their advantage, as well as adding recruits to the Christian Endeavor movement. We near the roots as he cares to. The top of the but as we should have no personal hatred The most reliable ancient commentators salute England with the Christian Endeavor tree is next sawed off in the same way, and for the insane one, so towards an enemy we of the Old Testament (Onkelos, Jonathan idea; what is her reciprocation? Mr. Waters, then the big cedar stick is ready to be re should have no vindictive feeling. As a and Yerushalmi) consider the Hebrew term in a private note, says: "We hope and leased from its resting place. A ditch is dug man could defend himself against a vicious for word (the equivalent of St. John's Greek expect that over two thousand branches of dog without becoming angry at the dog, so term "Logos," when connected with the the International Bible Reading Association weakness while walking in his residence cant hooks, and it rises with the water to the one can defend himself against an enemy name of God, as a Person visible to the eye will be fields of effort for the Christian Endeavor, and, on the other hand, hope "The Word," says Yerushalmi, "is that Christian Endeavor in America will against injury unless it is committed against always to be understood, whenever Jehovah join us in the I. B. R. A., which, I am ashimself. He practically says, "You may is described as performing some bodily sured, is quite in line with Sunday-schools injure those other people as much as you action as "to go," to descend" etc. In in the States. We already have branches in please and I will not be angry with you, reading, e. g. "Jehovah appeared" we have nineteen or twenty different states." The nay, I will perhaps applied your shrewd- to understand the "Jehovah-Angel" or object of this association is to promote the ness, but be careful how you injure me, for Logos appeared instead of Jehovah himself daily perusal of God's Word, and thus intimatic flavor, intensified many degrees, that if you wrong me, I will return your wrong of whom it is written: "No man can see mately connects itself with the Sunday school the common red cedar of the present day has. tenfold." Revenge is indignation, not against me and live." Likewise, when the Prophet aim as well as with that which the Christian The wood is of a delicate flesh color. One of evil as such, but solely against evil affecting speaks of God's saying "My soul loveth" Endeavor has at heart. The two objections the mysterious characteristics of these long | us. It is purely a selfish feeling. Now the | or in a similar strain, the old commentators | which are heard across the water, to the adopforgiveness of enemies is the elimination of apply it to the Logos and not to Jehovah, tion of Christian Endeavor, are, that the found to be waterlogged in the slightest. It this personal element from our indignation because the Hebrew word translated "soul" pledge is too rigorous, and that Christian is impossible to tell how many layers deep against the wrong doer. We may condemn may mean either body or soul, and cannot be bands and kindred guilds already in existing these cedars lie in the swamps, but it is cer. his wrong to us as we should condemn such applied to Jehovah, who never had either ence answer the need. As to the first, friends of Christian Endeavor can wait in confi-With these thoughts in his mind, what dence: English youth will respond to the apstantly mining them during three quarters of as it would be our duty to help defend the can be plainer than the words of the Apos peal to the heroic as soon as it is fairly made a century, the first layer has not yet been restranger. But as the true man feels no per- tle John? The Word being God—the Word and felt and, responding to that, the second moved from the depths. At some places in sonal animosity against the felon in prison, becoming fiesh at the birth of Jesus, these objection melts away, for with the adoption the Dennisville Swamp the soil sunk in for as he would be glad to see that felon repent things required no explanation. Nor was of the pledge the Christian band will put on several feet and become dry, and there the and become a good man, so we should feel there any need to explain the equality of the armor of Christian Endeavor, and will be fallen cedars may be seen lying in great no personal hatred towards those who have Jehovah and the Logos or Angel of Jehovah, entitled to wear it. Insistence upon the heaps, one upon the other. No tree has ever injured us, but should sincerely desire to lead or the incarnate Son, for the Scriptures of main ideas will carry the day on either side

He spied a cat, and straig

Suoth he, "may I again

If here, dressed in a coat

Oh, what a very funny fo

It makes me laugh, so dr

Ha! ha!—it are,—ha! ha

It are, it are, it really are

The drollest thing I've se

"You're much mistaken,

About at night, I am no o

And if I were why, still

For you look, there's no

Extremely like a two-legi

As for your grammar 'po (Excuse this giggle), he-b

It be, it be, it really be

The very worst lever he

WHAT ARE YOU!

Margeret Eytinge, in St. Nich

What are you doing for Jesus.

The weeks, the months, and the

The harvest is passing away.

The Master will know full we

Of hours misspent, of work unc The Judgment will surely tell

Before you are ripening fields. t

Kind words to speak. dear souls

The Master commands you to g

With heart and hand obey the c

Your mission of love complet With golden sheaves from field

To lay at the Master's feet;

What joy it will be to you, brot

To hear the approving words, Faithful servant, well done!

Enter into the joy of thy Jor

"Have a paper, sir? S

in the train, ma'am?-Tin

But the people hurried

stand into the station, as

the morning. Only two

here it was noon! Profit

sunny days his sales were p

falling soot, and nobody

ony.
"No wonder that they value !"

of this horrible place!"

looking about at the wet,

pools of black mud through

tramped, and clouds of through the streets. He

sunny farm on which he w

that he never could grow t

Two cents profit! Not

John thought of his mo

scanty breakfast which th

gether in their bare garret.

opening on the sooty roofs.

have had a good trade, he ried a nice little treat ho

the crowd hurried past, an

"Magazine, ma'am? S

was drizzling.

loaf of bread.

All the magazines!"

THE MISSING P

The harvest is passing away.

Awaiting your earnest toil,-

Ere the enemy doth despoil.

And work is his vineyard to-d

### Sermons and Essays,

ABRAHAM.

Preached at the First Alfred church, Sabbath-day, Oct. 20, 1888, by the pastor.

"God did tempt Abraham." Gen. 22:2.

The well-known story of the trial o Abraham's faith, which came so near to being the death of Isaac, his son, in human sacrifice, is introduced by the words of the text, "God did tempt Abraham."

This story, then, is to receive our attention to day. And it is partly because so much has been said about it that we wish to say something, too, not to have our say, but to help our faith, if possible, in the Bible as a true record of human life and experience.

First. We need to remember that the real meaning of tempt in this passage is test or prove. So the Revision reads, "God did prove Abraham." We need to be clear here to start with. For Abraham to kill his son would have been an awful sin, and no doubt every revolting feeling we have, when we read this story, springs from a true instinct of the human heart; but do not for one moment let us suppose that God, working in Abraham by His Spirit, was enticing Abraham on to this ghastly deed. It was a test and putting to the proof, and not a temptation in the sense of an allurement, an enticement to sin. Here is the story of a man put to the severest possible trial; not of a man enticed to sin. And we need not be afraid to take the extreme ground, and speak of this as a divine test, speak of it as the Bible does, "God did prove Abraham;" and we do not propose to go around or dodge the evident meaning of the Scriptures, that God put-Abraham to the proof in this matter, that the impulse to slay Isaac, his son, was not the creature of Abraham's heart, but it arose in the dealing of God's Spirit with him; arose inevitably out of his mental and spiritual processes. We will hold, then, as our starting point that this is a divine test, and we will not abate one iota of the evident meaning of the Scriptures when they say, "God

did prove Abraham. Second. That being so, we may expect to the man, considering his circumstances. centuries, more or less, B. U. If we can, somehow, by study of the facts of Abraham's time, put ourselves back in his place indefinite thing, like the saying that every that presents a square issue between trustduty, there is a divine putting to the proof. that the ever-present Holy Spirit will not sight. Dear friends, it would put temptation and trial in quite another light to us if we were in the habit of thinking of them as tests in which the divine Spirit is especially present. Suppose every time a young man found him-

proof to see of what sort we are. The faith in the unseen Creator when all his highest intelligence and the mightiest love kindred, and all the world, for all he knew, of God alike demand that you and I be were worshiping seen and created things. God is on the side of righteousness and not and stars, who worships images which his from sin, the tests and proofs of temptation of his spiritual progress in the life of faith from God.

that Abraham should be tested of course, to the spiritual processes of our times, but it but why in so awful a way? About as horrible a thing as we can think of is that a man should be tempted to take the life of his child; but there is one thing more horrible, and that is that the thought of doing so should come into his mind from God. The story is monstrous beyond conception. You can tell something about this by recalling Freeman, of Pocasset, Mass., who, a few years ago, took the life of his little daughter Edith because of this very example of Abraham. The world was speechless with horror, and disbelievers said, 'Well, what more can you expect when you teach that God led one man especially inspired up to to creep in on the world he sees objects out the brink of the very same thing.' It is of proportion, and in monstrous shapes. In scarcely more terrible to think of Freeman a shadow he may see a deadly enemy, and in than of Abraham, only that distance makes a harmless and beautiful object a beast of us somewhat more indifferent to Abraham's | prey which seems to be waiting to destroy case. The story presents such difficulties to him. He will not make out the truth about faith that we do not wonder it has made his surroundings till daybreak comes. Abradisbelievers, been a real stumbling-block to ham is such a man in the twilight of faith. true disciples, and a favorite morsel for The thought of killing Isaac was a great infidels to roll beneath their tongues."

Thus far the objection, and it is not a scoff- and was as natural to him as the thought of son was to him a bed of thorns. It brought He proved that he would follow the leadings find in this story, not an isolated case of ing and irreverent objection; it is one which having Mary Stuart killed was to John human experience, but a fact and principle | many a frank believer openly acknowledges | Knox. But do not let us make God responsiof human life as a whole. We shall not and which many another not so frank to ble for it except as it came naturally in God's not dreamed of. Anything before this which divine will. He showed that his decision expect to find this fact always manifesting | speak out, has in his heart. Can a real, | discipline. There was a time when the idea itself in this one way, but we shall expect to reasonable and satisfactory answer be made of human slavery belonged by birth and find it manifesting itself in a way that is to faith? We do not care to answer the education in the thoughts of many people. true to the mental and spiritual processes of | questions of disbelief, but we do care a great deal to answer the doubts and questions of a person in this country to whom by birth The story of Abraham and Isaac is so very faith. But answers have been given which and education the injustice and wrong of an offering to express this joy and gratitude? thicket was sufficient as a symbol of his difficult because it is next to impossible for increase the difficulty and perplex the mind. a person with a nineteenth-century A.-D. | There is one starting point from which you consciousness to understand the processes of will go along a road that is hard to travel. mind and heart of a man living nineteen If I may use the expression, we start from the wrong foot if we take this explanation. It is usually taken for granted that the Divine Spirit dealt with Abraham in some and see how our minds and hearts would extraordinary way, in some exceptional way the Creator. What was his relation to this of his anxiety. Now what more natural up of our self will to the divine will." operate in the developments of faith in them, which belongs to the lives of men and we will have less difficulty in understanding women found in the Bible. We do not that this great fact of trial and test which is find any such experience as Abraham's in illustrated in this story of the life of this first | the processes of life as we know them. Is believer, this Father of Believers (for this is there truly a gulf between the experience of what Father of the Faithful means), should Abraham and a man of faith of the ninebe shown in a way absolutely true to the teenth century A. D.? Did God deal with processes of faith in such a man living in him in an exceptional way, in a way He does of beasts. There was a questioning in his such a time. We do not mean by this an not deal with real people outside the Bible? I frankly say I do not believe He did, nor do man has his temptations; but we mean to put I believe that the Bible, truly understood, ourselves squarely upon the principle that gives us to understand that He did. Of wherever there is a temptation or a trial course all allowance is to be made for the difference of times, but human nature now ing God and refusing to trust God; between is the same as human nature in Abraham's faith and unbelief; between the temporary time, and the Divine Spirit dealt with him and seen, and the unseen and eternal; be in exact accordance with the processes of tween happiness and goodness; between pros- human life, and not contrary to the properity, as the world guages it, and integrity; cesses of human life. It was not a more between a fleeting affection and an abiding present and personal or near God dealing concubine. But God's Spirit was not taking him, probably for years (because Isaac was latter and former rain unto the earth." with him than is dealing with us. It was There would be no issue and no conflict but God's unseen but ever present Spirit who was leading him, just as it is God's Spirit let the devil have his way without a contest; who is leading every child of faith. We at any rate, without a protest. But in the misunderstand and misinterpret the Bible case of one who is trying to take God's side | when we set out to make God deal with the of this square issue with the spirit of the men of its history in some other way than sinful and selfish world, there are certain to in accordance with the mental and spiritual be Abraham-and-Isaac cases. Abraham was processes of human life as we know it, and simply finding out the inevitable law of as it has always been. The story of Abraham human life in living by faith and not by is a monstrous one when made real to a nineteenth-century-A.-D. consciousness by the story of Freeman, but there is just this difference: the story of Abraham is as true as can be to the processes of faith in the heart of a man living in his times; while the self squarely facing an issue between impulse story of Freeman is false as can be to the and duty, pleasure and purity, he were to processes of faith in our times. The Bible think that God is in this place (if He were tells Abraham's story with all calmness and not, there would be no issue), would it not | without a sign of shock; and why? Because

Spirit is there putting us divinely to the out of darkness into light, a man living by tested by trial and temptation. We could | What are you to expect of such a man who defend neither the intelligence nor the love is not fully illuminated and instructed, but of God if He did not divinely prove us; I | who is in the processes of enlightenment? may say if He had not made us capable of | Would just such a thing as this story illusbeing divinely proven. Removing God from | trates be rightly expected in his developthe temptations of life is an Atheism little | ment? If it is perfectly true to the mental better than that which denies His being, and spiritual processes of a man of his times Here is a point which ought to be guarded, and circumstances, there is no need to debut we do not wish to say more than is fend it, nor to defend the Bible, to one who necessary lest we get too far from Abraham | takes the Bible for what it is, and not for and Isaac. "Let no man say when he is what it is not. Here we have the mental tempted, I am tempted of God, for God process by which the truth of the true God, cannot be tempted of evil, and he himself | the Creator of the heavens and the earthtempteth no man." Let none of us put the the truth of the Righteous Father, who is to blame of his sin on God. When we sin it is be trusted—dawns upon a nature imbued by because we want to, and not because God | birth and education with all the darkness of wishes us to. In the putting to the proof | the heathen who worships the sun and moon of sin. The enticements of temptation are own hand has fashioned. It is one of the steps in God. It is a hard story to the mind of the Third. But now one says: "It is right | nineteenth century because it does not belong did just belong in the spiritual processes of a man like Abraham, who was a real seeker after God, who was trying to give up self will for the guidance of an eternal and righteous will.

Fourth. There are now some general state ments to be made to clear the way a little.

(a) No mind is all at once and once for all illuminated. We come to truth gradually in the processes of our education. Sometimes there is a flood of light comes at once, but it is not all the light. A man who is coming to the truth of faith is like a man watching for daylight. As the light begins

human slavery are not natural. the pioneers of thought of his time. One thing was clear to him, that there was but earth, and that to worship any being or thing created was to do violence to the worship of Creator? Clearly to his mind, that of faith and confidence. If He is supreme, His will and obeyed. He had learned to give up sacrifices to idols, and to sacrifice to the Ureator, but he had not learned that true heart toward the meaning of sacrifice, and he was in search of the truth toward which this questioning was leading. Why this dissatisfaction with beasts? Why this feeling of their inadequacy? This surely was God's spirit dealing with him, leading him on. Abraham did not see that to have two wives was just as absurd as to have two gods. By birth and education it was natural for him to have two or more wives. if he wished, and we find him with a wife and up this question with him; rather the fundacan give the whole love of his heart to two women at once. This we see clearly, and upon the human heart and mind.

only one present in temptation. The Holy mand from heaven. Here is a man coming ligious rite. Human sacrifices were common. him in burnt-offering. To a person of his One of the abominations of the heathen birth and education there was no other way was making their children pass through the to be thought of, and so he hears plainly in fire, and the children of Israel fell into it, his heart the directions, "Take now thy son. and it is easy to see why. It was because thine only son Isaac, whom thou lovest 10 the by birth and education the heathen did it, pathos of that!], and get thee into the land and it had just enough of truth in it to of Moriah, and offer him there for a burntmake it attractive.

> life of faith is not the life of ease; its path anything be more natural to the processes of is not one of roses and delicious perfume. The mind is never at rest in the sense that This thing seemed demanded of him and by it considers itself as having already attained the end. Its language is that of Paul "not | family, and whom he thoroughly trusted. that I have already attained or were already made perfect, but I press on." Faith does not set questions at rest, remove all possibility of doubt from the mind. The questionings and doubts of but in this supreme trial give up his selffaith are sometimes terrible. They seem to lead us where we think we cannot possibly righteous will of God; so as far as he go, where it means worse than death to go. They find old and trusted foundations to be to slay, as a sacrifice, the son God had given not laid upon the rock, but upon the sand. him. Will you find fault with the man There is a wonderful repose in faith, but that he did not see further, and see the whole disciple is not above his master. What could man's life where, to see more, he must go be more natural to the progress of faith in Abraham's heart than to have doubts about could not forever go on with the killing of whether it be of God." This great fact of as being in itself the ultimate truth of just the rule Abraham went by here. sacrifice. And so, doubtless, thoughts like these were working in the mind of the man till he was nearly distracted. They were not seeds dropped by accident; they did not originate in his mind nor in the suggestions this enormity, but it tells us that a man who of any of his fellows, but they came directly thoroughly trusted God, thoroughly believed because the man was accepting the discipline | Him to be a righteous being, and was as of the Spirit of God.

at the time of our story. For years he had became convinced that for some reason been waiting and anticipating the greatest | which he could not interpret, this God blessing he could conceive of. He had hoped claimed his child of him again." for it and believed it would come. It did come after many years of anxious and try- journey, which seemed to him to mean the ing waiting. But instead of being a resting slaving of his son, he had ahead done that truth, taking that shape in this dim twilight | place in his discipline, this coming of his | which the Spirit of God meant in his heart. to his mind new questions which he had of God at all hazards and at whatever cost, never met, and difficulties such as he had and that he offered up his self-will to the he had met and solved was as nothing to the was made forever, that not his own self-will great problem which this child brought with but the righteous will of God should control him. His joy and gratitude became more him. And how natural that when he had In a generation or two there will scarcely be | terrible to him than his anxiety and almost | made his preparations the full light should hopeless waiting. Where should he go for dawn upon him; that the ram caught in the To his flocks, and make selection of their self-sacrifice, though not sufficient itself as Abraham was standing clear out among best? He might do it again and again, but a sacrifice. He learned there the great fact still not be satisfied. Should he pile them of God's spiritual dealing with man, and the all in magnificent and grateful holocaust principle upon which God rules the world; one God, the Creator of the heavens and the | before the great Jehovah? There is no rest | and he learned the law of man's position in there. The question is not yet answered. | the kingdom of God, "that all power to be The burden of his joy is greater than that right and do right begins with the offering than that there should come the glimmering of the truth that only the gift which had is right, and this will is to be discovered brought the joy, could express the depth and reality of his gratitude? Terrible possibilities open in the mind with this thought, but | temptation are not the devil's opportunity the thought had to come. It was as true to his only. They are God's testing times. There sacrifice is self-offering and not the offering spiritual progress as could be. Flee from it is no plain issue presented to any one beand shrink from it as he might, there was no tween good and evil, truth and falsehood, escape from it; once he had a glimpse of this impatience and endurance, doubt and truth, he could not shut his eyes to it. The gift itself must be offered up to God who us through his course of discipline. gave it. When this thought came into his mind he had to think it out to the end. He was constituted so. He was not made on did. "If any man willeth to do His will he the easy-going plan of some people who can shall know of the teaching whether it be of drop troublesome questions and not go any God." The prophet Hosea said: "Then shall further with them when they get a sight of we know if we follow on to know the Lord; what they really mean. When this thought his going forth is prepared as the morning; once got into Abraham's mind it tormented and he shall come unto us as the rain, as the quite a lad at the time of this incident) and Follow on to know the Lord and you shall mental question, which being settled, would allowed it to torment him till he was know not what He seems to mean, but what in its time, determine all others. No man plainly brought to the point where he must He does mean. This is the law for seekers either give up the lead of God's Spirit or after God. slay Isaac his son. This was the only way abhor the man who has more than one wife, he could see it. The question soon boiled therefore brethren by the mercies of God or is not true to his wife. This by way of down to that. There was a clear issue. that ye present your bodies a living sacrifice, illustration of the truth, which must not Either give up the life of faith he had com- holy, acceptable unto God, which is your be lost sight of, that light breaks in slowly mitted himself to so many years ago, or reasonable service." Or the words of David, make a sacrifice of his son. Terrible "The sacrifices of God are a broken spirit, b. Away back in Abraham's time hu- thought to us, terrible thought, to him a broken and a contrite heart, O God thou man life was not held as it is now. He not so much because the killing was terrible wilt not despise." Again, "Sacrifice and had, by the consent of his times, absolute to him, as because he did not see how it was offering and whole burnt offering and burntpower over the life of his wife, or his son or not the clear end of all his hopes of a seed offering for sin thou wouldst not, neither his slave, and, if he took the life of either, following him, in whom all the nations of hadst pleasure therein. Then said I: Lo I would be no more held to account by any the earth should be blessed. There is no am come to do thy will, O God!" tribunal or by public opinion than is the state | doubt how such a question will settle itself of New York for taking the life of a in the mind of such a man as Abraham. murderer. He was sovereign in his realm. And when he had decided to hold on to his Washington now contains \$23.800,000 in

offering on one of the mountains that I will For many years—at the time of our story tell thee of." "Terrible," says the nine. -Abraham had been living by faith. The teenth century heart. Yes, terrible; but could the heart and mind of a man like Abraham? the God for whom he had left country and What could he do? But one thing, and that was to go ahead and trust to his guide, whom he had trusted for so many years and trusted to the peace of his soul. What could he do will, as he had always done, and trust the knew there was but one way, and that was there is no rest from crosses in it. The truth here? There is a point in every ahead. Let him stand still because he cannot see, or because he seems to himself about burnt-offerings and sacrifice; than to question | to leap from a precipice, and he never will whether the sacrifice of beasts was the true | see any more. "If any man willeth to do sacrifice? A mind searching for the light his will he shall know of the doctrine sheep and cattle, and rest satisfied with this spiritual life put into words by our Lord was

Maurice says: "The history does not represent Abraham as feeling an impulse to slay his son, and yielding to that impulse; still less does it represent God as designing thoroughly persuaded that He cared for him. Now then let us see Abraham as he was and proved that he did by giving him a son,

When the father set out on that three days?

Let us leave this subject by putting before our minds in review three personal

1. Times of trial, darkness and doubt, fidelity when the Spirit of God is not putting

2. In all such times the true law of progress in spiritual life is to do as Abraham

3. The words of Paul, "I beseach you

THE new silver vault in the Treasury at not, there would be no issue), would it not make of it a more serious thing? There can be no greater mistake than to talk and the taking of life being common, it was solvetely in the taking of life being common, it was not the thought, upon its merits in public consciousness for Abraham to kill his the thoughts of men, for a father to take the thoughts of men, for a father to take the thoughts of men, for a father to take the thoughts of men, for a father to take the thoughts of men, for a father to take the thoughts of men, for a father to take the thoughts of men, for a father to take the that he knew of, and that was to sacrifice that he knew of, and that was to sacrifice the thoughts of men, for a father to take the thoughts of men, for a father to take the that he knew of, and that was to sacrifice the thoughts of men, for a father to take the take the

The lady stopped. "Al dirty!" she said, dropping zine with a shrug.

As if he could help the blowing away the soot for that day. It was four yes died, and he and his moth to town; and in that time ing but fight weakly again

He opened one of the boys. There was a set goes off in the first chapt in the third, "the gallar the deck, and the comm in his arms!" On the account of a boy going who arrived in time to burning house and rescue daring act he was the n partnership by the child'

"Some fellows ha chances!" said John, lay with a sigh. "Now I've and nothing grand or n for me to do. Buy twen sell them—if I can. On weeklies; once a mont That's the heft of it, How's a fellow to make of work?"

An old gentleman w train sauntered up and over the boy's stock.

John watched him anz buy one of the six boun each was a quarter of a d buy one of those, he cou treat to his mother, afte The boy's eyes fairly sides being fond of hi hungry; and the smellcoffee from a stall nes

The old gentleman books. John thought he to buy one. What shot bit of fresh meat? A cided that stock would

than he could bear.

3 00

burnt-offering. To a person of his nd education there was no other way hought of, and so he hears plainly in rt the directions, "Take now thy son, nly son Isaac, whom thou lovest [O the . of that!], and get thee into the land ish, and offer him there for a burntg on one of the mountains that I will ee of." "Terrible," says the ninecentury heart. Yes, terrible; but could ng be more natural to the processes of art and mind of a man like Abraham? hing seemed demanded of him and by d for whom he had left country and , and whom he thoroughly trusted. could he do? But one thing, and that go ahead and trust to his guide, whom I trusted for so many years and trusted peace of his soul. What could he do this supreme trial give up his selfs he had always done, and trust the ous will of God; so as far as he there was but one way, and that was , as a sacrifice, the son God had given

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And how natural that when he had his preparations the full light should upon him; that the ram caught in the et was sufficient as a symbol of his acrifice, though not sufficient itself as rifice. He learned there the great fact od's spiritual dealing with man, and the siple upon which God rules the world; he learned the law of man's position in tingdom of God, "that all power to be and do right begins with the offering

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God.

The words of Paul, "I beseach you efore brethren by the mercies of God ye present your bodies a living sacrifice, , acceptable unto God, which is your onable service." Or the words of David, ne sacrifices of God are a broken spirit, oken and a contrite heart. O God thou not despise." Again, "Sacrifice and ing and whole burnt-offering and burnting for sin thou wouldst not, neither t pleasure therein. Then said I: Lo I come to do thy will, O God!"

HE new silver vault in the Treasury at hington now contains \$23,800,000 in dard silver dollars, the weight of which 00 tons. This money all came from adelphis and New Orleans, and is not gone fourth of the amount which is ...... ered in the rault.

#### A LESSON IN GRAMMAR.

One night, an owl was prowling round Looking for mice, when on the ground He spied a cat, and straight way flew Quite close to it. "Tu whit, tu whoo!" Quoth he, "may I again ne'er stir, If here, dressed in a coat of fur, I do not see a four legged owl. Oh, what a very funny fowl! It makes me laugh, so droll-Ha! ha! Ha! ha!-it are,-ha! ha! ha! ha! It are, it are, it really are The drollest thing I've seen by far!"

"You're much mistaken, scornful sir." The cat said, as she ceased to purr; For though, like one, I often prowl About at night, I am no owl. And if I were why, still would you Be queerer creature of the two; For you look, there's no doubt of that, Extremely like a two-legged cat. As for your grammar 'pon my word (Excuse this giggle), he-he-he, It be, it be, it really be The very worst lever heard."

# \_Margeret Eytinge, in St. Nicholas for November.

WHAT ARE YOU DOING?

What are you doing for Jesus, brother? What are you doing to day? The weeks, the months, and the years go by, The harvest is passing away. If idlenes marks your course, brother, The Master will know full well-Of hours misspent, of work undone:

The Judgment will surely tell. Before you are ripening fields, brother, Awaiting your earnest toil,-Kind words to speak, dear souls to seek, Ere the enemy doth despoil. The Master commands you to go, brother, And work is his vineyard to-day; With heart and hand obey the command;

The harvest is passing away. Then when in his presence you stand, brother, Your mission of love complete, With golden sheaves from fields of earth. To lay at the Master's feet; What joy it will be to you, brother,

To hear the approving words, 'Faithful servant, well done! welcome now to thy Enter into the joy of thy Lord."

-Golden Censer.

#### THE MISSING PAGES.

"Have a paper, sir? Something to read in the train, ma'am?—Times, Herald, Sun. All the magazines!"

But the people hurried past John's little stand into the station, as they had done all the morning. Only two papers sold, and here it was noon! Profit, two cents. On sunny days his sales were pretty brisk; but it was drizzling. The thick air was full of falling soot, and nobody cared to stop to

"No wonder that they want to hurry out of this horrible place!" muttered John, looking about at the wet, dingy houses, the pools of black mud through which the horses tramped, and clouds of smoke rolling through the streets. He thought of the sunny farm on which he was born, and felt that he never could grow used to this place. Two cents profit! Not enough to buy a loaf of oread.

John thought of his mother, and of the scanty breakfast which they had eaten together in their bare garret, with its windows opening on the sooty roofs. If he could but have had a good trade, he might have carried a nice little treat home to her. But the crowd hurried past, and nobody stopped.

The lady stopped. "Ah, your books are dirty!" she said, dropping the sooty magazine with a shrug.

As if he could help that! But he began blowing away the soot for the twentieth time that day. It was four years since his father died, and he and his mother had come down to town; and in that time he had done nothing but fight weakly against soot and starva-

He opened one of the story papers for boys. There was a sea story in it: a boy goes off in the first chapter as a stow-away; in the third, "the gallant lad leaped upon the deck, and the commodore clasped him in his arms!" On the next page was an account of a boy going home from work, who arrived in time to scale the walls of a can you begin work?" burning house and rescue a child, for which daring act he was the next day taken into partnership by the child's father, a million-

"Some fellows have such splendid chances!" said John, laying down the book with a sigh. "Now I've been here for years, and nothing grand or noble ever turns up for me to do. Buy twenty five papers daily: sell them—if I can. On Saturdays, buy the weeklies; once a month, the magazines. That's the heft of it, year in, year out. How's a fellow to make a living at that sort

An old gentleman who had missed the train sauntered up and began idly looking over the boy's stock.

John watched him anxiously. If he should buy one of the six bound books! Profit on each was a quarter of a dollar! If he should buy one of those, he could take home a little treat to his mother, after all.

The boy's eyes fairly glistened. For, besides being fond of his mother, he was hungry; and the smell of fried oysters and than he could bear.

The old gentleman took up one of the books. John thought he was certainly going to buy one. What should the treat be? A bit of fresh meat? A mince pie? He decided that steak would be the best.

for a long time," said the gentleman. "What's the price of this, my boy?"

"Those are one dollar each, sir." "I'll take this. No, you needn't wrap it ap. I'll read it in the train."

He laid down a bright new dollar. John could almost smell the delicious days. But a glance at the book, as the genhim to say faintly:

"Stop, sir! I did not see which one you had taken. That is an imperfect copy. There are four leaves missing in the middle." "Too bad !"—throwing it down. "The

money, please." "Will none of the others suit?" said

"No. I have wanted this book for some time."

"You can have it for half-price," said John, eagerly.

"I don't want a mutilated copy at all." John handed him back the money; and, closing his satchel, the man walked on a few steps, and sat down in an open doorway to wait for his train. He was a ruddy, fat old gentleman; with a kindly, shrewd blue eye. Having nothing to do, he thought the occurrence over leisurely.

"That's an honest lad," he said to the proprietor of the store in which he stood. 'He might have cheated me just now, but

"Who? John M'Tavish? As honest as steel. He's been under my own eye now for four years, and I know him to be as truthful a lad as ever was born of Scotch blood." "Um, um!" said the old gentleman. But he put on his spectacles, and eved John

from head to foot. The next day he stopped at the same shop, and walked up to the proprietor.

"How's he for intelligence, now?" he

began, as if the conversation had stopped the moment before. "Stupid, probably?" "I don't think he's very sharp in trade," was the reply; " but he's a very handy boy. He has made a good many convenient knickknacks for the neighbors,—that bookshelf, for instance."

"Why that's the very thing I want in a Well, there's my train. Good-day,

"He'll be back again. Odd old fellow!" said the storekeeper, laughing.

The next day he was back, and he came at the same hour. "I like that boy's looks, sir. I've been

watching him. But of course he has a

dozen relations-drunken father, rag-tag brothers-who would follow him?" "No. He has only a mother; and she is a decent, God fearing Scotchwoman,—a good

boy earns at his stand vonder." the next day he went up to the boy's stand. John was looking pale and anxious. Some of his regular customers had refused to take their magazines, times being so hard. They

would be a dead loss on his hands. "Paper? Magazines, sir?" he asked. "No. A word with you, my lad. M name is Bohnn. I am the owner of the Bordale Nurseries, about thirty miles from here. I want a young man to act as clerk and salesman on the grounds, at a salary of thirty dollars a month, and a woman who will be strict and orderly, to oversee the "Magazine, ma'am? Something to read girls who pack flower seeds, at twenty dollars a month. I offer the positions to you and your mother, and I give you until to-

morrow to think it over." "But you-you-don't know me, sir,

"I know you very well. I generally know what I am about. To morrow be ready to give your answer. I will take you four weeks on trial. If I am satisfied, the engagement will be renewed for a year."

All the rest of the day, John felt like one in a dream. Everybody had heard of the Bordale Nurseries and of good old Isaac Bohnn, their owner. But what had he done, that this earthly paradise should be ope jed

"You'll come, eh?" said Mr. Bohnn, the next day. 'Thought you would. When

"At once, sir. "Good! By the way, there's a vacant house on the grounds which your mother can have, rent free, if she remains with me. cart. Suppose you come out, M'Tavish,

John locked up the stand, sent a message to his mother, and went with Mr. Bohnn. change in their affairs.

He was very silent when he came home that evening, but oddly tender with his long time on his knees at prayer that night.

scarcely tasted it.

an iron foundry. "Don't talk of them, John, lad !" "Well. I won't." And he put on his hat, and went out

An hour later he came back. the stand?" asked his mother, in alarm.

We are going to have an outing, mother.

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SABBATH TRACT SOCIETY, Alfred Centre, N. Y. Don't say a word. I can afford it."

She never had seen the boy so full of excitement. He hurried her to the station: and soon they were gliding among beautiful rolling hills and across lovely meadows that were sweet with the odor of new mown hay. steak, and he thought of his mother's thin, At noon, they came to stretches of rising starved face. They had not tasted meat for ground, covered with nurseries of young trees of delicate green, and with vineyards, tleman dropped it into his satchel caused and field after field of roses, mignonette, and all kinds of sweet-smelling flowers.

this place?"

house that "-

garden, a well, and a paddock for a cow.

roses came in upon the breeze. be your home now." And with that he began to laugh and caper about her like a boy, but the tears rolled down his thin cheeks.

Bordale Nurseries, and a man of high standto old Mr. Bohnn:

good word for me that day in Pittsburg."
"No, John," said the old man. "You owe it to the book with the missing pages. The chance came to you, as it comes to every boy, to be honest. Honesty and industry,

John, are what did it; and I am inclined to think that they never fail to command success in the end.—Selected.

# Moyular Science.

Two telegraph wires, each about six miles long, are to be laid in Spain expressly for studying earth currents and atmospheric electricity. The lines will cross each other at the astronomical observatory of San Fernando, one running due east and west, the other due north and south.

DELICATE INSULATOR.—A very valuable insulating material has just been produced. It is composed of one part Greek pitch and two parts burnt plaster, by weight, the latter being pure gypsum, raised to a high temperature and plunged in water. This mixt seamstress, John tells me, but can get no ure when hot is a homogeneous, viscous work. Times are dull here just now. Pity paste, and can be applied by a brush or cast the country folks will pour into the cities. in molds; it is amber colored, and possesses Mrs. M'Tavish has nothing but what the the insulating properties of ebonite, and can be turned and polished. Its advantages are The old gentleman made no reply. But its endurance of great heat and moisture without injuring its insulating properties. -American Analyst.

> Some Difficult Problems.—Science says that the topographic work of the arid lands and irrigation survey has been completed at the United States Geological Survey in Washington, and all the parties to be employed this year are already in the field The hydrographic branch involves some very difficult scientific problems, the solution of which may cause some delay. Among these are the discovery of a method that shall be more accurate than any now employed to measure the volume of water that passes through a river. This is probably among the simplest of the problems. Another is a means of ascertaining the amount of sedi ment a river carries, and a third is the invention of some method of determining the annual amount of evaporation from the surfaces of the proposed reservoirs.

THE SUN-LAMP —One of the most attractive of high power electric lamps is that known in France, where it was invented, as the "lampe soleil," It consists of a wedge of some refractory material, marble preferably, held between two carbon rods that are inclined to one another. This is set in a cavity in a marble block held in an iron frame. A very simple lamp of this kind can be made by boring a couple of holes in a block of marble so they are slightly inclined and approach within about a quarter of an inch at the bottom, and putting in A mere box, but big enough. There's my two carbon rods. If this be supplied with an alternating current to form an arc beand look about you. You can come back at | tween the carbons, the marble will be heated, and will give off a brilliant, mellow light of a golden tinge, very different from the piercing but rather disagreeable light of the He had not yet told his mother of this ordinary arc-lamp. A very high candlepower can be obtained from it, and it is absolutely steady. The objections to its use arose from the facts that it was not certain to mother; and she noticed that he remained a start up automatically when the current was turned on and it required altenating currents They had only a little bread and milk for | instead of direct. This was some years ago, breakfast the next morning, and John | before alternating currents had been largely introduced. From the fact that a larger "You look as if you could not bear this surface has to be heated than in the ordinary much longer, mother," he said, coming up are lamp, and the surrounding material to her, and putting his hands on her shoulder. | conducts away a considerable amount of heat, "You need good wholesome meals and the the lamp is not so economical as are arc fresh air and the hills and the trees instead lamps. In the last few years alternating of this ! "-looking out at the piled stacks of current distribution has been developed coffee from a stall near was almost more chimneys belching forth the black smoke of and now an English syndicate is being formed to introduce a modified sun lamp, in which many of the objections of the old form have been removed. The lighting is now automatic and certain, and the lamp can be used either with continuous or alter-"What is wrong? Why have you left nating-current generators. For lighting "Ah! here is a book which I have wanted | the stand?" asked his mother, in alarm. | halls, galleries, etc., and in general for

SALT AT SALT LAKE, UTAH, -The manifacture of salt around the shores of Sait Lake, Utah, is an important and growing industry. Nearly all the land adapted to the purpose has been appropriated by settlers. A level meadow is usually selected, a few inches above and adjacent to the water of 100 " the lake. The surface of the soil is scraped and made level and hard like the floor of a brick yard. A storm or high wind will "Why, John, this is fairyland! What is drive the water in from the lake and cover it, and a slight dam prevents its return. It "The Bordale Nurseries. We will get quickly evaporates and leaves a residue of out here, mother. I want to show you a solid salt six to ten inches deep, that is shoveled into farm wagons and marketed. He trembled with agitation. His face was This salt, owing to the considerable percentpale, as he led her down to the side of the age of soda it contains, is not considered broad, glancing river, near which was nest. desirable for meat and butter, and does not led in the woods a cozy little cottage, cov. command the price of a purer article, but is ered with a beautiful creeper. There was a in general use in the Territory. Its preservative qualities once cost a life insurance Inside, the rooms were clean and ready for company \$5,000. A well known resident of furnishing. The river rippled drowsily | Salt Lake City, meeting with financial against its pebbly shore. The birds darted reverses, thought, it was supposed, to benefit through the blue, sunny air. The scent of his family by drowning himself in the lake. No trace of him could be found. The in-"Mother, said John, "this, I hope, will surance company refused the insurance to the widow and orphans, as no proof could be brought of his death. Three years afterward some hunters discovered the remains John M'Tavish is now foreman of the in a remote inlet at the westerly end of the lake, in a perfect state of preservation. ing in the country. Not long ago, he said | They were easily identified by his friends, to the discomfiture of the insurance company. "I owe this all to the friend who said a | -Scientific American...

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Oct. 6. The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Jordan. Josh. 3: 5-17. Stones of Memorial Josh. 4: 10-24. Oct. 27. The Fall of Jericho. Josh. 35: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-12. Nov. 10. Calen's Inheritance Josh. 14: 5-15. Nov. 17. Helping One Another. Josh. 21: 43-45; 22:

Nov. 24. The Covenant Reward. Josh. 24: 19-28. 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 VII.—HELPING ONE ANOTHER.

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

For Sabbath-day, November 17, 1888.

SCRIPTURE LESSON.—Joshua 21: 43-45; 22: 1-9. 43. And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it and

dwelt therein.

44. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

1. Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh.

2. And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:

voice in all that I commanded you:

3 Ye have not left your brethren these many days unto
this day, but have kept the charge of the commandment of

the Lord your God.

4. And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. 5 But take diligent heed to do the commandment and the

law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him. and to Serve him with all your heart and with all your soul.

6. So Joshua blessed them and sent them away: and they went unto their tents.

7. Now to the one half of the tribe of Manasseh Moses had

given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this de Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, 8. And he spake unto them, saving, Return with much

riches unto our tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.
9. And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses.

GOLDEN TEXT.-Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6: 2.

#### OUTLINE.

- 1. God's promises fulfilled. v. 43-45.
- 2. Return of troops to their tribes. v. 1-4. 3. The parting exhortation: v. 5, 6.
- 4. Reward for faithful service. v. 7-9.
- Time.—Soon after the last lesson, B. C 1444. PLACE.—Probably at Shiloh (see v. 9:) which seems to have been Joshua's capital.

# EXPLANATORY NOTES.

V. 43. And the Lord gave unto Israel all the land which he sware to give unto their fathers. This is a general historical statement concerning the fulfillment of God's promise, which was made long before. See Gen. 13: 15. Long centuries and many generations had passed since this promise was made and Israel had been led through deep experiences, all preparatory to this long expected event. Many times in their great trials and hardships and tem porary defeats on account of their sins, they had nearly despaired of ever possessing the promised land. But now they had been led into it, had achieved the supremacy there, and in peace were per. mitted to dwell in that land as their own future home and country.

V. 44. There stood not a man of all their enemies before them. It is not said that all the Canaanites were driven out of the land, but no man was able to make a stand against them. The resistance of their enemies was thoroughly broken. Large numbers were allowed to remain in some parts of the land, but they were subject to the power of the Israelites, and were brought to acknowledge that Israel's God was too strong for their gods, and they could not successfully resist the Israelites.

V. 45. There failed not aught of any good thing which the Lord had spoken. This is a testimony to the faithfuliness of God to all his promises. As they now recounted every particular promise, not one had been forgotten; if any had seemed to be delayed it was now plainly evident that the delay was occasioned by their own disobedience and utter want of preparation in their heart life for the fulfillment of the promises. This is always the reason for the loss or delay of God's blessings.

V.1. Now as soon as peace has come to the Israelites in their new home, the soldiers who had come from the tribes across the river could be dis-

charged. V. 2. And said he unto them, Ye have kept all that Moses . . . commanded you (Num. 32: 20-24, Deut. 3: 18-20), and have obeyed my voice in all that I commanded you. Joshua in these words gives his highest commendation of their faithfulness as sol diers not only to the commands of Moses uttered long before, but also their implicit obedience to his

own commands. V. 3. Ye have not left your brethren these many days unto this day. They had been faithful in their loyalty to these tribes and their families from whom they have been now separated about seven years. This was also a very high commendation. These words show clearly that Joshua had great regard for the real character and faithfulness of all his soldiers, and had taken special cognizance of their piety toward God.

unto your brethren, as he promised them. Joshua here called their attention to the promises of the tributes into the grave. Lord which are now fulfilled. Deut. 28: 1-9, also Josh. 1: 2-9. This rest of course has been secured through the aid and faithfulness of these same sol-

diers. Therefore now return ye . . . unto the land of your possession, which Moses the servant of the Lord gave you. Num. 32: 33. Thus these soldiers re ceive their honorable discharge and are ordered to return to their tribes and families on the other side of the Jordan.

V. 5. But take diligent heed to do the commandment and the law, . . . to love the Lord your God, and walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul There is a moral sublimity in this parting counsel of Joshua to these faithful soldiers. They had just been reminded of the ancient promises of God and of his faithfulness to fulfill those promises and of their own agency in helping to carry out the will of God. Now in the very conscious presence of God as they are about to take their departure from the scene of their triumph and struggle with the hosts of enemies, to is great general exhorts them to take diligent heed to do the commandment and the law. They may never see Joshua again, he may never speak to them again in this life. It is an hour to be remembered, and his parting words convey counsel for their lives, ob serving which they will ever have the favor of God; neglecting which, notwithstanding their past honorable lives, they will go down to their graves in shame and dishonor. With a full sense of this fact Joshua seemed to throw his whole soul into this exhortation. He spoke to them in the very spirit of Moses himself charging them to love the Lord their God and to walk in his ways and to keep his commandments and to cleave unto him and to serve him with all their heart and with all their soul. The specifying of the several charges in successive and progressive order was expressive of the deepest tian warfare. intensity of Joshua's heart in behalf of these soldiers. A more solemn charge can scarcely be conceived; it must have made a very deep impression in their

V. 6. So Joshua blessed them and sent them away. This was what might well be called an honorable discharge.

V. 7. Now to the one-half of the tribe of Manassch. This refers to the half tribe which was to return with the Reubenites and Gadites across Jordan.

V. 8. Return with much riches unto our tents, . . divide the spoil of your enemies with your brethren. It was the law of conquest that the spoils should be taken and divided among the soldiers. According to Num. 31: 26-54, these spoils were very great. The Canaanites were very rich, and their riches served to give the new nation a large and complete outfit. The large body of these two and a half tribes had remained on the east side of Jordan and had maintained themselves as well as they could in this long absence of their members who had crossed the river to as ist in subduing the Canaanites. Joshua was deeply mindful of the obligations now to be fulfilled to them. Hence he orders a division of the cattle, of the silver and gold, and of the brass and iron as well as of the raiment, so that those remaining at home should also be rewarded.

V. 9. And the children of Reuben and the children of Gad and the half tribe of Manasseh returned Their work on the west of Jordan was now accomplished; they now returned to civil life to be again united in their families and in their hones to follow out the industries of peace and prosperity. This lesson brings before us many important suggestions. First, God's faithfulness to fulfill all his promises as soon as the people are possibly ready for their fulfillment. Second, The rewards that are sure to come to those that are leval and faithful to the end. Third, The great principle upon which the favor of God toward his people must ever depend. This last thought is brought out in that marvelous exhortation of Joshua to the soldiers when they were about to be discharged and sent back to their homes. Every other earthly consideration is of exceeding minor importance compared with diligent heed to the commandment and the law. Nothing is equal to the deep-seated love of the Lord God in the human heart. Nothing will give the strength and dignity of character and coura e of soul like the habit fixed in the heart to cleave unto the Lord and to constantly serve him with the heart and with soul. The Israelites as a people, passed through variable fortunes of trial and backsliding, and yet after all they have been preserved down through the long enturies as witnesses of God's faithfulness to fulfill his promises to those who keep his law and serve him as the only true God.

# MARRIED.

In Berlin, N. Y., Oct. 24, 1888, by Rev. B. F. Rogers, Mr. HENRY R. SATTERLEE and Miss LANY SIREING, both of Berlin.

At the house of Charles H. Langworthy, near Hopkinton City, R. I., Oct. 3, 1888, by Rev. L. F. Randolph, Frank H. Crandall, of Ashaway, and at 7.30 P. M. NELLIE LANGWORTHY, of Hopkinton.

At the home of the bride's parents, at Plainville R. I., Oct. 29 1888, by Rev. E. A. Witter, Mr. JESSE H. ANGELL and Miss Robinnia Holland, both of Plainville.

# DIED.

In Scott, N. Y., Oct. 20, 1888, of cholera infan tum, Eva Lena, infant daughter of Chas. H. and Juliaette Sweet, aged 6 months and 26 days.

WILLIMINE BERTHA DAVIS, wife of Stephen J Davis, and daughter of Israel Gates, of congestion of the liver, in her father's house at Canonchet, R. I. Sept. 18, 1888, in the 22d year of her age. A large lively Christian faith, all combine to give her sor rowing friends the hope that their loss is her eternal gain. November 6, 1886, she united with the Secand Seventh day Baptist Church of Hopkinton, and adorned her profession of Christ by an active obe dier ce. Gladly would she have lived had it been the Lord's will, especially for the sake of her babe. A large concourse of ralatives and friends attended her fun ral on Sabbath, Sept. 22d, when her pastor spoke from Eccl. 12:1. Reverends Mr. Crook: and Woodward were present and aided in conduct V. 4. And now the Lord your God hath given rest ing the services. She was buried at Ashaway, R. I. At the grave the W. C. T. U., of which she was a member, sang an appropriate hymn and cast floral

> "Only a little while—it seems not long, one came and went about her duties here With smiling face, and words of sunny cheer.

In her pure womanhood serene and strong, Brightening with heauty ways that else were long, No wonder that so many held her dear, Whose angel soul made heaven seem more near,

Breathing the sweetness of her life's rare song. Out of the shadow of long days of pain Her gentle spirit has forever fled, To know the fulness of God's love instead; To find her trust of years was not in vain,

For death with God but works eternal gain And human hearts in vain are comforted.

#### TESTIMONIAL.

The following testimonial was adopted by the Seventh day Baptist Church in Chicago, at the regilar Sabbath meeting, October 20, 1888, and its publication in the SABBATH RECORDER was re-

In consideration of the fact that our dear friend, Mrs. OLIVE B. WARDNER, has been called home to her final test and reward; knowing, as we do, of her long and arduous life, a life noble and unselfish, begun ami privations continued through many years of labor and self-sacr fice for others, both in the foreign mission fields and at home, and crowned during her later years with many evidences of the success of those labors in benefiting humanity and furthering the cause of our Saviour; and recalling with grateful remembrance her untiring efforts oward the upbuilding of this society and the cause we love, and her unceasing solicitude for our welfare; therefore,

We, the members of the Seventh-day Baptist Church and mission of Chicago, take this manner of expressing to her husband and son our admiration of her character and life, our encouragement thereby to emulate her example, our sympathy with them in this their temporary loss, and our rejoicing with them in this triumphant completion of a Chris-

> IRA J. ORDWAY, GEORGE W. POST, Com. CHARLES B. HULL,

#### Books and Magazines.

Among the magazines for November now before us we mention Babyhood, by Babyhood Publishing Company, 5 Beekman Street, New York. The variety of topics treated and the character and abil ity of those writing, make it one of the best of magazines for all interested in the care of children.

THE Century begins with the November number its 37th volume, its 19th year. There are also begun n this number several new series of magazine features, among which are the " Century Gallery of Old Masters," and "Strange True Stories of Louisiana." The Lincoln historical papers, and the sketches of Siberia are continued. Other departments are full, instructive and attractive.

THE Old Te-tament student continues the studies in the Old Testament, with carefully written and echolarly articles on different phases of Biblical study and the New Testament supplement. Editorial notes, book reviews, correspondence, etc., combine with these features in making an excellent number.

THE Treasury for pastor and people for November is before us. . The illustrations are of Methodist subjects-five bishops, the New Book Concern building in New York, and the Washington Heights Church. Sermons, outlines, etc., are pentiful and helpful. There is an excellent article on the Rise of the Y. P. S. C. E. The prayer meeting services, the Sabbath-school, the pasturs work, etc., all receive careful attention.

Our Little Men and Women comes from the D. Lothrop Company with its usual attractions. The Thanksgiving story by Henrietta R. Elliot is à special feature of this number, which is followed by full page picture, "The Thanksgiving Dinner." The entire number is sure to be read by the little ones, or by their mothers to the little ones, which amounts to t: e same thing.

# Important to Young Men.

Every young person who is ambittous to succeed in business should know that the most important thing is to first become thoroughly prepared, and that the quickest and surest way is to pursue a course of Actual Business Training at Bryant &, Stratton's College, Buffalo, N. Y. No better investment can be made. Send for Catalogue.

E Invine Saunders expects to be at his Friendship studio from Nov. 7th to 18th inclusive.

# SPECIAL NOTICES.

THE next session of the Ministeri 1 Conference of the Western Association will be held with the Second Alfred-Church, commencing December 3d,

# PROGRAMME,

Introductory Sermon, O. S. Mills. 2. The Design of the Book of Revelation, L. C. Rogers.

Pulpit Exchanges, James Summerbell. 4. The Lesson Yaught by the Book of Ecclesiastes, G. W. Hills. 5. Relation of Baptism to Church Membership.

E. P. Saunders. 6. Intermediate State Between Death of Body and G. P. Kenyon. General Resurrection,

B. E. Fisk, Sec.

SABBATH SCHOOL BOARD OF N. W. ASSOCIA-TION.-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 moring sermon, conducted by A. A. Langworthy.

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

It is hoped that as many of the brethren and sas ters 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 So ciety, or both, will be furnished, free of charge, on application to the Sabbath Recorder, Alfred Cen

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Roya Templars, over the Boston Store (Nast Brothers) entrance between the Boston Store and that of M A. Tuttle, on Main Street, every Salbath, 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 wel-

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

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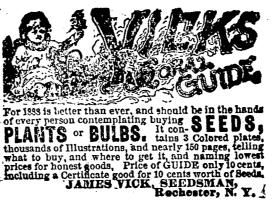
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SPECIAL NOTICES.....

BUSINESS DIRECTORY..... For the SABBATH RI A PICTURE OF

BY D. E. LIVERN A little one blayed with the flow With glistening eyes and golder Her they hands with the blosses That at her little feet were laid. I looked into those eyes so blue And wondered how h aven cou Dear little soul from sin so free Pure as the liltes that bloom for Sweet childhood, why not tarry Thou art fleeting like a passing Why not linger on this brow so

Midst these tresses of golden had But soon, too soon, our vision r Bilver threads intermingled with Ten years had passed o'er that; I see her a little maiden now.

A heart that i filled with music Sweet as the birds that sing in I I thought of the changing scen The pleasures and sorrows the Fair youth, thou knowest not il That come to all in the on comi Dear youth may thy feet ne'er

Nor learn the peril hidden there

Thou art a flower su, erbly fair To bloom midet earthly want a I saw a train, a bridal party, Of men and matrons hale and Ten years more had come and With it life's joys and sorrows And she before the altar stood In all the pride of womanhood The sacred altar decked with h Of bridge offerings fixed with o Festooned arches decked the Brilliancy shone from all its w Yet amid the beauty there Sue was the loveliest and most The grayhaired aire with rever Bowed when the benediction n

A parent's loss, a lover's gain. The winters pass, the summers The moments came and were But e'er many years had flown A household claimed a mistree A mother o'er her cradle bent As to her own her sweet cares Fervently she lifted up a praye That God would keep her dar! O kindred symp thy! none can But those who feel a mother's Our friendships often fall to w But mothers' love it suffereth !

There intermingled juy and pa

I looked once more, it was an Whose life-work now was alm A wrinkled brow life's story to And there the silver threads as A backward glance o'er years Of clouds and sunshine, storn Life's mission was a work of l A sheaf is gather d for the hor We live our days as a tale that Grasping earth's pleasures, its Struggling on from youth to a Each day turning another par Could not we whose author is Lave to fill our Maker's great d Why not live our existence the Aud reflect on him the honor INDEPENDENCE, N. Y., Octob

THE IOWA YEAR!

The annual meeting o Beptist Churches of Iowa ton Church Oct. 5, 1888. of Miles, Was, preselve , following which,