

The Sabbath Recorder.

Mrs Margaret Davis
188

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

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For the SABBATH RECORDER.
"THE SEA IS HIS."
BY IDA FAIRFIELD.

I wander on the pebbly strand,
Beneath my feet is yielding sand,
Before me stretches, vast and grand,
The ocean, with incoming tide,
Whose foam-capped billows o'er and o'er,
Dash on the rocks with deafening roar,
And break and die along the shore,
My faltering steps beside.

And thus, for age on age untold,
O'er granite rocks or sands of gold,
The ocean's flowing tides have rolled,
Nor ever ceased to rise and fall,
Held in the hollow of his hand
Who holds the world; at whose command
From chaos sprang the sea and land
Obedient to his call.

A thousand years, are in his sight,
But as the watches of a night—
A foam-flash on the waters bright,
Or sunsets golden after glow;
Ten thousand years, still undimmed,
The sea his mandate hath obeyed,
And here shall still proud waves be stayed,
No further shall thou go.

Empires have held their mighty sway,
Nations have grown and passed away,
Man is the creature of a day,
With all his pomp and power and pride;
How brief the measure of his years,
How trivial his hopes and fears,
How small his puny strength appears,
The ocean depths beside.

In silence sleep the great of old,
The giants of the past, so bold,
Their race is run, their tale is told,
They have lain down with folded hands,
And sealed lips and quiet breast,
And brown earth-mold above them pressed
Through centuries to take their rest,
A vast uncounted band.

the breach between the Jew and Christian widened by the very effect of missionary labors. It is the characteristic of our Hebrew work that it seeks, by a wise appreciation of the existing condition of Jewish thought and feeling, to avoid that which has hitherto been an effectual hindrance to the progress of Christianity among the Jews.

For nearly nineteen centuries, the Jew and the Christian have lived in a most strange and unnatural antagonism. The very use we make of the words suggests this. Jew and Christian are the terms of a most bitter antithesis. However this may be deplored—and it is indeed a matter for sorrow—it is the unquestioned fact. The word Jew suggests not merely a nation and a religion, but something, in the eyes of the world, abhorrent. The word Christian suggests to the Semite not merely a believer in Jesus Christ as the promised Messiah, but one who necessarily must despise the Jew. In view of this unfortunate antagonism and hatred, hardened by centuries of perverse misunderstanding and bitter feeling, what wonder that attempts on the part of Christians to bring to the Jew the consideration of the claims of Christ, meet with but a meager result. For centuries, the natural pride of the exclusive Jewish race, wounded by a keen sense of injustice done by those professing the teachings of the Christ held up for their acceptance, on the one hand, and the false teachings of a corrupt church which held that a Jew had no right a Christian was bound to respect, and to which urged on a savage and barbarous hate deeds of atrocity and violence in the name of Christ, on the other hand, these—combined and deepened by the influences which have molded our modern civilization, have grown into an alienation which only centuries of mutual attempts to produce a changed attitude can destroy.

If a Jew becomes a Christian he becomes necessarily, in the eyes of his own people, a traitor; and by his new brethren he is regarded with suspicion, unless, in every respect, he makes himself no longer a Jew. Why is this? Why cannot a Hebrew be a Jewish Christian as well as a Hibernian an Irish Christian, a negro an African Christian, or a Mongolian a Chinese Christian? But somehow it cannot be, and hence, the Jew who becomes a believer in Christ, cannot influence his own people until, by persistent effort, and, may be, a whole life of self-denial, he is able to prove to them that he is still a lover of Israel and a worshiper of Israel's God.

Every effort on the part of the Christian missionary, laboring as a missionary, to reach the Jew, is either unsuccessful, or in so far as he may succeed, only increases the antagonism and hatred already too bitter. Nor is the "converted" Jew able to do more. He is at once dubbed a "bread and butter" convert, a "pervet," a "conversionist," a tool of some "society," an ally of the enemy, and is therefore, in the eyes of the Israelite, infinitely more to be despised than the Gentile himself.

brethren in our land. Let us pray that God may raise up another helper in this good field, so that the work thus richly begun may be carried forward.

GRAND JUNCTION, IOWA.

On the 11th of February, 1888, or about that time, the Seventh-day Baptist citizens in Green county, Iowa, received a visit from Rev. J. T. Davis, of Welton, Iowa, at which time a Sabbath-school was organized, under the leadership of Bro. D. P. McWilliam, as superintendent. The ministrations of the Word preached by Eld. Davis, was like good seed sown in good ground. It has sprung up and brought forth sheaves to the harvest. Taking this for the place of beginning, the service of God on his holy day was inaugurated in Green county. The Sabbath-school was regularly attended, with few exceptions on account of storm, and the lessons were studied for the year, until Rev. J. W. Morton came to us with his usual earnestness and zeal. After preaching seven sermons he went on his way, hoping to return to us after a short season. During his absence, Rev. E. H. Soewell, of Garwin, came and preached four sermons, and on First-day, November 11th, at 2 o'clock, assisted in the work of organizing a church, to be known as the Grand Junction Seventh-day Baptist Church. At the appointed hour, the brethren and sisters congregated at the school-house, and chose Rev. E. H. Soewell as Moderator, and B. C. Babcock, Secretary of the meeting. Ten persons, having covenanted together for more efficient labor, and for a deeper work of grace, at this time accepted articles of faith, and selected two deacons, a clerk and other officers. The choice fell on brothers D. P. and J. A. McWilliam to serve as deacons, and B. C. Babcock as clerk. The ordination of the deacons was deferred until some time in the future.

So another vine has been planted in God's moral vineyard, in the State of Iowa. Brethren and sisters, pray for us that we may not fall out by the way, but may come to be shining lights that cannot be hid; that God may be well pleased with us; and that he will water the vine that it may grow and bring forth other branches. As this is a new interest to the readers of the RECORDER, it may be proper to speak of our location and temporal prospects.

Wares situated about two miles from Grand Junction, where the Chicago & North-Western Railroad crosses the Chicago & Rock Island Railroad. There is timber skirting the streams, but not in great quantity; but we have soft coal in abundance and of good quality, averaging from \$1 25 to \$2 75 per ton at the bank. Improved lands can be bought for \$16 to \$30 per acre. There are some pieces that can be bought for less money, but they are either without buildings, or are otherwise less desirable. Crops this year are good, corn is of a good quality compared with other parts of the state. Stock raising is a profitable industry of this locality, as grasses in great quantity can be raised. Good pasture can be rented at a low figure. I have known instances of pastures being let for 50 cents for the season, or about five months this year. Many flowing wells have been drilled, which makes water plenty, and of the best quality. Land can be rented cheap for cash or grain rent, if application is made early enough in the season. Other information respecting our locality, etc., will be freely given on application. B. C. BABCOCK.

HOW ALICE FOUND OUT.

Alice was thinking deeply, and not being naturally thoughtful, her forehead was knit into little puckers with the unusual effort. She was puzzling over "unconscious influence." They had talked about it in prayer-meeting, those wise deacons and grave elders; but, for some reason or other, while they said things that set her thinking, they used such long words that her fifteen-year-old brain couldn't make it quite clear as to just what they meant. Such big words must be for big people, and yet papa had put his hand on her shoulder as they came out of church, and had said, "Will papa's girl remember?" So there must be something in it for her too, and again the little puckers came in her forehead, until at last she gave a sigh, and turned her chair around to watch the other travelers in the car, who, like herself, were all anxious to reach the city.

There was one cross-looking old lady, all bundled up in a shawl; and just in front of her a young man sat, reading, by an open window, regardless of the fact that the cool evening breeze was uncomfortably chilly for an older person.

"Selfish thing!" thought Alice. "Why doesn't he shut it?"

Across the aisle sat a pale-faced woman with a sleepy, fretful baby in her arms. Alice turned away. Babies were such a nuisance; why didn't people leave them at home? Here was something pleasanter to watch.

On the sofa at the end of the car was perched a small boy, perhaps five years of age, busily employed in nibbling infinitesimal bites from a very grimy stick of candy, which he regarded with a loving eye, but which was steadily growing "beautifully less."

He was a very sticky little boy indeed. There was a great deal of candy on his face, and a great deal more on the front of his blouse waist and pretty kilt shirt, and a large amount on his hands and in his curls.

"Oh!" was Alice's inward comment, "I wonder how his poor mother will feel when she sees him. And how fond he seems to be of that horrible candy!"

Just then the small consumer of confections slid cautiously down from the sofa, and slowly approached a sweet-faced child in a black dress, who had been watching him for some time. Coming close to her chair, he looked up into her face with his blue eyes, and said gravely, "Hello!"

The little girl smiled, and, thus encouraged, the small adventurer remarked, with dignity, "My papa's the 'ductor of this car," and then waited for his announcement to take effect. He had made the desired impression. "Is he?" she asked, with interest.

"Yes," replied Five-years-old. "Who's your papa?"

"My papa's over there,"—indicating a gentleman at the other end of the car. "He's got whiskers."

"Has he?" doubtfully. Then, after a period of thought and a protracted nibbling at his sticky treasure, he said, triumphantly, "But my papa's got buttons on him."

Another pause. Alice was listening with a smile, and some of the other passengers were watching the little scene. Then the small boy spoke again.

"Who's your mamma?"

The child-face grew most unchildlike in its sadness as the little girl answered, "I haven't any now."

"Didn't you never?" in an awestruck tone.

"Yes; once, I think; but she went away."

"Where away?"

"To heaven, papa said."

"Where's to heaven?"

"Right up there,—don't you see, in the sky? Come here!" and she took him by the hand. Together they crossed the car, and looked out at the sunset sky, where one great band of blue lay over the shadowed fields. "Do you see that blue place?" asked the child in a whisper. "That's where mamma's gone, right up there."

The candy-stick was forgotten. The little boy came closer, very quiet now, and asked softly,

takers and grave-diggers are the only people who are constantly employed.

We think of another garden of flowers. Along its walks go hand in hand two perfect beings, fresh from the hand of God, as beautiful in character as the flowers and fruits about them, or the star-studded sky above them. Harmony, holiness and happiness reign. We think again, and the scene has changed. A contagion is spreading death, and for centuries it has been one long battle against disease. Like other contagions it begins in a small way and spreads with frightful rapidity. Only one case of yellow fever at first and now hundreds. Only one sinner at first and now millions. And that ruinous habit which you caught by too close contact with some bad person held you lightly at first but now grips like a vice.

David Hume was a firm believer in the Bible, until, preparing for a school-boy's debate, he ransacked some infidel books and took into his mind the seeds of poison which grew into such a great harvest of infidelity. The root of Voltaire's infidelity can be traced to an infidel poem which he learned and recited before he was four years old. The great plague, which in the time of Darius destroyed nearly one-third of the known world, began with one man, who, in search of gold, opened an infected closet in the temple of Apollo.

I heard Mr. Osborne, a converted native of India, say, that he knew a man in India, to-day, an earnest Christian, who was till his thirteenth year a wolf in everything but shape. He had been captured, while an infant, by a she wolf, and fed in a cave for nearly thirteen years, and when captured by hunters, he growled, snarled, bit, scratched like a wolf, and refused to eat anything but raw meat. Contact with wolves had well-nigh turned the poor fellow into a wolf. "Evil communications corrupt good manners," and a little leaven will leaven the whole lump.

The wolfish man, according to Mr. Osborne, became a Christian by association with Christian people; and we are glad to believe that good as well as evil is contagious. A noble deed will inspire others of like spirit to noble deeds. But the bad is more contagious than the good, because we have in us conditions more favorable to its spread. The yellow fever first takes hold of those whose bad health predisposes them to it. Let us keep company among the good, except when duty calls us to do work among the bad. All honor to the men and women who are willing to leave their safe homes, and go into infected districts to minister to the sick and dying. And greater honor to those who are willing to sacrifice the comforts of life for the "infected districts," that they may minister to the souls of the sick and dying of sin.

But to go into the yellow fever districts simply to associate with the patients for the pleasure of their company, and thus expose ourselves to disease and death, would be folly bordering on to madness. And just as foolish are we, if we keep company with the bad, however beautiful, intellectual or amiable they may be. While we are enjoying the outwardly fair, the poison of their characters may get into our moral veins and produce disease, if not death.

The New Zealanders have a legend which accounts for the disappearance at one time in the past of all the humming birds from their island. They say that their stingless bees and their humming birds used to sip honey from the flowers at the same time; but after the English brought their stinging bees, they would sit in the flowers and sting to death the beautiful birds. We should be careful, while we sip the honey of pleasant companionship, that we are not stung to death by the bees of bad character that may be in it.

Contagion begins within and works to the surface. Yellow fever does not show itself on the skin at first. The poison gets into the blood, and then advertises by throwing out its yellow flag. And sin is a blood disease. If the heart, from which all things good and evil flow, be pure, the streams of word and deed will be pure. And sin, like yellow fever and smallpox, will come to the surface. The very desires and thoughts will not fail to mark themselves on the countenance. If you have a secret sin, depend upon it, it will find you out and advertise your crime.—A. C. Dixon, in Baltimore Baptist.

The following quotation is from Prof. Phelps' "Studies of the Old Testament." "Said one man of the world whose misfortune it was to have a 'gay parson' for his pastor, 'Our pastor is a capital fellow, a born wit, a splendid mimic; he keeps the table in a roar; and in the pulpit he is not afraid to make us laugh.' Said his friend, 'Suppose that you had lost your only child, or that you were about to die.' 'Well,' was the reply, 'to tell the truth, he is the last man that I should want to see then.' 'Still, he is a capital fellow.'" Alas there are too many ministers of this sort. "He is jolly," said a friend to me of a certain clergyman, whom she had met at a wedding. "You would not take him for a minister." And this she said of him approvingly, as though it were something in his favor. Alas! both for him and for her.—N. Y. Observer.

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Remember the Sabbath-day six days shalt thou labor, and the seventh day is the Sabbath

OUTLOOK CORRESPONDENT

Some months ago, the following communication was received through letters from London. He had been in China, and had just returned to the States at the time of this communication which is joined, in its own explanation of his acquaintance with Baptists, the writer says, Davis and Fryer are dear as is also brother Jones, of From the former I get the

Dear Brother,—I have step by step, into an acceptance of the commandments of God in spiritual imports. When I was in Conn., earning my own after nine years of mission I had decided not to take for services rendered on I was also immersed but with any church. I had from church membership unhappy divisions in the trial of faith and patience

The remembrance of the bath gives me constant through various parts of ing to see a volume some Jones, of London, embodied the week and much else

The fourth commandment being passed over in silent Sermos on the Mount, great length in comparison as the commandment itself logue.

The whole of the sixteenth is the amplification of the fourth the Lord of the Sabbath analyzed through careful study, and especially that which is apparent through that knowledge, "He that will of my Father shall know Matthew has the number mating numeral of all divisions, sections, heads whole book is divided into tions. The fourth, or fourth commandment, ten and closes with the chapter nineteen.

Now let us concisely of the Sermon on the Commandments in the found between the words of the prophets" 5:17, and 12, "Thou shalt not kill sixth commandment but the first where our Lord bring thy gift to the alt commandments to love brother man-meet, and ment of the first table the second tables are "li—woven together by th you love not the brother seen, how can you love (not seen?" The passage 26, is most certainly the mandments interwoven said, "The second is likewise 27-33, the seventh evident beginning "Th adultery." But spirituality and the second amments can be seen to be that grand truth which Scripture, viz., the Lord his church. From verse the 5th chapter the "thou shalt not take thy God in vain" finds eighth, which is the table.

The fourth commandment class of God's law we have the when to do you do your merciful when you fast; and in work on earth for self service of our Father i for in this amplification mandment. The ninth joined to it in the work fourth and ninth co to 7:6. From the fifth and tenth com in one.

EPISCOPALIAN AND

BY REV. A. H

The Conference at last, which represents church, adopted a series of resolutions have been resolutions have been

some of your questions concerning this old-time friend, dear to all of us.

It was at the door of a good-looking house in a fine home quarter in the north-eastern part of the great city of London, upon Amhurst Road, which we had reached by city rail from the Liverpool station, that, with the young Doctor-to-be, Will Jones, we had, by means of the door-bell gained admission. Mr. Carpenter met us most cordially and courteously, and as we spoke to her at the outer door, a face for many years familiar, yet also for a long while not seen by us, peered out from the second door down the hall-way, one hand resting upon the casing for support, the figure bent, by force of the years upon it, hair literally white, face white, but not as thin as in years gone by; the eyes, Eld, Carpenter's own, looked inquiringly into ours, and the familiar voice, tremulous a little, asked, "But what did they say your name is?" "Oh yes." We had been told it would be better to speak also, with the surname, the given names of his old-timed friends; therefore we spoke to him of the Jameses and the Johns, the Marys and the Marthas, to which he repeatedly replied, "Oh, yes, I used to know them, didn't I? But what do you say your name is?" "Ah yes—but what did you say your father's name is?"—giving it. "Yes, I knew him; but where is he now? Do you say you live here?" Reassuring him, and to help him, giving him the name of Milton as one of his old homes, too, he replied, "Ah, yes, I lived there once, didn't I? I suppose I knew some of the folks there." Giving him the names of many of them he said, "Yes, yes, I knew him; I knew her; tell them I loved them all," and thus we spoke of others of his American homes, and friends. Once, when he had again asked concerning myself, and as to my father, he said, stopping, as always he did, for answers to his questions, "Ah, yes, I used to know him, he used to go to school to me," and added playfully, "and he knew more than I did. Didn't I know James? Did you say his name was James? But you say you live in London? Will you tell me once more what you said your name is, and whose girl are you? and where do you say you live now? But America is a great ways off, isn't it? Ah, yes, I know."

Once, when I had told him by request, of a friend who has, within a few months, had a picture worked up into life size, from an old ambrotype taken of Mrs. Lucy Carpenter, in her very prime—doubtless the best reflection of her this side of her new home in the mansions above—after I had told him, I say, about this picture, and had answered several times certain questions concerning the whos and the wheres, etc., his face lit up with an extra glow, as he said Lucy's picture? But that was my Lucy, wasn't it?" His home bears every mark of comfort, he and his wife keeping house by themselves, living quite a secluded life; he, nearing the verge of the grave, far from the field of the labors of his primal days; yet, we are glad to know and to have seen for ourselves, he is not conscious, neither do circumstances lead him to a consciousness of many a want which many a man of his class must feel, as they live out the last days of an unselfish life. So accustomed do men grow to letting him who would serve, be a server until the days have all gone by. A quiet, gentle spirit, a ripened Christian in a tottering frame—Eld. Carpenter himself—but in a very short-remembered condition (86 years old, I think they told me), yet, in some respects, in the possession of real vitality. Concerning his memory, it is but fair to say that the unexpectedness of this visit, and the remoteness of the people and places to which his mind was so suddenly called, was the occasion of some of the incoherence of his memory.

As we left them, he said to me, "Take my love to all the people over there. I'm so glad you came. I suppose there are, maybe, a hundred people over there, that I used to know. Tell them all that I love them." And he does really know you, whom once he knew so well, and he did, in best of faith, send his love to you. Although in the weakness of the outer man, he tottered about amongst the ruins of brain fever, which the years have made in their weary wear, but not only upon himself, but amidst the rough and tumble which the hand of time has made amongst the "hundred people," as he put it, whom he once knew.

There's something pitiful, yet touchingly tender in its influence, upon a looker-on, this change which comes to one because of the wear and tear of time; and after all, it helps to level folks, to bring the aged down to the young, the young up to the aged. There's still much of mercy in the guiding hand of him who leads the old-time friend of so many of us, through such gradual declinings; and it must be a peaceful memory which all shall hold of him whom scarcely any of us will see while he lingers amongst the company of those who have not yet wrapped the drapery of their couch about them, nor yet lain down to their last sleep, as to a pleasant dream.

May God bless all our dear old people, and help us younger ones to cherish them while they still live, as we shall, without bidding, do, when there is naught left us but the memory to cherish.

I was talking, the leader of the Baptists here (not a preacher) came in, and without waiting for a pause in my sermon, asked a question and I was compelled to ask him to be quiet until I was through, when he asked and I answered his question. It is thought by some that it was his intent to break me down in my sermon, but charity compels me to say that he may not have had any such motive. October 13th and 14th I preached three times at brother Booty's house on the same subject to small but attentive congregations. I have kept up six appointments a month at four stations, distant from my home, two places one and one-half miles, one twelve, and one twenty miles. Bro. Booty has done some very acceptable preaching four miles from his place.

In May we received a box from a Ladies' Society of the First Hopkinton Church. The treasures which it contained has enabled me to spend a good amount of time in the master's work that I should have had to use in the support of my family had it not been for them. The books and papers are a continual source of pleasure and improvement. We pray for the guidance that we may use these blessings to the honor and glory of God.

There is a good number of our neighbors, both here and on Little Prairie, who acknowledge the claims of the Sabbath. Two families here pronounced themselves satisfied after hearing Bro. Shaw and Clarke, but one family, after keeping the Sabbath some time, found the obstacles in the way too great for them and turned back.

We have had more sickness than usual, none of us having escaped, but all are improving now. Fraternaly Yours, J. L. HULL.

FROM J. P. LANDOW.

CZORKOW, Galicia, Oct. 17, 1888. I returned from Romania two weeks ago. I stopped at some places in Bucowino and Galicia, where I was last summer, and called on those to whom I had the opportunity to distribute New Testaments and some copies of the Hebrew paper, and with whom I conversed about Christianity. They all were glad to see me, and discussed with me on many subjects of the Christian religion. And I am thankful and glad to say that they have studied the New Testament and read the Eduth quite attentively. Though they are yet far from taking the banner of Christ upon themselves, yet I am in great hope that the seed of truth is in their hearts and will bear fruit in due time. The prejudice they had against Christianity they have no more now; as one young man told me the other day: "My friend, it is true that I never in my life think to become a Christian, but I feel to be ever obliged to you, for through you I have come to know that "Jesus was not the teacher of such a Christianity as we are seeing in the Catholics here, namely: 'to hate and persecute every one that is not a Catholic, and to transgress all the commandments and it will be forgiven to him if he bring afterwards some present to the priest.' I have come to know now (by reading the New Testament and the Hebrew paper), that the great commandment, 'Thou shalt love thy neighbor as thyself,' was the teaching of Jesus and also to keep the commandments and precepts that have been given by our Rabbi Moses on Mount Sinai."

I hope that there are many that have been cleansed of that prejudice they had against Christianity before, and I hope also that the Lord will help that they may come to know that Jesus is not only the teacher of love and of keeping the commandments, but he is also the redeemer of Israel.

I am going now in eastern Galicia. I hope that the money you send will not only carry me through the year, as the expenses in this time are not very high, but it will enable me to extend my work a little wider and I will be able to attend the gathering places of next summer.

Please direct my letter from now to J. P. Landow, Post Restant, Czorkow, Galicia, Austria.

Woman's Work.

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

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

HOW DID YOU FIND ELD. CARPENTER?

It occurs to us it might be well to ignore the publicity of this printed page, as to its unpleasant features; to set aside, also, certain legitimate restrictions which come within its domain, and to treat the readers of this column to the home-fashion method of answering the above question. Many have asked this question; others doubtless would, had we a like face-to-face opportunity to handle it. Therefore, since none others of the several who have recently called upon Eld. Carpenter do speak of it, to all of you, his friends, will you, putting it as children sometimes say, "let's play" that we are just a little group of people, quietly chatting in some home of ours, while we shall answer

them for social intercourse, as nobody standing within the pale of the synagogue and occupying a position similar to ours would ever think of doing.

To give even a faint idea of how very important this is we must cast a glance at the ordinary conception the Jews in general form of the appointed missionaries who try to commend the gospel to them. They do not always bear ill will to those messengers of the gospel, nor are they impervious to the arguments these missionaries sometimes know how to put very aptly. But the effect of all this work is marred in a capital point, which runs like a poison through the mind of the Jews, killing every incipient intention of taking the missionary seriously. That point is that the Jew knows the missionary to be paid for preaching the gospel to him, and that knowledge converts everything spoken, however wise and good, into vain breath. Not that the Jews are to think it wrong for a man to take a stipend for a certain work he undertakes to do, but they reason somewhat in this fashion in the face of a paid Jewish Christian missionary: It has suited you to separate yourself from our nation and to accept the comfortable post of trying to persuade your brethren to do likewise. We do not want to barter away our religious position for a post like yours, and you may spare your pains.

The great mass of Jews do not stop to investigate the case of every individual Jewish missionary, to find out whether he has bettered his outward position by becoming a Christian or not. They know that most of them have changed a life of poverty with hard work, for a life of almost idleness with comparative luxury, and that is as sufficient to close their hearts against anything a paid missionary may say to them, as if patent locks had shut them.

Remembering this condition of things which becomes apparent to every one who can get at the minds of the Jews, you will agree that it is of deep importance to gather around you a number of Jewish brethren as friends who are convinced that whatever you do to commend the gospel to them, you do of your own accord, in your own time which otherwise would be your leisure-time, and of your own prompting, not at the order of any individual, or society, or church behind you. Some Christians—both Jewish and Gentile Christians—have tried to obviate this difficulty by not taking a stipend for their missionary labor, but relying upon free-will offerings to enable them to devote their time to mission work. But in the eyes of the Jews this is a distinction without a difference. As long as mission work is your trade or business that supplies your daily needs, the Jews listen to your talk with the firm determination of not allowing it to influence them. Hence, the importance of all our Jewish friends knowing that whatever I require for the maintenance of my family I have to work for during the hours of the day, and whatever that work may be, they know it is not mission work.

But the process of rearing Jews from their conventional ideas about Jewish Christians who speak to them of the Lord Jesus, is a slow one. We must be very patient and satisfied if we see steady progress, and this, I am happy to say, we do see, and we have reason to ask our friends to join us in praising God for it. Work carried on in this way, privately and only during the evening leisure-hours, must needs be confined to comparatively few people. But the "field" is large, and we work and pray for a definite plan we have conceived of extending our influence throughout the whole field; but of this additional work which is only in its first stage I should like to be allowed to speak in a second letter.

H. FRIEDLANDER. * New York City, Nov. 7, 1888.

*Died suddenly, Nov. 12th.

CORRESPONDENCE.

DR. LUKE, Ark, Oct. 23, 1888.

Dear Brother,—Thinking that you would be glad to hear from this part of the field, I take the time to write and tell you what we are doing. The sermons given us by brethren Shaw and Clarke made quite a stir among the people here; and while some were well pleased and listened with joy to the words of truth from them, others were very angry that they could not bring any answer to their argument on the Sabbath. Two ministers (a Campbellite and a Baptist) were requested to come and preach on the subject. The Campbellite brother has not reached his abrogation sermon as yet, it being delayed by his sickness. Elder Ruth, the Baptist, preached on the Sabbath question September 13th. After the sermon I had some conversation with him, and asked the privilege of giving an appointment at the close of his meeting. But although he said he would grant my request, I did not have the opportunity. That the time might be understood by him, I published my appointment in the county paper, and preached three sermons on the subject of the Sabbath. At the second sermon, while

AN OPEN LETTER TO PASTORS.

Dear Pastor:—Our churches are the principal sources of supplies for carrying forward the mission work. Whether the supply shall equal the demand, depends very largely upon your own interest and efforts.

The ways and possibilities of usefulness in the China mission, along the lines of evangelistic, educational and medical work, are steadily increasing. The Holland mission continues to be one of opportunity and promise. Gospel work for Jews, in our own and other lands, is called for by Scriptures, by Christian obligations, by providentially opened "doors" and by the supply of laborers. The cause of home missions comes with an urgency of demand and a promise of good, never before equalled. We cannot afford to neglect our feeble churches or to be indifferent respecting fields destitute of the gospel; and the labors of the Tract Society, in the successful publishing of Sabbath truth, are opening new fields that multiply the responsibilities of the Missionary Society. The Scriptures and the Divine Providence unite in pressing all these causes upon us, in the name of opportunity and duty. And the importance of our work for others is a demand for revivals of religion, growth in spiritual knowledge, and progress in righteousness, in our own churches and communities; for which we all ought unitedly and fervently to pray and work.

The churches need to know of the work and claims of missions, and to be led in efforts therefor. You are teachers and leaders of the churches. For your co-operation in an endeavor to bring our annual contributions for missions up to \$20,000, we earnestly pray; and your helpers we also will try to be.

You are also cordially requested to send to the Corresponding Secretary suggestions, advice, or information, concerning any parts of the home or foreign fields, and the Board's relations to them; and any places of whose condition and needs you may personally have the most knowledge. Yours fraternally, A. E. MAIN. ASHAWAY, R. I., November, 1888.

GOSPEL WORK AMONG JEWS.

The gospel-worker among the Jews is ever between two dangers, when speaking of his work. On the one hand, the Scylla of saying too little, thereby conveying a wrong impression to his sympathizers, who would fain share in his joys and his sorrows, his successes and his failures; on the other, the Charybdis of saying too much, thereby jeopardizing the spiritual growth of those whom he desires to lead to the Lord Jesus. But the Christian conscience ought to be quite equal to avoiding both these dangers and still giving a fair idea of what the Lord is doing through his servants. The "field" is the Jewish population of New York City. It is so large—the last official statement is 125,000, to which the year ending September 30, 1888 has added fully 25,000—that one is overwhelmed by the very thought that two persons should conceive themselves to be able to do anything towards cultivating it. Nevertheless, we look upon this field as ours, and our way of working it does not encroach upon any other worker that may be in the field. Our principle is, as it ought to be, to deal with our Jewish brethren as we should wish to be dealt with. Our desire is to befriend them as brethren according to the flesh and as neighbors. Our means of obtaining opportunities of doing this is to lift up our hearts to our God that he may cause the fervent love we bear to our brethren to be responded to by them. And he has heard us and he has made us acquainted, in various ways of his choosing, not of ours, with a number of Jews, who gradually learn to understand that our sympathy with them is not of the ordinary way of the world, which looks for material return for whatever it does, but is rooted in something purer which they cannot fully understand. And if we are to sum up the result of this work, leaving out all the details of the intercourse which produces it, we must say it is this: that, in the most natural and unsought-for way in the world, we find abundant opportunities of explaining to our Jewish brethren, not in the very words, but practically, that "the love of Christ constraineth us." No doubt, that will seem to many a poor result of spending the long hours of almost all the seven evenings in the week with a number of our Jewish brethren, in conversations and discussions of all kinds, but it is a result of the very deepest importance for every Jew who really comes to the conclusion that the mysterious "love of Christ" actuates us in associating ourselves with

Missions.

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

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

THE interesting letter from Mr. Friedlander, a fellow-worker and fellow-believer of Mr. Lucky, in New York, will be read with profit, and lead both to praise and to prayer for continued and increasing blessings.

[Since the above paragraph was written by Bro. Maine, on Nov. 12th, Mr. Friedlander died suddenly.—ED.]

TWO SIDES.

With the general tenor and with the purpose of *The Peculiar People*, "A Christian weekly devoted to Jewish interests, political, social, literary and religious," and with the spirit, object and methods of personal work, in general, of its editors, so far as we understand them, we are in hearty sympathy. But the paper will gain but little strength in the right direction and from the best sources, by its somewhat wholesome criticism of general missionary methods and labors. Undoubtedly these are not without faults and mistakes; but still they represent, not only many well-meant, but many wisely directed and self-sacrificing efforts—efforts that God has wonderfully blessed to the furtherance of his cause and kingdom in the earth.

We praise the divine Providence for the *Eduth* and the *Peculiar People*, for their editors and for the labors of these brethren. It is our belief that they mark an epoch in the spread of the gospel among the Jews, in the coming of blessings to Gentiles, and in the spread of Sabbath truth. But it will be most surprising if no mistake, fault or failure shall ever enter into their plans, purposes and endeavors.

The *Peculiar People* for November 2d, refers, with apparently unqualified approval to Dr. R. N. Cust's "Notes on missionary subjects," in which he speaks of the "failings of mission committees and their missionaries." But we feel disposed to subtract something from the weight of his testimony, as we recollect that he alone, at the great London Missionary Conference, stood against the assembled missionaries as an apologist for the iniquitous opium traffic. This is the man of whom the *Peculiar People* says "than whom there is not a stauncher and more experienced friend of missions living." Again, it speaks of an article by Canon Taylor on "The great missionary failure," as abounding in "hard facts." Now, possibly, the *Peculiar People* may itself unintentionally furnish some crumbs for the "feast" enjoyed by Anglo-Jewish and American-Jewish newspapers, as they draw "their own morals from these attacks," and imagine that they have gained new points against Christian newspapers and the Church of Christ. We would respectfully refer the *Peculiar People* to an able and candid answer to Canon Taylor's article, in the *Christian Union* for November 8th.

We say again, that we thank God for the *Peculiar People* and the *Eduth le Israel* and for the ability, learning, devotedness, methods of work and wisdom of their editors. We hope that the means will come to enable them to send forth editions of these papers in German and Judeo-German. We cordially and confidently commend their efforts to the sympathies, prayers and co-operation of our people. But Gentile Christians, with Gentile modes of thought and expression, and Hebrew Christians with Hebrew forms of thought and language, can only co-operate in the cause we all love, to the best advantage, by remembering first, that could we look at things from exactly the same point of view, there would undoubtedly be far more partnership in thought, feeling and purpose; and, secondly, that many real or apparent differences in judgment, motive or aim are to be covered, atoned for, by the power of Christian love and forbearance.

Destructive criticism is easy, and sometimes pleasing and exhilarating to our selfishness and pride. Building-up criticism is far more difficult, but of infinitely greater value and use. There is enough of the former; who will furnish the much needed supply of the latter? In these days when men and methods cannot but experience many tests of their work and wisdom, shall we not all unitedly go to the eternal source of all wisdom whence blessings come for the right saking?

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

Some months ago, the writer of the following communication was introduced to us through letters from Dr. Jones, of London. He had been in missionary work in China, and had just reached the United States at the time of this introduction. The communication which is herewith subjoined, is its own explanation. Speaking of his acquaintance with the Seventh-day Baptists, the writer says, "Brothers D. H. Davis and Fryer are dear friends of mine, as is also brother Jones, of Midway Park. From the former I get the Outlook."

AT SEA, Oct. 2, 1888.

Dear Brother,—I have been led along, step by step, into an acceptance of the commandments of God in their literal and spiritual imports. While in Hartford, Conn., earning my own support, in 1880, after nine years of missionary life in China, I had decided not to take a salary or wages for services rendered on the Seventh day. I was also immersed but not in connection with any church. I have remained free from church membership, and regard the unhappy divisions in churches as a severe trial of faith and patience.

The remembrance of the name for Sabbath gives me constant interest as I pass through various parts of Asia. I am hoping to see a volume some day from Elder Jones, of London, embodying his chart of the week and much else of the same character.

The fourth commandment instead of being passed over in silence by Christ in the Sermon on the Mount, has a place of as great length in comparison with the whole; as the commandment itself has in the Decalogue.

The whole of the sixth chapter of Matthew is the amplification and spiritual filling up of the fourth commandment by the Lord of the Sabbath himself. It can be analyzed through careful and prayerful study, and especially will the truth become apparent through that best of all keys to knowledge, "He that wills to do the will of my Father shall know of the doctrine." Matthew has the number five as the consummating numeral of all its grand and minor divisions, sections, heads and parts. The whole book is divided into five great sections. The fourth, corresponding to the fourth commandment, begins with chapter ten and closes with the commencement of chapter nineteen.

Now let us concisely note the divisions of the Sermon on the Mount. The Ten Commandments in their entirety will be found between the words "The law and the prophets" 5:17, and the same words 7:12, "Thou shalt not kill" is of course the sixth commandment but it is linked with the first where our Lord says, "If thou bring thy gift to the altar." Here the two commandments to love God and one's brother meet, and the first commandment of the first table and the first of the second tables pre "like unto each other"—woven together by the word love. "If you love not the brother whom you have seen, how can you love God whom you have not seen?" The passage in Matthew 5:21-26, is most certainly the first and sixth Commandments interwoven by the Saviour who said, "The second is like unto it." From verse 27-33, the seventh commandment is evident beginning "Thou shalt not commit adultery." But spiritual adultery is idolatry and the second and seventh commandments can be seen to be linked together by that grand truth which runs through all Scripture, viz., the Lord is the husband of his church. From verse 33 to the end of the 5th chapter the third commandment "thou shalt not take the name of the Lord thy God in vain" finds place joined to the eighth, which is the third of the second table.

The fourth commandment is the great time clause of God's law. In chapter sixth, we have the when to do this and that; when you do your merciful acts; when you pray; when you fast; and in fact the whole time of work on earth for self and others and the service of our Father in Heaven all provided for in this amplification of the fourth commandment. The ninth commandment is joined to it in the words "judge not that ye be not judged." The whole combined, fourth and ninth commandments, extend to 7:6. From there to verse 12th, the fifth and tenth commandments are joined in one.

The Heavenly Parent, where faith in him is shown, removes all occasion for covetousness. Study well these thoughts.

J. CROSSETT.

EPISCOPALIAN AND SUNDAY OBSERVANCE.

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

The Conference at Lambeth, Eng., in July last, which represented the Episcopal church, adopted a series of resolutions indicative of increasing anxiety and interest with reference to Sunday-observance. These resolutions have been supplemented by an Encyclical Letter addressed to those who

love our Lord Jesus Christ. The resolution are as follows:

(a) That the principle of the religious observance of one day in seven, embodied in the fourth commandment, is of divine obligation.

(b) That, from the time of our Lord's resurrection, the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's-day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath.

(c) That the observance of the Lord's-day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

(d) That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

(e) That especially the increasing practice, on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement is most strongly to be deprecated.

(f) That the most careful regard should be had to the danger of any encroachment upon the rest, which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.

Our readers are already aware that special interest in the work of Sabbath reform as represented by Seventh-day Baptists has been expressed by many Episcopalians in the United States. There is a tendency in the present movement to a much more Paritanic attitude in the matter of Sunday-observance, than the English Church formerly occupied. All this is hopefully suggestive of such increasing interest as will at least reach the true foundation on which Sabbath reform must be built,—the fourth commandment and the Word of God.

Education.

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

WOMEN AT COLUMBIA COLLEGE.

A late number of the New York daily Tribune has the following interesting statements relative to the admission of women to Columbia College:

An important step has been taken by the trustees of Columbia College, in granting the memorial presented to them last spring, requesting their sanction to a proposed annex to the college, which shall be for women. The plan is to have a separate college for women under the direction and name of Columbia College, which shall correspond to the Harvard Annex in a large degree, and the petition embodying this plan has been agreed to by the Columbia College trustees, upon the conditions that the college for women shall have the same professors and instructors as Columbia College; that there shall be no dormitories or sleeping-apartments for the girls in the college buildings, or in the immediate neighborhood of Columbia College; that the college for women shall meet its own expenses, not requiring any money from Columbia College for its support, and that the trustees of the new college shall be approved by the trustees of Columbia College.

These conditions, sweeping as they are, meet the approval of the three women who have been foremost in forwarding the idea of an annex, Mrs. Alfred Meyer, Mrs. Frances Fisher Wood, and Mrs. F. J. M. Merrill; and the consent of the trustees having been obtained, the work of obtaining the necessary money and arranging details concerning the courses of study, classes and the site of the college buildings, as well as the task of interesting prominent New Yorkers in the school, is now being pushed forward rapidly. As a nucleus for the new college there are at present thirty young women taking the regular college courses, who are obliged to obtain their instruction outside of the college, not being allowed to attend recitations with the young men, but who are obliged to pass the same examinations.

Mrs. Meyer, who, two years ago, as a student in the college was Miss Annie Nathan, says: "We are highly pleased, of course, by the decision of the trustees. I first thought seriously of this plan a year ago last October. Since then those of us who have undertaken to see the movement through have worked steadily, and to a large degree successfully. We have not yet made any formal appeal for money, but that will not be wanting, I trust, for we have already received promises of large sums. That is our most pressing need at present. We want regular endowments. I cannot tell how much we will need. The Harvard Annex began with \$14,000, but we would very much like to get enough so that our expenses can be met by the interest of our capital. In a month from now we are going to have a formal meeting of all those who have taken a special interest in this movement, and then we will decide about courses of instruction, tuition, and such matters. At Harvard the tuition is \$200 a year, but I think we will have the same tuition that is now required in the School of Arts at Columbia, \$150.

"There are many girls who are anxious to profit by our courses of instruction at Columbia, but who cannot afford to pay the tuition, and we are very anxious to obtain scholarships for them. We want persons to establish them, giving their own names to the scholarships, just as is done in the School of Arts now. Of course, I cannot tell how soon the college for women will open, but I strongly favor beginning next year; probably with a freshman class and a post-graduate class only, and then increase as the needs of the college shall indicate. We will probably begin in a modest way by renting some building. We will have plenty of scholars if we can only get money enough to start on a firm basis."

It is interesting to note the entire change of opinion within the last few years concerning the education of women at Columbia College. In December, 1876, a memorial was presented to the board of trustees of the college by Sorosis, asking that young women should be admitted to the college classes. The memorial, after a discussion of the principles involved, was laid on the table by a unanimous vote. Three years later the subject was again brought before the board in the form of a motion that the statutes of the college should be so changed as not to prohibit the attendance of women on certain courses of lectures, under certain conditions. The board refused to make the change in the statute.

In 1882 an association was founded for the purpose of promoting the higher education of women by opening the great colleges to them, so that under proper restrictions they might pursue the same studies and reap the same benefits as the men. Shortly after its organization, a meeting was held in the hall of the Union League Club, the principal object of the meeting being to consider the advisability of requesting the admission of women to Columbia. The result was a petition signed by over 1,400 people living in New York city and neighborhood, asking that "in view of the present state of public opinion, both here and in other countries, touching the justice and expediency of admitting women to the same educational advantages as men, a state of opinion specially evidenced by the recent action of the English Universities of Cambridge and London," the trustees of Columbia would consider how best to extend with as little delay as possible to such properly qualified women as might desire it, the benefits of education at Columbia college by admitting them to lectures and examinations.

The memorial was signed by many prominent persons, including President Arthur, General Grant, ex-Governor Cornell, ex-Judge Noah Davis, Dr. Howard Crosby, Dr. M. E. Vincent, Dr. John Hall Bishop, H. C. Potter, Peter Cooper, John Jay, Mayor Hewitt, E. C. Steadman, Dr. Fordyce Barker and William E. Dodge. President Barnard, of Columbia, also favored it, but Bishop Horatio Potter, Hamilton Fish, president of the Board, and the Rev. Dr. Morgan Dix opposed the measure bitterly. Dr. Dix said: "I will oppose it to the end. Never with my consent shall coeducation be introduced into Columbia College." In spite of this positive assertion, however, in less than a year Dr. Dix was the chairman of a committee that recommended a special course for women, so as to give to such women as desired a collegiate education the advantages of examinations by the college authorities. The plan as finally adopted prescribed a four years' course of study, arranged in groups, one of which should be required and one selected for the first two years, when all groups were to be made elective. No girl was to be admitted under seventeen years of age.

Last February the trustees took another important step in the question by laying the corner-stone for a post-graduate course for women to correspond to the post graduate department in the School of Arts, and by this movement women who had received the degree of Doctor of Arts or Master of Arts, could study two years longer for the degree of Doctor of Letters or Doctor of Philosophy.

Soon after this, Mrs. Alfred Meyer, who has always taken a lively interest in the movement, presented a plan for the establishment of an annex to Columbia in the shape of a college for women, which should sustain the same relations to the college that the College of Physicians and Surgeons now does, with the exception that the School of Arts and the annex would have the same staff of instructors. A memorial embodying these ideas was presented to the trustees at their March meeting, signed by many prominent persons, including Mayor Hewitt, Dr. W. R. Huntington, Dr. Arthur Brooks, Dr. W. M. Taylor, Dr. Lyman Abbott, Dr. Gotthel, Mary Mapes Dodge, editor of *St. Nicholas*; R. W. Gilder, editor of *The Century*; Miss Booth, the editor of *Harper's Bazar*; President Hunter, of the Normal College; President Webb, of the College of the City of New York, and Mrs. Frances Fisher Wood, the president of the Vassar Alumnae Association. It is to this memorial that the trustees have now given assent.

The various professors of Columbia College favor the proposed college, and one of them, in speaking on the subject yesterday said: "This is a step that should have been taken long ago. The question whether women ought to be admitted to the same classroom, and be allowed to recite, is still an open one, but this will prevent it ever coming up again at Columbia, and the movement is satisfactory to both sides."

A MILLION-DOLLAR GIFT FOR EDUCATION.

A few years ago was recorded the gift of the Slater Fund of a million of dollars for the education of the freedmen. Before that the Peabody Fund was given, and now still another great gift goes to enrich this needy

section. At the meeting of the American Missionary Association recently held in Providence, Rhode Island, the following statements were made amid loud applause: "The American Missionary Association has just received the largest gift ever made in this country by a living donor to a benevolent society. Daniel Hand, an aged resident of Clinton, Conn., formerly a merchant in the South, has given to the Association \$1,000,894.25 in interest-bearing securities, to be held in trust, and to be known as the 'Daniel Hand Educational Fund for Colored People,' the income only to be used for the education of negroes in the Southern States. Mr. Hand, having made his money in the South, concludes that he could not use it better than to provide for the education of negroes. The care of this gift and the disbursement of its income is given to this association."

CLIPPINGS.

Dr. Sheldon Jackson writes from Sitka that the training school at that place has 160 children.

Mrs. Bishop Warren gives one hundred thousand dollars to endow a theological school in connection with Denver University.

The use of tobacco has been forbidden in the Santee Indian Normal Training School. This step has been made possible by a growing sentiment against the weed on the part of the Dakotas.

Mr. Moody's boys' school at Mt. Hermon, Mass., has 318 students, over 300 having been refused. The girls' school has about the same number, over 400 having been turned away. In these two schools there are about sixty teachers.

Tobacco is to be shut out at the Chambersburg (Penn.) Academy. No boy will be admitted who uses it in any way. Boarding and day pupils will be treated alike. The ground taken is that tobacco produces baneful effects on the minds and health of the students.

Probably the oldest pupil in any educational institution in this country is Crazy Head, once chief of the Crows, now a scholar at the Indian school at Carlisle, Pa. He is over 60 years old, and was once a brave warrior and an able ruler. He is very anxious to learn the customs of civilization, and has been receiving instruction in blacksmithing. In the winter he will tackle his A. B. O's.

Cornell University, Ithaca, N. Y., has opened with the largest Freshman class that ever entered an American college—over 400. The total enrolment is over 1,200, and the promise is that there will be over 200 more students than last year. The new school of Pharmacy opens with a large class. Sage College for women is full, and some of the female students have been obliged to secure homes in private houses.

Temperance.

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

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

DRINK HABITS OF THE PAST.

The following is an extract from a communication to the *Christian Secretary* by the Rev. E. F. Burr, D. D.:

"The old-world state of things was, drink, drink, drink! The rich man drank his brandies and wines; the poor man drank his vile whiskeys and New England rum; and all rural populations drank cider and other domestic intoxicants in enormous quantities. The farmer farmed on strong drink; the trader kept store on it; the lawyer and doctor managed their cases on it. The bottle went to every place of manual labor almost as regularly as did the laborer himself; it was thought peculiarly essential to the vigor and endurance of all called to physical exertion and exposure. It was supposed to fortify men equally well against the heat of summer and the cold of winter, against storms and calms, against feasting and famine, against temperatures and changes of temperature. The country was filled with distilleries and breweries. Almost every grocery was a grogshop; I might say almost as much of every dwelling house. On the sideboards, or in the cupboards; stood decanters and wine-glasses; and all callers were regularly tempted to use them. In the busier parts of the year no farmer supposed that the barrels and hog-heads of cider with which he had so loaded the long winter evenings and visits of his neighbors were a sufficient resource; something stronger was necessary; and as regularly as the scythe and cradle went to the field, so regularly went the hotter drink-bend with them. On public festivals, the land fairly flowed with fire-water, and there were many Indians about whose skin was not copper-colored. The Thanksgiving, the Training, the Fourth of July, was kept in the spirit of Bacchus. They were so many bar-rooms and spirit-cellars with the taps out and thrown away. Social gatherings of all sorts were enlivened with free drinking. Weddings laughed and funerals wept by aid of the wine-glass. Even ecclesiastical meetings were uniformly provided with it; and Conventions and Associations and Conferences and Presbyteries found full decanters in the foreground of every entertainment spread for them. Deacons, in good and regular standing, worked distilleries, and went to exhort and pray in church meetings. And nobody,

or next to nobody, presumed to find fault with this state of things.

"But the consequences were horrible. The land was filled with drunkards, and with the pauperism and crime resulting from drunkenness. In 1826 more, property had been consumed by intemperance in the course of forty years than all the lands and houses in the country were worth at the beginning of that period. But what is property compared with some other things? Who can estimate the value of the health, the reputation, the homes, the usefulness, the character, the souls that disappeared forever in the abyss that opened in every town during those forty years of perdition? Hell is as thirsty for drunkards as drunkards are for their drams. The drinking customs of that day poisoned the blood of several generations. Our bodies and souls are less sound to-day than they would have been if our fathers had not made sewers of their veins, and begotten sons somewhat in their own likeness.

"But a great change came. After some years we were in a new country. The old drinking customs had largely passed away. People had discovered the 'worm of the still.' Public sentiment ran strongly, not only against drunkenness, but in favor of total abstinence from all intoxicants. The greater part of the solid worth and influence of the country had solemnly pledged itself in writing accordingly; decanters and wine glasses had generally disappeared from family sideboards and closets; visitors were no longer asked if they would not 'take something'; the cup no longer went round at social entertainments; respectable traders were ashamed to sell and respectable customers to buy 'the creature,' save for medicinal purposes; liquor dealers slunk away from the main street and the surface into the lanes and cellars, pursued by the public scorn; it was found that people could be married, and buried, and elected, and trained on pure cold water; thousands on thousands of drunkards stood reclaimed, and occupied their old posts of honor and usefulness; breweries and distilleries by hundreds had become barns, stores, dwellings. Even the children were making the land echo with the songs of their cold water armies. It was everywhere admitted by well informed men that men will do more work and endure more hardship on pure cold water than on the mightiest Cognac that ever was broached."

DR. B. W. RICHARDSON ON ALCOHOL.

In 1883, and for a year or two before, I had been making some original researches into the properties of a rare chemical substance named nitrite of amyl. Then I went on to inquire into the methyl series and so, step by step, continued, reporting every year until, in 1886, I began with the alcohols. It was at one time supposed that there was only one of these, but there are now known to be several. Now the first great fact that startled me when examining into the alcohols was, that they unquestionably lowered the temperature of the body. I did not then know that any one else had noticed this before me; but I know now that two or three others—Dr. John Davy (brother of Sir Humphrey), Dr. Rae, the Arctic explorer, and Dr. Leeb, of Leeds, had all severally suspected this fact; but they had not proved it by experimental research. My great point was a demonstration by scientific instruments—by the perfect thermometers now made.

That was the first step—the startling fact that alcohol lowers temperature. Now for the second. This came from the study of anesthetics. In watching the action of alcohol, I found there were just the same four degrees or stages as in the action of anesthetics, viz. simple excitement without insensibility; excitement with commencing insensibility; insensibility absolute; and, lastly, death-like insensibility. I came, therefore, to the conclusion that alcohol does not act after the manner of food, but of a chemical substance like an anæsthetic. This, then, was the second step. This was followed up by tracing the changes and the modifications which take place in the body from the continued use of alcohol. I reached, thus, the third step or third conclusion, viz. that alcohol is a prolific cause of death, and of great harm to the internal organs of the body; it is, in fact, in its ordinary use, a slow poison.

I can no more accept the alcohols as foods than I can chloroform, or ether, or methyl. That they produce a temporary excitement, is true; but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain, or to stupefy mental pain; but that they give strength, i. e., that they supply material for construction of fine tissue, or throw force into tissues supplied by other material—must be an error as solemn as it is widespread. The true character of the alcohols is that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilized man, over-burdened with mental labor or with engrossing care, seeks the same shade, but it is a shade after all, in which, in exact proportion as he seeks it, the seeker retires from perfect natural life.—*Cassell's Magazine for August.*

Kansas has 100,000 more people than Texas. Kansas has one penitentiary with 996 prisoners. This is the result of prohibition. Texas has 100,000 less people than Kansas, and her liquor traffic. Texas has two large penitentiaries with 3,000 convicts. Don't you think prohibition a good thing?—*Texas Democrat.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 29, 1888. REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y. Terms: \$3 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

An order for a new subscription for the Sabbath Recorder, with two dollars accompanying it, entitles the subscriber to the balance of this year, from the date of its receipt, and the whole of 1889. See also our Special Offer.

It would be difficult to state the philosophy of the drink habit more concisely, and yet more completely, than did the chief of an Australian tribe when he said, "One drink is too much; two are not half enough." What more could be said?

We are in receipt of letters from several lone Sabbath-keepers, who are aged and feeble, and whose isolation necessarily separates them from personal contact with others of like precious faith, and consequently from that personal sympathy which comforts and cheers the afflicted. Under these circumstances these cases appeal to us all for our prayers and sympathies. Especially at this thanksgiving season, let these cases be remembered.

The Helping Hand for Bible school work will begin its fifth volume with the next number, which will be ready for distribution about the middle of December. Individuals or schools designing to use it should send in their orders at once as it is not the plan of the publishers to send it beyond the time for which it has been ordered. They do not wish to print a larger edition than is wanted. If, therefore, you want to begin the next year with the first number, say so very soon.

Very few men, if any, are always at their best. Perhaps no other man of his generation enjoyed so great popularity as a preacher as did the late Rev. Henry Ward Beecher. His eloquence was sometimes unapproachable; and yet we have heard him when everything about his discourse, both as to matter and manner, was most common place. This is not a matter for wonder. Indeed, when we remember how much effort it requires to do the best work, and how many things there are always ready to throw themselves across the path which leads to the highest success, the wonder is not that such men sometimes fail of the highest mark, but that they do not oftener fail than they do.

Last week we made brief mention of the sudden death of Mr. Friedlander, in New York. As comparatively few of our readers knew of the work of this man in behalf of his Hebrew brethren, and fewer still knew of his interest in the progress of the Sabbath truth, and of his interest in, and sympathy with, the general work of our people, we have deemed it best to print a somewhat fuller statement of his life, character and labors. The article in another column under the heading, "How is the Mighty Fallen in the Midst of the Battle," is a compilation from three different articles, written by Brother Lucky for the Peculiar People, Mr. Friedlander's paper, for November 16th. From our point of view the death of such a man, in the prime of life, seems little less than a great calamity to the cause of truth and righteousness. But the cause of truth and righteousness is God's cause, and not ours, save as we are the servants of God. When, therefore, he doeth what he will with his own, it is not for us to question either his wisdom or his goodness; but rather should we trust him more implicitly; and, with deeper loyalty, await his will concerning ourselves.

The extent of the railway business in this country is great enough to be accounted one of the wonders of the 19th century. We take the train to a neighboring town or across the continent with almost equal facility and the products of every portion of our great country are brought to our doors, but we seldom stop to think how vast the system must be, how much capital must be invested in it, or how many men must be employed in order to afford us these facilities of travel or transportation of merchandise.

The figures are so enormous that the attempt to take in all they mean is too great a task for men of ordinary mind. For instance, Prof. Edmund W. Bemis declares in the December Statesman, in his article on Our Railways, that "our one hundred and fifty thousand miles of railway, with a valuation in stocks and bonds in 1886 of \$3,163,149,000 on paper and probably over five billions in reality, embrace one-tenth of our national wealth, or more than that of all the manufactures in the country. The yearly gross earnings of over nine hundred million dollars are more than three times the entire yearly appropriations of our national government, while the employees exceed three-quarters of a million men, or more than any standing army in Europe."

A CORRESPONDENT from New York, who had seen a copy of the Recorder in a reading-room, writes:

I have just read the article in a late number entitled, "Curiosities of Sound and Vibration," and it reminds me of the theory advanced a few Sundays ago by the Superintendent of our Sunday-school, that the falling of the walls of Jericho might be accounted for on the same principle. What think you?

We do not think the fall of Jericho is to be accounted for on any merely scientific principles. It was a clear and unquestionable interference of divine Providence in behalf of his people. It was to be a signal token to the people of God that, so long as they should steadfastly obey him, he would give them the victory over their enemies. To be such a token it must be unmistakably the work of God on their behalf.

DURING the past ten or twelve years the people of this country have held a great variety of centennial celebrations. A proposition is now before us to celebrate the triumphs of our hundred years of sacred song. Charles Wesley, whose death occurred in 1788, is considered the founder of that class of hymns which are sung in so many churches of all denominations throughout our country. It is, therefore, proposed to hold, on the second Sabbath and Sunday of December, a "Centennial Thanksgiving," suitable to celebrate the work this great man did for the universal church in this respect. The committee who have the arrangements for this celebration in charge truly say that this proposed Memorial Christian Song Service is in no sense sectarian; all evangelical Christians are cordially invited to take part therein. Charles Wesley is to-day the poet of no denomination, while all bodies of Christians delight to honor his memory. Yet it is not proposed to limit the celebration of a Century of Christian Song to a Memorial Service of Wesley alone, or to the rendering of his hymns only. In the direction of which Wesley was the pioneer, other men have done good work; among these we may mention Ray Palmer, S. F. Smith, John G. Whittier, Charlotte Elliott, Frances Ridley Havergal, Robert Lowry, and P. P. Bliss. These, and many others, most of whom have passed to their reward, are worthy of hearty recognition for the work they have accomplished. Our own churches would be benefited, we think, by observing Sabbath, December 8th, with such services as pastors and others in their individual capacity could most conveniently arrange. It is not a service of praise to Wesley and other laborers in this line; but of praise to God for the goodly service which these men have rendered the church of God in the sweet hymns of praise and devotion which they have bequeathed to her.

OUR PROSPECTUS.

Four numbers after the present issue will complete the forty-fourth volume of the Sabbath Recorder, after which it is the purpose of the Tract Society to make some important changes in the form, etc., of the paper. In the first place, it is proposed to change the form from an eight-page five-column paper, to one of sixteen pages with three columns to the page. This will not only make the paper more easy to handle in reading, but will much better adapt it to the use of the various departments representing the different phases of our denominational and general work. A new dress is also to be furnished the paper throughout, which, with a better quality of paper which it is proposed to use, will make a clean and readable paper. In the second place, with these improvements in the mechanical features of the paper, it is proposed to give some of the more important departments the benefit of the experience and labor of several persons

who will act as corresponding editors in their respective departments. Brother Main in the Missionary department, and Miss Bailey in the department of Woman's Work have, for some time, been doing this kind of work, which will be continued; and others will be engaged to do similar work for other departments, but at this writing we are not prepared to announce their names.

We are also making efforts to procure a corps of regular contributors to its columns, as well as a more general list of Home News contributors. Whether we shall succeed in this undertaking will depend largely upon the good-will and devotion to our work of those to whom we appeal for this help.

All this effort to improve the mechanical and literary character of our paper for the pleasure and benefit of its readers, will make some pretty heavy drafts upon the income of the Publishing House, as well as upon the time and labor of men who, in their zeal for our common cause, are already overworked. It seems a fair question to ask, at this time, whether there is not something due to the same undertaking from the readers of the Recorder who are to be benefited by these improvements. Manifestly every subscriber and reader can help this work by promptly renewing their subscription for 1889. Nearly every reader must know of some person who is not a subscriber, who ought to be a subscriber and whose subscription might be obtained if a suitable effort were put forth in that direction. Shall it be done? Shall we not add, at least, one thousand new names to our list for Volume 45? With this effort to improve the appearance and quality of the Recorder there should be a general move along the whole line to increase its circulation, thus not only increasing its income, but its usefulness as well. Shall we have it? Let every reader answer.

OUR SPECIAL OFFER.

We are prepared to offer the following inducements to those who will renew their Recorder subscriptions, as well as to new subscribers:

Table listing subscription rates for various editions of the Recorder, including the Popular Commentary, the Bible Dictionary, and the Concordance, with prices in dollars and cents.

*Rev. C. H. Spurgeon, London, England, says of this work, "I think it is the best Commentary upon the whole Bible which has been issued within the last fifty years."

†A popular semi-monthly review, devoted to industrial progress, sanitation, the chemistry of commercial products, and the suppression of adulteration. Published at 19 Park Place, New York.

CONSISTENCY.

The following extract from the South-western Christian Advocate, the organ of the African M. E. Church, speaks for itself:

The temperature and state of the weather have nothing to do with the occurrence of national events, and should have no influence in fixing the date of their observance. Despite the hot weather, July fourth marks the date of the Declaration of Independence, and it is celebrated as such notwithstanding that fact. January first, in spite of the cold season in which it occurs, is the anniversary of our Emancipation, and should forever be observed as such, throughout the land. It would be quite as reasonable to change the date for the observance of Independence day on account of the excessive heat in July, as to change the observance of Emancipation day from January first because of the excessive cold during that season. Let us all adopt and celebrate, throughout the length and breadth of this land, one day, January first, as National Emancipation day.

Nothing could be plainer than that. Now, let the Christian Advocate apply the same simple common sense to the fourth commandment. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." By what law of the fitness of things can we change the time of the observance of this commandment, and still plead the fourth commandment as authority? It

were quite as easy and as appropriate to change the time of celebrating our National Independence to October, to avoid the heat, or to change Emancipation day from January to May to avoid the cold, as to put the first day in the place of the seventh in the fourth commandment, and then conjure up some reason of our own for doing so, and still call it the commandment of God. There is, however, this difference. We may change human appointments and observances, however inconsistent with the nature of the case such change may be, without in any way incurring guilt; but how can we venture to change the order of things established by God and incorporated in his law, without becoming guilty before him? Shall we continue to insist upon a consistent attitude toward human appointments and practice the most palpable inconsistencies in our treatment of the law of God, while we seek to justify ourselves in so doing? Shall we not rather use all diligence to put our whole life into consistent attitude toward all our Lord has commanded us?

Communications.

REBUILDING JERUSALEM.

A movement for the resettlement of Palestine is exciting a wide spread interest in both England and America. A number of families are said to be going from this country, and a large colony is expected to leave England in the spring. These people are earnest, religious and practical in their aims. They do not expect that the restoration of the Holy Land will be brought about by anything that looks outwardly like a miracle. It must be reached by business judgment and political sagacity, inspired by the deep impulses and motives of religion. Captain Conger, who made the elaborate official survey of the country, says that it may easily become the rival, in fertility, of the most fruitful parts of Southern Italy. With an area as large as Great Britain, and every variety of climate, it invites colonization. As soon as a sufficient number of the Anglo-Saxon people are there to form a nucleus of a new nation, it is well understood that the European powers will unite to declare Palestine an independent nationality. The Jews, according to the prophecies, will contribute to the new population, but the larger element will be from this country and England. A Dr. Sirvatha—a leader in this great movement—went from Chicago last summer to the Old World to promote its interests. He has worked out extensive and careful plans for the rebuilding of Jerusalem, for its temples, public buildings, gates and walls, in harmony with the prophetic descriptions in the Bible. These plans, and also those for the works of internal improvement throughout the country, have been examined and approved by competent architects and civil engineers.

Of the prophecies that relate to the rebuilding of that wonderful city he says:

In the Old Testament, about 120 verses, from Isaiah, Ezekiel, Jeremiah and the others, and in the New Testament the twenty-first of Revelation, are all given to the description of the city and country, and the means by which it should be done. Those prophecies in the Old Testament describe the New Jerusalem as being built by men, the kings of the earth, the great men of the earth bringing their wealth and their power into it. Passage after passage, all of them pointed and unmistakable in the language, refer to this rebuilding, and the Christian world has paid very little attention to these passages, but if we asked a few of the best Biblical scholars we would learn that the best minds in the world have studied them.

The city restored is to take rank as a religious capital, and as a center of learning and political power. The doctor further says:

I have laid my plans for all the public highways, railways, and the great artificial lakes, and reservoirs and manufactories in all parts of the country. Palestine will really be an agricultural and fruit-growing country, so far as direct products are concerned, and it is quite capable of sustaining a dense population without foreign importations of manufactures.

In England and in this country a great many men and women of large wealth have been interested in this enterprise, and the plans have been submitted to them and have been approved; for instance, Mr. Osborn, Superintendent of Public Works in St. Louis; Mr. Grosvenor, who built the public school at Jackson, Mich., and at Lansing, Mich.; Mr. Mullett, and others have approved the plans.

The question is one that has already been discussed by European statesmen, and the disposal of Palestine so far has been a difficult problem, because the population there now for 1,800 years has not been accustomed to self-government. Captain Conger, who surveyed the country, himself a member of the British army, says that the native population lay the blame of their misery on the

shoulders of their rulers, and are only too anxious for some foreign occupation of the country. They express their preference for the English, who they hope will give them new institutions. Ten years ago, just before the Berlin treaty, and at that time, of course the question was up for discussion, and the statesmen expressed themselves freely that Palestine ought to be made a neutral nation like Switzerland or Belgium, and therefore, under the guarantee of the great powers to secure its immunity from wars. It is situated in such a place geographically as to make this almost a political necessity. It really occupies the great triangle between Europe, Asia and Africa, and any final triumph of modern civilization in Western Asia must inevitably settle the question of the neutral independence of Palestine.

He expresses the hope that in ten years it will be announced to the world that Palestine has become independent, and that the work of restoring Jerusalem and her provinces to their ancient glory has made great progress. J. B. C. LITTLE GENESSEE, N. Y., Nov. 19, 1888.

HOW IS THE MIGHTY FALLEN IN THE MIDST OF THE BATTLE!

The Editor of the Peculiar People, Rev. ZEBI HERM. FRIEDLANDER, died the 12th inst., in the fifty-eighth year of his age. He had been in his usual health until the last few weeks before his death, when fever and heart disease assumed an alarming form, and his death was sudden and unexpected.

The Zebi-Israel (See 2 Sam. 1: 19, which the Authorized Version translates "The beauty of Israel,") is no more with us. He has been called to his heavenly reward. His has been a life of great activity and usefulness, as a teacher, as a minister, as an author, as a contributor to the religious press and in many other ways. He has been "working hitherto" till his last breath expired; as a true son of Israel knows no idleness.

As he was born of pious Jewish parents and was, in his earliest youth, trained accordingly, there is no wonder that he clung with all the fiber of his heart to everything that is "Israelitish indeed." And as he was born in Schneidemuhl (Prussia), it was not a very heavy task for him to acquire a very liberal German education. He studied classics and literature, mathematics and science, and received college degrees and university honors. Thus he was a well educated and scholarly man. But by all his acquisition of learning he was the most humble and unassuming man one ever has met, and, therefore, his influence for good has everywhere been felt. He was a most broad-minded man; he loved everybody, and everybody felt drawn unto him as by magnetic forces. In short, he was a perfect ideal of a fisher of men and of a true follower of the meek and lowly Saviour of the world. Like his Master he "went about doing good."

About 30 years ago, this peculiar son of the "peculiar people" was truly converted to a believer and disciple of the Lord Jesus. Since his conversion he has devoted his life to work among those that are of his kindred. He loved his nation beyond all limits, and spent his life in good service for beloved Israel. He worked and prayed for the fulfillment of prophecy, &c., the restoration of Israel to their Lord and their inheritance.

He labored as a missionary to the Jews, in different places, since 1863, under the auspices of the London Jews' Society, and met with great success. He resigned his position as missionary of that Society, in July, 1868, and devoted his time to literary work. He supported his family by the earnings of his pen. He was a very productive writer, and wrote in six languages. As an exegete and as a preacher of righteousness, he reached a very high mark. In all these various occupations he remained always the same, "An Israelite indeed, in whom there is no guile."

Though Mr. Friedlander was an extremely modest man, it can now do him no harm, and it may do others good, if, at this point, some testimonials to his personal power and worth be repeated. The Rev. A. Sternberg, a Hebrew-Christian brother, lately visiting Palestine, wrote from Jerusalem, May 14, 1887:

Now a sense of duty, as also a sense of justice to a Christian brother, prompts me to speak of our esteemed friend, H. Friedlander, and his work, in the highest terms possible. From one end of Palestine to the other, the name of Friedlander is honored and revered by Jew, Christian and Moslem. One Jew said he would give £50 toward Mr. Friedlander's return to work in Jerusalem. A Christian Jew said he would add £10 if Mr. Friedlander comes back.

One of the most respectable bankers told me to tell the Christian public in England that, "all work that has been done in Jerusalem for years past, and the baptisms that will take place for years to come, must, in Jerusalem, be traced to the disinterested and indefatigable labors of Mr. Friedlander, for he has done a great and noble work, and no

pains ought to be spared to be spared to be spared to Jerusalem." From the Jerusalem, I heard nothing but for Mr. Friedlander, and anxious when he will return: Young and Gentile, and Moslem ask to Jerusalem of Mr. Friedlander been a Joseph to us and our lives, for he saved our lives," is of many a son and persecuted Abraham. "I have heard from the first time the gospel of his goodness and kindness is the testimony of a Christian long standing. "Mr. Fried Prince of Jewish Missionaries, "Jerusalem waits patiently return." These, and a hundred more, I have heard with and I feel all the more encouraged about it.

A Baptist newspaper of the 1st, 1887, contains an account to "The Land of my Fathers I. Levinsohn, a Hebrew Baptist said:

It was most delightful to be vert, as well as from the splendid influence exerted by and learned missionary, Rev. der, who has for several years city, and whose influence is over the minds of Israelites tans. One rabbi, with whom I had conversations about Christ "If all Christians and mission noble, unselfish, generous and Friedlander, the outlook of Holy City would be serious, most difficult to check the pro and so clever a man." I was this from such a source. The ply the number of such work yard

The same paper of Aug. 19, a continuation by the same w to Palestine, in the course of following statement occurs:

On Sunday morning we at glish service of the Protestant a goodly number of Hebrew shipped. Here I met with converts, some of whom vi hotel later in the day. One native of Russia, spent several that day. I was delighted to that he was a native of Konv ive place, in Russia. It was to hear from him the simple version. When he arrived in intended to give himself enti of the Talmud, and his hope die a student of the Talmud living several months in Jeru into contact with Rev. H. F. whom he received a New T he read with curiosity and Mr. Friedlander, having tal eat in his spiritual welfare, w leading him to Christ. The k and Mr. Friedlander overo Jewish prejudices, and he t having ever met that servat has become unto him a spiritu young man subsequently visi eral others, all of whom h Christ through the influen missionary. They all seeme warmest friendship and affi spiritual parent, who has through ill-health. He has to regain it. They said, "If you should see him, tell him to pray for him, and are ev him and his family in the where many Jews will y through the preaching of Jesus Christ, and bless God of salvation."

But this wonderful man i can truly be said what Ba Rabbi Jehuda Hanassi (Ch The angels of heaven and earth fought about the hol J. H.). The angels got the holy ark was taken up t dearly beloved brother is enjoying heavenly bliss, b of the Shechina, even Jesu the Master's hand, the cress that was laid up for h in the valley of tears to do the irrecoverable loss. Th is fallen in the midst of t hold up the weapons of w writer is silent now, the P lost its Editor, the "peco worthiest brother, the f porter, the cause of the t the most active worker, th penion—a high priest has What shall we say? L mission. God's way is knows what is best. "O thy will be done."

THE TRACT SO

The regular monthly Board of the Tract Society Seventh-day Baptist chu N. J., Sunday, Nov. 18, President, Chas. Potter, was closed by L. E. Liv

of their rulers, and are only too some foreign occupation of the land. They express their preference for a government which will give them freedom. Ten years ago, just before the Berlin treaty, and at that time, a question was up for discussion, and the statesmen expressed themselves at Palestine ought to be made a nation like Switzerland or Belgium, and under the guarantee of the powers to secure its immunity from any interference in such a place geographically as to make this almost a political fact. It really occupies the great triangle between Europe, Asia and Africa, and the triumph of modern civilization in Asia must inevitably settle the question of the neutral independence of the land.

expresses the hope that in ten years it will be announced to the world that Palestine has become independent, and that the restoring of Jerusalem and her provincial ancient glory has made great progress. J. B. C. GENESSEE, N. Y., Nov. 19, 1888.

THE MIGHTY FALLEN IN THE MIDST OF THE BATTLE!

(2 Sam. 1: 25.)

Editor of the *Peculiar People*, Rev. H. Friedlander, died the 12th of the fifty-eighth year of his age. He was in his usual health until the last few days before his death, when fever and disease assumed an alarming form, and he was sudden and unexpected. He was a native of the Holy Land (See 2 Sam. 1: 19, which authorized Version translates "The Holy Land.") is no more with us. He was called to his heavenly reward. His life was a life of great activity and usefulness as a teacher, as a minister, as an author, and as a contributor to the religious press and in other ways. He has been "working" till his last breath expired; as a true Israelite knows no idleness.

On Sunday morning we attended the English service of the Protestant Church, where a goodly number of Hebrew Christians worshipped. Here I met with several Jewish converts, some of whom visited me at my hotel later in the day. One young man, a native of Russia, spent several hours with me that day. I was delighted to learn from him that he was a native of Konvo, my own native place, in Russia. It was delightful to me to hear from him the simple story of his conversion. When he arrived in Jerusalem, he intended to give himself entirely to the study of the Talmud, and his hope was to live and die a student of the Talmud Torah. After living several months in Jerusalem, he came into contact with Rev. H. Friedlander, from whom he received a New Testament, which he read with curiosity and with interest. Mr. Friedlander, having taken a deep interest in his spiritual welfare, was the means of leading him to Christ. The kindness of Mrs. and Mr. Friedlander overcame his strong Jewish prejudices, and he blessed God for having ever met that servant of God, who has become unto him a spiritual father. This young man subsequently visited me with several others, all of whom have been led to Christ through the influence of the same missionary. They all seemed to possess the warmest friendship and affection for their spiritual parent, who has left Palestine through ill-health. He has gone to England to regain it. They said, "If, on your return, you should see him, tell him we never forget to pray for him, and are ever longing to see him and his family in the City of David, where many Jews will yet be brought, through the preaching of the Gospel, to Jesus Christ, and bless God for the blessings of salvation."

But this wonderful man is gone. Of him can truly be said what Bar Kapara said of Rabbi Jehuda Hanassi (Chethuboth 104 a): The angels of heaven and the elements of earth thought about the holy ark (i. e. Rabbi J. H.). The angels got the victory and the holy ark was taken up to heaven. Our dearly beloved brother is now victoriously enjoying heavenly bliss, beholding the face of the Shechina, even Jesus, receiving, from the Master's hand, the crown of righteousness that was laid up for him. We are left in the valley of tears to dolefully mourn over the irrecoverable loss. The mighty in Israel is fallen in the midst of the battle; who will hold up the weapons of war! The brilliant writer is silent now, the *Peculiar People* has lost its Editor, the "peculiar people" their worthiest brother, the family their supporter, the cause of the Lord among Israel the most active worker, the *Eduth* her companion—a high priest has died.

What shall we say? Let us bow in submission. God's ways are not our ways. He knows what is best. "Our father in heaven, thy will be done."

THE TRACT SOCIETY.

The regular monthly meeting of the Board of the Tract Society was held in the Seventh-day Baptist church, in Plainfield, N. J., Sunday, Nov. 18, 1888, at 2 P. M. President, Chas. Potter, in the chair; prayer was offered by L. E. Livermore.

There were present, seventeen members and one visitor.

The committee to whom was referred the publication, in tract form, of Mr. Lucky's Passover Story, which appeared in *Peculiar People*, reported that the work was now in the hands of the Publishing Agent. The committee on request of Woman's Board reported progress, and were continued. The committee to whom was referred the question of removal of the Publishing House, presented the following report, which was unanimously adopted:

To the Executive Board of the American Sabbath Tract Society:

Your committee appointed to report upon the advisability of removing the Publishing House, would respectfully report:

That the proposal to remove the printing house did not come from this Board, but arose at the anniversary of the Society held in connection with the late General Conference.

In their annual report the Board said, "For several years there has been a growing conviction with the members of the Executive Board, that there should be some way devised to remedy certain hindrances and disadvantages incident to carrying on a work of the magnitude of that now undertaken by this Society. It is every year the difficulty of the Board to increase in proportion as the work and the demands of the work increase. It appears to them that the present method of attempting to manage a Publishing House at so great a distance from its Executive Board is expensive, unbusiness-like and in many ways detrimental to the most successful prosecution of the work of the Society. After mature consideration, therefore, it has been deemed best to accompany this report with the recommendation that the Society take immediate action in securing an Executive Board in such close proximity to the Publishing House as will obviate the difficulties which are now inevitable."

The special committee to whom this suggestion was referred by the Society, reported in favor of re-appointing the same Board, with full power, if they thought best, to remove the Publishing House to some location in the vicinity of the Board, which report, being accepted by the Society, rendered it incumbent on this Board to consider the matter.

After due consideration and discussion, your committee are of the unanimous opinion that it is not advisable at the present time to remove the Publishing House from its present location. Some of the reasons which have contributed to this decision are:

1. The printing office was originally located at Alfred Centre by a majority vote of the Board, in 1871, to whom the decision had been left by a large majority of the contributors to the publishing fund, each contributor having a vote for every \$50 contributed; and though it has probably never served the interests of the cause as well as if it had been located in some business center, yet its removal would involve difficulties which, would perhaps, more than offset the present disadvantages in carrying on the business at a distance from such centers.

2. It is a question whether there is any locality where the society could be housed at less cost for labor and rent than in Alfred, where a building is furnished at the mere nominal rent of the cost of insurance and repairs, and the expenses of living are small.

3. The suggestion to sell the plant and hire the work done by contract, as is the practice of the larger proportion of the religious press and of most secular papers not dependent on local support, might result in some reduction of the present expenses, particularly general running expenses, but it would involve peculiar difficulties and objections, which, in the opinion of your committee would outweigh any possible advantages: (a) It would diminish the opportunities of our people to secure employment in Sabbath-keeping establishments; (b) it would be next to impossible to prevent more or less of our own work being done on the Sabbath; and (c) it would take away from the permanency of our arrangements, particularly in view of a change in the personnel of the Executive Board.

4. The change in the location of the Board to bring it in closer relations with the office would involve none of the difficulties inherent to a removal of the Publishing House, and is much the best and most feasible way of avoiding the disadvantages now inseparable from the present arrangement.

All of which is respectfully submitted.

CHARLES POTTER, GEO. H. BABCOCK, J. F. HUBBARD, STEPHEN BABCOCK, J. D. SPICER } Com.

The resignation of the Treasurer was taken from the table and pending action upon it, the following resolution was passed by a unanimous vote of the Board:

Resolved, That while we recognize the sincerity of J. F. Hubbard in offering his resignation as Treasurer of the American Sabbath Tract Society, we nevertheless, earnestly request him to withdraw the same, in the interests of the Society and its work.

The Treasurer acceded to the wish of the Board and withdrew his resignation.

Correspondence was presented with J. P. Mosher, E. P. Saunders, and L. A. Platts, concerning change in form of the SABBATH RECORDER, *Evangelist Harold*, money matters at the office, and office matters generally.

Geo. H. Babcock and J. M. Titworth were appointed a committee with power to purchase supplies necessary for the change in the form of paper.

A communication was received from Ch. Th. Lucky, asking that \$50 be appropriated from the Hebrew Paper Fund for aiding in the publishing of *Peculiar People*, a paper designed for English-reading Hebrews, and working along the same line as the *Eduth le Israel*. Accompanying the request was a letter from Dr. A. E. Main upon the same subject.

On motion of L. E. Livermore, the Board voted to grant the request.

It was decided to instruct the General Agent, J. B. Clarke, to push his labors on the financial side of our work after consultation with the Publishing Agent and Corresponding Secretary.

F. A. Dunham and J. A. Hubbard were chosen as auditors for the current year.

The Treasurer presented his first quarterly

report for the year, duly audited, which was adopted.

The Treasurer was authorized to borrow funds necessary to meet the bills.

Bills to the amount of \$783 were presented and ordered paid.

Minutes were read and approved and the Board adjourned.

RECORDING SECRETARY.

WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, Nov. 24, 1888.

The Association of Baptist Churches of the District of Columbia have been holding their eleventh annual convention during the week, and on Wednesday the session was devoted largely to an interesting discussion on temperance. The committee on total abstinence made the following report:

Resolved, That it is the duty of all Christians, and especially Baptists, to array themselves against the traffic in and use of intoxicants, and to this end should use all proper, moral and legal means to suppress the same.

Resolved, That it is the duty of the pastors to give prominence to the subject of temperance in their teachings, and they are hereby requested to preach sermons specially bearing upon the same as frequently as four times annually.

Resolved, That we favor the prohibition by Congress of the manufacture, sale and importation of all spirituous liquors in the District of Columbia.

The following was offered, as an amendment.

Resolved, That a copy of the last preceding resolution be sent to both Houses of Congress, signed by the officers of this body.

No sooner had the question of temperance been brought up than the various ministers were ready to express their opinions as to the most advisable way to promote the cause. "I do not like to see this question enter the political arena," said one. "It will be contaminated if it does. I consider that the question has been set back fifty years by its introduction into politics. But if we are to take the matter to Congress it should go in the form of a request for prohibition of its sale and manufacture."

Reverend Mr. Clapp said he had no faith in a speedy triumph of the temperance cause and if he should live to see a consummation of the controversy, he would be older than Methuselah. "Before we ever carry Congress for our purpose," said he, "there will have to be a great revival in the Capitol."

Mr. Richards thought Congress should be asked to give the District of Columbia the right to vote on the temperance question.

Mr. Frank, referring to the system of obtaining signatures of majorities of property holders and residents before saloons could be opened, said he was sorry that some of the Baptists had signed liquor licenses. "We already have the power virtually," added he, "to vote on this evil now. All we want is to work out our desires on that line."

Rev. Mr. Faunce said if Congress would do just what was wanted, it would be a very dangerous thing to ask for suffrage on the prohibition question, for the reason that a vast population of the lowest people here would vote on the wrong side. There was also a vast floating population always here, living with us but a short time, whose votes for temperance could not be depended upon. He was fearful the verdict decided by popular vote would be against us.

Mr. Frank answered Mr. Faunce's statement by saying he did not think all the best element voted elsewhere. "I for one" said he, "would like to measure swords with the other side. I would like to see our temperance people do something that has some color in it, and not spend their time in merely expressing namby-pamby resolutions."

Rev. Mr. Fenwick said he had changed his mind about the way to deal with the saloons during the last six months, and he was convinced prohibition of the manufacture and the sale of ardent spirits was the only solution. The amendment to the original temperance resolution to the effect that Congress be asked to grant the District suffrage on the liquor question, was not adopted.

There will be no lack of money to carry out whatever programme may finally be formulated for the inauguration ceremonies of Mr. Harrison. It is a matter of pride with the citizens of Washington that each succeeding inauguration shall excel the last and be in all respects worthy of the Capital of a great government. In preparing for a Presidential inauguration every sentiment of partisanship or prejudice is suspended for the time and one unanimous effort is made to make the occasion memorable in the history of the country. President Cleveland's inauguration was a grand affair and managed with extraordinary good judgment and success. Every four years add largely to the population and resources of the country, and year by year the pilgrimages of the people to their National Capital multiply in number; 250,000 visitors are expected here on March 4, 1889.

Home News.

MINNESOTA.

NEW RICHLAND.

The following resolutions were adopted at a recent meeting of the Seventh-day Baptist church here, and their publication in the RECORDER was requested.

WHEREAS, God has favored us with the pastoral labors of Elder Wm. H. Ernst for the past two years; therefore,

Resolved, That we as a church and society tender to him our heartfelt thanks for the faithful performance of his labors, with us as a people, feeling that we have been greatly benefited thereby. We also feel grateful to the Missionary Board for their aid in providing us with so efficient a helper as he has been.

Condensed News.

Domestic.

Dr. H. B. Sands, the eminent physician and surgeon of New York, died in that city, Sunday, Nov. 18th.

The official report shows that 659 postmasters died in this country last year. There is a solemn warning in this.

A syndicate of Chicago capitalists have purchased a controlling interest in the cable street railroad system at Los Angeles, Cal.

The thermometer registered from four to six degrees above zero at Troy, N. Y., Nov. 23d. At Saratoga the mercury fell to five degrees below zero.

It has been stated at the navy department that the United States steamship Atlanta, now preparing for sea at New York, will be sent for a cruise around the world by way of the Pacific. The cruise will probably last three or four years.

In thirteen years, or since 1876, we have exported from this country over 1,000,000,000 bushels of wheat; 96,000,600 barrels of flour, the aggregate value of the two being \$1,797,267,367, while for the preceding 55 years we exported 515,177,088 bushels of wheat and 113,935,080 barrels of flour, the aggregate value being \$1,412,000,000.

The amendment to the constitution of Rhode Island regarding the suffrage was successful in the recent election, and hereafter every citizen of the United States, native or naturalized, can vote in Rhode Island after a residence of two years in the state and six months in the county or town in which he offers his vote.

A shock of earthquake that was sharp enough to cause many people in the hotels and in private houses in San Francisco to run out into the streets was felt a few days ago. The direction was north-west to south-east; duration, ten seconds. Telegrams say the shock was felt throughout central California.

Quite a number of newspapers favor changing the name of Washington Territory, when it comes in as a state, to Tacoma on account of the confusion the present name would make, there being one Washington now. It is also suggested that south Dakota come in simply as Dakota and that the name Lincoln be given the other state.

Foreign.

The London *Post* renews the agitation in favor of the real mission of Lord Randolph Churchill to the cabinet.

The Italian government wishes to take in the Zanzibar blockade against the slave-traders, and is negotiating with that end in view.

The Netherlands celebrated, Nov. 15th, the two hundredth anniversary of the accession of William of Orange to the throne of England.

The Spanish government will not protest against the seizure of the Spanish schooner "Gracia" by a United States revenue cutter, admitting that the seizure was justified.

The *Post* advises German capitalists to redeem Russian bonds of 1877 for cash in the event of the success of the proposed conversion loan.

Mr. Gladstone has left London for Hawarden. He will not return to London during the present session of Parliament.

The St. Petersburg *Messenger* accuses Prince Bismarck of planning in 1863, under cover of aiding the Czar, for the annexation of Russian Poland to Prussia.

At a recent sitting of the Persian revision commission, King Milan declared that he would as little tolerate the Russian eagle at Constantinople as the Austrian eagle at Salonica.

The police have expelled from Berlin two French journalists, M. M. Lalapied and Cariot, editors of Berlin correspondence with French newspapers. The official reason given for their expulsion is that they made themselves obnoxious. It is supposed they wrote objectionable articles.

The foreign bankers who have ordered gold for shipment to Europe state that owing to the demand in London for gold bars for shipment to Russia and South America bankers on the other side are paying for gold a fraction over the nominal price. The amount of gold taken from the United States for shipment so far this week is \$4,654,000.

A New Plan of Instruction.

Every one has more or less spare time, which may profitably be devoted to becoming better prepared for business affairs. The Bryant and Stratton College now gives a thorough Business and Shorthand Course by mail, at the student's home. Success is guaranteed to every industrious pupil. For testimonials and particulars address C. L. Bryant, Sec., 449 Main St., Buffalo, N. Y.

Two Million Readers

are a great many to claim for one publication, but it is undoubtedly true that as many read *The Youth's Companion* every week. It has a world-wide reputation, and is sent all over the globe where the English language is spoken or read: The reason for its large circulation is found in its exceptional value. It is always safe, pure, entertaining and instructive. Its influence upon growing boys and girls can hardly be overestimated. It is remembered affectionately by their parents who read it a generation ago.

We would call the attention of our readers to the Special Offer of the publishers, an opportunity which comes but once a year. Any new subscriber to *The Companion* who will send \$1.75 at once, can have the paper free to January 1, 1889, and for a full year from that date. This offer includes four holiday numbers, for Thanksgiving, Christmas, New Year's and Easter; all the Illustrated Weekly Supplements, and the Annual Premium List with 500 illustrations. Address The Youth's Companion, Boston, Mass.

On our eighth page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

SPECIAL NOTICES.

THE Rev. W. C. Daland would like one or two pupils to study by correspondence Hebrew, Greek, Latin, French or German. Terms reasonable. References given to pupils who have in this manner achieved marked success. Address, Leonardville, N. Y.

BRO. J. P. LANDOW wishes his correspondents to address him at Post Restant Czortkov, Galicia, Austria.

REV. J. G. BURDICK wishes his correspondents to address him at 105 East 84th St., New York City.

FOR special reasons, the Semi-annual meeting of the Seventh Day Baptists of the Berlin (Wis.) District, has been postponed to the Sixth day evening before the third, instead of the first Sabbath of December. The brethren and sisters will please govern themselves accordingly, and with the divine permission come to this gathering of the Lord's people. Come earnestly praying for a blessing.

Rev. E. M. Dunn, of Milton, was appointed to preach the opening sermon.

Such as come by rail will be met at the train and conveyed to the church or place of entertainment. W. W. AMES.

BERLIN, Wis., Nov. 11, 1888.

THE Quarterly Meeting of the Seventh Day Baptist Churches of Southern Wisconsin will be held with the Church at Milton, and will begin on Sixth day evening, Nov. 23d, at 7 o'clock, and will continue through the Sabbath and until the close of First-day. Preaching on Sixth day evening by Eld. S. H. Babcock; Sabbath morning by Eld. J. W. Morton. Other services will be announced hereafter.

F. C. DUNN, Church Clerk.

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

PROGRAMME.

1. Introductory Sermon, O. S. Mills.
2. The Design of the Book of Revelation, L. C. Rogers.
3. Pulpit Exchanges, James Summerbell.
4. The Lesson Taught by the Book of Ecclesiastes, G. W. Hills.
5. Relation of Baptism to Church Membership, E. P. Saunders.
6. Intermediate State Between Death of Body and General Resurrection, G. F. Kenyon.

B. E. FISK, Sec.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthussen, 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.

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

E. B. SAUNDERS, Sec., Milton, Wis.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 891 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Agt., Alfred Centre, N. Y.

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

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address: Rev. J. G. Burdick, 105 E. 84th St., New York City.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- FOURTH QUARTER. Oct. 8. The Commission of Joshua. Josh. 1: 1-9. Oct. 13. Crossing the Jordan. Josh. 3: 5-17. Oct. 20. Stones of Memorial. Josh. 4: 10-24. Oct. 27. The Fall of Jericho. Josh. 5: 20-29. Nov. 3. Defeat at Ai. Josh. 7: 1-12. Nov. 10. Caleb's Inheritance. Josh. 14: 5-15. Nov. 17. Helping one another. Josh. 21: 43-45; 22: 1-9. Nov. 24. The Covenant Renewed. Josh. 24: 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 X - GIDEON'S ARMY.

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

For Sabbath-day, December 8, 1888.

SCRIPTURE LESSON.—Judges 7: 1-8.

1. Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early and pitched beside the well of Herod: so that the host of the Midianites were on the north side of the well, by the hill of Moreh, in the valley. 2. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands; lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. 3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. 4. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee, and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 5. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6. And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. 7. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. 8. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

GOLDEN TEXT.—Not by might, nor by power, but by my spirit saith the Lord of hosts. Zech. 4: 6.

TIME.—About two hundred years after the last lesson. B. C. 1822.

PLACE.—Gideon's army was gathered at a place not far from Ophrah, Gideon's home. It was at the foot of Mount Gilboa, some fifteen or twenty miles south-west of the sea of Galilee. Gideon, (teller of trees) was born at Ophrah, in the tribe of Manasseh, about twelve hundred and sixty years B. C. He was a man of high noble character, a devout worshiper of God, cautious, modest, brave, enthusiastic. He was judge of Israel about forty years and the nation enjoyed peace and prosperity under his rule. He was the fifth in the line of judges and has always been counted as the greatest of the judges.

INTRODUCTION.

About two centuries had elapsed since Joshua's death, the most of which time the Israelites had maintained loyalty to their covenant and had lived in peace and prosperity. Still there was a constant temptation to fall into idolatry by intermingling with the surrounding tribes. No sooner had they given away to the sinful practices of their neighbors than these same neighbors would begin to oppress them and make destructive inroads upon their tribes. These successive invasions of the enemies were repelled by the Israelites under the leadership of the successive judges. The first deliverance was wrought by Othniel, the kinsman of Caleb, and was followed by forty years of peace. Judges 3: 7-11. The second deliverance was from Eglon, the king of Moab, and was wrought by Ehud; this was followed by eighty years of peace. Judges 3: 12-30. The third was a deliverance from slavery narrated in Judges 4 and 5. The oppressor was Jabin, king of Canaan. In this case the deliverers were Deborah the prophetess, and Barak, whom she called to the task. The captivity was under the Midianites, and the deliverer was Gideon. We learn in chapter six the mode by which he was assured that he had been chosen by the Lord to rescue the people. This chapter six ought to be studied very carefully in preparation of the lesson which is before us. The oppression had become very severe and the enemies were very numerous; and the Israelites were sorely demoralized and discouraged. Gideon's faith was very severely tried; it seemed scarcely possible to him that Israel could be rallied in courage and confront this oppression. The Lord gave to him two successive signs designed to assure him that he was the chosen instrumentality for the redemption of Israel. He was taught that he must rely upon divine help, and not upon vast numbers that he might collect for an army. For this purpose his army of 33,000 men was thinned out until it was reduced to 300 men; and with this army of 300 men he was to subdue the army of the Midianites whose army amounted to at least 135,000. This was doubtless a very severe test to the courage of Gideon and would be to the courage of any modern leader in a great emergency involving the very destiny and life of a nation, in the presence of a desperate and destructive foe.

EXPLANATORY NOTES.

The first verse of our lesson describes the encampment of Gideon and all his people beside the well of Herod. The name Jerubbaal was given to Gideon as a memorial name for his throwing down the altar of Baal and the idolatrous symbols connected with it, which his father had built. By this act he had declared his antagonism to the idolatrous worship of which many of the Israelites themselves were guilty, and on account of which they had been brought into subjection to the Midianites. After these divine assurances had been given to him, he had with great

energy enlisted a large body of men as soldiers, and now brought them together at this encampment, very near to the encampment of his enemies.

1. And pitched beside the well of Herod. This is described by Robinson as a very large fountain, flowing out from under a sort of cavern in the wall of conglomerate rock, which here forms the base of Gilboa. The stream flowing from this fountain is sufficient to turn a mill. Gideon and his army encamped on the hill above this spring. The host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. This lies opposite to Mt. Gilboa at a distance of two or three miles. In the valley. In this broad valley lay the vast army of the Midianites and Amalekites numbering 135,000 men.

V. 2. The people that are with thee are too many for me to give the Midianites into their hands. Gideon's great anxiety must have been over the smallness of his army compared with that of his enemies. Now to be told that his army is too great for the enemy was a very strange announcement. But the expression is soon explained. Lest Israel vaunt themselves against me. Gideon and his army are sure to conquer the enemy, but they are liable to take the honor to themselves and to attribute their victory to the presence and hand of God. They must be taught in this great event that God is their deliverer; this is the highest lesson for them in the event.

V. 3. Proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. Here is a proclamation made to the fearful and faithless; they are to take their departure at once and leave the brave and true to face the enemy alone. The purpose evident was to rid the ranks of cowards, lest their timidity might infect their comrades, and so demoralize the army. And there returned of the people twenty and two thousand; and there remained ten thousand. Gideon must have been greatly surprised at this great number of weak and cowardly men in his army. To see his army reduced at once to less than one-third of its numbers, and that simply on the ground of cowardice in the face of their enemies, must have tried his faith more than ever.

V. 4. But there was still a more severe test. This little army is still too large, or, in other words, it has in its ranks too many inefficient men. No man is fit for service in the Lord's work who does not bring to it every energy of his soul and is eager to press into the service with the least possible loss of time. The Lord is very distinct and emphatic in his orders to Gideon; he is determined to designate by a strict characteristic every man that shall go forward with Gideon into this great contest.

V. 5. Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. Gideon now leads these ten thousand men down the mountain side to the broad fountain and streams which issue from it, where this new test is to be made. The people were thirsty and as soon as they were led along side that pure, sparkling water they began to drink, each in his own way. They little thought that in the manner of drinking they should show their fitness or their unfitness for this important service. They were not lacking in courage to meet the enemy; that question was already settled. But for a conflict of this kind, agile, expert, enthusiastic men were needed; clumsy, lazy men who cared more for their appetites than for the immediate conflict should be sent to the rear or to their homes entirely out of sight of the struggle. This characteristic qualification of each soldier was very quickly determined by their manner of drinking. A few out of this ten thousand were found who were on the alert, who could drink as they marched making a cup of their hands, dipping from the running stream and drinking as a dog would drink from the brook without halting in his determined chase. But the vast majority of these ten thousand men, in their sluggish carelessness, prostrated themselves on the ground at the margin of the brooks, drinking to their fill. They betrayed themselves in this manner as men who were unsafe to make a quick and triumphant advance upon a great army of enemies. In this way Gideon's army of ten thousand men, which he had regarded as already very small, was now reduced to three hundred men.

V. 7. And the Lord said unto Gideon, By three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. Surely Gideon needed divine reassurance, since his original army of 33,000 men had now been reduced to three hundred men, while the opposing army contained 135,000 men; but the Lord is ready at once to grant him the most unqualified assurance. He must first send away the other men, 9,700, and be left alone with these three hundred men and God's help. If he had held the unfed soldiers near at hand, so that he might call upon them in an emergency he would have betrayed his want of faith in the promises of God, and doubtless would have been overcome with shameful defeat.

V. 8. So the people took victuals in their hand, and their trumpets. Probably the more complete state ment here would be that the three hundred men took the provisions which had been brought and the trumpets of the leaders of the 10,000, and sent all the rest of the army of the Israelites away to their own homes. They were now equipped for the onset. It was not common for the ordinary soldiers to carry trumpets, but it would seem from this arrangement that every man had a trumpet. And with these trumpets were provided lamps and pitchers, and the pitchers were probably vessels for common purposes of carrying food. These pitchers or vessels were used on this occasion for covering their lamps or torches, until at a given signal they should uncover them and thus give the appearance as they surrounded the encampment of their enemy in the night of being a mighty host. It was the custom for the leader of a hundred men to carry the torch and the trumpet so that when these flaming torches became suddenly visible to the awakened Midianites and when they heard the blast of three hundred trumpets pealing out upon the night air from that long line of Gideon's army they were terrified beyond all self-control. In this confusion and consternation they destroyed vast numbers of their own people and were put to flight in every direction, over the hills far and near. The more important points of this lesson seem to stand out in the second and third verses. The people

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various brands of baking powder and their comparative worth. Brands include ROYAL, GRANT'S, RUMFORD'S, HANFORD'S, REDHEAD'S, CHARM, AMAZON, DAVIS', CLEVELAND'S, PIONEER, CZAR, DR. PRICE'S, SNOW FLAKE, LEWIS', PEARL, HECKER'S, GILLETTS, and ANDREWS & CO. Each brand is followed by a series of bars representing its value relative to others.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. E. G. LOVY, Ph. D.

"It is a scientific fact that the Royal Baking Powder is absolutely pure. The Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. H. A. MORSE, Ph. D.

"The Royal Baking Powder is purest in quality and highest in strength of any baking powder of which I have knowledge. Wm. McMURRAY, Ph. D.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that while it costs a few cents per pound more than ordinary kinds, it is far more economical, besides affording the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a comparatively high degree of strength, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous

that are with thee are too many for me, etc. That is, they include too many time-servers, cowards; too many who are ready to sell themselves and the whole army if need be to serve themselves. The following words are from Clay Trumbull: "The Lord can save by many of few, but he commonly chooses to save by few." "It is God and one man, or God and a few men, who make the winning majority." "It is the handful of reformers who array themselves against any great iniquity who have most chances of success." "It is the little company of disciples in an upper chamber who are set to bring the whole opposing world to Christ." "The last thing in the world to think of is the numbers which may happen to be on our side of a new movement for the right." "God choose the weak things of the world that he might put to shame the things that are strong." "The fact that the right side has the few rather than the many, is a sign for encouragement instead of dismay." "One man of faith is worth a thousand men of doubt, and two are worth ten thousand when it comes to the chasing and putting-to-flight business." "This is a truth for the teachers and preachers to have in mind."

MARRIED.

At the residence of the bride's father, Nathanael Sprague, Brookfield, N. Y., Nov. 20, 1888, by the Rev. Clayton A. Burdick, Mr. ANDREW O. AUSTIN, of East Long Meadow, Mass., and Miss FRANCES BRULAH SPRAGUE.

In De Ruyter, N. Y., Nov. 12, 1888, by Rev. L. R. SWINNEY, CHARLES M. BARBER and Miss NETTIE M. ROSCOE, both of De Ruyter.

At the residence of the bride's parents, Cartwright, Wis., Nov. 11, 1888, by Rev. R. Trewartha, D. D., FRANK I. MACK, Esq., and Miss MINNIE A. CARTWRIGHT.

At the Seventh day Baptist parsonage in Walworth, Wis., and by the pastor, Nov. 10, 1888, Mr. FREDERICK W. FERGUSON and Miss CLARINDA STOKES, both of Harvard, Ill.

At the same place and by the same, Nov. 14, 1888, Mr. WARNER ADAMS, of East Troy, and Miss MARY REEB, of Sharon.

In the town of Linn, Wis., at the residence of James Smith, by Eld. S. H. Babcock, Nov. 21, 1888, Mr. JOHN M. MILLARD, of Linn, and Mrs. MARY E. BURDICK, of Geneva Lake.

DIED.

At Bolivar, N. Y., Nov. 15, 1888, of diabetes, J. T. SHREVE, Jr., aged 41 years. Not realizing his condition last spring he was examined for a life insurance policy, when the physician told him that he had this disease and could not live two years. Mr. Sinnette resided in Eldred, Pa., and was on his way to Utopia, to visit his sister. When he reached Bolivar he was taken worse and only lived two days. He leaves a wife, two boys, a father, J. T. Sinnette, so long and widely known by his artistic work, and numerous friends to mourn their loss. "Let not your heart be troubled, neither let it be afraid."

"To those who have sought Thee Thou never saidst no, Now wash me and I shall be whiter than snow."

In DeRuyter, N. Y., Nov. 17, 1888, DEBORAH TRIFF, aged 76 years and 5 months. During the pastorate of Eld. Stephen Burdick she made a profession of religion, was baptized and joined the De Ruyter Church, and maintained her Christian hope with remarkable steadfastness unto the end.

In DeRuyter, N. Y., Nov. 19, 1888, FREDRICK G., son of Frederick B. and Addie L. Rainey, aged 6 weeks. "Suffer little children to come unto me for of such is the kingdom of heaven."

At South Brookfield, N. Y., Nov. 17, 1888, in the 77th year of his age, JAMES W. AVARY. The deceased was a member of the Presbyterian Church of Columbus Centre, at which place the body was interred.

In Cazenovia, N. Y., Nov. 15, 1888, ROSA M., daughter of Aaron and Antris Coon, and wife of H. A. Butler, aged 25 years, 7 months and 8 days. In early youth she made a public profession of religion, was baptized by Eld. J. Clarke and united with the De Ruyter Church. In her Christian life she was one of those quiet, conscientious persons who only wanted to know her duty and then took great joy in doing it. In her father's home and, when married, in her own home she adorned her profession with the gifts and graces of the Christ-life and poured out the fragrance of her love upon her husband and her little boy. Her last sickness continued three weeks, and then death came and relieved her gentle spirit, and with Christian hope she entered into rest. Her body was brought back to De Ruyter where a great company of relatives and friends gathered in the church and wept to see the beautiful forms of mother and child in the same casket.

JEREMIAH KILLMER, died in Greenfield, Pa., Oct. 5, 1888. He was born Jan. 18, 1820, and embraced the Bible Sabbath under the labors of Rev. L. C. Rogers, and was baptized by him, and united with the Seventh-day Baptist Church of Clifford, Pa., in 1878. For several years sickness deprived him of the services of the sanctuary, but he held fast the hope set before him in the gospel. His funeral was largely attended, considering the weather, on Sunday the 7th inst., and remarks were made upon the subject, "The Better Land." Text, Hebrew 11: 16, "But now they desire a better country."

At his home, in the town of Lima, Wis., Nov. 6, 1888, of typhoid fever, GAUDENTIA D. BURDICK, only son of Ethan Lee and Philena Burdick, in the 43d year of his age. The deceased leaves a wife and three children, two of whom are too small to know their loss. He was a member of the Milton Junction Seventh-day Baptist Church. In the absence of the pastor, funeral services were conducted by Eld. J. C. Rogers. Sermon from Heb. 9: 22-28.

1889. HARPER'S WEEKLY ILLUSTRATED.

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FOLLOWED BY THE AMERICAN

VOL. XLIV.—NO. 49.

The Sabbath

Entered as second-class mail office at Alfred Centre, N. Y.

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WASHINGTON I

(FROM our regular c

WASHINGTON

In Washington, Thank served in the usual, time Executive Departments the government employees was almost entirely out the city. From th sermons were preached the Government, society Many of the churches v flows, and in some c programmes were unusu music fine. Nor were The inmates of asylu homes for the aged, for institutions were bount good things by symp charitable hands eve through iron bars to there. Various civic a tions paraded the stree sound of music. Tak was spent by everybody pleasure, the Thankg indispensable turkey being one of the pri household. The Presi land had an old-fash View. Secretary Whit party at "Grasslands," near Washington, and tained. The other m spent the day in the Chief Justice Fuller children and looked a pected.

At the offices of the now the bustle is as were March 4th. Ye arrived to seek quartel Guards, which w brigade of 2,500. Ind represented in the i troops. As usual, the largest detachmen ings says that the er that state will be pr cure a large civic p pointed one promi to arrange for his civilians. The sub morning reached \$4 to have a battalio tal parade is being comes from Indiana are more common