ESS DEPARTMENT, ALPRED UNIVE A thorough Business Course for Landson. For circular, address T. M. Davis LFRED SUN, Published at Alfred One Allegany County, N. Y. Devoted to ad local news. Terms: \$1 per year.

TH-ECHOOL BOARD OF GENERAL

on. President, Alfred Centre. N. Y ILLIAMS, Cor. Sec., Alfred Centre, N. T. iss. Treasurer, Alfred Centre N. Y.

Alfred, N. Y.

CONFERENCE

BURDICK. WATCHMAKER and ENGRAVER AUBORA WATCHES A SPECIALTY.

Andever. N. Y. WOODARD, DENTIST, IS MAKING

ibber Plates by a new process. His ewa The best thing out. Send for circular COTTRELL, Breeder of Percheron

Six State Fair premiums out of

Berlin, N. Y.

GREEN & SON. DEALERS IN GENERAL MERCHANDER Drugs and Paints.

New York City. BABCOCK & WILCOX CO.

Patent Water-tube Steam Boilers BABCOUR. Pres. 30 Cortlandt St. TITS WORTH, MANUFACTURER OF

VE CLOTHING. Custom Works St. Tirsworth. 300 Canal St. PRINTING PRESSES.

R. JR. H. W. FISH. JOS. M. TITSWORDS. Leonardsville, N. Y.

12 & 14 Spruce St.

TRONG HEATER, LINE EXTRAOROR, and CONDENSER for Steam Engines. RONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

ICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Trees TEWOTRH, Sec., G. H. BABOOUK, COT. Bec. infield, N. J. Plainfield, N. J. r meeting of the Board, at Plainfield M econd First-day of each month at 2 P M

EVENTH-DAY BAPTIST MEMORIAL BOARD. OFFER, President, Plainfield, N. J. OPE, Treasurer, Plainfield, N. J. UBBARD, Secretary, Plainfield, N. J.

or all Denominational Interests solicited. ayment of all obligations requested. ER PRESS WORKS. Builders of Printing Presses.

TER, JR., & Co., - - - Proprietors L STILLMAN. ATTORNEY AT LAW.

apreme Court Commissioner. etc. Westerly, R. I.

BARBOUR & CO...

DRUGGISTS AND PHARMACIETTS No. 1, Bridge Block.

DENISON & CO., JEWELES.

RELIABLE GOODS AT FAIR PRICES Repairing Solicited. Please by we STILLMAN & SON.

ANUFACTURERS OF STILLMAN'S AXLE OIL. ly acte oil made which is mattered FRES ming substances.

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY Preenman, President, Mystic Bridge, Ot. HITFORD, Recording Secretary, Westerly

IM, Corresponding Secretary, Sisco, Fig. L. Chester, Treasurer, Westerly, R. L.

Chicago, Ill.

AY & CO., BROHANT TAILORS 205 West Madison St. OTTRELL & SONS, CYLINDER PRINTERS
PRINTERS, for Hand and Stead Power.
At Westerly, R. I. 112 Monroe St.

Milton, Wis.

GREEN, DEALER IN mber, Sash, Doors, Blinds, Salt, Conset, Building Material.

ON COLLEGE, Milton, Wis.
The Spring Term opens March 14, 1868.
SV. W. C. WHITFORD, D. D., President

V. CLARKE, DRALER IN BOOKS. ationery, Jeseiry, Musical Factorial And Holiday Goods. Milian Wis

CLARKE REGISTERED PHARMACIST,

Hilton Junction, Wis. ROGERS stary Public, Conceyancer, and Town Clark e at residence, Milton Juaction, Wit.

Zabbath Becorder,

ERICAN SABBATH TRACT SOCIETY,

FRED CENTRE, ALLEGARY CO. M. T.

discontinued until afrearages are paid, of the publisher. ents will be inserted for M

have yet seen.

Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—42 A YEAR, IN ADVANCE

VOL. XLIV.-NO. 10.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 8, 1888

WHOLE NO. 2247

Sabbath Becorder. Entered as second-class mail matter at the post

office at Alfred Centre, N. Y.

WOMAN'S WORK.

National Reform Association .-- No. 3... The Brick Church Again..... Home News.

COMFORT ONE ANOTHER.

Comfort one another: For the way is growing dreary, The feet are often weary, And the heart is very sad, There is heavy burden-bearing. When it seems that none are caring, and we half forget that ever we were glad.

Comfort one another; With the hand clasp close and tender. With the sweetness love can render, And the looks of friendly eyes. Do not wait with grace unspoken, While life's daily bread is broken, Gentle speech is oft like manna from the skies.

Comfort one another: By the hope of Him who sought us In our peril—Him who bought us, Paying with His precious blood: By the faith that will not alter, Trusting strength that shall not falter. Leaning on the One divinely good.

Comfort one another; Let the grave gloom lie behind you. While the Spirit's words remind you Of the home beyond the tomb. Where no more is pain or parting. Fever's flush or tear drop starting, But the presence of the Lord, and for all his -Mrs. Margaret E. Sangster, in Independent.

GLIMPSES OF EUROPE.—No. 15.

BY PROF. H. M. MAXSON.

VIENNA. Archduke Charles, we found a courier waiting for us at the depot (for which a charge appeared in the bill) who soon had us at our hotel. The "bus" on which we rode was unique. Imagine an ordinary "bus" with anforming two compartments distinct from each other, and you have a fair idea of the body of the vehicle. There are also seats on top. It is a large, heavy vehicle, paved streets. There are not many streetcars here, they seeming to be confined chiefly to the Ring Strasse, and these "buses" take their place on the other streets.

This morning, chartering a guide and a landau, we started for a drive along the Ring Strasse, the principal street of the city. The old fortifications were removed eight or ten years ago, the fosse filled up and the ground laid out in broad avenues, with occasional small parks, making a circle of beautiful streets through the city, hence the name Ring Street. On this street have been many fine private buildings, huge apartment houses, churches, an immense ^{opera} house, a magnificent city hall, a most beautiful cathedral and several art museums,

ing a spire 453 feet high—almost the tallest this was a fine concert by a male chorus. in the world. I wished to make the ascent. but did not find opportunity to do so there dates from the 12th century, and was quite interesting with its old inscriptions. There are two very old stained glass windows and many beautiful modern ones. It contains, among other interesting things, an elaborate sarcophagus of Emperor Frederick, with lizards and other animals carved all around the bottom of it.

The finest church we have yet seen, in architecture and adornment, is the Votive the Emperor's escape from assassination. Its exterior is very beautiful with its two slender towers of open work, which are said to be very similar to the Cologne Cathedral. The interior is as chaste and beautiful as the exterior, being bright and cheerful with some fine marble, and about eighty most beautiful and artistic windows. As a whole, it is most pleasing.

At Court Church we saw the beautiful monument of Maria Christina, daughter of M. Theresa, which was made by Canova; also the dark Loretta Chapel, which contains in urns the hearts of the deceased members of the Imperial family. In another chapel was the Imperial box for the use of the Royal family in church service, shut in by glass windows from the ordinary worshipers, as it was in St. Stephen's. In the Capuchin Church, we saw the coffin of Maria Theresa in which the great Napoleon's fondest hopes were buried with the body of his son.

The riding-school showed us where the horses were exercised, and the palace gave us another view of the place frequented by royalty, but it was not particularly interestlined its walls. It is a sombre group of the city. buildings hemmed in closely by the city on every side, so that it is hard to distinguish palace from city, and it is architecturally ugly. The Parliament House was superior to the one in Berlin, though the rooms were arquestion, "Who is the prominent man here?" He said "Bismark." "He is the man in Europe and controls Austria, as it is a member of the Triple Alliance.

One noon we drove into the central square of the palace to see the "change of guards" with which there is music by the military band. The selection was from "Il Trovatore," and its execution gave us the finest band music I ever heard. This same palace contains a very fine and extremely interesting collection of pre-historic human relics, trinkets, implements, etc., but we had not time for a good examination of them.

The City Hall is very large, very finely finished and pleasing architecturally. We exone, and that was not very interesting to us. the royal jewels, which are very beautiful, a very fine, but to us, fresh from Dresden, ance of being covered with small trees. other "bus" at right angles across the front they seemed second-rate. The Burgundy diamond, worth quite a fortune, was once sold for \$6 by a soldier who found it on a battlefield. One famous collection is that but runs very easily on these smoothly- to the official catalogue, the lance of St. Maurice, which once belonged to Charlemagne. The lance's head contains a "nail from the Holy Cross." There is also a piece of the cross itself, "only surpassed in size by the piece preserved at Rome;" a piece of the table-cloth used at the "Lord's Supper;" "a piece of the Holy Apron which Jesus used when he washed the feet of his apostles. which is of linen coarsely woven, with ornaarm of St. Anne:" "a tooth of St. John the Baptist, set in gold;" "a reliquary conthe 12th century.

phens, which is very large and very old, hav- and his father's music. In connection with bankment there. It must have cost a great ject another man's ideas simply because they summarying. Mo.

either one long enough and good enough for an evening concert. We came away at was so much to see. The front of the church 11 P. M., and then they were only about two-thirds through the programme. Those concert-gardens are a great feature here.

Instead of our arrangement, there is a large hose about eight feet long connected with the end of the cart and terminated with a huge sprinkler like those on flower-pots. To this sprinkler a rope is tied, and as the cart is driven along a man follows holding the sprinkler off the ground by means of this Church, erected 1856-79, to commemorate rope, and swinging it to and fro, from side to side, so as to water a strip the width of the cart.

> There are many new buildings going up here, and we were interested to notice they had a machine with an endless belt with buckets for carrying brick up to the top, and at one place women were loading the buckets with the brick. We did not see any women carrying the hod up a ladder to the top of the building, but an acquaintance said he did actually see such a sight.

The old part of the town is very irregularly built, and there are numberless alley-ways, arcades and passages used by the public as "short cuts," a great convenience, no doubt, to those familiar with them; but to us they proved quite a puzzle from the fact that we were conducted to the concert through one of these passages in the early evening, but on our return alone later it was closed, and and others of the Imperial family, with that | we had to find our way home as best we could. There are numerous pieces of monumental statuary here, but mostly of little artistic value, and one piece crowded another out of our remembrance. Although "situated on the Danube," we had to take quite a ride to see that river itself, there being oning except for some beautiful tapestries that ly a small canal or arm which runs through My blessed Redeemer is leading me."

FRIDAY, July 22d. After two days spent in Vienna, we started for Venice early this morning. At first our way was through quite level, fertile fields with, in some places, large fields of corn, ranged on the same general plan of seating. which were strange by reason of their extent I was interested in the guide's reply to my and also from the fact that the crop was corn. There were also many vineyards with their frequent shrines. Then, the countrywas more hilly, but always cultivated to the very tops of the hills by means of terraces. In some places the houses and barns were built so as to form three (and sometimes (everything here has guards), in connection four) sides of a square, and were thatched with straw or hay. The rock seems to be largely limestone. Not many miles out, the women come to the cars at the stations with edelweiss for sale, the typical Swiss flower

that grows only near the snow and ice. Soon we begin the ascent of the famous Semmering Railroad, a great piece of engineering, the road winding about the mountain, going back on itself, though many feet above, through numerous tunnels and beauamined it with interest. There are many tiful scenery. In one place we saw women picture galleries, but we had time for only at work in a lumber vary, carrying the boards on their backs, and stacking them Having telegraphed for rooms at the In the treasury is a fine collection of clocks, up. The mowing fields on the hillsides were studded with poles set up about a rod apart, salt-cellar made by Venvenuto Cellini for and we soon found that the grass was moved Francis I., of France, and other objects of and while green tied up on these sticks, so value or historical interest. The jewels are that a new mown field had much the appear-

> Among the hills there seemed to be iron mines and smelting works. Ruined castles were frequently seen. At Friesach was a castle and some old walls, while at Launsof sacred relics, which contains, according dorf, on the top of a large rock, was a large joy, a comfort to all our brethren here. Now, castle in perfect condition. which a muchtraveled gentleman who was with us said your name in the paper, yet we know who was the most perfectly preserved he had ever | you are. The language, ideas, and the words

rugged district, and for Lours we rode edited by you, our dear friend. I come now through the most mountainous scenery I to congratulate you in the name of all our ever saw. At first we saw far in the distance | brethren here, and to say unto you, The Lord two glittering mountain pears, then as we be with you, brave man! ran by a hill out stood a high peak with its have beed handed down by royal wills from towering above us, the snow showing in many of the ravines. First one side of the 80 that it impressed us as the finest drive we One evening we spent in a concert-garden stream and then the other we went, now listening to a fine concert conducted by Ed- through a short tunnel and then through a our country a good many have opened their time, but can never quench it. We went to the old Church of St. Ste- ward Strauss and made up chiefly of his own long one, over a treatle here and a high em- eyes and come to know that it is wrong to re-

amount of money to construct such a road. are different from theirs. They have come We are all glad that we came through by now to practice the words of the Apostle Paul, daylight, when we could enjoy the scenery | "Prove all things; hold fast that which is and the marvelous engineering of the road. At one place for a long distance, there was a carriage-road through the mountains wind-The watering carts are very amusing, | ing in and out of the ravines high above us, which was a marvel of road-building. Where there was any soil at all, the hill was cultivated to the top, with a little patch of wheat here and there among the rocks. How it was ever planted or harvested is a wonder.

At last we shot by a fortress while running on the down grade, and found ourselves in Italian territory. At Pontebba we passed through the Custom House and picked up a hurried lunch. Village after village now appeared, crowded into the bottom of the valleys and on the hillsides, showing a perfectly indescribable architecture such as nothing but the camera will do justice to. Where there was room enough, trees were planted in large humbers and grape vines were trained from one tree to another. Just as we left the mountains it became dark, and there was a blank until we reached Venice about 11 P. M.

> For the SABBATH RECORDER: THY WILL BE DONE

BY MRS. L. M. T. CLARKE.

(Written for a bereaved mother.) I heard a sweet voice, as of singing, And the sound came soft, and slow-And my heart was nigh unto breaking As I caught in accents low-"The Lord is my shepherd, my wants he'll supply in the greenest of pastures he'll make me to lie."

My heart was nigh unto breaking, Each word was so dear to my soul. In the fear of losing one sentence Of the precious beautiful whole. Though I walk through the valleys I'll fear no ill For thou art with me, to comfort me still." I knew that the angel boatman

And soon, too soon, our happy home Would be reft of a golden link. My faith was strong in Jesus, For I knew in his sheltering arms I could trust my heart's great treasure
Who temperathe wind to the lamb that is shorn

Was nearing the river's brink,

"Truly goodness and mercy through faith in his Shall lead me forever to dwell with the Lord."

My heart was nigh unto breaking As I mourned o'er him night and day, In hope, while my darling one Was rapidly passing away,
So trustfully, patiently waiting, Oh why
Must earth's richest treasures so soon fade and die?

Though my heart was nigh unto breaking. I knew it was well with my son, His beautiful life was nearing the goal, His race was almost run. This assurance, how sweet, "Though in the valley

And must leave home, and dear ones, I fear not to Our loved one is sleeping so sweetly,

To join in the wage, and the warfare, To which he came heir at his birth, But will crown him with roses, fit emblem of love That circles the brow of the ransomed above. In humble submission, dear Saviour, We bow neath thy righteous decree, Through life thou hast been our protection, In death let us trust only thee. In the beautiful city, the home of the blessed, Comes the echoing strain, of rest, sweet rest.

We would not recall him to earth

CORRESPONDENCE.

PROVIDENCE, R. I., January, 1888.

The following letter, written last December, from Galicia, Austria, to the Editor of the Eduth, will be read with interest by all. Truly the Spirit of God against it. "What will I if it be already is moving among the nations to bring in the knowledge of Jesus Christ, and his salvation. Let all Christians remember the interests of this work in Dear Editor Eduth, -I have received alread

three numbers of the Eduth, for which thank you heartily. The Eduth hath quickened our souls indeed; its words are a real dear Editor, though you did not mention of love, as well as the whole appearance of At Villach we entered upon a still more the Eduth, are proof enough that the paper is

As you have begun to do the work for our ments of Oriental origin sewed on it;" a chip top and sides perfectly bare of vegetation, dear Saviour and for his people, so may the of the manger of Christ; "a bone of the showing white and dazzling in the sun. Lord help you to go on in that blessed work. Then we kept on toward the other peak I hope the Lord will raise up for you many is seen by some one, and a new supply of wet with snowy top. Mile after mile we rode friends who will assist you in this work, that taining earth wetted with blood of the Holy | till at last rising higher and higher we were | it may comfort the souls of so many in their again. When the heap of straw becomes dry martyr Stephen," etc. Most of these relies running along a ravine with the mountains sorrows and trials, and bring life and light to the fire will break out with such force that it those who are dead in sin and are growing in teamnot be quenched. So with the subject the Sabbath. God's Sabbath is a fire.

good," though they never knew of Paul and his teachings. It is true the morning star has risen in our country, and my hope is exceedingly great that the time has come now that our people Israel shall repent and be healed.

But, dear brother, at the same time let me

pour out my deep sorrows into your bosom. My heart is full; therefore, I will speak. It is true, as I said before, that the morning star has risen in our country, and many of our people have come to know that it is wrong to restrain themselves from listening to other teachings than those in which they have been brought up, and I might say that they would now eagerly listen to the truth. But is not our country destitute of the blessed words of truth? Is there any one here to proclaim the message of the truth? Alas! dear brother, a country of more than 600,000 Jewish inhabitants has none to show them the way of life; a field ready for harvest and there is no laborer; a vineyard ready to gather the splendid fruits, and there is no one to gather them. Believe me, dear brother, when I write these lines my eyes run over, my heart is moved with compassion as I see the sheep scattered without a shepherd. Since there are so many Christian friends who take great interest in the conversion of the Jews why should they not do something for the lost sheep here in this country? Especially those Christian friends with whom you are so closely connected, why should they not do something to gather the lost sheep to the flock? Would they not be blessed? O yes, they would be exceedingly blessed. The harvest is very great.

I write this letter in great haste, because I can hardly spare time during the day for any other thing than my business. But before I close I appeal to you again and again. that you may remember our people here in your prayers, that the Lord may send laterers to his vineyard. I wish this letter to be read before other Christian friends, that their hearts may be moved with compassion, and that they may do something for our people in this country, assisting in their prayers as well as by their means; for even those here who have come to the knowledge of the truth, do they not need comfort and encouragement? Yes, they need it very much; they, too, need a shepherd to lead them, to instruct them, and to encourage them in the fight of the truth. I pray constantly that the Lord may soon send laborers into his vinevard to gather the fruits and bring them to the household of faith, that they may praise God. "for he is good and his mercy endureth Yours very truly,

A FIRE KINDLED.

J. P.

"I am come to send fire on the earth, and what will I if it is already kindled?" Luke 12: 49.

Jesus uses this language in the same sense that he says, "I come to send a sword." Fire and sword are emblems of strife, contention and distress; not that this was the ultimate effect of Christ's coming, or that it was the express tendency or proper purpose of his gornel, but it would be the effect of the opposition which wicked men would bring kindled?" Did he regret the publication of his gospel? or would he desist from it on account of the contention which it would occasion? No. He desired its publication and that, as soon as possible, it might be universal. This fire has been sent on the earth a long time, and kindled, but its enemies have tried to quench it for a long time.

This fire which he sent into the world is the doctrine of the Sabbath of the fourth commandment. It has been as a very small spark for some time, but thanks be to God, it has of late shown a little blaze. The Sabbath doctrine is like fire in dry grass; when persons try to quench it they think they have succeeded, but they turn to look behind them and lol they see it is a flame. Or it is as a bed of burning coals covered with wet straw. It lies unobserved under the damp covering till it becomes sufficiently dry to smoke and begin to burn a little; the smoke fire for a while, but the fire will break out The wet straw of the traditions of men con-I am glad to tell you that since you visited cerning the Sunday may smother it for a

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

The Corresponding Secretary having tem porarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

> "On, the joy to see thee reigning! Thee, my own beloved Lord! Every tongue thy name confessing, Worship, honor, glory, blessing, Brought to thee with glad accord! Thee, my Master and my Friend, Vindicated and enthroned: Unto earth's remotest end Glorified, adored, enthroned!"

DR. WILLIAMS, after 32 years in China, thinks that half a century more of Christian missions will evangelize and even Christian ize the empire.

THE Mission Field, organ of the Society for the Propagation of the Gospel in Foreign Parts, London, England, begins the new year considerably enlarged and otherwise improved.

On January 29th, Bro. R. B. Hewett organized, in New Orleans, La, a colored church of five members—three men and two women-with preacher, deacon and clerk duly chosen. Peter C. Hall, preacher; Lewis Pearceson, deacon; John Trotter, clerk.

BRO. Hewitt, of Beauregard, Miss., is making efforts in behalf of religious liberty for Sabbath-keepers in that state, similar to those so successfully made by Bro. Shaw in Arkansas. Many will pray that he may be given all needed wisdom, influence and success, as he speaks and works for this rightcous cause.

then let us wonder, over and over, that so many are indifferent or opposed to foreign missions.

FROM C. J. SINDALL.

I have been from home most of December; but the hard winter has prevented me from doing much missionary work. I had some meetings appointed in Urica, Polk Co., Wis., and started for the place; got out a long way; was stopped by a snows-torm, and nothing was done.

I can only report one meeting in Minneapolis and seven in Burnett Co., Wis. I intended to have gone to more places; but we have had so much snow as to greatly interfere with travel.

were over eighty children at the meeting, and they were made glad by their presents. I see that my time of working for the

Board is now out; and so I need not report my work any more; but if you would like to hear from me, I will write occasionally. We shall certainly be glad to hear from Bro. Sindall.—A. E. M.] I report 4 weeks of labor; 8 meetings; 11 visits.

TRADE LAKE, Burnett Co., Wis.

FROM DR. SWINNEY.

SHANGHAI, China, Dec. 28, 1887.

Some days among the sick we have many Catholics, with whom it is quite difficult to converse on spiritual subjects. Their usual in everything that is said, though we know their hearts are far from coinciding with their lips. Very seldom will they take tracts or leaflets of any kind.

seem to comprehend the gospel, and are turntime that they are understanding the truth and are manifesting a child like faith. That | cording to their rites the same night. there may be many more such is our constant prayer. Only to-day a woman of the better class, who has come many times before, time, and never intended to again.

But lately I have been much saddened by deeds of cruelty are constantly occurring, are for a decision of the question, whether the for every 2,506 Christians.

neighborhood, which I am told are very fre- the girls suffer on. Does not the reader unite quently taking place, and constantly endured. his or her wish with that of the workers refer to the cruel treatment of women and among this heathen people, that the gospel girls, which is the natural result of the degraded position they are compelled to occupy, | change their lives, and bestow upon them its giving to the ruling mass of heathen men abundant peace and blessings? almost unlimited power.

The custom in this country of betrothing in childhood and the early marriages is a source of so much sin and suffering that words can never completely portray the reality. But I will give you a little glimpse of this DARK PICTURE.

mother, from her trials and troubles, became a fierce, rough woman.

When Beautiful was fourteen years of age, her parents, realizing the degradation of these invited to the boy's house for a day, when, though she fought long and well for her freedom, she did not gain it. They held her while they washed her face and pulled out the hair on the forehead and a large portion of that on the eyebrows to denote that she was a married woman according to their cus-

clared she was not and would not be a bride, while the neighbors and his relatives assisted | While these, the school girls, have a comin holding her, one clasping her head, one at fortable home, kind care, good instruction, each arm, and several more striving to still and all the bright hopes and wishes that her violent exertions. By force they arranged | dwell in young hearts anywhere; and more her eyebrows and forehead, and did up her than this, they also have the knowledge of hair in the style of a woman. "I will not be the gospel, and are seeking to know and love LET us read the letters that are coming married! I shall not be married! You have the Saviour. these days, from Mr. Davis and from Dr. | no right to steal me! I want to go home." Swinney; let us look well at the pictures that | Still her cries rang out again and again as | as those of us who are older, have recently are drawn; let us contrast heathenism as a they took a rope and tied her body to a large been made very happy, by the coming of the system and as a whole, with the Christian | heavy chair, and so were able to put on | Christmas box from over the waters. To system and the state of Christian society; the wedding robes. Married that little girl me the greatest joy was experienced at the was that day, and married she had to be, time of the opening of the box, by seeing the without her own consent or her mother's names of the givers marked on the gifts. To knowledge. So they had their feast and re- know that these friends are thinking of, and joicings amid her weeping and wailing and praying for, us and the work here, is made heart-broken sobs. There is now no home doubly sure by their effort in gathering tofor her but that, as she is truly married ac- gether and sending these tokens to us. We cording to their law, and must live in such a greatly appreciate their interest, and return family whether she will or not. And what a our heart-felt thanks. husband! and what a father-in-law and mother-in-law! they who have deceived her into the school dormitory to give one of the and taken her by force.

Another little girl whose name was Ze was betrothed a year ago, but the go-between greatly deceived the parents about the man, who is now thirty years old while the girl is only twelve. This summer the mother-in-law every one had her doll in her arms; even the enticed the child to her home to enjoy a three smallest ones, who were asleep, had feast which she said they were preparing theirs close up to their faces on their pillows. We had a very interesting time in our for another one of her sons. When she came All were happy, and I heard one say, "It is Sabbath-school, with a Christmas-tree in the she was seized, the hair extracted from her because the people in the foreign country meeting-house near Bro. Grettum's. There forehead and a portion from her eye-brows, love Jesus, that they are so kind, and think then she was dressed in the red silk wedding of sending these gifts to us here." True, in garments, and married amid her most violent | deed. Even a child can see that the main protestations.

> When, according to their custom, she was allowed to go home after a few weeks, her indignant mother joined with the little girl in her determination not to go back, at least, not for a long, long time. The mother-in-law has, by many and costly presents, tried to persuade her to return. Her husband has gone there many times to induce her to live with him, but they keep good watch, and she always escapes to the neighbors and hides: and now, during these five months that have passed, he has not been able to see her or to

learn just where she is. Another case of a young girl I will menmanner of doing is to completely acquiesce | tion, whose brother is an opium-smoker, and among his companions in the opium den one that, but positive words to the contrary; "the day he sold his sister, fourteen years of age. The bargain was completed, the money paid, the ear-rings and bracelets given, when the Again there are brighter days in our work | same night the young man, with about fifty when the patients themselves ask after the others, broke into the house of the young girl, doctrine, and are anxious to hear. The last | who had just that evening received the wedfew months there have been several who ding gifts, and learned that she was betrothed. These men overpowered the paring to the light. We can see from time to ents, stole the girl out of her bed, and carried her off, and the wedding was performed ac-

The mass of the people look upon these acts with indifference; and if the parents have not a great deal of money they dare not begged me to tell her again of the Jesus doc- bring the facts to the knowledge of the man- he has given us reasons and enlightened contrine, which she was anxious to believe, saying | darins, for these rulers will not make any she could not worship the idols for a long effort without large sums of money being paid to them for their own personal use. So these

some incidents that have occurred in our allowed and endured; and the women and advance of his kingdem will be furthered may soon enlighten them, soften their hearts

I will turn now to a

BRIGHTER PICTURE. Not long since, I was sitting in my room on Friday evening, engaged in reading, when a gentle knock came at my door, and on being answered, four little girls from the school came in. They are about the same age as the A little girl by the name of Beautiful (Sin | three girls I have just mentioned, being from Ling) was betrothed when nine years old. ten to thirteen years old. With their clean After this the boy's father and older brother | clothing, which is thick and warm, and their grew to be great opium-smokers, and his bright faces, they formed a pleasant group. They said they were trying to love and serve Jesus, and wanted to be the children of God would I pray with and for them? This I was very glad to do, and, turning to the words | Germans in the United States; of Ireland, people, were unwilling for their little girl of our Saviour, we read and talked awhile toever to marry into such a family. But the gether, then all kneeled down, and I led in opium-smokers heard of it, and induced some prayer, followed by each of the little girls. dinavia are peopling the fertile North-west of their mutual friends to invite the little | Their words were few and simple, but earnest girl to their home for a few days. While and full of trust. We then closed by singing there, and away from her parents, she was a hymn. As they were about leaving, the smallest of the girls, Second Precious (Nie unknown to her, they were fully prepared Pau), came up to me and said, "I am greatly for the wedding feast. While she was there pleased to worship God. Can I come again the door was closed and fastened. She, be- next Friday evening?" Upon this all the coming alarmed, said she must go home; yet, others joined in the same desire, and with a happy heart I said, that I would be glad to have them come.

As they were passing out, I thought how different they were from the many, many little girls in the thickly crowded villages and hamlets about us. The latter have nothing the gospel. Fierce outbursts may be expect to think of but the marriage day, the home Oh, the agony of that little girl as she de | they are to go into, and of the dreadful mother-in-law that is to rule over them.

The school girls here in the mission, as well

About two evenings after Christmas, I went girls some medicine, and while there looked around to see if the children fully appreciated their presents, and especially if they cared for, and knew how to play with their dolls. It was nearly bed time and, to my surprise, spring of Christian effort is love to the

A CORRESPONDENT of the Missionary Re view, recently, from Princeton Theological Seminary, writes from India as follows:

And at this point I can answer your ques tion as to what led me to decide to be a mis sionary. I could almost say that bare figures overwhelmed me, and as I read that there were 856,000,000 of heathen, 30 000 a day going to their death without Christ, I was fairly staggered, and questioned, Do we be lieve it? Do we really believe it? Let us be honest with ourselves,—do we believe that these millions are without hope in the next world? We turn the leaves of God's Word in vain, for there we find no hope, not only soul that sinneth it shall die." Yes, we believe it. Well, then, what narcotic has Sa tan injected into our system, that this awful, woeful, tremendous fact does not start us now formally organized into the Medical tian women. Only these can reach the dark out of our lethargy, our inactivity, our fright Missionary Association of China. ful neglect of human souls? The matter Many years ago, a Jew sat down then so presented itself to me that one of two things is necessary to be done, either to believe Satan's old Garden of Eden whis per, "thou shalt not surely die," or else go. These were the simple factors of my call and in my opinion there is little more to be expected in any one's call to the mission field. God does not speak from heaven as in times past; we are not to expect to be stricken down on the roadside, nor to hear a voice from heaven calling to the work, but science and made us "laborers with himself" in the extensions of his kingdom; and others. In Madras, while there was one great. Service in his name is joy. Woman's before that record he presents an array of criminal for every 477 Hindus, and one for service at the feet of the Master means Christ facts and figures almost available and figures almost almost

more by laboring at home in some city where perchance there are 350,000 people with several hundred ministers, or in a heathen land in a district of 350,000 people with only three ministers. If eight out of ten of the seminary students should decide that God wanted them in the foreign field, there would be little probability of mistake, and even then the regions beyond would not be properly manned. And it seems to me that for the next ten or twenty years the majority of the graduates of our seminaries should take up the foreign work; and the question with each individual should be, not "Why should I go to the foreign field?" but "Why should I stay at home?"

WEIGHTY WORDS.

"According to Dr. Riggs, there are now ,264 different languages and dialects spoken more or less in America. The Lord has brought the whole world to our shores. We talk of Germany, and yet there are 5,000,000 and yet there are more Irish in New York City than in Dublin; of Sweden, Norway and Denmark, and yet the myriads of Scan of Africa, and yet we have within our bor ders 7,000,000 of African descent. Indians, instead of dying out, are increasing; and the Chinese, instead of going, keep on coming. When we boast of our fifty five millions of inhabitants, it is well to remem ber that about twenty-one millions of them are for igners or the immediate offspring of foreigners. These already hold the balance of power in many of our large cities, and that there is either wish or occasion for us to decide for us as to our laws and rulers. In other words, they do now, or soon will, hold the destiny of this republic in their hands. It has been said that every great city sleeps on a volcano. If that be so, the only barrier against disaster is the benign energy of ed until Christianity achieves its permanent results."

PRAYER FOR MISSIONS.—Almighty God whose desire it is that thy people should give to others freely of those privileges which thou hast bestowed on them, and hast especially laid upon them the burden of making known to others the glad tidings of salvation, do thou bless the special efforts which are being now made to stir up thy church to deeper interest in missionary work, and more abundant prayer and liberality towards it, that the whole earth may fear thee and know thy name, through Jesus Christ our Lord.

REFERENCE has recently been made to the statement of Sir Charles U. Aitchison, Lieutenant-Governor of the Punjab, that any one who has " no faith in the work of missionaries in India must be either ignorant of facts or under the influence of very blinding prejudice." A further quotation may well be made from the utterances of this distinguished official of India. He gives this striking testimony: "Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take one I know of-one of the ruling princes of India, who probably never saw or spoke to a Christian missionary in his ther do I condemn thee," we who are too life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and morals reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching."-Missionary Herald.

ITEMS.

" Not what we give, but what we share, For the gift, without the giver, is bare." Corea has abolished slavery, setting free nearly one half of its population.

The Baptists of England give for foreign missions an average of \$1 45 per member. But twenty-nine per cent of the popluation of the towns and cities of Great Britian the responsibility is fearful if we shirk it. are in attendance upon her places of wor-

A Boston layman is supporting five native preachers in Burma, India and Africa, and thus preaches by proxy in three languages.

The first Young Men's Christian Association in China was recently established in Pekin, and a few days later another was started at Shanghai. It is said that all the medical missionaries

of China of the various denominations are

Many years ago, a Jew sat down to translate the New Testament from the Greek in home influences; woman's hand placed tender order to refute Christianity, and by God's ly upon the widening circles of need in de

gospel, and was converted. It is stated in a German newspaper, that out and to save the yet unsought and the in Vienna alone, during 1885, two hundred and sixty Jews became Christians, and that from personal obligation or responsibility. never in the history of Germany were con- It is to help us to meet these imperative

Christian population of South India stands we ask that each one of you all will ask great highest in reverence for law and order, and things is the name of the Master, and we shall in respect for the property and rights of receive. His word is sure; his promises all facts and figures almost appalling, and asks every 728 Mussulmans, there was but one for the mothers of the race, and through

Woman's Work.

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

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

> THERE are noble women, doing God's own work in heathen lands; Though we cannot join their number. We car reach our helping hands. We can pray. Ah! yes, my sisters! Women always, all must pray. But remember that our pracing Must bear fruit from day to day.

Some months ago, the Missionary Editor of the RECORDER expressed a desire that we take up regularly some work in the RECORD. ER in behalf of those interests which belong, by special obligation, to our women. The question has developed more slowly than it should because of the personal shrinking from the publicity of the work of her who would have in charge the Woman's Depart. ment. The conscience should have asserted its right to rule over questions of feeling, To day it does, and we tell you this, that we seek to come to join in the name of the Mas. ter, leaving ourselves in the background. refusing to come to the front, determined to keep ourselves unwatchful and unmindful of uprising or increeping criticisms of a personal nature, ignoring any one's thought be here for any selfish consideration. The Tract Board, and the Editor of the RECORD. ER have each expressed interest in this question, faith in it as a means of conducting good work, and a desire for its success. We are here for work, and accepting it as a duty, we rejoice that there is something for us to do for the Master. Duty to the Master is nearer than obliga-

tion. It is a privilege, a joy, a blessing, Under the directing grace of the Holy Spirit, our women may ask anything in his name, and we shall be in possession of the promise therefor. As the daughters of Eve, it is not a possible thing for us to live free from condemnation if we do not accept the personal special obligations which rest upon us in carrying on the work of the world's Redeemer. We must break the alabastor box upon the head of our dear Lord. We must in love carry this precious gospel of peace and liberty to the daughters of earth without query as to wherefore this waste of costly spikenard. It costs. Did-our Saviour give that which cost nothing? Upon woman has he bestowed great forgiveness. We must in humility stand at his feet to render loving service. It humiliates this service to the lowly of earth. Did Christ die Tupon royal couch, in the chamber of the world's love? But this is outside of me, and as for these Magdalenes. It is not outside of one of us; and well may we cry in agony of soul for the Saviour's benediction, "neigood, we who are too negligent to touch her whom our Lord embraced in the love of his benediction so tenderly bestowed upon her. It makes not the difference of one jot or tittle how soft may be the silk, or how fine may be the gold with which we cover that which encases the heart, into the depths of which the eye of our Master can pierce. It makes no matter with what refining culture we may clothe the mind, or with what scrupulous care we cleanse the atmosphere of surrounding influences that we be not contaminated by the world's sins or misfortunes, it is still as true as the Word of God that he has made of one | blood all nations of men. and that he fashioned their hearts alike. Has much been given to us, or have we been forgiven much, Still are we the daughters of Eve, and with her do we beguile the world into sin, or by the help and blessing of him who did bruise the serpent's head, we may and we must lift up humanity by every device or argument, or influence which love to our Master

The world of unchristianized women must be brought to Christ by the hands of Chrischambers of her slave home. Woman's hand resting in love upon the sacred circle of mercy he was convinced of the truth of the moralized Christian lands; woman's hand stretched out with a Christ-like love to seek unsaved, and is there one of you left out versions from Judaism so numerous as now. needs that we accept this place of influence; Official statistics show that the native and that good may come of it to all of us,

WE reprint this week, from the Cynosure, an elaborate article on t question, from the Sunday s which the editor of that paper "one of the ablest articles ever the First-day Sabbath." If, the writer, Rev. J. S. T. Milligan, has not proven that Sunday is Se efforts in that direction so far are the editor of the Cynosure being this "able article" Bro. C. A. of Reading, Mass., wrote a reply, the first part to that paper. The turned it with the remark that h think it just nor wise to re-open sion." This reply is in two parts shall take pleasure in placing

Sabbath Befor

Remember the Sabbath-day, to

ar days shalt thou labor, and do all the

he seventh day is the Sabbath of the Lo

THE LORD'S-DAY, SABBAT

Twelve Arguments For The Change

readers in successive issues of thi

RY REV. J. S. T. MILLIGA

1. The change was possible. The strength of the Sabbatar enth-day) argument is that divi is true that some laws are of su and character, and so in harmon nature of God and the nature of they are called "moral natura considered unchangeable. - But laws are so related to change that they are called "moral po may be changed in form or abo gether. The whole ceremonial system was of this character, an away, or has been adjusted to t pensation. Circumcision has b into baptism and the Passov

Lord's Supper.

The admission is freely ma great body of the Decalogue is ural" law, and unchangeable. cise time of the Sabbath is changes ble that it changes wi gree of longitude in its hours, itself is changed in the circumf earth. There is no man living when the law was first enuncia precise time corresponds to the first Sabbath. The first day m than the seventh, and the than the first. Hence a chi made in the relative matter of without any violence done to obligation of Babbath service. is also possible in the addition portant creation work. Th may have its development in earth, or in man's body or sp and the luster and value of the not to say must—be a warr change of time and method s

"which exceeds in glory," 2. The change was necessary are brought by the presumption

argument.

The original dispensation allowed a fall that made "the groan and travail in pain." T been turned into darkness s into blood. "The gold in m has become dim and the m changed." Sin has brought our woes into the world. Ma dead in trespasses and sins, at is cursed for man's sake—and there might be a new and g of the Orestor's power and grace. The new heavens as the new creature in man him "incorruptible seed that livet forever." "the life more abu far more exceeding," even weight of glory" that shall us, that shall change all time itself into an unceasing Sabba considered, and is consider sabbatic recognition and Hence Paul in Hebrews 4: 10 unquestioned reference to work: "For he that is entere he also hath ceased from his God did from his." Elevent

another, "so that we are not God, but under the law to C Christ was competen change. This is by the claimed in his language.
"Therefore, the Son of man

us labor, therefore, to enter

This last, grandest, even &

Christ is here certainly urged

tion to enter into his rest.

glory is all-comprehending,

fills the law in one sense, bec

the Sabbath." Having in the preceding that Sabbath law was, in strongest form, so subording terest for whom it was made the glory of God, that its be suspended in cases of neo in this verse Christ déclares tion to himself as the Media This involves a true principal philosophy that Christ, we have fulfilled it on our bear tree us from some of its jobs

Coman's Work.

shall ask anything in my name I will do it communications for this Department should essed to the Secretary of the Woman's Board General Conference, M. F. Bailey, Milkon

THERE are noble women, doing God's own work in heathen lands; Though we cannot join their number We can reach our helping hands. We can pray. Ah! yes, my sisters! Women always, all must pray. But remember that our pracing Must bear fruit from day to day.

E months ago, the Missionary Editor RECORDER expressed a desire that we p regularly some work in the RECORD. behalf of those interests which belong cial obligation, to our women. The on has developed more slowly than it because of the personal shrinking he publicity of the work of her who have in charge the Woman's Depart-

The conscience should have asserted ht to rule over questions of feeling. wit does, and we tell you this, that we o come to join in the name of the Mag. aving ourselves in the background, ng to come to the front, determined to ourselves unwatchful and unmindful prising or increeping criticisms of a hal nature, ignoring any one's thought here is either wish or occasion for us to re for any selfish consideration. The Board, and the Editor of the RECORD. we each expressed interest in this quesfaith in it as a means of conducting work, and a desire for its success. We ere for work, and accepting it as a duty, oice that there is something for us to

the Master. ty to the Master is nearer than obliga-It is a privilege, a joy, a blessing. the directing grace of the Holy our women may ask anything in his and we shall be in possession of the se therefor. As the daughters of Eve, ot a possible thing for us to live free condemnation if we do not accept the nal special obligations which rest upon carrying on the work of the world's emer. We must break the alabastor upon the head of our dear Lord. We in love carry this precious gospel of and liberty to the daughters of earth out query as to wherefore this waste of spikenard. It costs. Did our Saygive that which cost nothing? Upon an has he bestowed great forgiveness. nust in humility stand at his feet to er loving service. It humiliates this pe to the lowly of earth. Did Christ die royal couch, in the chamber of the 's love? But this is outside of me, and r these Magdalenes. It is not outside e of us; and well may we cry in agony ul for the Saviour's benediction. "neido I condemn thee," we who are too , we who are too negligent to touch whom our Lord embraced in the love is benediction so tenderly bestowed her. It makes not the difference of jot or tittle how soft may be the or how fine may be the gold with ch we cover that which encases the , into the depths of which the eye of laster can pierce. It makes no matter what refining culture we may clothe aind, or with what scrupulous care we se the atmosphere of surrounding inces that we be not contaminated by the l's sins or misfortunes, it is still as true e Word of God that he has made of one all nations of men, and that he fashtheir hearts alike. Has much been to us, or have we been forgiven much, esponsibility is fearful if we shirk it. are we the daughters of Eve. and with do we beguile the world into sin, or by elp and blessing of him who did bruise erpent's head, we may and we must p humanity by every device or argu-, or influence which love to our Master

e world of unchristianized women must ought to Christ by the hands of Chriswomen. Only these can reach the dark bers of her slave home. Woman's hand g in love upon the sacred circle of influences; woman's hand placed tenderon the widening circles of need in deized Christian lauds; woman's hand hed out with a Christ-like love to seek nd to save the yet unsonght and the ed, and is there one of you left out personal oblgation or responsibility. o help us to meet these imperative that we accept this place of influence; hat good may come of it to all of us, that each one of you all will sak grea is the name of the Master, and we shall . His word is sure; his promises al Service in his name is joy Woman eat the feet of the Master mount Off Control of the recent of the second of the s

Sabbath Beform.

"Remember the Sabbath-day, to keep it holy.

Ax days shalt thou labor, and do all thy work; but
the seventh day is the Sabbath of the Lord thy God."

WE reprint this week, from the Christian Cunosure, an elaborate article on the Sabbath ouestion, from the Sunday stand-point, "one of the ablest articles ever written for the First-day Sabbath." If, therefore, the writer, Rev. J. S. T. Milligan, of Kansas. has not proven that Sunday is Sabbath, all efforts in that direction so far are a failure, the editor of the Cynosure being judge. To this "able article" Bro. C. A. S. Temple. of Reading, Mass., wrote a reply, forwarding the first part to that paper. The editor rethink it just nor wise to re-open the discussion." This reply is in two parts, which we shall take pleasure in placing before our readers in successive issues of this paper.

THE LORD'S-DAY, SABBATH.

Twelve Arguments For The Change Of The Dav.

BY REV. J. S. T. MILLIGAN.

1. The change was possible.

is true that some laws are of such a nature and character, and so in harmony with the nature of God and the nature of things that that they are called "moral positive," and may be changed in form or abolished altogether. The whole ceremonial and typical system was of this character, and has passed l away, or has been adjusted to the new dispensation. Circumcision has been changed Lord's Supper.

The admission is freely made that the great body of the Decalogue is "moral natural" law, and unchangeable. But the precise time of the Sabbath is so manifestly Sabbath introduced by name. changeable that it changes with every de- The argument that the first day is never precise time corresponds to the time of the first Sabbath. The first day may be nearer than the seventh, and the second nearer than the first. Hence a change may be made in the relative matter of Sabbath time, and the luster and value of the new maychange of time and method suited to that "which exceeds in glory."

are brought by the presumption of the prior | ing is sabbaths.

of the Creator's power and wisdom and considered, and is considered worthy of sabbatic recognition and celebration. Hence Paul, in Hebrews 4: 10, says, in most unquestioned reference to Christ and his work: "For he that is entered into his rest, he also hath ceased from his own works as God did from his." Eleventh verse: "Let us labor, therefore, to enter into that rest." This last, grandest, even saving work of Christ is here certainly urged as an obligation to enter into his rest. This work and glory is all-comprehending, and while it fulfills the law in one sense, becomes a law in another, "so that we are not without law to God, but under the law to Christ."

change. This is by the Saviour himself

Having in the preceding verse asserted that Sabbath law was, in its earliest and strongest form, so subordinated to man's interest for whom it was made, as well as for the glory of God, that its operation might | the Spirit of Christ and in the mind of be suspended in cases of necessity and mercy, in this verse Christ déclares its subordination to himself as the Mediator and Saviour. This involves a true principle of Christian philosophy that Christ, who satisfied the

to believers: "Ye are not under the law, tions, that it might be evident we "are nu- baths." der the law to Christ." The "moral positive " or relative feature of the fourth commandment in reference to the day was the salient point for the emphasizing of the fact that Christ is Lord of the Sabbath-day. which the editor of that paper pronounces His character, then, both as Lord and Lawgiver, make him entirely competent to the

4. The change was predicted, In this matter we have one of the few nstances in which we have interpretation of prohecy that is inspired. Paul, in Heb. 4: the fourth verse as the creation Sabbath and in the fifth verse of the Jewish Sabba by quoting from Psa. 95: 11, says the Spirit of God spoke by David of another day in turned it with the remark that he did "not | Psa. 95: 7, in the language, "to-day, if ye will hear his voice." Paul not only quotes this language in Heb. 3: 15 as a test of being partakers with Christ, but twice in this tion by David was fulfilled by a new Sabbath-day.

It is important in this connection to note that there are three Sabbath dispensations alluded to by Paul in this chapter: the crea tion Sabbath as a covenant of works on the seventh day; the Jewish Sabbath given on Sinai, introduced by Joshua in Canaan (Heb. 4: 8); then the Christian Sabbath as Christ's rest (Heb. 4:10), predicted by David | him and his day. (Psa. 95: 7), quoted and explained by Paul The strength of the Sabbatarian (or Sev. (Heb. 4: 7). This was in each instance a commanded. enth-day) argument is that divine law is un- sign of the covenant, the first two using the changeable. This is the main reliance. It seventh day, the last having, as Paul says, "another day."

considered unchangeable. But many other stone (Christ) being made head of the cor- as God did from his." laws are so related to changeable things ner. "This is the day the Lord hath made; we will rejoice and be glad in it." Here is not merely the rest but the day alluded to. In Ezek. 43: 27, the prophet sums up the New Testament features of divine ordinances by saying, "And when these days are expired, it shall be that on the eighth day and into baptism and the Passover into the so forward the priests shall make your burnt offerings upon the altar . . . and I will accept you, saith the Lord God." This threefold cord of prophecy cannot be broken.

5. The change is recorded and the third

gree of longitude in its hours, and the day so much as called Sabbath is very plausible, itself is changed in the circumference of the and with many conclusive. The defect of bath. earth. There is no man living that knows our English version is very injurious in when the law was first enunciated, or what this matter. But if the idiom of the Greek language had been properly understood and rendered into English, there had been no Sabbath question and controversy.

In Matt. 28:1, the Spirit of God by Matthew teaches an end of sabbaths, by the without any violence done to the absolute words "onse de sabbatoon, the word sabbaobligation of Sabbath service. The change toon being in the genitive plural, must is also possible in the addition of a more im- either be rendered "weeks" or "sabbaths. portant creation work. This possibility But Sabbaths is the original and essentia may have its development in the material idea of the term, and where used even in earth, or in man's body or spirit or both, the sense of weeks (which it never is in the plural either in Septuagint or New Testanot to say must—be a warrant for some ment Greek) it refers to that which is marked by Sabbath and begins and ends with rest on the sabbatic idea. Thus the 2. The change was necessary. To this we primary, natural and almost universal mean-

Then the fact that there was a creation The original dispensation of nature Sabbath and a Jewish Sabbath, as Pan allowed a fall that made "the whole creation | shows in Heb. 4, makes the statement clear groan and travail in pain." The stars have and unmistakable. It was the end or fulfillbeen turned into darkness and the moon ment of the covenant of works and the has become dim and the most fine gold "signs," in a sabbath. These covenants day a blessing and its violation a curse. changed." Sin has brought death and all Christ came to fulfill and terminate in the our woes into the world. Man has become interest of salvation, and if he did what he dead in trespasses and sins, and the ground came to do, viz., "fulfill all righteousness," there might be a new and grander display covenants. Then we have the statement, "as it began to dawn" (eis mian sabbatoon) far more exceeding," even the "eternal of the seven it is employed, omitted, the itself into an unceasing Sabbath, should be | we have "sabbatoon," the very same word used in the preceding clause, and always with two exceptions rendered Sabbath in in the singular and translated "week." Then the conclusion becomes most clear

that we have in this verse the record of the termination of the two preceding Sabbath institutions, and the introduction of a third, which is not only sabbatic in its nature but in its name; and this is rendered even more certain from the general use of sabbatoon to indicate this day.

6. Our sixth argument is, the day was observed by the apostles as a sabbath day. 3. Christ was competent to make the They met upon it and used it for prayer. preaching and sacramental purposes. Acts claimed in his language. Mark 2: 28: 20:7. This course was followed by most "Therefore, the Son of man is Lord also of of the early Christians, some observing it exclusively, others observing it with the seventh day, until the minds of Christians became so convinced of the propriety of its observance that it became substantially universal; and we only wonder that any one with Christ can fail of esteeming and using this observe the Christian Sabbath. day as the most precious of all time, and the guarantee and pledge of the future did the seventh." True; but Christ "ceased

ment) of the law for righteousness to those rative. Their eyes were sure to be greeted that believe," authorized his Apostle to say with this blessed vision as they met to observe this holy day; and how often has the but under grace." This must needs be ex- eye of faith beheld the Crucified One in

(2) By the gift of his spirit. For this therefore met in private. they waited, and did not wait in vain. For forty-nine days they watched and prayed for " power from on high," and the Pentecostal shower at length came. The flery baptism was an event most anxiously awaited, most graciously vouchsafed, and most thankfully enjoyed. Who can fail to see that the grant of such a boon would make the day as memorable as the grace of God itself. This Lord's-day, made so precious to John on Patmos by his being "much in the 7. after having spoken of the Seventh-day in | Spirit," has been ever since a day of gracious bestowments, and "the day of all the week the best" on that account.

8. Its privileges are guaranteed. If here we were to be limited by Judaizing the command is made specific in Heb. 4:1 teachers; if the consummated work of our and 11. precious Saviour was not allowed to be magverse to make it emphatic that the predic-inified in our view, and celebrated on our day." This is mere assumption. They Sabbath, the zest of our joy would be taken have sense enough to keep it, as they do away, and the zeal of our service much diminished. Christian liberty and service both need and are secured the felicity of triumphant joy in the Saviour and his work. We then feel sure that however men may judge in this matter, and of us concerning it, the Judge of all the earth will judge favorably those who by sabbatic rest honor

9. The duty to enter into Christ's rest is

In Heb. 4: 11 the great Apostle of the Gentiles, in the form of entreaty, but with all the force of command, requires us to We have also in the 118th Psalm, 24th "labor to enter into that rest," referring, verse, a clear historico-prophetic allusion to doubtless, to the rest into which Christ has they are called "moral natural," and are a sabbath day which he identifies with the entered, "having ceased from his own work

> The last clause here makes it evident that the analogy is designed between the creation and the redemption subbaths. True, our critics may say it is kuta pausin in the Greek, and not sabbatoon. But they gain nothing, for this word involves the principle of Sabbath-observance, and the form is alluded to in the preceding verse (9th), when the word rendered rest is sabbatismos, a sabbath-keeping (see margin). True, these passages have been understood and explained in reference to heaven, but the use of either of these terms gives no warrant. nor does the context, and the fourth and tenth verses undoubtedly refer to the Sab-

10. The acceptance of this day is urged (Heb. 4: 1), "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." The term, "His rest," must, in the light of Heb. 3: 14, be understood of Christ's rest, for we are made partakers with him in this, as in all other matters. The promise alluded to is contained in the prophecies already quoted. The main one in the 95th Psalm being quoted in both chapters. The failure of unbelieving Jews, to enter under Joshua into the Jewish dispensation and Sabbath in Canaan, being used as a warning. 11. The very general acceptance of the

This should carry with it very great weight. We would not despise the views of a very small minority. But when the majority is so overwhelming, eminent men, reformers, churches and nations with one accord, their views are not to be despised.

12. The providences of God, with thunder

the God of the Sabbath would not make his aminations begin, the pupil shows the irritavoice to be heard and his will to be known, by bility, restlessness, poor appetite, loss of is cursed for man's sake—and all this that he fulfilled these sabbaths or signs of these providential tokens in the eighteen centuries flesh, and disturbed sleep, which physioloof the Christian Era. How does it come that men have been, and communities have grace. The new heavens and new earth; toward "the one of sabbaths." This may been, so blessed in temporal and spiritual the new creature in man himself, made of be peculiar language, but it is very emphat- things with the load of guilt upon their "incorruptible seed that liveth and abideth ic; the numeral being cardinal (one) and not heads which the views of the Sabbatarian forever," "the life more abundant"—"the ordinal (first), the noun being, in every case | would imply? And, then, it has been noted that the desecration of the Christian Sabbath weight of glory" that shall be revealed in adjective virtually bocomes a substantive has been followed by the terrible judgment us, that shall change all time and eternity and should be rendered "the one." Then of fire pronounced in Jer. 17: 27—the great London fire and the great New York fire of 1836 following the repeal of Sabbath laws. The Chicago fire, the Portland and the Bosthe New Testament and always in the Sep- ton fires of more recent date, and commenctuagint; those in the New Testament being ing on the Sabbath, emphasize God's displeasure at the violation of this precious day of sabbatic rest to the Christian believers and the ruling Saviour.

I will conclude with an answer to a few objections.

1. "The seventh day is frequently called the Sabbath." This no one denies. It was so called because it was the Sabbath during the whole Jewish economy.

2. "The first day is never called Sabbath." the New Testament.

3. "The seventh is still called Sabbath under the New Testament." This is because it is still a legal Sabbath to the Jew. who "is a debtor to keep the whole law," because circumcised. But "we are not under the law but under grace."

4. "The command was to keep the Sabbath holy." This we obey when we properly

5. "God did not rest the first day as he from his own work as God did from his."

English translation. In the original Greek it is by precisely the same word.

8. "The meeting of the disciples on the pens that children continue to be overfirst day was for fear of the Jews." True, strained, and taxed beyond their powers, hibited in some form of our moral obliga- sanctuary service on this, "the one of Sab- because the keeping of that Sabbath was and broken in their nervous system, by conpeculiarly offensive to the Jews. They tinuing a plan of examinations that is no

9. "Breaking bread (Acts 20: 7) does not mean the Lord's Supper." It does when associated with preaching and prayer.

10. "Paul kept the seventh day." He day by preaching to Christians.

change.

12. "Christ kept the seventh day." True, it was thus he fulfilled the law. He also met with and blessed his disciples on the first ods.—Houston's Weekly.

13. "There is no special command to Paul, in Col. 11: 16, says, "Let no man keep the first day." The example of the judge you . . . in respect to the sabbaths." disciples is equivalent to a command, but

> 14. "The Romish Church changed the the state of New York contributing 617. many other New Testament ordinances. There is no historic proof of its change by them, but there is that the first day was

kept long before there was a Romish church. 15. "It is better to obey God than man. Very true, but we obey God when we honor Christ, and follow Christ's example and enter into his rest.

NORTH CEDAR, Kansas.

Education.

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

SCHOOL EXAMINATIONS.

Now that the rush and cram and hurry and worry and exhaustion of the Christmas school examinations are over, it may be in authority. order to ask. Of what value are school examinations? Does the pupil gain anything Y., is dead. He was for some years pastor from or by them? Is his standing any better known after them than it was before? If both these questions are answered in the cago. affirmative, then such examinations are of value, and should be continued. If both questions are answered in the negative, then such examinations are of no value, but are useless labor and strain, and should be discontinued.

answer both questions in the negative with a mon Steele, a course of lectures upon scienvery decided emphasis. Regular school ex- tific subjects has been arranged at Syracuse aminations do not add knowledge to what a University. The course will be opened by pupil has acquired already. They come after the eminent scientist, Alexander Winchell, months of study and a systematic review of LL. D. those studies; but the examinations themselves add nothing to the ground that has been gone over. They are designed to elicit information as to the pupil's acquirements, and the amount of information obtained on the several branches studied during the term. In this they can be of benefit only to the teacher and to the trustees.

But a pupil undergoing regular examination is in a false position, and one wholly un-"pass" is to be acquitted, and not to "pass" is to be condemned and degraded. Such a and one-half per cent have taken the matriprospect is in itself a heavy tax upon the monial vows. mind: and added to the tax that the pupil views, it is a torture and exhaustion. Many aminations, but did not do so from the It would certainly be passing strange if studies themselves. For weeks before exgists tell us are the evidences of an overstrained nervous system.

Honorable pupils will use no false means in examinations; but dishonorable ones will. and become very expert in their deceptions, and constantly tempt others to be as dishonorable as themselves. Here is a distinct moral loss in our system of school examinations: and the school-room should not be the place to lead young people into the arts of the chair of Natural History of that institudeception, falsehood and wrong-doing.

of examinations, that they can seldom tell a the New York Board of Education in 1859. fraction of what they really know. Fear is a great disturber of clear mental action, with most persons; and great numbers of bright pupils have just that nervous organization which becomes thoroughly frightened at the approach of a school examination. They cannot acquit themselves with any credit and stupidly, appearing to know little of the studies they have passed through, although their daily lessons and general review showed is familiar with such instances.

colors, though in reality but poor scholars. deceived in the great majority of cases as to the actual acquirements of the pupils.

These facts are commonly enough known among teachers; who also fully understand that the daily recitations and the general refrom the burden of its obligation and penalty. He, then, who "is the end (fulfill-) the most important facts of the gospel nar-

as they are) their only interest lies in shirking all the work they can. And so it haptrue test of their attainments or standing.

The daily recitations and the recitations in general review, marked faithfully and honorably by the teacher, tell fairly and justly what every pupil has been doing. That only made use of it to reach the Jews in schedule of the work done should give the synagogue service. He also kept the first grade to every pupil; and all final examinations should be abolished as falsities and 11. "The women following Jesus kept cruelties. This course would make better the seventh day." This was before the and more faithful pupils, and save many from wrecking their constitution. If parents would consider these matters, they could secure the establishing of right meth-

CLIPPINGS.

The total attendance for the year at Cornell University, in all departments, is 1,023,

A wealthy man in this country whose identity is not disclosed, has given \$300,000 for the establishment of a Christian University at Nankin, China.

Twenty-eight women are now studying at Columbia College, and co-education is regarded as one of the probabilities of the near future in that institution.

Alexander Duncan, Yale, 1825, of London, Eng., has made Yale University a gift of \$20,000, "to be used for its best interests, as the authorities of the University may de-

Cornell has become the possessor of a rare treasure in the shape of the "Acta Sanctorum," an old book which recites the career of every saint canonized by the Catholic Church.

The speech of Senator Evarts in favor of the Blair Education Bill, has attracted much attention. On the constitutionality of that measure the Hon. William M. Evarts is an Prof. Nathan Sheppard, of Saratoga, N.

at Tremont Temple, Boston, and at one time connected with the University at Chi-The memory of Helen Hunt Jackson is to be honored by the erection of an Indian

girl's school to bear her name at Santa Fe. New Mexico, The building is to cost \$30,-000, and is to accommodate 150 pupils. Under the endowment of the late J. Dor-

The University of the City of New York has established an endowed chair on comparative religion in its relations to Christian missions, and Rev. F. F. Ellinwood, D. D. corresponding secretary of the Presbyterian Foreign Mission Board, is to be the pro-

Almost sixty per cent of the women graduates of Syracuse University have been led to just. It is a species of trial, in which the the altar. The alumnæ of Vassar, Cornell pupil stands as a sort of criminal; for to and others are far behind, while of the graduates of Smith College only thirteen

It is proposed to found in Alexandria has already gone through in crowding re- College, Dublin, as a memorial to the late Archbishop Trench, of Dublin, two scholarinto blood. "The gold in man's character typico-gracious covenant of Sinai, with their tone, have made the observance of the first pupils break down from the strain of the ex- ships to be called the Trench scholarships. Contributions are asked for by Bishop Doane. and will be received by Macmillan & Co. publishers. New York.

> A class of colored physicians has been graduated from a medical college in Nachville. The American of that city say sthey are "men of good presence, reserved and modest," and it asks the south to give them "a fair showing." The American deserves great credit for setting so good an example in the fair showing it recommends.

Professor Walter R. Brooks, D. D., of Madison University, Hamilton, N. Y., in tion, was stricken with paralysis while Timid scholars are so fretted and fright- preaching on a recent Sunday, and died in ened by the prospects and the dreaded results a day or two. He was made secretary of

Dr. Agnew, the great and widely known surgeon, has held a professorship in the medical department of the University of Pennsylvania fifty years, and a movement is in progress to have a banquet in his honor. The full faculty, alumni, invited guests, and all the medical students will be present. whatever; but answer questions confusedly It is expected to be the grandest affair of the kind ever given in Philadelphia.

At the beginning of the winter term at called Sabbath seven times in the Greek of them to be excellent scholars. Every teacher Wellesley College, Miss Helen H. Schafer, for the past ten years professor of mathemat-Timid and nervous pupils, therefore, do ics, assumed the position of president for not get justice from the examination. Bold the remainder of the college year. Miss and unscrupulous pupils come off with flying | Schafer is a graduate of Oberlin; is a master of arts and is possessed of great executive Only a limited few acquit themselves with ability. No decision has as yet been made as figures that put them on the level that fairly to Miss Freeman's permanent successor. is due to them. Examiners and trustees are The college now has 614 students, with 82 in the faculty. A movement is in progress looking towards the erection of a new chapel to cost \$100,000. Gov. Claffin in treasurer of their fund, which is being collected from students all over the country. views are the true and honest tests and evi- A new cottage is now being errected, for the (1) By the presence of Christ with his 6. Christ is three times called Lord of the dences of a pupil's acquirements. But teach occupancy of students, to be known as

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, March 8, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

Communications designed for the Missionary Department should be addressed to Rev. A. E MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on busi-SABBATH RECORDER, Alfred Centre, Allegany coun-

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

> 'Among the pitfalls in our way, The best of us walk blindly So, man, be wary, watch and pray, And judge your brother kindly."

A SHORT article, under the heading "A Fire Kindled," will be found in another colnote to the editor, says of himself: "I have been a member of the First-Day Baptists for several years, and have tried to keep the Sunday according to the tradition of men, but I am now thoroughly convinced that the Seventh-day is the Sabbath of the Great Jehovah, and I heartly embrace it."

FARMERS in this vicinity may be glad to know that the Farmers' Club of Hornellsville has arranged for a Farmers' Institute of two days' duration to be held in that city, on Thursday and Friday, March 8th and 9th. These dates have been fixed one day earlier than was at first planned, out of deference to our people. We appreciate the courtesy, and certainly hope that many of our breth ren may find it convenient to attend.

By some oversight, the following list of life-members of the Missionary Society, elected last year, was omitted from the published lists in the last minutes. They will be remembered next year: Mrs. E. B. Titsworth, Mrs. Thos. F. Randolph, Mrs. Jos. A. Hubbard, Mrs. A. F. Ross, Mrs. D. E. Titsworth, Florence S. Potter, Anna E. Titsworth, Ida L. Spicer, Kizzie C. Ayers, Geo. B. Titsworth, Edwin H. Lewis, and Wm. H. Rogers, all of Plainfield, N. J.

A LETTER just received from sister Harriet B. Hummel, formerly of Marlboro, N. J., but now of Topeka, Kan., says that the Sabbath-keepers of the latter place hold services every Sabbath, consisting of Bible-reading, prayer, singing and religious conference, followed by a study of the regular Sabbathschool lesson of the day. Out of such small beginnings large interests have sometimes grown; let us fervently pray that it may be so in this case. Some such a service should. be established and maintained by every little group of Sabbath keepers, even though not more than "two or three" are so situated as to unite in it.

Nor a little has been said in these columns, in one way and another, during the past few weeks, concerning Christmas exercises, indicating a somewhat widely prevalent practice among our people of observing these festivities, with, perhaps, a growing tendency in this direction. To some of our readers this is an occasion of great grief; to others the practice is, at least, one of doubtful propriety; while, perhaps, a greater number have fallen into the customs of the times without very much thought as to the origin of the festival or the propriety of its observance by Bible Christians. We are in possession of correspondence protesting against the practice, some of it in terms of the most emphatic and unqualified hostility, and others in a mild, "wish-you-wouldn'tdo so" sort of way. In view of these things we have deemed it best to say something on the subject at no distant day, and, in the mean time, take this method of saying to those who are exercised upon it that we are considering the matter. "Let us prove all things and hold fast that which is good."

MANY of our readers have been spiritually uplifted while singing or reading some of the beautiful songs of faith and love, written by Miss Havergal. Such will appreciate the story that is told of her conversation on one occasion with her minister. "Why do you not press upon your people the claims of the gospel more earnestly?" she one day asked him. He replied, "my people are intelligent and well informed on all questions and doctrines of the gospel, and know what is d ity in reference to them. If I were preaching to Zulus, I should preach differently." a Zulu next Sabbath, and you preach to otent God! I was conquered."

The result was a moving gospel sermon, which was appreciated and enjoyed as much by the most intelligent and well informed as by those whose understanding may have been more nearly akin to that of the real Zulu. Is it not just possible that preachers take too much for granted as to the intelligence of their hearers with reference to spiritual things, and so do not press the claims and simple doctrines and duties of the gospel as forcibly and as constantly as they should?

"KNOWLEDGE increases responsibility. The scribes could quote Scripture, and yet condemned themselves by rejecting it." writes a wise and observant teacher of men. A wiser than he, after giving instructions to his followers on certain questions, said, "If ye know these things, happy are ye if ye do them." One of these same followers, writing under the guidance of a divine inspiration, emphasized the thought of his Master in these words: "But whose looketh into the umn of this paper. The writer of it, in a perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (or, in his doing). Again the Master says, in the midst of his most solemn teachings, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Thus, to know the truth is one thing, to obey it is quite another thing. The first is important, the second is absolutely indespensable to the attainment of high standing as the children of God.

GOLDEN SILENCE

The wise man-says that "to everything there is a season;" and in the enumeration of adds, "A time to speak, and a time to keep the papers and pamphlets to which they refer silence." In the prophecies spoken of Jesus us; viz., The Christian Statesman, Philadelit is said, "He was oppressed, and he was phia, Pa., and the Christian Nation, New afflicted, yet he opened not his mouth; he is York City. Some of the titles of tracts are, brought as a lamb to the slaughter, and as a "State Neutrality in Refigion a Thing Imsheep before her shearers is dumb, so opened possible;" "Legal Effect and Practical value he not his mouth." When Jesus stood be- of the Proposed Amendment," and "Is a fore Pilate and was accused by the chief | Christian Party Forming?" priests and elders, "he answered nothing;"

Thus there is divine precept, Old Testament prophecy and New Testament history to give sanction to the statement that sometimes the best answer that can be made to false accusations, carping criticisms and unjust attacks is golden silence. The following little story, told in the language of one of the principal characters in it, illustrates this truth so forcibly that we quote it here en-

"I remember being in company with several thoughtless girls. Among them, however, there was one exception: a serious. quiet and beautiful woman, whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I con-ceived the thought of bantering her on religious subjects, and with the foolhardiness of youth and recklessness of impiety, I launched forth with some stale infidel objections that none but the fool who saith in his heart, 'There is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my innuendoes, occasionally glancing toward the the question of the hour, and it is the especial principal butt of my fun. She did not seem | business of all good men and women to secure to notice me at all; but she did not smile. | an affirmative reply." did not look away, and did not look at me.

"Still I continued my impious harangue, thinking that she must refute some thing, that she would not hear her own faith held up by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless

laughter to buoy up my fast sinking courage. moved; her immobility grew awful; I began to stutter-to pause-to feel cold and strange -I could not tell how. My courage oozed off; my heart grew faint-I was conquered.

"That night after I went home, in reflecting over my foolhardy adventure, I could W. C. T. U., signs the circular also; so does have scourged myself. The sweet angelic Mrs. Mary E. Simpson, Superintendent of counténance of my mute accuser came up before me in the visions of the night; I could not sleep. Nor did I rest till, some days after, I went to the home of the lady I had insulted and asked her pardon. Then she spoke to me, how mildly ! how Christianly how sweetly!

"I was subdued, melted down; and it was not long after that I became, I trust, an humble Christian, and looked back to my September 1st, for the organization of an miserable unbelief with horror.

"Her silence saved me. Had she answered with warmth, with sarcasm, with sneer, or with a rebuke, I should have grown stronger in my bantering and more deter-mined in my opposition. But she was silent, and I felt as if my voice was striving to make Then," replied Miss Havergal, "let me be itself heard against the words of an omnip-

Communications.

THE NATIONAL BEFORM ASSOCIATION .- NO. 3.

BY REV. L. C. ROGERS.

The National Reform Association, under date of New York, January, 1888, the fortyfive clerical and lay signers of the circular calling for a state organization, declare that "the National Reform Association is nonsectarian and non-partizan." If it is nonsectarian, then all the dominant religious denominations of our country, both Catholic and Protestant, irrespectively, are invoked to make common cause in the aims of the Association. So far as Protestants are concerned. all, from Protestant Episcopal to Congregational, are making common cause in this movement, as may be seen by an examination of the list of signers; the Catholics are showing signs of friendly interest in many ways, and will be in time when the "politcal" merits imperatively call for their co-

And what now, let us ask, has made these separate religious organizations unite? Ordinarily they have shown little desire for practical union; what has happened now? What is there in the present situation that makes them friends and fellows? I answer. the same that made Pilot and Herod friends, viz., the betrayal of Christ. It is too much responsibility in wrong to be shouldered by one; misery likes company, and so does sin; they "join hand to hand." These conspirators against freedom of conscience and the nation's liberties have purposely laid aside their mutual aversions, and share in common the responsibilities of their intended action.

But their movements, though affecting the character of non-partizanship, are deeply po-

To what political center interested parand when Pilate asked him concerning these ties and persons are trying to draw and crysaccusations, "he answered him to never a talize this movement, will become apparent word, insomuch that the governor marvelled by the following letters of approval and acceptance:

AUGUST 6. 1887.

Dear Sir, - "I cordially approve of the movement in your circulars of July 22d, for the organization of an Auxiliary National Reform Association in the state of New York, and I hope to aid it by voice and pen."

In the April preceding this, the same party had written to the Corresponding Secretary of the National Reform Association, saying:

"I thank you heartily for a copy of your very suggestive pamphlet entitled, 'Is a eral spirit and principles of this pamphlet I words in which the political platform shall be expressed, my conviction is that the language of the national platform of the Prohi bition party in 1884, or that of the Massa. chusetts Prohibition platform of 1886, is the best that I have yet seen actually employed in any public party manifesto. I like the declaration used in Massachusetts, and for substance in nine other states (see p. 17 of your pamphlet).'

Miss Frances E. Willard writes, "You have struck the keynote in this pamphlet, 'Is a Christian Party Forming?' That is

These published utterances are in evidence that the National Reform Association is forming a political party to capture the National and State Constitutions in the interest of an oligarchy; and farther, that political temperance, as represented by the President of the National W. C. T. U. regards this movement as ahead of all others, and "as "She still never spoke or smiled-scarcely the question of the hour," and that it is "the especial business of all good men and women to secure an affirmative reply" to the question, "Is there a Christian Party Forming?"

Mrs. Mary T. Burt, President of the N. Y. Sabbath-Observance of the N. Y. W. C. T. U.

Horace Waters, of New York City, one of the foremost leaders and most liberal supporters of the Prohibition party, accepts the plans of the circular:

"I approve cordially of the movement proposed in your circular of July, and note of Auxiliary National Reform Association in

standard-bearers of the Prohibition party, bind and deform themselves with cor-

have adopted those principles in general for

As indicating the position of a distinguished anti-saloonist, the letter of Judge Noah Davis is significant; he says:

"I cannot see my way to subscribe to all the propositions of your circular."

And Rev. Dr. Josiah Strong, Secretary of the Evangelical Alliance, and author of "Our Country," says, "We need no church at all in the state, but we need a great deal of re-

As to the plans of the Reform Association,

"I have not sufficient light on this question to define my position now." And again: "I cannot consistently sign the call." The above quotations and signatures wil

give the drift of feeling toward this move-

The Association sends out the following blank to the voters of the state:

"The undersigned, who has sympathized and acted with the (blank) party, desires that the future platforms of that party shall not fail to sustain an acknowledgment of Almighty God as the source of authority and power in civil government; of Christ as the king of all nations, and of the Supreme authority of his moral laws; together with declarations favoring the prohibition of the liquor traffic, the defense of the Sabbath, the Christian features of our public education, and a national marriage and divorce law in harmony with the law of Christ."

The Association offers a reward of \$100 for the best essay that will answer the question, "Should the state, as such, recognize its re lation to Jesus Christ, the Divine Ruler and Law-giver? Why? How?"

The documents of the Reform Association and any information respecting its plans may be obtained by addressing Rev. R. H. M'Cready, 252 Broadway, New York. It is particulars under this general statement, he litical and party-wise. This is evident from again worthy of note that one of the examining committee on the merits of the essay "Christ our Nation's King," is Mr. Clinton B. Fisk, popular candidate for President by the Prohibition party.

Thus is it evident that the National Reform Association is forming a political party to carry their sweeping measures; and as Miss Frances E. Willard says, in closing her letter of approval, "Reinforcements are coming; the army will ere long be victorious, and we shall hear 'the shout of a King in th

PERSONAL INFLUENCE.

BY MRS. G. W. HILLS.

paper read before the W. C. T. U. of Alfred Centre, N, Y., Feb. 21 1888, and requested by the Union for publication in the SABBATH RE

which control us in forming habits and in hood, of which the President is the head, choosing associates. In time these acquire a claims the right to rule in every particular. Christian Party Forming?' With the gen- power from which it becomes almost im- This claim is cheerfully conceded by every possible for us to break away. So, in turn, am in full agreement. As to the form of our lives are influencing those around us. What a responsibility, then, is life! Our looks, our words, our actions, even our silences have an influence. One writer says hundred emigrants for a certain part of the "Better measure the circuit of Orion than country. The families are drafted, each think to measure the influence of a thought."

When one about to unite with a church was asked under whose preaching she was converted, she replied: "Under nobody's preaching; it was under Aunt Mary's living."

an influence, we will speak of some of the culture from the Rocky Mountains to the lines along which our influence should be Sierra Nevada, making 350,000 square used to make the world better.

time is such an education of the masses as Middle States twice told. shall teach them to understand the laws of look upon their bodies as mere machines, education, following the fashion, the accufit temple for the Holy Spirit.

the fashion in China of feet-binding, but the into all the world and preach the gospel to Judge W. J. Groo, of this state, one of the women and girls of our enlightened land every creature." sets, bustles, long, heavy skirts, and high- be raised against these evils. The time has "I most heartily approve of that cause heeled, tight shoes, until they cannot take a come when the Christian women of our land

Is it any wonder that their nervous sys. tems break down? It seems to me that if this question could be understood, that many would believe their lives were of too much value to be thus sacrificed on the alter of fashion.

2. Wealth. We, as Americans, feel proud of our country and its great resources; but with the advancement of civilization, money will be an-ever increasing power; hence, the haste to obtain wealth by unlawful means opens a large field needing Christian influence. Mr. Gladstone estimates that the amount of wealth that could be handed down to posterity produced during the first 1800 years of the Christian era was equaled by the production of the first fifty years of this century, and that an equal amount was produced in the 20 years from 1850 to 1870.

"The material progress of the United States from 1870 to 1880 is without a parallel in the history of the World." We can hardly realize that our nation, though the youngest, is richer than any other; our wealth exceed. ing that of Great Britain by \$276,000,000, But with all our legitimate opportunities for gaining wealth, the greed of gain so possess. es the human heart that wild speculations are indulged in, and we find gambling from the little boys playing marbles to the transactions on Wall Street, all hoping to add to their wealth.

One writer, after speaking of a number of evils of our times which flourish and are protected by 'law, "because there is money in them," says: "And that great abomination of desolation, that triumph of Satan, that more than ten Egyptian plagues in one -the liquor traffic-grows and thrives at the expense of every human interest, because there is money in it."

It is Mammonism which makes so many men invertebrates. When important Mormon legislation was pending, certain New York merchants telegraphed to Members of Congress: "New York sold \$13,000,000 worth of goods to Utah last year. Hands off!" Verily Paul was right when he wrote, "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdiction." The love of wealth is also corrupting the ballot box. Those who framed the Constitution of the United States "never dreamed that twenty thousand citizens would go to the polls led by a boss." It has been said, "Nothing is more timorous than a million dollars—except two millions."

3. Mormonism is one of the greatest evils of the day. "The Mormon Church is probably the most complete organization in the world. To look after a Mormon population of 138,000 there are 28,838 officials, or more We are every day accepting influences than one to every five persons. The priestorthodox 'saint.' When the head of the church desires to colonize a certain part of the country, the authorities issue an order that a certain district shall furnish so many ward furnishing its quota, and equips it with everything needed for the journey and to start homes in a new county. By means of this systematic colonization the Mormons have gained possession of vast tracts of land, But since we all agree that every one has and now hold almost all the soil fit for agrimiles," which is 13.080 square mile more 1. Health. One of the great needs of our than is contained in the New England and

In order to break the Mormon power, their physical life. If the laws of health | "the people must be elevated and enlightencould be thoroughly understood I think ed through the instrumentality of the Christhere would not be so many late suppers tian school and the preaching of the gospel. eaten, and the great mass would not allow This work is being effectively done by the themselves to become enslaved to liquor, new West Education Commission and the tobacco and opium. Most people seem to American Home Missionary Society." What a vast field this is needing Christian incapable of enduring cold, heat and impure fluence. Is it not important that we realize air, dressed without regard to comfort or that we, personally, have an influence which convenience, not knowing, or caring, what | we may put forth on these and many other isare the proper foods and beverages to pro- sues of our day? We live in critical times. mote health and a long, happy life. In the With Catholicism already controling many hurry and bustle of life, their thoughts and large cities and striving to gain supreme power energies are all turned toward the object for | in the United States; with foreigners bringing which they are working, whether it be an nihilistic and anarchist spirit coming to our country in large numbers every year; mulation of wealth, or the advancement of with our legislatures controled by liquor some great reform, not realizing the need rings and, therefore, saloons and houses of of so caring for the body that it will be a lill fame protected by law; shall we be content to calmly fold our hands and say, "Oh! The American churches are greatly in- the Lord will establish his kingdom in his the state of New York, and hope it will be a terested in missions, and look with horror on own good time?" The command is, "go ye

Then let voice, press and home influence thoroughly devoted. I natural breath, or make a natural motion. have a great influence. We need to gird our-

selves for the conflict. It will b stubborn. Will see be prepared intelligent, prayerful study, to even should it be casting a balle remember that God rules in ri the destinies of individuals and a

EXPLANATORY.

To the Editor of the SARBATH RECORDER:

The soubriquet of "fiery" plied to the Voice in a late num paper, was earned, as we tho promise to fight against the sal the Sunday, and "fight to the des reason thus assigned, no well so ceptions can be taken to the But lest we seem to undervalue pion of Prohibition and the Sun gladly acknowledge the ability the Voice is published, and the things in it.

THE SABBATH-SCHOOL

Can the Sabbath-school be efficient? As the result of thou question, the Sabbath-school o Centre, (Minn) Church has orga perance department. A temper and a tobacco pledge were add committee of five appointed to c the work. This committee is of the pledge-book and secure si pledges. It is also to distribute literature, provide for tempe tainments, and do whatever tem the school may direct. A copy of Good Words-the

sent out from Alfred | Centre before me. It came to my t welcome little visitor. It is en note that so many are called work through the various socie to this large church. Many sms have considered the question o such societies. But discour come when the difficulty of societies alive has been fully rea can be done? Why not use the S in the place of an Excel Band of E.? The Sabbath-school can h out Committee, Prayer Meetin and just as many other com needs or can work. The Su ex-officio. should be an active, he with each committee, and presi lic entertainments. There wor evening sessions of the Sabb certain times to listen to the re committees and transact busi out of such reports. The tem mittee could occasionally furni ance entertainment, the missio tee a missionary entertainment and social committees entertain able to their taste, while the m tee could furnish music for all entertainments. This is not w courage any Excel Band or C deavor Society that is in g order. But if any such socie culty in maintaining itself, or church feels too weak to ventu organisation, let the work be the Sabbath school. Why not

MINISTERIAL CONFERENCE AN MEETING.

The recent meeting of the M ference and Quarterly gathering enth-day Baptist churches of conmin, held with the church at tion, was a good one. Astorm on Sixth day evening and through the Sabbath, interfer with the attendance, especially boring churches, yet a goodly. present and all seemed to take est in all the services.

The topics presented at the Conference provoked some s sions, which were helpful to terested inquirers after truth Bro. Wardner read before the letter of inquiry, from an I and his reply, upon the Sabbath the Conference asked Brothe Jurnish a copy of this correspon lication in the RECORDER. During the time devoted to

Meeting, which began Sixth-d -closed on First-day evening, content preached, two confer a communion service and a Sabbath school, All these interest and profit, and a desi avakaing among Christian for the ingathering of preciou to be the Lading sentiment t any wonder that their nervous ak down? It seems to me that if section could be understood, that rould believe their lives were of too alue to be thus sacrificed on the alter

ealth. We, as Americans, feel proud ountry and its great resources; but advancement of civilization, money an-ever increasing power; hence; the o obtain wealth by unlawful means large field needing Christian influ-Mr. Gladstone estimates that the of wealth that could be handed posterity produced during the first ars of the Christian era was equaled production of the first fifty years of tury, and that an equal amount was d in the 20 years from 1850 to 1870. naterial progress of the United States 370 to 1880 is without a parallel in ory of the World." We can hardly hat our nation, though the youngest. than any other; our wealth exceedof Great Britain by \$276,000,000. h all our legitimate opportunities for wealth, the greed of gain so possess. ıman heart that wild speculations are l in, and we find gambling from boys playing marbles to the transon Wall Street, all hoping to add to

writer, after speaking of a number of our times which flourish and are d by law, "because there is money ," says: "And that great abominadesolation, that triumph of Satan, re than ten Egyptian plagues in one quor traffic-grows and thrives at onse of every human interest, because

noney in it." dammonism which makes so many vertebrates. When important Morislation was pending, certain New erchants telegraphed to Members of s: "New York sold \$13,000,000 goods to Utah last year. Hands Verily Paul was right when he wrote. ney that will be rich, fall into temptaa snare, and into many foolish and lusts, which drown men in destrucperdiction." The love of wealth prrupting the ballot box. Those who the Constitution of the United States dreamed that twenty thousand citiald go to the polls led by a book" een said, " Nothing is more timorous nillion dollars—except two millions." rmonism is one of the greatest evils ay. "The Mormon Church is probmost complete organization in the To look after a Mormon population

00 there are 28,838 officials, or more to every five persons. The priestwhich the President is the head. he right to rule in every particular. im is cheerfully conceded by every 'saint.' When the head of the lesires to colonize a certain part of try, the authorities issue an order rtain district shall furnish so many

emigrants for a certain part of the The families are drafted, each rnishing its quota, and equips it rything needed for the journey and nomes in a new county. By means vatematic colonization the Mormons ned possession of vast tracts of land, hold almost all the soil fit for agrirom the Rocky Mountains to the

leyada, making 350,000 equare which is 13.080 square mile more ontained in the New England and tates twice told.

ler to break the Mormon power, ple must be elevated and enlightengh the instrumentality of the Chrisof and the preaching of the gospel

k is being effectively done by the Education Commission and the Home Missionary Society." ast field this is needing Christian in-Is it not important that we realise personally, have an influence which ut forth on these and many other if rday? We live in critical times. tholicism already controling many and striving to gain supreme power ited States; with foreigners bringing and anarchist spirit coming to try in large numbers every year; legislatures controled by liquos therefore, saloons and houses of protected by law; shall we be con-

limly fold our hands and say, "Ohi will establish his kingdom in bu time?" The command is, "go ye e world and preach the gospel to

t voice, press and home juffactor against these ovils. The time had The Christman of the Control Western Francisco

selves for the conflict. It will be sharp and stubborn. Will we be prepared by willing, intelligent, prayerful study, to do our part even should it be casting a ballot? Let us remember that God rules in righteousness the destinies of individuals and nations.

EXPLANATORY.

To the Editor of the SABBATH RECORDER:

The soubriquet of "fiery" which we apnlied to the Voice in a late number of your paper, was earned, as we thought, by its promise to fight against the saloon and for the Sunday, and "fight to the death." For the. reason thus assigned, no well considered exceptions can be taken to the appellation. But lest we seem to undervalue this champion of Prohibition and the Sunday, we here gladly acknowledge the ability with which the Voice is published, and the many good L. C. ROGERS.

THE SABBATH-SCHOOL.

Can the Sabbath-school be made more efficient? As the result of thought on this question, the Sabbath-school of the Dodge Centre, (Minn) Church has organized a tem perance department. A temperance pledge and a tobacco pledge were adopted, and a ward rebuilding the church house: committee of five appointed to carry forward the work. This committee is to take care of the pledge-book and secure signers to the pledges. It is also to distribute temperance literature, provide for temperance entertainments, and do whatever temperance work the school may direct.

A copy of Good Words—the little paper sent out from Alfred Centre Church—is before me. It came to my table a very welcome little visitor. It is encouraging to note that so many are called into active work through the various societies auxiliary to this large church. Many smaller churches have considered the question of organizing such societies. But discouragement has come when the difficulty of keeping such needs or can work. The Superintendent. ex-officio. should be an active, head counsellor with each committee, and preside at all public entertainments. There would need to be he serves the enemy? evening sessions of the Sabbath-school at certain times to listen to the reports of the committees and transact business growing out of such reports. The temperance committee could occasionally furnish a temperance entertainment, the missionary committee a missionary entertainment, the literary and social committees entertainments suitable to their taste, while the music committee could furnish music for all sessions and entertainments. This is not written to discourage any Excel Band or Christian Endeavor Society that is in good working order. But if any such society finds difficulty in maintaining itself, or if any small church feels too weak to venture a seperate organization, let the work be done through the Sabbath school. Why not?

S. R. WHEELER.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The recent meeting of the Ministerial Con-Terence and Quarterly gathering of the Seventh-day Baptist churches of Southern Wisconsin, held with the church at Milton Junction, was a good one. Astorm, which began on Sixth day evening and continued all through the Sabbath, interfered somewhat with the attendance, especially from neighboring churches, yet a goodly number were present and all seemed to take a lively interest in all the services.

The topics presented at the Ministerial Conference provoked some spirited discussions, which were helpful to such as are interested inquirers after truth. By request, Bro. Wardner read before the Conference a letter of inquiry, from an Illinois lawyer, and his reply, upon the Sabbath question; and the Conference asked Brother Wardner to furnish a copy of this correspondence for publication in the RECORDER.

During the time devoted to the Quarterly Meeting, which began Sixth-day evening and closed on First-day evening, there were six sermons preached, two conference meetings, a communion service and a session of the Sabbath-school. All these were seasons of much to blame. interest and profit, and a desire for a general awakening among Christian professors, and the whole man, soul and body, to the ser- the people whom they wast called to serve. for the ingathering of precious souls, seemed vice of God. But this has been stated so to be the leading sentiment throughout.

Brethren Wardner and Dunn have been, terest and influence us. The first element many years. Dea 2

and are still, holding some extra meetings in of consecration is the submission of the hu- has for years been in this church, the lone and of inquirers after the truth.

next Ministerial Conference, which will convene (D. V.) at Rock River, the last week in

Define the difference between the natural and spirit-What relation has Bible geography and Bible history to religious truth as revealed in God's Word?

What is the abomination of desolation spoken of in N. Wardner. Illustrate each of the three methods of treating a text, viz: the "textual," "topical" and "com E. M. Dunn. To what extent, if any, is the reading of sermons by ministers of the gospel desirable and profit E. B. Saunders.

What is the Scripture meaning of reconciliation or Do the Scriptures teach that there is an intermediate state between death and the resurrection? If so, what do they teach concerning, and what may we reasonably conjecture concerning, it, which is not in conflict with Scripture teach-R. Trewartha. Does the Bible teach the post millennial coming of

T, A. Saunders. S. H. BABCOCK, Secretary.

THE BRICK CHURCH AGAIN.

The following is a corrected statement of contributions to the Lost Creek Church to-

Second Hopkinton Church.... Rockville Church.....

> Total amount to Feb. 28, 1888...... \$440 08 J. L. H.

CONSECRATION.

Consecration is the universal and absolute demand of the hour among all Christian churches, the Seventh-day Baptists as well as others. It lies at the foundation of all Christian life. The Master says, "Whosoever loveth father or mother more than me societies alive has been fully realized. What is not worthy of me." We frequently talk can be done? Why not use the Sabbath-school of more consecration; I think we should go in the place of an Excel Band or Y. P. S. C. back and inquire if we have consecration at E.? The Sabbath-school can have its Look- all. It is a word conveying a specific idea; arises, can there be a partial consecration, can a person consecrate a part of his life to God while with part of life and its powers

> I think the trouble begins in the early part of Christian life, and the responsibility resting upon the church and ministry, in not setting forth plainly our relations and necessities and God's claim, is very great. In our relations to God, as rebels against him, there can, in the nature of things, be but one way back to our normal relation as children, and that is through a covenant. the exact nature of such covenant, but its the soul covenants to obey God and God covenants to be his Father, with all that father means. For the outward ratification of this covenant God has instituted the ordinance of baptism. But is this truly and vividly set before the mind? Is it not frequently understood as a mere duty without its significence being appreciated? Does the candidate feel, as he listens to the Heaven-appointed formula, that the minister is God's representative and that he is, through this solemn rite, consecrating himself with all his powers to the service of God, rise to a life of righteousness? If such the state of his mind, he has the right to feel, as he climbs the banks of the stream and walks through the valley, that, like his forerunner, the heavens are opened to him, and the Spirit of God is descending upon him, calling him child; and thus he would be strengthened for that trial in the wilderness which sooner or later awaits him, and where, with such consecration he may, like his forerunner, conquer. But without such views, he goes into the temptation weak and likely to fall by the hand of his enemy, and trying to patch up a Christian character, and always complaining of a lack of consecration. The fundamental error was, in

their respective churches, and are being en- man to the divine will. Without such sub- descon, and who has, by his fidelity and couraged by a renewed interest among the misson there can be no consecration; and untiring service, "purchased to himself a membership, and an addition of converts, this is in accordance with the necessities good degree, and great boldness in the and circumstances of the case, first, because faith," will welcome the newly called out as The following is the programme for the the will of God is the only rightful author- co-workers in the service which has grown ity; and second, because the will of God is increasingly precious as the years have come on the right side of every question, while and gone. May this addition to our official the human will has no authority and is, working force prove a great blessing to the when opposed to God's will, on the wrong church and through the church to the un side of every question. And, as God is the author of truth, it follows that the soul so subdued is consecrated to truth and this in its relations to all of human duty above every other consideration. It may be that the mind is not always informed in reference to all truth, but the disposition to receive and obey the truth, when made known, must exsist. Such consecration is a life of purity in all life's relations. It is not claimed that there may not be mistakes and sins in in such a life, but the bent and purpose of the soul will be to obey God, and all its mistakes and sins will be felt to be abnormal, not at all in accordance with its spiritual

With such consecration universal, or even general, in the churches, the great object for which the Saviour lived among men, and for which he died; would be advanced, as it would give power and assurance with God and man. It would fill the Lord's treasury with the means necessary to carry on the great work in which the church is engaged For such consecration let us labor and B. CLEMENT.

NORTH LOUP, Neb., Febuary, 1888.

Dome Bews.

New York.

ALFRED CENTRE.

Some observant citizen has remarked lately that there are not very many weddings. in Alfred. It certainly cannot be for lack of ministers to perform the ceremony. - But wedding anniversaries are not uncommon occurrences. This time it was Albert Stillman and Celestia Slingarland, who were married by Eld. Nathan Wardner, March 1, 1863. The twenty-fifth anniversary of this out Committee, Prayer Meeting Committee, it is the setting apart to a special use all event was duly observed at their pleasant Recitation, "Sound the Truth Abroad." and just as many other committees as it the thing so consecrated; hence the question home in this village, by goodly company of friends and neighbors. A very pleasant time is reported.

> A petition to the Legisland of this sale is being circulated, asking mat; body to constitute a new county, to be known as Lincoln, out of the eastern ser of Allegany towns and the two western tiers of Steuben county, with Hornellsvilless the center and probable "county seat." How strange is would seem to write, "Alfred, Lincoln county, N. Y.!"

Not long since, the ladies of the Evangel ical Society gave what is familiarly known There must be a covenant between every as a "New England Supper" and sociable saved soul and God. It may be that the at the dining-rooms of the University Board mind is not always able to formulate ing Hall. A good time was enjoyed, and the society netted a little over \$50, which is essential qualities must exist. It is God's appropriated to the fundifor sending a helpmerciful covenant offered to man whereby er to Mrs. Davis, in the China Mission school-work. MARCH 5, 1888.

Not for the first time, was the pastor o Second Alfred Church purprised on the evening of Feb. 27th, and so. after all, it was not so surprising. Returning home from an appointment at Angelies, tired and longing for rest, the pastor was lost in reverie, thinking of the pillor and the coveted "sleep he giveth his beloved." when ar alarm at the door roused him and brough him face to face with wisitor. Another that he is now to be buried to sin and to changed the spirit of his dreams, when large company of his nock took easy and welcome possession of the manse, and continued to hold house and home tall ten o'clock. The invaders then departed in good order, leaving for good wheer and substantial help, \$27, chieff ath. The fright is over and the grateful plates is himself again, better than new. God bless the invaders and give them reh and ready harvests to their generous wing.

To-day, March 4th, bretaren Wm. Langworthy, Sylvanus Whatford and Joseph Edwards were consecrated to the office of his life is likely to be weak and vacillating, descon, in the Second Afred Unurch, those brethren having been chosen by the church of snow on the hillside. some time before to come to that service. The sermon, by Rev. W. G. Titaworth, was beginning the Christian life without a due a light turned upon that mered office and sense of the consecration demanded, for upon the church in their mutual relations. which the church and its ministry were The charge to the descous, by Dr. Williams, and that to the church by Dr. Platts, set | are trying to keep the banner aloft. Christian consecration is a dedication of the sermon home to the newly elected and

vice of God. But this has been stated so This is a much needed minforcement, as quiet a number of temperance conference many times that it has almost ceased to in-

saved about us.

HORNELLSVILLE.

The interest in our Sabbath services continues good, though the morning hour is not quite as convenient for some as was the afternoon hour, in consequence of which the attendance has not been quite so large for the past six months as for the six months next preceding the last. The average attendance for the past quarter has been just 24. The healthy condition of our Sabbath-school will be seen from the following figures: In 1883, our average attendance was six, and the whole amount of money raised, \$8 63; in 1886, average attendance, 14; collections, \$1912; and in 1887, our average attendance was 16, and the whole amount of collections, \$24.71.

INDEPENDENCE.

We report no special revival interest here this winter, though we have an occasional Sabbath evening sermon. Had there not been so much sickness in a number of homes, we would have had services from house to

It is "worthy of note" that there is no falling off in attendance at church; but, as is the habit, the Independence brethren keep right on in a steady and somewhat conservative way, but few allowing any trivial circumstances to keep them away from public wor-

Our teacher's meetings have been a source of help in preparing us to study and apply the Sabbath school lessons, and the teachers seem to enter heartily upon their

For our last Missionary Concert we had the following programme: Singing, "The promised day is dawning."

Scripture Selections. Singing, "I would be a light for Jesus."

Paper, "Incidents in the life of Mrs. Sarah B. Jud-Solo, "I hear the tread of nations," H. D. Clarke.

Bolo, "Sevent Tay Repth Mathematy Labor in
the South Western States,"

Read by Alice Clarke Recitation, "Our country's voice is pleading,"
Satie Potter Singing. "What will the harvest be?"

We are looking forward in anticipation of soul reviving and interesting services in connection with the ordination of our brother, G. H. F. Randolph, missionary elect, with his Barrow Ship Building Works. wife, to China. The church has called him to ordination and invited all the churches of this Association and the Board of Managers of the Seventh-day Baptist Missionery Society, to send delegates to sit with us in council, Wednesday and Thursday, March 14th and 15th. In addition to the examination and usual ordination services, there will be sermons and addressed by Brethren L. A Platts, T. R. Williams, D. E. Maxson, L. C. Rogers, and others. Some important missignary themes will be discussed by the delegates present. Already a large number of delegates have been elected by the various churches, and we cordially invite all from everywhere to be present. It is with no little sions, and may the Lord roll upon this church | must be very useful. such a burden for souls that more of our young men and women shall consecrate their lives to a service of self-sacrifice and toil for the

vived the cold winter so far, and no one frozen to death. One man, however, twas burried in a snow drift near this place yesterday while hauling logs. He was dug out and found just alive, although quite black in the face. It was occasioned from a slide

As a church, we are still striving for the Master. Have had no special revival effort this winter, as we had anticipated, in consequence of the inclemency of the weather and a few other hindering causes; but still we

As a community, we are doing what we can on the side of right. We have theld quiet a number of temperance conference

license by a large majority in the recent town election. We now have a no license

The church and society gave the pastor a denation on the evening of Feb. 16th, which amounted to \$76 85, mostly cash.

It has been very cold and blustering, here this winter. Some of the inhabitants say it beats anything they have experienced yet. Snow banks have been very deep. One in the center of the highway, north of the place, has been 15 feet deep by actual measurement. It has been gradually thawing for several days, which will help very much to hinder a flood in the near coming spring.

FEBRUARY 29.

Condensed Aews.

Over one hundred persons were killed in the cyclone at Mount Vernon, Ill., Febru-

The curvature of the earth is such that straight line a mile long would be 2.04 inches. from the surface at either end.

The net increase of members in the Methodist Episcopal Church for 1887 is 106,599. This is about five per cent of the whole mem-

Full returns from Oceana county. Mich. show that it has gone for local option, making thirty one counties in this state, so far. which have declared for no-license.

The House Judiciary Committee has ordered a favorable report on the bill to render eligible for military service persons who served under the Confederate government.

A few years ago the number of persons supported by employment in connection with electricity could have been counted by the dozen. Now, according to the estimate of the New York Sun, they are fully 5,000,000.

George H. Corliss, the eminent mechanical engineer and manufacturer, died at Providence, R. I., Feb. 23d, of paralysis of the heart, superinduced by gastric fever. His death was quite sudden. He was seventytwo years old.

Next September an exhibition is to be held in Albany, under the auspices of the retail merchants of the state. The committee have already started in to make preparations for a monster exhibition of food products to be held upon the Albany fair grounds.

. Foreign.

The Empress Eugenie has spent £100,000 on the mausoleum at Fainborough. The appointments of the tomb are of the mast ornate and charty description.

King John of Abyssinia has issued a procamation aummoning all classes of his people to arms, and declaring that he hopes after exterminating the Italians to annihilate the Soudanese.

A British Naval Construction and Armament Company is to be formed with a canital of £600,000. Lord Hartington will be chairman. The company will acquire the

Roumania has informed the Porte that Austria has given her assurance that a Russian violation of Roumania territory would be considered a movement against Austria. and would form a casus belli.

It is reported that a syndicate of French, Belgian and Dutch bankers has advanced to Russia the sum of \$30,000,000, refusing to grant a larger loan unless the Bulgarian question is settled peacefully.

The land commission has reduced rents in Donegal, Ireland, twenty-five per cent. Several landlords in the Gentiles district of Donegal have reduced rents forty per cent, and the concession has had a good effect.

A Frenchman has invented a tiny electrical apparatus for illuminating watch dials for use in the night. In mines and in milipride that we give up brother and sister tary operations, where it is dangerous to Randolph to the great work of foreign mis- light a match to see the time, this invention

> Notice of Sale. ALLEGANY COUNTY COURT SAMANTHA POTTER, Plaintiff,

AGAINST
PERRY SWEET & OTHERS, Defendants.

Master.

Arise, shine, for thy light has come, and the glory of the Lord is risen upon thee."

H. D. CLARKE.

Scott:

Scott: By virtue of a judgment of partition and sale, made in above entitled action, on the 14th day of February.

DATED, February 29, 1888. DAVID R. STILLMAN, Bowe. HENRY L. JONES, Plaintiff's Attorney, Wellaville, N. T.

WANTED.—A Sabbath-keeping painter, a man of good waddress and wide awake; a first-class sign-writer, to take a half interest in a general house and sign writer, to business, in a city of 4,000 inhabitants. Business thorough by established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Linn Co., Jowa.

A GOOD CHANCE

TO BUY A STOCK OF HARDWARE AT MILTON,

A \$1,500 stock ! Can rent store cheap! Where are

SALARY & expenses to men and women ages. J. E. Whitney, Nurseryman, Bookester, M.

Miscellany.

NORSE HYMN.

Oh, little child! lie still and sleep: Jesus is near. Thou need'st not fear. No one need fear, whom God doth keep By day or night: Then lay thee down in slumber deep Till morning light.

Oh, little child! thou need'st not wake, Though bears should prowl, The wolfish howl And watch dogs' bark the silence break. Jesus is strong; The angels watch thee for his sake The whole night long.

Oh. little child! be still and rest. He sweetly sleeps Whom Jesus keeps And in the morning wake so blest. His child to be; Love every one, but love him best,-He first loved thee.

Oh, little child! when thou must die, Fear nothing then, But say "Amen' To God's command, and quiet lie In his kind hand, Till he shall say, "Dear child, come, fly To heaven's bright land.

Then, with thy angel wings quick grown, Thou shalt ascend To meet thy Friend. Jesus the little child will own, Safe at his side; And thou shalt live before the throne, Because he died.

A STRAY SHOT.

It was early in '64 while our brigade (Hood's) was still in Tennessee, that one morning we received orders to be ready to march at a moment's notice. We had been idle for some time and the prospect of action was not unwelcome. Besides, a "brush' meant a possible supply of blankets, clothes and commissary stores—of all o which we were in sore need! Those of us who had them, rolled up our ragged blankets; the bugles sounded "fall in," and we were on the march.

We learned presently that the Federals were advancing by Cumberland Gap, where we had about a regiment of cavalry and a battery of light artillery. It was a splendid day; the ground was covered with a fresh fall of snow that glistened in the cold sunshine, and melted away here and there, showing patches of warm-looking brown The sky was a soft pale blue overhead; and the crisp little wind that blew in our faces had lost the biting edge it had at dawn. Our spirits rose as we fell into the no straggling.

We had tramped steadily forward for some time when we heard all at once, a sharp fir ing of small-arms ahead, and rapid worl by the battery. It seemed to be a short-hot fight without the usual skirmishing, and we were put at once on a double-quick. But much to our disappointment when we came to the bit of open country where the firing had seemed so brisk, save for the trampled snow and one or two wounded men and a few dead horses, a broken-down casson, sabre dropped here and there, or a blue or gray cap caught on a bush or tossed on the ground, there was no evidence that a regi ment of cavalry and a battery of artillery had here met an enemy in hand-to-hand to have been a single regiment out on a own force had followed in the direction of its former position.

We were grumbling loudly at having come so far for nothing, when a woman mounted on an old sorrel horse and wearing a blue homespun sunbonnet, came galloping down the road. She dismounted at a small doublelog cabin near by, and walked rapidly over to the spot where we were making ready to

Had we seen anything of her two little boys, she asked, turning a pale agonized face upon us. They had been perched upon the fence when the Rebs began forming in line just across from the cabin, and the old er one, "a leetle turned o' six," had taken his little four-year-old brother by the hand and run out into the road to look on. Then, in a moment and before anybody could cry out to them even, the Yanks had come thundering along and they had been caught between the lines and swallowed up in the rush and roar of battle. When the short tussle was over they were nowhere to be seen. She had gone on to where our lines had been re-established, and had there got ready leave to pass over to the Federal camp; but no one had seen or heard anything of the missing children. Would we help her hunt children and human; and they will be is in themselves. Thus instead of foreseeing a distinct personal claim to be believed, how- and ear witness: Strauss had a daughter,

Wouldn't we! Every man volunteered with a whoop. We formed a long line-like a skirmish line—and started, searching every foot of ground carefully, and calling out cheerily as we went. We peered under Customers test the forbesrance of clerks and tianity would afford others. the edges of fallen trees. We turned over brush heaps. We scattered the dead leaves and salesmen do the same to buyers. There Old Testament gives us. What is the sub- should beware of being landed in unbelief, said: "My daughter, your father has fin-

about decided to beat around in the oppo-

It was in an old field, whose long-neglected furrows were covered with a thick growth God stretches forth his hands to a bisobe as an outworn book, which modern wisdom of yellow sedge all wet with melted snow and | dient and gainsaying people. Jesus stands | and progress has got beyond. That it canshining in the soft red rays of the setting at our door and asks admission, till his head not be till these thoughts have lost their sun. A bushy squat pine had shot up here is filled with the dew and his locks with the power, or have given it all up to us.—New and there; the rotting rail-fence was over- drops of the night. Yet he is patient, in order England Presbyterian. run with blackberry vines and almost lost to give us another chance, and still another in a jungle of brown withered mullein and to repent and be saved. pokeberry stalks that grew in its sheltering

nomespun frock, for they both wore dresses, is not easy; it is very hard. But the "God faces were brier-scratched and dirty. Their He not only stimulates us by his own exbare heads were matted with dry leaves and ample, but he gives us grace for this grace. straw. But I reckon every man of us thought | May the Lord direct all hearts into the love that God's blue sky never looked down upon of God and into the patience of Christ. a prettier picture than they made lying Presbyterian Observer. there, fast asleep and clasped closely in each other's arms.

We held our breath after that first shout for fear of frightening them. And when the grizzled old sergeant, whose very look was wont to make the recruits tremble in their boots, stepped toward them with a soft, almost bashful, smile on his hips, and stooped, we all took off our caps and moved eagerly forward. How we all envied big burly tender-hearted Tom J- when the sergeant beckoned him and laid the oldest boy, all rosy and flushed with sleep, into his arms! The little fellow opened his blue eyes and stared vaguely around, then clasped his arms about Tom's neck and gave a long sigh of

The sergeant stopped again with a low chuckle of satisfaction. "The little un is asleep for sure!" he said, as he lifted him gently and turned. The next moment he staggered under his light burden and almost fell. A hoarse groan burst from his lips. The little head with its tangled mass of vellow curls rolled heavily to one side; the little arms hung inertly down; the sergeant's hands where they supported the tiny neck were all dabbled in blood.

The stray shot had done its cruel work severed from the little body. The "littleun" was indeed "asleep for sure!"

A kind of frozen horror swept over the group gathered in that old field. No man the Divine Spirit witch is in them, a breath the Spirit; conflict with principalities and ently by nature, or are situated in life difference and when he did he see there are the second when he did he see there are the second when he did he see there are the second when he did he see there are the second when he did he see there are the second when he did he see the second when he did he second when he did he second when he did he second whe dared for awhile to look his neghbor in the familiar regular swinging step, and there was face, and when he did he saw there an expression that he has not forgotten yet if he

> Ten minutes before we were all ready to toss up for the privilege of carrying those little chaps home. But now every man of us hung back, dumb and unnerved. And the sergeant and Tom turned slowly and tramped away through the falling shadows to lay the living and the dead together in that waiting mother's arms. We followed silently, with uncovered heads.

heard that the children were lost, he offered to disarm his men stack their guns with ours scout, had retired beyond the Gap, and our night we could feel, though we could not -Hartwell Moore, in March Wide Awake.

THE GOD OF PATIENCE.

stances where impatience has been shown, to tions, it would be dead and ought to be our own shame, and to the pain of those buried. The measure of life in a religion is the sad things that we are not impatient | which it fulfills the function. The religion with strangers, or chance acquaintances, or of Israel had a strong and healthy life. Revsummer friends. We do not care enough elation, so far from being a restraint upon it, must, sooner or later, be fatal to the former. about their foibles to be fretted by them. is itself the exponent of it; the potent instru- "I would thou wert either cold or hot," has It is the foibles of those whom we love that mentality through which religion adapted it- a deep significance for us. Truth is truth, irritate us. And before we are aware, we self to new needs and changed surroundings, and error is error. There the case begins have said the impatient word, or shown the to the demands of the progress which was its and ends. The blending of light and darkimpatient temper in look or gesture.

word will fall from the lips.

merchants, often needlessly and wickedly; A living God, and a living religion, the of candid inquiry; and that candid inquiry her weeping, he took her hand in his and

Now, the Word comes in, and offers us deliverance; the Saviour of them who put tainty, and men feel that to be tossed to and The shout was caught up and turned in have only to think of our own lives to see gle, but I never heard our boys in gray sound shown toward our Heavenly Father, we the spot where those two little runaways were try to be faithful. And what of those who trample the blood of Christ under foot, and put him to an open shame? All day long;

- And if God is thus patient with our sin and indifference and actual contempt, how The children were in one of these moist forbearing ought we to be toward the little tangled fence-corners. Their little blue foibles of our friends and our kindred! It were all torn and draggled. Their chubby of patience" is able and willing to help us.

NOW AND AFTERWARD.

Now, the sowing and the weeping, Working hard and waiting long; Afterward the golden reaping, Harvest home and grateful song.

Now the pruning, sharp, unsparing, Scattered blossom, bleeding shoot; Afterward the plenteous bearing Of the Master's pleasant fruit.

Now the long and toilsome duty, Stone by stone to carve and bring; Afterward, the perfect beauty Of the palace of the King.

SOME THINGS WE GET OUT OF THE OLD TES. TAMENT.

The power of a book lies not merely in what it teaches, but in the whole impression it makes on those who read it. This impresnently so of the Old Testament; difficult as emies of the cross of Christ." many parts of it are to understand, it is im- 5. Christian life is a life of conflict; "conpossible not to feel their power, the power of flict with the flesh," which "lusteth against us, most strongly from almost every page of world-wicked spirits in heavenly places; and the Old Testament is ; the Living God; it is the nearer we get to the gates of triumph, there is anything like a doctrine of the per- more trying the ordeal of temptation: but sonality of God, but that through all proph- the panoply is sufficient, and the victory ecy and history, through hymns and laws sure. pulsates the life itself. Men's thoughts of him, their words about him and to him are ness. Nothing is more emphasized in the not those of philosophers, or theologians. Often both are beautifully child-like, but we life, the ordinary relationships, the petty feel everywhere that to these children of his, moralities, the domestic and social obligahe was very real and very near. The great tions, which a spiritual life ought to be su-When the Federal officer in command critical historian Mebuler, once said for him- perior at least to the necessity of being so self that the God whom he wanted was none | pointedly reminded of; but the blessed other than the God of the Bible, the living | Teacher knows that these things are the truest and join in the search. And more than once God, "who is heart to heart." Every religional test of real spirituality, and the most influthat night our pickets were challenged from lous soul, I am sure, feels just so. With the ential testimonies of our religion before the the other side and anxious inquiries made idol of the intellect, which men, in their world. As the greatest minds are always the conflict. The Federal troop, which proved for the little ones. When the answer went very zeal to exalt him above all imperfect most perfect masters of details, as the truest back across the hush and the silence of the tions, have often put in his place, our souls chronometer will be as exact in measuring can make nothing. "Except ye become as seconds as hours, so the holiest saint will ever see, the look that swept over the faces of little children, ye cannot enter the kingdom be the most faithful father, husband, wife, our foes. And that look made us all akin! of heaven," is nowhere truer than in our child, servant, or neighbor. thought of God.

words will fail to recall a multitude of in- lose this power of adjustment to new condi- at Work. whom we hold most dear. For it is one of precisely the energy and completeness with

And it must be confessed that all of us | Life has its resources and "God fulfills not noon. We may tamper with doubt, may that I met, at Ludwigsburg—where Strauss not only give our friends cause to be impa- himself in many ways." It is the peculiar trifle with certainity, and we may succumb | was born, and where also he died and is burtient with us, but we have our patience sore- peril of religion which looks back upon a to public opinion, but what will the end be? ied a gentleman who had been one of his ly tried. The tenderest mother with the closed canon of revelation, which hear no Has the one great oracle spoken? Has it personal friends and admirers. To show best children, is daily and hourly tempted more prophetic voice, that they try to live in spoken accurately and intelligibly? If it me how firmly Strauss adhered to his prinin this direction. Her children would not the letter, not in the spirit of their sacred has, our only honest position is acceptance ciples to the last, this gentleman told me the intentionally wound her, but they are only Scriptures, that they distrust the spirit which of its utterances. Every revealed truth has following, of which he claimed to be an eye thoughtless. And try as she may, the hasty and leading, as it is the right of the true re- ever offensive to the taste or spirit of the whom he had, strangely, sent to a pietistic ligion to do, they follow reluctantly, and age. We are apt to forget that error is sin; school, while he was separated from her And in business life, how the patience is under protest, the changes of the time, and that truth does not reverse itself; that in mother. She was educated a pious girl, and tried! Whether you buy or sell, whether thus are shorn of their power. Judaism is spiration and non-inspiration are opposite subsequently married a physician. She was you are employer or employed, matters not. one illustration of this; the history of Chris- poles admitting of no medium; that infideli- called home when her father was about to

that had drifted into root bound hollows. We dragged the little pools of water made by the melting show.

We had gone over two or three miles in this way. The short afternoon was waning, and the wind was growing sharp and keen and the wind was growing sharp and keen and the wind was growing sharp and keen and the wind was growing rays of the sun. A halt is lard to be patient. Even parent gives us. What do men learn to that religion? What do men learn to that religion? What do men learn to think about God? A modern scholar has been to think about God? A modern scholar has to trifle with, or nipble at any truth, but not be the same to put that religion? What do men learn to that religion? There are some who are cowardly enough to think about God? A modern scholar has to trifle with, or nipble at any views. He cannot comfort you with the same to that religion? The first aware.

There are some who are cowardly enough to think about God? A modern scholar has been to think about God? A modern scholar has to trifle with, or nipble at a with the same to be at the first saware.

The stance of that religion? What do men learn to that religion? What do men learn to the stance of that religion? The first saware.

There are some who are cowardly enough to think about God? A modern scholar has to thin

site direction, when suddenly a shout came: the great aid of knowing that our Heavenly their trust in him; who restores his people, fro with curious speculations will make but Father is a "God of patience." And we being penitent. And finally, the God of his- a poor life for them. Meanwhile revelation tory, in whose hand are men and nations, remains to us, and, when human thinkers to a glad yell as it rolled along the line. I that it is so. Had our dearest friend vexed who uses them as he will, ignorant or unwill- have spent themselves, it will reassert its had heard the "rebel yell" before; and I us as we have vexed God, we would long ago ing, to accomplish in his time, his purpose authority and power. The cross still stands, heard it many a time after, when it meant have turned him off. Had our children of judgment, unto salvation. And this God, and with it Jehovah's eternal purpose of victory at the close of a life-and-death strug- treated us with such indifference as we have it is not enough to know; he will be loved. grace-grace finding its way to the sinner "Hear, O Israel; Jehovah our God is one through the righteous channel opened by such a note of triumph as went up from their | would have disowned them. This is true | Jehovah and thou shalt love Jehovah thy | the death of the divine Substitute.—Horathroats that day, as they double quicked it to even of Christians, who are sincere, and who God, with all thy heart, and with all thy lius Bonar, D. D. soul, and with all thy might." That is the sum of religious faith and duty.

Men sometimes talk of the Old Testament

THE CHRISTIAN LIFE.

1. Christian life is life in Christ. He i our very life. "Not I, but Christ liveth in me," and to the close we are dependent on him for every thing, and do all things through Christ that strengtheneth us.

2. Christian life is life in the Spirit. Christ seals it, sustains it, and is the substance o it. We "live in the Spirit," and "walk in the Spirit." All our graces are "the fruit of the Spirit." We are illuminated by the Spirit, "strengthened" by the Spirit, and "filled" with the Spirit, and we are warned against grieving and quenching this blessed

3. Christian life is resurrection life. The believer is regarded as a man who has died with Christ for his old sins and sinful nature, and is no longer his former self. His life is not a modification or improvement of the old life, but a new nature imparted directly from the heart of Christ, and as free from all former sin as Christ is now free; as fully accepted in the beloved as the beloved Son himself: as truly the child of God as Jesus is; with aspiration as high and heavenly as his high and heavenly origin; "risen with Christ," "quickened together with Christ," made to "sit together with Christ in heav enly places," called to "know the power of his resurrection, and the fellowship of his sufferings."

4. Christian life is a life of separation from sion is in the case of a great book, something the world and sin. "It has crucified the larger and deeper than the sum of all the flesh with its affections and lusts." It can particular lessons we learn out of it. It say, "The world is crucified unto me. and I makes its mark on character as well as on unto the world." It must "seek the things thought; it becomes part of that background that are above," and "mortify the members of all our thinking and willing, of which we that are on the earth." It must "put off well! It had ploughed across the small are seldom clearly conscious. It is so with the old man with his deeds," and its "conwhite throat and the baby head was almost | Shakespeare, with Dante, and, in different | versation is in heaven," remembering ever doubtedly would be glad to give the desired degree, of all really great books. It is emi- that they who mind earthly things are "en-

not that he is so often called so; not that the thicker grow the opposing hosts, and the

6. Christian life is one of practical holiepistles of Paul than the common virtues of

7. Finally, the true Christian life is a life But a living God revealing himself to the not only of working and suffering, but of religious life of men from generation to gen- waiting and hoping for the coming of Christ, eration, means a living religion. Physical and the glory of the resurrection-looking life has by some one been defined as the con- for the blessed hope and the glorious appeartinuous adjustment of internal relations to ing of the great God, our Saviour Jesus There is no grace more needed in every-external relations. We may apply the de-Christ, "pressing toward the mark for the day life than patience. No reader of these scription to religion. If a religion should high calling of God in Christ."—Christian

WRONG FELLOWSHIP.

Fellowship between faith and unbelief ness can at the best only produce twilight. ty ought not to cloak itself under the name die, and was deeply affected. When he saw

was called. Some of the officers an older possible; so that the effort is given over to the gifts or prayers; who will not take religious of the says, 'Thy will be done.'"—William Nash, man consulted hastily together and were destructive friction of life. | new Princeton Review.

A WHITE BOBIN.

We have all heard of that rari avis, a white crow. I had long desired to see some bird whose plumage varied in like manner from the color of its compeers. My wish was gratified one September day when a bird that, at first glimpse, I had thought a stranger, turned out to be a robin masquerading in a white coat. A few days later, in the midst of a large flock of robins which were feeding upon the lawn, I saw the same bird (as I assume, since the marking was so unusual). Its back appeared to be pure white; wings and tail white bordered with olive gray. This light coat set off the dark cap and red waistcoat to great advantage.

Birds are said to peck at and drive off any of their own species which show striking variations of color from the established type. But, as far as could be seen, this robin was in good favor among its fellows. When (all too soon for my curiosity) the whole company took alarm at the scream of a jay, the white bird flew off surrounded by the others.

The following spring, strangely enough, I saw another robin in mottled garb. This bird had much less white in its plumage. though sufficient to render it conspicuous. The latter appeared to be a female, while the former had the pronounced black and orange of the male birds, on head and breast.

Since the above were clearly not cases of albinism, but true variations, does not nature hint that if we could but induce the birds to stay all winter and remain attached to one demesne, as doves to their dove-cote, we might rear a race of white robins?—Sarah F. Goodrich, in March Wide Awake.

DO NOT BE AFBAID TO ASK.

Many a young Christian—even if no long.

er actually young in years—needs spiritual advice occasionally, and is reluctant to ask for it. The minister is friendly, and unwith his special duties, or in meeting the pressing wants of others. The older members of the church also are kind and cordial. ferently, that they hardly can be expected to enter into the case understandingly; and the others are as busy as the pastor, and are supposed to be in the habit of referring every-body to him for such suggestions as are wanted in this case. So the experienced but anxious Christian hesitates, delays, and finally goes without the help he needs: and either he gets into trouble which he might have been shown how to avoid, or else he escapes it by his own endeavors, but at the cost of very wearing and unnecessary anxiety

If you are in his case, do not be afraid to ask for the help you desire. Do not delay, but apply for it at once. Either the pastor or some other Christian friend, whom you know to possess good sense and experience, will give it to you gladly. The enterview will be enjoyable, and it will be worth more than you expect of it. The help you especially need will be given you, if possible, and also relations of a more or less confidential and thoroughly delightful and useful nature will be established between you and the friend whom you accost. A mutual interest in each other's religious history and welfare will be created, which will continue and will be full of blessing. You will do good, as well as secure advice and aid. Probably both of you-especially if you kneel together before parting, in order to ask the divine favor and aid-will draw nearer than ever, not only to each other, but also to Jesus himself. Do not be afraid to ask for the advice or help of any sort that you need. You will be glad when you have asked.—8. W. Presbyterian.

THE DEATH OF STRAUSS.

It was during my last visit to Germany

"A LITTLE CHILD BRALL LE

Mrs. C. was a woman of praye lence, and for years her prayers gone up like those of Cornelius, rial before God;" yet she under nature of the simple faith and ch that claims the promise, "W ask in prayer, believing, ye s. So, when a beloved brother w apparently near death, she we about her domestic duties as refuge had failed. Her little son, five years old

grief, and inquired its cause. her reply, that it was occasioned illness, he mused awhile, and s "Mamma, should we not

whatever we want ?" She replied, "Certainly, my "Then," said he, "why do him to cure Uncle Samuel?" The question, so brief and a

her heart to a new revelation o ing richness of the promises to the simplicity of the prayer though she had presented her in a general way to the court of now felt she had failed to com spirit with the injunction, "C in the day of trouble," and s claim the promise, "I will s And with a heart throbbing larged sense of the sweet union soul and God, she hastened t and there wrestled in spirit, lil the angel, for the restoration brother to life and health, and ship of his large family of help dren. And, feeling the witne she asked "according to his 5: 14, 15), she left her kneel sured she was heard and shoul

The next morning her brotl and, as she retired to give that tion presented itself, "Why d also for the salvation of his so not a Christian.) Then, intense earnestness, she pre sins might be blotted out, and ten in the Lamb's book of too, she was heard, and her from his sick-bed a new man i erected a family altar, and tar dren the way of holiness, as Deut. 6: 7.

He now rests from his labo of his children, and his good the promise remains the same in me, and my words abide in ask what ye will, and it shall

THE BEST GIFTS

Let us not be content with a little, with giving him the of life: the cold orumbs and ments, as it were, that fall f Thousands of people are peri be Christians if the disciples terfere in the slightest degree else that they wish to be or their sole purpose seems to so how to grasp the world with keep hold of heaven with th do not seem to care for any crown, for any sheaves in th starless crown and a third-rat en," they seem to say, "are me if I can only keep from go forever." Such service is li no service. In fact, we are is considered a service at all. Lord's life correctly, he wou lowed such people to count the his disciples. If there was which he was emphatic, it was would follow him, he must le one would be his disciple h his cross. What sublime cou a friendless young man as he to turn away the rich young standard when his cause seen desperate need of influence ply because he lacked one th

be. - Golden Rule.

SAY IT TO HIS P

Sometimes it does peo brought face to face with pe have slandered and abused. ing how soon under such cir impudence evaporates. "Studies in Russia" tells poet in the time of Alexand tor of the serfs, and the vi ascassins.

would not give up all for C

mands are just as imperative

our all and our best, or noth

makes a compromise with at

soul dreadfully deludes itsel

can make a compromise with

him anything less than all

This young man had writ rilous poem, in which he he libelled not only the empr the grand dukes and duche the censor of the press, w

"That man had better b ria at once," he said. "It

"Oh, no," said the s little, but tell the man I 4 6 o'clock to-morrow ever When the man was told his last hour was come, and or must intend to pronut oternal sxile. He went to Was shown through all the

nd men feel that to be tossed to an curious speculations will make but le for them. Meanwhile revelation to us, and, when human thinker at themselves, it will reasest its and power. The case still stands n it Jehovah's eternal purpose of race finding its way to the sinner the righteous channel opened by h of the divine Substitute. Hora ar, D. D.

A WHITE ROBIN.

ve all heard of that rari avis, a white had long desired to see some bird umage varied in like manner from of its compeers. My wish we grat September day when a bird that at mpse, I had thought a stranger, out to be a robin masquerading in at. A few days later, in the midst s flock of robins which were feeding lawn, I saw the same bird nce the marking was so unasual). Its peared to be pure white; wings and te bordered with olive gray. This t set off the dark cap and red waistreat advantage.

are said to peck at and drive off any own species which show striking is of color from the established type. far as could be seen, this robin was favor among its fellows. When (all for my curiosity) the whole company rm at the scream of a jay, the white off surrounded by the others

Mowing spring, strangely enough, 1 ther robin in mottled garb. This I much less white in its plumage, sufficient to render it conspictions. er appeared to be a female, while the and the pronounced black and orange ale birds, on head and breast the above were clearly not cases of

, but true variations, does not nature t if we could but induce the birds to winter and remain attached to one as doves to their dove cote. rear a race of white robins ?- Serve lrich, in March Wide Amake.

a young Christian—even if no long-

DO NOT BE AFRAID TO ASK.

lly young in years needs spiritual occasionally, and is reluctant to The minister is friendly, and an ily would be glad to give the desired is believed to be too much engrossed s special duties, or in meeting the g wants of others. The older men-the church also are kind and coroid. me of them are constituted so life.
y nature, or are situated in life dif-, that they hardly can be expected r into the case understandingly: and ers are as busy as the pastor, and are ed to be in the habit of referring everyo him for such suggestions as are in this case. So the experienced cious Christian hesitates, deleva, and goes without the help he needs; and ie gets into trouble which he might en shown how to avoid, or else he it by his own endeavors, but at the very wearing and unnecessary anxiety

n are in his case, do not be afraid to the help you desire. Do not delay. ly for it at once. Either the pastor other Christian friend, whom you possess good sense and experience, e it to you gladly. The entarview enjoyable, and it will be worth han you expect of it. The help you ly need will be given you, if possible, o relations of a more or less confi-and thoroughly delightful and useire will be established between you friend whom you accost. A mutual in each other's religious history and will be created, which will continue be full of blessing. You will do well as secure advice and aid. Probh of you—especially if you kneel toefore parting, in order to sek the avor and aid—will draw nearer than t only to each other, but also to Jesus Do not be afraid to sek for the

or help of any sort that you need. l be glad when you have asked.—&

THE DRATH OF STRAUSS.

during my last visit to Germany iet, at Ludwigsburg-where Strauss a, and where also he died and is barentleman who had been one of his friends and admirers. To show firmly Strauss adhered to his printhe last, this gentleman took me the g, of which he claimed to be an eye witness: Straues had a daughter, e had, strangely, sent to a passistic while he was separated from her

She was educated a pious girl, and ently married a physician. She was ome when her father was about to was deeply affected. When he my oing, he took her hand in his and My daughter, your father has his He cannot comfort res with rance of seeing you again. What her has done will live forever, but CONTROL OF STREET OF STREE

"A LITTLE CHILD SHALL LEAD THEM."

Mrs. C. was a woman of prayer and benevelence, and for years her prayers and alms had gone up like those of Cornelius, "as a memorial before God;" yet she understood not the nature of the simple faith and child-like trust that claims the promise, "Whatsoever ye ask in prayer, believing, ye shall receive." So, when a beloved brother was sick, and apparently near death, she went mourning about her domestic duties as though all refuge had failed.

Her little son, five years old, noticed her grief, and inquired its cause. After hearing her reply, that it was occasioned by his uncle's illness, he mused awhile, and said:

"Mamma, should we not ask God for whatever we want?"

She replied, "Certainly, my son."
"Then," said he, "why don't you ask him to cure Uncle Samuel?"

The question, so brief and artless, opened her heart to a new revelation of the exceeding richness of the promises to believers, and the simplicity of the prayer of faith; and, though she had presented her brother's case in a general way to the court of heaven, she now felt she had failed to comply in the true spirit with the injunction, "Call upon me in the day of trouble," and she could not claim the promise, "I will answer thee." And with a heart throbbing with an enlarged sense of the sweet union between the soul and God, she hastened to her closet, and there wrestled in spirit, like Jacob with the angel, for the restoration of her dear brother to life and health, and the guardianship of his large family of helpless little children. And, feeling the witness within that she asked "according to his will" (1 John 5: 14, 15), she left her kneeling place, as sured she was heard and should receive.

The next morning her brother was better, and, as she retired to give thanks, the question presented itself, "Why did I not ask also for the salvation of his soul?" (He was not a Christian.) Then, with the same intense earnestness, she prayed that his. too, she was heard, and her brother arose from his sick-bed a new man in Christ Jesus, erected a family altar, and taught his children the way of holiness, as commanded in Deut. 6: 7.

He now rests from his labors, as do most of his children, and his good sister C.; but the promise remains the same. "If ye abide in me. and my words abide in you, ye shall ask what ye will, and it shall be done unto

Let us not be content with serving the Lord a little, with giving him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's table Thousands of people are perfectly willing to be Christians if the discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in the garner. "A starless crown and a third-rate harp in heaven," they seem to say, "are good enough for me if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered a service at all. If we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him, he must leave all. If any one would be his disciple he must take up his cross. What sublime courage it took for a friendless young man as he appeared to be to turn away the rich young ruler from his standard when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best, or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ and give him anything less than all it is or hopes to prose. And sometimes I wish, when a man be. - Golden Rule.

SAY IT TO HIS FACE.

Sometimes it does people good to be brought face to face with persons whom they have slandered and abused. It is astonishing how soon under such circumstances their impudence evaporates. The author of "Studies in Russia" tells a story of a young poet in the time of Alexander II., the liberator of the serfs, and the victim of Nihilist

This young man had written a most scurrilous poem, in which he had described and libelled not only the empress, but also all the grand dukes and duchesses. Some one,

"That man had better be sent off to Siberia at once," he said. "It is not a case for delay.

at 6 o'clock to-morrow evening."

or must intend to pronounce a sentence of free from this objection. It is proposed to eternal exile. He went to the palace, and manufacture the phonograph upon a large was shown through all the grand state rooms, scale, and put it upon the market for pracone after another, without seeing any one, tical use.

till at last he arrived at a small, commonthere was a single table with a lamp upon it, and here he saw the empress, the emperor, he had mentioned in his poem.

"How do you do, sir?" said the emperor. "I heard you have written a beautiful poem, and I have sent for you that you may read it. aloud to us yourself, and I have invited this pleasure of hearing you."

Then the poor man prostrated himself at the emperor's feet.

"Send me to Siberia, sir," he said: "force read that poem.'

"Oh, sir, you are cruel to refuse me the pleasure, but you will not be so ungallant as to refuse the empress the pleasure of hearing your verses, and she will ask you herself." And the empress asked him.

When he had finished, she said, "I do not think he will write any more verses about us. He need not go to Siberia just

We may be sure that one such lesson was enough to last this young man. It would be well if some other people were obliged to say what they have said in dark corners out face to face with the people whom they have slandered and maligned. But it is the art of the slanderer to set a house afire and then run away in the smoke, or, like the cuttle fish, to blacken the water around him so that nobody can see where he is and what he is doing. A good hater may be respected, but deliver us from the men who betray with a kiss, and whose words are softer than oil while war is in their hearts.—The Common People.

WOMAN'S WORK.

It is often said in disparagement of women that they have not originated or invented much. They have not; but it is their devosins might be blotted out, and his name writ- tion to the minor details of life which has ten in the Lamb's book of life. In this, set men free to distinguish themselves, and in all men's achievements women have an acknowledged part. Home, especially the English home, has

inspired volumes of poetry and floods of

oratory. It is a subject on which we can all speak from the heart. But when we come to consider any one home in particular, we soon realize how entirely its essential charac ter, its home-likeness, depends on the details not consist in the romantic surroundings, or | Railway Review. architectural beauty, or artistic furnishing of a house, so much as in the cleanliness, the order, the serving of meals, the homely work -in fact, the stocking darning of the establishment. It is impossible to conceive of pollution of the river Roach by a local firm of perfect family love permitting a state of permanufacturers has been prevented, and at sion. That home only can be serenely happy where the daily homely duties are well done delight it gives our humblest work to think a day's "washings." Over this vault are of it as essential to the peace and comfort of two elevated tanks of the same size, and beneath them a retort is fixed. The soaped Ty, Alfred Centre, N. Y. labor undisturbed who win our bread, and create our literature, and rule and teach our

talk occasionally about their 'narrow sphere.' The changes are rung on washing, and ironing and cleaning, and mending days, while washed or dusted thousands of times before. Tangible results are not what woman chiefly accomplishes, and she often works long and hard without having "anything to show" in the end. There is poetry in her life, it course of dusting, washing up, and mending the reclaimed soap.—Chem. and Drug. stockings, and see if he ever found it all monotonous. - Cassell's Family Magazine.

Moyular Science.

ACCORDING to recent investigations by Dr. Chon, an eminent authority on the sub ject, diffused daylight is not injurious to the eye, the great desideratum therefore in artificial illumination being to imitate the conditions of natural light—that is, it should not be dazzling, should be supplied bountithe censor of the press, went and told the fully, should not heat the eyes, and should burn steadily.

THE NEW PHONOGRAPH.—The old phon-"Oh, no," said the empress, "wait a ograph was a failure. You could underlittle, but tell the man I desire to see him stand it very well if you knew what it was going to say, but otherwise its remarks When the man was told this, he felt as if were open to many different interpretations. his last hour was come, and that the emper- It is claimed that the new phonograph is

BUTTONS FROM BLOOD.—There is a large place room at the end of them all, where factory in Bridgeport, near Chicago, employing one hundred workers, in which waste animal blood is converted into buttons. From and all the grand dukes and duchesses whom 8,000 to 10,000 gallons of fresh beef blood are used daily for this purpose. It is prepared in thin sheets by evaporation and chemical processes, and afterwards worked up into various useful articles. Not only buttons, but tons of ear-rings, combs, belt company to come that they may have the clasps, and trinkets are annually made in this manner from blood.—Good Health.

ARTICLES FOUND IN AN ETRUSCAN TOMB. —A fine glass vase, just discovered in an Sunday: Isrr God's Sarrathor Man's? Aletter address to mh at Rologne is of a see green to Chicago Ministers. By Rev. E. Ronayne. 13 pp. me to be a soldier, only do not compel me to Etruscan tomb at Bologna, is of a sea-green color, like a soda-water bottle, thick and of | 52 pp. a unique form, with two handles. It is nine inches high and without ornamentation. There is not a single defect, flaw, crack, or chip about it. With it was found an ivory chair, made after the fashion of a modern camp stool, having all its screws and rivets still in perfect condition, and a small casket containing beads and some very elegant articles in bronze. The articles are supposed to date from the slifth century. The temb in which they were found was closed at the top by an enormous globular mass of stone as fresh as if it had only been fashioned yesterday. - Scientific American.

STEAM HEATING OF CARS.—The heating of cars by steam has at last met with a genuine experience with the worst conditions that it can expect to ever be called to meet. viz., the bitter cold and blockading snow of a veritable north-western blizzard. From the 12th to the 17th of last month a steamheated train on the Chicago and Northwestern Railway struggled with snow and cold on a special run from Chicago to Des Moines, Iowa, 363 miles, and return. Seventeen hours of this time were spent in a snowdrift. During the trip the temperature of the outside air ranged down to 29 degrees below. The cars were kept comfortable through all this. When the engine was detached to seek release from the snow-drift, the cars were kept warm with the Baker heaters. Steam heating is shown in this experiment to be here to stay, despite the cavil of unbelievers, for it has successfully carried a train through conditions that reach the maximum of severity in our latitudes. But it has also been shown that we are as yet only upon the threshold of the science of steam. heating, for these severe conditions have brought out defects that must be removed before ordinary train hands can be trusted to of comfort supplied by the women who care carry it into a blizzard. We confidently exfor it. The family sense of well being does pect that these defects will be remedied.—

RECOVERY OF SOAP FROM WATER.—Alderman Taylor, chemist, of Rochdale, Eng., has lately completed an invention whereby the 50 petual discomfort, or of mutual affection rethe same time a large saving effected in the maining unrufiled and undiminished amid working expenses. His experiments have the friction which such a state would, occabeen conducted on behalf of Henry Tucker

Published by the AMERICAN SABBATH TRACT SOCIE

TY, Alfred Centre, N. Y.

A. H. Lewis, D. D., Editor, Plainfield, N. J.
C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y. & Co., silk manufacturers, who feared that an injunction would be obtained against -not intermittently, not in a whirlwind of them for polluting the river by the large bewildering activity that scares the male quantity of soap water which came from population from the scene, but-I need not their works. Mr. Taylor's process is as folsay how; I appeal to the inner consciousness lows: The water containing the dissolved of woman. What dignity, what beauty and soap is run into a vault large enough to hold water is pumped from the vault into the elevated tanks, and chlorine, generated in the retort from hydrochloric acid and manga-And verily, women need some such conso- nese, is forced into the liquid. This causes lation. Consider how much of their work the refuse and fatty matter to gather in a perishes in the day that it is done, and has all cake at the bottom. The water in the tanks to be repeated day after day, and then say is then run off into the river, containing no whether it is a matter for great marvel that foreign matter with the exception of a little some of them have been ill advised enough to common salt. The pollution of the river is thus averted. The cake of fatty matter and dirt is next turned to profitable account. It every morning the same familiar objects de- and then pressed in a machine press until Ten Copies and upwards, per copy.............. 50 cents mand washing or dusting, that have been the fatty matter is extracted. The oil thus obtained is next made into brown soap, exactly similar to that which is used in the process of washing the raw silk. The soap is again used for washing purposes, and is found to answer quite as well as in its first applicais true, but there is an enormous amount of tion. Only five per cent of the original weight of soap is lost in the reclaiming expresses horror at some woman's escaping process. The value of the invention is from her housework to a wider field of proved by the fact that the firm has been action, that he would try a long-continued offered £20 per ton by wholesale dealers for

> ATALOGUE, OF PUBLISHED BY THE

> > AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. THE SARBATH AND THE SUNDAY. By Rev. A. H. Lewis, A.

M., D. D. Part First, Argument 16mo. 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in

Vol. I.—Biblical Trachings concerning the Sabrath and the Sunday. Price, in fine muslin, 60 cents. Paper, 30 cents. 166 pages.

VOL. II. - A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin. \$1 25. Twenty-five per neat discount to clergymen. 583 pages. (Volume Three not yet ready.)

THOUGHTS SUCCESTED BY THE PERUSAL OF GILPILLAN AND OTHER AUTHORS ON THE SARBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the

clergymen of America.

VINDICATION OF THE THUE SARRATH, in 2 parts. Part First-Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton formerly Missionary of the Reformed Presbyterian Church. 65 pp. Paper, 5 cents.

THE ROYAL LAW CONTEMPED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag*. By Rev. S. R. Wheeler, A. M. Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents. A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. 8 pp. 2 cents.

Moral Nature and Scriptural Observance of the Sabbath

Religious Liberty Endangered by Legislative Enactments An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the

The last two Tracts in this list are also published in the swedish language.

Topical Series.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?

The Lord's-day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday.

The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew an

Which Day of the Week did Christians Keep as the Salbath during 800 years after Christ? This four-page series is also published in the German lan-

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh Day. By Geo. W. McCready. 4 pp. Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

Address all communications to the SABBATE RECORDER Alfred Centre, N. Y. JAN. 1, 1887.

ערות לישראל+ ("WITNESS TO ISRAEL.") A SIXTEEN PAGE MONTHLY. In the Hebrew, language, devoted to the Christianization of the Jews.

Published by the AMERICAN SABBATH TRACT SO-CIETY, Alfred Centre, N. Y. CH. TH. LUCKY, Editor. HE LIGHT OF HOME.

AN EIGHT PAGE MONTHLY FOR THE FAMILY.

CORRESPONDENCE.

Business letters should be addressed to the publishers. Communications regarding literary matter should be addressed to the Editor

UTLOOK AND SABBATH QUARTERLY. J A THIRTY-TWO PAGE RELIGIOUS QUARTERLY.

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y. CORRESPONDENCE.

Business letters should be addressed to the publishers, as Communications regarding literary matter should be addressed to the Editor, as above.

OR SABBATH VISITOR Is Published Weekly at -ALFRED CENTRE, N. Y. is placed in what are called the filter beds. Single Copies, per year...... 60 cents

CURRESPONDENCE. All communications relating to business should be addressed to Our Sarrath Visitor.
All communications for the Editor should be addressed to
MRS. L T. STANTON, Alfred Centre, N. Y.

E BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY

HOLLAND LANGUAGE. PUBLISHED BY

DE BOODSCHAFFER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths. The undersigned is authorized to receive subscriptions and contributions for its support; and would be accepted to the end of the support of Hollanders. be pleased to receive names and addresses of that sample copies may be furnished them.

C. Dr VOS,

Battle Creek, Mich.

VANGELII HAROLD A FOUR-PAGE RELIGIOUS MONTHLY SWEDES OF AMERICA.

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. PLATTS, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this of fice, that sample copies may be furnished.

ELPING HAND BIBLE SCHOOL WORE.

A 32-page quarterty, containing carefully prepared hetps on the International Lessons. Conducted by L. A. Platts. Published at the RECONDUM office. Price 25 cents a copy par year: 7 cents a quarter. Address all orders to the AMERICAN SARRATH TRACT SOCIETY, Alfred Centre, R. Y.

live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be 1 reserved biameless to readve the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 18; Rev. vii. 4; Rom. viii. 30; Rev. xiv. 1; 1 Thess. v. 30, 21, 25; 1 Cec. xv. 53, 58; Phi. iii. 21; Mark xiii. 30; Math. xxiv. 14; Rom. viii. 11, 29, 28; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 36. Further information can be obtained in two different books at 12c. each. Mention this paper. Address:

J. WIELE. 148 N. Sixth St., Brooklyn, N. Y.

ISTORY OF CONFERENCE.—Rev. James Banker has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office. for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Cent 'K

FOR SALE. 160 ACRE FARM.

On account of poor health, I wish to sell my farm, four miles south of Marion, the county seat, on the Cottonwood River; frame house of 6 rooms and cellar, just finished; well by door; stone barn; frame hen house; 2 hog and cattle corrals of 8 acres, nearly completed, with stone fence; sheds, and a spring of never-falling water in them; apple, cherry, and crabapple trees coming to bearing; tame grapes, black-harries goosbarries and strawherries: 70 acres bottom land berries, goosberries, and strawberries; 70 acres bottom land-under cultivation; 10 acres of timber, a good part of i black-walnut; the rest fenced off to pasture. The farm is inclosed with a barb wire fence. I have 160 acres leased for four years, joining mine, to go with farm if purchaser desires it.

A GENTS WANTED for our new Religious book the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN. Cincinnati, Ohio.

SITUATIONS FREE.

To our subscribers only—can be obtained through the School Bureau department of the

CHICAGO CORRESPONDENCE UNIVERSITY An institution furnishing instruction to "any per son in any study."
THROUGH DIRECT CORRESPONDENCE

WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of

our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teach ers free. Address

THE CORRESPONDENCE UNIVERSITY JOURNAL (AGENTS WANTED.) 162 La Salle St., Chicago



housands of Illustrations, and nearly 150 pages, telling that to buy, and where to get it, and naming lowest rices for honest goods. Price of GUIDE only 16 cents, and including a Certificate good for 10 cents worth of Section JAMES VICK, SEEDSMAN,

Rechester, N. Y.

photo of invention. We advise as to patent-ability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State County, City of

Town, write to C A SNOW & CO Opposite Palent Office, Washington, D. O.



BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WABBANTED. Catalogue sent Free.

THE AMERICAN MAGAZINE

ITS SCOPE.—THE AMERICAN MAGAZINE gives preference to national tonics and scenes, and its literature and art are of the highest standard. Famous American writers fill its pages with a wide variety of interesting sketches of travel and adventure, serial and short stories, descriptive accounts of our famous countrymen and women, brief essays on the foremost problems of the period, and, in anort, this Marayinais.

Beautifully Illustrated. 25 cts.,\$3 a Year.

Distinctively Representative of American Thought and Progress-It is acknowledged by the press and public to be the most popular and entertaining of the high-class monthlies.

IMPORTANT. Sumber, w Illustrated Premium List, and Special Inducements in Cask or Valuable Premiums to Club Raisers, will be sent on receipt of 15c., if this paper is mentioned.

13 Responsible and energitic persons wanted to solicit subscriptions. Write at once for exclusive territory,

THE AMERICAN MAGAZINE CO.. 749 Broadway, New York



The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

FIRST QUARTER.

Dec. 21. Herod and John the Baptist. Matt. 14: 1-18. Jan. 7. The Multitude Fed. Matt. 14: 18-21 Jan. 14. Jesus walking on the sea. Matt. 14:22-36. Jan. 21. Jesus and the Afflicted. Matt. 15: 21-31. Jan. 28. Peter Confessing Christ. Matt. 16: 13-28. Feb. 4. The Transiguration. Matt. 17: 1-13. Feb. 11. Jesus and the Little Ones. Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness. Matt. 18: 21-35. Feb. 25. The Rich Young Ruler. Matt 19:16 26. March 8. Christ's Last Journey to Jerusalem. Matt. 20

March 10. Christ Entering Jerusalem. Matt. 21: March 17. The Son Rejected. Matt, 21: 33-46.

March 24, Review Service.

LESSON XII.—THE SON REJECTED.

BY REV. THOMAS R. WILLIAMS, D. D.

. For Sabbath day, March 17, 1888.

SCRIPTURE LESSON,--MATTHEW 21: 33-46.

83. Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and et it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the ruifs of it.

35. And the husbandmen took his servants, and beat one.

and killed another, and stoned another.

36. Again he sent other servants more than the first: and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They But last of all, he sent unto them his son, saying, They

will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39. And they caught him, and cast him out of the vine-yard, and slew him.

40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?
41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42. Jesus saith unto them, Did ye never read in the soriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and

it is marvelous in our eyes?
43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to pow-

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

GOLDEN TEXT.-He came unto his own and his own received him not. John 1:11.

TIME.—April 4, A. D. 30, the day after the close of our last lesson.

PLACE.—Jerusalem. In the temple. PARALLEL ACCOUNTS.—Mark 12: 1-12. Luke 20:

9-19.

BIBLE READINGS.

—The Son rejected. Matt. 21: 38-46 Monday. - The Lord's vineyard. Isa. 5: 1-7. Tuesday.—The vine out of Egypt. Psa. 80: 8-16. Wednesday.—The vine and its branches. John 15: · 1-10.

Thursday. - First sought. Luke 13: 1-9. Friday. -God's great gift. John 8: 18-21. Seboth. - Salvation in no other name. Acts 4: 1-2.

EXPLANATORY NOTES.

V. 83. There was a certain householder, which planted a vineyurd, and hedged it round about, etc. Several incidents teaching important lessons occurred in the interval between the last and the present lesson; the story of the barren fig tree and the lesson concerning prayer connected with it; and then the questions addressed to Jesus by the chief priests and elders, and the reply to those questions containing the parable of the man who had two sons. This parable represents the Jewish rulers on the one side and the publicans and sinners on the other. The former class were fond of professions of loyalty to the law and the prophets, but had re jected John's preaching, while on the other hand the publicans and sinners had repented under his preach ing. This lesson opens with a second parable to the same hearers, and has reference to the rejection of Jesus himself by the Jews and their rulers, and to the act of putting him to death as the last and most honored messenger of God. Jesus commences this second parable by the words, Hear another par able. This expression conveys an intensity of appeal, as if it was his final appeal. The whole figure of the vineyard is designed to represent the privileges. the covenant, the revelation of truth, etc., which had been given to the Jews. Taking the vineyard as the ground of a parable, is significant from the fact that vineyards are regarded as the most valuable property in the line of husbandry. These vineyards were very familiar scenes about Jerusalem. Upon these vineyards were bestowed constant care and every needed expense both for their protection. and especially for their fertility and largest productiveness. Not only were they protected as far as possible from the encroschments of enemies. whether beast or man, but there was built in the midst of the vineyard a watch-tower, where, during the fruitful season watchmen were constantly watching every part of the enclosure. There was also provided a wine-press in which the juice of the grape was extracted from the fruit and stored away in safe keeping till ready for use. All these provisions having been made, the owner of the vineyard is represented as having placed it under the charge of a responsible keeper, who should, in the due order of the seasons, render unto him the profits of the husbandry, while he himself is represented as having retired from the personal care of the vine-

V. 34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. He had not only placed the vineyard in charge of men to keep and to render a strict account, but he sent authorized responsible servants to receive the fruits of the husbandry and to report to himself.

V. 85. 86. And the husbandmen took his servants. and best one, and killed another, and stoned another. In these wicked transactions of the husbandman love. with the servants of the householder, Jesus repre-

gers of God to his people and the manner in which they had been treated by the people. Many of these prophets had been cruelly treated; and as the time progressed, other and greater prophets had been sent, until last of all John the Baptist had appeared in their midst, preaching righteousness and judgment to come, and they had put him to death.

V. 37-39. But when the husbandmen saw the son, they said among themselves, This is the hear come, let us kill him, and let us seize on his inherit ance. These words of the parable are designed to express the feeling of God in sending his Son, and thus making the last and greatest effort for the accomplishment of his righteous purpose. They also bring out the intense iniquity of the rulers and Pharisees, who were already planing to put the Son to death. It is evident from these words that Jesus was reading the very hearts of the Jews and was tell ing what they were about to do, even before they fully knew themselves.

V. 40, 41. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen! They say unto him, He will meserably destroy those wicked men, etc. The question here is very direct and unequivocal. The answer stands out in the very question, and cannot possibly be avoided. Whether the Jews make the reply or Jesus makes it for them, they must assent to it; it is an irresisti ble conviction. The parable thus teaches that the kingdom must and will be taken from unjust rulers and given to those who shall rule in righteousness.

V. 42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvetous in our eyes? The quotation was made from Psalm 118: 22, 23, 8 part of which had just been sung in the temple. The quotation was the more significant because it was from the very Psalm in which David's prophetic vision had seen the triumph of Jesus as the King of kings. The Lord was here talking about himself in the words of David, and yet these Jews who venerated David could not understand him. He was repeating the divine prophecy in the very hour in which it was about to be fulfilled; and he was repeating it to those very Jews who were fulfilling it and yet they seemed to be blind to the fact.

V. 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. The time of a great change has come. 'The rejected stone is now to be made the head of the corner. The kingdom is no longer to remain under the supervision of the high priests and scribes. It is now to be given to a people who are Israelites indeed; a people who will bring forth the honest fruits of the Lord's kingdom.

V. 44. And whoseever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. Our Lord in these words states fact which is now taking place; the Jews are stumbling and falling on account of their mis conception and misunderstanding of the Messiah, who is in their midst, doing wonderful works, and teaching wonderful lessons. As a nation and people thus stumbling, they are to be broken in pieces, humiliated, brought low, and scattered to the four quarters of the earth. Still it is not impossible for them to be restored, regenerated, brought into the kingdom of Christ, which is now to be set up. But if they shall reject this enthroned king and his mighty kingdom, then it shall scatter them as dust. and they shall be forever lost. They shall endure the same fate of the Gentile world who reject Christ.

V. 45, 46. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. The parables, and especially this last one, became more clear and intense as they ap proached the conclusion, until the Jews saw clearly that he was portraying themselves and the fate that was impending their nation. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. The parables and the essons taught by them were so very plain that the entire multitude seemed to understand and were convinced that Jesus was a prophet endowed with wisdom from on high. However angry the priests and scribes had become, they feared to lay their hands on Jesus in the midst of that multitude. But from this moment they were determined to take his life, and to do it as soon as possible. They did not stop to think that in this very purpose of murder in their hearts they were fulfilling the fearful prophesies concerning themselves. In this lessen we have reached the sublime climax of our Lord's earthly ministry. Step by step, for three years he has led his disciples along the path of instruction, from the simplest elements to the most profound. truths concerning his mighty kingdom.

MARRIED.

At the home of the paster, in Niantic, R. I., Feb. 29, 1888, by Rev. E. A. Witter, Mr. DAVID E. BUR-DICK and Miss Anna L. Dakin, both of the town ically before the reader, and enables him to study of Hopkinton. At the residence of Russell Thompson, in Cart-

wright, Wis., Feb. 28, 1888, by B. H. Stillman, Esq., JAMES WILLIS BROWN and IDA ROSE BROWN, al of Dallas, Barron Co., Wis. DIED.

At Andover, N. Y., February., 1888, SAMUAL S. WHEATON, aged 75 years. Seven children survive him. Funeral at the Baptist church in Andover.

In Andover, N. Y., Feb. 27, 1888. EDGAR EUGENE, son of Lewis H., and Elizabeth Hall, aged 20 years and 10 days. He leaves one brother and sister to mourn their loss. His funeral was held in the Seventh-day Baptist church in Andover, conducted by Eld James Summerbell, assisted by Rev. Mr. Childs, pastor of the Baptist Church. J. s.

In Triangle, N. Y., Feb. 6, 1888, of inflammation of the bowels, MARY ANGIE, daughter of Willis and Maud Turner, aged 4 years, 1 month and 23

At Montville, Conn., Feb. 27, 1888, WALLACE CRANDALL, aged 1 year and 9 months. Little Walace was the son of Mr. and Mrs. Daniel Crandall. The remains were brough to Niantic for burial. where the funeral services were conducted by the writer, speaking from Matt. 19: 14 and 18: 3. Thus the light has gone out of another home because the baby's voice is hushed. Yet how comforting the thought that the loving Jesus takes our darlings in his aims and blesses them by the presence of his

At the residence of his son-in-law, Mr. Hurley, Lear Humboldt, Neb., Feb. 18, 1888, WM. Sharkins I give, devise and bequesth to the American Sab

FURROW, of a complication of diseases and old age, being 91 years and 6 days old. A sketch of his life will be written for the RECORDER when juil statistic

At the residence of her son, W. O. Tisus, 86 Hicks Street, Toledo, Ohlo, Feb. 5, 1888, ELIZA Tirus, aged 78 years. She leaves two sons and one daughter to mourn their loss, also one aged sister and two brothers in Westerly, R. I. She was a daughter of John H., and Judith Burdick, and was taught to observe the seventh day as the Sabbath, and in early life united with the Hopkinton Seventhday Baptist Church, living a consistent Christian life until her marital relation precluded her continuing with them conveniently. But the teachings then inculcated endured with her through life, for when asked by the writer the day before she died, if she knew what day it was, she replied with firmness, "Yes, it's the Sabbath," although she could scarcely speak. The day was spent in devotional exercises, which she seemed to enjoy, remarking at the close that she felt prepared and now wished to go and be at rest. For thirty-nine years she has been bound to earthly things only by maternal af-fection. The funeral services were held at the Washington Street Congregational Church here, conducted by Rev. Wm. Sheridan, pastor of the Oliver Street Baptist Church, who spoke from Job 5: 26, paying her a high tribute for "being firm to her convictions in regard to the Sabbath.

"Asleep in Jesus! far from thee Thy kindred and their graves may be: But thine is still a blessed sleep, From which none ever wakes to weep."

Books and Magazines.

North's Musical Journal is a monthly magazine of 32 pages, devoted to general musical miscellany, correspondence, musical news, editorial comments. and some choice selections of both vocal and instrumental music. It is published by F. A. North & Co., 1308 Chestnut Street, Philadelphia, at \$1; single copy, 10 cents.

It may be that such men as Ingersoll are receiving more attention at the hands of Christian writers than they deserve. "Another Letter to Col. Ingersoll" is the title of a 32 page pamphlet by a "Believer," published by C. M. Woodruff, 567 Champlain Street, Detroit, Mich. The work is written in a Christian spirit and in a convincing manner, and may be a help to some who are in doubt, if not to the man to whom it is addressed. Sent by the publisher, as above, to any address, for 10 cents.

If one is in doubt as to the power of a Christi in civilization to break down social and class distinctions, a glance at the condition of women in heathen countries as compared with that occupied by their sisters in Christian countries would speedily remove that doubt. And yet there linger many remains of the senseless prejudices of the old civilizations on this subject in the most Christian countries. It is the mission of "Woman," a new monthly magazine, to help dispel the clouds and mists that still enshroud and foster these lingering prejudices. Besides being a home journal for women, there will be during 1888 a series of sketches on "Women's Colleges in the United States." an illustrated paper on "The New Building of the Young Women's Christian Association of New York,"" Women and the Temperance Reform." "Societies for Christian Women," etc., and a choice collection of general literature, reviews, current topics, etc. 25 cents a number, \$2 75 a year: Noman Publishing Co., 123 Nassau Street, New York.

THE March number of the Forum begins volume 5 of that excellent magazine. The following are the subjects discussed in the present number: Our Political Prospects; The Recoil of Piracy: Is our Social Life Threatened? The Profitable Reading of Fiction: What Shall the Public Schools Teach? Hindrances to Susplus Reduction; Scotland To day: Who is Benefited by Protection? Woman's Mental Status: The Ratio of News; From Rome to Protestantism. The Forum Pub. Co., 97 Fifth Ave., New

D. APPLETON & Co. published, -March. 3d "A Critical History of Sunday Legislation, From A. D. 821 to 1888." by A. H. Lewis, D. D., 12mo, cloth. Price \$1 25. Contents: The Origin and Philosophy of Sunday Legislation; Sunday Legislation under the Roman Empire; Sunday Legislation after the Fall of the Roman Empire; Saxon Laws concerning Sunday; Sunday Laws in England; Sunday Laws in England during the Puritan Supremacy; Early Sunday Laws of Scotland, Law of Holland, Early Sunday in Ireland and Wales; Sunday Legislation in America-Colonial Period; Sunday Laws of the States and Territories of the United States. This book enters a Field not hitherto occupied in the literature of the Sunday question. Sunday legislation is more than fifteen centuries old, but the general reader has not hitherto been able to know accurately either, its ex. tent or its specific character, and consequently much that is said concerning it is superficial and mistaken-The present volume brings the whole subject historthe drift and significance of the legislation of the past and the present. For sale by all booksellers; or any work sent by the publishers by mail, post-paid, on receipt of the price, 1, 8, and 5 Bond Street, New York, or the publishers of this paper.

The March number of the Century contains a choice selection of instructive and entertaining Satisfaction guaranteed. Leave orders at Shaw's. articles. Perhaps the most interesting and exiting reminiscence of war times is "Col. Rose's Tunnel at Libby Prison," which appears in this number. The other contributed articles consist of history, legend fiction and postry. The illustrations are fine, Topics of the The are timely, Open Letters and Bric-a Brac are attractive.

BROUBSTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property. if other than cash, shall be accurately described. will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws For the convenience of any who may desire a form for this purpose, the following is suggested :

bath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum ofdollars, (or the following described property to wit....) to be applied to the uses and purposes of said Society. and under its direction and control forever.

SPECIAL NOTICES.

REV. J. G. BURDICK wishes his correspondents to address him at 220 E. 84th St., New York City, instead of at the former street and number.

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab. bath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spend ing the Sabbath in Hornellsville are especially in. vited to attend. All strangers will be most cordially welcomed.

THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3. Y M. C. A. Building, corner 4th Avenue and 23d St. entrance on 28d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially well comed, and any friends in the city over the Sabbath are especially invited to attend the service.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only is some.
ROYAL BAKING POWDER CO., 106 Wall St. New York.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIREC-FORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre. N. Y.

LFRED UNIVERSITY. ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies.

Winter Term begins Wednesday, Dec. 14, 1887. REV. J. ALLEN, D. D., LL.D., PH, D., PRESIDENT. TINIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. BLISS, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute secur ity, is prepared to do a general banking business and invites accounts from all desiring such accommodations. New York correspondent, Importers and

HERBERT ROGERS, PRACTICAL MACHINIST Models and Experimental Machinery. Alfred Centre, N. Y.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS. - 9 A. M. to 12 M.; 1 to 4 P. M.

BOURDON COTTRELL. DENTIST. HORNELLSVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

CILAS C. BURDICK. Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. SHAW, JEWELER, AND DEALER IN

WATCHES. SILVER WARE, JEWELRY, &c. M. HUFF. PIANO TUNER, will be in town

once in three months. Charges reasonable, DURDICK AND GREEN, Manufacturers of D'Tinware, and Dealers in Stoves Agricultural

CEVENTH-DAY BAPTIST EDUCATION SO L. E. LIVERMORE, President, Alfred Centre, N. Y. WM. C. WHITFORD, Corresponding Secretary, Mil. ton, Wis. W. C. Titsworth, Recording Secretary, Alfred

Implements, and Hardware.

Centre, N. Y. W. C. BURDICK. I reasurer, Alfred Centre, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary F. Bailey, Treasurer, Mrs. W. H. Ingham. "Scoretary Fortage

Sceretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. P. R. Burdick, Linckisen, N. Y. Western Association, Mrs. E. T. Platts, Alfred Centre, N. Y.

Babcock, Albion, Wis.

BUSINESS DEPARTMENT, ALFRED UNIVERand Gentlemen. For circular, address T. M. Davis

THE ALFRED SUN, Published at Alfred Con-tre, Allegany County, N. Y. Devoted to Uni-versity and local news. Terms: \$1 per year.

CABBATH-SUHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss, Treasurer, Alfred Centre N. Y.

Alfred, N. Y.

C. BURDICK. WATCHMAKER and ENGRAVER. AUBORA WATCHES A SPECIALTY.

Andever. N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of

Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISE Drugs and Paints.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOUK, Pres. 30 Cortlandt St.

R. M. TITS WORTH, MANUFAUTURER OF FINE OLOTHING. Ouston Work a Specialty. 300 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTS.

Leonardsville, N. Y.

A RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. Y. Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER. Pres. J. F. HUBBARD, Trees. D. E. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J., E. R. Pope, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

DOTTER PRESS WORKS. Builders of Printing Presect. C. Potter, Jr., & Co., - - Proprietors

ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, B. L.

L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited.

F STILLMAN & SON. MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axls oil made which is ENTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly,

A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO. NT TAILORS 205 West Madison St.

B. COTTRELL & SONS. CYLINDER PRINTING J. PRESERS, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton. Wis.

M. GREEN, DEALER IN Lumber, Sash. Doors, Blinds, Salt, Cement, Coal and Building Material.

WILTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President.

W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FARCY AND HOLIDAY GOODS. Milton, Wis.

REGISTERED PHARMACIST, Post-Office Building, Milton Junction. Wis.

T. ROGERS. Notary Public, Conceyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

The Sabbath Becorder,

AMERICAN SABBATH TRACT SOCIETY. **→ AT -**ALFRED CENTRE, ALLEGANY CO., N. T. TERMS OF SUBSCRIPTION.

Per year, in advance Papers to foreign countries will be charged 50 cents ad litional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents as inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be advertised.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ern Association, Mrs. Eliza Lion should be addressed to "THE SABBATE RECORDS.

k, Albion, Wis. Alfred Courte, Allegary Co., N. T."

PRIMED DY THE AMERICAN MA

VOL. XLIV.-NO. 12.

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

MISSIONS.

Paragraphs.
Letter from Mrs. Davis to Mrs. O. U. Whitford From S. D. Davis.
From R. B. Hewitt WOMAN'S WORK.

Paragraphs. SABBATH REFORM.

The Sabbath Question.—No. 2...... EDUCATION. Miss Maria Mitchell..... Control

EDITORIALS. Editorial Paragraphs.
Ordination of G. H. F. Randolph...... Invite Them In.....

COMMUNICATIONS Sunday and Prohibition

HOME NEWS. Alfred Centre, N. Y.....

CONDENSED NEWS. SERMONS AND ESSAYS. Medicine: Scientific and Barbaric...... MISCELLANY. Relief From Many Cares.—Poetry.....

CATALOGUE OF PUBLICATIONS, ETC....

BUSINESS DIRECTORY..... ABIDE THY TIME. Abide thy time, my child. And cease thy eighing; Let not thy heart be wild,

SPECIAL NOTICES....

I hear thy crying-Abide thy time. The way seems long, I kno And rough, and trying; But if thy steps be slow,

On Me relying, Abide thy time. The road leads on for miles O'er hills of climbing, Beset with awful wiles

Of sin's designing— Abide thy time. The cross! Thy feet shall v Beneath it, bleeding: And yet, though terrors ata To Me give heeding-

Abide thy time. To thee shall come glad res And sweet reclining In fields with verdure dress And streams soft gliding Abide thy time. -Elizabeth Scabut

GLIMPSES OF EUROPE.—N

BY PROF. H. M. MAXSO

One morning I took a walk to Square before breakfast, and wa see a parade of Garibaldi's ve conspicuous parts of their unifo shirts and a long pheasant feather above each hat. The music was a potpourri of Garibaldi's battle the head of the line marched would have made a good model while many of his followers w the same character, and the m the square was so free and easy was so wild and quaint, the di pearance of the veterans so stra whole affair fitted in exactly wit surroundings of the place. the Palace of the Doge was ver from the historical and literary which it called up. "Who is The Doge (pronounced Doj) dent of the state, and was ele-Venice is often called a repub never was a more cruel, selfish; oppressive aristocracy than t republic. At one time in its the people did have a voice in ment, but it was soon taken aw by the nobles, and the Dogs, w elected by a body of twenty

chosen from the aristocracy. an almost supreme ruler, the p office were more and more rest jealous nobles until the fourte when those laws were passed y it simply to a commander of t created fathers of iron for the entre in the shape of that te

Ma Strongonsible Countil