

The Sabbath Recorder.

Amide Randolph

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

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CONTENTS.	
A Picture of Life—Poetry.....	1
The Iowa Yearly Meeting.....	1
Rome's Endeavor.....	1
Occupation For Ministers.....	1
"Jesus Only".....	1
MISCELLANEOUS.	
Paraphrase.....	2
Woman's Work.....	2
Sabbath Reform.....	2
Outlook Correspondence.....	3
Wesley on the Sabbath.....	3
Education.....	3
The Study of the Hebrew Language in the College.....	3
Temperance.....	3
"I Have Vowed a Vow"—Poetry.....	3
EDITORIALS.	
Paraphrase.....	4
One Standard.....	4
After the Election.....	4
COMMUNICATIONS.	
Finched Work.....	4
Elder Alexander Campbell.....	4
Wayside Notes.....	4
To Pastors of the Western Association.....	4
Basas and Nelson.....	4
Missionary Society—Receipts.....	4
HOME NEWS.	
Alfred Centre, N. Y.....	5
Wolcott, N. Y.....	5
First and Second Westerly, R. I.....	5
MISCELLANEOUS.	
The Ten Words—Poetry.....	6
"If Children Then Heirs".....	6
Novel.....	6
Guy Fawkes and the Fifth of November.....	6
The Mother's Obligation to Her Son.....	6
How to Cure Exasperation.....	6
Without and Within.....	6
An Elephant Talk.....	6
Upside Down.....	6
POPULAR SCIENCE.	
CATALOGUE OF PUBLICATIONS, ETC.....	7
THE SABBATH-SCHOOL.....	7
MARRIAGES AND DEATHS.....	8
SPECIAL NOTICES.....	8
BUSINESS DIRECTORY.....	8

FOR THE SABBATH RECORDER.
A PICTURE OF LIFE.
BY D. E. LIVERMORE.

A little one played with the flowers fair,
With glistening eyes and golden hair,
Her tiny hands with the blossoms played,
That at her little feet were laid.
I looked into those eyes so blue,
And wondered how I even could paint such hue,
Dear little soul from sin so free,
Pure as the lilies that bloom for thee,
Sweet childhood, why not tarry long?
Thou art fleeting like a passing song,
Why not linger on this brow so fair
Midst the tresses of golden hair?
But soon, too soon, our vision may behold,
Silver threads intermingled with the gold.

Ten years had passed o'er that young brow,
I see her a little maiden now,
A heart that is filled with music gay,
Sweet as the birds that sing in May,
I thought of the changing scenes of life,
The pleasures and sorrows the sin and strife,
Fair youth, thou knowest not the trouble and fears
That come to all in the on coming years,
Dear youth may thy feet ne'er walk in sin,
Nor learn the peril hidden there within;
Thou art a fit wife an early fair,
To bloom midst earthly want and care.

I saw a train, a bridal party,
Of men and matrons hale and hearty,
Ten years more had come and sped,
With life's joys and sorrows fled,
And she before the altar stood
In all the pride of womanhood,
The sacred altar decked with beauty rare,
Of bridal offerings fragrant with care,
Restored arcs decked the sacred halls,
Brilliance shone from all its walls,
Yet amid the beauty there
She was the loveliest and most fair.
The gray-haired sires with reverent head
Bowed when the benediction prayer was said,
There intermingled joy and pain,
A parent's loss, a lover's gain.

The winters pass, the summers come and went,
The moments came and went so quickly spent,
But e'er many years had flown,
A household claimed a mistress as its own;
A mother o'er her cradle bent
As to her own her sweet cares were lent,
Fervently she lifted up a prayer
That God would keep her darling there.
O kindred sympathy! none can prove
Our friendships often fall to wrong,
But mothers' love it suffereth long.

I looked once more, it was an aged one
Whose life-work now was almost done,
A wrinkled brow life's story told,
And there the silver threads among the gold,
A backward glance o'er years that're past
Of clouds and sunshine, storms and blast,
Life's mission was a work of love,
A sheaf is gathered for the home above,
We live our days as a tale that is told,
Grasping earth's pleasures, its wealth and gold,
Struggling on from youth to age,
Each day turning another page;
Could I be a woman whose author is divine
Lived to fill our Maker's great design?
Why not live our existence through
And reflect on him the honor due?

INDEPENDENCE, N. Y., October, 1888.

THE IOWA YEARLY MEETING.

The annual meeting of the Seventh-day Baptist Churches of Iowa met with the Welton Church Oct. 5, 1888. Eld. E. M. Dunn, of Milton, Wis., preached the introductory sermon, following which, in the absence of

the Moderator, the Secretary called the meeting to order for the transaction of business. On motion, Eld. J. T. Davis was chosen Moderator *pro tem.*, and by vote was requested to appoint the necessary committees. In the evening Eld. J. T. Davis conducted a praise service, which was followed with a sermon by Eld. E. H. Socwell.

At 10 o'clock Sabbath morning, Sabbath-school. After recitations, Eld. Dunn gave a short address. At 11 o'clock, a sermon was preached by Eld. J. W. Morton, of Chicago.

In the afternoon an essay was read by T. J. Van Horn, followed by discussions of the same, and conference. In the evening a praise service was conducted by T. J. Van Horn, followed by a sermon by Eld. E. H. Socwell.

On First-day morning, Eld. E. M. Dunn preached. In the afternoon an essay written by Jacob Brinkerhoff was read by Eld. J. W. Morton, followed by business and reports of committees, which were adopted as follows: Officers for the ensuing year, E. H. Socwell, Moderator, and L. H. Babcock, Secretary. Preacher and essayists, Eld. J. W. Morton preacher of introductory sermon, with J. T. Davis, alternate; Miss Lydia Furrow, of Garwin, Miss Alice Loofborow, of Welton, and Miss May Certain, of Marion.

The report of the Committee on Resolutions was adopted by item as follows:

Resolved. That we recognize the goodness of our Heavenly Father, as shown in the bountiful harvest, and general good health he has given us.

Resolved. That we heartily approve the course of our Missionary Society in reinforcing our China mission, and we pledge increased contributions in proportion to our increased expenses.

Resolved. That we rejoice in the continued success of Christian missions at home and abroad, and we pray the Lord of the harvest to send more laborers into his harvest.

Resolved. That we reaffirm our devotion to the cause of temperance, and while we rejoice in what political prohibition has already done and is doing for our beloved state, we urge our brethren in other states to labor for the same blessing; and we pray God to give our leaders the necessary wisdom to frame and execute laws that under his guidance, will stamp out this greatest of modern evils.

Resolved. That we are still unalterably opposed to all secret societies, as directly or indirectly hostile to Christianity, however good their professed objects may be.

Resolved. That we commend to all our people the publications of our Tract Society and we urge all to subscribe for them, pay for them, and read them.

Resolved. That we earnestly entreat all our people to cultivate harmony among themselves and as a means to this end, to become more spiritually minded.

Resolved. That in our opinion, pastors should constantly make special efforts to bring individuals to Christ, and thereby into the fellowship of the church.

The churches forming this annual meeting reported by letter, and sister Certain of Marion made a verbal statement of the religious interest at that place.

At the suggestion of Eld. J. W. Morton as to the time of holding the next session, it was voted to meet with the Carlton Church, at Garwin, on Sixth day before the first Sabbath in September, 1889, at 2.30 o'clock P. M.

After a sermon by Eld. J. W. Morton on First-day evening, a collection was taken in the interest of missions, and a farewell conference was enjoyed.

Meetings were continued each evening during the week following, Eld. E. M. Dunn remaining until Fifth-day night.

The unexpected presence of Eld. J. W. Morton and wife was very much enjoyed, and evidently good was accomplished in "strengthening the things that remain," and we hope that the seed sown will bring forth much fruit to God's glory.

J. O. BABCOCK, Sec.

THE PROPHETIC SPIRIT.

When the woman that was a sinner embraced Christ's feet with tears, the Pharisee, in whose house he was sitting at meat, said to himself, "This man, if he were a prophet, would have known who and what manner of woman this is, which toucheth him." Jesus, however, knew more about that woman than his critic did. Jesus knew as well as the Pharisee that the woman was a sinner. But he discerned also what the proud moralist could not discern, namely, that she was capable of penitence and restoration to purity. It was because the Pharisee was not a prophet, because he lacked the divine insight, that he could see in the woman only her guilt and degradation, and could not perceive the possibility of her rescue. It was not Jesus but the Pharisee who was blind and ignorant.

The Pharisee was correct in saying that

the woman was a sinner. Very likely he had seen her drunk on the streets. We can imagine that some day as he was returning in lofty dignity from the synagogue she had amused the crowd by addressing him in improper language. By looks, if not words, he had declared her a miserable outcast and, alas! she knew that he was right.

But Jesus saw in her what the Pharisee did not see, and what she herself very likely did not see, namely, the elements of a better nature and the possibilities of a purer life. He declared that the lowest and the vilest could be cleansed and made white in soul. Her attention was arrested by his strange assertion. She was astonished to hear a great Rabbi say that such a one as she could be saved. The word came to her as a revelation from heaven, a disclosure of something of which she had never dreamed, and she fell at his feet in tears of hope and penitence.

The reclamation of publicans and harlots and other gross sinners seems to have been a peculiar feature of Jesus' ministry. And was it not because his prophetic spirit could discern in them what others could not see. Ordinary observers saw merely their wickedness; he, with more profound insight, saw in them the possibility of repentance and elevation of character. He told them what no one else had ever told them, and what they themselves never imagined, namely, that they might become pure again; and through this revelation they were saved.

This prophetic spirit is the offspring of love. When some drunken blasphemer is led to repentance and becomes a new man in Christ Jesus we are astonished. But there will be one person who is not astonished, namely, his Christian wife or his pious mother. She will say that she has always felt a confidence that, bad as he was, he would some day repent and become a better man. And not unlikely we shall find that this pious expectation on her part was what led to his salvation. Her love for him made her believe in him and hope for him, and this led him to hope for himself. And one reason why no more sinners are saved is because Christians have so little belief that they can be saved; and this lack of hope results from a lack of love for the wandering ones.

If a man possesses the prophetic insight he will discern the fact that the sinning one can be rescued from degradation. If he lacks this divine insight it will be because he lacks the divine love for the erring ones. If we love men as Christ loved them we shall see in them, as he saw, a possibility of salvation, and through this perception we can lead them to repentance.—*Christian Inquirer.*

ROME'S ENDEAVOR.

The introduction of the Christian doctrines, by the four Gospels, and the preaching of the Apostles, distinctly eliminated from among men not only theocratic government as appertaining to the state, but swept away the mountain of ceremonial laws, and the traditions the Jews had built upon the simple monotheism of Moses. The great Prophet had come like Moses, whom mankind was to hear, and whom Moses had enjoined them to hear, and he, slighting their temple service and ceremonial law, their traditions, and new moons, their washings and phylacteries, addressing individual man of all nations, declaring each to be the temple of God, taught the divine doctrine of love and faith, separating the man in his spiritual and religious character, from the man as an integer in governmental polity. And so for nearly three hundred years, under many and severe persecutions, Christian faith and simple Christian practices advanced throughout the world, a pure doctrine of love to God and man, until Constantine in 321, by the advice and encouragement of the proud and haughty Bishop of Rome

"Wrest the Crown from off Messiah's head, and put it on his own."

And thus the first step accomplished, and religion securely bound to the wheels of state, the Bishop of Rome, becoming now Pope, by the assistance of the Emperors, placed a crown upon his own head, that he, the central figure of mankind, might

"In his place give spiritual laws to men."

The Pope, however, grew in his demands as he absorbed all spiritual power, and ever watchful of Rome's opportunity, became in time not only ecclesiastical lawgiver and religious prince of this world, holding, as he claimed by the appointment of God, and as viceregent of Christ, the keys of heaven and hell, but about the year 600 he added another crown to his head as the evidence of his temporal power; and now having gained the end, naturally resulting from the first step, henceforth, in the language of Paul, he "Exalted himself above all that is called God, or that is worshiped, so that he sitteth in the temple of God, showing himself that he is God."

This position of the Pope was never seriously disturbed, although by many faithful protested against, until the Reformation, when the conscience of the North of Europe

threw off this religious yoke and deprived the Pope of more than half of his ecclesiastical dominion and authority. Undismayed, however, by the torch lit by Luther, new means were sought, and Jesuitism came into being, that Pretorian guard of popery, and the mainstay of papal authority to this day. And since 1870, when by the assaults of such patriots as Garibaldi, and Cavour, the Pope was stripped of his temporal power and the states of the church were absorbed in the new kingdom of Italy, nowhere has this Jesuit guard been more powerful and industrious than in the United States. Here the hope of the hierarchy rests, or nowhere.

In Europe, although papal power was overthrown in Great Britain, Holland, Germany, Switzerland, Denmark, Norway and Sweden, still the church as in the first centuries has never been fully established or made entirely free of state, for in all these lands, there is a particular denomination of Christians known as the State Church. It is true all others are tolerated; but it is only in this Union that the Church of God is absolutely free.

"Free by birth, by God,
And nature free and made accountable
To none but God."

We worship as the primitive Christians, and what we trust, never will be tolerated by them, is any interference by the state in religious matters. The churches of the United States, despite the variations in their denominational forms, are, and should be, and must be so long as religion is free and unconnected with the state a true brotherhood of religion; but the hierarchy of Rome stands alone among our churches in her dogmatism, and

"Bears, like the Turk, no brother near its throne."

When Christ and his Apostles made the church of God free, destroying theocracy in government, the condemnation was as definitely declared against the union of church and state as the whole policy of their teaching and the action of the early Christians show. Man is a distinct and peculiar creation combining in nature the educated and civilized animal of the dust, and the spiritualized and ethereal breath of God; in civil government, he acts as an indivisible part of it, for present and temporal prosperity and protection to his animal instinct; in the religion taught by Christ and the Apostles, he acts for an eternal welfare for his ethereal part alone as an individual. Mingle his religion with the state and you debase it; you make hypocrites, those creatures who fill the lowest depths of hell; you produce human persecutors of other men, destroying Christ's law of love; you destroy his individualism, his spiritualism, and breed infidels, that distinct cross between the human animal and the angels of darkness.

Force has made, may make and will make, human governments; an absolutely free conscience and full faith can alone make the true Christian. Hence, we conclude, that the Roman hierarchy, resting on a basis of state assistance and temporal power, and looking at all times to that end, as we have in our various numbers fully shown, is not a true church for any man, and that Rome's endeavor being to introduce this doctrine into the United States, she is not only an enemy of our brotherhood of churches, but the apple of discord in our midst.—*American Vidette.*

OCCUPATIONS FOR MINISTERS.

BY LAURENS.

There are many men of curious ideas in this world of ours. One class of them is that which takes it for granted that the minister has nothing in particular to do. This class used to be quite numerous in the church. Just to preach two sermons a week and visit around a little—why, almost anybody would enjoy that. But the church members have become enlightened as to many things in our day, and this is one of them. That the good and faithful servant in the ministry must be a quick, wide awake and always-at-work man, has come to be, perhaps, sufficiently appreciated by those who have knowledge from within. But now some of the outsiders seem to have just caught up with the antiquated notion of clerical leisure.

For example, one of these curious-ideaed folks writes me, that he is compiling a work which will be of great usefulness and value, and he hopes to have a large number of the most brilliant and widely-known preachers of the country among its contributors. After administering this neat bit of advance taffy, he comes to business with the modest request that I prepare and send him an article of about 2,400 words, on a special topic, which he is kind enough to assign. The value of a practical work, thus containing the ripe experience of these eminent men, will be apparent at once to the reading public. Yes, truly. And the practical value to the compiler may also be apparent. But exactly where the value to the brilliant writers comes in is a point that does not seem to have engaged the attention of this ingenious brother-man of mine. Possibly, it may be in giving these ministerial authors something where-

"JESUS ONLY."

A Spanish artist resolved to paint "The Last Supper" as the supreme work of his life. It was his wish to throw all the sublimity of his art into the figure and countenance of the Master. But he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake. These cups divert the eyes of the spectator from the Master, to whom I wished to direct the attention of the observer," and he took his brush and rubbed them from the canvas, that the strength and vigor of the chief object might be seen as it should.

Among those who visited Dr. Carey in his last illness was Dr. Alexander Duff, the Scotch missionary. On one occasion he spent some time talking chiefly about Carey's missionary life, until the dying man whispered, "Pray," Duff then knelt down and prayed, and then said, "Good-by." As he passed from the room he thought he heard a feeble voice pronouncing his name, and, turning, found that he was recalled. He stepped back accordingly, and this is what he heard spoken with gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone say nothing about Dr. Carey—speak about Dr. Carey's Saviour." Duff went away rebuked and awed, with a lesson in his heart that he never forgot.

with to fill up their wearing leisure. There is no indication of anything else.

But I have a communication from another source which is vastly more philanthropic. This one is from a publishing company which evidently is deeply touched by the prevailing poverty of the ministry, and would remove it right speedily. I will give a quotation to prove the solicitude felt on this point—a solicitude which is rare, and hence, ought to make us all doubly appreciative:

"We have a really extraordinary business proposition to make you, and it will be to your interest to consider it in a business way and act at once. We can put you into a line of trade that will clear you more money than nine out of ten of the merchants of your county are making, and it will require no investment of capital on your part. Such a proposition is certainly worth considering."

Well, I should say so. No more donations needed to piece out the living! A chance for a new book now and then without begging it or borrowing it. A new dress and bonnet for that patient wife, so that Deacon Dresswell's wife need not wonder any longer why the pastor let his "companion" look so shabby! How many things might flash across the ministerial mind as this vision of Fortunatus, without investment of capital, gleams forth from the page of temptation. And how is he to get ahead of nine out of ten of the plodding merchants in his congregation, who do not believe he knows anything at all about business? By the novel method of employing his abundant spare time in selling books. Captivatingly it is put in this wise:

"What we offer you is not regular book canvassing, but is more in the line of a commercial enterprise. Have you heard of the most wonderful book published in world, . . . ? During the past three months over 100,000 copies have been sold, and upwards of \$200,000, clear profits, have been divided among the agents selling it. Do you want to be one of them, and secure a slice of this grand business?"

The vision vanishes, like so many others. In its place rises the query, Why did these kind-hearted people single me out for fortune's smiles and pass so many other brethren by? Are they not aware that "Laurens" writes for the religious press, and is therefore sure to be rich enough some of these days? Can it be possible that they have been informed that I am wearing that spring overcoat for the fifth fall? Can one of them ever have taken lunch with me, in disguise, on one of those "fast days" which will occasionally come in every well-regulated household—regulated household—regulated by the foreign ambassador in the kitchen? Why should they have imagined I wanted to be rich, and to clear more money than nine out of ten of the merchants of my county? These are some of the things that perplex me. At the same time, I am constrained to decline the too generous offer. I am sure some one else is more worthy of this "unparalleled chance." And little as I have to do, I want to stay up where the work is. "I cannot come down."

These are only illustrations. All sorts of agencies are offered with all sorts of inducements to the ministers. Some churches are even willing that he should turn himself into a financial wringer to squeeze money out of his people to pay off their debt, since that is much easier than to pay it themselves—if he will do it. But there is one occupation, and a really first-class one, which none of these people seem to think of suggesting to the minister, and I will, therefore, do it for them, namely, the ministry itself!—*Standard.*

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"Go ye into all the world; and preach the gospel to every creature."

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

MESSEURS FUNK AND WAGNALLS say in a letter just received, that they will "deliver the report of the late London Missionary Conference, free of carriage." We hope to receive many orders for this valuable work.

THERE has been great progress in Bengal in female education. The number of schools has increased in twenty years from 500 to 18,000; and there has been quite an unexpected increase in the number of school-going girls.

DR. J. P. HUNTING, of Sisco, Florida, writes: "What we want to keep our young men, to secure the ear of outsiders, to enlarge our means and work, is consecration. There is in human nature a mighty capability of self-sacrifice. Look at soldiers in our civil war; look at nurses and physicians now; look at the Moravians and some of to-day's missionaries; at priests among lepers, at many humble Christians whom you know. Call for self-sacrifice. Men are hungry to give it. It is a human passion. Its Christian exercise is but the carrying out of our conversion vow. It is the road to the promised baptism. This grace can only be perfected (in most cases) by specific acts, as Abraham's faith was made perfect in the offering of his son."

DA-LAN-SAN.

OR
The Great Misty Mountain.

BY REV. D. H. DAVIS.

(Concluded.)

We pass on and arrive at Peaceful River Bridge just at sunset, having traveled since morning one hundred *le*. I learned that Dr. Barchet had a chapel here, which I enquired out. The native preacher had heard of my coming and kindly received me, and showed me to the prophets chamber room built over the chapel in which I found bedstead, table and chair. I was happily surprised in finding such comfortable quarters. I was glad to learn that I should be able to complete the journey on the next day (Friday). I had heard so many conflicting reports about the distance, I at one time feared I might not be able to do so. After a good night's rest, at six o'clock the next morning I was again on my way. The distance to be traveled is 70 *le*, 40 of which I make in a boat, the remaining 30 in a chair up the mountain. The boat is much like a large canoe. A man and boy manage it, the boy pulls by a cord from the bank while the man pushes with a pole, standing in the stern of the boat except where the water is too shallow, here he gets out and walks in the water pushing the boat. There are many shallow rapids all along up the river and it is with difficulty that they force the boat up over these places. A short distance from Peaceful River Bridge are a number of stone quarries, where numerous men were at work, and as they worked they sang their labor song. I have never before heard Chinese sing with any pleasure, but the song of these men in the quarries, as it came reverberating out of the valleys and was wafted along over the water in such even and gentle rhythm, was very pleasing indeed to listen to. Navigation seemed to be quite brisk, although attended with many difficulties. Frequently we saw these small crafts stick fast on the rapids, being loaded too heavily for the depth of water. The utility to which this stream is put is very great. It is used by the numerous villagers living along its banks as public water-pail, dishpan, slop-pail, mop-pail, wash-tub, bath-tub, in fact almost every conceivable thing is washed in it. The day we passed along must have been a general washing and scrubbing day; for at the various villages the banks were lined with men, women and children, all washing clothes, beds, mats, trays, greens, rice, fish, meat and other eatables. Although the water looked clean it seems to me that the food thus prepared must have a little extra flavor. Perhaps this makes it all the more acceptable to these who all their lives have prepared it thus. I arrived at a place called Great Effulgence (Da T'ai-an) a little before noon. Before I landed, a Chinaman came to meet the boat to get the job of taking me the remainder of the way. I gave my things into his charge, while I was conducted to a native preacher's home

who was in charge of the mission work at this station of Dr. Barchet's. A chair was soon in readiness for me. This chair is again very different from anything we have before had in our journey. It is really no chair at all. It is called so for the want of a better name. It consists simply of two parallel bamboo poles to which a board is attached with ropes making a swinging seat a stick is lashed across the poles for a back, and a small bamboo is suspended in front at the right distance for the feet. This is what they call a mountain chair. Some of my bedding is placed upon the seat and thrown over the back and I get on. The young men step off as though it were only fun for them to carry me. We go only a short distance before we begin to ascend along a narrow stone path, winding first to the right hand and then to the left, then rising suddenly some abrupt bluff, we are at once fascinated with the stupendous grandeur that is everywhere presented to our view. At one point we pass close under a lofty ledge on our left, while to our right and just across a babbling mountain stream, numerous fir-clad mountain peaks are brought into view, which seem to be vying with each other, each endeavoring to surpass his neighbors in the display of nature, grace and beauty. The scenery is ever changing in its lovely grandeur. We were so enchanted with the view that we forgot our weariness until we had nearly gained the summit. At 4 o'clock P. M. we arrived at the American Baptist Mission Sanitarium Home, located on an elevation of 2,000 ft. above the level of the sea. Here I found my friend Dr. Barchet, whose guest I was to be, awaiting my arrival. I was also pleased in finding Rev. Mr. and Mrs. Dyer, agent of the British Foreign Bible Society, who had turned in here for a couple of weeks rest on their return to Shanghai. For several days after my arrival I was too weary to take much notice of my surroundings, but my first impressions were that I had seen all the glory on my way up. A few evening walks however convince me that first impressions are not always correct. Da-Lan-San is a plateau composed of innumerable parks, arranged in such a marvelously grotesque manner that one is kept in constant wonderment and admiration. The walk of four or five *le* to a place called Nature's Wood, (Z Ling) has been styled by some one the prince of walks. Most surely it is the grandest of all. It baffles all attempt at description. Another place of less note is what has been styled Phoenix Hill. Here we can view the islands of the sea some twenty miles away to the east, and trace the Han-Chow bay as it curves around to the north, and flows far inland. The atmosphere is cool and bracing. It is ten degrees cooler here than at Ningpo, a very perceptible difference. Being on this mountain at a season when showers are quite frequent, I can see the appropriateness of its name "The Great Misty Mountain." The cloud mists were frequently so dense that we could not see the nearest peak. One day during a thunder storm nature afforded us a stupendous view—clouds in great variety, some near and others far off and high up, all broken into rifts, forming vistas through which mountain peaks of various heights could be seen; the light of the sun, shining down from above through these vistas upon the mountain tops, gave one of the grandest views I ever saw. It was like one grand painting executed by the hand of the Divine Artist and hung up in the firmament. Nature gave us many other pleasing views of herself, of which we have not the time now to speak particularly. Several missionary societies have built dwellings here for their missionaries to occupy during the hot season. My visit was before the hot weather came on, and I found the weather rather cool a part of the time. The atmosphere is quite invigorating. One feels every day that he is getting stronger. My stay was very pleasant. I had the pleasure of participating in the religious services held by Dr. Barchet from time to time as well as of lending him some little assistance in his various plans of repairing and building. This, with my writing, gave me plenty with which to occupy my mind. The expense of steamer ticket from Shanghai to Ningpo was \$13 50 (round trip.) From Ningpo to the mountain round trip about \$6; provision, bedding etc., cost thirty cents per cwt. for carriage up the mountain. There are a few Chinese houses that can be rented for \$10 or \$12 per month. For missionaries of Shanghai who are in need of rest and change a more economical place than Da-Lan-San cannot be found. If it were within the scope of the possibilities, I should like to spend a couple of months at that place next season. I am sure it would be very

beneficial to Mrs. Davis and the children, but we do not know what another year will bring forth. We wait, leaving all in the hands of him who will in his own goodness and wisdom arrange all things for our good and his glory. Sincerely yours in faith and work.

CHINA.

Extracts from addresses made before the annual meetings of the "China Inland Mission," May, 1888.

"THE LORD hath done great things for us whereof we are glad."

We think it a terrible thing to hear of a man, woman or child in England who does not know anything about the Lord Jesus Christ, except, perhaps, to swear by. It is a terrible thing. But oh, there are millions and millions in China who have never heard of him. And are not their souls just as precious to the Lord as those of English people?

God has put the conversion of the world on the whole church, and no man does his duty to the Lord Jesus Christ who wants in any way to get rid of his share of the burden; We put the minister out of his place. He is not the light of the world, up somewhere where most of you cannot get. You are the light of the world, and the minister is the golden snuffers; that is all. He has to keep the lights bright and burning.

Now there may be some who are thinking of going to China, and asking "What is the best preparation?" I would say, "Get a better knowledge of the Word of God" as one of the main requirements, especially in a day like this, when the Bible is scouted, and when its inspiration and its authority are set at naught. It is of the utmost importance that any one who intends to be a missionary to the Chinese should know the Bible, and be prepared to preach it.

ALMOST all Christians, if they give a good subscription, think that they have done all that duty requires. Now, I believe that that has been the outcome of the methods adopted. Agree with me or disagree with me, but think it out; for the church has come to think that the conversion of the world rests with the ministers, and that the church's work is to give their annual subscriptions and nothing more.

WHY, there are swarms of ravens in China, and they would be just as willing to serve the Lord to day as in Elisha's days. It is only men and women who are unwilling to do the will of God. Or God could just as well fill our mouths with manna in China as in Arabia; and he has many other ways in which he might help us. But God loves you, brethren, and he knows that you cannot do without giving. You cannot afford not to give. We can do without your gifts, if God chooses to sustain us in another way, but you cannot afford to lose the privilege of giving. "It is more blessed to give than to receive."

It is considered a great promotion to be sent anywhere on foreign service for the Queen. It is never talked of as a sacrifice. It is never looked upon as a hardship; and yet people talk about the hardship and the sacrifice of going abroad for the Lord. Oh, it is shame upon us that it should be so. There are parents who do not object if their children are going away to get worldly advancements, but they think that it is a great deal to give them up if they are going away for the Lord Jesus to a land where they will have to put up with a little hardship, it may be, or a little suffering, or a little inconvenience in daily life. They do not look at the glorious privilege of being able to give anything—their best to him.

IN the war for the Union there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front, and the nation could endure no more. Then suddenly the call came from Washington for a new loan, and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled. A moment it counted the dreadful cost, and weighed the issue that was at stake. And then, with a sudden burst of patriotism, from every loyal state and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched,

"We are coming, Father Abraham,
Three hundred thousand more!"

In the great struggle to win the world to our Lord we have reached a critical hour. The problem grows upon our hands, the harvest whitens on every side, the nations mutely stretch forth their hands for help, the Master bids us, "Go, disciple them all." Oh, that we may know our times, and with the outflung heart of utter loyalty lift up the cry, and send it round the world and up to heaven: "We come, we come, the hosts of the redeemed: we come, to do thy will, O God!" If the cry from Washington could bring out such crowds of volunteers, shall the cry of the Son of God go unheeded? Who will go? See, young man, God wants to know; Christ wants to know; the Holy Spirit wants to know who will go? Shall we answer "Here am I, send me!" God in his infinite mercy grant us that spirit of consecration for his sake! Amen.

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 is faithful that promised."

"How great the promise! could there greater be?
"Ask what thou wilt, it shall be done for thee!"

It is affirmed on good authority that the foreign field has yielded more converts in proportion to the work done than the home field.

SAYS a writer upon the condition of China to-day, "There is much reason to hope that a new era is dawning in China. New ideas are at last changing the thought and policy of this interesting conservative people. Telegraph and railroad lines are being built. The present outlook is full of promise, and young men are now entering the missionary work in China may hope to live to see, with God's blessing, the regeneration of the Chinese Empire."

SISTERS, PLEASE READ.

At the September meeting of the Woman's Board, the question of a prayer calendar was considered, and Mrs. W. A. Rogers and M. F. Bailey were appointed a committee to make the necessary investigation, and issue for our use such a calendar, should they so decide to do.

Mrs. Rogers is rightfully enthusiastic upon this question. We desire your co-operative interest. The question chanced to be one of those which lay unattended to during the summer months; but it is not too late to accomplish the work, and be ready for the new year, provided the moneys intended for Board expenses for this year should be promptly paid. The gain to our people may reasonably be expected to accomplish for us, according to our prayers and our faith, as such work and such methods have done for others. As Mrs. Rogers sends us the following article, "The Prayer Calendar," with the hope that it may serve to put our women into intelligent relationship toward the movement, so do we, by way of an underscore, ask in this item that you shall read it. Think about it. We shall hope to report to you more definitely soon.

THE PRAYER CALENDAR.

(Mrs. Rogers, unable at the time to use her eyes for the work, received the help of a Baptist sister, Mrs. Foster. We do not speak of this just to thank her for it, but to give expression to the gratitude we do feel for the Christian fellowship which leads Christians to "bear one another's labors," thus also fulfilling the law of Christ.)

Lonely mission-workers long inexpressibly for the sympathy and support of Christians at home. Their letters often close with this pathetic appeal, "Pray for me by name!" "Pray every day!" No other help than prayer could avail. The distance is great, "our eyes are holden;" our hands are shortened; but our feeble cry to omnipotence sets in motion the agency which supplies all sufficiency, health, strength, defense, and blessing manifold. The eternal God has given us a commission as his remembrancers, to put him in mind of his covenant, his promises, and all the glory of his prophecies, concerning which most of us have comparatively no conception, and our leaders too often read them through a glass darkly. Their needs, and absolute weakness, however, have made these pioneers keener-sighted, and, through them, the church is awakening to the duty and privilege of prayer, as never before in the present age.

More than any other instrumentality, this Prayer Calendar has quickened the Baptist Women's work in this direction. From the oppressive loneliness of one of their workers, the work began. Years ago her husband entered Upper Burma, and established a station there; while alone she sustained his earlier work within safe British limits, in Lower Burma, until in broken health, with her child, she was forced to return to America for rest, and by the providence of God, to a share in the home work, which does not keep pace with that at the front.

Five years ago last May, this lady stood before the Baptist Women at Saratoga, and spoke for the missionaries soon to depart. She closed with this request, that all in the audience would rise, who would pledge themselves, at the twilight hour, to pray for missionaries on the other side of the globe, for whom a new day would be begun at that hour. It had been a grandly-inspiring day,

and this was a fitting close, when in the gray dusk and solemn hush which fell upon the assembly, so many arose to record their vow while the blessing of the God of missions was invoked upon them.

For three years this plan continued; and in 1887 the Calendar first appeared, to insure the promise "where two or three are agreed as touching anything, it shall be done." In the face of great discouragement, and hampered in many ways, the lady dared prepare only an inexpensive "block," each leaf containing the name of a missionary, the senior of the earliest mission coming first, and in the order of their appointment their helpers, their schools, Bible-workers, and colporteurs, appropriate Scripture accompanying each. The month usually opened with the topic, "Personal consecration," while "Prayer for our Pastor" and every department of church work was remembered.

Although cheap in make-up and unattractive in form, such was the welcome given to the device, such answers to prayers were granted, "wonderful coincidences," call them if you prefer, such deliverances and encouragements came to light, that in 1888 the Woman's Society published the second Calendar, seeking the co-operation of those who had used the first. The demand had become so great that the Committee were justified in issuing a more attractive work.

The '88 Calendars were sold to 5,000 persons, and sent to all the missionaries, thus assuring an unbroken circuit of prayer for a given object. The number given does not include all who daily consult the Calendar hanging in homes, schools and places of business where these remembrances silently plead the wondrous promises and purposes of the Redeemer.

Testimonials have accumulated as to blessings at home and abroad, resulting from their use. All the strength and comfort derived from seeing their names on its pages, when some trial or affliction burdened the missionaries, will never be known.

A missionary wife and mother, now at home, last year was embarking for America from Burma, with a sick husband, a sick child, and two other little ones. The responsibility of departure and breaking up a home, with torturing anxiety for her invalids, and the absolute certainty of sea-sickness for herself, all this bearing cruelly upon her, seemed lifted at a glance, because, for her, that very day, a host were praying!

Another missionary preaching under difficulties, suddenly experienced an accession of power, his assistant, also, speaking as never before, while conviction resulted in many conversions then and there. At home, special prayer, at that very hour, was being offered with unusual fervor. The Bible-woman joyfully reported to our leader unusual success. She led them to the Calendar, pointing to their names, and all gave thanks for this confirmation of their faith in prayer.

J. Hudson Taylor, of the China Inland Mission, undertook his grand work alone, because he said, he had a rich father, he took no thought (anxiously) for the morrow. One hundred men were needed; were asked for, and at that very service thanks were returned for the men, and they were given! University men, laymen, clergymen, artillery men, and professionals, as well as men whose health and faith in God were their chief recommendation. Money was the least concern to Mr. Taylor. It came; but when the small sums embarrassed, these workers asked for large donations and such came.

Again, in Rhode Island, the workers in accepting an apportionment of the largest pledge made in the Board, formulated this prayer, "Oh Lord, incline our hearts so to give that thou mayest be able to pour us out a blessing." See Mal. 3:10. This was their chief concern. Upon the returns being made and the money raised, it appears that in their small state 600 had been baptized, and the number baptized upon missionary ground averaged one for each hour of the day and night the year through! In averaging the money raised and expended in travel, repairs and construction of edifices, as well as for direct evangelistic work, it was found that these converts had cost (?) \$37 64 each. What a grand investment! How close the connection between praying, giving, and the revival blessing. Had all the tithes been brought in, and a perfect test been made, what mighty works would have been done.

Thus at home and abroad, with a power beyond computation the blessing has gone forth, and returned to bless those who offered the fervent, effectual prayer. Let us see to it, mightily to increase the volume of that power by which Christ's church, like Jacob of old, is yet to prevail with God and man. Then shall his kingdom come and his will be done on earth as in heaven.

Sabbath

"Remember the Sabbath day, that thou labor, and the seventh day is the Sabbath."

OUTLOOK CORRECTION.

The following letter is the story of a personal therein, in a simple, at The conscience which was of God, and hearing, pr only a source of strength peace. The position of trasted with that of man ents, is truly enviable. that we are obedient to are walking in the way of is the only source of Christ. Weak consciences unwilling to yield to the instead of knowing the p come to the obedient, a sea which cannot rest. open to any soul under the one, that of obedience w with God, whatever outw round. The other leads always attends disobedien cannot be overcome in obeying, or by a bennu which eventuates in spiri path of duty is the path end, the only path of a success can bear no comp success, which is obedienc everlasting peace in the have no denunciation fo gling between a sense of which hinder, delay obed not do otherwise than war delay as will, in the end, away from truth. Let member that one with G ity, and that obedience a may come with it give in spiritual blessedness, in which, temporal good and ity are of little account.

HOW I BECAME A S.

The first of my acquair tarian doctrine was about was called to preach whe enth-day Baptist family not become acquainted with three years ago, I learned the only Bible Sabbath day." I gave it but little I did not think that it m which day was kept, so served as a sabbath, an er jority of professing Chri into and cling to. Abo years ago, in a conversati formed Baptist minister, question, he remarked, t day Baptist Church had t ment for the seventh-day thought it was just as w the majority of the Chr though there was no Bib It seemed to me a very in to take. A few months a number of tracts from ventist. I read them, b side. But the impressio reading of them never w the seventh day was the I accepted a call from the Charlemon, Mass., in Ju my labors with them J brought me in contact Advent Church. Last J meetings, which I atteed self what they taught. I mons "on the Sabbath." time an Outlook and Sal gent me, which caused m more about this question sent to the Seventh-day House for more inform and it convinced me the tist I must observe the S and not the man-made in In a short time I comme Sabbath." After a fev preached one Sunday to them that the first day l tion, and that the only commanded by the Lor only one enjoined by the and his Apostles was the showed them that the lin the Pedobaptists use to tice of infant-sprinkling for baptism, was the sam porters of the first day. They were greatly stirre that I ought to be allow any longer. One Metl was present in the cong I ought to be tarred and ing such a sermon as th day (which was the one day Baptist Conference, Leonardville). I did no it rained so hard no the next Sunday I after Leonardville. While l the brethren wrote to s and asked advice as to with me. He answe preached error they coul thought best to defer t could consult the Assoc

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

The following letter is its own explanation. The story of a personal experience is told therein, in a simple, straightforward way. The conscience which waits to hear the voice of God, and hearing, promptly obeys, is not only a source of strength, but a fountain of peace. The position of the writer, as contrasted with that of many of our correspondents, is truly enviable. The consciousness that we are obedient to God's voice, that we are walking in the way of his commandment, is the only source of true peace in Jesus Christ. Weak conscience, or those who are unwilling to yield to the demands of truth, instead of knowing the peace and rest which come to the obedient, are like the troubled sea which cannot rest. But two ways are open to any soul under the demands of duty; one, that of obedience which leads to peace with God, whatever outward results may surround. The other leads to the unrest which always attends disobedience, an unrest which cannot be overcome in any way except by obeying, or by a numbing of conscience which eventuates in spiritual paralysis. The path of duty is the path of safety, and in the end, the only path of success. Apparent success can bear no comparison with that real success which is obedience in this life, and everlasting peace in the life to come. We have no denunciation for those who, struggling between a sense of duty and the things which hinder, delay obedience. But we cannot do otherwise than warn them against such delay as will, in the end, turn them farther away from truth. Let every such soul remember that one with God is the real majority, and that obedience and the trials which may come with it give in return the highest spiritual blessedness, in comparison with which, temporal good and monetary prosperity are of little account.

HOW I BECAME A SABBATARIAN.

The first of my acquaintance with Sabbatarian doctrine was about four years ago. I was called to preach where there was a Seventh-day Baptist family residing, but I did not become acquainted with them until about three years ago. I learned from them that the only Bible Sabbath was the "seventh day." I gave it but little thought, because I did not think that it made any difference which day was kept, so long as it was observed as a sabbath, an error which the majority of professing Christians have fallen into and cling to. About two and a half years ago, in a conversation with a well informed Baptist minister, upon the Sabbath question, he remarked, that the Seventh-day Baptist Church had the Scriptural argument for the seventh-day Sabbath. But he thought it was just as well to keep the day the majority of the Christian world kept, though there was no Bible grounds for it. It seemed to me a very inconsistent position to take. A few months after that, I received a number of tracts from a Seventh-day Adventist. I read them, but laid them one side. But the impression I received by the reading of them never wholly left me, that the seventh day was the only true Sabbath. I accepted a call from the Baptist Church in Charlemon, Mass., in June, and commenced my labors with them July 2, 1887. That brought me in contact with a Seventh-day Advent Church. Last June they held tent-meetings, which I attended, to judge for myself what they taught. I listened to two sermons "on the Sabbath." About the same time an *Outlook and Sabbath Quarterly* was sent me, which caused me to desire to know more about this question of the Sabbath. I sent to the Seventh-day Baptist Publishing House for more information. I received it, and it convinced me that to be a *true Baptist* I must observe the Sabbath of Jehovah, and not the man-made institution of Sunday. In a short time I commenced to keep "the Sabbath." After a few weeks had elapsed I preached one Sunday to my church, showing them that the first day had no Divine sanction, and that the only Sabbath we were commanded by the Lord to keep, and the only one enjoined by the example of Christ and his Apostles was the seventh day. I also showed them that the line of argument which the Pedobaptists use to sustain their practice of infant-sprinkling, and of sprinkling for baptism, was the same line which all supporters of the first day as a Sabbath used. They were greatly stirred, and did not think that I ought to be allowed to preach to them any longer. One Methodist brother, who was present in the congregation, said, that I ought to be tarred and feathered for preaching such a sermon as that. The next Sunday (which was the one before the Seventh-day Baptist Conference, which I attended at Leonardsville), I did not preach to them, as it rained so hard no one attended church. The next Sunday I attend the Conference at Leonardsville. While I was there, some of the brethren wrote to a neighboring pastor and asked advice as to how they could deal with me. He answered, that if I had preached error they could dismiss me." They thought best to defer their action until they could consult the Association, which met the

second Wednesday and Thursday of September last. The Association decided that I was still a Baptist in faith and practice, and that the Church could give me a letter to a Seventh-day Baptist Church, which they did, after I sent in my resignation. About four weeks before I moved my family where I now reside, some of the church asked me for literature upon the Sabbath, which I gave them. I pray God that it may be like seed sown in good ground, which shall bring forth abundantly. Thus has the Spirit of God led me out into the true light of his blessed truth. I shall hold myself ready for whatever work the Master may have for me to do. REV. A. LAWRENCE.

BERLIN, N. Y., Oct. 14, 1888.

WESLEY ON THE SABBATH.

The following appears in "Wesley's Works," Vol. 11, page 360:—

"A WORD TO A SABBATH-BREAKER."
"Remember the Sabbath-day to keep it holy." Have you forgotten who spoke these words? or do you set him at defiance? Do you bid him do his best? Have a care; you are not stronger than he. "Let the potsherd strive with the potsherd of the earth; but woe unto the man that contendeth with his maker. He sitteth in the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him."

"Six days shalt thou do all manner of work; but the seventh day is the Sabbath of the Lord thy God." It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. "In six days the Lord made heaven and earth, and rested the seventh day. Therefore, the Lord blessed the sabbath day, and hallowed it." He hallowed it; that is, he made it holy; he reserved it for his own service. He appointed that as long as the sun and moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of him who gave them life and breath and all things.

"Shall a man, then, rob God? And art thou the man? Consider! Think what thou art doing! Is it not God that giveth thee all that thou hast? Every day that thou livest is it not his gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already? He will not, he cannot, quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. 'Oh render unto God the things that are God's; now, 'to-day, while it is called to-day!'"

"The Lord not only hallowed the Sabbath-day, but he also blessed it. So that you are an enemy to yourself, you throw away your own blessing, if you neglect to keep this day holy. It is a day of special grace. The king of heaven now sits upon his mercy seat in a more gracious manner than on other days, to bestow blessings on those that observe it. If you love your own soul, can you forbear laying hold on so happy an opportunity? Awake, arise, let God give thee his blessing. Receive a token of his love, cry to him that thou mayest sing the riches of his grace and mercy in Christ Jesus. You do not know how few more of these days of salvation you may have, and how dreadful it would be to be hurried hence in the abuse of his proffered mercy!"

"In the above we have a clear statement of the Sabbath question, and also the importance of keeping it. Were it not for the counterfeit Sunday Sabbath which many claim faith in, all who read the above would say that the seventh day is the Sabbath of the Lord. May the Lord help us all to keep it.—*Sabbath Advocate.*

Education.

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

THE STUDY OF THE HEBREW LANGUAGE IN THE COLLEGE.

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

(Concluded.)

A sufficient knowledge of Hebrew to be of great service to one in his Old Testament study is by no means difficult to acquire. Our college year of nine months' daily recitation, if the work be faithfully done, will enable one to read, at least the historical portions of the Old Testament, with great ease. A few months more will give a greater familiarity with the language than one gets in Latin and Greek in his whole preparatory and college course of six years. Such a preparation would enable the theological student to enter at once upon his true work of Old Testament study and would result in such a knowledge of the Old Testament Scriptures among the ministry as is now possessed by only a few specialists. In the case of the ordinary Bible student, it would both greatly increase his interest in Old Testament study and place within his reach the richest treasures of Bible truth.

Here it may be well to inquire what has already been done to rescue the study of the Hebrew language and literature from the neglect and indifference to which they have been subject in the past. A number

of seminaries, on the one hand, recognizing the disadvantage under which the Old Testament department labors, under the present system, have urged upon all applicants for admission the advisability of obtaining instruction in the Hebrew language before beginning the theological course. To encourage this practice they have provided special and more advanced courses for those who have made this preparation. On the other hand, a few of the leading colleges and universities now offer Hebrew as an elective in the senior year of the regular course. Such a step on the part of the large and influential institutions alone, however, does not meet the demand. As it is the small churches in the village and country, rather than the large city churches, that furnish the great majority of ministers, so it is from the small colleges rather than the great universities, that the classes of the theological seminary are drawn. To have the movement in favor of college-training in Hebrew effective, it must also be introduced into the smaller institutions. To secure this, it is not necessary, nor would it be wise at present, to establish separate chairs for instruction in this branch. Such instruction might well be given by a professor in one of the other departments. As I shall show further on, every teacher of language may profitably prepare himself for such work in view of the larger acquaintance with the laws of language which the necessary study of Hebrew will insure.

If Hebrew, then, is to be studied in the college, it is obvious that it must take the place of other studies which now form a part of the course. But which? That is a question which I do not care to discuss fully. It depends somewhat upon the circumstances and tastes of the student. If it be proposed to substitute the study of the Hebrew language for that of the higher mathematics or of any of the physical sciences, the vexed question as to the proportion of time which should be given to these branches as compared with that devoted to the languages in general is opened. To this popular demand for the practical in education, I would only inquire, What is more practical, more productive of valuable results to the devout Christian student, than that which helps him to better understand the Word of God?

As regards the Latin and Greek languages, while I fully believe that they rightly claim the place they have so long held in the scheme of a liberal education, yet nearly all the advantages claimed for them may with equal weight be urged for the Hebrew. I see no reason why the latter language is not as well adapted to the training of the mind as any other, while for its rhetorical value it certainly has no superior. The common version of the Old Testament is universally considered a model of English style, and its excellencies are mainly due to the nature of the language from which it is translated. This fact alone is sufficient to prove the value of Hebrew to one who studies the languages with a view to the acquisition of the best literary style.

As compared with the modern languages also, the Hebrew is in no way inferior and doubtless might often be substituted for them to good advantage. Unless the French and German are more fully mastered than they usually are in the college course, they possess no advantage whatever over the Hebrew not only as a means of mental discipline but even for the practical uses to which they may be applied. Furthermore, one advantage may be urged for the Hebrew above any language now studied in the college. Belonging, as it does, to an entirely different family of languages from our own, it differs greatly from it in its idioms and in its modes of thought and expression. Its whole spirit, its point of view, is so foreign to that of any Indo-European tongue that it serves to broaden one's conceptions of the use of language in general and introduces the student both to a new world of ideas and to new modes of expressing those ideas which are already familiar. A few months study of Hebrew will repay the specialist in any language by its merely linguistic value, without regard to its use in the interpretation of the Scriptures. But when we come to consider the character of the literature which is embodied in the Hebrew language, the argument for its study becomes much stronger. Does it not seem an anomalous condition of affairs that in so-called Christian institutions, taught by Christian teachers, many of whom are ministers of the gospel, with the majority of students form Christian homes, no attention whatever, or at least very little, is paid to the systematic study of the Bible, the very book which is both the cause and

glory of our Christian civilization? Why should it be thought so essential to examine in the original the writings of pagan philosophers like Socrates and Plato, where we may find the very truths which they were vainly striving to attain, fully set forth in the same language by Paul and the Evangelists? Why study the poetry of Homer and Virgil to the entire exclusion of that of David and Isaiah? Why should the Book of books be studied only in the English, if indeed, it is in that, when inferior works can be appreciated only in the languages in which they were written? Again, among English studies, why should Greek and Roman history and antiquities receive careful attention in every college, while the history of God's chosen people with the manners and customs of their age are entirely ignored? I place these side by side, not in any way to disparage the study of the classics, but rather to call attention to the neglect of the study of the Biblical languages and of the Bible itself. We should not indeed forget what we owe to the ancient civilizations of Greece and Rome in the realm of literature, science, and art, but we should not ignore altogether the source of our moral and religious ideas. It was to the Hebrew race that God saw fit to reveal himself through a long line of prophets, priests and kings, and it was to them he sent his only begotten son to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Not only is the Old Testament written in Hebrew but the whole Bible is in a true sense a Semitic book. Jesus and his apostles were Jews as well as Moses and David. To the New Testament writers Greek was only a borrowed form of speech, while some form of the Semitic was their vernacular. But even if Greek had come to be the most natural expression of their thoughts, their thoughts themselves were Hebrew. The Old Testament was the source of their religious ideas and the foundation of their teachings. It held the same relation to them that our Bible does to us. They were not the teachers of a new religion, but they brought into clearer light and exhibited in new relations the truths of the old. Christianity is not opposed to the religion of the Old Testament but is a fuller and higher development of it. The Old and New Testaments are not two books but one. We cannot reach the real meaning of the New Testament without recognizing not merely that there is a connection between it and the Old Testament, but also that Old Testament ideas are the very center and soul of it.

It is, therefore, impossible to rightly understand the New Testament except in the light of the Old and whatever aids in the understanding of the latter must be of value in the study of the former.

But not only are the thoughts of the New Testament Hebrew thoughts, but the language of the New Testament has been greatly influenced by the Hebrew. The religious ideas of the New Testament have no expression in classical Greek. They are Hebrew ideas which have made their way into the Greek through the Septuagint version of the Old Testament. The history of a New Testament idea must, therefore, be traced not in the Greek language, but in the Hebrew. This influence of the Semitic is seen not only in the meanings of single words but in the construction of sentences and in the expression of complex ideas. The New Testament is truly an oriental book in its spirit, though in an accidental dress. To best understand it one must acquire the oriental spirit. He must know the oriental, the Semitic, modes of thought and forms of expression. These may be learned only by the study of the Hebrew language and even a comparatively slight knowledge of it is of great value in this direction.

In conclusion, I may remark that an increased interest in the language and literature of the Old Testament, on the part of both ministers and laymen, is peculiarly appropriate and important at the present time. The main questions concerning the New Testament, its historical credibility, its inspiration, the authorship and canoncity of its several books, are now practically settled; the Old Testament is the battle ground of scholars. It is the Old Testament rather than the New which is supposed to come in conflict with the teachings of the physical sciences. Both the opponents and friends of the Bible need to study it well for themselves to learn what it really does teach on these questions before they are competent to either attack or defend it.

Again, questions concerning the Old Testament text and the date and authorship of its books, in other words the so-called lower

and higher criticism, are now as never before agitating the theological world. Theories destructive of our most fundamental conceptions regarding the Old Testament command a wide following among eminent scholars. More conservative views which still differ much from the traditional beliefs have a yet wider acceptance both in this country and abroad. It will not do to dismiss these important questions with a sneer, not to depend upon violent tirades against "advanced thought" by those who have no knowledge of the points involved. Even the truth may be brought into disrepute for a time by the ignorance or indifference of those who hold it. We want more and better scholars of a recent and evangelical spirit who are competent to meet the destructive critics on their own ground. All intelligent Bible students, whether ministers or laymen should have opportunity to acquire such an acquaintance with the Old Testament, and with the language in which it is written, that they can at least intelligently follow the discussion of these important questions, if not actually take part in them themselves. While the Bible always has, and doubtless always will, come out victorious over all attacks, yet men's conceptions of its teachings have been overturned again and again. As our present views of Biblical truth are in advance of those held by the church of few centuries or even a few years ago, so we may hope that our own views of what the Bible teaches may be enlarged and improved in the future. It will be well then for the present generation of Bible students if they prepare themselves not only to reject error but also to accept and profit by any new light which may be the outcome of the present discussions. Anything which may be done to popularize the study of Hebrew and the Old Testament will, I believe, result in the honor of God and a better understanding of his Word.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."
"At last it biteth like a serpent, and stingeth like an adder."

"I HAVE VOWED A VOW."

BY MRS. M. E. H. EVERETT.

Presented before the Alfred Centre W. O. T. U. at its October session, and requested for publication in the *Sabbath Recorder*, by vote of the Union.

At the meeting of the Union in September, Mrs. Lizzie Nelson Fryer related some of her experience, showing how the white ribbon helped her in China. In that country at the dinner parties, in certain classes, it is almost the universal custom to drink wine; and it is deemed a great breach of courtesy to refuse it when offered. But the Chinese have great regard for a vow, it being with them an almost unpardonable thing to violate a vow. So, when asked to drink wine, Mrs. Fryer had only to point to the white ribbon upon her person, with the words, "I have a vow," when she was excused without further question.

Upon her bosom a ribbon white
Lies like the wing of the brooding dove;
A look of prayer in her wistful eye,
A smile on her lips like the light of love;
All about her the feasters sit,
Swarthy hued in the Orient land,
But, putting aside the festive wine,
She lifts to the snowy knot her hand;
She speaks, in a gentle tone
Low she bids them look on the sacred sign,
"My heart is with you in all your joy,
I have vowed a vow, and I drink no wine."

As if a spirit before them stood,
Clad in its robe of trailing light,
With awe they look in her pleading eye,
And look on the ribbon pure and white;
Then bow their heads in a grave Amen!
The vow hath shielded her soul from blame,
And, wondering still at her covenant,
They speak in a softened tone her name—
This tall, fair sister from Western lands
Must be absolved by a right divine,
For some strange reason they do not know,
Her pledge is white, and she drinks no wine.

The vow of a faithful heart that sees
The shadows dimming a sister's face,
Where grain by grain from the weary life
The sands of hope slip from their place,
True is shadowed by things untrue,
Peace is kept by the restless sword,
Purity in its perfect grace
Marred by a look or jarring word.
Just through drink, what was Eden fair,
Seems like a frost-sweet garden now.
So, from her pity of mourning hearts
She wears the sign of her helpful vow.

Though the cruel giant may overthrow
A mountain's crest in light disdain,
Nought less than a blessed angel's tones
Can lift the fallen of earth again.
And so, for the Lord Christ's blessed sake,
Who bore with weakness and unbelief,
With patient feet she will follow on,
Bearing the burden of earth's great grief;
Wearing, as pure as the dove's pure breast,
The fair, white sign of her promise now,
To strengthen those who are tempted sore;
To drink no wine, she hath made her vow.

We, bound by the same sure covenant,
Dear sisters, cherish the holy sign
Of those who, learning the realm of light
Would awe be led by a faith divine;
To bear all things for the Master's sake,
To hope all things for the world he made,
To watch with him in the olive's gloom,
By none of these earthly things dismayed,
We will stay at this teacher's feet,
Whose earnest eyes and face so true,
Feeling the weight of the world's great need,
And say with her, "I have vowed a vow."

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

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"Be noble—that is more than wealth; Do right—that's more than place; Then in the spirit there is health, And gladness in the face."

In the column of Special Notices, Bro. Main makes a call for some back numbers of Conference minutes, to complete a file for Bro. Velthuisen. Persons having a copy of any of the years named will please confer at once with Bro. Main about it.

THERE is sound philosophy in the saying of Emerson, "We ought to be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light." If we were all to live by that rule, how much happier and better the world would be!

CALLS for tracts on the subject of the Sabbath are being received almost daily, in answer to advertisements of the same published in the Outlook and the Light of Home. These are encouragements to labor on, and they are calls as well for larger contributions to pay printers' bills, postage, etc.

THE Light of Home for November will reach an edition of nearly 50,000 copies. These are sent mainly to the women of the W. C. T. U. in the various states of the United States. Names for this purpose have been procured by the Woman's Executive Board of the General Conference, with the express understanding on the part of the secretaries of the local unions who have furnished the names that they were wanted for the purpose of sending to them this publication. We are confidently hoping that much good will thus be done.

THERE is a vast difference between simply doing what is required of us, and doing it in a free, joyous manner. Paul must have had something of this in mind when he wrote the exhortation, "Always abounding in the work of the Lord." There is nothing stunted or small in that. It has in it the ring of a great soul conscious of its power to do great things for the beloved Master, and full of a great purpose to accomplish all it is capable of doing. That is not only Paul's standard for himself, it is the life after which he would have all his brethren strive. What a stalwart church that would be composed of members, each in his place and measure, "always abounding in the work of the Lord!"

THE life of Jesus abounded in strange and striking contrasts. From the mount of the transfiguration he went down into the valley to hear the cry of one possessed of a demon, and to be confronted with that lack of faith on the part of his disciples which made them helpless in the presence of a great opportunity. From the sweet converse of heavenly visitants to the cry of demons, from the dazzling beauty of heaven itself to the loathsome deformities of sin, is indeed, a great distance; and yet, in fact, it was but a walk of a few minutes. But how else was the beauty and power of the life of Jesus to become, in any sense, the possession of sinning men save as he came in contact with them? So the life of the Christian, though it is born from heaven, has its place on earth, not always in the mountain of transfiguration, but more among the sinning and suffering, that they may be brought to the joy of life in Jesus.

ONE STANDARD.

The Christian Inquirer quotes a saying of President Anderson and comments on the same as follows:

President Anderson gave the following rules to a young man who was going into the army as a captain: (1) Show your men that you know more about the art of war than they do. (2) Show your men that you are morally better than any one of them. (3) Show your men that you have more pluck than any one of them. Substituting church for men, and the gospel of Christ for the art of war, these rules could not be improved upon as directions for a young man entering the ministry to-day. All who surpass other men in their own lines are respect-

ed and honored. They are recognized leaders and will have a following. A pastor should be the peer of every man in his church in piety, zeal, spirituality, faith and knowledge of the Word of God. If the purpose to excel in all the things of God were more wide spread and fixed would there not be everywhere greater success attending the work of the ministry?

While we heartily concede that the pastor should be the leader of his people in all good things, we are of opinion that the above comments should be received with some abatement if they are to be understood as proposing one standard of morals for the pastor and another for his people. Nothing can be more mischievous than the idea that, in the nature of the case, a minister must be better than his people. By all means, let the minister be an example of piety, zeal, spirituality and faith, but by no manner of means, let the general impression go out that his people are to follow him "a great way off" in these matters, but are not expected to be as good as he. That the minister should know more than his people about religion, about theology, about Bible truth in general, is undoubtedly right. He is supposed to have spent years of special study of these very things in order that he might be a teacher of others; moreover his professional studies are along these lines, while his people are necessarily busy with other things. That he should know more about these things than his people is natural and right. But on what principle of morals, or by what teaching of Scripture has one Christian man a right to stand before other Christian men and say, "I am morally better than any one of you?" The one universal standard on this subject is given by the divine Master in the words: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

AFTER THE ELECTION.

The election is over. All will agree that the campaign preceding it has been one of the most lively experienced in many years. It is fair to say that the chosen representatives of all the parties have done their best to put forth the political doctrines of their respective parties in the most favorable light; and now the people have expressed their opinions concerning the principles at issue and the various party methods proposed for forwarding them. This popular verdict is final so far as this campaign is concerned. That the campaign thus closed should have required much time and thought and attention is, perhaps, necessary and right; for no person should consider himself qualified to render a verdict until he is thoroughly well informed, from all points of view, respecting the various questions at issue. That the conduct of such a campaign should have resulted in the utterance, by all parties, of some things which were better never said, of things which tended to inflame the prejudices of people, rather than to inform their minds, is, perhaps, one of the unavoidable things about it. It is the part of wisdom, of patriotism, and of Christian charity, now that the campaign and the election are over, to treasure the truths we have learned and profit by them; to forget with all possible speed the unkind things we have heard and remember that, whatever our differences of opinion, we are all equally concerned for the welfare of our common country, and that we cannot better prove our loyalty to that common interest than by conscientiously doing whatever work is assigned us in our respective vocations.

If any of us as individuals, or if we as a Christian people have, in any measure, delayed active and aggressive work because of the absorbing nature of the campaign, it is now time to resume with redoubled energy such work. We have learned during this campaign that we can even close our places of business, that we can travel long distances through mud and rain, that we can go out on dark and stormy nights, without detriment to business or serious injury to health, for the purpose of attending political meetings, not only of our own party, but often those of opposite political faith. Now that all this is a thing of the past, let us see if the same mode of procedure would not apply to the meetings of the church. We do not now speak of the Sabbath services, including the Friday evening meeting. These, of course, we can all attend. Suppose we ask our merchants to close their stores one night in the week for a religious meeting, — a general rally for the salvation of souls; no matter if the night is stormy and dark, and the roads muddy, may we not expect to see the largest room in the town packed from platform to front door? Does this sound like irony? Why should it? Is anything more important than the salvation of the soul, and can we find anything more

worthy to engage our attention, or for which we should be more ready to make sacrifices and personal efforts, than that which will, with the blessing of God, fill the earth with the glory and peace of the kingdom of Christ?

No, dear brethren, we are not jesting. But having learned, by the experiences of the campaign just closed, how much time we can spare from our usual occupations, how many obstacles we can overcome, how many sacrifices we can make for the promotion of an object in which we are deeply interested, shall we not each of us inquire of ourselves whether the kingdom of Christ is not as worthy of our self-sacrificing efforts, and whether in this respect we will not heed the exhortation of Peter and give diligence to "make our calling and election sure?"

Communications.

FINISHED WORK.

BY REV. E. M. DUNN.

Remarks at the funeral services held in memory of Mrs. Chloe, wife of Prof. Albert Whitford, Nov. 7, 1888.

We are all mourners here to-day. A life of practical godliness, of faithful Christian service, of patient, brave endurance, has come at last to the end to which we reluctantly learned to know it must come. The loving wife, the affectionate, sweet-tempered, patient, painstaking mother, the staunch, loyal friend, the diligent, conscientious worker, with her generous heart, her frank, yet unobtrusive, cordiality, her clear insight, her resolute will, has passed from our sight, but never from our love, nor our memory. The empty place in the home can only be filled by him that has made it empty, and we all pray that his presence may be manifestly there and very near unto us to-day.

That we may improve this occasion to the benefit of the living, I invite your attention to the words of our Saviour in John 17: 4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." What is the feeling which you have when you attend upon a funeral? Does not the presence of death impress you with the importance of rectifying your life and purifying your motives? Do you not feel something like this, "death awaits me, I must lead a more sincere and true and earnest life?" Especially do you not feel so when you are in the presence of the death of one whose life was in a degree much more marked than usual, sincere and earnest, simple and true? This is the feeling I have. So I think a brief consideration of the text I have chosen will not be inappropriate to these feelings, nor to the character and work of her whose decease has convened us together.

These were among the last words of Jesus before he was offered up. Thus far he had glorified the Father. He had accomplished the work he had been sent to accomplish. Christ glorified the Father in his life of obedience; in revealing the Father unto the world. He correctly represented God the Father in his attributes of holiness and love. He glorified the holy law of God; he made it glorious in dying in the sinner's stead, and thus suffering the penalty of that broken law. He satisfied the justice of holiness. "I have finished the work thou gavest me to do" — Christ's work was planned beforehand in the counsels of the Deity. It was a work which he voluntarily assumed. It was a part of that work to reveal God unto men more fully than he had been revealed; to give to the world a model of a perfect human life under all the temptations, trials and difficulties which can accompany a human life. Christ had finished this part of his work. It only remained for him to die and thus complete the atoning work he came to perform. It is our mission also to glorify God upon the earth. The Westminster catechism answers the question correctly, when it asks, "What is the chief end of man?" and answers, "To glorify God and to enjoy him forever." We cannot glorify God to the same extent that Christ did. He was divine as well as human. He came to perform a special work, similar to our work in part, but differing in this, that he came to redeem a fallen race, to perform his atoning work, reconciling God to the sinner, and the penitent, believing sinner unto God. And so his work was infinitely greater than ours, and the glory which he brought to God was infinitely greater than we can bring. But our work is similar to Christ's. Was he obedient unto God? So must we be. Did he resist temptation? So should we. Did he go about doing good, healing the sick, alleviating human woe and improving the erring? So should we. In short, Christ's life, in character and conduct,

was a complete and perfect pattern of what ours should be. His life, and duties, and experience were not less than ours, but more. And with the exception of the unique, special work of redeeming the race, Christ's life is a complete pattern for us. So it is not difficult for us to determine how we may glorify God, and what the work is we have to do. We glorify God when we are obedient unto him, when we labor lovingly, diligently, conscientiously, to make the world better. We glorify God most when we act as we think Jesus would act if he were placed in our circumstances and under the limitations which environ us. As Christ came to represent God, so we who claim to be Christians (and all should be) should live to represent Christ to the world, so far as pertains to our life and conduct. We glorify God when we labor diligently in some useful occupation with a noble Christian purpose.

Our sister whose remains lie before us glorified God in a degree that few have ever equaled, perhaps none excelled in her three-fold character as wife, mother and teacher—a faithful wife, a loving mother, an excellent teacher—is not that work enough for one? She has finished the work God gave her to do, and has gone to her reward. Talmage in his second series of sermons on "Marriage" has a sermon entitled, "Wifely Ambition, Good and Bad." A wife's ambition that her husband shall enjoy a high social position, or an ambition for the political preferment of her husband, or an ambition that her husband shall succeed in the gratification of his covetous desires as Jezebel had for her husband, he denominates all these as ignoble. It is a noble wifely ambition to help one's husband in every laudable enterprise in which he may be engaged, to cheer and encourage him in all his arduous toils, to influence him by the power of gentleness and persuasion. Oh, the power there is in gentle persuasion. It is the power that God, the Holy Spirit, uses most. He persuades us out of our sins; persuades us to accept pardon; persuades us all the way to heaven. This was the strength of Sister Whitford in the home and in the class room. David addressing Jehovah, says, "Thy gentleness hath made me great." How much the surviving members of this family owe to the gentleness of the deceased, they can never fully appreciate. It is par excellence the crowning grace of the wife and the mother. Some weak persons may foolishly confound gentleness with weakness; it is just the opposite, as David testifies in the quotation I have just given you.

Sister Whitford's maiden name was Chloe Eliza Curtis. She was born near Oswego, N. Y., May 1, 1834. Her parents were George and Anna Maria Curtis. Her brother Lyman was killed at the battle of Chickamauga. Another brother, Benjamin B., died in California in 1856. Three brothers are still living, Albert W. Curtis, of Milwaukee; George M. Curtis, of Curlew, Iowa, and Henry C. Curtis, of Waupun, Wis. Sister Whitford's parents moved from Marcellus, Onondaga Co., N. Y., in the year 1845, and settled on a farm bordering on Troy Lakes, Wisconsin. She entered upon her vocation as a teacher at the age of 14, and taught for a few years in public schools. She began her academic studies in Milton Academy in the fall of 1853, and graduated from the teachers' course in 1856. The same year she began her labors as a teacher in that academy, which were continued with some interruption until 1865. Since that time she was for two years preceptress of DeRuyter Institute, DeRuyter, N. Y., and for fifteen years she has been teacher of German in Milton College. She was baptized into the fellowship of the Baptist Church at East Troy, at an early age, and by letter and relation of her Christian experience, united with the Seventh day Baptist Church of Milton, in 1856. She was married to Prof. Albert Whitford May 31, 1857. She died Sunday, November 3d, near one o'clock in the afternoon.

Thus about thirty years of her life were spent in teaching—one of the most useful and noble callings one can be engaged in. As a teacher she excelled in a marked degree. She possessed a very comprehensive mind, which enabled her to master a subject she taught, was very persistent in the investigation of a subject, and led her pupils to be persistent; and she was gentle and agreeable in her manner, never scolding nor fretting, yet strict and thorough. These were her characteristics as a teacher, as the many pupils who have been instructed by her are ready to testify. Sometimes we have thought, of late years, that she was too frail to teach, and when we thus remarked to her, she replied that if she were to stop teaching she would die—she lived to teach and she taught to live. The college has sustained a great loss in her

death, and the community as well, for wherever she was seen, moving about in her daily routine, she went as a quiet angel of light and love. It has been repeatedly remarked since her decease that she never spoke ill of any one and no one ever spoke ill of her. I have not any doubt but the latter clause is true. You never heard any one say an evil thing of Sister Whitford, and I haven't any doubt but she was exceedingly careful not to say an evil thing of another, —but then she was very truthful, she saw things as they are—in her pure heart there was a holy indignation that could be aroused against the manifestation of vice, and a latent disapprobation of cunning or duplicity, and it would not detract from her goodness or excellence in the least if she sometimes manifested her disapproval of wrongdoing by speaking of it in connection with the wrong-doer. But I thought that of late she was growing even more charitable than ever. The last visit I made at the house, when it was proper for me to talk with her, before she or I thought she was dangerously ill, my attention was called to the fact of how carefully she defended those who were criticised, though truthfully, yet unfavorably. It was a charity that "hoped all things." Her charity was not the result of blindness, she could see the defects of other people, for she was a woman of great insight and quick perception. But she preferred to see, and had the habit of looking at, the better things in one's character; and her presence made you better and was provocative of simplicity and naturalness on your part. There are some persons in whose presence we feel we must act without guile for two reasons: First, Their own guilelessness makes a demand upon us to be sincere and true. Second, A consciousness that their keen insight into character would make our insincerity patent to them. Such a person was Sister Whitford. But she has gone from our earthly sight, leaving behind for our comfort and instruction the precious memory of her busy and faithful life. She leaves behind, as the members of her immediate family, her husband, one daughter and three sons and Mabel Curtis, her niece, who may be properly classed as one of her children, who was brought up from early infancy and loved and cared for by Brother and Sister Whitford the same as their own children, and who, in the opening years of her young womanhood, is just becoming qualified to preside in the household in the absence of her foster-mother. Besides, Sister Whitford leaves three brothers and other relatives of the family, and a whole church and community full of sympathetic mourners. Yet none of all these mourners mourn as those who have no hope. She has gone to be with Christians. Husband, children, relatives and friends, think not of your loss, but of her gain. Death will never knock at the door of that mansion whither wife, mother, sister has gone. Winter is coming to earth she has left behind, but she has gone where winter never comes. We carry these precious remains to the open grave, but the quiet and beautiful spirit has gone to dwell where there will never be a single grave. There was one prominent characteristic in Sister Whitford's life that I do not feel satisfied not to mention—it was her remarkable humility. An exhibition of this virtue in her impressed itself very forcibly upon my mind at one time, when at the death of a friend of hers, Sister Whitford remarked that if she could feel that she had lived so useful and active a Christian life as her deceased friend had done, she would feel that she had lived more effectually than she had. When you come to reflect that in Sister Whitford's fidelity, activity and helpfulness there has been no lack, in her spirit and temper not a defect, upon her reputation for generosity, cheerfulness and magnanimity not a blemish, all I have to say is that this remark impressed me as a genuine exhibition of true humility, which inclines one to disparage one's self alongside of persons whose virtues and excellencies, though praiseworthy, are not so conspicuous to others as one's own while the latter may be unseen by one's self. And now let me close by saying, without exaggeration or irreverence, to one and all, and especially to the Christian women of the church and community, that if you find it difficult to bring before your mind the life and person of the Lord Jesus Christ because you have never seen him in the body, but you know of him through the written Word—perhaps you can the more easily bring to your remembrance the picture of one whom you have seen going in and out before you, reflecting so vividly the virtues and temper of Jesus, whom you have not seen—bring to your recollection the life of Sister Whitford—as she followed Jesus, the better by her clearer insight, so it will help you to follow him, if you remember her.

ELDER ALEXANDER CAMPBELL. Rev. Alexander Campbell died in Wolcott, Wayne Co., N. Y., May 15, 1888, in the eighty-eighth year of his age. He was born in Scotland, N. Y., May 15, 1800, and was the eldest of seven children, three daughters, of Jabez and Campbell, of Scottish descent. His parents were six years of age, his parents were in son county, N. Y. Here he was converted at a tender age, and in 1818 joined the Presbyterian church, his parents being of that faith and of the same denomination. He was married on the 26th of 1822, he was married to Mrs. McKee. At about twenty-four years of age he was united with the Seventh-day Adventist denomination, in which connection he remained until his death. At the age of twenty he was ordained to the gospel ministry, and his long and useful profession his long and useful life was devoted. His labors have been abundant; as home missionary, evangelist and revival preaching officer in the Benevolent denomination to which he was principal agent in the foundation of the DeRuyter, N. Y., and as an able contributor to the press, and in many other ways his influence for good has long been felt, that, too, far beyond his own lines. He was a man of calm, loved everybody, and every body loved him. He was a preacher of unctious and power, as tens of thousands of whom have been converted, and great will be the belief, of those who will him blessed. He was a Holy and his labors were divinely blessed, he was solemn and impenitent, he was kind and tender; he was kind and tender; he was kind and tender; he will be greatly missed; by him as those who knew him, and his beloved and now to whom the sympathy of the will be generously extended. The deceased leaves a widow, three sons and a daughter, A. Campbell, of Norfolk, Va.; Campbell, William P. Campbell, wife of Delos C. Whitford, N. Y.

Of the brothers and sisters one sister survives, Mrs. A. widow of Rev. Russel G. Burdick, Wis., parents of Rev. Geo. Burdick, and of Rev. Clayton A. Burdick, the sisters of the deceased Burdick, widow of Mr. W. died just a week before her death; these the parents A. Burdick, and of Rev. F. The funeral services of were attended on First-day, Presbyterian church of Wolcott of the place attended in a concourse of people view Rev. F. O. Burdick, of Scot of the deceased, was present the discourse chosen for The Life of the Christian, the Christian minister, as in the prospect of death; by of Paul to Timothy (2) am now ready to be offered my departure is at hand, was buried in the cemetery coot.

"Peaceful be thy silent rest, Peaceful in the grave's rest, Thou no more wilt join, Thou no more our soon. Yet, again, we hope to see, When the day of life is Then, in heaven, with joy, Where no farewell tear."

WAYSIDE NO.

BY REV. J. B. C.

Some extra meetings are agreeable to earnest souls. Settlement, in connection of that vicinity, but owing to bad roads, and sickness families, the appointment attended. Four meetings which we hope may not Bro. Geo. P. Kenyon pre- afternoons, and the faithful up the Sabbath-school at praying for the blessings the Lord grant them a. We preached one Sabbath week, where no meeting two months. Nearly all were present notwithstanding the weather. We heard the labors of Bro. J. G.

Miscellany.

THE TEN WORDS.

BY ALICE ARMSTRONG.

Proclaimed from Sinai's smoking crest,
How awful seems the word!
But viewed as covenant with men,
It shows the heart of God.
His very nature, love for all,
Throbs warm in every line;
That love points out the only road
To worship the divine.

Alone, unhindered, and sincere,
Must all that worship be,
With times of rest in which to praise,
From daily duties free.
In those he places in command—
In family, church, or state—
Are seen his representatives,
Who on his purpose wait.

Bestowing life, he knows its worth;
He makes the family, too,
And, to preserve its sacredness,
Gives law both just and true.
The rights of each are dear to him,
Most dear is each one's fame;
And last, a law to search the thoughts
His love and wisdom frame.

How precious are Thy words to me,
Revealing depths of love!
May I Thy ten commandments live
And thus their goodness prove.

"IF CHILDREN THEN HEIRS."

BY M. C. HARRISON.

The dew-drops were still sparkling on the glossy green-leaves of May, and the air was heavy with its fragrance as I walked through Marley Lane to Squire Markham's park, which was always open to the villagers. The Sunday-school children were to have their May day celebration there, and the squire had had rustic tables and benches put up for them; he really loved children, and seemed to enjoy doing anything to give them pleasure. Early as I was, numbers of children were there before me; the real frolic was not to commence before ten o'clock, but the May-pole and tables had to be wreathed with flowers, which must be gathered with their dainty cups filled with dew, or they would quickly wither.

A lovely picture the little ones made coming from every part of the glen with baskets, arms and aprons filled with flowers and branches of May in their hands.

As we exchanged greetings, the church bells of Marley rang out a merry peal, and other chimes joined in the concert until the air vibrated with their melody.

"What does it mean?" I asked as we all stood still to listen.

"Oh! I know," suddenly exclaimed Willie Thorndyke. "This is the birthday of Lord Cecil Marchmont; they are going to have grand doings at Carrisbrook Castle. I heard all about it in the village; you know he is Lord Marchmont's heir, everybody is to do exactly as he pleases, and to have exactly what he wants; my father's a tenant, and I am going; there is to be a band of music and a big ball, and dancing and—"

Here I interposed for I feared the intoxication of being listened to so eagerly might be to great a temptation to Willie's powers of embellishment of the picture, but I heard several little voices cry out, "I wish I was an heir."

"Oh, little ones! you are heirs of a richer inheritance than Lord Cecil's," I exclaimed, but their ears were so filled with Willie's glowing picture, none seemed to hear me but Jamie Brown, who sat near me in his cart; he had been lame from babyhood, poor boy. The rest of the day was too full of enjoyment to permit even a thought of the grander festivities, even though the wind brought occasional snatches of the gay tunes which the bands were playing in honor of the heir, to mingle with the merry laughter of the little revelers around the May-pole.

The children fixed a platform for Jamie Brown from which he could see them at their play, and watch the ships go up and down the bay.

He was watching a vessel as I went up to him; he drew a long breath as it disappeared. "Oh, how I would like to sail away, I am so tired sitting here."

Poor, weary little Jamie!
After a few moments of silence he turned to me.

"Miss Alice, what was that you said about heirs?"

"Why, Jamie, have you forgotten what Mr. Vaughn told us last Sunday of the glorious inheritance God has prepared for those who love him?"

"I didn't hear him, Miss Alice, I was sick."

"I wish you had heard him, Jamie, for he told us, so much better than I can, of God's love for us; if we believe that Jesus died to take away our sins, that we can do nothing good of ourselves, and will go to God pleading Jesus' merits, because we have none of our own, God will receive us as his sons, and make us joint heirs with Christ of all the glories of heaven."

"What is pleading, Miss Alice?"

"Entreating earnestly for what you wish, and giving reasons why you should have what you ask. I heard you begging for Mary Ashton to-day when she had been naughty. 'Oh, Mrs. Ashton, you said, let her stay for my sake, I know she will be good; it would grieve me so if you sent her away, it is so lovely here.' Jesus stands before his Father in heaven, he shows his wounded hands, his side, his feet, and pleads for his sake. All who love him may come to live with him." The little wan face

grew almost beautiful as I told him of the joys of that "land that seemed not far off" from him.

When the children came trooping up in their noisy, farewell mirth, he exclaimed, "Oh, Miss Alice, tell them too." But the evening stars were beginning to twinkle out, and the dew was filling the rich turf, so I could tell them but little of the rich inheritance awaiting all who loved Jesus. Young hearts are very impressionable, and to my surprise I heard Willie Thorndyke say, "Why, that's better than Lord Cecil's, ain't it, Jamie?"

I met Jamie in the park the next evening with Harry Markham. He, too, was full of the return of the heir, and the grand things done in his honor.

"I shall be an heir, too, some of these days, Miss Alice; but I won't have such splendid doings as Lord Cecil's. Did you ever hear of anything like it?"

"Yes, Harry. I have a paper here that I was going to the village to take Jamie, telling him of his inheritance, which is so beautiful no one can describe it, and the rejoicings when he enters into it far beyond compare even with the celebration of the birthday of the heir to the throne of England."

Harry looked rather puzzled. "Why, Miss Alice, I hadn't heard."

"You mean you hadn't thought, Harry, for I know you have heard of the home with many mansions which God has prepared for his children, whom he declares shall be joint heirs with his own Son. Heir to such light and glory and happiness that we cannot conceive of. We do not know all that we shall inherit, for the Bible only gives glimpses of heaven; but it tells enough to make all the pomp and glory of this world seem as nothing in comparison."

"Read, Miss Alice; read what you wrote for me."

"An heir of God will enter the holy city, which has no need of the sun and moon to shine in it, for it is lightened by the glory of God. He shall walk with those who wear shining robes, and with the kings of the earth; but he will feel no shame; for he has been washed clean in his Saviour's blood, and wears his robe of righteousness. He shall sit on a throne with Christ, and wear a crown of life and glory; the fruit of the land he will inherit will be better than gold, and the revenue than choice silver. Here on earth the most beautiful, the most costly, the most loved things may suddenly pass away from us; but God promises that the heavenly inheritance shall be incorruptible, undefiled, and never pass away." He shall see the King in his beauty; he that dwelleth in that land shall no more say "I am sick."

"Oh, Miss Alice, wouldn't that be good?"

"Yes, Jamie, there will be nothing but good in that land, for we are told, 'they shall obtain joy and gladness; sorrow and sighing shall flee away.' The deaf will hear, the lame walk, and as a seal to all these blessed promises, 'he shall inherit all things, I will be his God, and he shall be my son.'"

The morning after my talk with Harry and Jamie I was unexpectedly called away to a distant part of England. When I next saw Jamie he had been confined to his bed many weeks, but he greeted me with a bright smile.

"Miss Alice, I have learned every text about 'heirs.' Harry found them for me and he has read me ever so much about heaven."

Lessons of strong unquestioning faith and deep love did I learn in the weeks I spent at Jamie's bedside.

"Miss Alice, I think I am God's child, for I do love Jesus, and I know he loves me; then won't I be an heir?"

One day he was lying with his eyes shut. I thought he was asleep, until he began to murmur in a low tone. I listened; he was repeating, "Joint heirs with Christ, if children then heirs, heirs of God, if so be that we suffer with Christ, that we may be also glorified with him." Surely the Spirit was taking of "the things of Christ and showing them" to this babe. "Harry," he said one day, after much suffering, "I am so tired, but don't you think Jesus is sorry for me, and will help me to bear this pain that I may be glorified with him, for don't you recollect he was so sorry for the multitude because they were tired, that he fed them to give them strength to go home."

I read him what Timothy says, "If we suffer we shall also reign with him."

"Oh, Miss Alice, is that really in the Bible?"

"Yes, it certainly is, Jamie; it means if we bear patiently for Jesus' sake, any suffering he sends us, we are his children."

One autumn morning when the Sunday-school bell was ringing, little Jamie went to receive his inheritance. I felt as if I should like to change his funeral bell's solemn toll for a joyful peal, for he was with the great multitude who stand before the Lamb with white robes, and palms in their hands, and he had joined in their song of praise, thanksgiving and glory.

I felt as if I could almost hear their melody as it rang through the courts of heaven. Poor little Jamie no longer rich Jamie; all desires satisfied; all hopes fulfilled with his Saviour!

"Miss Alice," said Harry, as we stood beside Jamie's grave, "Jamie's last prayer for me was, that I might know the things that belong to my peace, and live as an heir of heaven."

Harry's earthly heritage is a goodly one, his bright, joyous spirit makes him a general favorite, and his earnest, devoted piety shows that Jamie's prayer is answered; earth's richest blessings do not hide from him "the prize of his high calling."—N. Y. Observer, Prize Sketches.

NOW.

If you have a kind word—say it,
Throbbing hearts soon slink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak thy word, perform thy duty,
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother,
Then to-day fulfill thy vow;
If you mean to help another,
Do not dream it—do it now.

—Glasgow Christian Leader.

GUY FAWKES AND THE FIFTH OF NOVEMBER.

BY FRED MYRON COLBY.

If any of our readers happened to be in England on the morning of November 5th, very likely they would be awakened by a chorus of voices singing some doggerel lines like the following:

"Remember, remember,
The fifth of November,
Gunpowder treason and plot!
We know no reason
Why gunpowder treason
Should ever be forgot.
Hullo, boys! Hurrah!"

If they should look out into the streets they would see a crowd of boys marching about, carrying and effigy dressed in rags; and if they should follow this troop of merry-makers they would arrive at the square or common, where they would see a stake stuck in the ground surrounded by straw and fagots. After a while this combustible material is lighted, and the image placed in the flames and burned, the people chanting all the while the above doggerel, or other words quite as appropriate.

In some of the English country towns the municipal authorities assist in this bonfire, and the festivities of the day are concluded by a great feast, at which patriotic speeches are made. Even in this country, there used to be the same kind of a celebration, and in the times of Miles Standish and Governor Winthrop, the boys of Boston and Plymouth had their effigies of straw, and their bonfires, and repeated the doggerel verses as they did in old England.

As you may have a little curiosity to know what the effigy means, we will begin with that. It represents Guy Fawkes, or Vaux, who was one of the conspirators engaged in the famous Gunpowder Plot. This was a plan devised by the Catholics of England to destroy King James I. and the Parliament, so that they might have rule themselves. At least, this is the story usually told. But others think it was more a personal plot on the part of a few men, to gratify their pique or disappointment, than any real conspiracy with a political or moral significance. This is supported by the facts that James Stuart was himself a Catholic, and that nothing was ever proved against the two Jesuits who were arrested as being accessory to the plot.

Still, it must be remembered that all those who were engaged in the plot were ardent Romanists. Catesby and Percy, two gentlemen of fortune and ancient name, were the leaders. It is pretty hard to tell just what they meant to have done, had they succeeded in their atrocious plan, though the rising that was gotten up in Warwickshire, by Percy, was in the name of the Princess Elizabeth, daughter of the very king they intended to murder.

Guy Fawkes, whose sinister name is inseparably associated with the plot of which he was the most prominent partisan, was a soldier and adventurer, a man of the most desperate character. There is not much doubt about this. He is represented as a dark, Spanish-looking fellow, with a black beard and ferocious eyes. In some prints he is pictured as dressed in a padded doublet and baggy hose, big Spanish boots, a Flemish hat with large black feather on his head, and armed with a blunderbuss, rapier and a pair of pistols, which give him quite the look of a buccaneer of the Spanish main.

Fawkes was in Flanders, but when Catesby sent for him he came to England, and the plot at once took definite shape. Percy went to London with Fawkes as his servant, who took the name of Johnson, and hired a house close to the Parliament building, from the cellar of which they calculated to work a mine to the vaults under the two houses. After working four or five months upon this they ascertained that the vaults were for rent, and Percy at once leased them for a storage room, as he explained. Thirty-six barrels of gunpowder were conveyed into this apartment by the indefatigable Fawkes, from time to time, and the whole was covered over with wood and rubbish.

All was ready when Parliament suddenly prorogued until November 5th, 1605. Of course, there was nothing to do but wait, though the conspirators were very uneasy lest their plot should be found out. There were now about fifty of them who were engaged in the nefarious business, and the only wonder is that it was kept secret by so many.

They went on with their preparations, however, hiring a ship and keeping it ready on the Thames, in order that Fawkes might embark after he had fired with a slow match the train that was to explode the powder. They also arranged to have a hunting party at Dunchurch, in Warwickshire, on the fatal day, so that Catesby, Percy, Digby, Gress-

ham and all the leaders could ride through the country and rouse the Catholics, after the Parliament had been blown into the air.

The autumn days of 1605 rolled swiftly on, and the last of October had come when nobles and commoners were going up to London for the session of Parliament, and Fawkes and some of the other conspirators went up too, so as to be ready for their part in the dire business. There was to be no mistake this time, if they could help it. And, indeed, it was by the narrowest chance in the world that it came to be discovered.

One of the members, Lord Mountague, received a letter from an unknown personage (probably a friend who was among the conspirators) warning him against being present at the meeting of Parliament, and making all sorts of mysterious threats. So singular a missive aroused the lord's suspicions, and he carried it to the Salisbury (ancestor of the present premier of England), the secretary of state, who read it to the king. What they made out of it was this, that somebody had a project to blow up Parliament, which was pretty good guessing, upon the whole.

So a search was ordered to be instituted, and on the afternoon of November 4th, only the day before the terrible deed was to be done, a party of soldiers entered the cellar. There they found Fawkes skulking about. When interrogated as to what he was there for, and what was stored there, he answered boldly enough that he was Mr. Percy's servant, and that he was watching his master's winter supply of fuel.

"A right sufficient quantity, I should say, too," said the commander of the soldiers, and went away without further investigation.

But they had seen enough to be pretty certain that something was wrong, and a warrant was accordingly issued for the arrest of Fawkes, or, as he called himself, Johnson. It was served by Sir Thomas Knevet that night. The clock had just struck twelve, ushering in the 5th of November, when Fawkes, who had remained in the lone, darksome cellar, on going to the door, was seized by two soldiers with halberds in their hands. He was dressed with his boots and spurs on, ready to ride to the ship. In his pockets were a watch, slow matches, tinder and touchwood, and behind the door was a dark lantern with a lighted candle in it. And there, too, were the thirty-six barrels of gunpowder, which they pulled out from under the wood and timber. Evidence was too strong as to what Guy Fawkes meant to do, for him to either lie or equivocate.

He was conducted directly to the King's bed-chamber, and James, who was a born coward, trembling all over and standing at a distance, asked Fawkes how he could have the heart to wish to kill so many innocent people. "Because desperate diseases require desperate remedies," answered that man of iron, who was as cool as though he had been lord mayor, and King James, himself the criminal.

And that was all they could get out of him, for he positively refused to name his accomplices, or give any knowledge beyond that of which the government was already possessed. He was carried to the tower, where all state criminals were imprisoned. In January he had his trial; and on the first of February he and the other conspirators were executed for their wicked designs.

Most of those engaged in the plot were discovered by their own acts. The hunting party that had assembled in Warwickshire on that bright, autumn day, broke up suddenly when they heard of the discovery of the plot, which was reported by a private messenger on the same day. But affairs had gone too far for them to disperse quietly to their homes like peaceable citizens. Besides, Catesby and Percy were as determined as ever to raise an insurrection against King James. Nobody, however, responded to their call, even Catholics drove them indignantly from their doors; and, at last, being hotly pursued by the sheriff of Worcester shire, the large number of the conspirators took refuge in a strong manor-house, where, in the assault that followed, several were killed, including Catesby and Percy. The others surrendered to the King's mercy, which was strict and stern justice this time. And this was the way the Gunpowder Plot ended, and this is the reason that the 5th of November has been kept ever since as a holiday by the boys of England.—Golden Rule.

THE MOTHER'S OBLIGATION TO HER SON.

One of the best of the universally good editorials in Harper's Bazar bore the title, "Mother and Son." It has seldom been our fortune to read a stronger or clearer presentation of the duties and privileges entailed by this relationship. For those who have not the opportunity to see the original article, we copy the last paragraph:

"She brought him into this world; she is responsible for him; his soul shall be required of her. What the father's duties may be is not within the scope of our present consideration; but whatever his duties may be, and however he may perform them, abates no jot or tittle of what must be demanded of her, also. And her obligations, moreover, do not cease even at the time when he begins to go out into the world. The women of the Turkish harem may resign their sons and their duties toward them when the boys are at the age of seven, giving the little lads over to the mercies of men; but the mothers of our civilization can never resign them at any age. If the boy wishes to go to large public schools, she should inform herself of the life lived there, and judge from her

knowledge of her own boy if he can go there safely; and if he is to go to college, she should inquire into that matter also. An unwise woman is that mother, then, who, for the sake of the name of any college or supposed superior facilities of learning, will let her boy go to one where the faculty take their ease, and clear their consciences by calling the boys men, and making them responsible only to themselves at the very time when they most need guidance and command, where drinking and card-playing are the fellow-accomplishments of Greek and mathematics, or where the dangerous neighborhood of great and fashionable hotels renders those banquets possible in which the college youths make night hideous with their college yells, as the wine they drink goes to their weak, young heads, and they fling about the dishes, work havoc, conduct themselves more like brutes than young men, and get home to their chambers in a state to wring the heart of any mother who has a heart in her body. Something more than great advantages of education or of association are to be looked for here by careful mothers. In almost every case the education of almost any college will be ample for all the purposes of life, and the boy must be known to be strong who shall be trusted in the temptations of such colleges as those of which we speak—temptations which, once yielded to, not only ruin the soul, but the body, too. Too many a son who finds himself before middle age with a body good for little more, nerves and organs and strength broken up, has to thank for it, not his own weak or unvirtuous inclinations, but a mother who neglected to keep him narrowly in the way of taking care of himself, to inform herself as to his companions and pleasures, who was, perhaps, in herself, neither a standard nor a bacon-light for him, and who suffered him to amuse himself with what turned out to be a vice dance of death. Let the mothers of the men about to come forward and take the conduct of the world in their hands look to it that those men, so far as their hearts and heads and hands could do it, are sound in soul and body, and fit for their work."

HOW TO CURE EXAGGERATION.

Some habits are so unconsciously practiced that a movement to mend them is the only way to detect them. The beam is one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast table one morning pledged to observe the strictest veracity for that day. A member of the family tells the "consequence."

As a first-fruit of the resolve, we asked the one who suggested it:

"What made you so late at breakfast this morning?"

She hesitated, began with "because I couldn't"—and then true to her compact, said "The truth is, I was lazy and didn't hurry, or I might have been down long ago."

Presently one of them remarked that she had been very cold, adding, "I never was so cold in my life."

An inquiring look caused the last speaker to modify her statement with, "Oh, I don't think I was so cold after all."

A third remark to the effect that Miss So-and-so was the homeliest girl in the city, was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was good naturedly accepted by the subjects, and giving rise to constant correction in the interests of truth.

One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careful statements demanded under this new law.—Ex.

WITHOUT AND WITHIN.

There was not long ago, in one of our churches, a man who talked a good deal about the privileges and comforts of religion, and had in his tone much of the "I-thank-thee-that-I-am-not-as-other-men." But some of his friends shook their heads. "Stubbs never goes to prayer-meeting," they said; "is irregular in attendance at church, does not read his Bible, and so far as we can see, sets very little store by private devotion. All this looks as if there were something wrong with Stubbs." The man fell sick, and his end seemed near; then where were all the privileges and supports and comforts of his religion? He was fretful, rebellious and terrified. Alas! he had been holding fast to the outside of his piety while neglecting to nourish the inside, and, unknown to himself, it had died and gone to decay. In this hour of need he was bereft of its sweet strength and support.

Any young Christian who finds himself falling into the habit of reading his Bible hastily, of running over his prayers coldly, of excusing himself often from public worship, may be sure that his inside religion is sick and ready to die. He needs to go at once to the great Physician, to keep going, to ask seven times a day for help from on high, and never to leave off seeking health for his soul until he loves to read God's Word, desires to seek his Father's presence and is unhappy when obliged to stay away from the sanctuary, for these are the pulse-beats of sound, inside religion. In a word, religion must be real, must be in the heart and life, or it will not avail in time of need.—Forward.

AN ELEPHANT TALK.

"Do you know, I believe trying to play a trick on me, marked the African elephant his ears, and winked at his Ceylon; who stood on the path."

"What makes you think quired the other, holding on another handful of peanuts."

"Well, the cake he gave me sweet, and was as hard as r me think of a brick-bat I once when I was traveling in a c salted," replied the first.

"That was a pretzel," gic elephant, who joined in th "Pretzels are very salt, and pipe-clay baked hard."

"Pretzel, or whatever it ought to be a law against fee to elephants," said the Afric "You have not got over th tried to eat the lighted cigar elephant, teasingly."

It was a beautiful aftern summer; most of the leav from the tender shrubs, b shining bright, and the par with children and a fair spr up visitors. The crowd se around the elephants, for, osity which is always excit beasts, visitors are allowe occupation which possess fascination for the average y the people stared at them, s of cake and peanuts for th with their trunks, the great a lazy conversation among menting upon the people, an concerning the various del offered to them. The peo that the elephants were tal They only heard occasio heavy breathings, which s sighs.

"I wish that child wo cakes and wear smaller hat can elephant, as he took pretzel out of his mouth wi gerbread given to him by a

"Let us be thankful fo Allah sends us," replied the who had been brought up b trainer, and was very pious

The girl, however, was n the relative size of the hat

"I wish I was an India said to her little brother, his velocipede. "I would of one of the elephants in a covered with silks and dia

"Pooh! Indian princes elephants. They have bu and wear leather clothes, boy, with fine scorn.

"I mean an East Ind would ride on that blacke him to kneel and go where and I'd have him come aft me home from school, an ride in the parks"

"I'd go tiger-hunting on boy.

"I'm afraid you would India with the black elep tleman who was standing n the conversation. "The with the large ears is an and the others are East In

"How do they catch e the boy.

"Occasionally they get are very young, by shooti generally they use tame to entice the wild ones where they are chained great posts, until, made u and thirst, they allow me with food. Then they a two trained elephants. quickly, and it is general before they are allowe t

"I shouldn't think it them on their great thi girl.

"Their skins are mor would suppose," replied t have often seen an eleph with leaves upon it in flies off his sides, but t whip them. They find with a sharp point, more phan's skin is very p seeing that the childre "You notice how hard has to be moistene fr crack and become very s state, the elephants spe in the streams sucking water into their trunks, over their bodies like India, the drivers rub fully with oil in order t from irritation. Instar when elephants have st crossing a stream, and their riders when th ted."

"I should think the elephants further away the girl. "I am alway me with their trunks."

"They rarely strike The trunk is the most elephant's body, and h to harm it. Their sen of the trunk is wonder up a pin or turn the h that queer little finger, to a pinch as the end o is told of an elephant v the street in an Easte to thrust his trunk thr of a tailor's shop; the

The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- FOURTH QUARTER. Oct. 6. The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Jordan. Josh. 3: 5-17. Oct. 20. Stones of Memorial. Josh. 4: 10-24. Oct. 27. The Fall of Jericho. Josh. 5: 20-29. Oct. 31. Deleat at Ai. Josh. 7: 1-12. Nov. 3. Caleb's Inheritance. Josh. 14: 5-15. Nov. 17. Helping one another. Josh. 21: 43-45; 22: 1-9. Nov. 24. The Covenant Renewed. Josh. 24: 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 VIII.—THE COVENANT RENEWED.

BY REV. T. B. WILLIAMS, D. D. For Sabbath-day, November 24, 1888.

SCRIPTURE LESSON.—Joshua 24: 19-28.

19. And Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. Joshua means here to call their attention to the fact of their utter moral weakness when they attempt to serve God in their own strength or in their own wisdom. They were surrounded by forms of pagan worship, gorgeous displays of religious rites and ceremonies; and every worldly consideration combined to allure them and to draw them away from the simple unostentatious service of the true God. They needed therefore, first of all, to understand their dependence on divine help in order to maintain the true service of God. He is a holy God. With him there is no moral compromise. Earthly consideration cannot enter into his service. In this respect the contrast between the gods of the Canaanites and the God of Israel is very great; indeed there is no likeness or similarity. One cannot worship God at the same time worship false gods. He is a jealous God. He allows no measure of rivalry. One is to worship him only or not to worship him at all. Nor can any compromise in his worship escape his knowledge. He will not forgive, etc. That is, will not pass by as if taking no notice. Men sometimes seem to think that it is a matter of small interest with God whether they worship him sincerely and devoutly, or perform their service in a formal and heartless way. But Joshua reminds the people here that the Lord is not indifferent to their real heart service, whether it be true or whether it be hypocritical.

GOLDEN TEXT.—The Lord our God will we serve, and his voice will we obey. Josh. 24: 24.

OUTLINE.

- 1. Motive for serving the Lord. v. 19, 20. 2. Renewal of the covenant. v. 21-25. 3. Memorial of the covenant. v. 26-28.

TIME.—Eighteen years after the time of the last lesson; twenty-fifth year of Joshua's ruling over Israel. B. C. 1428.

PLACE.—Shechem, the place where the Israelites renewed their covenant on their first entrance into Canaan. The capital was still at Shiloh.

INTRODUCTION.

Our last lesson gave an account of Joshua's farewell address and charge to the two and a half tribes which had faithfully assisted in subduing the Canaanites and were about to return to their homes on the east of the Jordan. As they took their departure deeply impressed with the final charge of Joshua, they set up a great altar on the banks of the Jordan. This transaction excited suspicion in the minds of the other tribes that they intended to establish a separate place of sacrifice. After due investigation it was found that they had no such intention, but had established their altars rather as places of memorial service, which was entirely satisfactory. After the departure of these tribes eighteen years passed in peace and prosperity, and Joshua is now about 110 years old, living at Timnath Serah, not far from Shechem, exercising only a moral power over the people. Since all occasion for war had passed and the people had settled down into a quiet mode of life, there were signs of national decline. The Israelites, by their constitution, were not allowed a king or ruler except in war, and hence the form of government came to have a patriarchal character, which, though favorable to the development of popular liberty, tended to isolation and weakness. Joshua evidently felt this in his declining years, therefore he is moved to make one more strong appeal to them, and he seeks to make it as solemn and impressive as possible. First he appeals to the assembled officers and leaders of the tribes, warning and entreating them to serve and love God with all their hearts. Then he assembles the tribes with their judges and officers in one great assembly at Shechem, which is located in the vale and on the sloping sides between the Mounts Ebal and Gerizim, where they had gathered twenty-five years before on their first entrance into the promised land, and had made the most solemn promises to God. Then the aged leader, whose appearance and infirmity clearly indicated that his earth life was soon to close, arose in their midst and made his dying appeal. He was deeply in earnest that this people should now for the second time in this their new country, take an irreversible stand on God's side. His supreme exhortation was, "Choose ye this day whom ye will serve." Not that they were at liberty to make a choice different from what they had made before, but that they were to choose from the very depths of their souls to serve God, and him only, all their lives. "His aim is to bring them to a decided stand; to a free, intelligent, firm and lasting choice of God as their portion." He desired that they should take this solemn covenant now in his presence, that he might witness it as their last covenant before he should die. This matter of voluntary covenant, personal and positive choice, is of great importance in moral and religious character. It is possible for men to be borne along on the current of public sentiment, even in the right direction, and yet not be actuated by any positive choice of their own. Such men are weak and utterly inefficient when they meet great opposing issues. Any cause, right or justice, demands for its support men who have a deep and intelligent choice, a fixed determination to defend and vindicate the right, whatever may be the opposing powers. Joshua, with a prophetic eye, could anticipate many struggles and great national conflicts for the Israelites; and hence his whole soul was moved with this deep desire that they should take this solemn covenant with God, and thus be the best prepared for whatever might come to them.

EXPLANATORY NOTES.

It is a mark of the highest nobility, of unmistakable honesty for a leader of a people to point out clearly and emphatically their faults and their danger, and then to show them the true course, and the only source of safety and success. Joshua followed this plan in this his solemn appeal to the children of Israel. V. 19. Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. Joshua means here to call their attention to the fact of their utter moral weakness when they attempt to serve God in their own strength or in their own wisdom. They were surrounded by forms of pagan worship, gorgeous displays of religious rites and ceremonies; and every worldly consideration combined to allure them and to draw them away from the simple unostentatious service of the true God. They needed therefore, first of all, to understand their dependence on divine help in order to maintain the true service of God. He is a holy God. With him there is no moral compromise. Earthly consideration cannot enter into his service. In this respect the contrast between the gods of the Canaanites and the God of Israel is very great; indeed there is no likeness or similarity. One cannot worship God at the same time worship false gods. He is a jealous God. He allows no measure of rivalry. One is to worship him only or not to worship him at all. Nor can any compromise in his worship escape his knowledge. He will not forgive, etc. That is, will not pass by as if taking no notice. Men sometimes seem to think that it is a matter of small interest with God whether they worship him sincerely and devoutly, or perform their service in a formal and heartless way. But Joshua reminds the people here that the Lord is not indifferent to their real heart service, whether it be true or whether it be hypocritical. V. 20. If ye forsake the Lord and serve strange gods. He implies in these words that they are liable to serve strange gods, or at least to try to divide their service. Joshua knew very well that they would have every inducement thus to forsake the Lord. They had never before witnessed such displays of wealth, and sumptuous luxury, and palatial homes as they found here in the cities of the Canaanites. Intermarriages and partnerships with these Canaanite families would become temptations such as they had never encountered before. Then he will turn and do you hurt, and consume you. These words warned them of the consequences of forsaking the Lord. This attitude of antagonism from God will bring upon themselves demoralization, and their strength and honor will be utterly consumed. Having made such alliances it will be impossible for them to resume their former relations to God and to his service, even though they may remember his former mercies and long for their former estate with the Lord. A more vivid portrayal of their dangers, and a more solemn warning could scarcely be conceived than this. V. 21. And the people said unto Joshua, Nay; but we will serve the Lord. The picture of their possible departure from the Lord and the terrible consequences of it were so graphically drawn that the people were moved to cry out with one voice, Nay, that shall never be; and with spontaneous assent they affirmed at once, we will serve the Lord. V. 22. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen the Lord, to serve him. The Lord himself was a witness to this solemn vow, but Joshua wishes them to record their own choice and covenant. They have made now a covenant for all coming time. The solemn question is, will they keep it? And they said we are witnesses. Thus they affirm that they themselves are the recorded witnesses of this covenant. Nothing more is needful in the form of the covenant which they have taken. V. 23. Now therefore put away, said he, the strange gods which are among you, and incline your hearts unto the Lord God of Israel. These words imply that some of them at least, had already become idolatrous in secret at least. Now comes the time of test. Will they put away these little images and put out of their hearts these wicked ambitions and desires for the honors and preferments among their idolatrous neighbors? They must put these things away if they would incline their hearts to the Lord God of Israel. This is a work for each man of them to do for himself; it must be voluntary and determined; it may require all the moral courage and spiritual strength that they can arouse in their lives. V. 24. And the people said... The Lord our God will we serve, and his voice will we obey. This third solemn promise becomes the most intense and emphatic expression of loyalty that it is possible for the people to make. V. 25. So Joshua made a covenant with the people that day. That is, Joshua solemnly ratified and renewed the covenant of Sinai. This ratification was characterized by burnt-offerings and peace-offerings, by reading of every word of the law, by sprinkling of one-half the blood of the victims on the altars and the other half on the people. And set them a statute and an ordinance in Shechem. That is, he established and promulgated this covenant and law in this city, in such a way that it could not be forgotten. V. 26. And Joshua wrote these words in the book of the law of God. That is, he made a permanent record of this covenant and these statutes in a sacred book of the law. This is the second important record made of the covenant with Israel. The first was that of Moses spoken of in Deut. 31: 9. And took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. There is something very interesting in those ancient records made upon stone and set up in conspicuous places. It implies a purpose to make the records as enduring as possible and also as widely known as possible. V. 27. Behold this stone shall be a witness unto us. The thought of having a stone for a witness of our covenants, so that all the parties interested in the covenant may come to see the unchangeable conditions, even after long years and centuries have passed by. For it hath heard all the words of the Lord which he speaks unto us. Every time the Israelites should behold that stone the words of the Lord would be

EXPLANATORY NOTES.

brought to their minds, and they would seem to be re-committed to those words and to their covenant. V. 28. The covenant now being taken and its memorial set up, Joshua takes his final leave of this great assembly and sends them away to their homes. The supreme practical lesson for us in this account is the importance not only of making covenant with the Lord, but more especially of keeping it vital in our hearts, and thus in our lives. There is such a thing as making a covenant and laying it away and almost forgetting where we have laid it. But there is on the other hand such a thing as keeping the covenant we have made with God right before the eyes of our conscience every day of our lives. This is the only safe way for a Christian man to avoid the by ways of deception and darkness. MARRIED. At the residence of Dr. A. W. Truman, DeRuyter, N. Y., Oct. 31, 1888, by Rev. L. R. Swinney, Mr. A. W. GAGER, of South New Berlin, and Mrs. LUCY WALL, of DeRuyter. At the residence of the officiating clergyman, West Edmeston, N. Y., Nov. 4, 1888, by Rev. C. A. BURDICK, Mr. OCHAN O. SAUNDERS, of West Edmeston, and Miss CORA B. GILES, of Leonardsville. DIED. DANIEL G. VINCENT died at his home in Alfred, N. Y., of a complicated trouble of the stomach, Nov. 2, 1888, aged 76 years. Aside from the infirmities of age, he had been in his usual health until a few weeks before his death when disease suddenly assumed a malignant and alarming form, and his death was sudden and unexpected. Born in Berlin, N. Y., Nov. 9, 1812, he came to Alfred when but seven or eight years of age, and has been a resident and a factor of public life in the town ever since. Of a family of fifteen, he was the second child. Fifty years ago, Sept. 27th he married Lucretia Maxson, who ministered at his sickness with untiring fidelity, and now with their children and a wide circle of friends mourns his departure. In 1839 or 40, he experienced religion and united with the First Alfred Church. He has steadily held and administered the office of Justice of the Peace from 1853 to 1888, or thirty-three years. He died believing and trusting in Jesus. His funeral at his home was largely attended on Nov. 4th. Services by the writer assisted by Rev. D. E. Maxson. J. S. In Friendship, N. Y., Oct. 29, 1888, of consumption, Mrs. ETNA C. LEWIS, wife of Arthur B. Lewis, in the 37th year of her age. She was the daughter of George C. and Caroline A. Lewis, of Sangertfield, Oneida Co., N. Y. When living with her parents she early accepted Christ as her Saviour, and was baptized into the fellowship of the Second Seventh-day Baptist Church of Brookfield, in which she retained her membership till death. She was of a sweet and amiable disposition, a living Christian and died in the firm faith of going to dwell with Christ. By her death a husband and six children were bereaved. Her husband and four little children one an infant of seven months, are motherless. The remains were brought to Brookfield, where public funeral services were held Oct. 31st, and a sermon was preached by the pastor of the church from Heb. 11: 16, and the lifeless form was laid to rest in the beautiful cemetery in our village. Mourning here, joy over there. J. M. T. At the home of her father, Mr. James Carpenter, in DeRuyter, N. Y., Oct. 27, 1888, Mrs. JOHN MORRIS, of Arlington, Dakota, aged 84 years. L. B. S. On Rogers St. Preston, N. Y., November 2, 1888, S. LUCRETIA, daughter of Willett and Lucy Ann Reynolds, and wife of W. A. Truman, aged 34 years and 9 months. She took the measles from her little boy, was sick only ten days, and died beloved by all. L. B. S. In Port Allegany, Pa., Nov. 5, 1888 of Bright's disease, ROBINSON N. BOOTH, aged 27 years. Mr. Booth's home was in East Hebron. He went to Port Allegany to receive treatment for his disease, but was taken worse and died. He was brought home for his funeral and burial. The funeral was held Nov. 5th, at the residence of his father, Mr. H. G. Booth. Several years ago he made a profession of religion and was baptized by Eld. C. A. Burdick, but never united with any church. He has left a wife and two children, who have the sympathy of the community as we should judge by the large congregation at his funeral. J. K. In Hebron, Pa., Nov. 2, 1888, WILLIAM R. GREENMAN, in the 55th, year of his age. For a number of years he has had a heart difficulty and for several weeks before his death he complained of being very tired, but most of the time attended to his business. The morning of his death he told his wife he felt better than he did the evening before, and got up but did not dress himself, and said he would lie down again and rest until breakfast was ready. His wife covered him up and left him for a moment and when she returned he was nearly gone. At the age of twelve years he made a profession of faith in Christ and united with the Hebron Church, and continued his relations with that church until the organization of the Seventh-day Baptist Church at Hebron, when he became one of its constituent members and held that relation until his death. He was a man highly respected for his integrity and uprightness of life, a kind husband and a loving father. He made home pleasant. His funeral was held at his late residence Sunday, Nov. 4th, a very large congregation being present, and a procession of nearly fifty carriages followed his remains to their resting place. He has left a wife, one son and two daughters, besides other relatives. "Precious in the sight of the Lord is the death of his saints." J. K. In Lewisville, Pa., October 28, 1888, of typhoid fever, Mr. JOSEPH W. STILLMAN, son of Geo. Stillman deceased. The subject of this notice was born in Alfred September 24, 1826, and was sixty-two years and one month old at the time of his death. He came to Hebron with his father in 1853. He became a subject of saving grace in early life, and united with the Seventh-day Baptist Church of Hebron. He married Miss Margaret Monroe, and lived some years in Hebron. Subsequently he moved to Ulysses, Pa., and united with the Baptist Church of that place. He left a wife and five children and numerous friends to mourn their loss. This death is the third in a family of seven children within nine months. Mrs. ORPHA STILLMAN, wife of Wm. C. Reynolds, died February 8d, in the 60th year of her age. She was a member of the Hebron Church. She had long been in poor health. Also Mrs. SARAH STILLMAN, wife of Consider Stearns, as noticed in SABBATH RECORDER of September 27, 1888. G. W. S. At Milton, Wis., Nov. 3, 1888, of pneumonia, Mrs. CHLOE ELIZA, wife of Prof. Albert Whitford, aged 54 years, 6 months and 2 days. Sister Whitford had been ill but a short time; the Mouldy previous to her death she attended her classes, though she had been in comparatively feeble health for years. The funeral exercises were held in the church at Milton, Wednesday afternoon, Nov. 7th, about five hundred persons being in attendance, among whom were her daughter, Mrs. Anna Crandall of New Haven, Conn., and her two sons, Albie and Will, residing in Kansas, and two of her brothers. Many of the former students, graduates of the college, came and attended the funeral. Remarks were made by the pastor, who conducted the exercises, which will appear in the columns of this paper and take the place of a more extended obituary notice.

The floral offerings were abundant and beautiful, among which were a broken wheel, a silk two anchors and a tarp, which were furnished by the present students of the college, the former students, a brother from Milwaukee, and the ladies of the church of which she was a member. She will be greatly missed in the family, in the college, in the church and in the entire community. None could be more esteemed and beloved than sister Whitford. She has gone from our sight, but her memory will be ever present and precious, and her life an inspiration to us all. E. M. D.

SPECIAL NOTICES.

THE next session of the Ministerial Conference of the Western Association will be held with the Second Alfred Church, commencing December 3d, at 7.30 P. M.

PROGRAMME.

- 1. Introductory Sermon. O. S. Mills. 2. The Design of the Book of Revelation. L. C. Rogers. 3. Pulpit Exchanges. James Summerbell. 4. The Lesson taught 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 General Resurrection. G. P. Kenyon. B. E. Fisk, Sec.

THE next meeting of the Ministerial Conference of the Seventh-day Baptist Churches of South ern Wisconsin will be held with the church at Milton on Sixth day, November 23d, at 10 A. M. The following is the programme:

- An exposition of the parable of Dives and Lazarus. T. A. Saunders. What day and what time of the day was the pass over killed, and did Christ eat the passover before the regular time? N. Warden. What is the Scripture meaning of the term 'reconciliation' or 'atonement'? S. L. Maxson. State the leading views concerning the inspiration of the Scriptures, and which you think is the correct one. E. M. Dunn. What would you advise a pastor to do who does not receive from a church, that is financially able, a salary adequate to the support of his family? S. H. Babcock. Has our denomination any reason to be alarmed at the professed action of the National Reform Association in the line of encouraging legislation that will interfere with religious freedom? J. W. Morton.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Veltuyssen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot someone help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

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