The Sabbath Recorder.

FIFTH-DAY, OCTOBER 27, 1892.

For the Sabbath Recorder.

I COULD NOT DO WITHOUT THEE.

BY A. L. ROBINSON.

I could not do without thee! O, Saviour of the lost! Whose precious blood redeemed me At such tremendous cost. Thy righteousness, thy pardon, Thy precious blood, must be My only hope and comfort. My glory and my plea.

I could not do without thee! I cannot stand alone. I have no strength or goodness, No wisdom of my own. But thou, beloved Saviour, Art all in all to me, And wields the power, if leaving all on thee.

I could not do without thee! For oh! the way is long, And I am often weary, And must replace my song. How could I do without thee,— I do not know the way. Thou knowest and thouarest And will not let me stray.

I could not do without thee! O Jesus, Saviour dear, Even when my eyes are closed, I know that thou art near. How dreary and how lonely This lonely path would be, Without the sweet communion, The sweet communion with the best.

I could not do without thee! No other friend can read The script which strange deep longings, Interpreting its need. No human love could enter This broken heart of mine, And soothe, and hush, and calm it. O blessed Lord, like thine.

I could not do without thee! For years are fleeting fast; And soon in solemn silence The river must be passed. But thou wilt never leave me, And though the waves roll high, I know thou wilt be near me And whisper "It is I".

THE TWO DUAL FACTS IN THEOLOGY.

BY THE REV. R. M. DUNN, D. D.

There are two dual facts in theology which, when taken into account, solve, in part, at least, several difficult problems. These dual facts are sin and punishment, and the first and the second Adam.

When we come to realize that in God's moral government sin and punishment are correlative terms; that the one cannot exist without the other, it solves in a good degree the problem of everlasting punishment. The thought of everlasting punishment being intolerable, one is tempted to ask how can one be punished for sinning if there is no God to reward or punish? Why must the Son of God die in order that pardon may be extended to the sinner? Why cannot God forgive just as an earthly father forgives the offense of a disobedient child?

The fact of sin and punishment being indisputably connected leads us to answer these questions; but taken in connection with the fact of the greatness of sin, its heinousness in the eyes of a holy God, and that the penalty must be commensurate with the offense,—for justice demands this,—and taken in connection with the fact that the government of an earthly parent over his child is only partially analogous to the government of our heavenly Father over his children, the former covering only a portion of the realm occupied by the latter, the difficulty involved in an answer to these questions is seen to be well-nigh removed. Now consider for a moment the second dual fact named—the first and the second Adam.

In Romans, 5th chapter, we read, "Through one man sin entered into the world, and death through sin; and so death passed upon all men, for that all have sinned. . . . For as through one man's disobedience the many are made sinners, even so through the obedi ence of the one shall the many be made righteous." These are the portions of Scripture which teach that we all have a race connection with Adam, and that all believers have a vital and spiritual connection with the Lord Jesus, the second Adam. There are those who complain of our race connection with Adam as an unfortunate thing, involving us in the guilt and corruption incident to his first transgression. Whether fortunate or unfortunate, if it is God's plan of starting the race; if God's moral government of the race has this corner-stone for its foundation we cannot help it, and we must think it was the best plan God could devise for the moral government of the race. Who will dare say that for each individual to have been placed on probation as a separate and independent person without any race affinities and sympathies, with no family ties, and then if he fell through disobedience, that fall to be ultimate and decisive, with no chance of redemption through Christ, the second Adam, who is the Head of a redeemed race? For oh! the way is long, all the nations are beginning to realize this fact, and because the Chnstian is really our brother, we send him the gospel, and when our brethren in Ireland are oppressed we sympathize with them, and when a famine scourges that country we send them bread. And in the not far away millennial period, which it would seem is already beginning to dawn upon the earth, one of the beautiful characteristics will be that not an ignorant and benighted nation,—not an individual so barbaric will be found anywhere, but Christian love and sympathy will reach that nation and that individual by reason of the conscious obligation resting upon us to elevate every member and every part of the human family, which we shall realize, as we do not now, is a united brotherhood; and upon that basis, as well as upon the command of our Lord, we will perceive our obligation rests. We shall then feel that we are our "brother's keeper."

But the chief thing that can be said in extenuation of the fancied hardness of our lot, by reason of the apprehension that we incur disadvantage through our race connection with Adam, is that there is a second Adam, the Lord Jesus Christ, who became the Head of a redeemed race, so that all who accept him as their Saviour become one with him, as we, before he came, were one with the first Adam. No race connection with the first Adam,—no spiritual and everlasting connection with the Lord Jesus, the second Adam. If we lose by reason of our race connection with the first Adam we gain infinitely more by reason of our spiritual connection with the Lord Jesus, who is the Saviour of all who, through faith, are united to him through the sacrifice of Christ, the Scriptures state, "where sin abounded, grace did much more abound."

And now a word as to the blessings of our union with Christ. On condition of this union the ruling affections of the soul are changed and
Webster the great statesman and orator of his time, wouldn't you give him a chance for the career of his life? And, if you granted this, would you select him for the position? Rather let the education be so broad and liberal that it will furnish to all the sons and daughters in America the best training, in which their talents enable them to receive. Scholarship develops and trains the power of expression.

Mr. Emerson says: "All the human race have agreed to value a man according to his power of transportation—of expression. prophecy is to be within the reach of every son and daughter of our land qualified by natural gifts to possess it. It is an essential part of any educational system that the students in a mechanical college if it does not teach all of mechanism and of farming that can be best taught in the shop, at the same time teach a large part of practical skill in farming can be taught at home and on the farm. It is no just ground of reproach to the agricultural and mechanical college, but rather an added advantage, if while it holds practical farming and practical industry in the shop in due honor and of unassisted prices, it affords them advantages of higher education are given you. Too many students cannot be roused out of their sleep. But this ambition must be defined well. If you do not shape your ambition, you do not mean to get anything. Ambition means to be something, not to be anybody. The necessary ambition that leads to belief that God made the child not to be a burden to his parents, but to be a blessing. Is it possible that the child—given by the father and mother to be a citizen of the world—should not be taught the value of it.

DANGERS OF COLLEGE LIFE, AND HOW TO AVOID THEM.

BY THE REV. GEORGE A. GATES, D.D.
(President of Iowa College.)

The phrase "college life" is good. There are few livelier places than a live college. The age at which the student is in college is the time when physical power is at its peak. The pulse never will be stronger, the title of vigorous energy will never be fuller, than in the years from sixteen to twenty-five. The intellect is just opening into maturity of function, not to be Ripened, however, till twenty years or more later. It is thus that interest is growing. Ambition is pushing out. Boundless new worlds are opening.

Said my college roommate to me, as we chatted one evening in junior year, "What a different world we live in, and of the world?" I replied, "It is different. The world is made up of a different world," is an expression profoundly true. The entrance upon college life means new environments. It necessitates new adjustments. Intellectual tastes feel a new sensation. Social attractions are strong. Spiritual visions abound. All the instincts are floundering about, quite ready to attach themselves to almost anybody. A College faculty, however, is the least of the dangers in association with the faculty. Is it not better for the son to adopt the calling of his father, let new worlds are opening. The children to the past. If upon the whole it is

The danger of avoiding this attitude will be easily avoided by sensible reflection on the few things yet unattained. A young man having been imbued with the grand dignity and exhibit one's self is enough. When a man begins to bank on his attainments, his life is largely to be found in the faculty.

A college faculty, however, is the least of the dangers in association with the faculty. It is a college faculty of the kind, not of the kind. It is not a general danger. The notable successes of the rank and file of college students are not necessarily the result of education. Goodly number of class-room failures aids the growth of modesty in most students. It is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college life is a very point of view. The college
fusal to accept generously the advantages of the college life in its totality. This is not an imaginary danger. It is a very real one. One cannot expect that if young men and women are to give up four or five of the choicest of their seventy years, they would not be much expected to give up its many good things, along with its opportunities, and its pleasant superficialities. But alas! many fall into this badly disguised pit. It is only a modification of the struggle for popularity. It is a general spirit of superiority. It is one expression of the noli me tangere spirit. When young manhood or womanhood feel the frank enthusiasm of life light in the ever-increasing experiences of life, there goes out of the life one of life's choicest and most indelible possessions. There is nothing in the spirit which about as well be dead, sometimes better.

I am pleading here for the frank recognition of the importance of the college opportunity, and, as a natural consequence, for the best use of all that those glorious years can give. They may open new worlds of knowledge. They may discover realms of ideas never dreamed of before acquaintance with the college curriculum. They lead the willing follower into the great flux of human history, where golden harvests of judgment are to be gleaned for application to the problems which must solve. The use of the college is the fight and sacrifice and toil and heroism of the race. It is the fight and sacrifice and toil and heroism of the race. It is the fight and sacrifice and toil and heroism of the race.

The personal association with its occupant has given the Chair an individual meaning—a voice for which we wait as for no other. The chair is a very name by now by a very name. It seems to me unwise to hurry that choice as if it were a foregone conclusion. The threads of our life are not tied up in the hard knots of complex problems. The choice of the Chair will contain Mr. Curtis' last communication to the Easy Chair.

Some words about the Easy Chair.

Some years ago there lived, in a peaceful neighborhood in the old Syrian capital, a pansy who was a good one. The life was quiet and uneventful. But suddenly war broke out, and he was drafted into the Turkish army, and forced away from his beloved garden and quiet home. The change in his life was bad for him, and before long he had become as rough and reckless as any of his comrades, the Musulman soldiers.

While the company with which he was served was out on one of their foraging expeditions, they captured a Christian teacher and迫使 soldiers laid upon him and tore him roundly, searching him for his sacred book. The teacher's heart was filled with wonder at its contents. He had to say which are more tiresome, more tiresome, or which are more tiresome. But alas! Many who read the book were not content to despise it. But alas! Many who read the book were not content to despise it.

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THE USE OF WEALTH.

It is manifest that there is a great increase of wealth in our own country, though the distribution of the funds is not always such as to meet the wants of humanity. The practice of individuals, their practical energy, industrial skill and earnest desire to acquire wealth, with its inexpressible advantages, has combined, with the inevitable result of great growth in the position of all the social classes of our country.

But how shall this abundance be used? Unless something besides hoarding can grow out of it the substantial advantage of it does not appear. Hoarded or squandered, it is stripped of its value. It must meet some real want of the human mind. Its proper use is to respond to some of the necessities that hedge us in. It must do for us something which we desire to see accomplished. We are not, and can not be, freed from the obligation to make the best possible use of the Providence bestowed on us. When we have acquired by our own strenuous endeavors, or by the favor of fortune, the wealth of an individual, or a country, it is an obligation to make use of it to the best advantage of the wants of humanity.

The lilies of the field, which are no more to the spiritual soul of this life than to that of the earth, are to be regarded as the manifold means designed to improve the moral and spiritual improvement of mankind is imperceptibly; but there is a part also to be borne in mind. The precept and the responsibility attaches to hearing as well as to teaching.

There are two conditions of profitable hearing, namely, a devout spirit and earnest attention to the speaker. The gospel is permitted to take possession of the mind and heart, they are not in condition to receive the truth of the gospel. The mental attitude is in direct conflict with all that is devotional or spiritual. If the sermon is scriptural, it is necessarily extended. The man who has failed to derive benefit from the sermon, so they contort it.

“Wise men and simple folk, the congregation is restrained, and the proclamation of the word is thus the failure is to be attributed to his own world-nerves of their audience with their mouthing, and more frequent and more abundant. The moral and intellectual excitement which is the result of great growth in the provinces for the purpose of building the House of God, is dependent very much on the energy, industrial skill of the man and the minister who officiates at the work.

It is manifest that there is need to present some scriptural truth, it is necessary to gather the attention of the hearer, and to gratify the wants of human nature. The minister who is sincerely desirous and has reached the chorus, and the man who is sincerely desirous of receiving instruction and edification from a sermon is rarely disappointed. He may derive more benefit than any other, but he will not often be left to the feeling that his hearing was altogether without profit.

THE CLAims OF CHRIST UPON THE YOUNG.

The salt and sweetness of family life are its relations to the kingdom of God. It keeps these relations through intelligent interest in its services, in the development of their own lives, in the church, the community, the State. To lose this interest is to die spiritually, to allow the choice of the faithful to decay, and to weaken its beneficent influence in society.

No other instrument works more effectively to the advancement of the Christian religion than the religious newspaper. It talks with the children about the things of the kingdom in which they already interested them to talk with each other through its columns. It imparts the office of fatherhood and motherhood, the moral and religious instruction in the household.

The announcement of the preacher, then, that the sermon to which he has just listened is "a poor service," he is not disposed to listen to it. The man who has failed to derive benefit from the sermon, or who has derived benefit from it, is always well satisfied with the man and the minister who officiates at the work.

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Occasionally delineated individuals fancy that words when sung should not appear to hear the same words in ordinary conversation; but they seldom appear to hear them in this way, for the exercise of benevolence. "The poor are always with us." The gospel has not yet been proclaimed to the poor; the principles of the diggings, as well as of the living, may be well much more frequent and more abundant. The moral and intellectual excitement which is the result of great growth in the provinces for the purpose of building the House of God, is dependent very much on the energy, industrial skill of the man and the minister who officiates at the work. Every man dies, but he can make his influence, through his wealth, survive him. He can plant trees that will flourish forever upon devout hearers. What is done to make men better is done to make them happier. The man who desires to see accomplished. We desire to acquire wealth, with its inseparable advantages, for the greater responsibility rests with the professions. The man who desires to see accomplished. We desire to acquire wealth, with its inseparable advantages, for the greater responsibility rests with the professions. The man who desires to see accomplished. We desire to acquire wealth, with its inseparable advantages, for the greater responsibility rests with the professions. The man who desires to see accomplished. We desire to acquire wealth, with its inseparable advantages, for the greater responsibility rests with the professions. The man who desires to see accomplished. We desire to acquire wealth, with its inseparable advantages, for the greater responsibility rests with the professions.

"The living rose may bloom Beneath the shadow of the tomb."
SABBATH REFORM.

A COUNTER petition is in circulation asking Congress to repeal so much of the appropriation act as makes the gift of the general government condition upon the closing of the gates on the Sabbath. The petition sets forth the course recommended. First, the Fair is in the nature of a popular educator and a visit to it for the purpose of viewing the achievements made in this 19th Christian century is not inconsistent with a proper regard for Sunday. Those persons who have been present on Pittsburgh will refer to the best in occasional foot notes rather than occupy the text with so many extracts from authors who add little or nothing to the general statements. The book is printed and bound finely.

SUNDAY LAWS IN ILLINOIS.

While the discussion of the Sunday closing of World's Fair is not of interest to our readers to know something about the provisions of the Sunday code of Illinois. The following we clip from an exchange:

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) on any establishment or diversion on Sunday, shall be fined not exceeding $25. This section shall not be construed to prevent watermen and railroad companies from landing their passengers, or water-men from loading and unloading their cargoes, or persons from carrying over the water travelers and persons moving their families on the first day of the week, nor to prevent the due exercise of the rights and conscience by whomever it is proper to keep any other day as a Sabbath.

-Criminal Code, Division I, Section 261.

Whoever shall be guilty of any noise, riot or disturbance in or about the fair on Sunday, whereby the peace of any private family may be disturbed, shall be fined not exceeding $25. - Ibid, Section 272.

GENEREL OF SUNDAY LAWS.

BY REVEREND H. H. ST. JOHN.

1. Younger States.—The younger States in the United States of America, in their Sunday laws, religious legislation, and judicial decisions, have followed the example and precedents of older States.

2. Older States.—The older States of this American Republic, in their Sunday laws, religious legislation, and judicial decisions, most faithfully followed the precedents and example of the original colonies.

3. Original Colonies.—The original colonies, the constitution of thirteen states that furnished the nucleus of this great American Republic, all having religious legislation, because they were the dependent colonies of a government that had established a church, was wholly a Church-of-State system, namely, Old England.

4. Old England.—Old England had religious legislation and Sunday became she was wholly a Church-and-State system. For long centuries she was under the dominion of the Roman Catholic Church. Henry VIII., during the latter part of his thirty-eight years' reign, in the first part of the sixteenth century, renounced allegiance to the pope, and put himself at the head of that part of the church known as "Established Church of England." Hence, Old England, in her Sunday laws, religious legislation, and judicial decisions, was followed the teaching and example of the Papal Hierarchy.

5. Other Nations.—All other nations that have now or ever have had Sunday laws, sustained and enforced by religious legislation, were but following the teaching and example of that teaching and example, and all nations that were during the Dark Ages of many centuries, putting to death millions for daring to worship God according to the dictates of their own consciences. This ecclesiastical establishment was the Papal Hierarchy.

6. Papal Hierarchy.—The Papal Hierarchy was, in this country, political favor and preference in the early part of the fourth century. This was secured by the mutual craft, flattery, and the ambition of the ambitious bishops and clergy of the Catholic Church of his time. As an early fruit of this spiritual adultery, Constantine, about the year 314 A. D., gave birth to the first Sunday Law and so in history, Isaac A. D. has repeatedly issued another law in favor of the honorable day of the sun, which is the oldest Sunday law. He continued efforts, to please the Catholic Church, became the father of Sunday laws.—Signs of the Times.

"The great Christian majority has learned, by the response to its great petition and its host of letters with reference to the Fair, that it can have of National and State government whatever legislation against immorality it will ask unitedly and earnestly."—Christian Scientist.

There was a time a few centuries ago when the "great Christian majority" attained a position such as to command the government "whatever legislation against immorality" it desired. At length it became so emboldened by its success in asking, that it demanded the enforcement of the decrees of the Inquisition—and got it. "History repeats itself because human nature is the same in all ages."—Ecclesiastes.

MISSIONARY SOCIETY.

Quarterly Report.

A. L. Centre, Secretary.

In accord with the Order of the Board of Directors of the First United Methodist Missionary Society.

Dr. Balas report, June 30, 1892.

Statement of income by contributions.

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Statement of mission fund.

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AN INCIDENT.

Miss White, M. D., of the Seashore Medical Mission, India, writes: "The religious work among the indoor patients has been specially interesting. One who entered for an operation, and that we had lost her first child, she called frequently through the day to read and pray with our. The operation not giving the relief hoped for, she returned to her friends that she might pass her last days with her husband. I visited her at her home daily, reading to and teaching her. On all these occasions many others were present, among whom was her husband, who sat silent. One day I was unable to visit my patient, and the following day the husband addressed me for the first time, when he begged me to come to his house daily. 'Don't leave me, she is too sick. I was sent to die a Christian.' I was converted in the Mission Boys' School under Dr. Martin, and though never baptized, I am a Christian, and have been laboring to bring my friends to Christ. The wife confessed Christ, and died, I believe, a true Christian. It was beautiful to hear her talking to her husband, and beggimg him also to come to Christ."
THE SATURDAY RECORDER.

[Vol. XLVIII, No. 32.

MISSIONS.

On Sunday night, Oct. 9th, at the residence of Prof. D. Eugene Crandall, we met a throng of young men and other friends of the Chicago church, for conversation upon missionary work and plans. The interest shown, intelligent, hearty, and consecrated, was encouraging. The following Tuesday was spent with Rev. J. J. White, Evangelist, Burlington, Canada. For several years he has been in successful general revival labor among Baptists, Presbyterians and Methodists, but he would prefer to work for and among our people, and under appointment of our Board, as a Seventh-Day Baptist Missionary Evangelist.

At Walworth, Wis., where Rev. S. H. Babcock is pastor, we met Rev. D. H. Davis also, with whom we had a helpful talk over matters relating to our China mission. Wednesday and Thursday nights were pleasantly occupied by Tabor meeting and church society, and the days in calling upon the people in their homes. Sabbath evening we preached, following the discourse with a missionary address. Sabbath morning Mr. Davis preached, and at night gave his Stereopticon lecture on China. For our part, that day, we taught a class and led the Endeavor meeting. A meeting like the latter, at each place he should visit, Mr. Davis said, would send him back to China full of hopefulness as to the future.

Not many years ago Dr. Judson, a descendant of the famous missionary of that name, left a prosperous, pleasant pastorate in a New Jersey town a few miles from New York, to take up mission work in the neglected, downtrodden portions of New York City. It was the missionary spirit in its simplicity and purity which prompted him to do this. He is still at work for and among the neglected classes. A recent sermon by this man on "The Missionary Spirit, Its Nature, and Its Workings"—has been published in tract form. We take pleasure in giving our readers, this week, the first part of this sermon or address, and hope to give the second part next week.

At our suggestion, and by our earnest invitation, Mr. E. B. Saunders, President of the Young People's Permanent Committee of the Conference, is now in the East, to attend our Annual October Board Meeting, and visit with us the churches of the Eastern Association. He greatly desires to increase the interest and multiply the organized endeavors of our young people in local and all denominational work for Christ and the church. Sabbath morning and afternoon, Oct. 18th, we were both at Rockville, B. L. Rev. A. McLoara, pastor; and, at night, both spoke at Ashaway, Rev. Geo. J. Crandall, pastor. The stirring words, and fervent and intelligent sermons of Mr. Saunders, cannot but do real and permanent good. At as early a day as practicable, we hope to visit the Central and Western Associations; but Mr. Saunders can be from his business only one month at a time.

FROM E. H. SOCWELL.

I herewith enclose the statistical report for the quarter just closed, the work of which has been summarized in found of preaching, visiting and sowing the precious seed in all ways that seemed to be possible.

During the quarter I have made three visits to the church at Grand Junction, and at each visit I held several meetings which were well attended. On August 18th, the Annual Meeting of the Iowa churches convened with the church at Grand Junction, and was a source of great encouragement to them.

There are a few persons at Grand Junction who ought to unite with us by letter and will, and trust they will unite with us as soon as their church letters arrive, and I think there are one or two who ought to receive the ordinance of baptism. I shall look after these matters in their proper season. Together this church has a healthful state and in good working order.

Soon after my return from Keota in July, the Student Evangelists of Chicago came to Garvin and held evening meetings for three weeks, which were well attended by the entire community and resulted in a prosperous outpouring of the Spirit in our midst. Many persons profession converted during these meetings, and several inexact, cold professors were aroused and born again.

On August 15th, it was our privilege to visit the baptismal service, and there a number of our young people were buried with Christ in baptism and united with our church. Since then several have united with us by letter and testimonial statement, and others will do so when their church letters arrive. We are grateful indeed for this refreshing shower, and to God we give the glory.

During the quarter we have been favored with visits by several of our ministering brethren and have enjoyed and been profited by their preaching.

My pulpit has been occupied this quarter by the following brethren: J. H. Hurley, L. C. Randolph, D. B. Coon, M. S. Wardner, O. A. Whitford, and J. T. Davis. Having preaching by these brethren at regular Sabbath service accounts for the small number of sermons preached by myself.

Bro. O. A. Whitford spent a week with us after Conference, and we greatly enjoyed his presence. My traveling expenses were a little larger for this quarter than usual by reason of the special trip to Keota. I report for the quarter 110 letters, 15 meetings, 529 pages of tracts distributed, 10 additions to church by baptism; 9 additions by letter and experience; traveling expenses $107.50; collected for mission at Garvin $82.48.

GARVIN, IOWA, Oct. 2, 1862.

THE MISSIONARY SPIRIT—ITS NATURE.

Just what is meant by the Missionary Spirit? What is a Missionary? The word is frequently used by men's lips, but conveys to many minds only a vague notion. Like an old coin, worn smooth by use, it circulates freely, but bears no definite image and superscription. A missionary is the very embodiment of this spirit. A plain, unadorned missionary address. A simple, unadorned missionary spirit

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It is as if a workman should use the strongest tools where there was the easiest work to do. If we are going to dig against the back of our church, and especially against the steady, swift current. If he has a good minister, attractive music, and stately architecture, the church seems to grow up on its foundations, the congregation is pleasant, and respectable church-going people come streaming into the neighborhood, and they naturally find their way into the church that has been prepared for their use. The minister preaches two good sermons on the Sabbath, delivers his mid-week address, performs his round of faith in pastoral visitation, and finds a year or two rejoice to see his name comfortably full. He fancies perhaps that he does it all. But he has not yet learned the day and the hour, the year and the month, in which he has been sent, thrust into your hand, and, back of all this, is a steady, swift current.

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while with the other they wave them off to the alms. How much better to lead than to drive! As ancient Rome assumed such an attitude toward the rest of humanity, that she had either to conquer or be conquered, so the Christian Church, in her relation to the huge masses of alien and unenlightened with life with which she was surrounded, and being solidly packed, must either penetrate with her spirit and subdue them into receptivity, or else perpetually experience in seeing so many people in your church—Dr. Judson.

Many a pastor will be made glad by a generalization: You have filled a hand performance. It has been so fine a ministration of the world to see through refined, pious selfishness. The world sees through social' sensibilities with fine preaching, exquisite forms of social crystallization, with to be essentially a type of what is noblest in gracious womanhood, and sacrifice her in the full enjoyment of childish happiness. A picture of her which must be precious to her friends represents her in the full enjoyment of childhood happiness. Always docile and obedient, she had little chance to physical and mental development, which comes from the oppositions and cross purposes of a willful disposition.

At a very early period she manifested a great desire for knowledge which, later, developed into that love of learning which so distinguishished her girlhood. Having been so long in the scenes of study she was naturally a serene and gentle temperament, she had always seemed to be a Christian, and it was therefore with infinitely changed, so many virtues to be remembered by her name. Ved Washington, that when to human weakness we yield our vital breath, Our spirits may not yield, and look on her Bosom without a shade between.

Nevertheless, she was interested in all its work and progress. The beloved daughter of a pastor she was herself a pastor, and loved her country and her life consecrated to the service of Christ. She was educated to comfort the sorrows of her mother and her, and she was herself the embodiment of joy. All that tenderness and the deepest devotion could cherish were in the reach of her hand. Yet she is gone from us, and as she was laid away in all the whiteness and unallied purity of her youth and beauty, with flowers breathing peace and love, and will her memory be to us as an inspiration and a guide. Though dead she yet speaketh, and especially to the young of her sex. She was of the age and died in the year with the de­licacy and her gift of grace, with eyes that could command, and ardently enthusiastic. She was a lover and promoter of generous reform. Especially in the cause of temper­ance and social purity will her active and generously vigorous Christian culture than here.

Her life was an extremely busy one. As a capable member of her profession she will be greatly missed, as she was also an earnest worker in the society of Christian Endeavor, doing practical work in the cause of womanhood and kind tendencies to the afflicted. As a member of the Relief Corp she was interested in all its work and progress. The beloved daughter of a pastor she was herself a pastor, and loved her country and her day, and with all the devotion and ardent enthusiasm.

The base insinuation, the phrase of double meaning never found a hearing in her presence. Many an insinuation, the recall of her name was given the attempt to make her a companion in whom some defect of dress or carriage was observable. The writer of this account of her death even going girl inserted that "Maude Hoar would not have done that," in relation to something slightly blame-worthy that had been spoken of as the act of several of her more gay and presumably rigid Christian culture than here.

During her sickness, amid expressions of regret, the question was asked, "Is she not dying, after all, in the midst of her education and acquirements?" At one time there arose an exalted vision of the far-reaching insights into things divine, an exalted perception of the relation of the thousand avenues through which new truths to the soul, and the sense and fitness of things were constantly coming to her out-reaching thought. And it seemed as if she could see, if she would, the faces of her mother and her, and the higher standpoint of her entrance upon the after life who could measure the attitude of her noble endowment, or compass the bounds of her glorious possibilities.

It is natural to mourn her loss. Parents, teachers, pupils, fellow-workers, and co-workers in the cause of her education and acquirements; they will be greatly missed, as she was also an earnest worker in the society of Christian Endeavor, doing practical work in the cause of womanhood and kind tendencies to the afflicted. As a member of the Relief Corp she was interested in all its work and progress. The beloved daughter of a pastor she was herself a pastor, and loved her country and her day, and with all the devotion and ardent enthusiasm.

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There is said to be still burning, in India, a sacred fire which the Parsees lighted one thousand and two hundred years ago. It is replenished with sacred woods five times a day. This is devotion to a superstition which ought to put some Christian people to shame.

SOMEBODY has hit off the characteristic traits of certain cities in the following manner: "The Boston man says, 'If Mars has inhabitants we might learn from them;' the New York man says, 'If Mars has inhabitants, we might sell to them;' while the Chicago man says, to Mars has inhabitants, we might borrow from them.' But where is the city whose characteristic comment would be, 'If Mars has inhabitants we might preach the gospel to them?'

We have just received from the Secretary, J. W. Bear, a copy of the official report of the last international Convention of Young People, held in New York, July 7-10, last. It is a volume of nearly 300 pages, and contains, of course, a full account of the great meetings in the Madison Square Garden and the overflow meetings held simultaneously in different parts of the city. President Clarke, of the United Society, and his wife are now in Australia attending conventions and organizing the work there which bids fair to rival the wonderful work done in this country during the last two years. Secretary Dr. W. B. Ross, who has been visiting in Scotland on account of poor health, has returned to his desk in Boston, where he is carrying on his office work. He will not attend conventions the coming year.

Through the work of the Salvation Army, an anarchist of the Herr Most type was recently converted. In relating his experience, in a Methodist church in Pittsburgh, Pa., he is reported to have said: I was an anarchist because I loved beer. I loved beer because I was an anarchist. My wife loved me and our baby, but I loved my anarchy and my beer. I drank beer and abused men of money. Finally, when I was unable to make an impression upon the capitalist, I transferred my abuse to my wife. The impression made upon her was worth considering. One day I did consider it. I became a Salvationist and stopped abusing my wife. I also stopped abusing capitalists, who didn't care for my abuse, and stopped drinking beer.

There are some people, who do not call themselves anarchists, who should join the Salvationists if it would produce a similar effect upon them.

The first railroad locomotive passed through the Jaffa Gate into Jerusalem early in September last. It so happened that this new thing occurred on a first day of the week, a very appropriate time for the visit of such an event. But the Christian Statesman is greatly shocked by it, and relates, with apparent satisfaction, how the natives were frightened nearly out of their wits by the sudden shrill whistling of the wicked machine. It serves you right, the Statesman seems to say, for you might better be at work devising Sunday laws to compel everybody to respect the civil Sabbath. And then it solemnly declares that the need of the time is another Nebuchadnezzar to compel the closing of the gates till after the Sabbath. Does the Statesman seem to wish that the Saviour was a Nebuchadnezzar, for whose protection the zeal of Nebuchadnezzar was so ardent and so efficient, was the "Jewish Sabbath," and that the gates of the city were thrown open wide for all manner of legitimate trade on the first day of the week, now popularly called Sunday? Should the position of the Statesman be granted and another Nebuchadnezzar be raised up to reform the Sabbath practices of the times, a terrible revolution would be pretty sure to follow in the ranks of the so-called "Sabbath Reformers" of the Christian Statesman type. So let it come.

The American Board of Commissioners for Foreign Missions (Congregationalist) held their annual meeting in Chicago a couple of weeks ago. The reports show quite an increase in benevolence, although much more work was not made. A gratifying showing in regard to the general receipts of the treasury. To meet the demands, financially, for another year, it was decided to ask the Sunday-schools of the denomination to increase their contributions $25,000, the Young Women's Society, $25,000, and the Church an even $100,000. If this is all that is necessary in order to get the requisite amount of money, our Congregational brethren are to be congratulated. The question of accepting candidates for mission work who hold to the doctrine of a future probation for those who have not heard of Christ in this life, received considerable attention, and was the point around which much interest gathered. The position of Dr. R. S. Storrs, who has been the president of the Board since the death of Dr. Hopkins, that a man who doubts on this subject, he should be accepted, if he is otherwise acceptable, provided he will agree to carry the gospel message to the heathen just as though there were no such doctrine, was finally agreed to by the Board. Dr. Storrs was again elected president, and when the question of the policy of the Board on the probation question was settled, he announced his acceptance of the position.

We confess that if an equally good or better probation surely awaits those who do not hear of Christ in this world, we can hardly see what motive is left for trying to tell them of Christ under these difficult conditions. One strong evidence of the error of the doctrine lies in the fact that it is contrary to the spirit and genius of missions which is so large a part of the gospel scheme as taught by our Lord and Saviour, Jesus Christ.

How about the revival in your church this fall and winter? Do you want it? Are you looking for it? Are you willing to work for it? It is true that a genuine revival must be, by the power of the Holy Spirit, a work of the Lord. But the Lord works by means, through agents, to effectuate his purposes. The agents are the children of God. When God was ready to give the gospel to the Gentiles, he sent his angel to Cornelius, not to preach the gospel to him, but to tell him how to find him. How are Christians to act in this same matter? So it may be to-day. God is ready to bless his church, and through the church, the world. Maybe he is waiting for the young people to move forward in this special effort. Perhaps the pastor needs your help, an encouraging voice. The Trustees, who have decided to provide a schoolhouse in which it would be a good thing for a delegation of your society to go and hold services? If none of you can preach, you can sing the gospel, and pray, and tell the story of your own experiences in the love of Jesus. Possibility of bringing some of your young people weekly prayer-meeting that will kindle the fires of a revival in your church. It may be that God wants you to go from house to house among the families which do not regularly attend upon the preaching of the gospel, and persuade them to come to the house of God. What can your Lookout Committee, your Prayer-meeting Committee, your Missionary Committee do about this work? What can you do about it? Ask your pastor and the deacons of your church what they think about it. Ask God what he will have you do about it.

The Trustees of the Union Theological Seminary in New York have cut the "Gordian knot," so far as their obligations to the Presbyterian General Assembly are concerned, by withdrawing from the compact which gave the Assembly a deciding voice in the appointment of a professor in the Seminary. Previous to 1870 the Seminary was independent of any ecclesiastical supervision. In that year a compact between the Seminary and the General Assembly was entered into, by which, among other things, the Assembly was to have the veto power in the case of the appointment of a new pastor and the General Assembly was to have the right, under the compact of 1870 to veto the appointment. The matter has been before the Assembly, has been referred to committees, standing and special, and has been warmly discussed by the Trustees, who have decided to retain Professor Briggs, and finally, to solve the problem of their relations to the Assembly by dissolving the 1870 compact. Of course, it remains to be seen whether the Assembly will consent to this dissolution or whether they will contest it. It is also an open question whether this action may not invalidate gifts made to the Seminary under the compact of 1870 which is thus broken. The question of the soundness of otherwise of Dr. Briggs's views is untouched by this turn in the Seminary's action. As a minister of the Presbyterian Church, Dr. Briggs is amenable to its discipline for his teachings in precisely the same manner as any other minister in the church. Indeed, the case is being considered by the very members of the New England Synod, in session at Albany. The act of dissolution was passed by a very large meeting of the Trustees held Nov. 13th, and is fully set forth in the following paper adopted at that meeting, with only one dissenting vote.

The Board of Directors of the Union Theological Seminary in the city of New York addressed a memorial to the General Assembly of the Presbyterian Church in the United States of America, May 19, 1892. In this paper they wrote, with the utmost courtesy, some of the practical reasons which render it unnecessary, in their judgment, that the compact, conditioned by the General Assembly in 1870, should no longer reside in that body. The memorial concluded
with this language: "There are other and weighty considerations which we have preferred not to urge. While there exists the undoubted right of either party to the subject, we still believe that a settlement at this time is more expedient, and we feel that a settlement of the present kind is substantially conformable to the principles and the policy of the Union Seminary. The hope thus expressed was disappointed. With no hope of the removal of the reasons assigned by the answer to our memorial we say, "This Assembly declines to be a party to the breaking of the compact with Union Theological Seminary." In view of this decision the late General Assembly, we constrained now to urge those considerations which we had preferred to reserve. They are constitutional and legal.

1. The Constitutional Considerations.—There is no provision whatever in our charter or constitution for "the principle of synodical or Assembly supervision." This provision is found in the present constitution and both assemblies have recognized this important fact, and advised the introduction of that principle into our constitution. Upon this advice action was taken. The constitution was not changed. Therefore the seminary could not rightfully give, and the Assembly could not rightfully receive or exercise, the veto power under our existing charter constitution.

2. The Legal Considerations.—Since the action of the General Assembly at Portland, our board has obtained from the points assigned between the Seminary and the Assembly. This advice leaves us no room to doubt that, under the laws of the State, our corporation or chartered agreement was beyond the powers of the board of Directors of the Seminary. We "cannot abdicate any of our official duties and moral responsibilities.

Therefore, as the sole directors of Union Seminary, we are compelled by the practical considerations presented by the present constitutional considerations, to maintain our rights and to fulfill our chartered obligations, which can be neither surrendered nor shared. In this action we regret deeply that we have been refused that concurrence of the Assembly which we respectfully asked, and which would have done much toward softening the past and relieving the present. We have done what we could for the protection of our institution committed to our care, and actuated by sincere regard for the highest interests, both of Union Seminary and the church, we do now resolve, that the resolution passed May 16, 1870, adopting the memorial to the General Assembly of the Presbyterian Church in the United States of America, which provided that all appointments of professors "shall be reported to the General Assembly, and no such appointment of professor shall be considered as a complete election (if disregarded by a majority vote of the Assembly)," be, and the same hereby is rescinded;

And that the said arrangement between the Union Theological Seminary of New York and the General Assembly of the Presbyterian Church in the United States of America be, and the same is hereby terminated, in the relations between the General Assembly and the Assembly as they existed prior to May, 1870.

And that the above notice of this action be duly given to the General Assembly and also to the public, with the assurance of the undiminished loyalty of Union Seminary to the doctrines and government of the Presbyterian Church in the United States of America, to which the directors and faculty are personally bound by their official vow, and of our earnest desire for the restoration of our former relations to the General Assembly.

A TRIBUTE TO PRESIDENT ALLEN.

To the Editor of the Sabbath Recorder:

"SABBATH OUTLOOK." I wish to call the attention of our people to the September number of the Sabbath Outlook, especially to the articles from the pens of Messrs. White and Hoyt, and the answers to them by the editor of this most excellent periodical. I feel quite sure that we, as a Christian denomination, do not understand as we ought, the high privilege we enjoy above our sister denominations in the clean-cut, able, and spiritual treatment of our Sabbath truths. The number 817, is presented to us from month to month. And this is all the more apparent in contrast with the strange admixture of truth and error which confronts us in these attempts at Sabbath discussion, and the bold adventures of men in high places who mistake tradition for Scripture and hearsay for history.

It is not a little surprising that men, so manifestly deficient in their knowledge of Scripture and sacred history should enter the arena of polemical discussion with such reckless boldness with men who not only hold the truth on this important subject, but who have made it the subject of life-study. We cannot afford to neglect the careful study of this monthly magazine. Our people, especially the younger portion, are not proof against the sophistries which appear in such articles and which have been answered in one of the most masterly manner.

All false systems must be maintained by misrepresentation and sophist. Hence, in order to make a show of argument against the keeping of the seventh day, we are charged with undervaluing other important doctrines of Holy Writ; as if it followed as a natural or necessary sequence that the keeping of the Lord's Sabbath will lead us to abandon or lightly esteem his other commandments. Can it be possible that these men believe that the substitution of a man-made institution for the Sabbath of Jehovah will lead us to neglect even in the observance of his other requirements? They unduly magnify some of the Christian's duty at the expense of others, and then charge us with the disproportion.

Let us again ask our people, all our people, for their own sakes, to study well the last Outlook, and then determine if it is not entitled to the hearty endorsement and the liberal support of our denomination.

W. McLEARN.

ROCKVILLE, B., Oct., 1892.

SMYTH, SOUTH DAKOTA.

The Yearly Meeting of the South Dakota churches was held with the Pleasant Grove Church, Oct. 14-16. Bro. Peter Ring, of Big Springs; Bro. Christen Swendsen, of Daneville; Bro. N. R. Nelson, of Dell Rapids, and others of our Scandinavian brethren of South Dakota were in attendance.

Bro. J. L. Huffman and wife came some ten days before the Yearly Meeting and held a few meetings with the Pleasant Grove Church, but the people were so busy threshing it was decided to adjourn the meetings until after the meeting. They in the meantime spent a week with the brethren at Dell Rapids holding meetings resulting in six conversions, some of them now waiting for baptism which will soon be administered. The preaching at the Yearly Meeting was all the way through true and religious. The first evening of the meeting three roses for prayers, the second evening seven. This Yearly Meeting in its influence was reviving, encouraging, and strengthening to the people. As Bro. Huffman and wife came by the invitation of the Cleveland Endeavor Society to hold a series of meetings, they are following up the Yearly Meeting with a revival effort with good indications of a wide-spread work of grace. May God greatly bless the work over that wide and needy field. The cost of the paper is doubled in price in one year. Quarter sections which were sold last year for $1,000, are now worth from $2,000 to $2,500. There are some quarter sections for sale now, but are held at that price. This is a good price for our people to own. Pastor D. R. Davis is doing good work here.

O. U. W.
THE SABBATH RECORDER.

[Vol. XLVIII, No. 42.

YOUNG PEOPLE'S WORK.

A GENTLEMAN.
I know him for a gentleman
Whose coat was rough and rather worn,
Who was often thin and pale.
A lad who had his way to make,
And the most slow of days.
I know him for a gentleman
By certain signs to-day.
His eyes, the tears-streamed street;
Off came his little cap.
My door was shut; he waited there
Until I heard his cap.
He took the bundle from my hand,
If it be of any name.
He sprang to pick it up for me.
And I thought of ten.
He does not push and crowl among
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He does not take
He does not think of an answer:
He springs to pick it up for me.
And I thought of ten.
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AND as is the case with all other habits (good ones), the habit of gentle manliness is easier formed than at forty; and easier is it to reform at twenty than at forty.

GENTLEMANLISSNESS is manly but gentle. Let us early try to cultivate gentleness of voice, manner, and action. Gentlemanliness is manifest at home as much as elsewhere. Let us cultivate courtesy toward those of our own families and those with whom we associate day after day. Then, more than all, gentlemanliness and all true courtesy is none.

Proceed from the heart and works from within outward. For it was none of your labor-saving steam apparatus that lifted those great weights, but a good honest tackle operated by a stout cramp, the motive power—being two brawny Irishmen who could handle it.

Between the busy lightener and the steamer was a little pleasure yacht with a jolly party of young folks on board, girls merry and hearty and young men with eager countenances, all ready to start for a pleasure sail. But what interested me was a singular procession of dirty row-boats, one, two, three, and four, which one by one came up, for which con- ventions they had, in their oars, glided in beyond the barges, and disappeared under the great deck of a freight steamship line next us. Silently, strangely, these boats and their occupants came along and mysteriously vanished. I could only imagine the purpose for which these boats would use that low dark place beneath the dirty wharf. All sorts of dark thoughts came to my mind. But the lazy barges cared not and gave no clue. The busy lighter had its own affairs to mind and did not stop to consider the matter. And more than all the impatient yacht, longing to feel the breezes of the bay, tagged at her cable till with a shout and a song she sped on, while the dingy row-boats went on their way into the unknown darkness of the wharves.

THE PACIFIC vs. THE ATLANTIC.
BY THE REV. FRANCIS E. CLARK (In the Golden Rule).

To journey across the Atlantic has become a much more common affair; for the three thousand miles of waterway that stretch between New York and Liverpool, which one of our writers after all hardly exaggerates in these days of ocean greyhounds.
The "big pond," the "salt-water ferry," are apt names for a pilot. Two ships can be crossed in five days and some odd hours and minutes, and with "ferry-boats" plying almost every day. But with the Pacific it is different. That has not yet become, to any great extent, the race-course of rival steamship companies. It is still something of an event to cross its vast expanse of ocean, and even for Australia, as we have done, it is still a more serious undertaking. To China or Japan you can go in a dozen days, but the time is being constantly reduced. But to reach Australia it is still nearly a four weeks' voyage; at least, the journey will "spoil a month," and one day will disappear out of your calendar altogether in a mysterious way.

In going to England or Japan or China one remains in about the same latitude; but in going to Australia he tries every climate, and enters some excellence of every respect. Across the tropic of Cancer, across the equator, across the tropic of Capricorn, he steams, and finds himself always at the Southern Cross instead of the Great Dipper.

Moreover, the Pacific is a much more reliable ocean than the Atlantic. No one is bold enough to challenge the reputation of the Atlantic weather. It can only be relied upon to be unreliable. You can count upon two or three days of fine weather on the average at any time of year; the only question is when the storm will come, and about that even Uncle Ferry-Risk and all the Signal Service know little; but when it comes to the Pacific, the merest tyro in weather prophecy can tell you if there is any danger. As instance, if we were ambitious in this line, I should say, after the manner of our weather bulletins: 'For January the annual fogs on the Pacific Ocean, for latitude 30 degrees north to 90 degrees south, longitudinal 130 degrees to 180 degrees west, fair and continued warm weather, westerly winds, occasional showers, area of continued high pressure may be expected throughout this region;' and in nine cases out of ten I should be right, which is a good deal more than our authorities at Washington can claim. Day after day an almost unclouded sun shines down upon the seamen as they sit in a bed of royal purple, gold, and amethyst; day after day the gentle east wind blows, which is the endurable; day after day the good ship ploughs along her way on an even keel, while the captain can sit in his easy chair and smoke his pipe, while the seaman stands at the careening bridge and listens for the shriek of an answering horn through the fog, as he must do on the Atlantic.

I do not mean to say that this old ocean never belies its name, for indeed it does, and is at times anything but Pacific. When it does get "on a rampage," it is terrific indeed. It lashes itself into a fury, and the coolest, bravest captain needs all his wits about him to steer his way through the storm. In no part of the tropical Pacific can usually be relied on to be good-natured. Perhaps, like other lazy people, it is resting and getting into the darkness of winter.-But to Amelia.

The one characteristic of the Pacific is its loneliness. Such utter loneliness the Atlantic knows nothing about. There, passing ships are infrequent enough, to be sure; but on the Pacific the smoke from another comes in the distance is something to be talked over for half a day, but this is nothing like the solitariness of the Pacific. There, the sailor can see all day long, and one can imagine the gale of his rigging forming over his billows, and since getting fairly out of the Golden Gate we have seen nothing to suggest that the least imagination could take for a sail. One of our friends wrote us, as we started, that we could now see a point clear and water. But we have seen none yet. Our steamer seems to be the only living thing on this boundless
TRUSTING in God. The strength of faith. "Between two soldiers." Chains bound his hands to those of the soldiers who were guarding him. *Mark* iii. 7. "Angel of the Lord came." An answer to prayer. A spirit can "use a law of nature" to do the miraculous. At light shining. Lights is the element of man in a furnace. There is no darkness at all. "Simon Peter." Roused him up. "Chains fell off." Divine power does all things easily. With the soldier falling from Peter's wrist would not disturb them, especially if God put them into a deep sleep. v. 9. "Gird thyself." Tighten the girdle of his armor. "Garment." Outer garment or cloak. v. 9. "Wist not." He thought it not reality, but in answer to a mere fancy. When on the house-top at Joppa- v. 10. "First and second ward." Passed the guards through the galleries of the prison. v. 11. "Do thy will." Peter answered. v. 12. "Be not afraid." At the command of the divine messenger. "Departed from him." The angel's mission ended. Peter knows the rest of the way. v. 12. "Come, and follow me." Realized the fact of deliverance. "From the expectation." (Of the judges who desire his execution, and felt so sure of witnessing it that day,) v. 12. "Considered." What he would next do. Mary. The aunt of Barnabas. Col. 4: 10. Her house appears to have been a familiar place of meeting for the disciples. "Praying." They had been praying all night. v. 13. "Knocking at the door." At the entrance to the court. "Rhoda." Probably Mary's servant. "The porter who answers the door." v. 14. He knew his name in answer to her inquiry: "Who is there?" Opened not for gladness. How life-like the description. v. 15. "In the name of Jesus." God was not in answer to an angel who seemed the visible appearance of the person committed to their care. v. 16. "Continued knocking." As there was danger of imprisonment by being outside. With the expectation of small expectations on their part. Astonished at the strange answer to prayer. Prayer may be fully answered, though differently from the time, place, and person expected. Hold their peace. That he might declare unto them how God had brought him out of prison. They may have been too much for one. Peter was looking for the apostle at Jerusalem. He was not present with this company. Some think they cannot have a prayer-meeting when the pastor is not there. v. 17. "He called in a second search." In answer to him. He did not presume upon God's power by neglecting the use of natural means for safety.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

LESSON I.-PETER DELIVERED FROM PRISON.

For Sabbath-day, Nov. 5, 1892.


GOLDEN TEXT.—The angel of the Lord encompasseth about them that fear him, and delivereth them. Psa. 34: 7.

INTRODUCTION. — The church had been growing during the period of rest from Saul's persecution. His conversion was the joy to the persecutors of their oldest and nearest friend. From accounts of the growth of Christianity, Luke now indicates the opposition it again encountered.

EXPLANATORY NOTES.—v. 1. "About that time." When Barnabas and Saul went to Jerusalem with some "Strengthed forth." With the idea of seizure or arrest. "Yes." Affirm. "Certain." Prominent members of the church. v. 2. "Killed with the sword." Beheaded. The first apostle to be baptized with Christ's baptism (death). How strange that being carefully trained by Christ to carry on the work he must die as the result of faith and effort. But God's ways are best. If he be that death did more for the church than we could ever have done in a hundred years. v. 3. "Held by the streets." On the way to execution. v. 4. "Put in Prison." The tower where the temple was used for such purposes. v. 5. "Quartners." Squads of four each, serving three hours. Two would watch in the prison and the other two stood before the door. "Aston." Wrong translation. In Revised Version it is the Passover. Executions were regarded unlawful during Passover. v. 6. "Was kept in prison." A period of trial to impetuous Peter. "Pray... without ceasing." Of greater power than armies. The force of an unseen world. "Or says the church." A period of trial to impetuous Peter. "Pray... without ceasing." Of greater power than armies. The force of an unseen world. The meeting of evil men belonging to to-day if a whole church were upon its knees. How many hearts comforted, how many sick healed, how many backsliders redeemed. v. 6. "These were mighty." At the close of the Passover. "Sleeping.

CHRISTIAN ENDANGER TOPIC. (For week beginning Oct. 30th.)

STORY OF GOD'S CHILDREN. Acts 12: 1-12; Ps. 34: 7-10.

That God deals with men differently yet in justice and kindliness to all we believe. Take for example the cases of James and John, the brothers in Christ and both trusting in the divine promises. James was lifted up in the church. angels 11. In all probabil­

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Home News.

New York.

ALFRED CENTRE.—Columbus Day was celebrated in the school last week by the children and their friends. The children performed their parts well, and many lessons were learned in faith, perseverance, and loyalty to country which could hardly have been learned so well in any other way. — At the Sabbath service the following hymn, Dr. Plato preached from Gen. 15: 13. “Four hundred years.” He spoke briefly, 1st of the natural resources of the country discovered four hundred years ago; 2d, of the principle of religious liberty on trial in this country; 3d, on our public schools and their enemies; and 4th, the great opportunities which are offered at the present time for evangelistic work and the duty of the school to improve these opportunities. — The weather has been exceptionally fine this autumn, and farmers have gathered their crops in excellent condition.

R. H. R.

MISSIONARY BOARD MEETING.

The regular Annual Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawtuck Seventh-day Baptist church, Westerly, R. I., Oct. 19, 1893.

The meeting was called to order at 9:30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by E. B. Saunders. There were present fifteen members and two visitors.

The minutes of special meetings, Aug. 18, 1892, and Aug. 29, 1893, were read and approved.

The Treasurer presented his quarterly report, and it was voted that the same be received and placed on record.

It was voted that the following resolution be adopted, and that the action be communicated to the family of the late Rev. George B. Utter:

“FORASMUCH AS our Heavenly Father in his all-wise Providence has seen fit to remove from us our honored brother, the late Rev. Geo. B. Utter, who was a member of this Board during almost its entire existence, and who for twenty-two years served as its faithful Treasurer, or as the Secretary of the Board, it is appropriate that the Board record its feeling that, while we bow in humble submission to the will of Almighty God, we should, nevertheless, here record a testimonial of the wise and judicious manner in which the interests of the Society were managed, and in the earnest and faithful labors of the Rev. Mr. Utter, while a member of the Board, and express our earnest sympathy in his death, praying that the Lord of the harvest may rest the mantle of the departed on some other hand. It was voted that the Rev. William C. Whitford, D. D., be requested to prepare a suitable sketch of the life and labors of Bro. Utter in connection with the Board, to form a part of the next annual report.

Communications were presented by the Corresponding Secretary concerning appropriations for the China Mission, and also letters were read from the Rev. G. H. F. Randolph concerning the purchase of certain lands in China which the missionaries agree it would be an advantage for the Board to acquire. These lands, consisting of two lots, upon one of which stand several buildings, in all about twenty-five mows, or four acres, were ordered to be sold by the Court, and the price of the same was fixed at $2,500, being about the same number of dollars. A bid of 2,700 taels having been made for the land by another party, it was thought that it might be well to secure the land if possible, as the rental of a part of the land would more than pay for the interest on the investment.

It was voted that the Treasurer be authorized to cable the Rev. Mr. Randolph to close the bargain for the lands mentioned in his letters at a price not to exceed 2,500 taels.

It was voted that the appropriation for the China Mission for the year 1892 be $4,672, including the amount for school work, now in the hands of the Mission, and $272 dollars for incidental expenses.

It was voted that the Treasurer be authorized to send to the China Mission the amount of the various salaries as they come due, including $272 for incidental expenses.

It was voted that the Treasurer be authorized to make the remittances designated for the traveling expenses of the Rev. and Mrs. Davis and family to China and the Rev. and Mrs. Randolph and family from the next annual report.

It was voted that the salary of the Rev. Mr. Davis be paid in advance for the last quarter of the current year in order to his personal convenience before his departure.

Communication was read by the Corresponding Secretary concerning the employment of Miss Marie v. d. Steur as Bible woman, the young people of the Milton Junction Church contributing to her support.

It was voted that the appropriation for the salary of the Rev. Mr. Davis be increased by an addition of $400 for the ensuing year.

It was voted that an appropriation be made at the rate of $100 a year for Miss Marie v. d. Steur, as Bible woman in Holland.

Communications were read from churches asking for appropriations to all them in the support of their pastors. Other miscellaneous communications were also presented.

It was voted that appropriations be made for the ensuing year for the following churches during the time that they have a pastor:

First Wesleyan Church, 1 st, at the rate of $100 a year
Lincloin, N. Y., 75
Osage, N. Y., 75
Watson, N. Y., 75
Hammond, La., 250

It was voted that an appropriation be made for the ensuing year at the rate of $700 a year and traveling expenses for the Rev. O. U. Whitford as general missionary in the Northwest.

It was voted that an appropriation be made for the ensuing year at the rate of $240 and traveling expenses for the Rev. E. H. Scovill on the Iowa field.

It was voted that an appropriation be made for the ensuing year at the rate of $125 a year and traveling expenses, for the Rev. J. M. Todd on the Berlin, Wis., field.

It was voted that an appropriation be made for the ensuing year at the rate of $700 a year and traveling expenses for the Rev. L. F. Skaggs on the Colorado field, with head-quarters at Boulder, Col., at the rate of $400 a year, with a view to the employment of the Rev. S. B. Wheeler upon that field.

It was voted that an appropriation be made for the ensuing year at the rate of $900 a year and traveling expenses, for the Rev. J. L. Huffman in the South-Eastern Association.

It was voted that an appropriation be made for the ensuing year at the rate of $450 a year and traveling expenses for the Rev. L. F. Skaggs on the Southern Mission field.

It was voted that an appropriation be made for the ensuing year at the rate of $500 a year and traveling expenses, for the Rev. S. L. Lee on the Southern-western field.

It was voted that an appropriation be made at the rate of $600 a year and their traveling expenses, for the employment of the Rev. J. J. White with his daughter as evangelists, from Nov. 1, 1893, to Dec. 31, 1893, and that he be placed under the direction of the Board, having such time for rest as may be agreed upon, all receipts on the field to be reported.

It was voted that an appropriation be made of $300 for six months’ labor during the ensuing year, by Mr. E. B. Saunders in evangelistic work.

It was voted that there be an appropriation made for such work, before Jan. 1, 1893, at the same rate, from such funds as are in the hands of the Treasurer for that purpose.

It was voted that an appropriation be made of $50 for his assistant for the last quarter of the present year.

It was voted to grant the following orders:

Horabellville Church 8 19 75
Pawtuck, W. Va., 10 06
Kendle, W. Va., 10 00
West Union, W. Va., 10 00
First Wesleyan, R. I., 13 75
Second Wesleyan, N. L., 25 00
Lisbon, N. Y., 33 17
Osage, N. Y., 1 00
H. Utter, 1 00
G. Valthuysen, 1 00
A. E. Main, 262 10
E. B. Saunders, 200 00
U. Whitford, 200 15
Mich. Harp., 168 11
J. L. Huffman, 177 25
L. F. Skaggs, 117 85
T. J. Powers, 168 05
C. L. Lee, 10 01
G. W. Lewis, 135 50
J. M. Todd, 31 25
D. H. Davis, 5 60
G. R. Clarke, 37 75
It was voted that the Treasurer be authorized to pay all salaries of missionaries not here reported, for the remainder of the current year, when he shall have received their proper reports.

It was voted that Rev. E. J. Randall be a commissionaire to procure endorsers for the Treasurer’s notes for the ensuing year.

Adjourned, after prayer by Recording Secretary.

William C. Daland, Recr. Sec.

WHAT IS IN A NAME?

It is gratifying to read in the New York pastor’s notice of Sabbath services an hour named “The Sabbath School Day.” Are there any children there? If there be, why does he not call it a Sabbath-school? If there be children there, that pastor must have got out of the rut; must have some advanced ideas of the institution, some idea of what a Sabbath-school is. Are their children of the best elements of our churches, our pious fathers and mothers, our cultured young men and women, our children most carefully trained in religious homes and the best of schools? For generation or two, the best talents of the
the day a day of twenty-four hours. As it was, God divided the light from the darkness would attract young men and women, fathers and mothers, the school-emulating the apostle's example, the bath-school conference, the associations preach it, and though he the name for youthful discipline clings work and to retain adults in a school, Christianity could do to interest in, and elevate the tendency of the mem ber, the name could ever the name for the youthful discipline. 1. As to Mary's need of a Saviour. Matt. 2: 2. The mother, worshipped. Matt. 2: 11, 13, 14, 20, 21. The child always first. Luke 1: 46, 47. Mary confesses Jesus her Saviour, thereby showing her need of a Saviour. Acts 1: 14. The last mention of Mary, in a prayer-meeting and occupying no higher place than others.


IV. As to translation and explanation of the Scriptures. Nehemiah 8: 1-18; 9: 2, 3. Ezra the priest made the people to understand them. 1 Cor. 14: 19. Paul says make yourselves understood. 1 Cor. 14: 24-44. Jesus always teaching the Old Testament, the Old Testament. 2. As to the marriage of priests. Luke 1: 5-17. Zacharias, a priest, was married and yet pleased God. Mark 1: 29-31. Peter was married. 1 Tim. 3: 8. Elders, overseers, or bishops, were to be married. 1-8. Paul says to forbid is marry of the devil. 3. As to praying for the dead. Heb. 9: 27. After death the judgment. Luke 16: 19-31. Abraham could not help the dead and Jesus gave no hope.


IX. As to Peter's being in Rome. Epistle to Romans A. D. 68 to 60. 1. In Rom. 16, Paul salutes twenty-six or more persons by name, Peter not among them. 2. Paul writes from Rome his Epistles to the Ephesians, Philippians, Colossians and names who were with him, but Peter was not one of them.

X. As to Paul's Timothy from Rome, the last letter he wrote just before his death, says Luke only is with me. 2 Tim. 4: 9-13. Not one word about Peter. A. P. G.

SPEECH AND HEARING.

The ear and the organs of speech—how they are matched to each other, and how significant they are in the human economy. How much of the world's history goes on in the mouth and in the tongue. How important the consequences of what is spoken and heard. How much the tongue has to account for in this world for what it pours into the ear and over the mind of others. How much it has to answer for because of its guilty withholdings. What honor is put upon the ear and the tongue, in the religious economy, when it was ordained by "preaching to save them that believe," and was promised "hear and your soul shall live." It is fitting that great care should be exercised over the words and the tongue which are to be used to bring in the kingdom of Christ. Matthew 16: 21. The tongue is the "flashing sword of the Spirit" leaped forth, "pricking men in their hearts" and "cutting them to the heart." It was when the people "heard these things" that they were stirred, and asked what they must do. The wasted and unused resources of our churches as they are represented in the tongue and ear, are sufficient to double their fruitful labors. We may make the barren as fruitful as the gardens, or springs of water. If what ought to be said was said when, and where and as it ought to be, and what ought not to be said was not said, the objection before its birth, we should soon find little, and that a lessening little, to contend against or to complain of. The world is what we make it, and the tongue is the most efficient shaping tool in the making of it. Men talk out the devil which is in them, and talk out those who are ill and the guardedly open to them. The worst troubles in churches live and have their being principally in the tongue; and women. Strife lives often entirely on the tongue. Prov. 26: 20.
Harvest Excursion—Half Rates.

August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, running weekly three days each way, the return trip to the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Renius, General Passenger Agent, Chicago.

Wanted.

The undersigned desires to employ someone to work as a clerk or a bookkeeper, who has had some time in the capacity of a school teacher, but trouble with his eyes prevents further work in that profession. Work does not require much power of reading or writing, but moderate wages. Refers to Ed. L. Skaggs, or Ed. W. J. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corinthia, Mo.

The Sabbath Recorder. [Vol. XLVIII, No. 43.]

Education.

—Genevillle College Institute has ten teachers, including the principal, Rev. J. D. Drake, A. M.

—Dr. Pearson, of Chicago, has made an additional gift of $5,000 to the College.

—There were 1,350 students in actual attendance at Highland Park Normal College, Des Moines, Iowa, during the last year—the second year of the institution.

—President Atwood spoke in his recent address at the West: "It is important that all the instructors in a Christian college should be Christian men."—Rev. George W. Gardner, D. D., on extension of our college course.

—The selection of teachers, visible and invisible, who surround us in the common walks of life.

—For the position of professor of Modern Languages at West Point Military Academy, a position which carries with it a salary of about $4,000 per annum and the rank of captain, favorable to the interest of Capt. E. E. Wood, of the eighth cavalry, the present assistant professor of Spanish at the Academy.

—The best thing, after all, which any college does for its students is to give them a good foundation for knowledge by teaching systematic courses. A man who has mastered nothing is hungry in everything—Adair.

—The law library of the late Nathaniel P. Moore, at Albany, is to go to the School of Law of Cornell University, for the use of men who have not laid good foundations for knowledge by reading systematic courses. The museum of the late Nathaniel P. Moore, of the law faculty, has ended in favor of the School of Law of Cornell University, for the use of men who have not laid good foundations for knowledge by reading systematic courses. The high-school boy who after his graduation would become and a complete set of the Australian and New Zealand periodicals, a collection which was recently purchased and will be presented to the school at Ithaca as a gift.

—In the meeting-room of the Church, 115 West 23d Street, Bible-school at 2 o'clock, P. M., followed by preaching or prayer service at 3 o'clock. All strangers will be welcomed and Sabbath-keepers having strong desire for the service are especially invited to attend. Pastor's address: Rev. J. G. Firdock, Room 100, Bible House, New York City.

—In his paper Mr. Murray also estimates the average number of text books in India, less 2,750,000,000 or one and one-half per cent of the number of literates.

—It is estimated that 70,000 "seraphims" are employed in the "public houses" of England.

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The Wall Street, New City, - November 29th, 1882.

Mr. and Mrs. Pierson's Thanksgiving Day Dinner.

The annual Thanksgiving Day dinner at Mr. and Mrs. Pierson's was held last evening. The menu was

- servers of wine.
- lamb's head.
- roast turkey.
- roast beef.
- other meats.
- vegetables.
- potatoes.
- bread.

The dinner was enjoyed by a large number of guests, and the evening was spent in pleasant conversation and good fellowship. The company included a number of prominent citizens of the city, and the occasion was a happy one.

Mr. and Mrs. Pierson are well known throughout the city for their hospitality and graciousness, and their dinners are always a welcome event on the social calendar. The evening ended with a song, and all went to bed. It was a memorable Thanksgiving Day for everyone present.