The Sabbath Recorder.

FIFTH-DAY, JUNE 13, 1889.

CONTENTS.

1. The prayer-meeting is the most important meeting of the church. There is nothing else that enters into the heart of the Christian life as true work in our devotional meetings. Where more completely do our hearts go out toward God and our brother, than in our devotional meetings? We appear there at our best, and work for our highest good. Persons do not come to the prayer-meeting to be worked upon but to work. They are not drawn to hear some great preacher, but when they come to perform the love they have for God. They expect to meet him there. It is proper to say that it is the church at work; Is the church at work? Nay verily. It is only a committee. Not even a metoyer. Sometimes not more than a title of the church. Why is it? Because it is a church. Will have more than twenty as an average for their attendance at prayer-meeting? Sometimes they will, but frequently they will not. Here is a case of defective church work. Could the church as a whole be got into this condition in this respect, what would it lack of being a revival? There can be no question but that it would be a genuine revival, and sinners would be converted as a result of this order of things.

2. The Sabbath-school is an important item in the work of the church. It is the arrangement designed to impart religious instruction to all classes of the people, especially the young. When we remember that the Bible is the guide book of our Christian life, and that salvation depends upon a knowledge of its contents, that the Sunday-school and its arrangements, the pitfalls to be avoided, the promises to be received, and the joys as well as sorrows to be experienced, are all to be found in this same book, besides many other important things, it becomes very important for every church to have a Sabbath-school. Perhaps more than in the prayer-meeting, but few are there. If the church could be at work in the Sabbath-school, how much added benefit it would give.

3. If we go to the church-meeting, we find a different state of things. Perhaps less than at the prayer-meeting will be found there. A few of the old standbys will meet to decide on important questions which effect the welfare of the entire church. It may be to discipline unruly members, or even to exclude them from the church, or to adopt new methods of work, or any other important measure. This is committee work with a vengeance. If we could have the church at work in the church-meeting, would not great good come to the cause of Christ?

4. The Preaching Service. It may be to some extent an alleviating feature, that a majority of the church always attends this service. It is a blessing that they can hear the gospel preached even if they do not do any work, and yet in a sense it may be a curse. The Bible teaches that preaching is the power of God unto salvation. It may not be the power that it is when it is preached. Sometimes preaching would have better effect; preaching we would have better church work;

5. A Reveal of religion in the church is the church engaged in better work than herefore. The question, how it got so, is of more importance than the things themselves. When the fort has been taken by storm or in a siege of longer continuance is of little consequence. Has been taken is the same in either case. The inhabitants have been conquered. Should we wish to take another of the same kind, we might find it needful to analyse the powers of taking the previous one for the purpose of getting the sequel of undertaking. The same is trues for Christian work. (Concluded next week.)

MEANS OF GRACE IN A CLOSED DOOR.

Of course, you are wondering how this can be, and perhaps you are even thinking that it is a ridiculous idea. I presume I would have thought so myself once, but now I know better, and I am going to tell you how it came about. Quite a good many years ago, I had an invitation to visit a dear old aunt of mine. I was very fond of her, not only because she was sweet and good, but because she was so bright and original, and had such clever, entertaining, but always looking at things. So, of course, I accepted with pleasure, and before many days I was safely ensconced in her cottage. She was very fond of stories, and when she saw how I was interested in all these things I was immensely interested, but I doubt if anything she ever told me did me more good than this funny little incident about her closed door. One morning, after we had been busy together, as she rose to put away her work, she said: “My dear, come hold my closed door open for me; please, I am interested at once, somewhat wondering, and then said, ‘Why?’ for, I must confess, that habit of my childhood still lingers.”

Many times I have been thankful for the beg of helpful wisdom that came to me in answer to this question. A few years ago, when I took up my abode in this room, I found, to my great annoyance, that the closed door was a way of shutting things in the least consulting anybody else’s convenience. I might be only halfway in, or half-way out, or smoking about in its darkest corner with my dim old eyes—slowly but surely, making my way. I have found it. This here is an old house, and it’s settled, ma’am, and I’m afraid that door’ll swing to the next time.” So I sat and thought about it. ‘Sway to the end of the time!’ I said. And am I going to keep losing my temper three and four times a year to get to the end of time? Wretched prospect! I won’t do it. I’ll make use of that door. It shall be a means of grace to me. I’ll take pleasure in its very defectiveness, and have a heart of ease that it teach me patience.” And it has, my dear. It sounds strange, perhaps, to say it; but I really believe a closed door does have a value.

I thought over her story a long time, and a new idea of life came to me. The little things that were so insignificant, Are they among the “all things”? Surely it was true! I could think of several things that had been only small trials to me. I would have made a resolve that they should be “means of grace” instead, and I think they have been.
**Missions.**

Nearly 600 missionaries are employed by the London City Mission. They report: 31,544,000 visits, 2,410,000 being to the sick and dying; 44,938 indoor meetings and 8,650 outdoor services; 2,001 new communicants obtained, and 381 lapsed communicants restored to church membership. Of these visited 7,345 had died, of whom 1,582 would have had no one to see them, but for the Mission.

"A GLORIOUS PURPOSE."

The Saturday Globe, of May 18, 1889, contains a short article with the above caption, from which we clip the following passage: "The world was startled last week by the fact that Miss Kate Drexel had entered the Mother House of the Order of the Sisters of Mercy, in Pittsburgh, as a postulate. Her sacrifice is a great one. As a postulate, the bed in which she sleeps is far different from the one she occupied at the luxurious home she left. The board, as small, plain one, and upon it rests a mattress filled with coarse straw. The floor of the sleeping apartment is covered with a rag-carpet, and together, the chamber stands out in bold contrast to the magnificent boudoir: Miss Drexel called her Philadelphia home. At five o'clock A. M. she rises, performs her ablutions, dons the coarse garments of the sisters, descends to the chapel, and spends forty-five minutes in prayer. Then follows mass and afterwards the plainest food for breakfast. Then comes the sweeping, mopping, beel-making, etc., and then field, if we can, calling her "the plain one, and upon it rests a mattress filled what is useless or harmful, is far different from the one she occupied at the burg, as a postulate. Her sacrifice is a great one, and upon it rests a mattress filled with coarse straw. When we consider that she has recently given most freely and most generously to the founding of the Sisters of Mercy, and the translation into Germany, in both places there are several missions, she can, do, and like I told you already, all these acts I did send by mail or post, and the money I use to buy stamps, etc., I take out of my tithe money, and like the truth, instrumental means that I can do. And besides this, I distribute a good lot of tracts round about when I am on the roads, which I never count. Also I get my regular amount of monthly Bookshops, to mail and distribute, and several times I translate out of the Sabbath Recorders, or Out-looks, for our paper.

Several weeks ago our beloved Brother Velten could only write that you would be glad if he could have stayed a day or two more, but his time did not permit it any longer. He was at Liege, and Kuth, in Belgium, and Gladbach, in Germany, in both places there are some Sabbath-keepers. Now, dear brethren, I have to close my letter. Pray for us, like we always will, Lord and hearer and answer prayer.

With kind salutations and Christian greeting, in which Mrs. B. joins, your brother in the Lord.

VREESWEGHO, Holland, April 22, 1889.

CORRESPONDENCE.

A FRIEND writes: I have been asked to write to you in behalf of the Woman's Missionary and Benevolent Society. I will remember organized when you were here about seven years ago. We have been steadily increasing in numbers, and I believe in interest. For myself I can truly say that I do feel a deep interest in our missionary work at home and abroad, and I believe that those whom God has blessed with gifts and talents who are ready and willing to go and work in these opening fields, and I know that many of the sisters in the Society feel an interest in this work. We meet monthly, and at our question came up, What can we do? After several remarks it was thought best to write to you, and to the way of making an end of that subject, or any other suggestions you may wish to make, for we want to do whatever we can, and I know that whatever is done in the right direction.

Yours truly in behalf of the Society.
WOMAN'S WORK.

JUST FOR TO-DAY.

"Levi, to morrow and its needs I do not pray."

Keep me, my God, from darts of sin
Just for to-day.

Let me both diligently work
And daily pray,

Let me know my Lord and deed,
Just for to-day.

Let me be swift to do thy will,
To obey,

Help me to overcome my flesh
And I do pray.

Let me no wrong or idle word
Unthinkingly say,

Set thou how to say, my lips,
Just for to-day.

Let me, in such a world, be grave,
In season, say,

Let me be always ready to pray,
Just for to-day.

So to-morrow and its needs
I do not pray.

But keep me, guide me, love me, Lord,
Just for to-day.

EXTRACTS FROM SOME LETTERS.

Some letters from our sisters in Shanghai have been sent on to us, that we may use portions of the same, which are of common interest to all—and that all may see what will be glad to get them. Mrs. Davis writes, under date of January 31st: "We now have ten girls in the school; we shall take about five more as soon as we can find suitable ones. We prefer to take orphans, as I cannot tell how disappointed I was that no one was ready to come this autumn to take this work. It has been a great trial to me that I could do no better by it. It should have the undivided time of one person, so you can imagine how far short my care of it must necessarily be. Susie and Theodore are having vacation from school now. Susie is quite interested in teaching the school-girls a little English. She bought some little books for them when she was in Japan. They are much interested in learning it. She also enjoys helping them make hats for their dolls, and teaching them how to play with them. If you could pass through their dormitory you less it be in city mission schools. Even then, you could pass through their dormitory you less it be in city mission schools. Even then, that you do really take charge of it. We are rejoiced to hear this, and trust she may be blessed in this decision, and see in it more and more the path of duty. Am glad she is going to Chicago for special preparation. A missionary friend who attended the missionary school explained to me somewhat of its operations.

The working and visiting among the poor will certainly give one a little insight into what one must meet here. Even the school work here is very different from similar work at home, unless it be in city mission schools. Even then, there is a great difference in working in your own language or one so widely different from it, as is the Chinese. Yet there is much to encourage, and I would not always present the dark side of it, for there is so much good to talk about, and not feel happy in it. The more one sees of work and workers, the conviction deepens, that one to labor successfully in China needs to feel some special calling to this work. It is here the very best workers are needed and those, too, who are willing to do or to be anything for Christ.

MEDICAL MISSIONS.

There are those who talk that they believe that medical mission-work is of all other mission-work the most necessary work, because it is so much needed. No human hand can bind together the soul's life with the body, the medical missionary for the first time face to face upon the question? How would it do for any whose faith does not reach out with any certainty beyond medical mission-work into the evangelistic, to stop for a moment to note their own surprise that any one upon the field could so refuse to do mission-work? We are of the opinion that the most indifferent amongst you, whoever you may be, would find yourselves at heart more desirous that the missionary doctor should be the first to reach them, and see in it more and more the path of duty. Am glad she is going to Chicago for special preparation. A missionary friend who attended the missionary school explained to me somewhat of its operations. The working and visiting among the poor will certainly give one a little insight into what one must meet here. Even the school work here is very different from similar work at home, unless it be in city mission schools. Even then, there is a great difference in working in your own language or one so widely different from it, as is the Chinese. Yet there is much to encourage, and I would not always present the dark side of it, for there is so much good to talk about, and not feel happy in it. The more one sees of work and workers, the conviction deepens, that one to labor successfully in China needs to feel some special calling to this work. It is here the very best workers are needed and those, too, who are willing to do or to be anything for Christ.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

SECOND QUARTER.

May 18. Mary, the Mother of Jesus. Mark 15:41-47.
June 22. Review Service.

LESSON XII.—JESUS RISEN.

For Sabbath-day, June 22, 1889.


1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him. When the Sabbath was past, they came, according to the custom, as the saying was, to embalm Jesus. Matthew 27:62.

2. And very early in the morning, the first day of the week, they came unto the sepulchre as the rising of the sun. They came, bearing spices, to embalm Jesus. Matthew 28:1.

3. And when they saw that the stone was rolled away, they entered into the sepulchre.—And they saw that the stone was rolled away, and were astonished. Matthew 28:1-2.

4. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. As for the guard (Matt. 27:66), there was none there, now they are invited to see the place where the Lord was laid. Matthew 28:2-3.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. And they were all amazed at the sight of the young man, sitting upon the stone. Matthew 28:4.

6. And unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. The first witnesses of the resurrection were the three women that they had met on their return on the afternoon of the crucifixion.—And they said unto them, Where is the young man whom you said was to be crucified? And they said, in the place where they laid him. Matthew 28:5-6.

7. When they heard that he was alive, and had been seen, they entered into the sepulchre. And when the women were come unto the sepulchre, they beheld the young man, sitting upon the stone. Matthew 28:7.

8. And they went out of the sepulchre, and told his disciples. And they told his disciples, saying, The young man is risen, whom you anointed; he is not here: behold, the place where they laid him. Matthew 28:8.

9. Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. The first witnesses of the resurrection were the three women that they had met on their return on the afternoon of the crucifixion.—And they said unto them, Where is the young man whom you said was to be crucified? And they said, in the place where they laid him. Matthew 28:5-6.

10. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. And they were all amazed at the sight of the young man, sitting upon the stone. Matthew 28:4.

11. And they were filled with joy at that which they had prepared. And they all entered into the sepulchre. The three women entered into the sepulchre. And they went out of the sepulchre, and told his disciples. Matthew 28:9.

12. And when they saw that the stone was rolled away, they entered into the sepulchre.—And they saw that the stone was rolled away, and were astonished. Matthew 28:1-2.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Corinthians 15:20.

DAILY HOME READINGS.

Mark 17:1-13. Rising triumphantly. Matthew 28:1-8. The narrative informs us that Joseph of Arimathea, and two of his friends, had brought clean spices, that they might come and anoint him. They returned from the tomb on the afternoon of the crucifixion and prepared spices and ointments and then rested on the Sabbath, so that they might come and anoint him. They went to the tomb early on Sunday morning, carrying with them the spices which they had prepared. Mark 16:1-8. And very early in the morning, the first day of the week, they came unto the sepulchre as the rising of the sun. They came, bearing spices, to embalm Jesus. Matthew 28:1.

INTRODUCTION.

What occurred in the interval between the crucifixion and the resurrection is variously stated and becomes confused. Among the four hundred years of Evangelists, by some more fully than by others. Concerning the narratives of the resurrection generally, it has been said that they are fragmentary, and not easily combined into a continuous story. The brevity and simplicity of the narratives is a sign of the perfect knowledge and confidence of the unquestionableness of the event. The evangelists were unconscious of any necessity for special effort in proving that the Lord had risen. They speak or write as men who knew the resurrection of Jesus is an unquestionable certainty. The place of the lesson was near Golgotha, at the sepulchre of the Lord. They then came and went to Emmaus and finally in the city again. The time was from early morning to late evening on the first day of the week. 17th of Nisan (April 9), A. D. 30.

EXEMPLARY NOTES.

V. 1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. When the Sabbath was past, they came, according to the custom, as the saying was, to embalm Jesus. Matthew 27:62.

V. 2. And very early in the morning, the first day of the week, they came unto the sepulchre as the rising of the sun. They came, bearing spices, to embalm Jesus. Matthew 28:1.

V. 3. And when they saw that the stone was rolled away, they entered into the sepulchre.—And they saw that the stone was rolled away, and were astonished. Matthew 28:1-2.

V. 4. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. As for the guard (Matt. 27:66), there was none there, now they are invited to see the place where the Lord was laid. Matthew 28:2-3.

V. 5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. And they were all amazed at the sight of the young man, sitting upon the stone. Matthew 28:4.

V. 6. And unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. The first witnesses of the resurrection were the three women that they had met on their return on the afternoon of the crucifixion.—And they said unto them, Where is the young man whom you said was to be crucified? And they said, in the place where they laid him. Matthew 28:5-6.

V. 7. But go ye into the city, and tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you. The women had been at hand both at the cross and at the tomb, when the apostles were absent, and now they were to be the messengers who should call the apostles back. Matthew 28:7.

V. 8. And they went out of the sepulchre, and told his disciples. And they told his disciples, saying, The young man is risen, whom you anointed; he is not here: behold, the place where they laid him. The first witnesses of the resurrection were the three women that they had met on their return on the afternoon of the crucifixion.—And they said unto them, Where is the young man whom you said was to be crucified? And they said, in the place where they laid him. Matthew 28:8.

V. 9. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. And they were all amazed at the sight of the young man, sitting upon the stone. Matthew 28:4.

V. 10. And they went out of the sepulchre, and told his disciples. And they told his disciples, saying, The young man is risen, whom you anointed; he is not here: behold, the place where they laid him. Matthew 28:8.

V. 11. And they were filled with joy at that which they had prepared. And they all entered into the sepulchre. The three women entered into the sepulchre. And they went out of the sepulchre, and told his disciples. Matthew 28:9.

V. 12. And when they saw that the stone was rolled away, they entered into the sepulchre.—And they saw that the stone was rolled away, and were astonished. Matthew 28:1-2.

V. 13. And they were filled with joy at that which they had prepared. And they all entered into the sepulchre. The three women entered into the sepulchre. And they went out of the sepulchre, and told his disciples. Matthew 28:9.

V. 14. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. And they were all amazed at the sight of the young man, sitting upon the stone. Matthew 28:4.

V. 15. And they went and told it unto the residue: neither believed they him. Matthew 28:8.

V. 16. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a linen cloth; and his face was toward the young man. And they were all amazed at the sight of the young man, sitting upon the stone. Matthew 28:4.
In a letter to C. Deyos, of Battle Creek, Mich., Mr. Croiset said that he wrote it (the letter to the Editor of the Day Star) to prove, as far as he could, that the editors of the paper must be charged with the guilt of introducing the shut-door theory.

Let our readers remember that Eld. James White wrote what I have quoted from his language, in 1850. Now hear Mr. White in 1847, and then judge whether the above quoted portion, confirmed the error of the shut-door theory:

When she received her first vision, Dec., 1844, she, and all the band in Portland, Maine (where her parents then resided), saw the door in the Holy of Holies shut, and eight angels standing around the shut-door, as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen, relative to the shut-door, to the band, and about sixty confessed their error, and acknowledged their seven months' experience to be the work of the Lord. 

White, in A Word to the Little Flock, May 30, 1847.

It will be here noticed, that they believed that salvation ceased in 1844, their error was in giving it up, and Mrs. White, according to her own band, was shown in vision that they were wrong in doing so, and that their former belief, or "seven months' experience was the work of God."

What has already been written is sufficient to convince any candid person, that the vision of Mrs. White was indeed shut-door, and not a Christ, and that error, but lest a loop-hole may be left to the editor out, we will give the following from the pen of Mrs. White herself:

Then it was shown that the commandments of God, and the teachings of the Lord, relating to the shut-door, could not be separated, and that the time for the commandments of God to shine out with all their importance, and for the shut-door to be for a season an effectual truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the ark is, containing the Ten Commandments. The door was then opened until the mediation of Jesus was finished, in the Holy Place of the Sanctuary, in 1844. Then Jesus rose up and shut the door in the Holy Place, and the door in the Most Holy, and passed within the second veil, where he now stands by the Ark, and where the faith of Israel now saw that Jesus had shut the door in the Holy Place, and no man can open it, and that he had opened the door in the Most Holy, and no man can shut it.

The enemy of the present truth have been trying to open the door of the Holy Place, that Jesus has shut, and to close the door of the Most Holy Place (which he opened in 1846), where the Ark is, containing the two tables of stone, on which are written the ten commandments by the finger of Jehovah. A sketch of the Christian Experience and Views of Eld. G. White, published by James White, is signed by the author, in 1853. The work also bears a preface over the signature of James White, dated Saratoga Springs, N.Y. August 17, 1853.

It will be seen by the above quotation that the vision of Mrs. White not only confirms the error of the shut-door, but connects it emphatically with the dogma of the Sanctuary. Is anything further necessary to show that the editor of the Review and Herald, with all the leaders of the Advent people, is suppressing the truth and deceiving the public? How can a man deny facts as patent as these? When it is considered that Eldor White affirmed his belief in the shut-door theory, there can fail to be the slightest possibility that he never would have written anything of the kind, if he had understood his wife to mean by her vision, in 1847, that there was still salvation for sinners! and we ask our readers to compare those passages in which he is quoted as affirming the shut-door theory, with the plain facts expressed by the Adventists leaders themselves, and let them draw their own conclusions.

The next thing worthy of notice is the skillful manner of the editor in the manner he dispos ease of what I say concerning Mrs. White's claims to inspiration. The editor says:

Can anyone tell what right he had to edit the language, and say "I speak" when she only meant "I mean," does not any one know that an idea may be expressed in a hundred different ways, and that words need not be inappropriated, to set forth anything, to paraphrase the shut-door theory.

As this is only another dodge of the editor, and as it will be fully aired in answer to what follows, I now call attention to his criticism of what I say regarding the claims of equality for the visions with the Word of God. After quoting eight lines, the editor says:

"Did Mr. D. ever find anything like this in our printed or standard works? Not a syllable. Whether he ever heard it or not, we would not dare to decide for himself. We can only say that we never did."

But suppose he did hear this, suppose two persons could be found so ultra and unbalanced, as to give attention to such a passage, would they not be excusable for holding such a theory from their readings? Again we say that we never heard such statements, and certainly nothing of the kind can be found in any of our printed works. Review and Herald, March 19, 1880.

Now, so far as Mrs. White's "words" being inspired are concerned, we will let her speak for herself:

I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. Spiritual Gifts, vol. 2, p. 283.

This needs no comment from our readers when, as the editor says, "certainly be able for themselves." And so far as the equality of her visions with the Word of God is concerned, our readers must also judge for themselves. Does Mrs. White consider her visions equal to the Word of God?

S. answers No. "Nothing," he says, "that has ever been found in any of our printed and standard works." We will hear Mrs. White herself, first:

"I saw that in striking against the visions they did not strike against the womb, the feeble instrument that God had chosen, but against the Holy Ghost; I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God." Published at Topsham, Maine, on a sheet directed, to the reading of those who were receiving the soul of the living God," and signed, E. G. White.

Notice that this was an act of blasphemy, on the part of those who had opposed the visions, and must be regarded as a greater sin than to strike against the Son of God! Mark 6: 29, Matt. 12: 31. Observe again, that she says, "it was dangerous to slight the 'words of God." We will now hear Mr. Smith's estimate of the vision.

In his "Answers to Questions" page 341, he says commenting on the "Tree of Life," he gives the Revelator's account of it, in about two and three-fourth lines, which is as follows: John, caught away in the Spirit, and present with a minute view of this object, says that it was on either side of the river.

The editor continues:

Another, who has been privileged to behold in vision, the marvelous glories of the heavenly land, has borne similar testimony.

Then follow over ten lines from the vision of Mrs. White, which our readers may find in "Experimental Views," pp. 12, 13. We will let our readers judge for themselves whether there is any thing in the "printed and standard works" of the Adventists, that place the writings of Mrs. White on an equality with the Word of God. Now, with all this, and much more of the same kind, known to the editor, he boldly asserts, "In all her writings, he cannot find a syllable asserting that they are, in any respect, above the Word of God, or even drawing any comparison between them! Those who are interested to know the truth, will be able to judge by the works of the editor."

He calls my word in question concerning the prominent ministers, who declared in the tabernacle in Battle Creek, Mich., "That if a preference is to be made between the visions and the visions), the latter must take the precedence since they are more recent and pertinent to the present time." He calls such per-
HISTORICAL & BIOGRAPHICAL.

THE RELATION OF OUR SABBATH-SCHOOLS TO OUR MISSION WORK.*

BY REV. NATHAN WARDEN, D. D.

Sabbath-school work and mission work are very closely related; this school work is mission work, in its very essence; and the qualifications which best fit one for Sabbath-school work are those which best fit him for mission work among the heathen.

The great commission was, “Go teach all nations”—teach the Bible, and the good news of salvation through Christ, and thus plant a ready basis of missionary work. That is this is the correct view, is manifest from the fact that the modern spirit of missions arose together with that of Sabbath-school work, and both grow and extend in interest together. Generally, if not always, those who are most interested in Sabbath-school work are the ones most interested in the work of missions, and are willing and anxious to contribute of their means, or to go out into the field personally, in fulfillment of that great commission; and such make the most earnest and successful missionary workers.

The first Sabbath-school was started between 1740 and 1747, by Ludwig Hacker, at Ephrata, Pa. The first Sunday-school was started by Robert Raikes in 1782. The London Missionary Society held their first meeting in 1794. The Moravians, however, had been encouraging missions for some years before this. The two enterprises, arising so near each other in time and place, and having kept such even pace with each other in extent and interest, show that the nature and spirit of the two are very similar, and that one fosters and complements the other.

The heathen are but children in the knowledge of divine things; but those of mature age generally become so fixed in their heathenish doctrines and practices that it requires more labor and enlightenment to dispel the false doctrines in the heads of the children as to point the truth in the minds and hearts of the children. The most hopeful part of mission work, therefore, is in teaching the youth, both in heathen lands and at home.

A Bible school was organized here at Milton fifty years ago. In the fall of 1857, on my first visit to Wisconsin I heard Mrs. Nancy Goodrich, of precious memory, relate the history of the Sunday-school work here in Milton. It was on the first Sabbath-school which the little colony, emigrating from Alfred, N. Y., spent on this prairie. She had been feeling very anxious over the matter, and praying earnestly for guidance. She felt that much would depend upon how their first Sabbath-school was spent; that there would be much danger in allowing it to pass without getting the little band committed to some religious exercises of a kind which would interest all, especially before the young men should get into the habit of roaming over the prairie for pleasure, as this practice would soon lead to hunting, fishing, and some sort of gaming, and thus they would lose their regard for the sacredness of the day and of every thing religious. After much prayer and meditation she ventured to broach the subject to her husband, all or very much, upon his decision in the matter, and he was not at that time an active worker in religion, though a professor. He seemed, however, to comprehend the importance of the idea when she presented it to him, and heartily entered into the measure, and was instrumental in drawing up a pledge and getting all-to sign it, to the effect that they would be present each Sabbath at the hour agreed upon, and take part in the study of the Scriptures; and that they would refrain from all wanton desecrations of the day. Thus the work commenced, and the Milton, Rock River, and Milton Junction Churches are largely the fruits of that humble beginning. "Though that mother in Israel has long since gone to her rest, she yet speaks, and her voice will continue to be heard to the end of time, and then the orchestras of heaven will reverberate it, mingled with the hallelujahs of the redeemed and sanctified souls brought to Christ as the result of that seed-germ planted in that little humble cottage on this wild prairie fifty years ago.

May the work, so timely and nobly begun, never be allowed to cease or diminish, but may it greatly increase, and be carried into surrounding neighborhoods and towns, and so on, and on, till every heathen land shall feel its influence, and in this coming day thousands, who have never heard the gospel of the kingdom, be up to pronounce blessings upon the humble toilers of the past, present and future generations led into the work through this little pioneer organization, instigated by that noble mother in Israel.

OUR SABBATH-SCHOOL FIFTY YEARS HENCE.*

BY REV. K. M. DICK.

We have heard to-day of the formation of this Sabbath-school; we have heard the names read of those who signed that document fifty years ago, most of them have gone on before us; we have heard from those who were honored to be superintendents of this school; we have been looking back, now let us look forward. How many are to be here fifty years hence? Many will be gone; all the older persons will be gone. Pres. Whifford, Eld. Bailey, D. Saunders, and others will be gone. Let us think of the record which we shall leave behind us. As we become conscious that we shall be fifty years hence, what will become of those who are here to-day will be here here that will not undertake to lead a soul to Christ every year for ten years? It seems to me that I want to lead a dozen, at least, to Christ every year, by my direct personal efforts, to say nothing about the number that may be influenced to come by my preaching in general. Oh! what we need is to come closely in contact with individuals, and lead them one by one to Christ.

Another thought, and I am done. This Sabbath-school is a Seventh-day Baptist Sabbath-school. If it were a Sunday-school, connected with any evangelical denomination, and there are thousands upon thousands of them that are doing excellent work, which is everywhere of one of the greatest influence. In all these, in all these, there is much doubt, as you doubtless often feel, that your life-work is such a struggle against prejudice and popularity, including much of private and the unpleasant accompaniments incidental to a minority. Well, now think of those who were Seventh-day Baptists forty years ago, think of what they had to encounter, and remember that our members are not only greatly increased, our facilities for education much better, but our cause was never as much respected and received as much favor as now. Intelligent Christians are coming to us from every quarter of the land, and many who do not come to us they would be glad to come, if it were not for the apprehension that they could not get on so well in the world. Our denomination stands abreast with the most intelligent and respected, in all the virtues, morals, and manners of a Christian people. So, if our fathers, and died loyal to the truth, at peace with our conscience, and, I last gathered to our fathers, enveloped with the same glory as enobles them.
Who Shall Decide When Doctors Disagree?

The Rev. William Armstrong has for many years been complaining bitterly because the Outlook has dared to present arguments that are contrary to the views of Christianity as it is thus far interpreted by the Jewish people. The Outlook has been responsible for the misfortune to be caught in Palestine, to rest from secular affairs on Saturday, even when it was known that those Baal worshipers were required by their conscientious regard for the sun's day, to rest and worship on the day following. This is an excellent and Scriptural argument for a similar policy on the part of nine- tenth century Christians, toward nineteenth century Jews and 'Saturdarians,' that we trust Mr. Armstrong will be content to let the matter stand as Mr. Crafts puts it. The world must have some guarantee that it is right and just to rob Sabbath-keepers of one-sixth of their worldly income, and of their freedom of conscience, and so many exist as serving for the sake of majorities, we know of no better way to silence captious objectors than to let Mr. Crafts's statements remain unchalleged.

It is now in order for Mr. Armstrong to open his batteries on Dr. Crafts, and since this will be 'Christian,' we shall express our anxiety for the ultimate result. Mr. Crafts asserts, with greater positiveness than the Outlook has ever done, that far back of the Christian era, the Gentile sun-worshippers observed a worship. This position has called forth such retreated denials, and denunciations from Mr. Armstrong, in which he has made wholesale charges concerning 'garbled history,' assertions born of ignorance, and the like, that we feel a little anxious lest there be not sufficient expedites left at his command wherewith to meet this statement of Dr. Crafts'.

This, true disagreement among doctors, concerning the historic features of Sunday, is not a new thing. There have always been at least two prominent schools of thought, one of which Sunday found its beginning as a sacred day, through the transfer of the fourth commandment, and the merging of the Sabbath in the Sunday; the other, with equal earnestness and far greater force, has claimed that the Sunday was wholly independent of the fourth commandment, that it entered Christianity as a distinct institution, which did not assume sabbatic character until the time of the Reformation.

The theological reasons given in support of Sunday, especially in these late days, number more than two, often contradictory, and mutually destructive. It is not, therefore, a new thing that doctors should dispute; but that they should so radically differ concerning the Sunday, is a world-problem of which the time of Christ has been reserved for this later date. If we were not so crowded with matter more important, we should be inclined to open our columns to the combatants that we might enjoy a close view of the conflict between Mr. Armstrong and Mr. Crafts. Still we think this necessary, for if, however, Mr. Armstrong is as inveterately hostile to Mr. Crafts, as he has wrought to be with reference to the Outlook, he will be heard from at an early day. But we beg Mr. Armstrong to observe that Mr. Crafts has a large task in hand, and deserves consideration in pursuing the work of proscriptive legislation against Jews and Sabbath-keeping Christians, too great to even with him, in some way. There is nothing in modern history showing that 'Saturdarians' (an elegant and respecful (?) phrase coined by Mr. Crafts), have persecuted or proscribed Christians who observe Sunday, but the fact (7), according to Mr. Crafts, that before the Synagogue, the Jews in the Dispersion, and the church at Corinth, and other places, where Christians professed to worship, the Jews compelled every pagan who had the misfortune to be caught in Palestine, to rest from secular affairs on Saturday, even when it was known that those Baal worshipers were required by their conscientious regard for the sun's day, to rest and worship on the day following.

The theological reasons of Mr. Crafts, are too numerous to detail, but the substance of them is contained in his homiletic Revew, the National Reformation Association, the National Word, the United States, and the lately organized American Dawn. As these are not for the course of these lines of thought, as presented through thechannels of the Outlook, and Sabbath, Quarterly, the religious world has been strengthened by the union of the National Reformation Association, the National Word, and the lately organized American Dawn. It is not for the course of these lines of thought, as presented through the channels of the Outlook, and Sabbath, Quarterly, the religious world has been strengthened by the union of the National Reformation Association, the National Word, and the lately organized American Dawn.

In the name of all Christian men, we are the more alarmed who supposed that those Baal worshippers were unwise, that they did not make their batteries on Dr. Crafts, and since this will be 'Christian,' we shall express our anxiety for the ultimate result. Mr. Crafts asserts, with greater positiveness than the Outlook has ever done, that far back of the Christian era, the Gentile sun-worshippers observed a worship. This position has called forth such retreated denials, and denunciations from Mr. Armstrong, in which he has made wholesale charges concerning 'garbled history,' assertions born of ignorance, and the like, that we feel a little anxious lest there be not sufficient expedites left at his command wherewith to meet this statement of Dr. Crafts'.

The Boston Advertiser lately took occasion to say that there was little fear concerning the success of any legislation like the Blair Sunday-rest Bill, and that Sabbath-keepers were unwise, or alarmed who supposed that such legislation could ever attain in the United States. A marked copy of the paper was sent us, which we acknowledged in a private note. The reception of our note resulted in the following from the Advertiser, which we publish in the broadest light of thought, and its recognition of the rights of conscience, and as a commentary upon the general situation:

'The remark was made in this column a few days ago that the Seventh-day Baptists and the Seventh-day Adventists were unnecessarily alarmed about the Blair Bill now before Congress, that there was no visible prospect of its passage, and that, if it should pass, there would be no interference with the rights of conscience now enjoyed by members of those most estimable religious denominations. There was received yesterday at this office a letter from Rev. A. H. Lewis, D. D., one of the most learned and able clergymen in the Seventh-day Baptist denomination, and one of the Outlook and Sabbath Quarterly, a vigorous organ of the views held by that branch of the Baptist church which observes the seventh day of the week, called Saturday, as the true Christian Sabbath. Our readers have read Dr. Lewis' communication, for its intrinsic interest, and for its illustration of the spirit in which all religious debates should be conducted. The letter of Rev. Dr. Lewis is dated at Plainfield, New Jersey, March 6, and proceeds as follows:

"Thanks for the views therein expressed on the Sunday question in the Outlook. Personally, I have no reason to object to the proposed legislation. It is a measure of the immediate success of the Blair Bill. Nor did I think it wise to open a new and sorely needed debate, which had been so successfully, and by the church strengthened by the union of the National Reformation Association, the National Word, and the lately organized American Dawn. As these are not for the course of these lines of thought, as presented through the channels of the Outlook, and Sabbath, Quarterly, the religious world has been strengthened by the union of the National Reformation Association, the National Word, and the lately organized American Dawn. As these are not for the course of these lines of thought, as presented through the channels of the Outlook, and Sabbath, Quarterly, the religious world has been strengthened by the union of the National Reformation Association, the National Word, and the lately organized American Dawn. As these are not for the course of these lines of thought, as presented through the channels of the Outlook, and Sabbath, Quarterly, the religious world has been strengthened by the union of the National Reformation Association, the National Word, and the lately organized American Dawn.

"Granting all which is here stated, for sake of the argument, it yet remains true that denunciation of the Sunday paper gives little or no aid in checking disregard for Sunday. The great mass of people who read Sunday newspapers do not read the Homiletic Review, nor do they sit in the church,—though there be plenty of empty seats,—where the Sunday paper is denounced. Neither does denunciation tend to improve the character of the paper. It only tends to make it more generally read, and ever, read the denunciatory utterances which are turned against them. The great problem of reaching the unchurched masses, involves the problem of improving or doing away with the Sunday newspaper. That it can be done away with entirely will never be accomplished, but perhaps we can induce it to boycott it, no one believes. While the fact that very few Christian men can be induced to do without it, shows the impossibility of curing by denunciation, whatever difficulty may be in the way.

'It is not, however, a part of our work to deal especially with the Sunday newspaper. It is a direct product of the wide-spread Sabbathlessness of which Sunday—keeping is the core, and we must leave its friends and its foes to work out the problem as best they may.
The Sabbath Recorder,

L. A. Platter, D. D.,

Editor.

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A. R. Mann, D. D., Iowa City, Iowa.

W. F. Blaylock, Milford, N. Y., Woman's Work.


W. C. Watsford, D. D., Milton, Wis., History and Biography.


Jno. P. Mohier, Business Manager, Alfred Center, N. Y.

"Every day is a fresh beginning.

Listen, my soul to the glad refrain! And in spite of old sorrow and newer aching, and passions foreclosed, and possible pain. Take heart with the day and begin again."

Prof. Phelps, whose words are always trenchant, says that "the conversion of the world to Christ is a prophecy and an enterprise. We are prone to rest in the prophecy and to lag in the enterprise." If we believe more entirely the prophecy, would we not be more zealous in the enterprise?

A neat little printed programme of the exercises of Commencement week at Alfred University to finish the President's Baccalaureate on Sunday evening, June 23d, to Class-day Exercises, Thursday afternoon, June 27th, has come to our hands. It promises to the visitants an interesting week. Commencement at Milton occurs, we believe, at the same time, though we have seen no special announcements.

Cheering reports come to us from the Associations which are being held. These reports are cheering, because those from the churches composing the Associations are encouraging. Good work in the churches makes good Associations, and good work in the churches is done when individual members are faithful in their respective places. Organize as much as we will, we cannot get away from personal responsibility.

It will be a pleasure to our readers to learn that interesting letters have been received by Bro. Lucky, from a young business man in Volticen, Roumania, who has become a Christian through the labor of Bro. Landow on that field. His communications bear evidence of an earnest Christian spirit. And thus, though the workmen die, the work lives and bears fruit yet more and more. Let us continue to thank God and take courage.

An agnostic has been defined as "one who has no knowledge of God, and who don't want any, chiefly the latter." It might with truth be added that the disposition in the matter is the real ground of ignorance. The Apostle Paul testifies pointedly on this very subject when he says, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." The characteristics which inspiration gives of agnosticism, in the verses following (Rom. 1: 28-32) is not a flattering one.

The advice given by Mr. Spurgeon to one starting out in the religious life, is worth many times repeating. He said, "Get to the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft to them; the precious diamonds of experience are not picked up in the street, places they are lie down. Get down to the vital, the solidity, the virulence, the divinity of the Word of God, and seek to possess all the inward work of the blessed Spirit." It is this spirit of thoroughness which makes success in all business pursuits. Why should it not characterize all our work for God and his truth? We need to make a religion out of our business much more than we are in the habit of doing.

Almost everywhere one goes the topic of conversation to which he listens is the dreadful disaster from the floods, especially in the Conemaugh valley in Pennsylvania. We have no heart for a repetition of the sickenings details of this unprecedented calamity; indeed, so full have the papers everywhere been, that we could hardly hope to add anything of interest by way of information if we were to try. But even this dark picture is not without its bright side. The heroic sacrifices which have gone on record, made by those who stood in responsible places, true to the last, make one feel that the days of true chivalry are not past yet. Then the prompt and kindly responses which have been made to the call for help for the survivors is something marvelous. One hundred thousand dollars in a single day contributed by the city of New York, with other cities equaling; 100,000 sacks and barrels of flour from the city of Minneapolis, in three or four days; the railroad's sending freight trains, loaded with supplies, on the time of, and giving them precedence to, the passenger trains,—these, and a hundred other such things, speak of a spirit of human sympathy that leaps the bounds of all selfishness and glorifies our humanity with something akin to the blessed Christian spirit. Where, save in a country blessed by the free and generous proclamation of the gospel of Jesus Christ, with its message of good-will to men, could we find such exhibitions of generous sympathy and helpfulness in time of trouble? It may be true that not all who have borne a worthy part in these noble charities are personal believers in the Lord Jesus Christ, but that these magnificent charities are the fruit of the gospel message, freely proclaimed, there can be no doubt. In this we will rejoice and find new inspiration in the effort to carry it to the ends of the world.

The old saying, "What we are more than what we teach is the measure of our influence," finds abundant illustration. Among the Jews in European countries, for example, the conception of the God they have of the Romanists among whom they live, and these people are Christians more in name than in reality. In spirit they are intolerant and selfish, unusually ignorant and bigoted, they are about as far removed as possible from the pure, loving and gentle Christ whose name they bear. It can be little wonder, then, that with the pride which a Jew feels in his ancestral religion, and this entirely erroneous and unjust conception of Christianity, he should contemplate the thought of becoming a Christian man, cannot afford to compromise himself for a single moment, on any point involving his Christian integrity, for any consideration whatever. It will take him too long to live down the wrong impressions which his false step has created; he cannot afford to spend his time in trying to restore what he ought never to have lost. There is too much positive, aggressive Christian work waiting to be done, to spend even a single hour in putting one's self back into a condition for work from which he ought never to have been. Life is too short, time is too precious, and the issues involved are too momentous to allow any frittering here. It is important that a man be sound in the faith; it is immensely important that his whole life be consistent with his faith. So with Christian bodies. As a people we hold certain tenets or doctrines for which we contend in the pulpit, by the press and on the platform. In so far as these doctrines are in harmony with the Word of God, we ought thus to contend for them, and unfold more zeal and consecration than we now have. But all this legitimate and earnest contention will be of little value except our lives and our practices be found to be consistent with our professions. More than this, our faith, then, may commend itself to others, ought to make of us unfalse, true-hearted, Christian men and women. That our words may be attended with power, our lives ought to be above reproach.

The Passover and the Feast of Unleavened Bread.

By the Editor.

Were the Passover and the feast of unleavened bread identical? If so, why should such distinction be made in the command? For we read, "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." In the fourteenth day of the first month, at even, and the fifteenth day of the same month is the feast of unleavened bread unto the Lord." Lev. 23: 4, 5, 6. If they were identical, then they were celebrated at the same time, and the command to celebrate the feast of unleavened bread on the fourteenth of Abib, and to celebrate the feast of unleavened bread on the fourteenth of the same month, meant the same. In other words, the fifteenth day of Abib included the evening of the fourteenth day of Abib? Did it? The Jews were commanded to slay the lamb at the going down of the sun and to eat it the same night. Duet. 16: 6, 7. And that evening was to be the fourteenth of the month. Lev. 23: 5. The day began and closed at sunset. If, then, the lamb was slain at the sun which ended the fourteenth day, then the supper was not eaten on the fourteenth, but the fifteenth of Abib, but we are expressly told that they kept the Passover on the fourteenth of this month, at even. Num. 9: 5. The lamb was therefore slain at the evening of the fourteenth day, and the beginning of the fourteenth. The Passover was eaten in the night (Ex. 12: 18, 22), and the Israelites commenced their march from Egypt in the night, (Ex. 12: 42), but the Passover was in the evening of the fourteenth, and this command, on the night of the fourteenth, which is plainly stated, (Num. 33: 3), to be the morrow after the Passover: If, then, the Passover was celebrated on the night of the fourteenth, the night of the,
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fifteenth was the morrow after the night of the fifteenth. Strange if true!

The events commemorated by the Passover and the Exodus are identical, although closely connected in the chain of rapidly passing events. The Passover commemorated the deliverance of the Israelites from the death angel. "And it shall come to pass when your children shall ask you why, when ye eat of this service, that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of Israel in Egypt when he smote the Egyptians and delivered our houses." Ex. 12:20-23.

Fifteenth of Abib, which began with the fifteenth day of the month, was to commemorate the exodus. "And Moses said unto the people, remember this day (15th of Abib, called also the Sabbath, the day when the deliverance of the Israelites from servile bondage; for it was a calamity to the poor, beginning literally, in infancy, and ending often only with the termination of a miserable existence.

The Sabbath services, beginning with the evening prayer and conference meeting, were very refreshing on account of the presence of the Spirit, and we trust their influences may long abide with us. May the Lord send blessing and power upon the sessions yet to come in other parts, and may we as all mine. These are the other little fellow's, and his children."

The young people in our churches are graduates of institutions of learning, and a still larger number are classical students. In their courses of study they have become familiar with Latin and Greek, and quite often both French and German, and, best of all, they have acquired a thorough mental discipline. This culture and familiarity with languages and literature make the acquisition of another language easy, and in most cases a delight.

Now, a very large proportion of these classical students and churchmen, are Bible teachers in our Sabbath-schools. From week to week they take up the lessons and study the commentaries and quarterlies and the best helps they can get. When the lessons are in the New Testament they read with ease and increasing delight the Greek original and critically study—very worth in which it was written. And this study of the original has been found the best preparation for understanding the English of the Old Testament, with a knowledge of the Semitic language, all study and investigations must be second-handed as far as the original record is concerned. Now, why not be an original investigator? Why not go to the language in which Abraham, Moses and Elijah spoke, and breathe its atmosphere and catch something of its spirit? And why not spend a part of the two, three, or five hours occupied each week, in gathering up what others have left behind? In the Bible, in studying the original records, and learning what the Bible really is? Besides, the text books in Hebrew are so simple, the instruction by correspondence so complete, and attended with so little expense, that almost any scholar or young man or woman may reach it. According to the Hebrew method of Dr. Harper, of Yale, the first lesson will give one the alphabet and the basis of Biblical numbers, and the second, what is needed to form, pronounce, and spell of sufficient letters. And still more, one of our Sabbath-keepers, Prof. C. E. Crandall, from Milton, is instructor under Dr. Harper, in the correspondence school, and is specially interested in our ministers and scholars becoming theologians.

And, now, while the educated of other denominations are pressing forward in Biblical studies in the original, why may not Seventh-day Baptists, who make so much of the Old Testament, be at least equal to them? Some may attend Theological and Summer schools—thank God for the privilege—but why not a large number of our cultured young people commence at once the study of Hebrew by correspondence, so as to begin to use it in the Bible-school lessons the coming fall and winter?

L. B. S.

A TOUCHING INCIDENT.

Events are constantly occurring in large cities which illustrate the struggle for life among the Hottentots. We begin our narrative of these events immediately after the death of a boy, who, while helping his father sell his wares, died very suddenly, and was found, in the early morning, lying on the floor of his shop. On inquiry, it was ascertained that he had been very ill for two or three days; that his hands and feet were in a state of rigor mortis; that he has been asleep upon the stairs. John 13:27, 28, 29. If he wished him to come down, he'd go, to the accompaniment of the Spirit, and we trust their influences may long abide with us. May the Lord send blessing and power upon the sessions yet to come in other parts, and may we as all mine. These are the other little fellow's, and his children."

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L. B. S.
Sincerely desire them, but always under the guidance of the inspiration to work, the "The mentioned..."

By all means, let every church have a meeting for its young people, where they will feel at home, and do "joyful service for the Master!"

THE TABULA. (Continued.)

Semex. Taking then a staff, and extending it toward the picture, he said, "Do ye see this inclusory?"

Hospec. "We see it."

S. "Ye must first know that this is called the Place of Life; and the great crowd who stand by the gate are those who are about to enter life. The old man who standeth above with a charter in one hand, and as it were pointing out something with the other, is called Genius; and he enjoined those who enter what they must needs do when they enter into life; and he pointed out what they must walk if they are to be saved in life."

H. "What way then doth he enjoin them to walk, or how doth he say?"

S. "Doth thou see there by the gate a throne near the place at which the crowd entereth, whereupon there sitteth a woman artificial in her manner and alluring in appearance, who hath a cup in her hand?"

H. "I see her; but who is she?" said I."

S. "She is called Decent, said he, "and she who leadeth all men astray."

H. "And what doth she beseech?"

S. "To those who enter life she giveth to drink of her power."

H. "And what is this drink?"

S. "It is called the, "and ignorance."

H. "What then?"

S. "Having drunk of this, they enter into life."

H. "Do all drink of error, or not?"

S. "All drink it, said he, "but some more, and others less. And dost thou not see besides within the gate a multitude of other women having divers forms?"

H. "I see them."

S. "These are called Opinions and Desires of Pleasure. When, therefore, the crowd enter in, these leap up and entwine themselves about each one, and then lead them away."

H. "And whither do they lead them?"

S. "Some to safety," said he, "and others to destruction through deceit."

H. "Oh! from the how terrible a portion thou speakest!"
The Sabbath Recorder

EDUCATION.

The boy who left school, it is said, to follow his calling, is as rare as the boy who follows his calling to follow school. It is a public error, or an error of public policy, to suppose that the general public interest is promoted by closing the schools and turning schoolboys into laborers.

Tutit>n vard University.

Michigan has now more students in attendance than any other American institution of learning.

A Scandinavian Woman's Seminary, the first institution of its kind in this country, is to be erected at Red Wing, Minnesota.

Twelve-three per cent of the white girls of Alhambra are between the ages of five and twenty and under twenty-one can't write their names.

George H. Barnes, for several years engaged in literary work in Chicago, has resumed the position of librarian of Columbia College, to which he was chosen at the last meeting of the trustees.

Edwin Arnold, author of the "Light of Asia," has been invited to deliver a course of lectures at Harvard University next month. It is expected that he will accept the invitation.

Edward H. Hodges, a graduate of Michigan University, and the author in American history at Cornell, has accepted a call to the chair of history and political science at the Ohio State University, Columbus, Ohio.

Cornell's class of '89 has levied a senior tax of $10 per member. This tax will make a total of over $1,000, which is to be appropriated to Class Day, $50 for banquet, $50; statistics, $75; music, $490. Kuhn's orchestra of Buffalo has been engaged for commencement week.

G. Clarke, Esq., of Bingham, has presented the Maine State College with one of the finest herbariums in the United States. It was collected by the late Rev. Joseph Blake, of Ansonia, and was paid for at $1,000.

It is to be known as the Blake Herbarium. The collection embraces about 30,000 specimens.

The Standard, Baptist, of Chicago says, We note with interest and high satisfaction the fact that the trustees and friends of Lake Forest University, near Chicago, Dr. C. R. Roberts, President, are on the point of success in the effort to make up for endowment of that institution, the precise sum given to Baptists for a like purpose, viz., $50,000.

The university at Lake Forest, Pennsylvania, is a institution of which its position and commanding influence in other respects may justify it in aspiring. With a "well-equipped" institution of the kind proposed by the Moravian and Presbyterian societies in the near vicinity, while five theological seminaries girdle it on every side save one, the elements of educative power under Christian auspices are becoming "mighty through God." And they are needed.

POPULAR SCIENCE.

Pigeons, peacocks, and other birds, take in their food from the ground, and as they cannot eat too fast, can only swallow what is previously mixed with a kind of saliva, which makes a small mass of food which they swallow in a peculiar way.

Temperance.

CONSTITUTIONAL PROHIBITION.

Mrs. J. Ellen Foster, in a pamphlet entitled, "The Sabbath Recorder," published by the National Temperance Society, makes some strong points in favor of Constitutional Prohibition over every other mode of dealing with the saloon question. Recognizing the danger of "cabinet plans" below the people during the campaign in Massachusetts, but they relate to general principles and are applicable to the question everywhere, at all times, and under all circumstances.

The petition campaign, which seals our co-operation, proposes to exert prohibition by constitutional law. It would be impossible to suppress the saloon by the process before described, and in my opinion the people of this country will never consent to adopt such a plan. wheel is then started, and the wheels of the state, the constitution is declared the policy of the state toward any question with which it deals. The constitutional provisions cannot effect school systems unless the policy of the state on these interests. There are a few cases in the state where the Legislature has made laws, and from the results of his investigations we learn that the nine areas of Indiana is 165 miles in length by 65 miles in width, with a population of over 300,000. The total number of the districts is about 4,000,000. These districts contain about 100,000 feet. The report further states that during the past two years seventeen mine manufacturers have located in Indiana, since 1870, and that the state has made a total of $2,000,000 in coal.

The whole capital is said to be $2,000,000, and it is said that they will employ 5,000 men. Scientific American.

Electric Tanning—The Show and Leather Review re- ports the opening of a new leather works in Berlin, Michigan, with an annual capital of $2,000,000, in Chicago and New York, for tanning by electricity, under a process said to be in successful operation in Sweden, where the invention was discovered. It is claimed that, by the electric method, leather can be made, in four days, the time usually consumed in this operation now averages five months. A tanner, for operating by the electric process, will soon be built, either at Chicago or Boston, to be managed by a tanner from Sweden, who is familiar with the business. Samples of tanned leather have been exhibited before the public and are now being examined by the editor of the Review, who states they were of good appearance and of sound material.—American Analyst.

OSCILLATING CHIMNEYS.—The oscillation of high structures, in high winds, is a phenomenon which has probably been a cause of many failures in high chimneys, by collapse or partial set out of plumb, by excessive cracking of chimneys, or by the falling of the cap of wind. Tall church steeples, built of stone, are known to have a nerve-dreading motion with persons, who have a curiosity to venture high up in high chimneys.

Chimneys partake of this motion, in a degree proportionate to the stability of their design, and in the proportion of diameter to height. Observations of the mass of structures are recognized as the weight of the structure of chimneys having a height of 104 feet high, of good proportions, having a 6½ feet base, was found to oscillate 6½ inches during the severest storm. This chimney will, no doubt, be made more critical by high winds. Although its form of structure is of the least area to the force of the wind, its form and elastic material favor large oscillation in storm winds.—Scientific American.

The LAST WORDS of DANIEL WEBSTER.

"My general wish on earth has been to do my master's will."

"There is a God all must acknowledge, I see on all these wondrous works. Himself, how wondrous!"

"What would be the condition of any of us if God had not the hope of immortality? What ground is there to rest upon but the gospel?"

"There were scattered hopes of the immortal soul, the soul, eternity, the soul, eternity, the soul, eternity, the soul, eternity, the soul, eternity, the soul, eternity, the soul, eternity, the soul, eternity. The Jews believed in a spiritual origin of creation. The Romans never reached it; the Greeks have brought it to a higher degree than any others have ever reached.

"It is a tradition that communication was made to the Jews by God himself through Moses. There were intimations—crepuscular twilight."

"But—but—and thank God, the gospel of Jesus Christ brought us from that darkness to the promise of eternal happiness in light, embraced it—brought it to light."

Then in a voice in which there was no tone of weakness, he repeated the Lord's Prayer, and closed his sermon with this benediction: Peace and good-will to men—that is the happiness, the essence—good-will to men."

"Our President was the last revised speech of the great orator and logician. But his last revised speech is engraved upon the marble of the tomb on which his body lies in peace, and signed by Daniel Webster a few days before his death, it reads as follows: "When I see the spherical, armillary sphere, especially that drawn from the vastness of the universe compared with the apparent insignificance of this globe, I feel an overwhelming sense of awe, that is in me; but my heart has assured and reassured me that the gospel of Jesus Christ must be a divine reality."

Selected.
COMMUNICATIONS.

WISCONSIN SEMI-ANNUAL MEETING.

WISCONSIN SEMI-ANNUAL MEETING.

BERLIN, Wis., June 6, 1889.

The sessions of the semi-annual meeting just held, closed last evening. The attendance from abroad was all we could reasonably expect, considering the threatening appearance of the sky during last fifth-day, and the snow and rain on the opening of the "evening and morning" of the sixth day. Brethren Morton and Wardner were on hand as expected. Although the opening session was not large, on account of the weather, it was a very pleasant one, and Bro. Wardner's sermon was to the point and well received. Bro. Morton gave a characteristic discourse on Sabbath morning, and the two brethren alternated, until they had preached each three times. A very generous collection was made for missions on Sunday morning, and the afternoon session was devoted to the reading of papers, transaction of necessary business, and a free conference, which was very interesting and enjoyable. Some came at least a dozen miles, notwithstanding unfavorable weather and bad going. The sessions were preceded generally interspersed with stirring genic scenes. The preaching scenes are stimulating and helpful. The papers presented were of much interest, and that of Sister Crandall was requested for publication in the Sabbath Recorder. Others, unable to be present, sent warm assurance of sympathy and prayers. These found a hearty response in our prayers.

The next semi-annual session is appointed to meet at Coloma, beginning on Sixth-day evening before the first Sabbath day in December. Bro. Ernst, of Albion, is requested to preach the opening sermon. Papers will be expected from Bro. and Sister Laine, of Coloma Station, and from David Baker, of Berlin. By request from Marquette a special meeting was appointed for that place, to commence on Sixth-day evening before the first Sabbath in September. Bro. S. H. Hacock, of Falworth, is requested to preach the opening sermon. Papers will be expected from Sister May Clark, of Berlin, and Mrs. Edith M. Blackmore, of Marquette. Bro. Eaglesfield and Sister Elma Cockrell were appointed to prepare papers for one of those meetings, if the brethren will be willing to provide for their attendance. It will be important to send the papers to be read.

TRIP TO OTSEIC, N. Y.

I received a letter from one of my friends in Otseic, Chenango Co., N. Y., about the 20th of May, requesting me to come there and administer the ordinance of baptism. It says: "You will remember, when preaching for the Baptist Church, of Beaver Meadow, that I used to ride to and from church with you. At that time I was a better man in the Lord's service, although but a boy, but I did not fully understand what was my duty. But now I am thoroughly convinced that it is my duty to be baptized. You will remember baptizing my father and mother in the Otseic, below the big bridge, in Seventy-day Baptist Church. I hope to be able to see you in that place, and that you will baptize me. I will meet the expense of the trip. In case you cannot come will you baptize me if I come where you are?"

Believing it my duty to comply with his request, I made arrangements to hold a two day's meeting in our church in Otseic, the first and second days of June, commencing at 10:30 A. M. and 7.30 P. M., each day. These meetings were announced from the pulpits in the community and in the village paper, and in the good providence of God we were able to attend them. The terrible rain of Sabbath-day made a small meeting, but the others were full, especially the one at 10:30 A. M., First-day, was very large, as was the multitude that witnessed the ordinance of baptism, which followed. There were four candidates who have been able to attend them. The oldest aged fifteen, united with the Seventh-day Baptist Church, and the other wished to, and will, no doubt, in the near future. These boys have good fathers, one we baptized perhaps fifteen years ago, and the other is not a professor. It is hoped that these boys, by exemplary Christian lives, will be not only comfort to their mothers, but help their fathers up to the higher plane of Christian living, and reap many golden sheaves for Jesus. This trip has afforded us many delightful opportunities with old friends, especially the reception and several other notable and memorable opportunities in the house of God. And may the good people pray that more golden fruitage may come from this seed sowing.

J. CLARK.

GOLDEN WEDDING.

One of the most agreeable episodes in the quiet life of Shiloh, occurred on the 17th of May, when a goodly company gathered at the home of our nearest neighbor, to help him and his good wife pass the golden milestone in their married life. It was fifty years ago that the sacred vow was taken, when Dea. Albert Bond Davis, and Miss Hannah Hall became husband and wife. Two years before their marriage, they together joined the Shiloh Church, and set their faces Zionward, and all their days were spent in happy greetings. The Lord gave them to each other and their grandchildren, joined with friends of early days, children predicted that Washington would forever remain a piny village, while Georgetown would go on to greater and greater glory, time without end. Alexandria was also a proud commercial city at that time. To-day the commerce of both towns is a mere farce, and only "cray ghosts of great store-houses stand gaunt and deserted along the river fronts, for old cromes to point out and bewail the past.

The local subscriptions to the Johnstown fund pour into the hands of the poor people. Politicians and merchants vie with each other in giving. Amid all this graceful and grateful evidence of human sympathy, there are, however, instances of petty meanness and niggardliness that are surprising. I saw a subscription list yesterday that had been through the Pension Bureau. There were two endorsements together that were in striking contrast, the former being for a contribution of twenty-five cents, and the latter for five dollars. I happen to know both. The man who subscribed 25 cents had at the time a salary of $800 a year, and the man who subscribed $500 a year for a child who was working for a partner, and had a pension of $850 per month. He is accredited, curious to record, to the State of Pennsylvania. The woman who gave 25 is a
IKE JONES.

You don't know Ike. I'm sorry to say that I do. He is the nuisance of our neighborhood. He is the very devil. Solomon Jones, does not believe with Solomon, the king of Israel, that he who spares the rod spoils the child. He is a strict disciplinarian, and he knows it. He knows that it is his duty to whip the Solomon. His theory is, "You mustn't work agin Natur. Natur will train up the child better than you can. Natur will do what it wants to. You must let it do what it wants to. You mustn't make it do what it don't want to. You mustn't be more lenient than it is."

You see, this little fellow is very confused. He has been instructed to go to school the teachers were notified that they must in no case, chastise him or try to curb his free spirit. The result was that Isaac did not go to school very often, or learn much when he did go.

Isaac is now nearly sixteen. He is a tall, gawky, saucy fellow. He spends his time looking after the blackbirds and robins in the neighborhood. He is ready for any kind of mischief. He has very vague ideas in regard to other people's rights.

He thinks it is about the neighbors' children, pretending that they are game. He comes into our orchards and vineyards and helps himself to all sorts of things to drive them out. He thinks it's "again Natur" for us to claim all the fruit we raise.

Folk say there are five new horses under Solomon would begin to see the folly of his theory. But he don't. He contends that Isaac will come out all right. I found a place of one of his batches of the other day. There was a fine young growth of thistles which he was turning aside. I said to him: "Boy, Mr. Jones, what are you doing? Isn't that planting?" "Natur take care of them, these thistles to grow, and you won't let them. Natur don't want wheat there, and you have no right to try to stop 'em. I don't know what to say; so he yelled at his horse and cracked his whip over them. "Stop, stop," I cried. "These horses won't know how to play. They are too big for you, and with Natur. They would rather have thistles than wheat here. But he went on without giving any explanation.

Next day I saw him pruning in his orchard, and I said to him: "How is this? Nature wants all the trouble, for size sake, but that won't start them. What right have you to go agin Natur and cut them down as fast as they sprout?" He answered a little boy, and that was all the answer I could get out of him.

But soon after I saw him breaking a collar. It didn't want to be bitted and made to work. But Mr. Jones was agin Natur, in the case of the collar, with might and main. He used both curb and whip freely. I laughed, how could I help it? He was nettled and said: "Look here, Senex, collars is colts, and boys is boys. Natur gives boys brains to tell them what to do; but collars don't know, and we have to teach them."

None of my neighbors have adopted the Solomon Jones theory of family government, out and out; but I am afraid that some of them act upon it. I think that the government is no longer what it was, as they used to be. Fifty years ago, we little folks got more whippings than sweetmeats. We were not supposed to be good. We were taught to obey, and if we didn't we were punished. I don't believe that the new system of training up children by toys and books will make as likely men and women as the old system of king Solomon and our fathers.

I know many, many years ago, who was a sort of forerunner of Solomon Jones. He was the most popular lawyer in my native state, and a man of high standing. He was a bitter, ungratified man about his father's strictness with him when a boy, and to say that he wouldn't treat his children as he could, was better than a soul's boys. They were playmates and schoolmates.

They were indulged in everything. They were never punished for anything. How we used to envy those boys, and wish we had had a good time. Well, one came a common thief, and would steal the spoons from his father's table. They all became drunkards,"
FARMER JONES SNEEZES FOR LUCK.

One day last week, Farmer Jones sat on his stool and began to mumble: "Big crops, and lots of money."

One day late in the fall, he told his horses a little story of his own, and his horses rest after an hour's steady plowing. Mentally, Mr. Jones is very like his horses, slow but sure. Out of the lazy nebula of life, he takes a long time to formulate an idea, but once evolved it has come to stay, and if action is required, it means action.

"Kee-hash! Kee-hash!" sneezed Mr. Jones, six times in succession.

"And, today, they say that's for good luck," said Mr. Jones to himself, "but it would be a good deal more like my luck this year, if they ever competed on my head, so as to stay the whole winter. But, come to think it, Mr. Bankin said in his Thanksgiving sermon there wasn't any such thing as luck, and that every, single, simple little thing was ordered by God. It's a hard doctrine and sometimes, perhaps to me," and the old farmer drew out his words meditatively, and stopped and pondered over them several minutes with deeply-knotted brows.

His next sneeze seemed totally irrelevant, yet his train of thought had logically led to them.

"And next Sabbath they are going to take up another offering to the poor home missionaries, to make up what's behind, and pay back what the head officers in New York have borrowing, and kept their word given to the poor home missionaries out west here, and not have them suffer this winter. And that's business, a thousand dollars is a big lot of money in these hard times." And there was another long pause.

"And in the summer, let me see, in July it must have been, I give five dollars, one for me, and one for wife, and one for Jane, and the other two for some of the poor members, so as to make them see what money means in Shiloh church. Seems to me I did my share then, and if other folks had done theirs.

And then and his remarks took the form of a discussion between two persons, that reads as if he hurriedly interrupted himself, but each speech represents a season spent in thought.

"And now the preacher and the Lord want me to say some more.

"But I had such bad luck with my crops this year, wheat falling so, and corn only half a crop only.

"But the oaks I put in where the wheat was got a proper good stand, and brought most as much money as the wheat would, and the corn is so plentiful, that the sale of crops sells most as much as a full one.

"But stock is so low, and grass was so scarce.

"But what hay there was better than many years, and not a head of horses, or hogs, or cattle been lost by sickness, or strayed, or been riven at Edelstein 2.15 P.M."

It's a long story, a new idea, a reform at a word, and a business in the language, yet not a head has been lost by sickness, or strayed, or been riven at Edelstein 2.15 P.M."

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COMPACTED NEWS.

Domestic.

There was frost in the Catskill mountains June 7th.

An earthquake was felt at Fall River, Mass., June 7th. The direction was from west to east, south.

The percentage of death in the Johns-town disaster was greater than in any battle in the Civil War.

Dispatches from Oklahoma report the finding of rich iron mines near Guthrie. A shaft is sunk at once.

The recent floods give striking emphasis to the necessity of proper drainage in the coal fields. Forests to check the flow of water along the hillside and ravines.

Judges Hardie and Billings in the United States court, at New Orleans, have decided the drainage warrant case, involving $1,200,000, in favor of the city.

The monument erected in honor of the policemen, killed in the Haymarket riot, at Chicago, is dedicated.

A telegram has been received at Berlin, from Captain Weissman, the German commissioner in East Africa, announcing that he has captured and imprisoned the Soudanese contingent, and that doctors be sent him.

A dispatch from Morocco says the rebel army to crush the rebels.

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