

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

THE SABBATH QUESTION.—No.

BY C. A. S. TEMPLE.

Fifth "Argument." "The church recorded and the third Sabbath in name."

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Woman's Work.

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

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

Eighty years ago society in Turkey forbade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing.

A TEMPERANCE society has been formed in the girls' mission school, Iamakor, the white ribbon is donned by its members, and all have signed their names upon the World's W. C. T. U. petition.

MISS RANNEY, a missionary in Burmah, for the Baptist Woman's Board, writes, concerning temperance work among Burmese women that after this work had been inaugurated by Mrs. Leavitt, the round-the-world missionary of the W. C. T. U., she seemed to be the only one to lead on the work, as she might be considered a "free lance," and adds, "We are having fortnightly meetings at present, and we are pushing the petition among the Burmese and Karens, and you would be pleased at the entrance the petition gives us into heathen homes. After getting acquainted over that, it is easier to introduce the subject of religion, and it is more kindly received. The women all through the jungle are getting ideas of woman's work, and of the size of the world which they never dreamed of before. We have some three thousand names in Burmah on Burman petitions, and are not nearly through yet." Critics and disbelievers in the W. C. T. U. organization will kindly bear in mind that between the lines of the above may be plainly read one strong argument for its existence. It reminds us of a certain little boy. His mother lay very near the point of death, and to him it seemed that nothing was too good for her, and that he could not possibly do enough for her. In his eagerness to please her, and to do something for her, he ran to the strawberry patch, to pick some berries for her, remembering that he had seen the first ripening berry there. So he picked and picked of the fruit just slightly tinted with ripening color, and met the sharp expostulation given him with, "It's good enough for mommie." This temperance work seems good enough for the heathen. We are glad that it is.

LIVING TEMPLES.

Dr. Daniels, a returned medical missionary from China, in an article in the Young Ladies' Department in the Helping Hand, in speaking of 1 Cor. 3: 16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" says: "Do you not look into the placid faces of great China's uncultured, crippled young women, where God has implanted a staunchness of purpose, which, under the leadings of the Holy Spirit, would elevate the motherhood of this nation of the earth? Do all these millions stand before you as temples fit for the indwelling of the Spirit of God? These are temples, but temples of darkness, fit only for the dwelling place of dumb idols. "Time will fail to remove from my mind the impression of hopeless darkness that was presented to me in a village in China, as I stood before one of these darkened temples. There was a young woman. In infancy, her parents had sold her to a life of infamy. When, for the first time, she heard the name of Christ, she listened with the dazed look of one in whom conscience and intellect sleep together; but when the story was repeated, and there flashed in upon the darkness the light of Christ as a Saviour from sin, her countenance brightened, as she made her feeble grasp of the way of salvation; and then, after the momentary illumination, the darkness deepened, and out of it rang the sentence of the soul that has no mediator between it and God, 'There is nothing for me save the life that I have lived.'"

And is it true? Is there nothing for the young women of heathen lands? Just now, in the physical world, God has made a wonderful revelation to man, in the electric light; but no less a revelation has he given in the realms of spiritual life, in the broad and potent opportunities for Christian work in heathen lands. Does he call upon us to "complete the connection," that the great spiritual battery may flash forth its light into these dark temples? Blessed service! Oh, temple-builders, stretch forth your hands right speedily, and let the light of God in upon your great heathen sisterhood! So shall they become "the temples of the living God, and God shall dwell in them, and walk in them, and be their God," and they too "shall be his people."

and they are worthy our watchcare. It is true they will need much counsel and encouragement from us. The majority of the colored people of New Orleans are Baptists. The colored population of the city is 65,000. It is a field rich with promise, and well worthy our prayerful consideration.

On Jan. 30th, I started for the home of Rev. P. H. Harbour, near St. Amant (St. Almo), Parish of Ascension, La.; reaching the nearest point by railroad to his home, I was yet several miles away, among the rice fields, with roads in an impassable condition. Thus was I compelled to give up the trip for the present, and return to New Orleans. I learned, however, that Bro. Harbour was an old gentleman, eighty years of age, a man of excellent standing, and about to be appointed a judge by the Governor of Louisiana. He is a lawyer as well as preacher.

The Rev. J. L. Simpson, of Colyell, Livingston Parish, is also a Sabbath-keeper. Bro. Simpson is a well-known Baptist preacher. Sister Belton, of the Beauregard Seventh-day Baptist Church, was converted under his preaching some twenty years ago. He is widely and favorably known in several parishes of Louisiana. I am making arrangements to visit them as soon as the roads will permit. I am supplying them with tracts and papers to use among the people as an entering wedge, preparing the minds for the preached word when I shall be enabled to reach that field.

February 13th, in company with Brethren Dr. Patterson, Hobbs and Belton, I visited the State Capitol, at Jackson, Miss., with a petition to the Legislature, asking for religious liberty for our people. Through the kindness of Bro. Shaw, we used the petition used by him in Arkansas, making such changes as were necessary to meet the case in Mississippi. I had five hundred printed when I was in New Orleans. Thus we were enabled to place a copy in the hands of each member of both houses of the Legislature. I personally worked among them, and I find we have some very strong advocates, and some very bitter opponents in both houses. A Mr. Martin, the Editor of the New Mississippian, of Jackson, the most influential daily paper published in Mississippi, has publicly stated that he is a Seventh-day man, and will use his paper in vindication of religious freedom. His brother is the clerk of the House of Representatives, but I doubt very much if we shall be enabled at this session to get our bill through. My object in agitating the question at this time was not in the hope of getting the law through, but that Sabbath reform might be brought to the front through our representative men, and thus reach the county papers all over the state. I have no doubt that we shall get the bill through next session.

Now, dear brother, I desire, through you, in the name of the Beauregard Church and Sabbath-school, to thank the brethren that have so nobly responded to your call for reading matter for this field. I desire especially to acknowledge the receipt of a box by express, prepaid, from the Sabbath-school at Adams Centre, N. Y., per Bro. S. W. Maxson, containing Helping Hands, Sabbath Visitors, and a copy of Bro. Lewis' History of the Sabbath and Sunday; a work of true merit, far superior to the work by Andrews. The South should be systematically canvassed for this work. Every copy that can be placed in the hands of intelligent people is a nail in the coffin of that great idol, the so-called "Christian Sabbath." Also a box by express, prepaid, from Bro. D. E. Tistworth, Sup't, Plainfield (N. J.) Sabbath-school. Sabbath school reading matter, per mail, from brethren, Rev. O. U. Whitford, Westerly, R. I., and Geo. B. Carpenter, Sup't, Ashaway (R. I.) Sabbath-school, who has sent us weekly, since Nov., 1887, a liberal supply of Sabbath Visitors. From Rev. Jos. W. Morton, 48 copies of his excellent little tract on the "Sanctuary Question." Bro. Rev. Stephen Burdick, 50 copies of his masterly "Review of Littlejohn." From Rev. N. Wardner, D. D., 20 copies of his very valuable treatise on "Life, Soul, Death and the Resurrection." From Rev. Wm. Mead Jones, D. D., Mildmay Park, London, England, a package of his publications. These, with the generous supply of tracts received from the Tract Board, have enabled me to distribute, personally and by mail, over 2,000 pages of Sabbath reform reading matter, since your visit in November. While many things are not as I would wish them in my field, yet I am gratified that the work is assuming shape, and rich with promise for the future.

Bro. Hewitt reports 4 weeks of labor; 5 sermons; congregations of 15; 5 other meetings; 24 visits and calls; 2,000 pages of tracts, etc., distributed; 5 additions, and 1 church organized.

Everything is bustle with them now in preparation for it. Chung Lau is sewing for me to-day. We should hardly know what to do without him in the church; he is always so reliable. Dr. Swinney and I went for a little while yesterday to see Mrs. Fryer. She has been ill all the week with cold and sore throat. They are now talking of going to England in the Spring. Have you met Mr. Hartwell during his stay in America? We hope to see him again in China before many months.

FROM S. D. DAVIS.

HYNDMAN, Pa., March 1, 1888.

Again it becomes my duty to report to you of my work on this mission field. While it is true that I have been in active work this quarter, I think it best to reserve time allotted me by the Board for work in those parts of my field that can be worked to a better advantage later in the season, and only report to you this quarter two weeks and four days, which have been employed as follows: On the 3d day of February, 1888, I went to Roanoke, conducted a quarterly meeting, and returned home on the 6th. On the 16th I started for Salem, and the 17th began, in connection with Eld. J. L. Huffman, a meeting which lasted until the night of the 26th. On the 27th came home. This meeting was one of great interest. Just how many were brought to Christ I do not know; but think there was not less than a score. Two were baptized and joined the church. Three others reported for baptism, and others, we trust, will soon follow in this ordinance.

On Sabbath-day, Feb. 18th, F. M. Swiger was ordained deacon. The programme was as follows: J. L. Huffman preached the sermon; S. D. Davis led in the public examination of the candidate, and offered the consecrating prayer, Deacon Lloyd F. Randolph gave the charge to the candidate, and J. L. Huffman gave the charge to the church. If the Salem Church succeeds in getting a pastor soon (as it hopes to) who shall devote his entire time to the care of the church, the meeting just closed will be the beginning of a new era in the church's history. Feb. 29th, I started for Salemville, Pa. You will see from this report that I have preached a less number of times this quarter, in proportion to the days-employed, than usual; and report a larger number of other meetings, in proportion to the number of sermons, than usual. This grows out of the fact that I believe that in revival work it is best to have one do all the preaching. Hence Bro. Huffman did the preaching and I conducted the prayer service. I send to the treasurer an itemized account of the money received and expended. Hoping to see you at the oncoming Association, I am as ever, your loving brother and co-laborer in the Lord.

—Two weeks and 4 days of labor; 3 sermons; congregations of about 200; 20 other religious meetings; 24 visits and calls; 3 additions, 2 being by the laying on of hands and prayer after baptism; \$6 90 received for missions.

FROM R. B. HEWITT.

BEAUREGARD, Miss., March 1, 1888.

Please find my report enclosed. I have said nothing as to my work in and about Beauregard. The future for this church looks bright. We are expecting several important additions to the church in the next few days. Beauregard is fast becoming a Seventh-day town. As a people, we are making ourselves felt.

My work so far, outside of Beauregard, has been a preparatory one. I visited New Orleans Jan. 17th, and spent two weeks in the city, working in a quiet way, holding Bible-readings on the Sabbath, and distributing tracts, etc., preparing the way for future meetings. Owing to the intense and bitter opposition from my former brethren, the Adventists, I did not think it wise to hold any public meetings at that time. Full particulars of the above facts you have in a previous communication.

At the request of some colored people that embraced the Sabbath nearly a year ago, under my labors, I preached for them five sermons, and on Jan. 29th organized them into a church, after reading to them the Exposition of Faith and Practice, and the Church Covenant, as printed in the Seventh-day Baptist Hand Book; both of which were adopted, whereupon officers were elected as follows: Peter O. Hall, a licentiate, pastor; Lewis Pierson, deacon; John Trotter, clerk. On motion, the name Mount Pisgah was adopted by the church, five members in all. I have known these people for several years,

But I will turn to the subject upon my mind in writing to you at this time, that is, the Christmas-box. I need not tell you the pleasure it gave us to open it and take out the contents one by one. Each article a new surprise to us. It was certainly a great surprise to me, for I did not expect personally to receive one-tenth part as much; and we do indeed feel very grateful to each one who so generously remembered us. I would so like to write to every one, expressing my appreciation of their kindness, but fear time will not allow. And now, dear sister, will you extend to all the friends in your society, and others whom you meet, our sincere thanks for all the gifts which their kindness sent to our hands. Perhaps you would be interested to know what we have named the twins: Alfred Carpenter and Albert Whitford. People generally say they are very nice babies. Of course we think so. Susie and Theodore are attending a select school taught by daughters of Dr. Farnham of the "Presbyterian Mission North." Susie is twelve and Theodore six. They are both rather tall for their age. But I must return again to my subject. In regard to the box sent last winter, and also the money: As it did not arrive until March, we thought it best to give each of the Chinese a card and pack the remainder of the things away until Christmas. This we did. When this year's box arrived we put the presents all together and divided them among all the Chinese connected with the mission. As Mr. Davis has written to the RECORDER about the tree, etc., I will not take the time. There were a good many of the cards, pictures, scrap-books, and a few other articles left over, which have been packed away for another year.

The money which was sent last year was divided equally between the Dispensary and the school. That for the school has been used in making a cistern for holding rain water for the school (as we all depend entirely on rain water for cooking purposes, this seemed necessary, the other not furnishing a sufficient supply), and some of it was used in purchasing some cheap frames for some of the pictures sent from Wellsville in last year's box. These are hung in the chapel or school-room. The money sent this year has been received and divided the same as last year. We shall use the part for the school in some way as seems most needed, and it is very gratefully received.

Now your questions regarding the future, I wish to answer as best I can, and it seems a little difficult to know what to say. First about the quilts. The two which were sent from Nile last year, and the one sent from Milton this year still remain in the box for whoever may come most needing them. As you asked me, I will mention over some articles useful to the children in the school, if you should send in the future. Of course the Chinese dress is so very different from ours that it is not easy to know in this respect what would be useful. Foreign calico, small figure, in color something like the sample I send you, is much used by them for young girls, because it is cheaper than the Chinese prints. Muslin, bleached or unbleached, coarse or fine, is much used; especially the coarse, unbleached, or drills, we have dyed and make their outside garments. Any remnants of dark or black worsted, or cloth goods, spools of cotton, needles, not pins (as the Chinese do not use them), needle-books, handkerchiefs, good coarse towels, soap, tooth-brushes, coarse combs, hair-brushes, scraps of calico for binding their shoes or for patch-work, old worsted, flannel or coarse cotton cloth (very small scraps will do) for putting in their shoe soles, which are made mostly of cloth, the soles nearly one-half inch in thickness. Their stockings are also made of cotton cloth. Yarn for knitting mitts or wristlets would be very acceptable, as they are obliged to wear these altogether in the winter, having no fires. Lead-pencils, slate-pencils, chalk, common white paper, etc., are used in their studies. Dr. Swinney will write you probably this mail or the next, and she may do better in making matters plain to you than I have been able to do.

We thought of you all so much at Conference time, and were glad indeed to hear you had a profitable season, and trust much good was done.

My dear sister, I think many times how much anxiety and sometimes sadness those of you must many times have who are leading in this new work of the Woman's Board and I do pray that your earnest efforts to arouse all our sisters to do each her share may be blessed a thousand fold. I have not been able to answer all the letters written to me by the different ladies, but try to answer as many as possible.

The China New Year is soon at hand.

Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisoo, Pufnam Co., Fla. Regular quarterly meetings 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.

AND I think of the many builders, Each one with his private plan, Who have toiled through the weary ages, On the temple which Christ began. And when shall shine forth the glory Of Christ, the Unsetting Sun, Ye shall see the temple transfigured, And know that our work is done.

PRESBYTERIAN Chinese Christians of San Francisco have collected \$267 for missions, this year, or over \$4 00 a member.

A WRITER in The Church at Home and Abroad for March, gives three reasons for systematic giving; namely, it is business like; it is the easiest plan; it is Scriptural.

ANY persons who may wish for the last annual report of the Missionary Board, and the minutes of the last anniversary of the Society, printed and bound in connection with the other Conference Minutes, will be supplied by sending their address to the Corresponding Secretary, or direct to the RECORDER office.

It is estimated that the wealth of Protestant church members in the United States amounts to \$11,078,840,000; and that their annual increase in wealth is \$497,230,000, over and above all expenses of living and benevolences. Their total annual contribution to foreign missions is \$4,000,000. Are we showing ourselves worthy of the "true riches"?

BRO. D. H. DAVIS, of Shanghai, promises for the RECORDER an article relating to the religion of the Tai Pings. We are specially glad; for it has been our opinion that some of our brethren have considerably overestimated their importance in relation to the subject of religion in general, and of the Sabbath in particular. If we are correct, we shall, of course, be glad to be confirmed; if wrong, to be set right.

A LETTER kindly sent to us that was received from a sister who had been making earnest efforts to interest the women in the neighborhood in missions, and to organize a local missionary society, shows not only that we have true and faithful friends of missions, but that while indifference and opposition to the missionary cause may be partly due to a wrong state of the heart, there is frequently real and great ignorance of the true nature and purpose of the gospel, and of the spirit and work of missions.

LETTER FROM MRS. DAVIS TO MRS. O. U. WHITFORD.

SHANGHAI, China, Jan. 19, 1888.

My Dear Mrs. Whitford,—I have for several days been trying to find time to commence a letter to you. You will think it strange that I have delayed writing thus long. I was of the impression that we had written you since the arrival of the "Christmas-box," but find no record of it in my letter-book. Perhaps you will appreciate something of my excuse for not being more punctual. My little ones are some older now, so that I can turn them off into other hands a little more. While they were so young it seemed almost impossible for me to write any letters, for when I had a little liberty there were so many pressing duties at hand which could not so easily be put aside. You say in your last letter, "How much you need a teacher for the school just now," which is all too true; yet if one arrived to-day she must have time to acquire something of the language before she could do very much. This fact only necessitates the sending of one as soon as practicable. We know you are moving in the matter as fast as you can, and it is well by all means to move cautiously, and slowly if need be, that no serious mistake be made. Mr. Davis is assisting in the teaching. I sincerely hope to be able to do more in it this year than during the past year. The way looks rather difficult just now. We are very thankful to be very well again. Mr. Davis is not as strong as previously, yet we hope, if possible, he may take a change during the coming summer, and so recover his former vigor.

Sabbath Reform.

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

THE SABBATH QUESTION.—No. 2.

BY C. A. S. TEMPLE.

Fifth "Argument." "The change is recorded and the third Sabbath introduced by name."

He opens this "argument" with the astounding revelation that "In Matt. 28: 1, the Spirit of God, by Matthew, teaches an end of sabbaths, by the words *opse de Sabbatoon!*"

Let us compare this with the statements of acknowledged "authorities." And first, Parkhurst. Matt. 28: 1. *Opse de Sabbatoon*—in the evening of the Sabbath. (Gr. and Eng. Lexicon of N. T., *sub voce*, "*Epiphoskoo*"). Rev. Ver. N. T. *Opse de Sabbatoon*—"late on the Sabbath-day." This first, short phrase in that verse, is the key-note to the whole passage. v. 1-10. As above rendered, it lays the axe at the root of the tree. It shows: 1. That the visit of the women to the sepulcher, there recorded, was "on the Sabbath-day." 2. As they found that Jesus was already risen (v. 6, 9, 10), it shows that he must have risen on that day. It is upon the rendering of this phrase (Matt. 28: 1) in the King James version that our friend founds his theory of "an end of Sabbaths;" but the rendering by the authorities just quoted shows, what before was self-evident, that no such "teaching" is conveyed by these words.

Again, our friend translates the next clause in that verse, "as it began to dawn toward the one of Sabbaths." He insists most strenuously upon this rendering, taking no pains to correct the too evident mistranslation of the first part of the clause—"began to dawn," which, in the light of the first phrase in that verse, is simply an absurdity! According to the Revisers and to Parkhurst, it was during the Sabbath, but near its close, that the scenes there narrated occurred. The next coming "dawn" must, therefore, have been at least several hours distant, for even the evening twilight could not have then begun.

Had the Revisers been as true to the Original, here, as in Luke 23: 54, all would have been clear and unmistakable. They represent Luke as saying "the Sabbath drew on." The Greek there for "drew on" is *epiphoske*. The same word in Matt. 28: 1, slightly varied in its orthography and termination, but not in meaning, *epiphoskousee*, is rendered "began to dawn;" thus making "confusion worse confounded!"

Parkhurst thus defines the word *epiphoskoo*:

"I . . . To begin to shine, to dawn, as the daylight, *illucesco*."

"II. To draw on, as the Jewish Sabbath, which began in the evening. . . . Thus the verb is plainly used in Luke 28: 54. . . . and in the same view it may be understood in Matt. 28: 1. *Opse de Sabbatoon tee epiphoskousee eis mian Sabbatoon*—In the evening of the Sabbath, when the (Jewish) day was drawing on toward the first day of the week." (Gr. and Eng. Lex. N. T.)

Had our translators thus rendered this passage, how much clearer, simpler, more sensible—and so, more comprehensible—the expression! How easy to see, in the light of this evidently truer and better rendering of that word, *epiphoskousee*, that the consummation of the great atonement, the resurrection of Christ, though near the coming of "the first day of the week," was yet "on the Sabbath-day." How effectually would such a rendering have kept away the mists which have so long beclouded and darkened and misrepresented this so important, but much abused, portion of the divine Word.

But why does Matthew use the plural *Sabbatoon* (Sabbaths), instead of the singular, *Sabbatou* (Sabbath)?

The following facts will answer our question:

Christ is "the way, the truth and the life." From the beginning of the world, every prediction of his, whose time of fulfillment has come, has been fulfilled to the letter. His prediction (Matt. 12: 40), "The Son of man shall be three days and three nights in the heart of the earth," must therefore have been thus fulfilled. No hair-splitting, or special pleading, no stretching, or shrinking upon any of his words, no manipulation of any sort, can make them mean anything except just what they seem to mean. If, therefore, those words were truly and honestly fulfilled, as they surely were, then Christ must have been buried exactly three days and three nights before his resurrection. This puts his crucifixion on Wednesday, that day being "the preparation of the Passover." John 19: 14. The next day, Thursday, the 15th of the month, the first day of the feast of Unleavened Bread, was a sabbath, and so the first sabbath, of which there were always two, and sometimes three, in that feast. Lev. 23: 6-8, Num. 28: 18-25. Of course, then, the Sabbath on which Christ rose from the dead, only two days afterwards, must have been the weekly, seventh-day Sabbath, the second Sabbath after his death and burial. Here then we have two Sabbaths on which, to keep his word, he must have laid in the tomb; "in the evening" of one of which, that is, toward night, just three days and three nights after his burial, "he burst the bars of death." Hence the words of the Evangelist, *opse de Sabbatoon*, meaning, evidently, "late on one of the Sabbaths."

But why does he call the next day, a week day, "one of the Sabbaths?" Evidently, because, to every Jew, the whole time of that feast was, in a peculiar sense, a sabbatic week. Every day in the feast-week was, more or less, a sacred day. Num. 28: 18-25. Hence Matthew, himself a Jew, when speaking of events, which occurred within that week, very naturally calls the day of their occurrence "one of the Sabbaths." For the same reason, and with equal propriety, might he, or any one, apply the same designation to any other "working day" in that feast, without, to the mind of a Hebrew—a Jew—the slightest encroachment upon the prerogative of either true Sabbath therein.

The correction by that writer of the phrase rendered, "the first day of the week"—"the one of sabbaths," is simply a forced, and therefore utterly impractical perversion. The words are *eis mian* (one) *Sabbatoon* (sabbath). Neither the preposition nor the article is here used, though both are clearly intended, and therefore should be understood. The fact that, in describing the same event, the other Evangelists use the same word with the article as belonging to the noun *Sabbatoon*, clearly indicates that in this case Matthew means as they do, "one of the sabbaths."

Sixth "Argument." "The day was observed by the apostles as a Sabbath-day." He adds, "They met upon it for prayer, preaching, and for sacramental purposes." Acts 20: 7.

Probably no passage in the whole Bible has been worse perverted, or worse misapplied, than this. Upon the presumption that it is correctly translated, and so a true expression of "the mind of the Spirit," it is constantly brought forward by First-day advocates as "a settler" of the whole controversy. Yet many of the ablest First-day writers, as Kitto, Prynne and others, are of the opinion that, as Kitto puts it, "The assembly which Paul met and addressed (at Troas, at that time) commenced after sunset, on the Sabbath," continued through the night, till Sunday morning, and then, on that morning, without a suspicion that that was "holy" time, "resumed his journey." (Hackett, Com. on Acts, pp. 329, 330).

The theories and arguments on both sides, based upon the present rendering of that narrative, like "the making of many books," have "no end." But the words, as now rendered, decide nothing, and so, of course, amount to nothing!

Both the Authorized and the Revised versions of the New Testament interpret the phrase *mia toon Sabbatoon* (Acts 20: 7)—for it is not a translator—"the first day of the week!" A translation would have been, "one of the Sabbaths." This is Calvin's view of it. He says, "Either he doth mean the first day of the week, or else some certain Sabbath. Which latter may seem to me more probable, because that day was more fit for an assembly, according to custom." Hence he adheres to his "more probable" translation, "one day of the Sabbaths." Com. on Acts 20: 7. So, too, the phrase in 1 Cor. 16: 2 rendered "the first day of the week," Calvin translates "on one of the Sabbaths." Such a truthful rendering in either case, or in better English, "on the Sabbath-day," would, at once, have prevented all controversy, or doubt even, upon those passages. It would have screened the apostles from the unjust imputation of keeping a Sabbath which never was a Sabbath, and which, therefore, "according to custom" of Christians, as well as Jews, and the commandment of God, they never kept.

To the statement that that day "was thus observed by the apostles," he adds, "this course was followed by the early Christians, some observing it exclusively, others . . . with the seventh day, till . . ." etc.

A very specious distortion, and whether he knows it or not, dissembling of some of the plainest facts of history, as the statements by some of the most eminent ecclesiastical historians, upon the following pages of "Andrews' History of the Sabbath" will show. Says Heylyn (Andrews pp. 265, 266), "Take which you will, either the fathers or the mod-

erns, and we shall find no Lord's-day instituted by an apostolic mandate; no Sabbath set on foot by them, upon the first day of the week." Heylyn's Hist. Sab., part 2, chap. 1, sec. 10.

Says Neander (Andrews, p. 229, 230), "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intentions of the apostles to establish a divine command in this respect; far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Rose's translation, p. 186. With all this, agree Coleman (Andrews, 336), Donville, Kitto, Bishop Jeremy Taylor, Morer, Prynne and others. Says Donville, (Andrews, 344), "Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath. . . . until 'the Sabbatical edict of Constantine, A. D. 321.' Kitto tells us (Andrews, 368), 'that on that day Chrysostom concludes one of his homilies, by dismissing his audience to their respective ordinary occupations.' Cyro. Bib. Lit., art., 'Lord's-day.' Says Prynne, (Andrews, 361), 'The seventh day Sabbath was solemnized by Christ, the apostles and primitive Christians, till the Romish council of Laodicea, A. D. 364, did, in a manner, quite abolish the observation of it.'"

Thus, were we to extend this line of investigation, we should only find that with the Primitive Christians Sunday differed from no other working week day, except that in honor of Christ's resurrection they held religious convocations, after the close of which, they always went about their purely secular affairs. This is the testimony of the early fathers, Tertullian, Justin Martyr, Eusebius, and others, which for want of space here, must be omitted. See Andrews, pp. 285, 287, 212, 267, 357.

Such facts as we have now considered dispose effectually of those fifth and sixth "arguments." They show that the observance of Sunday as a Sabbath has no authority, no warrant or justification even, in divine law, none in history, sacred or profane, and none in the example of Christ, his apostles, or "the apostolic church." Whatever arguments there may be presented in its defense, or however "eminent" or distinguished its defender, it is not of God.

One more "argument" will close this letter.

Eleventh "Argument." "The very general acceptance of the change."

He says, "This should carry with it very great weight!" How much "weight," against the unrepeatable and unchangeable law of Jehovah? Deut. 5: 32; 12: 32.

Again, "When the majority is so overwhelming, eminent men, reformers, churches and nations, with one accord, their views are not to be despised." This is certainly a very specious, as well as high-sounding "argument." But it will not bear the light.

Can we need to learn that no majority, however "eminent" or powerful, can ever be strong enough to prove, by mere numbers, that either side of any question in controversy is right or wrong? Can right be made wrong, or wrong right, by such means? Can truth be made falsehood, or falsehood truth, at the behest of any "overwhelming majority," provided such majority can show a sufficient proportion in its make-up of "eminence," or dignity, or respectability? No. The question, "What is truth?" is not to be decided in that way, but Isa. 8: 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

So, "with our loins girt about with truth," though the vision tarry, we'll wait for it. God is even now bringing into contempt the counsels of the "eminent" and the "wise," and showing them by his providence, that "no weapon formed against his holy day can ultimately prosper."

The present, increasing "Sabbathlessness," which, though it dignifies a *spurious Sabbath* with the euphonious cognomen of "Lord's-day," while it tramples upon and desecrates both that and "the day the Lord hath made," can be nothing more nor less than a divine rebuke of all those "eminent" influences, through which all such ungodliness is sanctioned and sustained.

Other "arguments" abound in that letter; but as they, like those already examined, are simply distortions or perversions of Scripture, history, or right reason, this must suffice.

THE BIBLE ON THE SABBATH.

The following article appeared in the *Christian Opusculum* of September 8, 1887. It was written by Rev. Isaac Bancroft, a Congregational clergyman, who lives somewhere in the West. Bro. C. A. S. Temple, of

Reading, Mass., says of him: "He is well advanced in years and, like myself, has found and embraced the Sabbath truth in his old age." Mr. Bancroft's statement on the subject is clear and Biblical, and therefore unanswerable; his conclusion is equally clear, and his course with reference to it is worthy of a strong, conscientious Christian manhood:

God has said fifteen times in the Bible the seventh day is the Sabbath. He has nowhere said the first day is the Sabbath. Twenty-six times God has commanded us in the Bible to keep the Sabbath-day holy. Nowhere has he commanded us to keep the first day of the week holy. It is recorded three times in the Bible that Jesus said, "I am Lord of the Sabbath;" but nowhere is it recorded that he is Lord of the first day. It is recorded three times in the Bible that God kept the seventh day; but nowhere is it said he kept the first day of the week. One hundred and thirty-three times the word Sabbath refers to the seventh day; but nowhere does it refer to the first day. There are thirty sabbaths referred to in the Bible as monthly or feast sabbaths; but not one first-day sabbath spoken of. Twice it is stated that the Sabbath was made for man; but not a word said about the first day being made for man.

The first day of the week is mentioned eight times in the Bible. The first time it is mentioned in Matt. 23: 1. Here the Sabbath and the first day are mentioned together as different days. The Sabbath is the last or seventh day, and the other is the first day, of the week. It shows plainly they were not the same day, and no hint that they ever would be. The next three times it is mentioned it refers to the resurrection of Christ. The next time is in John 20: 19. Not a word said here about keeping Sabbath. No religious services were held. They simply met for fear of the Jews. Nobody there but disciples, and two of their number were absent. The next is in Acts 20: 7. It is claimed that breaking bread here was celebrating the Lord's Supper, but Acts 2: 46 disproves it. Besides Paul preached till after midnight and did not break bread till after that, so it is plain the first day of the week was not kept as Sabbath. 1 Cor. 16: 2 is the last reference I make. It is claimed that this text proves that the first day of the week is the Sabbath. But Matt. 23: 23 proves the reverse. Jesus here stands between the new and old dispensations and says it is right for all men to pay tithes of all they possess. The Jews paid tithes in kind, so they would have to bear burdens to carry their wheat and barley, etc. So Paul tells them they must begin to lay these by on the first working day after the Sabbath so as to have their gifts ready when he comes. Besides Paul tells us he kept the seventh day, but did not keep the first. He surely did not teach one thing and do its opposite, and he says it was his custom to keep the seventh day. The Bible tells us that all the women that followed Jesus from Galilee kept the Sabbath. It is not said that one of them ever kept the first day for Sabbath. It is said that Barnabas and Silas and Timothy kept the seventh day.

It is nowhere stated in the Bible that any of Christ's disciples or himself ever kept the first day of the week or ever commanded any one else to. After mentioning several places where Christ kept the Sabbath, the Evangelist states that this was his custom to keep the Sabbath. If God has not given us the command to keep the first day of the week for Sabbath, nor Christ, nor one of the apostles, nor even the women that followed Jesus from Galilee, where did we get it? I answer from the traditions of the Romish Church, and nowhere else. In Mark 7: 9-13, we have this whole thing described. Please read these references. God says keep the seventh day for Sabbath. Man says keep the first day. Which shall I obey, God or man? I prefer to obey God, so I shall keep the seventh day of the week for Sabbath.

Education.

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

MISS MARIA MITCHELL.

A New England bank cashier at the beginning of the century thought there was something better for his girl than absorption in fashionable society and prospecting for an eligible husband; so he bought a telescope and other astronomical instruments and fitted up a modest observatory at his home. The daughter, Maria Mitchell, soon took an interest in watching the planets and stars, and when she was eleven years old she made an accurate record of a lunar eclipse. That was nearly sixty years ago, and from that time until recently her business has been the study of astronomy, mathematical and observational. From the age of eighteen to that of thirty-eight she was the librarian of Nantucket, and during that time her nights were largely given to the telescope. In 1847 she discovered a comet and did the remarkable work of establishing its orbit, for which she received the gold medal from the King of Denmark. She was the first discoverer of seven other comets, and when she went to Europe she was the honored guest of Sir John Herschel, Sir George Airy, and other famous astronomers. When Vassar College was established in 1865 she was made the professor of astronomy. She did not marry because she believed that

might interfere with her study of astronomy. She is now, at the age of seventy, still professor at Vassar, her resignation on account of age having been refused. She has received the degree of LL. D. from three different institutions, and is regarded with respect by the world of science.

Her career has been one to be proud of. As a worker in a department of science, her life has been useful to the world, and as a teacher she has given inspiration for a profitable life to scores of young women. She would have been a noble character under any conditions, but there is a little doubt that the foresight of her father in giving a bent to her mind is responsible for much of her success. Just as in the case of Darwin, for almost accidental opportunity to go on the Beagle voyage was the foundation of his great work. One of the purposes of [a school is to give the young mind an opportunity to find the best work, but it is plain that this purpose is defeated, as a rule. Boys are forced by circumstances into something, but girls are left to fall into the conventional life through lack of opportunity to determine on a career. All girls are not fitted for astronomy, as, happily, Miss Mitchell was, but most are capable of more serious work than they ever do, if they were only given a proper start.

SELF-CONTROL.

An expert and experienced official in an insane asylum said to us, a little time since, that these institutions are filled with people who have given up to their feelings, and that no one is quite safe from an insane asylum who allows himself to give up to his feelings. The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline, but we rarely speak of the positive virtues. We discipline the schools to keep the children from mischief, to maintain good order, to have things quiet, to enable the children to study. We say, and say rightly, that there cannot be a good school without good discipline. We do not, however, emphasize as we should the fact that the discipline of the school, when rightly done, is as vital to the future good of the child as the lessons he learns.

Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental conquests. The experienced expert, referred to above, was led to make the remark to us by seeing a girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum who used to sulk until she became desperate, and the expert said, "You must stop it. You must control yourself." To which the insane woman replied, "The time to say that was when I was a girl. I never controlled myself when I was well, and now I cannot." The teacher has a wider responsibility, a weightier disciplinary duty, than she suspects. The pupils are not only to be controlled, but they must be taught to control themselves, absolutely, honestly, completely.—*Jour. of Education.*

CLIPPINGS.

The presidency of Hiram College, Ohio, has been accepted by the Rev. E. V. Zollars, a Presbyterian pastor of Springfield, Illinois.

Miss Mary Whitney, who will fill Prof. Maria Mitchell's place at Vassar, for the present at least, is a graduate of Vassar, and has long been an able assistant of Prof. Mitchell.

The Hampton Normal and Academic Institution, Hampton, Va., reports for 1887-8, Negro students, 469; Indian students, 136; total 605. All but 23 are boarders, and represent 13 states and territories; average age, 17 years. Officers and teachers, 65.

Sixty per cent of the students in our colleges are professors of religion, and sixteen per cent are studying for the ministry. These figures, we take it, apply to denominational schools, and furnish a strong argument for sending our boys to schools so largely under Christian influence.

The new catalogue of Rochester Theological Seminary shows a total attendance of 108. There are 23 students in the senior class, 23 in the middle, and 19 in the junior. The German department has a total of 48 students. During the past year, lectures have been delivered before the students by Dr. Judson Smith, Prof. John A. Broadus, the Rev. Wm. Ashmore, Chas. S. Pomeroy, Esq., and the Rev. Dr. A. E. Schauffler.

So much is said about the higher education that many suppose the mass of American children are receiving high school instruction. Statistics do not confirm this impression. While the public schools of Philadelphia reports 107,813 pupils, only 123 were admitted to the boys' high-school the past year, and 353 to the girls' normal school. Yet the public-school system of Philadelphia ranks well in comparison with that of other cities.

Dr. Morehouse, in a paper read at a Baptist meeting recently held in New York, says: "We have, in this country, about 180 higher institutions of learning, with about 20,000 pupils. The value of Baptist academic and college property is \$13,867,723; of institutions for ministerial education, \$3,001,772." The phrase "higher institutions of learning," will of course include all our Baptist schools of every grade; the class of institutions intended being such as are "higher" than the common public school—such as these, alone, being either founded or conducted "under Baptist control"

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, March 22, 1888.

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

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A FULL CROSS and burden
Bring solace of life,
A promptness in duty
Mid all earthly strife;
The pattern of meekness
Forever our guide,
And charity with us
Whatever betide.

The love of God is manifested in the denunciations which he makes of sin and in the portrayal of the awful doom of the sinner, as much as in his commendations of righteousness and the pictures which he presents of the bliss of the righteous. The former is a kindly warning of an awful danger, the latter is an inspiration to seek a better inheritance; both alike are prompted by the love of God to dying men.

CAN any one spend \$1.50 to a better advantage, in the work of Sabbath Reform, than by sending that amount to this office for 100 copies of the leaflet, "The Bible and the Sabbath," and distributing the same among his acquaintances? This is now the third time we have called attention to this leaflet within four weeks and, as yet, almost no calls have been made for it. The Board cannot push this work without the co-operation of the people.

The storm of last week, March 11th-14th, was the severest in New England, Northern and Eastern New York, and Northern New Jersey, ever known in those regions. The stories of death and suffering from the cold and want of food, caused by the immense fall of snow, is simply appalling. All travel, by railroad or otherwise, was abandoned for four days, business in New York and other cities was suspended, and scores, if not hundreds, of persons who attempted to go to their work, or to go in search of food or assistance, became lost and swamped in the snow and perished in the intense cold. From the fuller reports which are beginning to reach us, it seems hardly possible to exaggerate the statement of the severity of this great storm.

ORDINATION OF G. H. F. RANDOLPH.

It is always a matter of interest to our people when a new laborer in the work of the ministry is added to the forces already in the field, or is brought in to take the place of some worthy servant who has gone to his blessed reward; but the ordination of Bro. Randolph is made more interesting from the fact that he and his wife have been chosen by the Board of Managers of our Missionary Society to re-enforce the China Mission. Brother Randolph being a member of the church at Independence, that church called him to ordination, and arranged the time, etc., for the services. The time chosen was March 14th and 15th, and, at the suggestion of Bro. H. D. Clarke, the pastor, it was decided to make the occasion one of general interest, with respect to our missionary work. Accordingly, a sketch of our China mission was prepared by Dr. T. R. Williams, a missionary paper was presented by Dr. D. E. Maxson, and a sermon was preached by Dr. L. A. Platts, besides the exercises of the examination of the candidate, and the ordination services. A poem was also read by D. E. Livarmore, and a paper was read by Mrs. H. D. Clarke.

The council consisted of the members of the Independence Church, and delegates from the First and Second Alfred, Hartsville, Hornellsville, Andover, Wellsville, Friendship, and Richburg Churches, and one delegate from the Board of Managers of the Missionary Society. It was organized by the choice of Rev. D. E. Maxson, Moderator; F. M. Bassett, Clerk, and Rev. L. A. Platts, leader in the examination.

After a statement of his religious experience by the candidate, and a brief account of his experience of mind and heart with respect to the ministry and missionary work, some three hours, altogether, were devoted to the examination upon doctrinal views. This examination covered a brief general outline of Christian theology, beginning with the being and attributes of God, and em-

bracing the nature, needs and destiny of man; the nature and work of Jesus Christ, the God-man; the doctrines of faith and repentance; the office of the Holy Spirit; the doctrine of the church, and the sacraments of baptism and the Lord's Supper; the Sabbath; the Holy Scriptures; death; the resurrection; the judgment and the life to come. In concluding the examination, the question was asked, "In view of all these doctrinal views which you hold, what do you consider to be the great work of the minister? to which the answer was given, "To preach Jesus Christ to sinning, dying men, as their only and all-sufficient Saviour from sin." When asked what was the great motive to be urged upon men, in the effort to bring them to repentance and faith in Christ and obedience to God, the candidate answered, "The love of God in Jesus Christ."

The council being of the unanimous and hearty opinion that Bro. Randolph was a suitable candidate for the work of the ministry, the ordination service was conducted on Thursday afternoon, Rev. L. C. Rogers preaching the sermon. The consecrating prayer was offered by Rev. Jared Kenyon, the right hand of fellowship was given by Rev. W. C. Titworth, the charge to the candidate by Rev. James Summerbell, and the charge to the churches by Rev. D. E. Maxson.

The entire service was solemn and impressive, and the missionary papers and preaching of the occasion contributed to make it a season of instruction, inspiration and spiritual profiting to all who were permitted to attend. The people of Independence gave good audiences at all of the sessions, but the extreme severity of the weather during the early part of the week prevented the people of the neighboring churches from attending, which was much to be regretted.

INVITE THEM IN.

It is one of the discouraging features of the work of the ministry of the present day that comparatively so few persons put themselves under its influences. It is easy to say that if people will not go to hear the preacher at his place of business, he must go with his messages to them, at their places of business. There is much truth in this; but it cannot be denied that unless people go to the house of God, and go regularly, the full benefits of the gospel ministry cannot be realized. This is necessary both in order to a thorough, systematic instruction of the people in religious truth, and in order that the truth thus taught may gain sway over their lives. Without, in any way, disparaging other agencies which may be used to the same end, it is still true that the chief agency of divine appointment for the conversion and religious training of men is the preaching of the Word, and necessary to this is the public assembly. It is, therefore, an important question, "What can be done to get people to attend church?" As already intimated, the answer to this question must depend, to no inconsiderable extent, upon the minister, both in the pulpit and out of it; but much also depends upon those who are already interested in, and who do now attend upon, this ministry of the Word. Of this we desire to say a few things.

1. Those who attend public worship will commend it to those who do not attend, by the manifest excellence of their lives. The Master's rule, "By their fruits ye shall know them," is of universal application; and is everywhere just. If, therefore, it is a good thing to go regularly to church, it is right to ask that the good shall be made manifest. These who maintain the Sabbath assembly should, therefore, strive to appreciate its true purpose and profit by its opportunities. Its purpose is not to meet with friends, not to be entertained, but to worship God in the exercises of prayer and song, and in the receiving of instruction from the Word of God; its opportunities are to come in contact with those we love who have come to the house of God for the same high and holy purpose, to get the inspiration coming from united worship, and the stimulus of sympathy and fellowship with those of kindred aims and hopes. These purposes and opportunities properly appreciated by those who constantly attend, cannot fail to make them better men and women. And this wholesome influence, clearly manifested, is one of the very best recommendations of the public worship to those who do not attend it.

2. Those who attend the public services should invite those who do not attend. When Phillip told Nathaniel that he had found the Messiah, and Nathaniel expressed some doubt, Phillip's enthusiastic reply was an invitation, "Come and see;" and the result was "he brought him to Jesus." The whole gospel method of reaching men is invitation. The woman at the well of Ja-

cob obtained a little light, and immediately she ran to the village crying to her neighbors, "Come and see a man who told me all things that ever I did; is not this indeed the Christ?" Jesus sends out the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and in the closing up of the gospel message, as given by the pen of inspiration, it is said, "And the Spirit and the bride say, Come. And let him that heareth say, Come." So there is good authority for saying that it is the duty of the church to invite men to the duties and privileges of the gospel. "Let him that heareth say, Come." If men are to be invited to come to Christ, why should they not be invited to the place where Christ is proclaimed, and where his gospel message is repeated and explained? Many humble Christians shrink from conversing with the unconverted, because they "cannot talk religion." But even the weakest and the humblest can ask a neighbor, a friend, or an acquaintance to go to the house of God, where the man of God, every Sabbath, discourses upon those very subjects of which they should hear, and who would be most happy to talk personally with them upon these vital matters.

It is related that, some years ago, a man residing in one of our cities was deeply grieved at seeing the multitudes forsaking the house of God, and resolved to do something to remedy the evil. It took some courage to overcome his natural timidity in the matter. But the first man to whom he addressed himself received him kindly and, accepting his invitation, accompanied him to the house of worship, where he was most cordially welcomed. Encouraged by his success in the first effort, he continued inviting men to go to the Lord's house, until he became the means of leading one hundred young men to become regular attendants at the sanctuary, many of whom have already been truly converted to God. A minister of the gospel mentioned this little bit of history at a prayer-meeting, when the idea occurred to some one present of forming an association to be known as the "Invitation Society," and by means of this little organization several hundred have been brought to visit regularly the house of God.

It may be that the Christian Endeavor Society has an "Invitation Committee," through which something in this direction may be done, or there may be cases in which some other organization may be useful; but we wish to urge that it is not only the duty, but the privilege, of every attendant upon the services of the sanctuary, to be an "Invitation Committee" to some neighbor or friend who does not find pleasure in the public worship of God. Let it be a standing committee. We cannot expect to do our duty, once for all, in this work and then be discharged; we want to be all at it and always at it.

There is one thing, however, in the examples cited above, which has not been very clearly told, and that is, when strangers accepted the invitation of the "Invitation Society," they were given pleasant seats and a cordial welcome, with a "come again," from those who were there before them. But this opens the door upon another phase of this subject which we cannot now discuss.

Let us seek to be filled with the spirit of zeal for the house of God, and appreciating its privileges and blessings ourselves, let us do our part in extending its blessings and privileges to those who do not now appreciate them. We can at least repeat the invitation of Moses to Hobab, "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

Communications.

SUNDAY AND PROHIBITION.

To the Editor of the SABBATH RECORDER.

I read with interest the letters heretofore published by you from Rev. H. D. Clarke and Rev. L. C. Rogers, relative to the Sabbath issue, and the trenching upon it by the Prohibition party. I was gratified this week to see another article from Elder Rogers, upon the same subject and designated No. 1; an indication that was, with avidity, construed to be the promise of several upon that line. As a friend of the party, and one in it, I desire to see the light turned upon the error of the endeavor, through it, to establish Sunday as the Sabbath.

Elder Rogers puts in a clear light the truth when he says, "To say that the saloons must be closed one day of the week is a tacit admission that they may remain open on other days."

In the *Voices* of this week, same date as this issue of the RECORDER, under heading "Not so Fast," issue is made editorially

against adopting the platform of the National Reform Association. That is very quick time for Elder Rogers' writing to be made effective. Surely good encouragement to continue. There is need of more. The National Reform Association is pressing its issue hard upon the party at almost every convention held, and in many places it succeeds. Some of our leaders are zealously allied to that organization. The article in the *Voices* reveals this to be true of Miss Frances E. Willard, who most deservedly, it seems to me, from every other standpoint, exerts great influence with the party and with the W. C. T. U. The light need not cease to be turned upon the *Voices*, for I apprehend that the editorial "Not so Fast" is merely a halt from going with the National Reform Association the whole length of the road on which it set out; and that it fails to discriminate that its alliance to enforce observance of Sunday is part and parcel of the same work.

I am not alarmed at the agitation made along this line by the adherents of Sunday.

It is the great unrest concerning the Sabbath issue showing that God is not permitting the Christian world to rest at ease concerning it. Some hardship may develop for those faithful to remember the Sabbath of the Bible; but I believe that the greater disappointment must surely be with those who are working out of harmony with God's law and his purpose for these our times. All the agitation must gravitate towards the truth. Whenever resolutions are put forward declaring for the enforcement of Sunday-observance, it reasonably meets the request to give the credentials of that day.

What can a man answer when asked for such credentials? He will hunt in vain for them from the Bible. I have been met in some instances with the confident promise that the credentials would be produced. In such case it has been interesting to observe the progress of search for them. It begets an inclination to omit the proposed declarations. It begets a conscious need of something more than tradition and the commandments of men. With some, however, the obvious need of the civil law to support Sunday, or be without any law for it, makes them more determined than ever to use that one prop. Thus the contest wages. The opportunity is made by it for the friends of the Sabbath to throw out the grappling irons of truth, where they will take hold on public thought as never before. If in connection with the Prohibition movement, God has made the place most accessible for us to touch the public thought, let us move forward for contact with it there.

The Prohibition party is not the National Reform Association. True, the latter has been making great efforts to ally the party and the W. C. T. U. to it. This I believe is opening to us the place to work for the Sabbath where otherwise it would be omitted. It is thrust upon us. Shall not we speak at such a time? Who in the Prohibition party is better able to cope with National Reform Association than we?

If at such a time we hold our peace, whom but ourselves shall we blame because they succeed. Who, better than we who keep God's Sabbath, can show that the effort to enforce observance of a day not entrenched in God's law builds a covert for the liquor traffic, instead of a wall against it? We can persuade them that the effort to close the saloons one day in the week is but to divert from efforts for entire prohibition, and imposes a harder task than the latter.

I am for the Sabbath with God's law behind it and for prohibition with a party behind it. I do not believe that either will be maintained short of this.

Yours Truly, G. H. LYON.

BRADFORD, Pa., Feb. 23, 1888.

ROYALTY ABROAD.

To the Editor of the SABBATH RECORDER.

The portraits of Frederick III, now King of Prussia and German Emperor, and of Victoria, Empress of Germany, of to-day, reminds me of their appearance as compared with 1867. As I saw them then, at the Fair of the Royal Society at Windsor, the then Crown Prince was the picture of health; and Victoria, only about 27 years old, had the main features now represented, though less stout and matured into advanced womanhood. And, while the capacious forehead and main features of the youthful Crown Prince still remain, his face has not the fullness of 1867; nor does it express the vigor which then impressed me so strongly, really due to his more mature years.

By comparison of Victoria with the two younger sisters and a brother, Leopold, who were at the Royal Tent, where I saw them, I concluded that Victoria, unlike the others,

resembled her father, Prince Albert, more nearly than she did her mother. And from a comparison of the portrait of the present Emperor with that of his late illustrious father, I suspect that he may have a more maternal resemblance than paternal. My impression of the present Emperor and Empress, as well as of her sisters and brother, and a young daughter of the Crown Prince and Victoria, as I witnessed their business-like distribution of the various prizes awarded to the successful competitors for their first article of handicraft, first instituted by Prince Albert, was that of neat, plain, common-sense country people, without pride, ostentation or vanity.

And if there was then lingering in my mind, any animosity, inherited from my Revolutionary ancestors, it was forever erased; and I have ever since felt a satisfaction at being an American descendant of the Anglo Saxons.

Dr., now Sir, Marell Mackenzie, the present physician in attendance upon the Empress, with whom I became acquainted in 1867, at the London Hospital, where he was resident physician, now a renowned specialist, having the full confidence of the Emperor and Empress, having performed his duty ably and faithfully to his Royal patient, was, during my acquaintance with him, as he doubtless is still, a plain, modest, genial man, a noble specimen of our race, void of pomp, bombast or vanity. Long may they live.

DR. E. R. MAXSON.

SYRACUSE, N. Y., March 12, 1888.

CHICAGO MISSION WORK.

To the Editor of the SABBATH RECORDER.

Since I sent to you the article, "Why stand ye here all the day idle?" some remarkable things have happened which have kept us from being "idle." Our meetings could not be kept up in the mission-rooms (which were a large store, divided into a free reading-room, meeting-room, living-rooms, etc.) however much more expense we might incur to warm it, as our efforts had thus far failed of getting possession of the basement or cellar, so that we might close up its door and build a fire there, without which all the fires we might build upstairs could not warm the floor.

We felt very much troubled. We had been looking this possibility in the face for some time; the fine location, the expense we had incurred in arranging these rooms, the knowledge of our work which had already grown so that there was sent to us, by our neighbors, much work to do, in which they too assisted us nobly, made it hard for us to think of changing, and taking up our quarters in a new place; but we came to feel that if it was the best thing for us to do, it was because God had some better thing for us. And so it has proved.

Providence opened up to us sunny, home-like quarters, with an opportunity to rent a store for less money, though farther up in the city and, as it proved, had work all ready to our hand which He was anxious we should do. The next morning after we had moved, the agent who had charge of the block where we had taken rooms, which is the "Palmer Block," on State street, came to our door wishing us to go down into the room of his son, who, they feared, was dying. We were then in a fainting spell, a fine-looking young man of twenty-two, given up sometime before, by Potter Palmer's physician, of whom he was a near relative, to die of consumption. Anxious to get well, he wanted us to take charge of him for awhile. We found the young man had been for sometime under treatment of metaphysicians, who were "treating" him with "pleasant thoughts," and instructing him to be good and happy in his own strength. I felt a great longing that he should be not only obedient to the laws of health, but saved in the Christ-way. Having made his body more comfortable, I turned my thoughts, on the second day, to this better comfort, as this was a part of my work, having studied medicine only that I might serve Christ better as a medical missionary. I saw that he was a strong character, and that his language was that of rebellion; but I asked no questions but of God. Standing at the foot of his bed, his eyes looking into mine, I repeated the first four verses of the fourteenth of John, and without comment waited his response. "Beautiful" was all he said, and I added, "Great promises, and he is able to keep them." The day following he said he was very happy in trying to be good, as the metaphysicians had told him, but on asking the mother if the Rev. Mr. —, of whom he thought very much, had prayed with him in his accustomed calls, the reply was

"no!" That was why he believed he said he did "not want any sense."

How to keep hold of both body and not offend in either, was the uppermost in my mind during the of my charge. But as I loved the resolved that this noble young man saved, and as he remarked the after I came, that "he believed I sent me to him," I resolved to make of my opportunity; so when a few days felt like kneeling by his chair, and for him, I only hesitated a moment felt repaid on rising, as his looks showed that it was not so unpleasingly prayed with as he had thought. God, the time came when he would pray; when he sang the songs of Zion he prayed for himself, and for all when he said he would "give his thoughts against the existence had not been put in words. He Mr. — said, "God is good." thought to ask him how he knew he could tell. The Spirit had He, too, knew now, for he had He had given him good night when he had asked him, and if he take him he was willing to go. raised him up he would do true work for him.

The two weeks that followed sweet restfulness. He seemed to be baptized in love. Brave and stout last, conscious of the minutest him, no fear nor tremor marked hour. He heard his father's voice grasped my hand in a temper if the Lord would raise his son; for whom he had prayed about hour the night before; and he prayed for him now, though we did it as then; for when he first found asked, with the sweetest simplicity could not hear just as well if weary to talk aloud.

We felt anxious for him to get example of a converted infidel knew best. Now there is his father. Pray that we faint not.

MRS. N. ARNONE BRADLEY.
1455 STATE ST., CHICAGO, ILL.

TRACT BOARD MEETING.

The regular monthly meeting Executive Board of the American Tract Society was held at the Baptist church, Plainfield, N. J., March 11, 1888; at 2 P. M., the the Chair. Present, twelve members.

Prayer by J. D. Spicer. After the reading of the minutes previous meeting, correspondence sent with E. P. Saunders matters related to the general interest of the Society.

With L. A. Platts and A. B. reference to "Scripture Leaflets" with J. B. Clarke, concerning Morton's tract, trip to Arkansas, sketches of ministers who have observance of the Sabbath.

Eld. Gardner, concerning J. work in Milton Junction.

A. E. Main, concerning tract Newton, Fayetteville, N. C., and a proposed meeting on the missions and Sabbath reform in London in June of this year, containing suggestions concerning the committee composed of L. E. H. Babcock, and D. E. Titwiler's consideration.

Eld. Velthuisen, reporting to health and labor and the *Boodschapper*.

Voted to request A. H. Livarmore to respond with Eld. Morton, in revising Eld. Morton's tract, a new edition.

Committee on subscription progress, and presented the following, which was adopted:

"Resolved, That the Publishing instructed to supply complete sets publications to Public Libraries and under the advice of Dr. C. D. Potter made a committee for that purpose.

The committee on Elder Titwiler reported progress.

Dr. Lewis reported that his local History of Sunday Legislation and on sale. The tract instructed to purchase of the copies of the same.

The treasurer presented his quarterly report, which was also presented monthly bills, which were paid.

After reading and approving minutes, the Board adjourned.

ed her father, Prince Albert, more than she did her mother. And from a portrait of the portrait of the present Emperor with that of his late illustrious father, I suspect that he may have a more resemblance than paternal. My impression of the present Emperor and his well as of her sisters and brother, young daughter of the Crown Prince, as I witnessed their business distribution of the various prizes awarded successful competitors for their first handicraft, first instituted by Prince was that of neat, plain, common-sense people, without pride, ostentatiousness.

if there was then lingering, in my any animosity, inherited from my ancestors, it was forever and I have ever since felt a satisfaction being an American descendant of the Saxons.

Dr. E. R. Maxson, the physician in attendance upon the Emperor with whom I became acquainted in the London Hospital, where he was a physician, now a renowned specialist in the full confidence of the Emperor, having performed his duty faithfully to his Royal patient, as my acquaintance with him, as he is still, a plain, modest, genial man, specimen of our race, void of pomp, or vanity. Long may they live.

DR. E. R. MAXSON.
New York, March 12, 1888.

CHICAGO MISSION WORK.

of the Sabbath Recorder: I sent to you the article, "Why are we here all the day idle?" some remarkable things have happened which have resulted from being "idle." Our meetings were not kept up in the mission-rooms, but were held in a large store, divided into a free-room, meeting-room, living-rooms, however much more expense we might incur, as our efforts had thus far been getting possession of the basement, so that we might close up its door and build a fire there, without which all the work might build upstairs could not be done.

felt very much troubled. We had been looking this possibility in the face for some time; the fine location, the expense incurred in arranging these rooms, the edge of our work which had already been so that there was sent to us, by our workers, much work to do, in which they assisted us nobly, made it hard for us to change, and taking up our quarters in a new place; but we came to it as it was the best thing for us to do because God had some better things for us. And so it has proved.

reference opened up to us sunny, homelike quarters, with an opportunity to rent for less money, though farther up the city and, as it proved, had work all on our hand which He was anxious we do. The next morning after we had the agent who had charge of the place where we had taken rooms, which is "Palmer Block" on State street, came to our door wishing us to go down into the city, his son, who, they feared, was dying. I thought we were, we went down to get recovering from a fainting spell, looking young man of twenty-two, sometime before, by Potter, a physician, of whom he was a near relative of consumption. Anxious to die, he wanted us to take charge of him awhile. We found the young man for some time under treatment of physicians, who were "treating" him with "pleasant thoughts," and instructing him to be good and happy in his own mind. I felt a great longing that he should be not only obedient to the laws of God but saved in the Christ-way, made his body more comfortable, and that his thoughts, on the second day, better comfort, as this was a part of my work, having studied medicine only to might serve Christ better as a missionary. I saw that he was a strong man, and that his language was that of a man; but I asked no questions but standing at the foot of his bed, looking into mine, I repeated the verses of the fourteenth of John, about comfort, and his response was "ful" was all he said, and I added, "promise, and he is able to keep." The day following he said he was happy in trying to be good, as the physicians had told him, but on asking whether if the Rev. Mr. ———, as we might call him, had been with him, he would have been saved, he said, "no!" That was why he liked him; he said he did "not want any such nonsense."

How to keep hold of both body and soul, and not offend in either, was the question uppermost in my mind during the first days of my charge. But as I loved the Master, I resolved that this noble young man should be saved, and as he remarked the second day after I came, that "he believed. Providence sent me to him," I resolved to make the most of my opportunity; so when a few days after I felt like kneeling by his chair, and asking God for him, I only hesitated a moment, and I felt repaid on rising, as his looks and words showed that it was not so unpleasant to be prayed with as he had thought. But, thank God, the time came when he asked me to pray; when he sang the songs of Zion; when he prayed for himself, and for all his family; when he said he would "give worlds" if his thoughts against the existence of God had not been put in words. He had heard Mr. ——— say, "God is good." He had thought to ask him how he knew; but now he could tell. The Spirit had told him. He, too, knew now, for he had felt God. He had given him good nights of rest, when he had asked him, and if he chose to take him he was willing to go. But if he raised him up he would do true and honest work for him.

The two weeks that followed were of sweet restfulness. He seemed to have been baptized in love. Brave and strong to the last, conscious of the minutest thing about him, no fear nor tremor marked his dying hour. He heard his father's words as he grasped my hand in a temperance pledge, if the Lord would raise his son; that father for whom he had prayed about this same hour the night before; and no doubt he prayed for him now, though we did not hear it as then; for when he first found Christ he asked, with the sweetest simplicity, if God could not hear just as well if he felt too weary to talk aloud.

We felt anxious for him to get well, as an example of a converted infidel. But God knew best. Now there is his family to labor for. Pray that we faint not.

MRS. N. A. ARLONIE BRIGHTMAN.
1435 STATE ST., CHICAGO, ILL.

TRACT BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held at the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 11, 1888, at 2 P. M., the president in the Chair. Present, twelve members and one visitor.

Prayer by J. D. Spicer. After the reading of the minutes of the previous meeting, correspondence was presented with E. P. Saunders concerning matters related to the general interest of the Society.

With L. A. Platts and A. B. Prentice in reference to "Scripture Leaflets." With J. B. Clarke, concerning Eld. J. W. Morton's tract, trip to Arkansas, indebtedness of Salemville Church, biographical sketches of ministers who have come to the observance of the Sabbath.

Eld. Wardner, concerning J. B. Clark's work in Milton Junction.

A. E. Main, concerning tract by D. N. Newton, Fayetteville, N. C., also concerning a proposed meeting on the interests of missions and Sabbath reform to be held in London in June of this year, also containing suggestions concerning the RECORDER. These suggestions were referred to a committee composed of L. E. Livermore, G. H. Babcock, and D. E. Tittsworth for consideration.

Eld. Velthuisen, reporting full restoration to health and labor and the success of *de Bondschapper*.

Voted to request A. H. Lewis to correspond with Eld. Morton, in reference to revising Eld. Morton's tract, and printing a new edition.

Committee on subscription lists reported progress, and presented the following resolution, which was adopted:

"Resolved, That the Publishing Agent be hereby instructed to supply complete sets of our Sabbath publications to Public Libraries and Reading-rooms under the advice of Dr. C. D. Potter, who is hereby made a committee for that purpose."

The committee on Elder Threlkeld's tract reported progress.

Dr. Lewis reported that his book, "A Critical History of Sunday Legislation," was published and on sale. The treasurer was instructed to purchase of the publishers 200 copies of the same.

The treasurer presented his second quarterly report, which was adopted. He also presented monthly bills, which were ordered paid.

After reading and approval of the minutes, the Board adjourned.

RECORDING SECRETARY.

ORDINATION SERVICE.

At a meeting of the Independence Church in council with sister churches, for the purpose of an examination and ordination of Bro. G. H. F. Randolph to the gospel ministry, March 14, 1888, it was voted that D. E. Maxson act as chairman, and F. M. Bassett, secretary. Prayer was offered by D. E. Maxson. Voted that any visiting member from sister churches be invited to act as members of the council. The council consisted of the Independence Church, and the following delegates: First Alfred, W. C. Tittsworth, L. A. Platts, O. S. Mills, G. W. Lewis; Second Alfred, J. Summerbell, F. W. Hamilton and wife, J. Edwards and wife, and S. Whitford; Andover, Edson Clarke and wife; Hornellsville, L. A. Platts; Hartsville, D. E. Maxson; Friendship, L. C. Rogers; Richburg, J. P. Dyé; Wellsville, W. O. Tittsworth and Ira Crandall; Missionary Board, L. A. Platts. Voted that L. A. Platts be chosen as interrogator for the council. Bro. Randolph was called to give his Christian experience, and his reasons for his call to the ministry, which, with the many questions regarding the nature and attributes of God, man's relation to him, man's fallen condition, his condemnation, his helplessness, his redemption through Christ, the divinity of Christ, the humanity of Christ, the Trinity, the doctrines of the church, its ordinances, baptism, the Lord's Supper, the Sabbath, etc., were answered satisfactorily to the council. It was moved by L. C. Rogers to adjourn till evening.

EVENING SESSION.

After religious services, and preaching by L. A. Platts, from Psa. 68: 11, the council proceeded to further examination of the candidate upon the questions of the resurrection, the judgment, rewards, and the motives for calling men to Christ.

It was then voted to pass upon the examination and determine the propriety of proceeding to ordination of candidate.

Voted that the council consider Bro. Randolph well qualified for the gospel ministry, and are generally satisfied with his examination, after remarks by L. A. Platts, L. C. Rogers, D. E. Maxson, J. Summerbell, H. D. Clark, and W. C. Tittsworth.

It was voted that the ordination services should be held at 2 P. M. on March 15th.

MORNING SESSION, 10 A. M.

Opened with music by choir, and prayer by G. W. Lewis. A paper by Dr. Williams, on "Foreign Missions," was read by L. A. Platts. Music. Paper by D. E. Maxson, "Nation, Home Mission and its Relation to the Foreign Field." Poem, by D. E. Livermore. Paper, by Mrs. H. D. Clarke, "The Responsibility of Mankind to Missions." Music, solo, H. D. Clark. Remarks were made on papers by L. C. Rogers, J. Summerbell, J. P. Dyé, W. S. Livermore, G. H. F. Randolph. Music and benediction.

AFTERNOON SESSION, 2.30 P. M.

Music, choir. Scripture lesson, L. C. Rogers, fourth chapter Ephesians. Prayer, W. C. Tittsworth. Music. Sermon, L. C. Rogers, from 2 Cor. 5: 18-20. Prayer of consecration and laying on of hands, led by J. Kenyon. Hand of fellowship, W. C. Tittsworth. Charge to candidate, J. Summerbell. Charge to churches, D. E. Maxson. Minutes read and approved.

Voted that the Secretary be instructed to send copy of minutes to RECORDER for publication.

F. M. BASSETT, Secretary.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 9, 1888.

When the gavel of the President of the Senate and the Speaker of the House of Representatives falls upon the desk at exactly 12 o'clock each day, flags are at the same moment hoisted upon the poles that rise from the crests of the cupolas on both ends of the Capitol. The moment that either the Senate or the House adjourns the flag on that wing of the building goes down. One has only to get a view of the Capitol to know if either or if both Houses of Congress are in session. The flag duty is performed by the oldest employe of the Capitol—John Chauncey—who came to Washington with Thaddeus Stevens, "the great commoner," and when the latter became so weak that he could scarcely walk, Chauncey used to carry him up and down the marble stairways to and from his carriage. It was to him that the statesman made the remark, since quoted, when he was carrying him into the House one morning as usual, "Chauncey, I wonder who will carry me when you are gone." Mr. Chauncey has been in the em-

ploy of the House ever since, and another duty of his is to see that the Republican members are all in their places when an important vote is taken. The democrats have for the same duty on their side of the hall a man by the name of Ike Hill, and these two know the haunts and habits of every member of the House. If a vote is to be taken at midnight, it is the duty of Chauncey and Hill to see that the members of their respective parties are present or paired.

The prohibitionists of the District of Columbia are in no wise discouraged by the rebuff with which the Platt bill for prohibition in the District met last week. They did not expect a very much better fate for the bill at present, but the question will not "down" any more than Banquo's ghost, but will continue to confront Congress and the Executive until victory be won. On last Sunday afternoon there was a temperance mass-meeting at the Congregational church, which was filled to overflowing. It was in behalf of the soldiers' and sailors' home here, a department of the W. C. T. U., and a generous collection was taken up. Several Congressmen were on the platform and took part in the proceedings. Ex-Gov. (now Representative) Long, of Massachusetts, who opened the meeting, said that the prohibition question is of more vital importance to the people than the removal of taxes on lumber and salt, and that it is a question on which all who agreed could stand together, irrespective of parties or sections. Congressman Kerr, of Iowa, next spoke, saying among other things that he was proud to represent a state which refuses to license saloons for public revenue. Representative Outcheon, who was next introduced, argued against high license and in favor of legislative prohibition. The question, he thought, divided itself into two points, the relation of the person to the drinking habit, and the relation of the state to the liquor traffic. Law, he said, is nothing but formulated public sentiment, and children ought to be taught their duty through the influence of the schools. Talking to the soldiers from the home, the arsenal and the barracks, who were present, he said they were the men who needed most to keep sober. Many a man in the late war, he added, had died a martyr to the drunkenness of his superior officer. When Senator Platt presented in the Senate this week several more petitions in favor of prohibition in the District, he referred to one signed by 574 citizens here, saying that it had been stated by some of the city papers that the petitions sent to the Senate for prohibition in the District had been signed by women and children. He mentioned that the one in his hand from local citizens was signed by many men of high business standing. He added that he was always proud, however, to present such petitions from women.

By the way, the last week of this month will be the "Woman's week" in Washington. Prominent women workers who have in charge the arrangements for the International Council of Women to be held here have for several weeks been immersed in the preliminary business of the conference. The busiest preparations are in progress, and they are careful to tell you that it is in no sense a woman suffrage convention. Women who never thought specially of woman suffrage are coming to take part, delegates from associations across the Atlantic, all sorts of associations in which women work. It will be the most important and influential gathering of women the world has ever seen.

TRACT SOCIETY.

Second Quarterly Report.

J. F. HUBBARD, Treasurer, in account with the AMERICAN SABBATH TRACT SOCIETY.

DR.	
Balance from last Report.....	\$444 83
Cash received since as follows:	
December, as published.....	\$1,192 75
January.....	106 67
February.....	708 98—1,998 40
	\$2,438 38

CR.	
Cash paid out as follows:	
E. P. Saunders, Agt., Outlook, account, \$367 72, \$242 92.....	\$610 64
Ditto, E. Harold account, \$39 24, \$41 99, \$35 55.....	116 78
Ditto, Light of Home account, \$55 27, \$89 88.....	144 85
Ditto, Tract Society account.....	21 83
Ditto, Tract Depository account.....	18 84
Rev. G. Velthu, sen., Holland, \$50, \$50, \$50.....	150 00
Exchange.....	1 65
A. H. Lewis, Postage, telegrams, etc.....	4 90
Ditto, exchanges.....	10 00
Ditto, salary, Editor of Outlook.....	300 00
J. B. Clarke, salary, \$100 00, \$68 66, \$68.....	168 66
Ditto, expense, \$39 79, \$17 25.....	47 04
Mrs. W. H. Ingham, Treasurer Woman's Executive Board.....	25 00
Mary F. Bailey, Secretary Woman's Executive Board, for exchanges.....	10 00
Interest on loan of \$500, 1 year.....	30 00—1,652 79
Balance to new account.....	785 44
	\$2,438 28

HEBREW PAPER FUND.

DR.	
Balance from last Report.....	\$308 97
Cash received since:	
December, as published.....	\$ 5 50
January.....	20 00
February.....	18 82— 89 89
	\$348 29

CR.	
Cash paid out:	
E. P. Saunders, Agt., \$18 81, \$18 61.....	\$ 27 42
Balance to new account.....	\$20 87
	\$348 29

INDEBTEDNESS.	
Loan of January 10, 1887.....	\$500 00
December, 12 1887.....	500 00
	\$1,000 00

E. & O. E.
J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., March 1, 1888.
Examined and compared with the vouchers, and found correct.
H. V. DURHAM, J. D. SPICER, Auditing Committee.

Home News.

New York.
ALFRED CENTRE.

The winter term of the University closed last Tuesday. Among the entertainments which marked the closing weeks of the term was an exhibition of the classes in French and German. This consisted of recitations, songs, plays, etc., in those languages, under the direction of Mrs. Kenyon, the accomplished teacher of those languages. An outline of some of the longer parts was given in English, before the presentation was made, but all the exercises were in French or German. Those who were competent to judge pronounced the exhibition very entertaining and one showing great proficiency on the part of the pupils of that department.

Another delightful entertainment was the term concert given by Prof. Williams and his music class, assisted by some outside talent. The University Band, numbering about 20 members, gave four selections in their very best style. This is the first time that Prof. Williams has appeared as a band leader, and his success was very marked. Besides selections for the piano, violin and voice by members of the department, solos were sung by Mrs. Lottie Shepherd of Wellsville, Miss Velma K. Crandall, and J. Allison Platts. Dr. I. P. Truman gave some pleasing numbers on the violin, and Prof. J. P. Landow chanted the 2d Psalm in Hebrew, according to the method of the Jewish synagogue service.

The storm of March 11th-14th was felt here, but not in sufficient severity to interfere with travel and business, or to produce great discomfort. Not more than four inches of snow fell, the mercury went below zero only for a little while on Tuesday, and it very soon rose above that. Allogany sends her compliments to New Jersey and other "semi-tropical climates," and invites their shivering snow-covered citizens to her genial, sunny homes to get warm. Come in out of the cold! E. R.

WISCONSIN.

MILTON.

The close of School came with its usual rush of meetings and entertainments. Tuesday morning and evening, March 6th, Mr. Bernard Bigsby gave very entertaining lectures on Winchester and Rugby schools and Dr. Thomas Arnold. Wednesday evening, the Milton Amateur Cornet Band gave a good concert in the chapel. Sabbath evening the Musical-Department gave its usual concert, under direction of Dr. J. M. Stillman. Though the night was very stormy and disagreeable, the chapel was packed to its utmost capacity, and all seemed well pleased with the excellent concert. Sunday evening the chapel was well filled for a union prayer-meeting of students and young people of the town. The meeting was very earnest and inspiring. Monday and Tuesday, the classes were examined. Monday evening the annual entertainment was given by Miss Janet B. Day, the elocutionist. Tuesday evening another excellent union prayer-meeting was held, followed by the usual closing social of the students.

The term just closed has been earnest and successful. The only sad incident was the death, from heart disease, of Miss Ada Poff, an earnest student and Christian, who was greatly beloved by all who knew her. The most gratifying feature has been the zealous religious spirit which has pervaded the school and the churches. Without extra meetings with two or three exceptions, and with no excitement, twenty-four students have accepted their Saviour and are rejoicing in the Christian hope. The spirit of the

school and of our church of keeping the religious fires burning constantly and steadily seems to me wiser and more fruitful than the method of great spiritual convulsions followed by times of coldness. To keep God's spiritual house warm all the time without overheating it seems as wise as it is in regard to the physical tabernacle in which it meets.

Last Sabbath another offering was made to the church, and there are more to follow. Besides the baptisms already noticed, eight have recently joined the church by letter.

Condensed News.

Domestic.

Daniel Philips, of Lowville, Lewis county, N. Y., celebrated his one hundredth birthday March 12th.

The bill allotting lands in severalty to the United Peoria and Miami Indians has been passed in the House of Representatives.

Mr. Henry Bergh, whose great services for the prevention of cruelty to animals have won unusual respect, died March 12th. He was 65 years old.

The American national and state flags were displayed at half mast on the New York City Hall, March 16th, as a mark of respect for the dead German Emperor.

Mrs. Gideon Ramsdell's will is being contested at Rochester. She left \$100,000, all for a tombstone, except a few hundred for a son and daughter, both insane.

Ten electric motors are to be put in operation on the Fourth Avenue elevated railway in New York, May 1st. Buffalo is now experimenting with the same motor.

An angry mob of farmers tarred and feathered two Mormon Elders, Wednesday night, March 14th, at Brier Ridge school-house, near Winchester, O., where the elders have been trying to hold meetings.

The employees at Castle Garden have been kept busy lately. On Sunday, March 18th, 2,262 immigrants were landed. All delay, caused by the blizzard, in shipping the newcomers to their destination has been overcome.

Secretary Edward R. Sherwood, of the Philadelphia Maritime Exchange, estimates the loss of shipping in the Delaware, from the late storm, at \$1,000,000, but says it will be much greater if rough weather should set in before the vessels are floated.

It is announced in New York that Wells, Fargo & Co. has secured the Express lines of the Erie system. The negotiations have been very quietly conducted, though intimations that something of the kind was on foot have been made for the past month.

The Chinese treaty has been signed. It prohibits the entrance of Chinese labor into this country during a period of twenty years, and gives an indemnity of \$275,000 for violence to the Chinese. It allows Chinese having families here, or property of a value of \$1,000 or more, to go to China and return to this country on proof of facts.

Foreign.

The Pope, who has been suffering from an indisposition, after two days' rest, is much better.

In the late floods in China, it is reported that 100,000 people were drowned, and 2,000,000 made destitute.

The river Meuse has overflowed its banks and inundated Henghem, Borgharen and Ifteren, in Holland.

Berlin advices say heavy rains and melting snows have flooded the Weeser Valley and the adjacent country.

Several members of the Canadian Parliament have expressed themselves strongly as to the evils of the bucket shops, and it is probable repressive legislation will be enacted.

The whole northern and eastern part of Germany has been visited by a severe snow storm. Communication with Sweden has been suspended for ten days.

A pamphlet, condemning in moderate terms Russia's reactionary policy and predicting internal disasters, is being circulated in the highest circles in St. Petersburg.

The French Minister of War has ordered General Boulanger to return to Clermont-Ferrand. If the General refuses to return he will probably be arrested. After consultation with the radicals, General Boulanger refused to comply with the order.

Professor Long says that in one year Great Britain imports 257,000,000 pounds of butter, requiring, upon the ordinary estimate, 773,000,000 gallons of milk to make it. This milk in its turn would require for its production 1,717,000 cows.

Bulgaria has decided not to reply to the note sent by Turkey stating that Prince Ferdinand's position is illegal, on the ground that it is devoid of diplomatic form and character, and that it is merely a repetition of the Vizier's note issued on August 22, 1887.

Serious reports concerning the German Emperor's condition are again in circulation. The Emperor's despondency, which has been increased by the change from the blue sky of San Remo to the severe frost and deep snow of Berlin, causes great anxiety. His voice is scarcely audible.

Sermons and Essays.

MEDICINE: SCIENTIFIC AND BARBARIC.*

BY EDWIN S. MAXSON, M. D., SYRACUSE, N. Y.

Mr. President and Members of the Association: In this paper, I wish to consider the condition of medicine in certain far-away and, in some respects, unfortunate parts of the world. I present this subject the more freely, since, in America, quite a number of prominent physicians are showing an interest in the question. The present status of Western medical science is something for which the European and American may well be thankful. Medicine to-day holds a higher place than ever before, and each year is adding to its value. While congratulating ourselves that this is so, we must not forget that there are vast portions of the human family that do not possess a rational medicine.

Let us consider China. In that great empire the advancement that has been made in some departments of knowledge does not extend to the healing art. While possessing a considerable number of remedies, the Chinese doctor has no accurate knowledge of anatomy and physiology. Without this knowledge as a basis, it must follow that medicines are often administered to no purpose. Public opinion in China will not permit the dissection of human subjects. As a consequence, the Chinese doctor is left to theory. He locates the seat of the intellect in the region of the stomach. In fact, Dr. Atterbury, of Pekin, says that to the Chinese anatomist everything below the skin is a terra incognita.

What must surgery be in such a country? And what must war be without surgery? The Chinese battle-field is depicted as a most ghastly scene, with the helpless wounded left to die uncaressed for. In some parts of China the treatment of delayed childbirth is most brutal.

Let us now pass over to Siam and Hindostan. Vast portions of these countries have not yet received the blessing of Western medicine. The Siamese believe that disease is caused by evil spirits. To drive these out of the patient is the doctor's great task. At the bedside of the sick one, the medical attendant will sometimes be seen brandishing huge knives and commanding the spirits to depart. In India, the women are not allowed to have male physicians, and obstetrical practice is left in the hands of ignorant and meddling midwives.

In Siam and in some parts of Hindostan, there is much suffering from want of surgical knowledge. We read of a native doctor who, not wishing to be outdone by a medical missionary, determined to try his hand at surgery. He attempted to open a boil in the groin, but, unfortunately, plunged his instrument into the femoral artery, and straightway saw the death of his patient. This is surgery without anatomy.

Let us pass on to Syria. Here, as we are told, the medical profession among the natives seems to be in the hands chiefly of barbers and muleteers. Their main remedies are bleeding and the cautery.

If in larger portions of Asia we find so much lack of knowledge concerning medicine, we certainly can expect nothing better in Africa. Here ignorance and superstition are in full force. In Western Africa, Dr. Summers found many sick children that had been horribly cut with knives. He believes that great numbers of the children there come to their death through this harsh treatment. Bishop Taylor saw a little girl killed because it was believed that she bewitched her mother, and had thus caused the latter's sickness.

But it is unnecessary to farther multiply examples. Let us see what has been done toward removing these evils of ignorance and superstition.

In 1841, philanthropic, Christian men founded the Edinburgh Medical Missionary Society. This society has trained scores of workers, who have gone forth to accomplish much, both in propagating Christianity and in relieving physical suffering.

Later, the Medical Missionary Association, of London, was established. This organization has for its first object, "To promote the spiritual welfare of the students connected with the various medical schools in England, and to awaken and foster among them and the members of the medical profession generally, a deeper interest in medical missions." A monthly magazine is published by the association at London.

Again in 1881, through the efforts of Dr. George D. Dowkontt and others, there

*Read before the Syracuse Medical Association, February 21, 1888.

was established at New York what is now known as the International Medical Missionary Society. This society's object is, "To heal the sick and preach the gospel in New York and other cities, and to train young men and women to go abroad as medical missionaries." The organization is unsectarian, and during the whole or part of the year 1887, had in training forty-seven students. These students represented thirteen countries and nine denominations.

The International Medical Missionary Society recommends itself to many from the fact that it works among the heathen at home as well as among those in foreign lands.

Through its dispensaries in New York and the one in Brooklyn, it has proved a great blessing to many thousands of the poor. What this society may accomplish in the future, will depend largely on the benevolence of good people in America. It has undertaken a most noble and philanthropic work.

I am among those who believe that rational medicine and the religion of the Hebrew and Christian Scriptures are the best of allies. Either one, when separated from the other, will suffer. An eminent French physician in a recent medical work, wrote this thought: "The idea of God is indispensable to the human health. Without it, life is cut short by excesses of every description, to which fatally its organism subjects it." On the other hand, if one doubts that medicine may be of service to religion, I will cite Swatow, in China, where twenty-five were admitted into the church in one year as a fruit of the mission hospital.

Farther back, I have tried to picture the unfortunate condition of medicine in a number of countries. The remedy is to be found in medical missions. Their value is acknowledged by the Queen of Madagascar, the Shah of Persia, the King of Siam, the Viceroy of China. Medical missions have built hospitals and dispensaries; have translated medical works and founded medical schools; have cared for the poor and sick; and have taught a religion that is the life and soul of our Western civilization.

When we think that every year forty millions are suffering and dying with scarcely any medical aid, we can understand what an immense field is still open for medical missions.

That they may continue to do good in an ever increasing ratio is, I believe, the desire of us all.

Miscellany.

RELIEF FROM MANY CARES.

Many a burden, many a labor, Many a fretting care, Busy footsteps coming, going, Little time for prayer. Duties waiting on my threshold Will not be denied; Others, coming round the corner, Crowding to their side. How shall I their number master? How shall I get through? How keep calm amid the tumult? Lord, what shall I do? Give thy strength to meet my weakness; Give a heart at rest; Give a child like, trustful spirit, Leaning on thy breast. Thou canst still the wildest conflict, Bid the billows cease; Thou canst fill earth's busiest moment With thy perfect peace.

PHIL'S EXPERIMENT.

"Have I got to rake up these leaves every day?" asked Phil with a whine in his voice. "Yes, every day." "But what is the use? They keep on falling, and make just as big a litter as before." "Your room has to be set in order every day," said his mother, smiling. "I wouldn't care much if it wasn't," said Phil. "And your shirts have to be washed every week. And the dishes you eat off of have to be washed three times a day. You keep on eating, you know. Phil could not forbear a smile, as he slowly raked away the leaves. He might easily have gathered them in ten minutes, leaving in good order the little lawn which his mother liked to see nicely kept, but he usually dawdled over them for half an hour. "Seems to me I have to do a great deal of work for other folks," he went on mournfully; "I have to pile wood, and cut kindling, and drive the cow, and water the flowers—and things." "Do you have more to do for others than others do for you?" asked his mother. "Yes, ma'am; I guess so. Any way, if I could stop doing things for folks, they might stop doing things for me." "Do you really mean that?" "Yes, indeed," said Phil eagerly. "May I try it, mamma?" "If you like. You may try it for one day." "One day! Oh! I want to try it for a

week. And if it works well, I can keep it up?"

"Yes." "Remember, then, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves, and rushed away to look at his fishing-line; for he had made up his mind to go fishing in the afternoon, and have a pleasant time, now that none of those troublesome chores were to be thought of.

Running hastily to the barn, he fell and tore a hole in his trousers.

"Mamma," he cried, picking himself up and running toward the house. But he suddenly remembered that mamma was not to be called upon. He ran up stairs to change the torn garments.

"Ah! two buttons off my other pants and I forgot to tell about it. Never mind; I can sew them on myself. I often have. It's easy enough to sew on buttons."

It had been when mamma gave him the needle and thread. But now, as he took a fine needle and coarse thread he wondered it had never seemed so hard before. It took him a long time to thread the needle, then every stitch was a separate trial. He tugged away, got hot and flurried, and pricked his fingers time and again.

At last he felt sure the button was sewed on tight. But as he sprang up to put on his trousers, he found that they were sewed to the skirt of the coat he had on. With tears half-way to his eyes, he took out his knife and cut the stitches. No one was waiting to see if his necktie was neatly tied, or to hand him his books. The school-bell was ringing, and he rushed away with the torn trousers on.

But he was late, to his regret, for he had begun school with a resolution not to have one tardy mark during the year.

The tear in his trousers kept catching in things and tearing larger until he was very much ashamed of it, and was glad, at length, to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's clothes were not a little harder than cutting kindling.

"Never mind," he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day when I get out of school."

He went to the dinner-table with a boy's appetite.

"Where's my plate?" he asked, seeing no place ready for him.

"Have you forgotten our arrangement?" asked his mother.

"Why, no, mamma. I said nobody need do anything for me. I am going to wash my own dishes when I'm done."

"But do you expect any one to cook for you?"

Phil stared at her for a moment, then gave a rather blank look at the roast beef and sweet potatoes. But he was not ready to give up.

"I did forget, that's a fact," he said with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked after him with a sober face.

"I can't see him miss his dinner," she said.

But his father said: "Let him learn his little lesson well. It will not hurt him."

Phil went out to the orchard and ate apples, not troubling himself to think whether any one raised them for him, and rejoicing in the reflection that when picking time came he would not have any part of that work to do.

He went fishing, and on his way home had the satisfaction of sitting on the fence to watch his little brother Ben drive the cow home. Ben hailed him.

"The Pratts have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

He hurried to his room. The bed was not made, and everything he had touched that day lay just where he had left it, which did not trouble him.

"Hello—no water!" he exclaimed, as his empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

"Now for a clean collar." But his face fell as he saw none in his drawer. It was plain that they had not come up from the wash, and he would not ask for one. What did he want of a collar any way, when no one would expect to see him at the tea table?

He crept out to the barn, found a cup, and managed to get a good drink of milk from the cow. Then he ate more apples, and from the hay-loft watched the merry group at play on the lawn, trying to think it very nice not to be expected to help about the chores.

But as he lay awake, after going to bed, resting and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about its being impossible for any one to live unto himself, or to escape the duties or responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the goodwill and cheeriness and loving kindness with which these duties are performed. He fell asleep thinking he would probably not try his new plan longer than the week he had spoken of.

The clothing kept slipping from his unmade bed, causing him much discomfort as the coolness of the autumn night settled down. He awoke at the sound of the breakfast-bell to a keen perception of the delightful smells of mutton chops, buckwheat cakes, and other good things.

"Well!" he exclaimed, jumping up, "I'm not going to live another day on apples, if I know myself. After all," he went on, as he

dressed himself, "it's a mean and sneaking thing to try to shirk things. I get all I want to eat, and good, too, [he sniffed eagerly as the appetizing smell came stronger,] and it's a pity if I can't do a little to help on."

He was out and had the leaves raked before breakfast, at which he appeared with a glowing color and a side-long glance at mamma.

"I think I've tried it long enough, mamma," he said, with a smile. "I believe I'll do chores, and board with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes.—S. S. Times.

THE SILVER LILIES.

Once upon a time, on a bright May morning, four children were busily engaged in putting the finishing touches to their flower garden. Each one had a plot of ground. They had spaded, hoed, raked and pulverized the soil, and now the beds were smoothly laid out and the seeds nearly planted.

They were a brother and three sisters, and as they worked how merrily their tongues ran on. It was surprising—the amount of floriculture knowledge which this flock of children had suddenly developed. I may add that many of their ideas would have made a florist laugh.

"All my seeds are planted, every one," said Kittie, "and I have this nice corner in the bed and nothing to plant in it. Can't you give me some seeds, George?"

"Not a seed," said George; "mine are just buried."

"I'll go and ask mamma for some," said Kittie, and away she sped to the house.

Through the wood-house and into the kitchen she went, and there was her mamma bending over the tub hard at work on the weekly washing.

"Mamma," began Kittie, "I am all out of seeds: every one is planted and I have a place for just one thing more. Have you any seeds?"

Kittie's mamma left the washtub and went into the pantry. Returning, she brought some bulbs. "Here are some lily bulbs," said she, "which Mrs. Jones gave me. Shall I tell you what she said about them?"

"Please tell me, mamma," said Kittie.

"She said that if the person who planted one of these bulbs would think of some one whom they loved as they were planting it, and then could spend a whole month without speaking one impatient word to, or thinking one unkind thought of, that loved one, then—" and Kittie's mamma stopped right there.

"Then what, mamma?" asked Kittie.

"Then there would be real silver lilies on the stalk instead of common white lilies."

"Do you believe it, mamma?" asked Kittie, her eyes full of wonder.

"No I don't believe it, but that is what she told me," said her mamma.

"But what if it were really true?" said Kittie, who began to wish it were. I might try it, mightn't I, mamma?"

"It surely could do no harm for my little girl to watch her temper for a month whether she got lilies or not," said her mamma.

Just then George, Grace and Bessie came trooping in. Kittie explained the wonderful powers of the lily bulbs. "O, give us some, mamma," said they all.

Their mamma gave each of them one. Away went George, Grace and Bessie to plant theirs, chatting as they went on their fine prospects. But Kittie lingered. She has not made up her mind as to whom she should have in her thoughts when she planted her bulb. She wished to make a sure thing of it and get those real silver lilies, for the more she thought of it the surer she felt that real silver lilies could be grown.

She stood in the wood-house door and thought it over. It was useless to think of either George, Grace or Bessie in connection with this bulb. She knew perfectly well that though she loved them dearly it was no use to think of keeping entirely sweet toward and of them for a whole month. There was her mamma, her dear, beautiful mamma—she looked through the kitchen door at her as she was hurrying faster than before with the washing to make up for the time she had spent with the children. Just then she overturned the dish of soft soap which stood on the bench beside her tub. She righted it quickly, but did not stop to gather up a little which had fallen on the floor.

"Poor mamma!" said Kittie to herself, "how hard she works for all of us. I'll think of her when I plant my bulb. I surely can keep from being cross to her." But the memory of former lapses from good nature when that same dear mamma saw fit to refuse her something on which she had set her heart, made her hesitate. Finally she went back into the kitchen.

"Mamma," said she, "I am going to think of God when I plant my bulb. I could never be angry, nor ever even think angry with God."

"My dear child," said her mamma, "that will never do. When you speak angrily to any one, or even think unkindly, it is all the same as if you did it to God."

Kittie went into the garden. She had made up her mind that she would think of her mamma. So she broke the soft earth and buried her bulb in it, thinking all the time of her dear, beautiful mamma. "Now," said she to herself, "I'll go and tell her that I thought of her." She skipped toward the house with her face all smiles—through the wood-house, into the kitchen and up to the tub, where her mamma was still hurrying with washing. "Mamma," she began—but at that unlucky moment she stepped upon the bit of soft soap and in one instant she

was sprawling on the floor. She gathered herself up. Her face flamed with anger. She scowled at her dear mamma and exclaimed: "O dear! I don't see why soft soap can't be kept off the floor!"—and then she thought of the silver lily, and she said no more. Her shame was indescribable. She never told her mamma that she had thought of her when she planted the bulb, neither did she ever ask her brother and sisters whether they thought of any one when they planted theirs. But she observed that when the lilies had grown and blossomed they were the same old lilies which had blossomed before from lily bulbs.

Years have passed since then, and Kittie has learned many of life's lessons, but she has never forgotten the silver lily bulb and the bit of soft soap.—Mrs. W. F. Hemenway, in Northern Advocate.

WASTED PREACHERS.

The average pastor wastes two-thirds of his time. He accomplishes only about one-third of the work he ought really to do, and yet he works as hard as any man in the land. It is no fault of his—or if so, it is a fault he shares with others—that most of his time and energy are spent in a way well nigh unprofitable to the cause he serves.

Without stopping to prove that a preacher's mission is chiefly to persuade men to be reconciled to God, for we presume that statement will not be questioned, we are ready to say that the ordinary pastor is allowed to devote but a small measure of his effort directly to that end.

If the church were a hospital in which all the members were patients and the pastor a nurse, then there would be reason for him to attend strictly to their wants without going out to hunt all the suffering people around. If the church were merely a school and the pastor a teacher, it would be right for him to attend strictly to this business.

A church is neither a hospital nor a school. It is a band of people who are supposed to be healed and saved as really as is the pastor; it is a company of enlightened consciences and consecrated hearts who are supposed to have been taught of God. If some are spiritually diseased, the pastor and others ought to help them to healing. If some are ignorant of the doctrines and duties of the Bible, the pastors and others ought to teach them in divine things. We are willing to go so far as to admit that to help, and to warn, and to encourage, and to instruct the membership is a considerable part of the pastor's duty. But we object to making him a caterer to an exacting club.

Mistakenly or otherwise, the pastor feels himself under a demand to preach half his sermons on Christian duties which are as plain to every renewed heart as to himself. He knows and experiences no bond of obligation which is not equally binding upon all his brethren. He must urge and exhort and persuade members to do their plainest duties. There must be a few sermons on brotherly love and reconciliation for the benefit of two sisters who ought and do know their alienation is an offense to Christ and his people. The pastor must put in a week or two of precious time for them.

Then because the church has neglected to exercise discipline for habitual drunkenness, the pastor must give a course of sermons in that line, and rally the church to its duty to reclaim or exclude the unworthy. Then follows another course of treatment for dancing, or theatre going, or card playing, as if the poor man were a police officer who must devote all his time to guarding the people who ought to be law abiding.

Every man in the line ought to be as brave as the captain in command. His more thorough study of military tactics fits him to give command; but he will not do much fighting if he has to spend all his time cleaning camp, holding courts martial, persuading his men not to desert, and guarding all the paths which lead away from camp.

In the prayer-meeting, in the Sabbath-school and in a reasonable number of sermons on that line, as well as in home reading, church members have abundant opportunity for informing themselves in the Scriptures. And it is a law of Christian knowledge that when one lesson is obeyed the next one is far more easily learned. In all these ways it ought to be rendered unnecessary for the pastor to spend so much time in a work that is not his own. It needs no proof to reach the conclusion that a church which requires this kind of work constantly is not doing much to save the lost. It is like a family in which the well members are all busy nursing the sick. The neighbors must go elsewhere for help in their time of need. To a certain extent the effort and struggle of a church to keep itself in line interferes with inviting the world to Christ.

The pastor is expected to suggest collections for benevolence. He must hunt up and impress motives for giving. He must see some brethren privately and lead them into good will toward the enterprise. Yet all this time he is wearing himself out, urging them to do what they ought to do gladly and spontaneously.

When a man becomes a pastor of a church, he does not thereby cease to be a servant of God nor escape the command to seek the lost. As pastor, he simply allies himself with a particular body of Christians that he and they together may the better hold forth the Word of life. Everything which helps him to rescue the perishing ought to be done; whatever hinders this, or consumes his time from it, ought to be abrogated.—Central Baptist.

AMEN.

I do not know Where falls the seed that I have sown With greatest care; But I shall know The meaning of each waiting hour Sometime, somewhere.

I do not look Upon the present, nor in nature's face To read my fate; But I do look For promised blessings in God's hand And I can wait.

And I will try To keep the hot tears back, and hush "It might have been." And try to still Each rising murmur, and to God's Respond, Amen.

HOW LILY GOT LOST.

The snow fell thickly, and in there was nothing but white two days passed; more snow came the weather cleared; and Lily, her thickest boots and warm vest went into the garden with her make "the biggest snow-ball that seen!" Of course Tim, the cat, Nothing can be done unless share in the fun of this happy taps, as it turned out, it was a that Tim was looking on.

The children kept rolling the until the ball had got much bigger herself. They were scooping it middle to make it into a house, ner-time came; and the children with such red hands and faces, as well as possible.

After dinner the boys went to Lily kept quite quiet for a while. Soon she crept down stairs and garden to see her big snow-ball at being a Laplander. She had Laplanders lived in cold count houses; so she was a "Lap." more snow, until the hole was for her to get in and sit comf. Lily was very hot as she crept the snow by degrees in front gloves got very wet, and her when she struck them together, got drowy and fell asleep.

Tea-time came. "Where is asked nurse. No one could had seen her since dinner, exce maid, who said: "Perhaps she den." The nurse looked out, getting dark. She put on her walked around the garden. She looked at the snow-ball, there; she could see nothing mass. Then she became frigh could Lily be? There were the snow to show that she had the road. Perhaps she had g brothers to see the sliders on t

Five o'clock. No Lily. No Father and mother would b The nurse, cook, and parlor- all over the house—up-stairs. But no Lily. As they were knock came to the door. Fat had come home. In a few m boys came in, too, but without

Their mother at once notice frightened face of the parlor- nothing until she reached the she saw the nurse just as fr even paler.

"What is the matter?" cri "Is anything wrong? You both looking as frightened had been thieves in the hou happened? Speak!"

"O ma'am, Miss Lily—is "Lost!" screamed Mrs. S and you sit here quietly? Hav Did you send for the police? lost?"

The poor mother's alarm a terrible to see. She was so children that she was nearly rushed into every room, da boards and presses open, and trunks; she looked into the great sofa-box, in the bed-roo the beds.

Willie and Ernest also s Smith went off to the police scribe the little girl and to little Lily was lost—perhap one could think where the cl The garden was searched with when the boys' with their fat around for the last time, up cat, and mewed.

"I believe Tim misses Lil Tim mewed again, turned down the garden, and made Then to the astonishment leaped on the big snow-ball "I do believe Lily is in th cried Willie. "Come along Mr. Smith said nothing; mendous shove turned the boys clutched it, and there lay Lily insensible or sleep tainly.

Tim mewed and raced i front of Mr. Smith, who, w in his arms, came running. The cook screamed. M rushing down when the bo found."

The doctor came, and po with terrible chilblains for she never was really ill. "I fell asleep," she said, no more. I pretended to b never heard any one call m But they were so glad to see she had her. Tim was so sensible, and he parred

swinging on the floor. She gathered up. Her face flamed with anger. "O dear! I don't see why soft 't be kept off the floor!"

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Average pastor wastes two-thirds of his time. He accomplishes only about one-third of the work he ought really to do, and works as hard as any man in the land.

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if Lily had not been kind to him she might never have been found. And so ended Lily's strange adventure and the story of the "biggest snow-ball that ever was seen."

A CUP OF COLD WATER.

"Please to get my china cup for me, Ann," Daisy said, coming in from the "sweet out-doors," as she called it, where she had been trying to read her new picture book.

Popular Science.

The Cordillera of the Andes has for some time been exhibiting a curious phenomenon. It results from observations made upon the altitudes of the most important points, that their height is gradually diminishing.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1888

- SECOND QUARTER. March 31. The Marriage Feast. Matt. 22: 1-14. April 7. Christian Watchfulness. Matt. 24: 42-51. April 14. The Ten Virgins. Matt. 25: 1-13. April 21. The Talents. Matt. 25: 14-30. April 28. The Judgment. Matt. 25: 31-46. May 5. The Lord's Supper. Matt. 26: 17-30. May 12. Jesus in Gethsemane. Matt. 26: 36-46. May 19. Peter's Denial. Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 27: 33-50. June 9. Jesus Risen. Matt. 28: 1-15. June 16. The Great Commission. Matt. 28: 16-20. June 23. Review Service.

LESSON I.—THE MARRIAGE FEAST.

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

For Sabbath-day, March 31, 1888.

SCRIPTURE LESSON.—MATTHEW 22: 1-14.

- 1. And Jesus answered and spake unto them again by parables, and said, 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son. 3. And sent forth his servants to call them that were bidden to the wedding; and they would not come. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5. But they made light of it, and went their ways, one to his farm, another to his merchandise. 6. And the remnant took his servants, and entreated them spitefully, and slew them. 7. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. 8. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall he weeping and gnashing of teeth. 14. For many are called, but few are chosen.

GOLDEN TEXT.—Blessed are they which are called into the marriage supper of the Lamb. Rev. 19: 9.

TIME.—Three days before the crucifixion. PLACE.—The Temple, at Jerusalem. Jesus about 33½ years old.

BIBLE READINGS.

- Sunday.—Luke 14: 16-24. Monday.—Prov. 9: 1-16. Tuesday.—Matt. 10: 11-15. Wednesday.—Acts 13: 38-46. Thursday.—Rev. 7: 9-17. Friday.—Matt. 21: 33-46. Sabbath.—Matt. 22: 1-14.

INTRODUCTION.

We find in this lesson our Lord giving instruction, as in the previous lesson, preparatory to the great event of his crucifixion and his departure from his disciples. We have observed in the progressive order of the lessons of the last quarter, a constant unfolding of the great principles of the kingdom of God, and of the great character of the promised King. In this way, the disciples were being prepared to apprehend the spiritual kingdom that was now being set up in the world. The fundamental principles of this kingdom were stated to the disciples in the most simple manner, and largely by parables, just as fast as they were possibly able to understand them. Our Lord had now very nearly reached the end of his earthly ministry, and was imparting his last lessons. There seems to be an intensity of meaning in every sentence that he utters, and the impression made upon the minds of his hearers indicates their apprehension of him as the real Messiah. The disciples, with the multitudes about them, seem to themselves to be standing in the very presence of momentous events. They seem to be filled with expectancy of revelations of divine power and presence, such as they had never witnessed before. In the parable of the last lesson, he had described the Jewish nation, and their treatment of the prophets and of the Messiah so clearly, that they could not escape the conviction that they stood in the presence of the Judge of the world. In the lesson of to-day he sets forth in the form of a parable one of the chief features of the judgment.

EXPLANATORY NOTES.

- V. 1. And Jesus answered and spake unto them again by parables, and said. Not that they asked him any question, but he answered that spirit of inquiry which he knew to be in their minds. V. 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son. The kingdom of heaven in its various features has been portrayed in successive parables. Now he brings out another feature of the kingdom under the simile of a marriage. V. 3. And sent forth his servants to call them that were bidden to the wedding, and they would not come. This describes an event which was anticipated, and for which preparations were being made. Now, when the preparations were completed, the servants or inviters are sent forth to summon the guests. Each one is notified and invited to the wedding feast. It is left for them to accept or refuse, and they are described as refusing to accept.

- V. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; and all things are ready: come unto the marriage. This represents the invitation as being repeated, and as also being accompanied by an explanation of the great provisions which had been made for the sumptuous feast. And thus they are earnestly urged to come unto the marriage. V. 5. But they made light of it, and went their ways, one to his farm, another to his merchandise. This represents them as giving themselves no concern relative to the invitation, but each one continuing in his own personal engagements, whatever they might be. See Luke 14: 18-20. V. 6. And the remnant took his servants, and en-

treated them spitefully, and slew them. This implies that some of the invited guests were offended, and treated the servants who were sent to them with great insolence, and finally slew them.

V. 7. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. This represents the king as being moved with indignation at the treatment received by his servants; and he proceeds to visit his enemies with just retribution. This description teaches the necessary result of a wicked refusal of all the invitations of divine love. It was at the same time a fearful prophecy of what was to come upon the Jewish nation, and did come forty years later, when Jerusalem was destroyed (A. D. 70), and the people were slain by hundreds of thousands.

V. 8. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Having completed his invitations to those who were first honored, and having been utterly refused, he now turned to another class of guests. This represents him as turning from the Jews, the honored children of Abraham, and inviting the Gentiles.

V. 9. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. The invitation now goes out to everybody, whomsoever the servants might meet, even in the highways. This describes the invitation as indiscriminate and as universal.

V. 10. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests. These words indicate a greater readiness on the part of the Gentile world to receive the invitation to the king's wedding feast. There is no doubt in the application of these words to the refusal of the Jewish nation, and the acceptance of the Gentile world. And now, after two thousand years we are astonished at the perfect fulfillment of the prophecy in this parable.

V. 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. These words bring out an Oriental custom and make a beautiful application of it. When a householder invited guests whom he regarded as his equals, he took his place in the guest chamber and met each one, as he came in, and greeted him with a welcome. But when a king invited guests who were his subordinates and dependents, he himself waited until the guests were assembled, and then came in to meet them. So this passage represents the king as coming into the guest chamber, where all had been assembled; and then and there he observes each one of the guests, and notes his preparation for that festive occasion. The king is represented here as observing one who had made no proper preparation for that important occasion.

V. 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? It is true that this man, as all the others, had been invited to come, but the invitation includes a preparation on his part. Garments were provided, and there was no excuse why he should not have prepared himself with the wedding garment. It showed a disposition on the part of this guest to become a recipient of the bounties of the king without in any sense fitting himself for the occasion; without showing any personal respect for the king. His very external appearance showed that his heart was not right. Self-condemned, he was speechless.

V. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall he weeping and gnashing of teeth. This guest, by his own conduct, has separated himself, has condemned himself, and there is no place for him. Every principle of justice, of moral right, dictates that he should be cast out of the guest chamber, and deprived of all its bounties and pleasures. "Weeping and gnashing of teeth" is figurative, and thus descriptive of the remorse and self-condemnation that awaits, and is sure to come to, one who has thus insulted the beneficence of the King.

V. 14. For many are called, but few are chosen. These words are designed to crystallize the thought of the lesson, while the divine invitation goes out to all; it implies not simply an invitation, but an invitation to be accepted with distinct and definite preparation. God does not invite sinners to membership in his holy family without any cleansing and preparation on their part. But while he invites one to come he provides the water of life, by accepting which they may be cleansed from every defilement and made fit for the place of a child in the family of God. Now since vast numbers of invited ones refuse the conditions essential for acceptance of the divine invitation, therefore they are not chosen, notwithstanding they have been called. The fault is entirely their own that they are not chosen. But, on the other hand, every child of sin who accepts the invitation with the inseparable conditions is chosen, and will be accepted to a place in the kingdom of God.

MARRIED.

At the parsonage in Little Genesee, N. Y., March 11, 1888, by Rev. Geo. W. Burdick, Mr. SUMNER L. NORTH and Miss CORAD. KEYSER, both of Ceres.

At the hotel, in Little Genesee, N. Y., March 14, 1888, by Rev. Geo. W. Burdick, Mr. WALLACE M. HOLLEY, of Myrtle, and Miss MITTIE I. CLARKE, of Williston, Pa.

In Plainfield, N. J., March 14, 1888, by Rev. A. H. Lewis, D. D., Mr. JOSEPH ELIAS MOSHER and Miss ELIZABETH AUGUSTA LORING.

DIED.

DARTUS OATMAN was born in St. Johnsbury, N. Y., and died at Adams Centre, N. Y., Feb. 26, 1888, aged 72 years. He was a man of strong religious feelings, enjoying the services of the prayer and conference meeting, where his voice was sure to be heard, when he could be present. His dying testimony was that Jesus' precious presence was with him. He leaves the care of his youth, Sylvia Green, and two sons to mourn. "The righteous hath hope in his death." Prov. 14: 32. A. B. P.

In New Bremen, N. Y., March 9, 1888, DORAN WILDER aged 77 years, 10 months and 5 days. He was born in the state of Massachusetts, and when but a boy, came with his parents into this state. In 1836 he was married to Elsie Butts, who survives him. Two sons and one daughter are living. Bro. Wilder was a conscientious and faithful follower of

the dear Lord and Master. When first converted, he joined the First-day Baptist Church of Lowville, but about thirty years ago he embraced the Lord's Sabbath, and united with the Seventh-day Baptist Church in Watson, and continued in fellowship with the same until death. The funeral was held on the 11th inst., the pastor using the text found in Matt. 25: 35, "I was a stranger, and ye took me in."

JOSEPH S. COON was born in Petersburg, N. Y., July 3, 1816, and died in Adams, N. Y., March 12, 1888. Six days before his death he was stricken with paralysis, while in apparent health, and while retaining his mental faculties, though unable to speak clearly, he gradually failed till the last. In 1854 he was married to Sarah D. Armsbury, who survives him. Since about the time of his marriage he has been a resident of Adams. A quiet, unassuming man, he was highly esteemed as a citizen and a neighbor in the community where he lived. In youth he made a profession of religion, and through life showed much regard for the cause of Christ, though he never became a member of the visible church. During his last illness he appeared to enjoy greatly the service of prayer, and expressed full faith in Christ as his Saviour. Besides his bereaved companion, with whom he lived happily for so many years, he leaves two brothers, viz., Hezekiah Coon, of Berlin, and Aaron Coon, of Alfred. A. B. P.

HANNAH CLEVELAND GREEN was born in Burlington, Conn., Oct. 7, 1813, and died in Hounsfield, N. Y., Feb. 25, 1888. Her husband, Chas. Green, died about a year and a half ago. She was a member of the Seventh day Adventist Church. She was a woman of much intelligence, and intensely conscientious, always ready to sacrifice for Christ and his faith. She was also a ministering angel among the sick and needy, almost wearing her life out in such service. "She hath done what she could." Mark 14: 8.

On Lost Creek, W. Va., March 11, 1888, Mrs. MARY B. COOKMAN, aged 76 years and 7 months. Sister Cookman had been in poor health for a number of years. Her death was peaceful and triumphant. She made a profession of religion in early life, and united with the Lost Creek Seventh day Baptist Church, of which, for over half a century, she remained a faithful and active member. Her disease so affected the bodily organs as sometimes to interrupt the mind's communication with the visible and outward world, but at times, in the abatement of the disease, the same pleasant, cheerful, happy spirit, that was so characteristic of Aunt Polly's life, would shine forth in all its clearness. In the case of Sister Cookman we have another exhibition of the adaptability and power of the Christian religion to make a life noble and to take away the sting of death.

Near North Loup, Neb., March 10, 1888, of epinal disease, ORVILLE WILSON, son of Harrison E. and Eliza J. Davis, aged 3 years, 5 months and 19 days. "Suffer little children, and forbid them not to come unto me."

REQUESTS 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. A 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:

I give, devise and bequeath to the American Sabbath 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.

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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 Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

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

Notice of Sale.

ALLEGANY COUNTY COURT, SAMANTHA POTTER, Plaintiff, AGAINST, PERRY SWEET & OTHERS, Defendants.

By virtue of a judgment of partition and sale, made in the above entitled action, on the 14th day of February, 1888, the Subscriber, a referee for that purpose, duly appointed, will sell at public auction, to the highest bidder, at the "Keller House," in the town of Alfred, in the county of Allegany, on the 19th day of April, 1888, at one o'clock in the afternoon, the real property directed by said judgment to be sold, and therein described as follows: "All that tract or parcel of land situate in the town of Almond, in the county of Allegany and state of New York; better known as the Jacobus Crandall homestead, and bounded on the north by lands formerly owned by And Whitney, and now by Page; on the east, by the center of the highway leading from Alfred to Almond; and on the south and west by the highway leading to the McHenry Valley, containing eight and 55-100 acres of land, be the same more or less." Being the same premises of which Milo Sweet died, seized.

DATED, February 29, 1888. DAVID R. STILLMAN, Referee.

HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

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CONTENTS. In Memoriam.—Poetry. Glimpse of Europe.—No. 18. Music and Worship. MISCELLANEOUS. Paragraphs. From P. N. Newton. From C. W. Threlkeld. Items. WOMAN'S WORK. Paragraphs. Women's Work in Mission Fields. Medical Work in China. Woman's Work in Europe. SABBATH-SCHOOL. Outlook and Light of Home Correspondent. The Definite Seventh Day vs. One Day in Education. Christian Work in Colleges. Industrial Education Among Jews. TEMPERANCE. High License. Prohibition Constitutional. EDITORIALS. The Students' Volunteer Movement. COMMUNICATIONS. The W. C. T. U.—The Prohibition Party, A Sabbath school institute. Washington Letter. An Appeal to the Churches from the Six Foreign Missions. A Tribute of Love. HOME NEWS. Alfred Centre, N. Y. Hornellsville. Adams Centre. New York City. CONDENSED NEWS. MISCELLANEOUS. O Holy Spirit, Comforter.—Poetry. A Winter Morning.—Poetry. His Father's Reference. Putting the Truth on Wheels. Dilly Dilly.—Poetry. Like Christ. Now or Never. Sins Against Childhood. Long or Short Pastorates. POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS, ETC. THE SABBATH-SCHOOL. MARRIAGES AND DEATHS. SPECIAL NOTICES. BUSINESS DIRECTORY.

IN MEMORIAM. Son of the prairies and the woods Proud cynosure to which he ran He rests, all beneath the daffodil And nodding bluebells over him Along the vistas of the coming day His eager eye, with laudable debt Behold Ambition's star in glory bid And drew new force and vigor from O'er rugged glades and up the flint His steps unwavering bent, into The cloudland of renown, and plied O'er Fame's fair meadows lofty New crowned with honors, glowing The method of ardent toil and sweat Fresh from the lips of love's divine He has laid down the helmet and Him, who was victor on the field Death enveloped (who may brave to And ere his moon, with half his life Blew on his cheek and brow the Though young in years, yet wise His eyes honestly, his toga, true Error without before his piercing And age fair trusted his sagacity Who leaned upon his arm found Who listened to his voice heard Breasted against wrong he stood And ground hypocrisy beneath Patient and tender his great soul The aged and the helpless wear Friendship within his heart had And kept a perpetual incense Remembering him (and who that Will cease to hold his memory We shall live better, walking, 'n Of his bright, beautiful, but Perfume his tomb, oh violets for Watch o'er him, daisies, with Wreath him in beauty, golden d And bluebells reverent from h

With labors just begun, and laurel Thy eager, brilliant race is all to And thou art gone, in manhood's best; Who might have wrought life's best. The fruits of justice echo to thy All fruitless now, alas! thy wealth Thy place is vacant; hushed thy That plead for truth and right, dom's choice. Wherefore this sudden pain? the of loss? Seek we, with human skill, God's cross? He knows. He who hath closed Shall crown again His everlasting E'en now, we catch faint glimpses And love and hope, through all To clasp their own. These have their realm. Nor death nor distance can their "After the rose," 'tis said, "a phoebe!" But on thy grave, upspringing With heavenly brightness, a gleam And light arises, from the dark Farewell, dear friend, farewell In Him who ruleth all. The We know that life is tending to Think for a moment shadows. His love.