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Sabbath Recorder.

Published by the american rabbath tract rociety.

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

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CONTENTS. Picture of Life.-Poetry.....

itlook Correspondence...... EDUCATION.

The Study of the Hebrew Language in the College...... TEMPERANCE. "I Have Vowed a Vow."—Poetry......

Kan-as and Nebraska Yearly Meeting.....

Wolcott, N. Y......First and Second Westerly, R. I.....

Ten Words.—Poetry..... CATALOGUE OF PUBLICATIONS, ETC...... 7

A PICTURE OF LIFE.

BY D. E. LIVERMORE.

For the SABBATH RECORDER.

Alittle one played with the flowers fair, With glistening eyes and golden hair, Her tir y hands with the blossoms played, That at her little feet were laid. I looked into those eyes so blue, And wondered how h aven 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 these 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. 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 s.n, Nor learn the peril hidden there within; Thou art a flower sucerbly 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 it 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 fixed with care. Festooned arches decked the sacred halls. Brilliancy shone from all its walls, Yet amid the beauty there Sue was the loveliest and most fair. The grayhaired size with reverend 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 came and went. The moments came and were 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 caress was lent, Fervently she lifted up a prayer That God would keep her darling there. 0 kindred symp thy! none can prove But those who feel a mother's love! 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 n t we whose author is divine Live 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 MERTING.

the Moderator, the Secretary called the the woman was a sinner. Very likely he threw off this religious voke and deprived with to fill up their wearing leisure. There meeting to order for the transaction of business. On motion, Eld. J. T. Davis was chosen Moderator pro tem., and by vote was re-

quested 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.

a short address. At 11 o'clock, a sermon was preached by Eld. J. W. Morton, of Chi-

J. Van Horn, followed by discussions of the could be saved. The word came to her as a many, Switzerland, Denmark, Norway and same, and conference. In the evening a praise service was conducted by T. J. Van Horn, followed by a sermon by Eld. E. H.

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, that they might become pure again; and with J. T. Davis, alternate; Miss Lydia through this revelation they were saved. Furrow, of Garwin, Miss Alice Loofboro, of Welton, and Miss May Certain, of

The report of the Committee on Res-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 heartly approve the course of our Missionary Society in reinforcing our China mis-

sion, 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 labor

ers into his harvest. Resolved, That we reaffirm our devotion to the 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 mordern evils. Recolved. That we are still unalterably opposed to

all secret socie ies, as directly or indirectly hostile o Christianity, however good their professed ob jects 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 Resolved, That in our opinion, pastors should con stantly make special efforts to bring individuals to

Chris, and thereby into the fellowship of the The churches forming this annual meet-

ing 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

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. There was good interest throughout, 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 em-

imagine that some day as he was returning cal dominion and authority. Undismayed, in lofty dignity from the synagogue she had | however, by the torch lit by Luther, new | source which is vastly more philanthropic. amused the crowd by addressing him in im- | means were sought, and Jesuitism came into | This one is from a publishing company which proper language. By looks, if not words, | being, that Pretorian guard of popery, and | evidently is deeply touched by the prevailing he had declared her a miserable outcast and, | the mainstay of papal authority to this day. | poverty of the ministry, and would remove alss! she knew that he was right.

At 10 o'clock Sabbath morning, Sabbath- did not see, namely, the elements of a and the states of the church were absorbed school. After recitations, Eld. Dunn gave better nature and the possibilities of a purer in the new kingdom of Italy, nowhere has life. He declared that the lowest and the this Jesuit guard been more powerful and strange assertion. She was astonished to In the afternoon an essay was read by T. hear a great Rabbi say that such a one as she overthrown in Great Britain, Holland, Ger

peculiar feature of Jesus' ministry. And in this Union that the Church of God is was it not because his prophetic spirit could absolutely free, 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,

This prophetic spirit is the offspring love. When some drunken blasphemer i led to repentance and becomes a new man in Christ Jesus we are astonished. Bu 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 | church of God free, destroying theocracy in man. And not unlikely we shall find that government, the condemnation was as defithis pious expectation on her part was what | nitely declared against the union of church led to his salvation. Her love for him made | and state as the whole policy of their teaching her believe in him and hope for him, and and the action of the early Christians show. this led him to hope for himself. And one | Man is a distinct and peculiar creation com reason why no more sinners are saved is bining in nature the educated and civilized because Christians have so little belief that animal of the dust, and the spiritualized they can be saved; and this lack of hope and etherial breath of God; in civil governresults from a lack of love for the wander- | ment, he acts as an indivisible part of it

If a man possesses the prophetic insight protection to his animal instinct; in the rehe will discern the fact that the sinning one ligion taught by Christ and the Apostles, he can be rescued from degradation. If he acts for an eternal welfare for his etherial lacks this divine insight it will be because he | part alone as an individual. Mingle his relacks the divine love for the erring ones. ligion with the state and you debase it If we love men as Christ loved them we you make the animal predominate; you shall see in them, as he saw, a possibility of make hypocrites, those creatures who fil salvation, and through this perception we the lowest depths of hell; you produce can lead them to repentance. - Christian | human persecutors of other men, destroying

BOME'S ENDEAVOR.

The introduction of the Christian doctrines, by the four Gospels, and the preachfrom 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 en couragement 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 braced Christ's feet with tears, the Pharisee, as he absorbed all spiritual power, and ever in whose house he was sitting at meat, said watchful of Rome's opportunity, became in to himself, "This man, if he were a prophet, time not only ecclesiastical lawgiver and rewould have known who and what manner of ligious prince of this world, holding, as he his critic did. Jesus knew as well as the and hell, but about the year 600 he added Pharisee that the woman was a sinner. But | another crown to his head as the evidence of purity. It was because the Pharisee was he "Exalteth himself above all that is called not a prophet, because he lacked the divine God, or that is worshiped, so that he

blind and ignorant.

Sermon, following which, in the absence of The Pharisee was correct in saying that when the conscience of the North of Europe these ministerial authors something where.

had seen her drunk on the streets. We can the Pope of more than half of his ecclesiasti is no indication of anything else. And since 1870, when by the assaults of it right speedily. I will give a quotation to But Jesus saw in her what the Pharisee | such patriots as Garribaldi, and Cavour, the | prove the solicitude felt on this point—a sodid not see, and what she herself very likely | Pope was stripped of his temporal power vilest could be cleansed and made white in | industrious than in the United States. Here soul. Her attention was arrested by his the hope of the hierarchy rests, or nowhere.

In Europe, although papal power was of trade that will clear you more money than revelation from heaven, a disclosure of some. Sweden, still the church as in the first thing of which she had never dreamed, and centuries has never been fully established or proposition is certainly worth considering." she fell at his feet in tears of hope and made entirely free of state, for in all these lands, there is a particular denomination of needed to piece out the living! A chance for The reclamation of publicans and harlots | Christians known as the State Church. It | a new book now and then without begging it and other gross sinners seems to have been a is true all others are tolerated; but it is only or borrowing it. A new dress and bonnet for

> "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 for present and temporal prosperity and Christ's law of love; you destroy his ind vidualism, his spiritualism, and breed infi dels, 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 con science and full faith can alone make the ing of the Apostles, distinctly eliminated 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 atwork 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 women this is, which toucheth him." Jesus, claimed by the appointment of God, and as administering this neat bit of advance taffy, however, knew more about that woman than vicegerent of Christ, the keys of heaven he comes to business with the modest request that I prepare and send him an article of pered, "Pray." Duff then knelt down and about 2,400 words, on a special topic, which prayed, and then said, "Good-by." As he he discerned also what the proud moralist his temporal power; and now having gained he is kind enough to assign. The value of passed from the room he thought he heard a could not discern, namely, that she was the end, naturally resulting from the first capable of penitence and restoration to step, henceforth, in the language of Paul, experience of these emminent men, will be turning, found that he was recalled. He apparent at once to the reading public. Yes, stepped back accordingly, and this is what truly. And the practical value to the com- he heard spoken with gracious solemnity: The annual meeting of the Seventh-day insight, that he could see in the woman sitteth in the temple of God, showing him- piler may also be apparent. But exactly "Mr. Duff, you have been speaking about where the value to the brilliant writers comes Dr. Carey, Dr. Carey. When I am gone ton Church Oct. 5, 1888. Eld. E. M. Dunn, It was not Joseph but the Phasisses who was never seri-It was not Jesus but the Pharisee who was ously disturbed, although by many faithful gaged the attention of this ingenious brother- Dr. Carey's Saviour." Duff went away

But I have a communication from another licitude 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 nine out of ten of the merchants of your county are making, and it will require no investment of capital on your part. Such

Well. I should say so. No more donations 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 is it 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!—Stand-

"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 Carev's missionary life, until the dying man whis-

Missions.

"Go ye into all the world; and preach the gospel

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

MESSRS. 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 Benga 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 schoolgoing girls.

DR. J. P. HUNTING, of Sisco, Flor ida. 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.

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 in constant wonderment and admiration. showed me to the prophets chamber room built over the chapel in which I found bedstead, table and chairs. I was happily sur- by some one the prince of walks. Most prised in finding such comfortable quarters. I was glad to learn that I should be able to all attempt at description. Another place complete the journey on the next day (Friday). I had heard so many conflicting | Hill. Here we can view the islands of the reports about the distance, I at one time feared I might not be able to do so. After a good nights 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 perceptible difference. Being on this up the mountain. The boat is much like a large cance. A man and boy manage it, the | quite frequent, I can see the appropriateness 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 that we could not see the nearest peak. 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 | ing vistas through which mountain peaks of from Peaceful River Bridge are a number of stone quarries, where numerous men were at | the sun, shining down from above through work, and as they worked they sang their these vistas upon the mountain tops, gave labor song. I have never before heard one of the grandest views I ever saw. It Chinese sing with any pleasure, but the song | was like one grand painting executed by 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 rythm, was very pleasing indeed to listen to. Navigation seemed to be quite | Several missionary societies have built dwell brisk, although attended with many difficul ties. Frequently we saw these small crafts during the hot season. My visit was before stick fast on the rapids, being loaded too heavily for the depth of water. The utility | weather rather cool a part of the time. The 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, pleasure of participating in the religious in fact almost every conceivable thing is washed in it. The day we passed along must have been a general washing and scrub- in his various plans of repairing and building day; for at the various villages the banks | ing. This, with my writing, gave me plenty were lined with men, women and children. all washing clothes, beds, mats, trays, greens, rice, fish, meet and other eatables. Although the water looked clean it seems to | Ningpo to the mountain round trip about me that the food thus prepared must have \$6; provision, bedding etc., cost thirty cents a little extra flavor. Perhaps this makes it | per cwt. for carriage up the mountain. There all the more acceptable to these who all are a few Chinese houses that can be rented their lives have prepared it thus. I arrived for \$10 or \$12 per month. For missionaries at a place called Great Effulgence (Da Tsian) of Shanghai who are in need of rest and at little before noon. Before I landed, a change a more economical place than Da-Chinaman came to meet the boat to get the | Lan San cannot be found. If it were within job of taking me the remainder of the way. | the scope of the possibilities, I should like

who was in charge of the mission work at beneficial to Mrs. Davis and the children, this station of Dr. Barchet's. A chair was but we do not know what another year will soon in readiness for me. This chair is bring forth. We wait, leaving all in the again very different from anything we have hands of him who will in his own goodness before had in our journey. It is really no and wisdom arrange all things for our good chair at all. It is called so for the want of a and his glory. Sincerely yours in faith and better name. It consists simply of two work. parallel bamboo poles to which a board is attached with ropes making a swinging seat CHINA.

a stick is lashed across the poles for a back,

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

and beauty. The scenery is ever changing

in its lovely grandeur. We were so en-

chanted 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 surround-

ings, 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 in-

The walk of four or five le to a place called

Nature's Wood, (Z Ling) has been styled

surely it is the grandest of all. It baffles

of less note is what has been styled Phonix

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

mountain at a season when showers are

of its name "The Great Misty Mountain."

The cloud mists were frequently so dense

One day during a thunder storm nature

afforded us a stupendous view-clouds in

great variety, some near and others afar

off and high up, all broken into rifts, form-

various heights could be seen; the light of

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.

ings here for their missionaries to occupy

the hot weather came on, and I found the

feels every day that he is getting stronger.

My stay was very pleasant. I had the

services held by Dr. Barchet from time to time

as well as of lending him some little assistance

with which to occupy my mind. The ex

pense of steamer ticket from Shanghai to

Ningpo was \$13 50 (round trip.) From

atmosphere is quite invigorating.

and a small bamboo is suspended in front at Extracts from addresses made before the the right distance for the feet. This is annual meetings of the "China Inland what they call a mountain chair. Some of 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 his neighbors in the display of nature, grace 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 numerable parks, arranged in such a mar- | church's work is to give their annual sub velously grotesque manner that one is kept scriptions 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 can not 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

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 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 keep pace with that at the front. heaven: "We come, we come, the hosts of the redeemed: we come, to do thy will, O God!" If the cry from Washington could 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 was conducted to a native preacher's home next season. I am sure it would be very cration 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,

"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 th foreign field has yielded more converts in proportion to the work done than the home

SAYS a writer upon the condition of China to-day, "There is much reason to hope that | "Personal consecration," while "Prayer for 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 th Chinese Empire.

SISTERS, PLEASE READ.

At the September meeting of the Woman's Board, the question of a prayer calendar was considered, and Mrs. Prof. 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 upor 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 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 them through a glass darkly. Their needs,

the present age. Prayer Calendar has quickened the Baptist | ber baptized upon missionary ground aver-Women's work in this direction. From the aged one for each hour of the day and night oppressive loneliness of one of their workers, the work began. Years ago her husband raised and expended in travel, repairs and entered Upper Burma, and established a station there; while alone she sustained his problem grows upon our hands, the harvest earlier work within safe British limits. in Lower Burma, until in broken health, with grand investment! How close the connection 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 and a perfect test been made, what mighty

Five yeas ago last May, this lady stood before the Baptist Women at Saratoga, and bring out such crowds of volunteers, shall spoke for the missionaries soon to depart. the cry of the Son of God go unheeded? She closed with this request, that all in the the fervent, effectual prayer. Let us see 10 Who will go? See, young man, God wants audience would rise, who would pledge it, mightily to increase the volume of that themselves, at the twilight hour, to pray for power by which Christ's church, like Jacob missionaries on the other side of the globe, of old, is yet to prevail with God and man. I gave my things into his charge, while I to spend a couple of months at that place infinite mercy grant us that spirit of conse. for whom a new day would be begun at that Then shall his kingdom come and his will be hour. It had been a grandly-inspiring day, done on earth as in heaven.

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, our Pastor" and every department of church work was remembered.

Although cheap in make-up and unattract. ive 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 bus. iness 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 mission. aries, 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 pathetic appeal, "Pray for me by name!" | no thought (anxiously) for the morrow. One "Pray every day!" No other help than 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 acno conception, and our leaders too often read | cepting an apportionment of the largest pledge made in the Board, formulated this and absolute weakness, however, have made | prayer, "Oh Lord, incline our hearts so to give these pioneers keener-sighted, and, through | that thou mayst be able to pour us out a blesthem, the church is awakening to the duty | sing." See Mal. 3:10. This was their chief and privilege of prayer, as never before in concern. Upon the returns being made and the money raised, it appears that in their small More than any other instrumentality, this | state 600 had been baptized, and the numthe year through! In averaging the money construction of edifices, as well as for direct evangelistic work, it was found that these converts had cost (?) \$37 64 each. What a between praying, giving, and the revival blessing. Had all the tithes been brought in, 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 Sabbath

Remember the Sabbath Mx days shalt thou labor, as e seventh day is the Sabba

The following letter is

OUTLOOK CORRE

The story of a personal therein, in a simple, st The conscience which wa of God, and hearing, pr only a source of strengt peace. The position of trasted with that of mar ents, is truly enviable. that we are obedient to are walking in the way o is the only source of Christ. Weak conscien unwilling to yield to the instead of knowing the come to the obedient, a sea which cannot rest. open to any soul under t one, that of obedience v with God, whatever outw round. The other leads always attends disobedies cannot be overcome in obeying, or by a benum which eventuates in spiri path of duty is the path end, the only path of success can bear no comp success which is obedien everlasting peace in the have no denunciation for 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 Go 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 8. The first of my acquai

tarian doctrine was about was called to preach whe enth-day Baptist family not become acquainted wit three years ago, I learne the only Bible Sabbath day." I gave it but little I did not think that it n which day was kept, so served as a sabbath, an er jority of professing Chri into and cling to. Abo years ago, in a conversation formed Baptist minister, question, he remarked, t day Baptist Church had th ment for the seventh-day thought it was just as we the majority of the Chr though there was no Bib It seemed to me a very in to take. A few months a a number of tracts from ventist. I read them, b side. But the impression reading of them never w the seventh day was the I accepted a call from the Charlemont, Mass., in Ju my labors with them J brought me in contact Advent Church. Last J meetings, which I attend self what they taught. mons "on the Sabbath." time an Outlook and Sal sent me, which caused m more about this question sent to the Seventh-day House for more information and it convinced me tha tist I must observe the S and not the man-made in In a short time I comme Sabbath." After a few preached one Sunday to 1 them that the first day h tion, and that the only commanded by the Lore only one enjoined by the and his Apostles was the showed them that the line the Pedobaptists use to tice of infant-sprinkling for baptism, was the sam porters of the first day They were greatly stirred that I ought to be allow any longer. One Metl was present in the cong I ought to be tarred and 1 ing such a sermon as the day (which was the one day Baptist Conference, Leonardsville), I did no

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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 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 ohedience 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 benumbing 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 Sabba-

tarian doctrine was about four years ago. 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 in formed Baptist minister, upon the Sabbath question, he remarked, that the Seventhday 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 Charlemont, 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 tentmeetings, 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 THE STUDY OF THE HEBBEW LANGUAGE IN sent me, which caused me to desire to know more about this question of the Sabbath. 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 of great service to one in his Old Testament preached one Sunday to my church, showing | study is by no means difficult to acquire. 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 enable one to read, at least the historical and his Apostles was the seventh day. I also portions of the Old Testament, with great showed them that the line of argument which ease. A few months more will give a greater general and introduces the student both to ture of the Old Testament, on the part of 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. any longer. One Methodist brother, who was present in the congregation, said, that lought to be tarred and feathered for preachday (which was the one before the Seventhday 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 richest treasures of Bible truth. the brethren wrote to a neighboring pastor and asked advice as to how they could deal

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. REY. 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 vou bid him do his best? Have a care; you are not stronger than he. 'Let the potsherd strive with the potsherds 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

"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 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 ar 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 poffered 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 understand-

THE COLLEGE.

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

A sufficient knowledge of Hebrew to be Our college year of nine month's daily reci- pression. Its whole spirit, its point of tation, if the work be faithfully done, will They were greatly stirred, and did not think preparation would enable the theological will repay the specialist in any language by that I ought to be allowed to preach to them student to enter at once upon his true work its merely linguistic value, without regard of Old Testament study and would result to its use in the interpretation of the Scrip. in such a knowledge of the Old Testament tures. But when we come to consider the ing such a sermon as that. The next Sun- Scriptures among the ministry as is now character of the literature which is embodied both greatly increase his interest in Old Testament study and place within his reach that in so-called Christian institutions,

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 could consult the answered, that if I had the Hebrew language and literature from tention whatever, or at least very little, is Again, questions concerning the Old Tes We well may sit at this teacher's feet, whose earnest eyes smile tearful now, paid to the systematic study of the Bible, its books, in other words the so-called lower have been subject in the past. A number the very book which is both the cause and consult the very book which is books.

the disadvantage under which the Old Tes- should it be thought so essential to examine fore agitating the theological world. Theotament department labors, under the present in the original the writings of pagan philos- ries destructive of our most fundamental struction in the Hebrew language before vainly striving to attain, fully set forth in scholars. More conservative views which beginning the theological course. To en- the same language by Paul and the Evangel- still differ much from the traditional beliefs who have made this preparation. On the David and Isaiah? Why should the Book miss these important questions with a sneer, ment in favor of college-training in Hebrew neglect of the study of the Biblical laneffective, it must also be introduced into guages and of the Bible itself. We should it is written, that they can at least intellistruction in this branch. Such instruction we should not ignore altogether the source has, and doubtless always will, come out 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

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 exview, is so foreign to that of any Indo-European tongue that it serves to broaden one's conceptions of the use of language in taught by Christain teachers, many of whom Here it may be well to inquire what has are ministers of the gospel, with the majorialready been done to rescue the study of ty of students form Christian homes, no at-

system, have urged upon all applicants for ophers like Socrates and Plato, where we conceptions regarding the Old Testament admission the advisability of obtaining in- may find the very truths which they were command a wide following among eminent courage this practice they have provided ists? Why study the poetry of Homer and have a yet wider acceptance both in this special and more advanced courses for those Virgil to the entire exclusion of that of country and abroad. It will not do to disother hand, a few of the leading colleges and of books be studied only in the English, if not to depend upon violent tirades against universities now offer Hebrew as an elective indeed, it is in that, when inferior works | "advanced thought" by those who have in the senior year of the regular course. can be appreciated only in the languages in no knowledge of the points involved. Even Such a step on the part of the large and which they were written? Again, among the truth may be brought into disrepute for a influential institutions alone, however, does English studies, why should Greek and time by the ignorance or indifference of not meet the demand. As it is the small Roman history and antiquities receive care- those who hold it. We want more and churches in the village and country, rather ful attention in every college, while the better scholars of a recent and evangelical than the large city churches, that furnish history of God's chosen people with the spirit who are competent to meet the dethe great majority of ministers, so it is from manners and customs of their age are enthe small colleges rather than the great tirely ignored? I place these side by side, universities, that the classes of the theologi- not in any way to disparage the study of the or laymen should have opportunity to accal seminary are drawn. To have the move- classics, but rather to call attention to the the smaller institutions. To secure this, it not indeed forget what we owe to the ancient gently follow the discussion of these imporis not necessary, nor would it be wise at civilizations of Greece and Rome in the tant questions, if not actually take part in present, to establish separate chairs for in- realm of literature, science, and art, but them themselves. While the Bible always might well be given by a professor in one of our moral and religious ideas. It was to victorious over all attacks, yet men's conof the other departments. As I shall show the Hebrew race that God saw fit to reveal ceptions of its teachings have been overfurther on, every teacher of language may himself through a long line of prophets, turned again and again. As our present profitably prepare himself for such work in priests and kings, and it was to them he views of Biblical truth are in advance of view of the larger acquaintance with the sent his only begotten son to be "the pro- those held by the church of few centuries laws of language which the necessary study pitiation for our sins; and not for ours only, or even a few years ago, so we may hope 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 ure. It will be well then for the present 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 the honor of God and a better understandthoughts themselves were Hebrew. The Old Testament was the source of their rereligious 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 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 greaty 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 occidental 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 literafamiliarity with the language than one gets a new world of ideas and to new modes of both ministers and laymen, is peculiarly apin Latin and Greek in his whole preparatory | expressing those ideas which are already | propriate and important at the present time. and college course of six years. Such a familiar. A few months study of Hebrew The main questions concerning the New Testament, its historical credibility, its inspiration, the authorship and canonicity of its several books, are now practically settled; the Old Testament is the battle ground of scholars. It is the Old Testament rather possessed by only a few specialists. In the in the Hebrew language, the argument for than the New which is supposed to come in case of the ordinary Bible student, it would its study becomes much stronger. Does it conflict with the teachings of the physical not seem an anomalous condition of affairs 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.

of seminaries, on the one hand, recognizing glory of our Christian civilization? Why and higher criticism, are now as never bestructive critics on their own ground. All intelligent Bible students, whether ministers quire such an acquaintance with the Old Testament, and with the language in which that our own views of what the Bible teaches may be enlarged and improved in the futgeneration 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 ing of his Word.

Cemperance.

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

"I HAVE VOWED A VOW."

Presented before the Alfred Centre W. C. T. U., at 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 festal wine, She lifts to the snowy knot her hand: Low she speaks, in a gentle tone "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 eve. 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, Tru h 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 swept 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, Naught 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 weakne's 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 ave 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,

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Alfred Centre, N. Y., Fifth-day, Nov. 15, 1888.

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

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

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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 gladaess 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 be as good as he. That the minister should Bro. Velthuysen. Persons having a copy of any of the years named will please confer about theology, about Bible truth in general, at once with Bro. Main about it.

of Emerson, "We ought to be as courteous to a man as we are to a picture, which we would be!

Calls for tracts on the subject of the 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 of all the parties have done their best to put the express understanding on the part of forth the political doctrines of their respectfurnished 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.

doing what is required of us, and doing it in | much time and thought and attention is, a free, joyous manner. Paul must have had perhaps, necessary and right; for no person something of this in mind when he wrote should consider himself qualified to render a the exhortation, "Always abounding in the verdict until he is thoroughly well informed, work of the Lord." There is nothing stinted from all points of view, respecting the vari or small in that. It has in it the ring of a ous questions at issue. That the conduct of great soul conscious of its power to do great such a campaign should have resulted in the things for the beloved Master, and full of a utterance, by all parties, of some things which great purpose to accomplish all it is capable were better never said, of things which tendof doing. That is not only Paul's standard ed to inflame the prejudices of people, for himself, it is the life after which he rather than to inform their minds, is, perwould have all his brethren strive. What a haps, one of the unavoidable things about stalwart church that would be composed of it. It is the part of wisdom, of patriotism, members, each in his place and measure, and of Christian charity, now that the "always abounding in the work of the campaign and the election are over, to treas-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 juy of life in Jesus.

ONE STANDARD.

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

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. improved upon as directions for a young

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 the glory and peace of the kingdom of special work of redeeming the race, Christ's marked since her decease that she never spoke were more wide spread and fixed would there | Christ? 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 abatements 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 know more than his people about religion, is undoubtedly right. He is supposed to have spent years of special study of these THERE is sound philosophy in the saying very things in order that he might be a teacher of others; moreover his professional studies are along these lines, while his peoare willing to give the advantage of a good | ple are necessarily busy with other things. light." If we were all to live by that rule, | That he should know more about these how much happier and better the world 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 Sabbath are being received almost daily, in and say, "I am morally better than any one of you?" The one universal standard or 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 ing them. This popular verdict is final so far as this campaign is concerned. That the THERE is a vast difference between simply campaign thus closed should have required are 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 respect-

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 meet the same mode of proceedure would not ap President Anderson gave the following of course, we can all attend. Suppose we for the art of war, these rules could not be sound like irony? Why should it? Is healing the sick, alleviating human wos and that if she were to stop teaching she would of Sister Whitford—as she followed Jesus,

But having learned, by the experiences of glorify God, and what the work is we have clause is true. You never heard any one the campaign just closed, how much time to do. We glorify God when we are obedient say an evil thing of Sister Whitford, and I we can spare from our usual occupations, unto him, when we labor lovingly, diligently, haven't any doubt but she was exceedingly how many obstacles we can overcome, how | conscientiously, to make the world better. | careful not to say an evil thing of another. many sacrifices we can make for the promotion of an object in which we are deeply in | Jesus would act if he were placed in our | things as they are in her pure heart there earnest, shall we not each of us inquire of circumstances and under the limitations was a holy indignation that could be aroused ourselves whether the kingdom of Christ is | which environ us. As Christ came to | against the manifestation of vice, and a 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.

service, of patient, brave endurance, has tantly learned to know it must come. The loving wife, the affectionate, sweet tempered, patient, painetaking mother, the staunch, 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. 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 the home and in the class room. David do." What is the feeling which you have addressing Jehovah, says, "Thy gentleness | Mabel Curtis, her niece, who may be properly the secretaries of the local unions who have | ive parties in the most favorable light; and | when you attend upon a funeral? Does not | hath made me great." How much the classed as one of her children, who was now the people have expressed their opinions the presence of death impress you with the surviving members of this family owe to brought up from early infancy and loved concerning the principles at issue and the importance of rectifying your life and puri- the gentleness of the deceased, they can various party methods proposed for forward- fying your motives? Do you not feel some never fully appreciate. It is par excellence thing like this, "death awaits me, I must the crowning grace of the wife and the lead a more sincere and true and earnest life?" Especially do you not feel so when you are in | confound gentleness with weakness; it is just the presence of the death of one whose life | the opposite, as David testifies in the quotawas 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 N. Y., May 1, 1834. Her parents were not be inappropriate to these feelings, nor George and Anna Maria Curtis. Her brother to the character and work of her whose Lyman was killed at the battle of Chicka-

decease has convened us together. before he was offered up. Thus far he had glorified the Father. He had accomplished kee; George M. Curtis, of Curlew, Iowa, and the work he had been sent to accomplish. Henry C. Curtis, of Waupun, Wis. Sister Christ glorified the Father in his life of Whitford's parents moved from Marcellus, obedience; in revealing the Father unto the Onondaga Co., N. Y., in the year 1845, and world. He correctly represented God the settled on a farm bordering on Troy Lakes, Father in his attributes of holiness and love. | Wisconsin. She entered upon her vocation He glorified the holy law of God; he made it as a teacher at the age of 14, and taught for glorious in dying in the sinner's stead, and a few years in public schools. She began her thus suffering the penalty of that broken law. scademic studies in Milcon Academy in the He satisfied the justice of holiness. "I fall of 1853, and graduated from the have finished the work thou gavest me to do" | teachers' course in 1856. The same year | self very forcibly upon my mind at one time, -Christ's work was planned beforehand in she began her labors as a teacher in that when at the death of a friend of hers, Sister the counsels of the Deity. It was a work academy, which were continued with some which he voluntarily assumed. It was a interruption until 1865. Since that time part of that work to remeal God unto men she was for two years preceptress of De-If any of us as individuals, or if we as a more fully than he had been revealed; to Ruyter Institute, DeRuyter, N. Y., and for done, she would feel that she had lived more give to the world a model of a perfect human | fifteen years she has been teacher of German life under all the temptations, trials and in Milton College. She was baptized into difficulties which can accompany a human the fellowship of the Baptist Church at East life. Uhrist had finished this part of his Troy, at an early age, and by letter and work. It only remained for him to die and relation of her Christian experience, united thus complete the atoning work he came to with the Seventh day Baptist Church of perform. It is our mission also to glorify Milton, in 1856. She was married to Prof. God upon the earth. The Westminster Albert Whitford May 31, 1857. She died catechism answers the question correctly, Sunday, November 3d, near one o'clock in when it asks, "What is the chief end of the afternoon. man?" and answers, "To glorify God and ings, not only of our own party, but often to enjoy him forever." We cannot glorify spent in teaching—one of the most useful those of opposite political faith. Now that God to the same extent that Christ did. and noble callings one can be engaged in. all this is a thing of the past, let us see if He was divine as well as human. He came to perform a special work, similar to ply to the meetings of the church. We do our work in part, but differing in this, that not now speak of the Sabbath services, in he came to redeem a fallen race, to perform cluding the Friday evening meeting. These, his atoning work, reconciling God to the tion of a subject, and led her pupils to be sinner, and the penitent, believing sinner rules to a young man who was going into the ask our merchants to close their stores one unto God. And so his work was infinitely in her manner, never scolding nor fretting, seen him in the body, but you know of him night in the week for a religious meeting, greater than ours, and the glory which he yet strict and thorough. These were her through the written Word-perhaps you can -a general rally for the salvation of souls; brought to God was infinitely greater than no matter if the night is stormy and dark, we can bring. But our work is similar to who have been instructed by her are ready the picture of one whom you have seen going (3) Show your men that you have more and the roads muddy, may we not expect Christ's. Was he obedient unto God? So to testify. Sometimes we have thought, of in and out before you, reflecting so vividly the pluck than any one of them. Substituting to see the largest room in the town packed must we be. Did he resist temptation? So late years, that she was too frail to teach, and writtee and temper of Jesus, whom you have church for men, and the gospel of Christ from platform to front door? Does this should we. Did he go about doing good,

ed and honored. They are recognized worthy to engage our attention, or for which was a complete and perfect pattern of what death, and the community as well, for we should be more ready to make sacrifices ours should be. His life, and duties, and wherever she was seen, moving about in her and personal efforts, than that which will, experience were not less than ours, but more. daily routine, she went as a quiet angel of with the blessing of God, fill the earth with | And with the exception of the unique, | light and love. It has been repeatedly relife is a complete pattern for us. So it is ill of any one and no one ever spoke ill of No, dear brethren, we are not jesting. not difficult for us to determine how we may her. I have not any doubt but the latter We glorify God most when we act as we think | -but then she was very truthful, she saw represent God, so we who claim to be Chris- latent disapprobation of cunning or duplictians (and all should be) should live to ty, and it would not detract from her good. represent Christ to the world, so far as per- | ness or excellence in the least if she some. tains to our life and conduct. We glorify times manifested her disapproval of wrong. God when we labor diligently in some useful | doing by speaking of it in connection with occupation with a noble Christian purpose.

> glorified God in a degree that few have ever equaled, perhaps none excelled in her threefold character as wife, mother and teachera 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 We are all mourners here to-day. A life in his second series of sermons on "Marof practical godliness, of faithful Christian | riage" has a sermon entitled, "Wifely Ambition, Good and Bad." A wife's ambition come at last to the end to which we reluc- 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 gratiloyal friend, the diligent, conscientious | fication 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 The empty place in the home can only be 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 persussion. It is the power that God, the Holy Spirit, uses most. He persuades earthly sight, leaving behind for our comus out of our sins; persuades us to accept fort and instruction the precious memory of pardon; persuades us all the way to heaven. This was the strength of Sister Whitford in mother. Some weak persons may foolishly tion I have just given you.

Sister Whitford's maiden name was Chloe Eliza Curtis. She was born near Oswego. mauga. Another brother, Benjamin B., These were among the last words of Jesus | died in California in 1856. Three brothers are still living, Albert W. Curtis, of M:lwau-

Thus about thirty years of her life were 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 investigapersistent; and she was gentle and agreeable | Lord Jesus Christ because you have never characteristics as a teacher, as the many pupils | the more easily bring to your remembrance when we thus remarked to her, she replied not seen-bring to your recollection the life man entering the ministry to day. All whosur. anything more important than the salvation reproving the erring? So should we. In die—she lived to teach and she taught to live. the better by her clearer insight, so it will wn lines are respect of the soul, and can we find anything more short, Christ's life, in character and conduct, The college has sustained a great loss in her help you to follow him, if you remem

the wrong doer. But I thought that of late Our sister whose remains lie before us 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 "hopeth 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 her busy and faithful life. She leaves behind, as the members of her immediate family, her husband, one daughter and three sous and 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 fostermother. 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 it-Whitford remarked that if she could feel that she had lived so useful and active a Christian life as her deceased friend had 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

ELDER ALEXANDER CA

Bev. Alexander Campbell

dence, in Wolcott, Wayne C 31. 1888, in the eighty-eighth The deceased was born in sego Co., N. Y., May 15, 186 eldest of seven children, thre daughters, of Jabez and Campbell, of Scottish descen six years of age, his parents son county, N. Y. Here he converted at a tender age, an year pined the Presbyterian ents being of that faith and o ber 26, 1822, he was marr McKee. At about twenty for united with the Seventh day ination, in which connection until his death. At the age of was ordained to the gospel mi profession his long and usef devoted. His labors have abundant; as home missions evangelist and revival preac ing officer in the Benevoler denomination to which he l principal agent in the found Institute, DeRuyter, N. Y. and as an able contributor press, and in many other w influence for good has long that, too, far beyond his own lines. He was a man of co loved everybody, and every love him. He was a preach unction and power, as tens of witness who have been und thousands of whom have been verted, and great will be t believe, of those who will him blessed. He was a Holy and his labors were divinely dress, he was solemn and in was far from austerity in spir ing and tender; he was kind He will be greatly missed; b him as those who knew him bers of his beloved and now to whom the sympathy of t will be generously extended

The deceased leaves a wide dren, three sons and a daug A. Campbell, of Norfolk, V Campbell, William P. Camp C., wife of Delos C. Whitf

Of the brothers and sister one sister survives, Mrs. widow of Rev. Russel G. Be Wis., parents of Rev. Geo and of Rev. Clayton A. Bo the sisters of the decease Burdick, widow of Mr. W died just a week before her der died: these the parents

A. Burdick, and of Rev. Fi The funeral services of were attended on First-day Presbyterian church of Wol of the place attended in concourse of people view Rev. F. O. Burdick, of Scot of the deceased, was presen the discourse chosen for The Life of the Christian the Christian minister, as in the prospect of death; t of Paul to Timothy (2 am now ready to be offered my departure is at hand, was buried in the cemeter

"Peaceful he thy silent s" Peaceful in the grave Thou no more wilt join

Thou no more our son Yet, again, we hope to t When the day of life Then, in heaven, with ju

Where no farewell to WAYSIDE NO

BY REV. J. B. C

Some extra meetings agreeable to earnest sol Settlement, in connection of that vicinity, but owing bad roads, and sickness families, the appointment attended. Four meeting which we hope may not Bro. Geo. P. Kenyon pres afternoons, and the faith up the Sabbath-school ar praying for the blessings the Lord grant them a We preached one 84

Orack, where no meeting two months. Nearly all were present notwithstal able trauber. We heard

nd the community as well, for she was seen, moving about in her ine, she went as a quiet angel of love. It has been repeatedly rence her decease that she never spoke one and no one ever spoke ill of ave not any doubt but the latter true. You never heard any one il thing of Sister Whitford, and I ny doubt but she was exceedingly ot to say an evil thing of another. en she was very truthful, she saw they are—in her pure heart there ly indignation that could be aroused the manifestation of vice, and a sapprobation of cunning or duplicit would not detract from her good. xcellence in the least if she some. nifested her disapproval of wrongspeaking of it in connection with g-doer. But I thought that of late growing even more charitable than 'he last visit I made at the house. was proper for me to talk with her. ne or I thought she was dangerously ttention was called to the fact of sfully she defended those who were i, though truthfully, yet unfavorably. charity that "hopeth all things." rity was not the result of blindness. d see the defects of other people, for a woman of great insight and quick on. But she preferred to see, and habit of looking at, the better things character; and her presence made ter and was provocative of simplicity turalness on your part. There are rsons in whose presence we feel we ct without guile for two reasons: Their own guilelessness makes a depon us to be sincere and true. Secconsciousness that their keen insight racter would make our insincerity to them. Such a person was Sister rd. But she has gone from our sight, leaving behind for our comd instruction the precious memory of y and faithful life. She leaves behind. members of her immediate family, her d, one daughter and three sous and Curtis, her niece, who may be properly as one of her children, who was t up from early infancy and loved red for by Brother and Sister Whitford ne as their own children, and who, in ening years of her young womanhood, becoming qualified to preside in the old in the absence of her fosterr. Besides, Sister Whitford leaves three rs and other relatives of the family, whole church and community full of thetic mourners. Yet none of all these ners mourn as those who have no hope. as gone to be with Christians. Huschildren, relatives and friends, think your loss, but of her gain. Death will knock at the door of that mansion er wife, mother, sister has gone. er is coming to earth she has left bebut she has gone where winter never . We carry these precious remains to en grave, but the quiet and beautiful has gone to dwell where there will be a single grave. There was one nent characteristic in Sister Whitford's nat I do not feel satisfied not to menit was her remarkable humility. An ition of this virtue in her impressed itery forcibly upon my mind at one time, at the death of a friend of hers, Sister ford remarked that if she could feel she had lived so useful and active a tian life as her deceased friend had she would feel that she had lived more nally than she had. When you come to t that in Sister Whitford's fidelity, ty and helpfulness there has been no in her spirit and temper not a defect, her reputation for generosity, cheers and magnanimity not a blemish, all to say is that this remark impressed me genuine exhibition of true humility, inclines one to dispurage one's self side of persons whose virtues and excels, though praiseworthy, are not so conous to others as one's own while the latter be unseen by one's self. And now let ose by saying, without exaggeration or rence, to one and all, and especially to hristian women of the church and comty, that if you find it difficult to bring eyour mind the life and person of the Jesus Christ because you have never him in the body, but you know of him gh the written Word-perhaps you can nore easily bring to your remembrance icture of one whom you have seen going d out before you, reflecting so vividly the se and temper of Jesus, whom you have en-bring to your recollection the life ster Whitford—as she followed Justice

etter by her clearer insight, so it will

ELDER ALEXANDER CAMPBELL.

Rev. Alexander Campbell died at his resi dence, in Wolcott, Wayne Co., N. Y., Oct. 31, 1888, in the eighty-eighth year of his age

The deceased was born in Plainfield, Ot sego Co., N. Y., May 15, 1801. He was the eldest of seven children, three sons and four daughters, of Jabez and Adah Brewer Campbell, of Scottish descent. When about six years of age, his parents moved to Jeffer. son county, N. Y. Here he was hopefully converted at a tender age, and in his fifteenth year Mined the Presbyterian Church, his parents being of that faith and order. September 26, 1822, he was married to Clarinda McKee. At about twenty four years of age he united with the Seventh day Baptist denomination, in which connection he remained until his death. At the age of twenty-five he was ordained to the gospel ministry; to which profession his long and useful life has been devoted. His labors have been varied and abundant; as home missionary, as pastor; as evangelist and revival preacher; as a presiding officer in the Benevolent Board of the denomination to which he belonged; as the principal agent in the founding of DeRoyter Institute, DeRuyter, N. Y.; as an author; and as an able contributor to the religious press, and in many other ways. Thus his influence for good has long been felt, and that, too, far beyond his own denominational lines. He was a man of catholic spirit; he loved everybody, and everybody seemed to love him. He was a preacher of remarkable unction and power, as tens of thousands will witness who have been under his ministry, thousands of whom have been hopefully converted, and great will be the company, we believe, of those who will rise up and call him blessed. He was a Holy Ghost preacher, and his labors were divinely blessed. In address, he was solemn and impressive, but he was far from austerity in spirit. He was loving and tender; he was kind and affectionate. He will be greatly missed; but none can miss him as those who knew him best, the members of his beloved and now bereaved family, to whom the sympathy of the denomination will be generously extended.

The deceased leaves a widow and four children. three sons and a daughter; viz: George A. Campbell, of Norfolk, Va., and Jesse M. Campbell, William P. Campbell, and Frankie C., wife of Delos C. Whitford, of Wolcott,

Of the brothers and sisters of the deceased, one sister survives. Mrs. Adeline Burdick, widow of Rev. Russel G. Burdick, of Utica, Wis., parents of Rev. George W. Burdick, and of Rev. Clayton A. Burdick. One of the sisters of the deceased, Mrs. Clarissa Burdick, widow of Mr. Willet S. Burdick, died just a week before her brother Alexander died; these the parents of Rev. Charles A. Burdick, and of Rev. Frank O. Burdick,

The funeral services of Elder Campbell were attended on First-day, Nov. 4th, at the Presbyterian church of Wolcott. The clergy of the place attended in a body. A large concourse of people viewed the remains. Rev. F. O. Burdick, of Scott, N. Y., a nephew of the deceased, was present. The subject of | Eld. U. M. Babcock, of Long Branch, Neb., the discourse chosen for the occasion was: The Life of the Christian, and especially of | were the only preachers from abroad. The the Christian minister, as that life appears in the prospect of death; based on the words of Paul to Timothy (2 Tim. 4: 6-8), "I am now ready to be offered, and the time of of rain. my departure is at hand," etc. The body was buried in the cemetery grounds at Wol-

'Peaceful be thy silent s'umber, Peaceful in the grave so low, Thou no more will join our number, Thou no more our songs shall know.

Yet, again, we hope to meet thee, When the day of life is fled, Then, in heaven, with joy to greet thee, Where no fare well tear is shed.'

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

Some extra meetings had been planned, agreeable to earnest solicitation, at Main Settlement, in connection with our canvass of that vicinity, but owing to much rain and bad roads, and sickness in some of the families, the appointments were not largely attended. Four meetings only were held, which we hope may not have been in vain. Bro. Geo. P. Kenyon preaches there Sabbath afternoons, and the faithful ones who keep up the Sabbath-school and the services are praying for the blessings of a revival. May the Lord grant them a gracious refreshing.

We preached one Sabbath at Dodge's Creek, where no meetings had been held for two months. Nearly all our people there able weather. We heard good things said of the labors of Bro. J. G. Burdick here during heis.

his summer vacation. This church, once strong, and having a fine congregation, has diminished by deaths, removals and other causes until the few who remain are some. Christ and the whole truth as it is in him. causes until the few who remain are some what disheartened. They should have our sympathy, prayers and assistance. In the calls made on the brethren, the publications of the Tract Society were patronized by a good number, especially the "Sabbath Commentary," by Eld. J. Bailey, and "Sunday Legislation," by Dr. Lewis. Both these works have real merit which commends them to all. A recent order for the latter from a lawyer in Chicago shows that it is sought for by some of the legal fraternity. It ought to have a large sale among them as well as other professions and readers in general.

A Sabbath spent at Scio afforded us pleasure in seeing the steady interest maintained in the Sabbath evening prayer meetings, and Bible school, and other services under the care of Eld. A. A. Place. To find so many, at such points, steadfast in the truth, amid surroundings which are much against them, is indeed a joy and satisfaction. This takes away some of the sorrow that comes from seeing those who yield to temptation and turn from the Sabbath for the rewards offered them by the world.

ALFRED CENTRE, N. Y., Nov. 9, 1888.

TO PASTORS OF THE WESTERN ASSOCIATION.

Concerning the benefits of a well conducted ministerial conference we need not write. All of us feel more or less the need of such an association of ministerial brethren. There are living, burning questions and doctrines ever new that demand our thought and attention. Young pastors in particular need this interchange of views and the scholarships of the more experi-

Sabbath school superintendents and teachers, deacons, and in fact every Christian who can attend will derive great benefits | wm. Green and wife. from a ministerial conference. Brotherly love is continued, orejudices removed, light on many questions given; in fact, such a conference is a blessing to the churches and a promoter of revivals. In view of this, shall our ministerial conference be a failure? Attention is called to the programme on another page of the RECORDER, and an invitation is extended to every one to attend. Brethren, "turn out" this time and make this meeting a success. MODERATOR.

KANSAS AND NEBBASKA YEARLY MEETING.

The twenty-second session of the Yearly Meeting of the churches of Missouri, Kansas, and Nebraska, was held with the Church of Nortonville, beginning at 10.30 A. M., Sixthday, Oct. 20, 1888, Rev. U. M. Babcock preaching the Introductory Sermon. In consequence of the failure of the proper officers to give due notice through the RECORDER, of the time of meeting, and the time of holding the meeting having been changed last year, Bro. Morton, and perhaps others, failed to be present, which was very much regretted. The attendance from other places was small. and Dea. J. G. Hummell, of Topeka, Kan., attendance and interest on Sabbath and evening following was good. The other meetings were slimly attended, partly in consequence

The appointment for the next session was made for North Loup, Neb., on Sixth-day before the last Sabbath in September, 1889. unless such arrangement conflicts with some other meeting, in which case the Executive Committee will fix the time.

The following resolutions were adopted by the meeting:

Resolved, That we urge upon our church members as well as on our scattered Sabbath keepers, that they improve every opportunity for personal advancement in religious life, knowledge and usefulness, such as regular courch, Sab ath school and prayer-meeting attendance, and active work anywhere and everywhere opportunity offers.

WHEREAS, we may expect, as a people, to be men in proportion to the extent of our consecration;

R milced. That we earnestly recommend to all our prople, to seek such a thorugh consecration to God and his service as shall enable them to make such sacrifices for Christ and the cause's sake as is demanded by the higher standards of righteousness touching personal purity; a better Sabbath observ ance and non conformity to the ways of the world. Resolved That our courch membe s, in moving from one society to ano her, should take their letters and un te with the church where they reside, or the nearest one to them, even should they not remain

or ger than one year in the society. Redeed, That every Sabbath family ought to take our denominational publications, especially the SAB-

Re olved. I hat, as believers in the law of God and the observance of the Subbath of the fourth command m. nt. we have a special interest in the aucient house of larael the Jewish people who believe in the law of God. the Scriptures of the Old Testament, and observe the seventh day as the Sanbath; and that we heartily commend the work of our people in their efforts for New York, and Brother Landow, musionary to Ga-

Resolved. That we ought to occupy every point accessible to us in Kansas and Nebraska, where there

The officers for the ensuing year are Rev. Oscar Babcock, Moderator, and E. C. Hibbard, Clerk and Treasurer. Bro. J. E. Babcock and Sister C. B. Tomlinson were appointed Essavists—subject to be selected by the writers. Rev. G. M. Cottrell was appointed to preach the Introductory Sermon; Rev. U. M. Babcock, alternate.

O. W. BABCOCK, Clerk. NORTONVILLE, Kan., Nov. 1, 1888.

MISSIONARY SOCIETY.

Receipts from Sept. 20 to Oct. 31, 1888.

Collection South Eastern Association, Lost
Creck. W. Va
Y. P. S and H. H. Society, New Market,
R. of U. M 5 00
First Brookfield Church, C. B. F 16 00
Miss H. G. Sullman, New York City 5 00
Rockville Church, C. B. F 1 00
S. C. Cherry, Altona Pa., C. M. 3 00
Receipts through RECORDER Office:
J. P. Lundquist, Aurora, Kan \$5 00
Rev. L. C. Rogers, Alfred Centre,
N. Y
Mrs. Hannah Wheeler, Salem, N. J.,
1 CM 100-800
Geo. H. Babe ck, Plainfield, N J 100 00
l Dr. E. S. Maxson, Syracuse, N. Y., Hol, M. 6 70
Mrs. L. M. Squires, Geneva, Unio 2 00
Plainfield Church, C. B. F 27 03
Rev. A. G. Crofoot and wife \$10 00
Jay Crofoot, to apply upon L. M.
Mrs. A. G. Crotooi 2 00— 12 00
Mrs. C. J. Wilson, New Richland, Minn.,
from four little girls for S. M. S 3 00
Second Brookfield Church
Mrs. Edward L Ellis, Dodge Centre, Minu. 1 50
Geo. H. Babeock, Plainfield, N. J 100 00
DeRuyter Churca, C. B. F 8 28
Nortonville Sabbath-school
Lost Creek Church, C. B. F 25 00
N rth Loup Sabbath-school, S. M. S 10 00
Woman's Ex. Board, G. F \$29 52
8. M. S 1 40— 30 92
Mrs. Betsey Kingsbury, Rushford, N. Y
N. 1
W. R. Crandall, Independence, N. 1. 5 00
Anna " " 50
Sammy
Mrs. E. Siliman,
Mrs. Clarence Clarke, " 1 00

2 00 1 00 Edwin Goodnow, D. E L vermore. Collection Kansas and Nebraska Yearly Mrs. D. P. Rogers, New London, Conn., to apply upon L. M. of Lizzie Maxson, John Congdon, Newport, R. I., C. M. \$10 00 " " C.B F. 5 00— 20 00 Receipts through RECORDER Office:

C H. West, Kilbourn City, Wis., C.M \$5 00 Geo. W. McCready, Moncton, N. B., Receipts per Rev. A. Main, from Pof. C. E. Craudail, New Haven,

\$483 85 By Payments in October...... 171 96

Balance Cash Oct. 31st...... \$491 27 E. & O. E. A. L. CHESTER, Treasurer. WESTERLY, R. I., Oct. 31, 1888.

Jome Aews.

New York. ALFRED CENTRE.

For the past few weeks, matters of general interest in our village have been obscured by the intense interest which has been taken by all parties in the political canvass. It is the testimony of the "oldest inhabitant," that there never was before so much enthusiasm in Alfred in politics. But the voice of the people, at the polls, has been heard, and we have time to look about us. So doing, I discover some improvements in our village, chief of which is the large tile drain leading from the corner of Main and University streets to the creek, by means of which the water from a considerable of the upper portion of the village is successfully disposed of.

The foundation of the hotel barn, to be erected by W. C. Burdick is now completed. The superstructure is to be of brick, roofed with slate. This will probably not be completed until spring, as the season is too blessed of God, and have influence for good among far advanced to admit of the doing of so much mason work this fall. Work on the old graded school building is going forward rapidly. On the inside the floors have been changed so as to make three stories instead of two, and the rooms are to be so arranged as to accommodate families, if so desired. On the outside, the building is receiving an entirely new covering which will make it an attractive building.

A new industry, just being opened in the village, is that of the manufacture of tile and other clay wares. The business is in the hands of a stock company, with a capital of \$10,000. This clay find, which makes the opening of this industry possible, is said to be one of the best in the state, the clay being Were present notwithstanding the unfavor- the salva ion of the Jews, and our prayers and ym- of a superior quality and abundant in quanpathies go out for our workers. Brother Lucky, of tity. Suitable buildings are being fitted up, and work is expected to be begun soon.

Matters at the University are in a prosperous condition. The attendance of students but the class of students is excellent, and good class work is being done in spite of the Conn., that I was hopefully converted. It interruptions caused by the exciting features of the recent campaign. The Memorial Hall is now a busy place; with its library and reading room open all day, five recitation rooms now occupied, besides museum and workingroom for classes in Natural History.

ANDOVER AND WELLSVILLE.

Notwithstanding the rainy Sabbaths, and the unprecedented muddy roads, and the scattered condition of these congregations, we have been able to hold regular service for tion called for consideration and sympathy. the last month with fair attendance and interest, and four have been added to the many most lovingly as a faithful minister membership; three to the Andover, and one of the Word. As we witness the departure to the Wellsville Churches. Last Sabbath of these venerable servants of God-and was communion service in both of these churches. In Andover we had a joyful surprise occasioned by the present of a beautiful communion set made by a good sister and four children, three of whom are living in member of the congregation. When it was uncovered and during the brief presentation address by the pastor, it was gratifying to see the expressions of surprise and pleasure manifest in the faces of the congregation, and all were grateful to God for the benefi cence of the sister, through whom the church had received this much needed service.

J. CLARKE.

NOVEMBER 7, 1888.

NEW YORK CITY.

Rev. Joshua Clarke preached to our people October 21st. We were pleased to wel come to our services a number of our Seventh-day friends, who were here in attendance on the N. W. C. T. U. Convention.

friend, Mrs. Phebe J. B. Wait, M. D., has been elected to the Deanship of the Woman's | could, in a public as well as in a private Medical College, of this city.

and Cornell Universitis, has secured a position as draughtsman with a firm at 149 Broadway in this city. Let more of our 5 00 staunch Sabbath keeping young men come and do likewise.

> ure to our Yearly Meeting. We expect to liberal patronage of its publications, that hold four meetings; Friday evening, a short | the school may be well supplied with Our sermon by Rev. J. C. Bowen, of Marlboro, Sabbath Visitor (a brighter and better N. J., followed by prayer and conference paper for the children, it will be hard to meeting, at the house of Bro. Thos. Rogers, | find), and the Helping Hand, two agents No. 55 Division Ave., Brooklyn. Sabbath without which any school will fall much morning, 10.30 o'clock, study of the Bible short of the good it might do. lesson, followed by a sermon by the Rev. T. L. Gardiner, of Shiloh, N. J., In the ness that so many of our people forget the evening, Rev. L. E. Livermore, of New claims of the denomination upon them, and Market, N. J., will preach a short discourse, | do not seem to realize that they are in any followed by prayer and conference meeting sense obligated to carry on its work, by to be held at the residence of Prof. Stephen subscribing for its publications, and so Babcock, No 344 W. 33d St., N. Y. Sun day morning, sermon by Dr. A. H. Lewis, of Plainfield, N. J. The services Subbath and Sunday marnings are to be held in the SABBATH RECORDER, The Outlook, or Our large hall in the Y. M. C. A. building, Corner 23d Street and 4th Ave.

We hope that a good delegation will come from the sister churches. We expect to advertise the meetings in the city daily papers. Let us rally around this ancient their religious beliefs and preferences. vearly meeting and make this one the most interesting for spiritual good that has been held for many years.

WOLCOTT.

The death of Elder Alexander Campbel on the 31st ult. at his home in Wolcott Wayne Co., N. Y., was the occasion of visit to that place by the writer of this Wolcott is a thriving village on the Rome, Watertown and Ogdensburg Railroad, and about twenty five miles west of Oswego, and forty or more east of Ruchester. This is one of the places where our gospel ten meetings here held in 1882. There are three Sabbath keeping families here. Hav ing a son and a son-in law in business in Wolcott, Elder Campbell moved to this place a few years since, bought him a pleas ant home, and has here resided ever since. He too held many meetings in his own house, and preached the Word to those who came in to hear. Though isolated, Elder Campbell did not withdraw his interest in our denomination and work; nor did he by reason of age lose his interest in the living questions of the day. A short time before are requested to send us communication by his death he contributed to the press a letter. number of able and well written articles on the issues involved in the late political campaign. Elder Campbell was next to the oldest of our ministers, and was active and vigorous for one of his years. An aggrava tion of an old trouble (hernia) hastened his and those who cannot be present are urged death. He was ill, but eight days, and suffered intensely during the time.

When the telegram came from friends pleasure and profit to our souls. concerning Elder Campbell's death and in-

viting me to preach his funeral sermon, I could but respond that I would come. It was in one of Elder Campbell's revival meetings in my father's church at Waterford, was this servant of the Lord that led me into the baptismal waters; thus he was a spiritual father to me, and he has ever manifested a deep interest in me and in my work. I have loved him dearly, and been deeply interested in his ministrations. I remembered, too, our gospel-tent work days in Wolcott when Elder Campbell was present and aided; and then, too, I witnessed the faith and divine obedience of the Sabbath keepers there, and their isolated condi-

Elder Campbell will be remembered by how few of his generation remain—we may well ask, Upon whom are their mantels to fall? Elder Campbell leaves a widow and Wolcott. Sister Campbell is in feeble health, and will greatly miss her companion with whom she has shared the cares and responsibilities of life, often accompanying him on his missionary tours. She will be kindly and tenderly remembered by our L. C. ROGERS. little Zion. ALFRED CENTRE, November, 1883.

Rhode Island.

FIRST AND SECOND WESTERLY.

Spring has passed and summer has lengthened into Autumn since any word of greeting has gone out from us; but in all this time we have not been idle or forgetful of the obligation resting upon us as a Christian people, to assemble ourselves together on We are pleased to say that our esteemed | God's holy Sabbath, that we might enjoy the service of the sanctuary and do what we way, for the upbuilding of the Master's Mr. C. C. Chipman, a graduate of Alfred cause in the world.

The preaching services have been usually well attended, and the Sabbath-schools have been maintained most of the time. Yet there is need of a more lively interest in the work of the Sabbath-school, and of more We are looking forward with much pleas- | fidelity to our denominational interests by a

It is a thing to be contemplated with sadthey take The Weekly Witness, The Examiner, or The Christian at Work, or some other family newspaper instead of the Sabbath Visitor, and thereby, by their support, swell the subscription lists and increase the wealth of those papers already rich and well supported, rather than give their personal aid to those publications which represent

It is not a difficult matter to find members of Seventh day Baptist churches who 'are better posted with respect to the work of other denominations than that of our own. and will tell you with warmth of feeling what others are doing, while they are comparatively ignorant of the struggles of our own denomination, and hence unmoved by the glorious victories being achieved for God's Holy Law. Brethren, these things ought not so to be we ought to be better informed with respect to the work of our own people than that of any other: we ought to put ourselves fully in harmony with this work; and this can best be done by taking, and reading for ourselves and to our families, the RECORDER and other publications of the denomination, papers which will not only reveal, but bring us into vital connection with the great currents of thought stirring the religious world.

The next covenant and communion season of the Second Westerly Church will occur on the first Sabbath in December. All who can do so are earnestly requested to be present on that occasion, while non-resident members and those who cannot be present

The next covenant and communion sesson of the First Westerly Church will occur on the second Sabbath in December. All the resident members are earnestly requested to he present that they may enjoy the occasion with us, while the non-resident members and invited to communicate with us by letter. Brethren and sisters, let us do what we can to make these occasions seasons of

Hliscellany.

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 in comparison." Marley Lane to Squire Markham's park, which was always open to the villagers. for me.' The Sunday-school children were to have their May day celebration there, and the dew, or they would quickly wither.

branches of May in their hands.

other chimes joined in the concert until the land shall no more say 'I am sick.'" air vibrated with their melody.

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

all about it in the village; you know he is I will be his God, and he shall be my son. a big ball, and dancing and—"

Here I interposed for I feared the intoxica-smile. tion of being listened to so eagerly might be to great a temptation to Willie's powers of embellishment of the picture, but I heard and he several little voices cry out, "I wish I was heaven." 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 then won't I be an heir?" cart; he had been lame from babyhood, poor boy. The rest of the day was too full of en- I thought he was asleep, until he began to joyment to permit even a thought of the murmur in a low tone. I listened; he was grander festivities, even though the wind repeating, "Joint heirs with Christ, if chilbrought occasional snatches of the gay tunes | dren then heirs, heirs of God, if so be that which the bands were playing in honor of we suffer with Christ, that we may be also the heir, to mingle with the merry laughter glorified with him." Surely the Spirit was of the little revelers around the May-pole.

Poor, weary little Jamie! After a few moments of silence he turned suffer we shall also reign with him."

so tired sitting here."

"Miss Alice, what was that you said Bible?"

about heirs?"

"Why, Jamie, have you forgotten what we bear patiently for Jesus' sake, any suffer-Mr. Vaughn told us last Sunday of the ing he sends us, we are his children.". glorious inheritance God has prepared for those who love him?"

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

"I wish you had heard him, Jamie, for for a joyful peal, for he was with the great he told us, so much better than I can, of multitude who stand before the Lamb with God's love for us; if we believe that Jesus | white robes, and palms in their hands, and died to take away our sins, that we can do he had joined in their song of praise, thanksnothing good of ourselves, and will go to giving and glory. God pleading Jesus' merits, because we have I felt as if I could almost hear their melnone of our own, God will receive us as his ody as it rang through the courts of heaven. sons, and make us joint heirs with Christ of Poor little Jamie no longer! rich Jamie; all the glories of heaven."

Poor little Jamie no longer! rich Jamie; all desires satisfied; all hopes fulfilled with

"What is pleading, Miss Alice?" "Entreating earnestly for what you wish, what you ask. I heard you begging for me was, that I might know the things that Mary Ashton to-day when she had been belong to my peace, and live as an heir of naughty. 'Oh, Mrs. Ashton,' you said, heaven,' 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 be-

grew almost beautiful as I told him of the joys of that "land that seemed not far of" 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 could tell them but little of the rich inheritance awaiting all who loved Jesus. Young hearts are very impressionable, and to my susprise 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 Eng-

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 If they should look out into the streets they pomp and glory of this world seem as nothing | would see a crowd of boys marching about,

which has no need of the sun and moon to in the ground surrounded by straw and squire had had rustic tables and benches put | shine in it, for it is lightened by the glory | fagots. After a while this combustible up for them; he really loved children, and of God. He shall walk with those who wear material is lighted, and the image placed in seemed to enjoy doing anything to give shining robes, and with the kings of the the flames and burned, the people chanting darksome cellar, on going to the door, was them pleasure. Early as I was, numbers of earth; but he will feel no shame; for he has all the while the above doggerel, or other seized by two soldiers with halberds in their children were there before me; the real | been washed clean in his Saviour's blood, and | frolic was not to commence before ten o'clock, | wears his robe of righteousness. He shall but the May-pole and tables had to be sit on a throne with Christ, and wear a crown wreathed with flowers, which must be of life and glory; the fruit of the land he will and the festivities of the day are concluded gathered with their dainty cups filled with inherit will be better than gold, and the by a great feast, at which patriotic speeches dark lantern with a lighted candle in it. revenue than choice silver. Here on earth are made. Even in this country, there used And there, too, were the thirty-six barrels A lovely picture the little ones made com- the most beautiful, the most costly, the most to be the same kind of a celebration, and in of gunpowder, which they pulled out from ing from every part of the glen with baskets, loved things may suddenly pass away from the times of Miles Standish and Governor under the wood and timber. Evidence was heritance shall be incorruptible, undefiled, had their effigies of straw, and their bonfires, As we exchanged greetings, the church and never pass away.' He shall see the and repeated the doggerel verses as they did bells of Marley rang out a merry peal, and King in his beauty; he that dwelleth in that in old England.

"Oh, Miss Alice, wouldn't that be good?" "Yes, Jamie, there will be nothing but good in that land, for we are told, 'they "Oh! I know," suddenly exclaimed Willie shall obtain joy and gladness; sorrow and Thorndyke. "This is the birthday of Lord sighing shall flee away.' The deaf will hear, Cecil Marchmont; they are going to have the lame walk, and as a seal to all these grand doings at Carrisbrook Castle. I heard | blessed promises, 'he shall inherit all things, Lord Marchmont's heir, everybody is to do | The morning after my talk with Harry and | others think it was more a personal plot on | him, for he positively refused to name his exactly as he pleases, and to have exactly Jamie I was unexpectedly called away to a what he wants; my father's a tenant, and I distant part of England. When I next saw or disappointment, than any real conspiracy am going; there is to be a band of music and Jamie he had been confined to his bed many | with a political or moral significance. This weeks, but he greeted me with a bright

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

Lessons of strong unquestioning faith and deep love did I learn in the meeks 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;

One day he was lying with his eyes shut. taking of "the things of Christ and showing

The children fixed a platform for Jamie | them" to this babe. "Harry," he said one Brown from which he could see them at day, after much suffering, "I am so tired, their play, and watch the ships go up and but don't you think Jesus is sorry for me, and will help me to bear this pain that I may he is pictured as dressed in a padded doublet He was watching a vessel as I went up to be glorified with him, for don't you recollect and baggy hose, big Spanish boots, a Flemhim; he drew a long breath as it disappeared. he was so sorry for the multitude because ish hat with large black feather on his head, "Oh, how I would like to sail away, I am | they were tired, that he fed them to give | and armed with a blunderbus, rapier and a them strength to go home.'

"Oh, Miss Alice, is that really in the

"Yes, it certainly is, Jamie; it means if

One autumn morning when the Sundayschool 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

his Saviour! "Miss Alice," said Harry, as we stood beand giving reasons why you should have side Jamie's grave, "Jamie's last prayer for

> Harry's earthly heritage is a goodly one, his bright, joyous spirit makes him a general

NOW.

If you have a kind word—say it, Throbbing hearts soon sink 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 io-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!"

carrying and effigy dressed in rags; and if "Read, Miss Alice; read what you wrote they should follow this troop of merrymakers they would arrive at the square or "An heir of God will enter the holy city, common, where they would see a stake stuck words quite as appropriate.

municipal authorities assist in this bonfire,

what the effigy means, we will begin with that. It represents Guy Fawkes, or Vaux, who was one of the conspiritors engaged in the famous Gunpowder Plot. This was a so that they might have rule themselves. criminal. At least, this is the story usually told. But

arrested as being accessory to the plot. Still, it must be remembered that all those who were engaged in the plot were discovered by their own acts. The hunting ardent Romanists. Catesby and Percy, two party that had assembled in Warwickshire gentlemen of fortune and ancient name, on that bright, autumn day, broke up sud just what they meant to have done, had they | the plot, which was reported by a private shire, by Percy, was in the name of the their homes like peaceable citizens. Besides,

king they intended to murder. Guy Fawkes, whose sinister name is inseparably associated with the plot of which their call, even Catholics drove them indighe was the most prominent partisan, was a nantly from their doors; and, at last, being soldier and adventurer, a man of the most | hotly pursued by the sheriff of Worcester desperate character. There is not much shire, the large number of the conspirators doubt about this. He is represented as a dark, Spanish looking fellow, with a black in the assault that followed, several were beard and ferocious eyes. In some prints killed, including Catesby and Percy. The them strength to go home."

I read him what Timothy says, "If we look of a buccaneer of the Spanish main.

Fawkes was in Flanders, but when Cates by 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 all desires satisfied; all hopes fulfilled with course, there was nothing to do but wait, though the conspirators were very uneasy wonder is that it was kept secret by so many.

They went on with their preparations,

ham and all the leaders could ride through knowledge of her own boy if he can go there the country and rouse the Catholics, after safely; and if he is to go to college, she

The autumn days of 1605 rolled swiftly unwise woman is that mother, then, who, on, and the last of October had come when | for the sake of the name of any college or nobles and commoners were going up to supposed superior facilities of learning, will London for the session of Parliament, and let her boy go to one where the faculty take Fawkes and some of the other conspirators | their ease, and clear their consciences by went up too, so as to be ready for their part | calling the boys men, and making them in the dire business. There was to be no responsible only to themselves at the very mistake this time, if they could help it. And, time when they most need guidance and indeed, it was by the narrowest chance in the | command, where drinking and card playing world that it came to be discovered.

received a letter from an unknown person- neighborhood of great and fashionable hotels age (probably a friend who was among the renders those banquets possible in which the conspirators) warning him against being college youths make night hideous with present at the meeting of Parliament, and making all sorts of mysterious threats. So singular a missive aroused the lord's suspi- | fling about the dishes, work havoc, conduct cions, and he carried it to the Salis- themselves more like brutes than young bury (ancester of the present premier of | men, and get home to their chambers in a England), the secretary of state, who read | state to wring the heart of any mother who it to the king. What they made out of it has a heart in her body. Something more was this, that somebody had a project to than great advantages of education or blow up Parliament, which was pretty good of association are to be looked for here by guessing, upon the whole.

So a search was ordered to be instituted, and on the afternoon of November 4th, only ample for all the purposes of life, and the the day before the terrible deed was to be boy must be known to be strong who shall be done, a party of soldiers entered the cellar. | trusted in the temptations of such colleges There they found Fawkes skulking about. as those of wnich we speak-temptations When interrogated as to what he was there which, once yielded to, not only ruin the for, and what was stored there, he answered | soul, but the body, too. Too many a son boldly enough that he was Mr. Percy's servant, and that he was watching his master's | body good for little more, nerves and organs winter supply of fuel.

"A right sufficient quantity, I should say, too," said the commander of the soldiers, but a mother who neglected to keep him and went away without further investiga- | narrowly in the way of taking care of him.

certain that something was wrong, and a neither a standard nor a bacon-light for warrant was accordingly issued for the arrest | him, and who suffered him to amuse him. of Fawkes, or, as he called himself, Johnson. It was served by Sir Thomas Knevett that of death. Let the mothers of the men about night. The clock had just struck twelve, to come forward and take the conduct of ushering in the 5th of November, when the world in their hands look to it that Fawkes, who had remained in the lone,

hands. He was dressed with his boots and In some of the English country towns the 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 arms and aprons filled with flowers and us; but God promises that the heavenly 'in- | Winthrop, the boys of Boston and Plymouth | 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

As you may have a little curiosity to know | coward, trembling all over and standing at a distance, asked l'awkes how he could have the heart to wish to kill so many innocent people. "Because desperate diseases require desperate remedies," answered that man of plan devised by the Catholics of England to iron, who was as cool as though he had been destroy King James I. and the Parliament, lord mayor, and King James, himself the And that was all they could get out o

the part of a few men, to gratify their pique accomplices, or give any knowledge beyond that of which the government was already possessed. He was carried to the tower, is supported by the facts that James Stuart | where all state criminals were imprisoned. was himself a Catholic, and that nothing was In January he had his trial; and on the first ever proved against the two Jesuits who were of February he and the other conspirators

were executed for their wicked designs.

Most of those engaged in the plot were were the leaders. It is pretty hard to tell denly when they heard of the discovery of succeeded in their atrocious plan, though | messenger on the same day. But affairs had the rising that was gotten up in Warwick- gone too far for them to disperse quietly to Princess Elizabeth, daughter of the very Catesby and Percy were as determined as ever to raise an insurfection against King James. Nobody, however, responded to took refuge in a strong manor-house, where, others surrendered to the King's mercy, which was strict end 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 who have not the oppostunity to see the "She brought him into this world; she and support.

is responsible for him; his soul shall be

the Parliament had been blown into the air. | should inquire into that matter also. An are the fellow-accomplishments of Greek One of the members, Lord Mounteagle, and mathematics, or where the dangerous their college yells, as the wine they drink goes to their weak, young heads, and they careful mothers. In almost every case the education of almost any college will be who finds himself before middle age with a and strength broken up, has to thank for it. not his own weak or unvirtuous inclinations, self, to inform herself as to his companions But they had seen enough to be pretty and pleasures, who was, perhaps, in herself. self with what turned out to be a very dance those men, so far as their hearts and heads and hands could do it, are sound in soul

HOW TO CURE EXAGGERATION.

Some habits are so unconsciously practiced that a movment 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 Soand-so was the homliest 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 excess-

ively 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-thankthee 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 cick, and his end seemed near; then where were all the privileges and supports and comforts of his our fortune to read a stronger or clearer religion? He was fretful, rebellious and presentation of the duties and privileges terrified. Alas! he had been holding fast to entailed by this relationship. For those 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 original article, we copy the last paragraph: of need he was bereft of its sweet strength

Any young Christian who finds himself required of her. What the father's duties falling into the habit of reading his Bible may be is not within the scope of our present hastily, of running over his prayers coldly, consideration; but whatever his duties may of excusing himself often from public worbe, and however he may perform them, abates ship, may be sure that his inside religion is lest their plot should be found out. There no jot or tittle of what must be demanded of sick and ready to die. He needs to go at were now about fifty of them who were en- her, also. And her obligations, moreover, once to the great Physician, to keep going, gaged in the nefarious business, and the only do not cease even at the time when he begins to ask seven times a day for help from on to go out into the world. The women of high, and never to leave off seeking health the Turkish harem may resign their sons for his soul until he loves to read God's however, hiring a ship and keeping it ready and their duties toward them when the boys Word, desires to seek his Father's presence on the Thames, in order that Fawkes might are at the age of seven, giving the little lads and is unhappy when obliged to stay away favorite, and his earnest, devoted piety shows embark after he had fired with a slow match over to the mercies of men; but the mothers from the sanctuary, for these are the pulsefore his Father in heaven, he shows his that Jamie's prayer is answered; earth's the train that was to explode the powder. of our civilization can never resign them at bests of sound, inside religion. In a word, wounded hands, his side, his feet, and pleade richest blessings do not hide from him "the for his sake. All who love him may come to live with him." The little wan face Prize Sketches.

They also arranged to have a hunting party any age. If the boy wishes to go to large prize of his high calling."—N. Y. Observer, at Dunchurch, in Warwickshire, on the fatal public schools, she should inform herself of and life, or it will not avail in time of need day, so that Catesby, Percy, Digby, Gres the life lived there, and judge from her —Forward.

and body, and fit for their work."

pretzel out of his mouth wi gerbread given to him by a

"Let us be thankful for Allah sends us," replied the who had been brought up b trainer, and was very pious The girl, however, was n

AN BLEPHANT TA

trying to play a trick on me

marked the African elephan his ears, and winked at h

Ceylon, who stood on the o

the path. "What makes you think

quired the other, holding ou

another handful of peanuts.

sweet, and was as hard as r

me think of a brick-bat I one

when I was traveling in a ci

"That was a pretzel," gi

elephant, who joined in the

or Pretzels are very salt, and

ought to be a law against fee

to elephants," said the Afric

tried to eat the lighted cigar

It was a beautiful aftern

summer; most of the leave

from the tender shrubs, b

shining bright, and the par

with children and a fair spri

up visitors. The crowd so

around the elephants, for,

osity which is always excit

beasts, visitors are allowed t

occupation which possesses

fascination for the average

the people stared at them,

of cake and peanuts for the

with their trunks, the great

a lazy conversation among

menting upon the people, and

concerning the various delic

offered to them. The peo that the elephants were tall

They only heard occasions

heavy breathings, which s

cakes and wear smaller hat

can elephant, as he took

"I wish that child wo

sighs.

"You have not got over t

Pretzel, or whatever it

salted," replied the first.

pipe-clay baked hard."

elephant, teasingly.

"Well, the cake he gave I

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 prince elephants. They have be and wear leather clothes, boy, with fine scorn. "I mean an East Inc

would ride on that black el him to kneel and go where and I'd have him come af me home from school, an ride in the parks"—

"I'd go tiger-hunting of

"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 the boy. "Occasionally they get are very young, by shooting

generally they use tame to entice the wild one where they are chained great posts, until, made su and thirst, they allow me with food. Then they a two trained elephants. quickly, and it is general before they are allowed to

"I shouldn't think it them on their great thic 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 phant's skin is very p seeing that the childre "You notice how hard has to be moistened fr crack and become very so state, the elephants sper in the streams sucking water into their trunks, over their bodies like India, the drivers rub fally with oil in order to from irritation. Instan when elephants have sto crossing a stream, and and their riders when th

"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 he to harm it. Their sens of the trunk is wonder up a pin or turn the that queer little finger, to a pinch as the end o is told of an elephant the street in an Easter to thrust his trunk thro

of a tailor's shop: the ti

age of her own boy if he can go there and if he is to go to college, she inquire into that matter also. An woman is that mother, then, who sake of the name of any college or ase, and clear their consciences by the boys men, and making them

d superior facilities of learning, will boy go to one where the faculty take ible only to themselves at the very then they most need guidance and nd, where drinking and card playing e fellow-accomplishments of Greek athematics, or where the dangerous orhood of great and fashionable hotels s those banquets possible in which the youths make night hideous with ollege yells, as the wine they drink their weak, young heads, and they bout the dishes, work havoc, conduct lves more like brutes than young and get home to their chambers in a o wring the heart of any mother who neart in her body. Something more great advantages of education or ciation are to be looked for here by i mothers. In almost every case the ion of almost any college will be for all the purposes of life, and the ust be known to be strong who shall be l in the temptations of such colleges se of wnich we speak—temptations once yielded to, not only ruin the out the body, too. Too many a son nds himself before middle age with a good for little more, nerves and organs rength broken up, has to thank for it, s own weak or unvirtuous inclinations, mother who neglected to keep him vly in the way of taking care of himp inform herself as to his companions easures, who was, perhaps, in herself, r a standard nor a bacon-light for ind who suffered him to amuse himith what turned out to be a very dance

th. Let the mothers of the men about ne forward and take the conduct of orld in their hands look to it that men, so far as their hearts and heads ands could do it, are sound in soul ody, and fit for their work."

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hird remark to the effect that Miss Soo was the homliest girl in the city, was ed as soon as made, the speaker being elled to own that Miss So-and-so was ather plain, instead of being excesshomely.

t went on throughout the day, causing merriment, which was good naturedly ted by the subjects, and giving rise to int correction in the interests of

thing became more and more surprisowever, to each one of us, and that e amount of cutting down which our careful statements demanded under ew law.—Ex.

WITHOUT AND WITHIN.

re was not long ago, in one of our nes, a man who talked a good deal the privileges and comforts of religion, nd in his tone much of the "I-thankhat I-am-not-as other-men." But some friends shook their heads. "Stubbs goes to prayer-meeting," they said; regular in attendance at church, does ad his Bible, and, so far as we can see, ry little store by private devotion. All oks as if there were something wrong tubbs." The man fell sick, and his emed near; then where were all the ges and supports and comforts of his He was fretful, rebellious and d. Alas! he had been holding fast to side of his piety while neglecting to the inside, and, unknown to himself, died and gone to decay. In this hour he was bereft of its sweet strength

young Christian who finds himself into the habit of reading his Bible of running over his prayers coldly, sing himself often from public woray be sure that his inside religion is d ready to die. He needs to go st the great Physician, to keep going, even times a day for help from on nd never to leave off seeking health soul until he loves to read God's lesires to seek his Father's presence inhappy when obliged to stay away e sanctuary, for these are the pulse sound, inside religion. In a word, must be real, must be in the heart.

, or it will not avail in time of need.

AN BLEPHANT TALK.

"Do you know, I believe that boy was trying to play a trick on me," suddenly remarked the African elephant, as he flapped his ears, and winked at his cousin from Ceylon, who stood on the opposite side of the path.

"What makes you think so?" lazily inquired the other, holding out his trunk for another handful of peanuts.

"Well, the cake he gave me was not a bit sweet, and was as hard as rocks. It made me think of a brick-bat I once got in my hay when I was traveling in a circus, only it was salted," replied the first.

elephant, who joined in the conversation. " Pretzels are very salt, and are made out of pipe-clay baked hard."

ought to be a law against feeding such things to elephants," said the African.

"You have not got over the time that you elephant, teasingly.

It was a beautiful afternoon in Indian summer; most of the leaves had dropped from the tender shrubs, but the sun was shining bright, and the park was well filled with children and a fair sprinkling of grownwith their trunks, the great animals kept up | in the city. a lazy conversation among themselves, commenting upon the people, and making remarks concerning the various delicacies which were offered to them. The people did not know that the elephants were talking about them. They only heard occasional low grunts and

sighs. cakes and wear smaller hats," said the African elephant, as he took the taste of the pretzel out of his mouth with a piece of gingerbread given to him by a little girl.

"Let us be thankful for the good which Allah sends us," replied the Ceylon elephant, who had been brought up by a Mohammedan trainer, and was very pious.

The girl, however, was not troubled about the relative size of the hat and her cake.

"I wish I was an Indian princess," she said to her little brother, who rode up on his velocipede. "I would ride on the back

elephants. They have bucking bronchos, she was capable of. and wear leather clothes," interrupted the boy, with fine scorn.

"I mean an East Indian princess. I him to kneel and go wherever I told him to, It was such a help, she thought, to have ride in the parks"-

boy.
"I'm afraid you would not do either in India with the black elephant," said a gentleman who was standing near, and overheard the conversation. "The black elephant with the large ears is an African elephant,

and the others are East Indian elephants." "How do they catch elephants?" asked

"Occasionally they get them, when they are very young, by shooting the mother, but generally they use tame elephants, trained to entice the wild ones into enclosures. where they are chained for a few days to great posts, until, made submissive by hunger and thirst, they allow men to come to them with food. Then they are chained between two trained elephants. They learn very quickly, and it is generally only a few weeks before they are allowed to go alone."

"I shouldn't think it would hurt to whip them on their great thick skins," said the thing wrong with the set of it.

"Their skins are more tender than you would suppose," replied the gentleman. "-I flies off his sides, but their keepers rarely this afternoon." whip them. They find a short, steel rod. with a sharp point, more effective. An elefrom irritation. Instances have occurred with new gingham waists. when elephants have stopped midway when crossing a stream, and deluged themselves

"I should think they would keep these elephants further away from the path," said me with their trunks."

The trank is the most tender portion of the thought best to tell the whole truth as well elephant's body, and he is very careful not as part of it, and so she added one waist had to harm it. Their sense of touch in the end to be fixed before the boy could wear it, as are forged into the shape required, must of the trunk is wonderful They can pick somebody made a mistake, and put the right have teeth cut into them. Before this can up a pin or turn the leaves of a book with sleeve in upside down. She only mentioned be successfully accomplished a preliminary that queer little finger, and it is as sensitive it because she knew that the waist would not process is necessary. Hammering or forging to a pinch as the end of your nose. A story have been sent so unless it was a mistake. 18 told of an elephant who was going along | She also thought it would be a good thing the street in an Eastern city, and happened to tell the young girls, they would be more to thrust his trunk through the open window particular in the future.

muddy water, and gave the tailor a fine and Helen Marcy would not betray her possible. Many tools are only required to shower-bath in revenge."

elephant winked at the others and muttered, "That is the first man who has been here for a week who knows any thing about us."-Harper's Young People.

UPSIDE DOWN.

"You've put that sleeve in upside down, Henrietta," said Helen Marcy.

"What is the difference? They will never "That was a pretzel," giggled the third know it; it is finished; throw it into the box," the young girl replied. "Nobody will know who made it."

be worn."

tried to eat the lighted cigar," said the third to put on to those little vandals. Do you suppose they would know whether a sleeve was put in upside down, or even wrong side out, Helen?"

her companion throw the gingham shirt an upside down sort of a way, and I've let waist into the box that stood in the middle them go without remedying the wrong up visitors. The crowd seemed to collect of the floor where the finished garments were either. I begin to realize it all now. around the elephants, for, besides the curi- deposited. She would have taken the sleeve osity which is always excited by the great out and put it in again herself, but she had heasts, visitors are allowed to feed them, an promised to finish off some other work that occupation which possesses an irresistible evening, as the box was going in the morn fascination for the average youngster. While | ing. These two girls belonged to the "Busy the people stared at them, and held out bits | Workers Sewing Society." They had been of cake and peanuts for the elephants to take | preparing a box for a charitable institution

Henrietta Fassett was one of those persons who always did things, as her Aunt Jerusha expressed it, "in a whew." She did not her garments together, for that took too gelist. much time; so when she sewed under her heavy breathings, which sounded like deep | mother's or her aunt's supervision, she was oftentimes obliged to rip out the stitches, "I wish that child would bring larger and do the work over again. She had heard her aunt say a hundred times "Lazy folks always take the most pains, Henrietta." That afternoon she was responsible to no one, so the upside down sleeve was allowed to be sent off, and that was all she thought about it.

Helen Marcy was entirely different in that respect from her intimate friend, Henrietta Fassett. It took her longer to finish her work, but it never had to be done over again. She was responsible to herself and her own honor in such matters. If she had made the mistake that her friend made, she would of one of the elephants in a beautiful howdah have sat up all night, if needs be, to rectify covered with silks and diamonds. And "- it. She always aimed to do well whatever "Pooh! Indian princesses don't ride on she did, and even in the very best manner

The matron at the charitable institution was glad to get the box. There were fifteen little boys in ragged garments waiting to would ride on that black elephant, and train | put the fifteen new gingham shirt-waists on. and I'd have him come after me, and bring them all ready to put on—no buttons to be me home from school, and take me out to sewed, and no fitting to be done, and no running up of seams. Those new, clean, "I'd go tiger-hunting on him," said the pretty gingham waists all ready to be slipped over the boys' shoulders. How good and kind the "Busy Workers" had been!

Mrs. Leavenworth, a friend of Mrs. Marcy's, was there to see the box opened. and she was very proud to say that the box came from the young girls of the town where she spent her summers. One boy after an other stepped up to the matron and had a smiling face.

Fourteen boys had been equipped and sent off happy. Then the fifteenth boy came up; he was a thin, pale boy, with the saddest of faces. The matron said he had a very sad history, and sometime she would tell Mrs. Leavenworth all about it. Martin Beers stood by the box with a smile lighting up his face; he was going to have a new waist, probably the first bright, fresh, new garment he had ever had. His right arm went into the sleeve, but there was some-

"What's the matter with this sleeve?" queried the matron. "O, I see, it is put in upside down, somebody's made a mistake. have often seen an elephant pick up a twig It will have to go to the sewing-room and be with leaves upon it in order to brush the ripped out. The sewing girl is gone, too,

Mrs. Leavenworth saw the disappointed look on the little fellow's face. All the other phant's skin is very peculiar," he added, boys were in the play room with new waists seeing that the children were interested. on. He would have to go back again with "You notice how hard and dry it seems; it his old torn shirt on. The lady laid aside has to be moistened frequently, or it will her bonnet and wrap, and said, "Wait a crack and become very sore. In their native few minutes. Martin, and I will fix the state, the elephants spend hours every day sleeve;" and so the boy sat down on a stool in the streams sucking up quantities of by her side, and watched her rip out the water into their trunks, and squirting it all sleeve and put it in again. It took a half over their bodies like a shower bath. In hour to do the work, but she told Martin India, the drivers rub the elephants care some pretty stories while she was at work. fully with oil in order to keep the skin free | Then he marched off to join the brigade

Henrietta had forgotten all about the "upside down sleeve," until the president and their riders when this oiling was neglec of the society wrapped on the table a fortnight afterwards, and called the "Busy Workers" and talkers to order. Then she read the letter Mrs. Leavenworth had writ the girl. "I am always afraid they will hit | ten about the box. She wrote how needy the boys were, and how pleased they all "They rarely strike with their trunks. | were with the new garments. But this lady

of a tailor's shop; the tailor pricked his trunk | "Who could have made that mistake?"

with a needle. The next time the elephant asked the president, as she stopped in the The steel must be reheated as carefully as passed that way he filled his trunk with midst of her reading. No one answered, before, and afterward cooled as slowly as friend. But Henrietta, after a few moments' be hardened on a small part of their surface, As the gentleman walked on, the Ceylon | consideration, spoke out clearly, "I made | and it is important that the unhardened parts that mistake, girls, and I did not remedy it, should possess the maximum amount of the Seventh Day. 1 page each but threw the waist into the box. I think I toughness with the minimum amount of shall be more particular after this. I really brittleness that can be attained. These tools for \$1. Annual members of the Tract Society are entitled did not think it would make much differ- can also be annealed after they are forged.

giving the sad facts connected with Martin | maximum of ductility, and causes it, in fact Beers young life, and the account touched to approach the properties of lead .- The the hearts of the "Busy Workers" and Ironmonger. brought tears to their eyes.

Henrietta seemed to be completely overcome as she listened to Mrs. Leavenworth's letter. When she went home she stopped at the store and bought material enough to "Yes, Henrietta, but when they open the | make two waists for Martin Beers, and when | iron is not necessarily fireproof. This may "Pretzel, or whatever it may be, there box at the mission, somebody will have to she cut them out the next morning, she was be true to a great extent, says the American rip it out and put it in again before it can so deliberate and particular about her work. that her mother said, "Seems to me you are "They ought to be glad to get anything taking more pains than usual with your work. Henrietta."

"Yes, mother, I've got through doing my work upside down. I begin to realize how careless and thoughtless I've been all my Helen Marcy made no reply, as she saw life. I have done so many things in such may sometimes thoughtlessly do more of my work upside down, but if I do, dear mother, I will stop and take it out, and do it all over | already passed the fiery ordeal before they again until it is right. One can do a great deal of work in life "upside down," and I hope hereafter God will help me to have all that I do finished up square and true and lasting, and right side up."

"My dear, I cannot tell you how happy you've made me," the mother replied, as she put her arms around her daughter and kissed think it worth while to baste the pieces of her.—Susan T. Perry, in the N. Y. Evan-

Hopular Science.

A NEW DRAWING PROCESS.—A process has been perfected and patented for drawing upon wood by means of a fine metallic point kept red hot, so that the lines are actually ourned into the surface. A powerful ox-hydrogen, or rather flame, keeps the point always at a high temperature, and yet the apparatus is so compact that it may be used with the ease and freedom of a pencil. It is, furthermore, so adjusted as to produce at will all shades of brown, from the lightest shade to that verging on black.—American Analyst.

MARRIAGE LAWS.—The state of Illinois recently passed a bill making the marriage of cousins a penal offense. We do not favor edition of this work is nearly exhausted; but it has been rethe marriage of cousins, but, nevertheless, vised by the author, and enlarged, and is published in think this law an interference with individual rights, very inconsistent in a state which has thus far refused to even submit to the votes of the people the question of the prohibition of the liquor traffic. The marriage of cousins is not always, nor generally, productive of disease, but is usually unwise. Why not have a law to prohibit the marriage of drunkards?-Good Health.

EFFECT OF FLOUR MILL DUST.—In order to test the effect of constant inhalation of dust in flour mills on the animal organism. M. L. Poincarre kept guinea pigs for two new waist put on, and marched off with a years in the most dusty part of a flour mill -that is to say, the department where the corn is cleansed from all extraneous matter by a special machine before being ground. Of twenty animals, ten remained alive at the end of two years. Those that died were mostly young ones. None of these showed traces of tuberculosis, but catarrhal pneumonia with profuse desquamation of epithelium; also in some cases localized interstitial pneumonia and extravasation of blood. Dust, consisting of grains of starch, etc. was found, more particularly on the nasal mucous membrane, but only to a small extent in the bronchi.—Lancet.

> THE HUMAN HEART AN ELECTRICAL BATTERY.—The discovery announced in the following brief notice has greatly interested the scientific men of Washington, who are looking for fuller reports in the British scientific journals. This brief article ap peared in the Pall Mall Budget of Oct. 4. 'The most important of the mangural addresses at the hospitals was Dr. Waller's at St. Mary's, on his discovery of electrical currents caused by the pulsation of the human heart. The researches which Dr. Waller described have occupied him during the last four years; and the record was interesting he thought, as an actual example of what goes on in physiological laboratories, and correction of that most unfortunate and mischievous error that they are chamber of horrors.' But, more interesting still, are the results of the researches themselves; for if in each human heart there be indeed an electrical battery, then developments in the art of electricity may in time become possible, beside which Mr. Edison's wonderland will seem common place."—Science.

> THE ANNEALING OF TOOLS -Some tools, such as circular cutters, files, etc., after they the steel into the shape required will have hardened the steel to such an extent as to make the cutting of teeth into it impossible or difficult. It must, consequently, be an

The process of annealing, or slow cooling, Mrs. Leavenworth concluded the letter by leaves the steel cross grained, gives it its

BRICK THE BEST BUILDING MATERIAL.

Insurance men, as a general rule, claim that a building which is largely constructed of Builder. Iron, when heated bends very readily under weight, and therefore of itself cannot be called fireproof. There is much, however, to be said in favor of iron construction. It prevents fire from spreading, and unless there is a large amount of inflamable 75 material within reach of the flames, there is 100 " little danger that fire will make very much headway. Stone and granite are very little better than iron to withstand the ravages of fire. There it no material that can be used for construction equal to brick. Every brick bears its own weight. Bricks have are used in buildings, and are tempered. Cast iron is not substantial enough, and wrought iron, which is an improvement, stands fire but little better. For a fireproof building we would construct one of tire brick. Then glaze them and give them a good appearance, which is rather orna mental than otherwise. There are, however, many kinds of material made for the purpose of fireproofing a building after it is constructed, but we are only speaking here of material which is used in construction, and we have the opinions of both insurance men and heads of fire departments, who vie with each other that brick has stood the test better than any other material. - Scintific American.

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"Search the Scriptures; for in them ye think ye aave eternal life; and they are they which testify of

INTERNATIONAL LESSONS, 1888.

. FOURTH QUARTER.

Oct. 6, The Commission of Joshua. Josh. 1: 1-9, Oct. 13. Crossing the Jordan. Josh. 8: 5-17. Oct. 20. Stones of Memorial Josh. 4: 10-24. Oct. 27. The Fall of Jerieno. Josh. 85: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-12.

Nov. 10. Caleb's Inheritance Josh. 14: 5-15. Nov. 17. Helping one another. Josh. 21: 43-45; 22: 1-9. Nov. 24. The Covenant Reward. Josh. 24: 19-28. Dec 1. Israel Under Judges Judges 9: 11-23.

Dec. 8. Gideon's Army. Judges 7: 1-8. Dec. 15. Death of Samson. Judges 16: 21-31. Dec. 22. Ruth's Choice. Ruth 1: 16-22. Dec. 29. Review Service.

LESSON VIII.—THE COVENANT RENEWED

BY REV. T. R. 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.

20. If ye fors ke the Lord and serve strange gods, then he will turn and do you hurt, and consume you, after that he

hath done you good.
21. And the people said unto Joshuz Nay; but we will serve the Lord.

22. And Joshua said unto the people. Ye are witnesses against yours-lves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

24. And the people said unto Joshua. The Lord our God will we serve, and his voice will we obey.

25. So Joshua made a cov-nant with the people that day,

25. So Joshua made a cov-nant with the people that day, and set them a statute and an ordinance in Shechem.
26. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.
27. And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the Lord wnich he spake unto us: it shall be, therefore a wirness unto you, lest ye deny your God.
28. So Joshua let the people depart, every man unto his inheritance.

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.

8. 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. 1426.

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 Jordon. As they took their depart ure 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 es tablish a seperate 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 quiet mode of life, there were signs of national de cline. 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 patriavchal character, which, though favorable to the development of popular liberty, tended to isolation and weakness. Joshua evidently felt this in his declin ing 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 | the people to make. 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 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 decided stand; to a free, intelligent, firm and lasting | ten. 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

EXPLANATORY NOTES.

It is a mark of the highest nobility, of un misakable 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

V. 19. Ye cannot serve the Lord: for he is a holy God; he is a jealous God: he will not forgive your tran gressions 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 Edmeston, and Miss Cora B. Gilles, of Leonards Israel is very great; indeed there is no likeness or similarity. One cannot worship God and at the same time worship false gods. He is a j alous 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 hypo-

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 dis plays of wealth, and sumptuous luxury, and palacial homes as they found here in the cities of the Canaanites. Intermarriages and copartnerships with these Canaanite families would become tempta tions 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 for saking the Lord. This attitude of estrangement 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 lifeless form was laid to rest in the beautiful ceme former estate with the Lord. A more vivid por trayal 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 Jo hun said unto the people, Ye are witnesses against yourselves that we have chosen you the Lord, to serve him. The Lord himself was a witness to this so'emn 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; at Hebron Center, when he became one of its conit may require all the moral courige and spiritual stituent members and held that relation until his strength that they can arouse in their lives.

V. 24. And the prople said . . . The Lord our Gid 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

V. 25. So Joshua made a covenant with the people that day. That is, Joshua solemnly ratifled and re newed the covenant of Sinai. This ratification was characterized by burnt-offerings and peace-offerings, new country, take an irreversible stand on God's by reading of every word of the law, by sprinkling side. His supreme exhortation was, "Choose ye of one-half the blood of the victims on the aliars this day whom ye will serve." Not that they were at | and the roll containing the covenant conditions, and the other half on the people. And set them a statute and an ordinance in Shechem. That is, he estab lished and promulgated this covenant and law in only, all their lives. "His aim is to bring them to a this city, in such a way that it could not be forgot

> 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. 81: 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 wriness unto us. The thought of having a stone for a witness of our covenants, so that all the parties interested in the cov enant may come to see the unchangeable conditions, conflicts for the Isrealites, and hence his whole soul even after long years and centuries have passed by. was moved with this deep desire that they should For it hath heard all the words of the Lord which he take this solemn covenant with God, and thus be the spake unto us. Every time the Israelites should be-

brought to their minds, and they would seem to be The floral offerings were abundant and beautiful,

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. | church of which she was a member. | She will be The supreme practical lesson for us in this account greatly missed in the family. in the college, in the 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 | will be ever present and precious, and her life an 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 Chri-tian man to avoic 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 B.rlin, 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 OCRAN O. SAUNDERS, of West

DIED.

DANIEL G. VINCENT died at his home in Alfred. . Y., of a complicated trouble of the stomach Nov. 2, 1888, aged 76 years. Aside from the infirm ties 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. Or a family of fifteen, he was the second child. Fifty years ago, Sept. 27th he married Lucretia Maxson, who ministered at his sickness with un tiring 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 effice of Justice of the Peace from 1853 to 1886, or thirty-three years. He ded believ ing 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.

In Friendship. N. Y., Oct. 29, 1888 of consumption, Mrs. ETTA C. LEWIS, Wife of Arthur B. Lewis, in the 87th year of her age. Se was the daughter of George C. and Caroline A. Lewis, of Sangerfield, Oneida Co., N. Y. When I ving with her parents she early accepted Christ as her Saviour, and was hap ized into the fellowship of the Second Seventh day Baptist Church of Brookfield, in which she re tained her membership till death. She was of sweet and amiable disposition, a living Christian and died in the firm faith of going to dwell with Christ. By her death a husband is left in great bereavement and sorrow, 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 tery in our village. Mourning here, joy over there.

At the home of her father, Mr. James Carpenter in DeRuyter, N. Y.. Oct. 27, 1889, Mrs John Mon-RIS, of Arlington, Dakota, aged 34 years.

On Rogers St., Preston, N. Y., November 2, 1888. 3. Lucretia, daughter of Willett and Lucy Aun Reynolds, and wife of W. A. Truman aged 34 years and 9 months. S. Sook the meades from her little boy, was sick only ten days, and died beloved by all.

In Port Allegany. Pa., Nov. 5 1888 of Bright's lisease, ROBINSON N. BOOTH, aged 27 years. Mr. Rooth's home was in East Hebron. He went to Port Allegany to receive treatment for his disease. but was taken worse and Jied. 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 pro fession of religion and was baptized by Eld. C. Burdick, but never united with any church 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.

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 death. He was a man highly respected for hs integrity and uprightness of life, a kind husband and a loving tather. 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 p ace. He has left a wife, one son and two daughters, besides other relatives. "Precious in the sight of the Lord is the

In Lewisville, Pa. Octobor 23, 1888, of typhoid fever, Mr. JOSEPH W. STILLMAN. Son of Geo. Stillman decessed. The subject of this notice was born in Alfred September 24, 1826, and was sixtywo years and one month old at the time of his death. He came to Hebron with his father in 1832 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.

At Milton, Wis., Nov. 3, 1888, of preumonia, 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 Monday 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 ber daughter, Mrs. Anna Crandall of New Haven, Conn., and her two sons, Allie 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 best prepared for whatever might come to them. hold that stone the words of the Lord would be take the place of a mare extended obituary notice. ALFRED CENTRE, N. Y.

recommitted to those words and to their covenant. smong which were a broken wheel, a si kle. two anchors and a herp, which were furnished by the present students of the college, the former students, a brother from Milwaukee, and the ladies of the church and in the entire community. None could be more esteemed and beloved than was sister Whit ford. She has gone from our sight, but I er memory in piration to us all.

SPECIAL NOTICES.

THE next session of the Ministeri 1 Cor ference of the Western Association will be held with the Second Alfred Church, commencing December 8d, at 7.30 P. M.

PROGRAMME.

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

B. 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 G. P. Kenyon. General Resurrection.

B. E. FISK, Sec. THE next meeting of the Ministerial Confer-

T. A. Saunders.

ence of the Seven h 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 Laz-

What day and what time of the day was the pass over killed, and did Christ eat the passover before N. Wardner. the regular time? What is the Scripture meaning of the term "reconciliationt 'or "atonement"? S. L. Maxson. State the leading views concerning the inspiration

of the Scriptures, and which you think is the cor-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? 8. 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. Velthuysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one 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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WASHINGTON

(From our regular

Last Wednesday nigh the largest political Washington has ever Republicans were celeb Harrison and expressin party's victory. There and six thousand peopl Band furnished the me weather favored the ev turned out en masse to entire column was bi with calcium lights, t transparencies, while the line and an elabora with the coat of arms carried aloft, aided in one. Among the Repu the Departments here, fulness not unmixed confidence of the part supreme in Washin was Blaine's defeat in much amazement; n risons's victory receiv prise. The Republi being again the wi of Democratic office

verdict with apparent

were not lacking thou

and will not be com

officials are the loud

are cursing everyon

Cabinet, Democrat

campaign managers

of their wrath. The

Cleveland, who acce

Few prominent pol

are yet in the city,

arrived are and will

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of business, however

importance can be

guess work, and t retailing. It is probable tha will be the most b out-going Democra their last few mon lies of the member particularly active desvor in every wa the administration