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DTTER, President, Plainfield, N. J., PE, Treasurer, Plainfield, N. BUSINESS DIRECTORY..... BBARD, Secretary, Plainfield, N. J. or all Denominational Interests solicited. syment of all obligations requested. R PRESS WORKS. Builders of Printing Freme B, JB., 67 UO., - - ETODELOGO STILLMAN, ATTORNBY AT LAW. upreme Court Commissioner. die Westerly, B. L. BARBOUR & CO., DRUGGISTS AND PHARMANNETS. · No. 1, Bridge Block. DENISON & CO., JEWELERS, RELIABLE GOODS AT FAIR PRICES Lepairing Solicited. Please by us TILLMAN & SON. SUPACTURERS OF STILLMAN'S AXLE OIL. y axis oil made which is BETIRELY FREE ming substances. EVENTH-DAY BAPTIST MISSION ARY SOCIETY BRENMAN, President, Mystic Bridge, OL HITFORD, Recording Secretary, Westerly, , Corresponding Secretary, Sisco, Fla. CHESTER, Treasurer, Westerly, R. L. Chicago, Ill. AY & CO., B B O H A N T T A I L O B S 205 West Madison St. TTRELL & SONS. CYLINDER PRINTIN Elessa, for Hand and Stears Power. Westerly, R. I. 118 Monroe Bt Hilton, Wis. REEN, DEALER IN ber, Sash. Doors, Blinds, Salt, Cement Building Material. COLLEGE, Milton, Wis. he Spring Term opens March 14, 1888. V. W. C. WHITFORD, D. D., President. CLARKE, DEALER IN BOOKS, AND HOLIDAY GOODS. Milton, Wis. CLARKE REGISTERED PHARMAOUST, Building. Building, Milton Junction, Wis. OGERS. ary Public, Consegunor, and True Olark at residence, Milton Junction, Wis Sabbath Becorder, PUBLISHED WEELLY BT THE RICAN SABBATH TRACT SOCIET. - **TA** ED CENTRE, ALLEGANY CO. . T. T. foreign countries will be e second of postage. discontinued until arreárege ti of the publisher. ADVERTISING DEFARES ments will be incerted for 18 of 

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Editorial Paragraphs.... Ordination of G. H. F. Randolph.....

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Abide thy time, my child.

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Mrs Brumfleld Bond

: :***	ALFREI	) CENTRE, N. Y., FIFTH-DAY, MARC	H 22, 1888.	WHOLE NO. 2249.
- 1				
rder.	no power, no privileges, forbidden to leave the city, to marry his daughters to foreigners,		has a confidence and a courage which the man who is doing ill lacks. It is the pen-	
the post-	or to have any posessions or any interests	room we passed through, each lined with	alty of neglect of duty that it sinks one in his own estimation, and makes him timid in	on innumerable battle fields.
	outside the state, his relatives excluded		all his hopes and prospects. The faithful	deacons, like other men, have faults. To be
	from all office, himself and family surround- ed by spies, and relentlessly pursued, even		Christian is necessarily the bold Christian; the unfaithful one is doubtful and despair	
····· 1	after his body was cold in death, by that rig-		ing.	we have never seen any who were faultless.
····· 1 ····· 1	orous scrutinity of his life by a public tri-	the dungeons and out onto the Bridge of	1. The duties of a deacon are unostenta-	Nevertheless, they "used the office well." It is not faulty people who do the most mis-
2	bunal, it is no wonder that a law had to be		relieve the pastor of some of his burdens.	chief; it is people who never own a fault,
2	passed forbidding the Doge to lay down his office, and that Contarni disguised himself		The duties were divided and shared; the pas- tor kept all the showy duties, and the hum-	
	and fled when elected Doge, and had to be		bler ones were shared with the deacons.	It is such a pleasure to bear testimony in favor of such a view of deacons and of their
	brought back and compelled to accept it	"the greatest sell" in Venice, but to me	nator as far as he can of the care of	position in the church of Christ. The multi-
	whether he would or not.	the greatest was the old clock on St. Mark's Square. The guide-book says that "two	the poor and of the sick, and to make	ferious demands which these days make
0	Who that has seen pictures of Venice can	Moorish giants strike the hours on the bell	himself useful as a helper to the pastor in any direction which will leave him free to	upon the pastorate, make equal de-
	not call up that interesting building with its double colonade, the colums in the upper	on the tower with a hammer." As the hour of twelve drew on we stood expectant	devote himself "to the Word of God and to	
	row standing two for one of those below,	at the door of the Cathedral, with eyes in-	within the intent of the creation of the of-	joint-pastors. The church cannot do its
••••••••••••••••••••••••••••••••••••••	while above, the wall is laid out in patterns	turned sidewäys very slightly on its pivoted		
	by colored tiles? Within is a handsome	base, the hammer moved an inch or two	a hand here or there, as occasion requires,	strongly emphasized in these years when mor- al and religious reforms cry for help on
	court, the entrance to which is always open	from the bell, then returned, making a	so that all will go on harmoniously and ef-	al and religious reforms cry for help of

wells it contains, for the water of the city is furnished partly by artesian wells in various parts and partly by a pipe along the railroad bridge, which brings water form twenty or thirty miles out in the country, and the women going to the wells with their round buckets of copper, are a very common sight. From this court we ascend the Giant Staircase, at the top of which the Doges were crowned and down which (according to Byron's "Childe Harold") the head of Doge Falieri bounded when he was beheaded for treason. A corridor leads in from this point along to the Golden Staircase, so called because in the time of the republic it was used only by those whose names were

in the Book of Gold. This was a book which contained the list of the nobility, and in which their marriages, deaths and births were recorded, and the presence of a name there was a patent of nobility to it possessor. Meritorious action sometimes served to add a name to the list, and occasionally a hundred thousand ducats, given to the state in time of need, accomplished the same thing. The burning of this book by Napoleon in 1797 on the great Square, was erence: the knell of the nobility, the Doge and the two bloody councils-one good act at least to pass to his credit in the great balancing of accounts. One can but exclaim "How are the mighty fallen!" when he learns that this staircase is now the ordinary entrance. Then we come to the "Lion's Mouth," that name in Venetian history so redolent with secret venom, treachery and midnight disto be made. appearance. There is nothing of the lion about it, but'it is merely a slit in the wall connecting with the room of the "Council of Three," into which secret accusations were dropped. Near by was the room of the Council of Ten and then the Garnd Council Hall. In the time of the republic the Grand Council, who deliberated on the affairs of state, sat in this room. For more effectively carrying out their purposes, they selected a Council of Ten who really exer cised the supreme power of the state, having power over every one, even the Doge himself, and who were responsible to no one, becoming the most terrible council in history except that council of its own erection. the Council of Three. This Council of Ten ship. selected the Council of Three, and to increase the absoluteness of their power and their irresponsibility, no one knew who they were. With their perfect, all-embracing system of spies and secret police, the secrecy of the accusations and trial, and the silent, sum-mary punishment dealt out, Venice could not have been a place to live in with confidence and security. When a man disappeared from his accustomed haunts, his friends could enly assume, in the security of their own minds, that his body rested in that dark canal Orfano, where day or night no net was cast, under penalty of the law. lest it should expose the victims of that dread council.

court, the entrance to which is always open from the bell, then returned, making a that the people may have access to the two slight bow, scarcely perceptible to the eye, fectively; to look after any matters which the sound of which is repeated on the great the pastor cannot and ought not to be bur bell on the top. of the Campanile by the watchman stationed there. One view of it duties which nobody else sees and nobody was enough. else thinks of, —this is what the office is for. In the afternoon we took a ride along It is meant to supplement the pastora the Grand Canal, visiting a Mosaic factory and the church where are the monuments of Titian and Canova. To-day is a kind of and trouble, is without any material reward

fete day, as a monument to Garabaldı is to be unveiled. So we sat in our gondola and watched the bands and the crowds of peopel pass by up and down over the bridges.

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

To the Editor of the SABBATH RECORDER. A correspondent of the Examiner lately

has very little idea or care about the deacon's said so many excellent things about duties or rewards. "The Descon's Degree," that I am constrained to send a part of what he said the world does know about the deacon, Our actions are often the image or reflecto your columns, and to declare that and that is that he is one of the foremost tion of our moral condition. They give "those are my sentiments." Baptists and men of the church. The world has its eye form to our feelings and purposes, and seem others whose church pelity is "Congregational," lose much by mixing too little of the it likes to tell them at the deacon's expense. In certain moral orises our acts deacon's office. It will pay to read this article twice, and then lay it away for ref-This office deserves more consideration than it has received. The great army of God's servants who hold it have probably never had much instruction about it. They are constantly reading articles about the ministerial office, but none about their own. What wonder if they pat too light an estimate upon it, fail to enjoy it, or to be thoroughly faithful in it? An attempt to lift it into its true dignity and importance ought

al and religious reforms cry for help on every hand and every hour. The pastor must answer these calls in behalf of the church, and of truth. The church enlarges its usefulness through him, and does the work of the Master as it could not be done otherwise. God has ordained that the church should be strengthened rather than weakened in this way, by calling into greater activity, and hence development and strength, these associate, not subordinate, officers, and with them all the members. There are office of a deacon. It is the very opposite many members, but one body, many forms of work needing all hands, all talents, all hearts. God bless and strengthen the dea-

PLAINFIELD, N. J., March, 1888

cons.

## THE LONELINESS OF SIN.

"He then having received the sop went immedi-3. Nevertheless, there is one thing which ately out, and it was night."-John 18:80.

And cease thy sighing; Let not thy heart be wild, I hear thy crying-Abide thy time. The way seems long, I know, And rough, and trying; But if thy steps be slow, On Me relying, Abide thy time. The road leads on for miles, O'er hills of climbing, Beset with awful wiles Of sin's designing— Abide thy time.

The cross! Thy feet shall walk Beneath it, bleeding; And yet, though terrors stalk. To Me give heeding-Abide thy time. To thee shall come glad rest,

And sweet reclining In fields with verdure dress'd. And streams soft gliding. Abide thy time. -Hlizabeth Seabury Sherman.

GLIMPSES OF EUBOPE.-No. 17.

BY PROF. H. M. MAXSON.

VENICE. One morning I took a walk to St. Mark's Square before breakfast, and was in time to see a parade of Garibaldi's veterans. The conspicuous parts of their uniforms were red shirts and a long pheasant feather that waved above each hat. The music was odd, being a potpourri of Garibaldi's battle pieces. At the head of the line marched a man who would have made a good model for a bandit, while many of his followers well sustained the same character, and the march around the square was so free and easy, the music was so wild and quaint, the dress and appearance of the veterans so strange, that the whole affair fitted in exactly with the strange surroundings of the place. Our visit to the Palace of the Doge was very interesting from the historical and literary associations which it called up. "Who is the Doge?" The Doge (pronounced Doj) was the president of the state, and was elected for life. Venice is often called a republic, but there never was a more cruel, sulfish, remorselessly oppressive aristocracy than this so called republic. At one time in its early history the people did have a voice in the government, but it was soon taken away from them by the nobles, and the Doge was henceforth elected by a body of twenty-four electors. chosen from the aristocracy. Beginning as an almost supreme ruler, the powers of the office were more and more restricted by the jealous nobles until the fourteenth century, when those laws were passed which reduced it simply to a commander of the army and

Very cheerful the rooms look now with their walls and ceilings completely covered with old masterpieces framed in with ponderous gilt frames that show that the pictures were made for the place they fill. The great council hall is very grand with

#### THE DEACON'S DEGREE.

Paul said to Timothy that "they that have used the office of a deacon well, purchase to themselves a good degree." Not whether the average deacon quite realizes that there is any such honor as a degree for his office. Such rewards he is accustomed to think of as reserved entirely to ministers. He has heard that ministers purchase to themselves degrees, sometimes by hard cash or its equivalent, and sometimes by real attainments and substantial merit: but it does not occur to him that a deacon stands any chance of getting such an honor by any method, fair or foul. He has not perceived that Paul really meant anything by such an expression in connection with the deacon-

The great Apostle was, however, in dead earnest. The degree he was thinking of is or popes. It is one of a far nobler kind, and worth far more. It is conferred, first of all, judgment of society, when it recognizes a man who is clearly after a superior pattern. consciousness that, alike in our own judgment, in that of our fellows, and in the di vine estimation, we have fairly gained a standing on a higher plane of existence, and are at least one step up upon the golden stairs which lead to God 1

That this is really what Paul meant is

upon the deacon. If it has any jokes to tell, to foreshadow our conduct and its conse-He is critically watched; he is recognized as seem to have a determining power, and to the standard-bearer of the church, in whose sway us to decisions from which we have hands, more than any other's except the shrunk. They not only point out our pastor's, is the honor of the church and of course, but place us so face to face with God's cause. With a keen military instinct, fate that they decide our fate. They are the hostile world tries to slay the deacon. prophetic, and work out their own fulfill-In all conflicts it is well understood that it ment. So it seems to have been in this inis a great success to kill the color-bearer, | cident with Judas. That going out into and thus cause the colors to go down. ] the night, leaving behind him every with-Hence the popularity of all bad stories about | holding and redeeming influence, symbolized deacons. The contest rages most just where the act which was to cut him off forever they stand, and for them to maintain them- from associations and part in the kingdom selves in Ohristian integrity is to keep the of Christ. Night and loneliness were the banner of the cross flying where all the true image of his soul's condition. In his army can see it and be cheered by it.

dened with; to perform a thousand nameless

2. But this onerous office which, one car

easily see, might take a great deal of time

whatever. Perhaps there is no situation of

responsibility and burden-bearing which has

so little of earthly emolument about it as the

of a sinecure. A sinecure is a salary with-

out any work to be performed: the deacon

ship means a great deal of work and no pay,

not even in earthly glory; the duties are so

obscure, the errands are so humble, that

often it must be only the eye of God which

sees the messenger. The world, certainly,

functions, and make them complete.

The man who " visits the widow and the holding influence under which he had hesfatherless," whom all the world neglects, itated was crushed down, and almost of ne-knows that he has "pure religion and un- cessity the dark deed was done. Christ's defiled." The man who keeps himself "un- betrayal became inevitable. To Judas, spotted from the world" in a deacon's place return or repentance looked impossible. much has been said about this degree since whose exeample is so pure and whose record With his heart isolated and dark as night, Paul first spoke of it. It is to be doubted is so unquestioned that all the sharp-shooters he passed through the chamber door fitted who are constantly aiming at a deacon cannot and fated to his doom. It is infinitely sad. bring him down, has a right to feel that he One feels, if he could only have been stayed, is kept by something more than human or brought back for a while into that atmosstrength, even by "the power of God, phere and influence of light and love, of through faith unto salvation."

such a man, and learn to let him alone. They feel as the Indian chief did about Washington, at the time of Braddock's defeat. Calling to his braves, he said, in effect, "It cannot kill that man; he is invulnerable !" What a degree that man takes whom even the world acknowledges to be a holy man,

and gives up trying to smirch him? All the honors conferred by all the dignitaries opened and closed door; then girt with evil not one bestowed by colleges, or governments, of this world put together are as nothing compared with that one which every good man may hope to receive, when even the tongue of slander shall own defeat, and confess that it has met with a character too noble. to be successfully blackened.

If the view taken be correct, it is maniwhen he witnesses with any human spirit cepted of all offices; but if correctly under- or a moment's impatient impulse, wrecked that this is one of God's children with whom stood, it would be regarded as one of the the whole of our resolve, and fallen. he is more than ordinarily pleased. What a most honorable and most desirable. So we The night's silence and dark was in keepall the glittering decorations which the world There we shall see that the opportunities confers upon its favorites, compared with the which it gives, the rewards which it insures, the character which it demands, are of the it brings will blaze and dazzle " when victors' common dust."

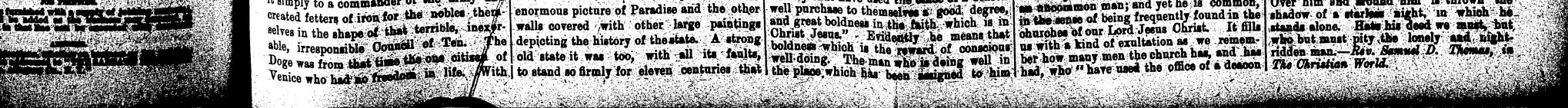
going out every tie was broken, every with-

sacred friendship and divine gentleness, evil The sharp-shooters get tired of firing at impulses and resolves would have been paralyzed, temptations would have passed away.

and perchance Judas have been saved. . . There are like hours in every life. Turning points, when a long result of evil or is of no use; let him alone. Powder and ball good hangs on seeming trifles; when an impulsive act may sever us from our past irretrievably. For one moment it was seemingly so easy for Judas to pause, and change even, then three or four hasty strides, an as with night, return or pause was impossible evermore. Tempest driven, the boat that holds the shipwrecked crews is held skirting the surf in safety, one thoughtless or impulsive movement she is dashed all helpless into the boiling water, and darkness and madness and death. So have we found fest how mistaken is the common estimate it in temptation's hour, when our better of the office of a deacon. It is, perhaps, the selves, doing battle with evil's power, and least sought and the most reluctantly ac- struggling to escape, have by a chance act

degree! What are earthly degrees, what shall think of it in the eternal world. No ing with his purpose: He himself, darkare parchments, and ribbons, and stars, and doubt "deacon" is a high title in heaven. browed and stern, with awful determination, and crowding conflicting passions, standing in the solitude and shadow of the deserted streets. was the image of the deed he revery highest and grandest. The glory which solved. The deed that, dark and dire, stood out in the night and silence of love in his wreaths and monarchs' gems shall blend in own heart. It was awful and pitiful. Gone

all Messianic hopes, gone the noble aims It may be thought that so high a concep- and holy ideals of his dicipleship; silenced tion of the deaconship lifts it far out of the the voice and claims of affection and worreach of common men. It is true that the ship. Around him and over him has closed the whole of one end filled by Tintoretto's "They that have used the office of a descent kind of person described deserves to be called the darkness of evil passion and despair. Kind of person described deserves to be called the darkness of evil passion and despair. Well purchase to themselves a good degree, as abcommon man; and yet he is common, of head of the darkness of evil passion and despair.



# THE SABBATH RECORDER, MARCH, 22, 1888.

# Missions.

#### "Go ye into all the world; and preach the gospe so svery creature.

2

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

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.

Ir 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 used in purchasing some cheap frames for for the RECORDER an article relating to the some of the pictures sent from Wellsville' in

But I will turn to the subject upon my Everything is bustle with them now in prep- and they are worthy our watchcare. It is mind in writing to you at this time, that is, aration for it. Chung Lau is sewing for me true they will need much counsel and enthe Christmas-box. I need not tell you the to-day. We should hardly know what to do couragement from us. The majority of the without him in the church; he is always so colored people of New Orleans are Baptists. pleasure it gave us to open it and take out reliable. Dr. Swinney and I went for a The colored population of the city is 65,000. the contents one by one. Each article a little while yesterday to see Mrs. Fryer. She | It is a field rich with promise, and well wornew surprise to us. It was certainly a great surprise to me, for I did not expect personhas been ill all the week with cold and sore ally to receive one-tenth part as much; and throat. They are now talking of going to England in the Spring. Have you met Mr. we do indeed feel very grateful to/each one who so generously remembered us. I would Hartwell during his stay in America? We so like to write to every one, expressing my hope to see him again in China before many appreciation of their kindness, but fear time months. will not allow. And now, dear sister, will

# 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 i 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 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, 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. I 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 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 Salem ville, 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 al 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 ser mons; 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.

thy 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. 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, Liv ngston Parish, is also a Sabbath-keeper Bro. Simpson is a well known Baptist preach er. Sister Belton, of the Beauregard Sev enth.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 ar rangements 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 relig ious 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 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 ses sion 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. Max son, containing Helping Hands, Sabbath Visitor's, 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 Please find my report enclosed. I have placed in the hands of intelligent people is a said nothing as to my work in and about nail in the coffin of that great idol, the socalled "Christian Sabbath." Also a box by express, prepaid, from Bro. D. E. Tistworth, portant additions to the church in the next 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 Littljohn." 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 as suming shape, and rich with promise for the fature.

Woman's Work. "If ye shall ask anything in my name I will do it."

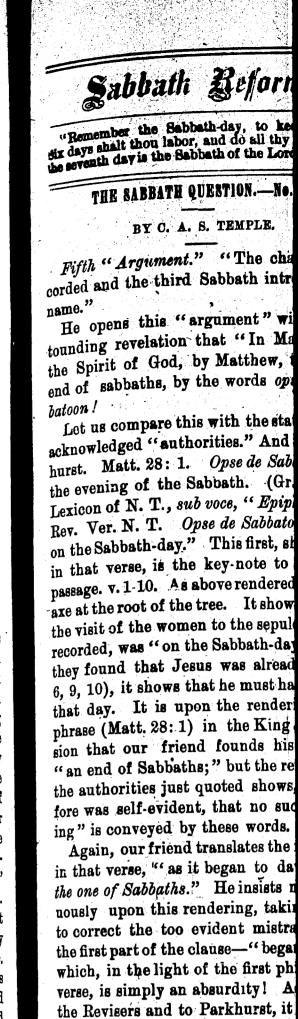
Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton.

EIGHTY years ago society in Turkey for. bade 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, con. cerning temperance work among Burmese women that after this work had been inaug. urated 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 thr ugh 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 Burma 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.



evening twilight could not have th Had the Revisers been as true inal, here, as in Luke 23: 54, all been clear and unmistakable. resent Luke as saying "the Sal on." The Greek there for "d epephoske. The same word in M slightly varied in its orthography a tion, but not in meaning, epipho rendered "began to dawn;" th "confusion worse confounded!" Parkhurst thus defines the wor

the Sabbath, but near its close

scenes there narrated occurred.

coming "dawn" must, therefore

at least several hours distant, f

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. WHIT FORD.

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 brushes, scraps of calico for binding their written you since the arrival of the "Christmax-box," but find no record of it in my letter-book. Perhaps you will appreciate do) for putting in their shoe soles, which are write any letters, for when I had a little 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," she must have time to acquire something of able to do. the language before she could do very much. 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 mis-

religion of the Tai Pings. We are specially 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

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 Whit-

ford. 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

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 furnish-

ing a sufficient supply), and some of it was

year.

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), needlebooks, handkerchiefs, good coarse towels, soap, tooth-brushes, coarse combs, hairshoes or for patch-work, old worsted, flannel or coarse cotton cloth (very small scraps will

something of my excuse for not being more | made mostly of cloth, the soles nearly onepunctual. My little ones are some older half inch in thickness. Their stockings are now, so that I can turn them off into other also made of cotton cloth. Yarn for knithands a little more. While they were so ting mitts or wristlets would be very acceptyoung it seemed almost impossible for me to able, as they are obliged to wear these altogether in the winter, having no fires. Leadliberty there were so many pressing duties at 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 makwhich is all too true; yet if one arrived to day | ing matters plain to you than I have been

We thought of you all so much at Confer-This fact only necessitates the sending of one | eace time, and were glad indeed to hear you as soon as practicable. We know you are had a profitable season, and trust much good embraced the Sabbath nearly a year ago, unwas done.

My dear sister, I think many times how take be made. Mr. Davis is assisting in the of you must many times have who are leadteaching. I sincerely hope to be able to do ing in this new work of the Woman's Board | Covenant, as printed in the Seventh-day more in it this year than during the past and I do pray that your earnest efforts to Baptist Hand Book; both of which were year. The way looks rather difficult just arouse all our sisters to do each her share adopted, whereupon officers were elected as now. We are very thankful to be very well may be blessed a thousand fold. I have not follows : Peter C. Hall, a licentiate, pastor; again. Mr. Davis is not as strong as pre- been able to answer all the letters written to Lewis Pierson, deacon; John Trotter, clerk. sermons; congregations of 15; 5 other meet- they become "the temples of the living God,

### FROM R. B. HEWITT.

BEAUREGAED, Miss., March 1, 1888.

Beauregard. The future for this church looks bright. We are expecting several imfew 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. Fullparticulars of the above facts you have in a previous communication.

At the request of some colored people that der my labors, I preached for them five sermons, and on Jan. 29th organized them much anxiety and sometimes sadness those into a church, after reading to them the Expose of Faith and Practice, and the Church

-Bro. Hewitt reports 4 weeks of labor; 5

### 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 listended 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, temele-builders, stretch forth your hands right speedily, and let the light of God in upon your great heathen sisterhood ! So shall koo: "I . . . To begin to shine, the daylight, illucesco.

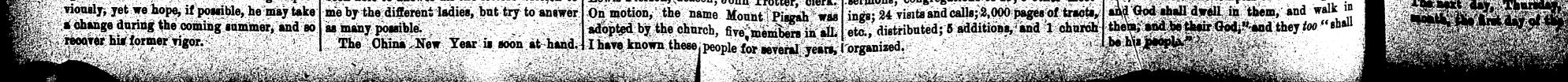
"II. To draw on, as the Jewi which began in the evening. the verb is plainly used in Luke and in the same view it may be u Matt. 28: 1. Opse de Sabbatoon kousee eis mian Sabbatoon.ing of the Sabbath, when the ( was drawing on toward the first week.'" (Gr. and Eng. Lex. N

Had our translators thus rende sage, how much clearer, simpler ble-and so, more comprehensi pression! How easy to see, in this evidently truer and better that word, epiphooskousee, that mation of the great atonement, tion of Christ, though near th "the first day of the week," the Sabbath day." How effect such a rendering have kept aw which have so long beclouded and misrepresented this so im much abused, portion of the di But why does Matthew use th

batoon (Sabbaths), instead of Sabbatou (Sabbath)?

The following facts will anal tion:

Christ is "the way, the truth From the beginning of the world tion of his, whose time of fulfills has been fulfilled to the letter. tion (Matt. 12: 40), "The Son be three days and three nights. the earth," must therefore have filled. No hair-splitting, or ing, no stretching, or shrinkin his words, no manipulation of make them mean anything ex they seem to mean. If, therefo were truly and honestly full eurely were, then Christ must led exactly three days and the fore his resurrection. This fixion on Wednesday, that d Preparation of the Passover." The Bart: day, Thursday, it



#### SABBATH RECORDER, MARCH 22, 1888. THE

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

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 seknowledged "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, " Epiphooskoo"). 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 "teach. ing" 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 strennously 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 Orig-

ened 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 chap. 1, sec. 10.

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 corded and the third Sabbath introduced by 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."

day, "one of the Sabbaths?" Evidently, away before the Sunday was observed by the because, to every Jew, the whole time of that Christian Church as a Sabbath," . . . until 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 (sabbaths). 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 285, 287, 212, 267, 357. 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.

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 32; 12: 32. time) commenced after sunset, on the Sabbath." continued through the night, till whelming, eminent men, reformers, churches 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).

erns, and we shall find no Lord's-day insti- Reading, Mass., says of him: "He is well

Says Neander (Andrews, p. 229, 230), "The fore unanswerable; his conclusion is equally festival of Sunday, like all other festivals, 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), Domville, Kitto, Bishop Jeremy Taylor, Morer, Prynne and others. Says Domville, (Andrews, But why does he call the next day, a week | 344), "Centuries of the Christian era passed "the Sabbatical edict of Constantine, A. D. 321." Kitto tells us (Andrews, 363), "that on that day Chrysostom concludes one of his homilies, by dismissing his audience to their respective ordinary occupations." Cyc. Bib. Lit., art., "Lord's-day." Says Prynne, (An. drews, 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.,

> 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 appstolic church." Whatever argu-

tuted by an apostolic mandate; no Sabbath advanced in years and, like myself, has set on foot by them, upon the first day of found and embraced the Sabbath truth in of the week." Heylyn's Hist. Sab., part 2, his old age." Mr. Bancroft's statement on the subject is clear and Biblical, and there-

clear, and his course with reference to it is was always only a human ordinance; and it 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 first day of the week holy. It is erecorded | win, for almost accidental opportunity to go three times in the Bible that Jesus said, "I | on the Beagle voyage was the foundation o am Lord of the Sabbath;" but nowhere is it his great work. One of the purposes of [a recorded that he is Lord of the first day. It school is to give the young mind an opporis recorded three times in the Bible that God | tunity to find the best work, but it is plain kept the seventh day; but nowhere is it said that this purpose is defeated, as a rule. he kept the first day of the week. One hundred and thirty-three times the word Sab. | thing, but girls are left to fall into the conbath refers to the seventh day; but nowhere ventional life through lack of opportunity does it refer to the first day. There are to determine on a career. All girls are not thirty sabbaths referred to in the Bible as [fitted for astronomy, as, happily, Miss Mitchmonthly or feast sabbaths; but not one first- | ell was, but most are capable of more serious 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 meet 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 ments there may be presented in its defense, they possess. The Jews paid tithes in kind, Probably no passage in the whole Bible has or however "eminent" or distinguished its so they would have to bear burdens to carry en," she remarked, and told the story of a their wheat and barley, etc. So Paul tells them they must begin to lay these by on the she became desperate, and the expert said, first working day after the Sabbath so as to "You must stop it. You must control 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 Timotheus 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? answer from the traditions of the Romish Church, and nowhere else. In Mark 7: 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.

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.

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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 in the Bible to keep the Sabbath day holy. a bent to her mind is responsible for much Nowhere has he commanded us to keep the of her success. Just as in the case of Dar-Boys are forced by circumstances into some. work than they ever do, if they were only given a proper start.

#### SELF-CONTROL.

An expert and experienced official in an nsane 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 womwoman in an asylum who used to sulk until 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.

ripening berry there. So he picked and d of the fruit just slightly tinted with ing color, and met the sharp expostulagiven him with, "It's good enough ommie." This temperance work seems enough for the heathen. We are glad t is.

Woman's Work.

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

Communications for this Department should

ressed to the Secretary of the Woman's Board Jeneral Conference, Miss M. F. Bailey, Milton,

HTY years ago society in Turkey for.

women to learn to read. The Sultan

ow started schools for women. See

EMPERANCE society has been formed

girls' mission school, Iamakor, the

ribbon is donned by its members, and

ve signed their names upon the World's

s RANNEY, a missionary in Burmah.

e Baptist Woman's Board, writes, con.

g temperance work among Burmese

n that after this work had been inaug.

a by Mrs. Leavitt, the round the-world

onary of the W. C. T. U., she seemed

the only one to lead on the work, as

ight be considered a "free lance," and

"We are having fortnightly meetings

sent, and we are pushing the petition

g the Burmese and Karens, and you

be pleased at the entrance the petition

us into heathen homes. After getting

inted over that, it is easier to introduce

bject of religion, and it is more kindly

ed. The women all thr.ugh the jungle

etting ideas of woman's work, and of

ize of the world which they never

hed of before. We have some three

and names in Burnia on Burman peti-

s and disbelievers in the W. C. T. U.

ization will kindly bear in mind that

en the lines of the above may be plainly

one strong argument for its existence.

minds us of a certain little boy. His

er lay very near the point of death, and

m it seemed that nothing was too good

er, and that he could not possibly do

gh for her. In his eagerness to please

and to do something for her, he ran to

rawberry patch, to pick some berries

er, remembering that he had seen the

and are not nearly through yet."

Christianity is doing.

T. U. petition.

### LIVING TEMPLES.

Daniels, a returned medical missionary China, in an article in the Young s' Department in the Helping Hand, eaking of 1 Cor. 3:16, "Know ye not ye are the temple of God, and that the t of God dwelleth in you ?" says : "Do ot look into the placid faces of great a's uncultured, crippled young women, e God has implanted a staunchness of ose, which, under the leadings of the Spirit, would elevate the motherhood is nation of the earth? Do all these ons stand before you as temples fit for idwelling of the Spirit of God ? These emples, but temples of darkness, fit for the dwelling place of dumb idols. lime will fail to remove from my mind npression of hopeless darkness that was nted to me in a village in China, as I before one of these darkened temples. was a young woman. In infancy, her ts had sold her to a life of infamy. When, e first time, she heard the name of Christ, stended with the dazed look of one in conscience and intellect sleep together; hen the story was repeated, and there d in upon the darkness the light of as a Saviour from sin, her countenance ened, as she made her feeble grasp of ay of salvation; and then, after the mory illumination, the darkness deepened, at of it rang the sentence of the soul that mediator between it and God, There hing for me save the life that I have

is it true ? Is there nothing for the women of heathen lands ? Just now, physical world, God has made a wonrevelation to man, in the electric but no less a revelation has he given in alms of spiritual life, in the broad and opportunities for Christian work in an lands. Does he call upon us to foomthe connection," that the great spiritnal y may flash forth its light into these emples ? Blessed service Ob, temilders, stretch forth your hands right ly, and let the light of God in upon reat besting constant is and ecome ... the sum there of the internet

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

Parkhurst thus defines the word epiphoos-

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

"II. To draw on, as the Jewish Sabbath. which began in the evening.... Thu 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 epiphooskousee eis mian Sabbatoon.—'In the even ing 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 pas-

and misrepresented this so important, but much abused, portion of the divine Word. batoon (Sabbaths), instead of the singular, Sabbatou (Sabbath)?

The following facts will answer our ques-

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, unjust imputation of keeping a Sabbath which tion (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 ful- never kept.

filled. No hair-splitting, or special plead-

preparation of the Passover." John 19:14 drews' History of the Sabbath" will show. It was written by Rev. Isaac Bancroft, a Vassar College was established in 1865 she than the common public school-such as

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 Resage, how much clearer, simpler, more sensi- vised" versions of the New Testament in ble-and so, more comprehensible-the ex- terpret the phrase mia toon Sabbatoon (Acts pression! How easy to see, in the light of 20:7)-for it is not a translation-"the first this evidently truer and better rendering of day of the week!" A translation would have that word, epiphooskousee, that the consum- been, "one of the Sabbaths." 'This is Calmation of the great atonement, the resurrec- | vin's view of it. He says, "Either he doth tion of Christ, though near the coming of mean the first day of the week, or else some "the first day of the week," was yet "on certain Sabbath. Which latter may seem to the Sabbath day." How effectually would me more probable, because that day was more such a rendering have kept away the mists fit for an assembly, according to custom." which have so long beclouded and darkened Hence he adheres to his "more probable" t:anslation, "one day of the Sabbaths." Com. on Acts 20: 7. So, too, the phrase in 1 Cor. 16: But why does Matthew use the plural Sab- 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 Sabbathday," would, at once, have prevented all controversy, or doubt even, upon those passages. It would have screened the apostles from the

has been fulfilled to the letter. His predic- never was a Sabbath, and which, therefore, "according to custom" of Christians, as well as Jews, and the commandment of God, they

To the statement that that day " was thus ing, no stretching, or shrinking upon any of observed by the apostles," he adds, "this his words, no manipulation of any sort, can course was followed by the early Christians, make them mean anything except just what some observing it exclusively, others they seem to mean. If, therefore, those words with the seventh day, till . . .," etc. were truly and honestly fulfilled, as they A very specious distortion, and whether he surely were, then Christ must have been bur, knows it or not, dissembling of some of the ied exactly three days and three nights be plainest facts of history, as the statements by fore his resurrection. This puts his cruck some of the most eminent ecclesiastical hisfixion on Wednesday, that day being "the torians, upon the following pages of "An-

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 unrepealed and unrepealable, unchanged and unchangeable law of Jehovah? Deut. 5:

Again. "When the majority is so overand 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 hath made," can be nothing more nor less than a divine rebuke of all those "eminent" ness 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 apppeared in the Christian Unyosure of September 8, 1887.

Education.

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

# MISS MABIA 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 desecrates both that and "the day the Lord 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. influences, through which all such ungodli- 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 institutions of learning, with about 20,000 did the remarkable work of establishing its orbit, for which she received the gold medal college property is \$13,867,723; of institufrom the King of Denmark. She was the tions for ministeral education, \$3,001,772." first discoverer of seven other comets, and The phrase "higher institutions of learn-when she went to Europe she was the hon- ing," will of course include all our Baptist ored guest of Sir John Herschel, Sir George schools of every grade; the class of institu-Airy, and other famous astronomers. When | tions intended being such as are "higher"

CLIPPINGS.

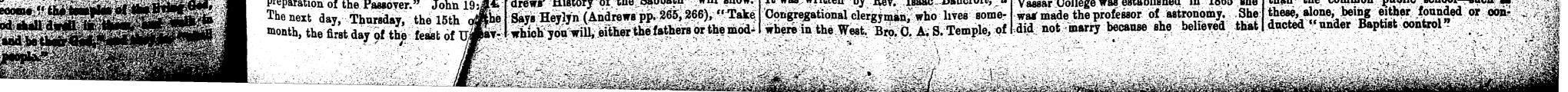
The presidency of Hiram College, Ohio, has been accepted by the Rev. E. V. Zollars, Presbyterian pastor of Springfield, Illinois. Miss Mary Whitney, who will fill Prof. Maria Mitchell's place at Vassar, for the present at least, is a graduate of Vassar, and has long been an able assistant of Prof. Mitchell.

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. savs: "We have, in this country, about 180 higher pupils. The value of Baptist academic and



# THE SABBATH RECORDER. MARCH 22, 1888.

# The Sabbath Becorder.

# Alfred Contro, N. Y., Fifth-day, March 23, 1888.

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

Communications designed for the Missionary Department should be addressed to REV. A. ] LAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany counsy, N. Y.

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made payable to E. P. SAUNDERS, AGENT.

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 mainifested 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 Maxson. better inheritance; both alike are prompted by the love of God to dying men.

CAN any one spend \$1 50 to a better adleaflet 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 aban doned 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.

bracing the nature, needs and destiny of man; cob obtained a little light, and immediately against adopting the platform of the Nathe nature and work of Jesus Christ, the she ran to the village crying to her neighbors, tional Reform Association. That is very nearly than she did her mother. And from God-man; the doctrines of faith and repent-"Come and see a man who told me all things ance; the office of the Holy Spirit; the docthat ever I did; is not this indeed the Christ?" trine of the church, and the sacraments of Jesus sends out the invitation, "Come unto baptism and the Lord's Supper; the Sabbath; me all ye that labor and are heavy laden, and the Holy Scriptures; death; the resurrection; I will give you rest;" and in the closing up the judgment and the life to come. In con- of the gospel message, as given by the pen of cluding the examination, the question was inspiration, it is said. "And the Spirit and asked, "In view of all these doctrinal views the bride say, Come. And let him that hearwhich you hold, what do you consider to be | eth say, Come." So there is good authority the great work of the minister? to which the | for saying that it is the duty of the church to answer was given, "To preach Jesus Christ | invite men to the duties and privileges of the to sinning, dying men, as their only and all- gospel. "Let him that heareth say, Come." sufficient Saviour from sin." When asked If men are to be invited to come to Christ, what was the great motive to be urged upon | why should they not be invited to the place men, in the effort to bring them to repent- where Christ is proclaimed, and where his apprehend that the editorial "Not so Fast" ance and faith in Christ and obedience to gospel message is repeated and explained? God. the candidate answered, "The love of Many humble Christians shrink from con-God in Jesus Christ." versing with the unconverted, because they The council being of the unanimous and "cannot talk religion." But even the weak-

hearty opinion that Bro. Randolph was a est and the humblest can ask a neighbor, a suitable candidate for the work of the min- friend, or an acquaintance to go to the house istry, the ordination service was conducted of God, where the man of God, every Sab-

on Thursday afternoon, Rev. L. C. Rogers | bath, discourses upon those very subjects of preaching the sermon. The consecrating which they should hear, and who would be prayer was offered by Rev. Jared Kenyon, the right hand of fellowship was given by these vital matters. Rev. W. C. Titsworth, the charge to the candidate by Rev. James Summerbell, and the charge to the churches by Rev. D. E.

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 spiritvantage, in the work of Sabbath Reform, usl profiting to all who were permitted to accepting his invitation, accompanied him than by sending that amount to this office attend. The people of Independence gave for 100 copies of the leaflet, "The Bible and good audiences at all of the sessions, but the the Sabbath," and distributing the same extreme severity of the weather during the among his acquaintances? This is now the | early part of the week prevented the people third time we have called attention to this 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 appoint. ment 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 ple when a new laborer in the work of the | can be done to get people to attend church?" As already intimated, the answer to this field, or is brought in to take the place of question must depend, to no inconsiderable some worthy servant who has gone to his extent, upon the minister, both in the pulpit and out of it; but much also depends upon Randolph is made more interesting from the those who are already interested in, and who do fact that he and his wife have been chosen now attend upon, this ministry of the Word. 1. Those who attend public worship willcom. mend it to those who do not attend. by the manifest excellence of their lives. The Master's rule, "By their fruits ve shall know them." is of universal application, and is everywhere March 14th and 15th, and, at the suggestion just. If, therefore, it is a good thing to go of Bro. H. D. Clarke, the pastor, it was de- regularly to church, it is right to ask that cided to make the occasion one of general 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 hely purpose, to get The council consisted of the members of the inspiration coming from united worship, and Rev. L. C. Rogers, relative to the Sab- of Prussia and German Emperor, and of Vic. I turned my thoughts, on the second day, and the stimulus of sympathy and fellowship | bath issue, and the trenching upon it by the 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 it, I desire to see the light turned upon the not attend it. 2. Those who attend the public service lish Sunday as the Sabbath. should invite those who do not attend. When "Come and see;" and the result was "he lon other days." brought him to Jesus."

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. most happy to talk personally with them upon It is related that, some years ago, a man cerning it. Some hardship may develop for or and Empress, having performed his duty residing in one of our cities was deeply those faithful to remember the Sabbath of ably and faithfully to his Royal patient, was

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. cess in the first effort, he continued inviting What can a man answer when asked for men to go to the Lord's house, until he besuch credentials? He will hunt in vain for

came the means of leading one hundred them from the Bible. I have been met in 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

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 is not only the duty, but the privilege, of every attendant upon the nection with the Prohibition movement, services of the sanctuary, to be an "Invitation Committee" to some neighbor or friend who does not find pleasure in the public wor ship of God. Let it be a standing commit tee. 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.

regularly the house of God.

resembled her father, Prince Albert, more quick time for Elder Rogers' writing to be a comparison of the portrait of the present made effective. Surely good encouragement Emperor with that of his late illustrious fa. to continue. There is need of more. The ther, I suspect that he may have a more ma. National Reform Association is pressing its ternal resemblance than paternal. My im. issue hard upon the party at almost every pression of the present Emperor and Em. convention held, and in many places it suc- press, as well as of her sisters and brother. ceeds. Some of our leaders are zealously and a young daughter of the Orown Prince, allied to that organization. The article in and Victoria, as I witnessed their business. the Voice reveals this to be true of Miss like distribution of the various prizes awarded Frances E. Willard, who most deservedly, it to the successful competitors for their first seems to me, from every other stand point, article of handicraft, first instituted by Prince exerts great influence with the party and Albert, was that of neat, plain, common. with the W. C. T. U. The light need not sense country people, without pride, ostenta. cease to be turned upon the Voice. for I tion 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 satisfac. tion at being an American descendant of the Anglo Saxons.

Dr., now Sir, Marell Mackenzie, the pres. I am not alarmed at the agitation made ent physician in attendance upon the Em. along this line by the adherents of Sunday. press, with whom I became acquainted in It is the great unrest concerning the Sab- 1867, at the London Hospital, where he was bath issue showing that God is not permit- resident physician, now a renowned special. ting the Christian world to rest at ease con- ist, having the full confidence of the Empe. grieved at seeing the multitudes forsaking the Bible; but I believe that the greater dis- during my acquaintance with him, as he the house of God, and resolved to do some- appointment must surely be with those who doubtless is still, a plain, modest, genial man. are working out of harmony with God's law a neble specimen of our race, void of pomp. and his purpose for these our times. All 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 ve here all the day idle?" some resome instances with the confident promise | markable things have happened which have that the credentials would be produced. In kept us from being "idle." Our meetings such case it has been interesting to observe could not be kept up in the mission-rooms the progress of search for them. It begets (which were a large store, divided into a free an inclination to omit the proposed declara- reading-room, meeting-room, living-rooms. tions. It begets a conscious need of some- etc.) however much more expense we might thing more than tradition and the command. incur to warm it, as our efforts had thus far ments of men. With some, however, the failed of getting possession of the basement obvious need of the civil law to support or cellar, so that we might close up its door Sunday, or be without any law for it, makes and build a fire there, without which all the them more determined than ever to use that fires we might build upstairs could not

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

How to keep hold of both body ense." and not offend in either, was the appermost 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 a after I came, that " he believed sent me to him," I resolved to make of my opportunity; so when a few d felt like kneeling by his chair, and a for him, I only hesitated a mom felt repaid on rising, as his looks showed that it was not so unplease prayed with as he had thought. God, the time came when he as pray; when he sang the songs of Z he prayed for himself, and for all when he said he would "give his thoughts against the existen had not been put in words. He Mr. \_\_\_\_ Way, "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 h take him he was willing to go. reised him up he would do true work for him.

The two weeks that followe

sweet restfulness. He seemed to baptized in love. Brave and str last, conscious of the minutest him, no fear nor tremor marked hour. He heard his father's w grasped my hand in a temperat if the Lord would raise his son; for whom he had prayed about hour the night before; and no prayed for him now, though we it as then; for when he first foun asked, with the sweetest simplic 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 fat for. Pray that we faint not. MRS. N. ARLONINE BR

1485 STATE ST., CHICAGO, Ill.



thing 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. to the house of worship, where he was most cordially welcomed. Encouraged by his suc-

# OBDINATION OF G. H. F. BANDOLPH

It is always a matter of interest to our peoministry is added to the forces already in the blessed reward; but the ordination of Bro. by the Board of Managers of our Missionary | Of this we desire to say a few things. 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 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. Marson, 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. Livermore, and a paper was read by Mrs. H. D. Clarke.

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. Baseett, 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

There is one thing, however, in the examples cited above, which has not been very clearly told, and that is, when strangers ac cepted the invitation of the "Invitation So ciety," 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 priv ileges to those who do not now appreciate them. We can at least repeat the invitation of Moses to Hobab, "We are journeying unto divert from efforts for entire prohibition, and given up sometime before, by Potter Palmthe 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 Prohibition party. I was gratified this week minds me of their appearance as compared to see another article from Elder Rogers. upon the same subject and designated No. 1: of the Royal Society at Windsor, the then an indication that was, with avidity. construed to be the promise of several upon that Victoria, only about 27 years old, had the line. As a friend of the party, and one in error of the endeavor, through it, to estab-

Philip told Nathansel that he had found the truth when he says, "To say that the sa-Messiah, and Nathanaol expressed some doubt, | loons must be closed one day of the week is which then impressed me so strongly, really them." The day following he said he was Philip's enthusiastic reply was an invitation, a tacit admission that they may remain open due to his more mature years.

The whole gospel method of reaching men this issue of the RECORDER, under heading were at the Royal Tent, where I saw them, he thought very much, had prayed with

one prop. Thus the contest wages. The warm the floor.

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 con-God has made the place most accessible for as 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 feel that if it was the best thing for us to 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?

imposes a harder task than the latter. hind it. I do not believe that either will-be maintained short of this. G. H. LYON. Yours Truly,

BRADFORD, Pa., Feb. 23, 1888. BOYALTY ABBOAD.

# To the Editor of the SABBATH RECORDER:

Crown Prince was the picture of health; and main features now represented, though less stout and matured into advanced womanhood. And, while the capacious forehead and main features of the youthful Crown Elder Rogers puts in a clear light the Prince still remain, his face has not the fullness of 1867; nor does it express the vigor

By comparison of Victoria with the two metaphysicians had told him, but on asking In the Veige of this week, same date as younger sisters and a brother, Leopold, who the mother if the Rev. Mr. ----, of whom

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 do, it was because God had some better

thing for us. And so it has proved. Providence opened up to us sunny, homelike 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

If at such a time we hold our peace, whom should do. The next morning after we had but ourselves shall we blame because they moved, the agent who had charge of the succeed. Who, better than we who keep block where we had taken rooms, which is God's Sabbath, can show that the effort to the "Palmer Block," on State street, came enforce observance of a day not entrenched to our door wishing us to go down into the in God's law builds a covert for the liquor room of his son, who, they feared, was dying. traffic, instead of a wall against it? We Wearied though we were, we went down to can persuade them that the effort to close find, just recovering from a fainting spell, the saloons one day in the week is but to a fine-looking young man of twenty-two, er's physician, of whom he was a near rel-I am for the Sabbath with God's law be- ative, to die of consumption. Anxious to hind it and for prohibition with a party be 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.

The portraits of Frederick III., now King Having made his body more comfortable, toria, Empress of Germany, of to day, re- to this better comfort, as this was a part of my work, having studied medicine only with 1867. As I saw them then, at the Fair 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 very happy in trying to be good, as the

The regular monthly meeting ecutive Board of the Americ Tract Society was held at the Baptist church, Plainfield, N. J., March 11. 1888. at 2 P. M., the the Chair. Present, twelve mem visitor.

Prayer by J. D. Spicer. After the reading of the min

previous meeting, corresponden sented with E. P. Saunders matters related to the general in Society.

With L. A. Platts and A. B. reference to "Scripture Leaflete With J. B. Clarke, concernin

Morton's tract, trip to Arkans ness of Salemville Church, sketches of ministers who have observance of the Sabbath.

Eld. Wardner, concerning J work in Milton Junction.

A. E. Main. concerning tra Newton, Fayetteville, N. C., ing a proposed meeting on th missions and Sabbath reform London in June of this yes teining suggestions concerning ER. These suggestions were committee composed of L. E. H. Baboock, and D. E. Titaw siderstion.

Eld. Velthuysen, reporting f to health and labor and the Boodschapper.

Voted to request A. H. L spond with Eld. Morton, in re vising Eld. Morton's tract, a new edition.

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

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

The committee on Elder T reported progress.

Dr. Lewis reported that his cal History of Sunday Legisl lished and on sale. The tr structed to purchase of the copies of the same.

The treasurer presented h terly report, which was ado presented monthly bills, whi paid.

After reading and approv utes, the Board adjourned. RECORDING



# THE SABBATH RECORDER, MARCH 22, 1888

ed her father, Prince Albert, more han she did her mother. And from mison of the portrait of the promit with that of his late illustrious fasuspect that he may have a more man resemblance than paternal. My im. t of the present Emperor and Rea a well as of her sisters and brother oung daughter of the Orows Print ctoria, as I witnessed their business. tribution of the various prizes awarded successful competitors for their first of handicraft, first instituted by Prince was that of neat, plain, commonountry people, without pride, octente. vanity.

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

now Sir, Marell Mackenzie, the pres veician in attendance upon the Rm. with whom I became acquainted in t the London Hospital, where he was t physician, now a renowned special. ing the full confidence of the Empe-Impress, having performed his duty d faithfully to his Royal patient, was. my acquaintance with him, a he as is still, a plain, modest, genial man. specimen of our race, yoid of pomp. st or vanity. Long may they live. DR. E. R. MAXSON.

USE, N. Y., March 12, 1888.

#### CHICAGO MISSION WORK.

itor of the SABBATH RECORDER:

e I sent to you the article, "Why re here all the day idle?" some reble things have happened which have s from being "idle." Our meetings not be kept up in the mission-rooms were a large store, divided into a free g-room, meeting-room, living-rooms, nowever much more expense we might o warm it, as our efforts had thus far of getting possession of the basement ar, so that we might close up its door ild a fire there, without which all the ve might build upstairs could not he floor.

"no!" That was why he liked him; he said he did " not want any such . non-

sense." 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 saved, and as he remarked the second day after I came, that "he believed Providence gent me to him," I resolved to make the most ofmy opportunity; so when a few days after I he could tell. The Spirit had told him. He had given him good nights of rest, work for him.

sweet restfulness. He seemed to have been baptized in love. Brave and strong to the last, conscious of the minutest thing about hour. He heard his father's words as he grasped my hand in a temperance pledge, 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 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. ABLONINE BRIGHTMAN. 1435 STATE ST., CHICAGO, Ill.

TBACT BOARD MEETING.

# **ORDINATION SERVICE.**

How to keep hold of both body and soul, in council with sister churches, for the pur- tant vote is taken. The democrats have for pose of an examination and ordination of the same duty on their side of the hall a Bro. G. H. F. Randolph to the gospel min- man by the name of Ike Hill, and these two istry, March 14, 1888, it was voted that D. | know the haunts and habits of every memresolved that this noble young man should be E. Maxson act as chairman, and F. M. Bas- ber of the House. If a vote is to be taken sett, secretary. Prayer was offered by D. E. at midnight, it is the duty of Chauncey and Maxson. Voted that any visiting member Hill to see that the members of their respectfrom sister churches be invited to act as ive parties are present or paired. members of the council. The council contelt like kneeling by his chair, and asking God sisted of the Independence Church, and the Columbia are in no wise discouraged by the for him, I only hesitated a moment, and I following delegates: First Alfred, W. C. felt repaid on rising, as his looks and words Titsworth, L. A. Platts, O. S. Mills, G. W. showed that it was not so unpleasant to be Lewis; Second Alfred, J. Summerbell, F. W. prayed with as he had thought. But, thank Hamilton and wife, J. Edwards and wife, and God, the time came when he asked me to S. Whitford; Andover, Edson Clarke and pray; when he sang the songs of Zion; when wife; Hornellsville, L. A. Platts; Hartsville, he prayed for himself, and for all his family; D. E. Maxson; Friendship, L. C. Rogers; when he said he would "give worlds" if Richburg, J. P. Dye; Wellsville, W. C. his thoughts against the existence of God Titsworth and Ira Crandall; Missionary had not been put in words. He had heard Board, L. A. Platts. Voted that L. A. Mr. --- say, "God is good." He had Platts be chosen as interrogator for the thought to ask him how he knew; but now council. Bro. Randolph was called to give his Christian experience, and his reasons for He, too, knew now, for he had felt God. his call to the ministry, which, with the many questions regarding the nature and when he had asked him, and if he chose to attributes of God, man's relation to him, take him he was willing to go. But if he man's fallen condition, his condemnation, raised him up he would do true and honest his helplessness, his redemption through question is of more vital importance to the peo Christ, the divinity of Christ, the humanity

The two weeks that followed were of of Christ, the Hely Spirit, the doctrine of the Trinity, the doctrines of the church, its ordinances, baptism, the Lord's Supper, the Sabbath, etc., were answered satisfactorily to him, no fear nor tremor marked his dying 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 canit as then; for when he first found Christ he didate 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,

ploy of the House ever since, and another duty of his is to see that the Republican mem-At a meeting of the Independence Church | bers are all in their places when an impor-

> The Prohibitionists of the District of 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 ple 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 in troduced, argued against high license and in favor of legislative prohibition. The ques tion, 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 noth ing but formulated public sentiment, and children ought to be taught their duty through the influence of the schools. Talk ing to the soldiers from the home, the arse nal 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 drunken

#### HEBREW PAPER FUND. DR. Balance from last Report..... \$808 97 Cash received since ..... 18 82- 89 82 February, 8848 29 CR. Cash paid out : it meets. E P. Saunders, Ag't., \$18 81, \$19 \$ 27 42 61..... Balance to new account. \$348 2 INDEBTEDNESS. Loan of January 10, 1887......\$500 00 December, 12 1887.... 500 00 \$1,000 09 E. & O. E. J. F. HUBBARD, Treasurer. Domestic. PLAINFIELD, N. J., March 1, 1888. Examined and compared with the vouchers, and found correct. day March 12th. H. V. DURHAM, } Auditing Committee. J. D. SPICER, Home Hews. New York. 65 years old. ALFRED CENTRE. The winter term of the University closed last Tuesday. Among, the entertainments dead German Emperor. 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 lan guages, 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 en tertaining 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 come. 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

school and of our church of keeping hie relightus fires burning constantly and standily seems to me wiser and more fruitful the method of great spiritual configrations 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 fegard to the physical tabernacle in which

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 Mews.

Daniel Philips, of Lowville, Lewis county, N. Y.. celebrated his one hundredth birth-

The bill alloting 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

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

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 over

Secretary Edward R. Sherwood, of the Philadelphia Maritime Exoliange, 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.

felt very much troubled. We had oking this possibility in the face for me; the fine location, the expanse we curred in arranging these rooms, the edge of our work which had already so that there was sent to us. by our ors, much work to do, in which they isted us nobly, made it hard for us k of changing, and taking up our s in a new place; but we came to at if it was the best thing for us to was because God had some better

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The regular monthly meeting of the Executive Board of the American Sabbath 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, Fayettevillo, 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 RECORD-ER. These suggestions were referred to a committee composed of L. E. Livermore, G. H. Babcock, and D. E. Titsworth for consideration.

Eld. Velthuysen, reporting full restoration to health and labor and the success of de Boodschapper.

· 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.'

reported progress.

cal History of Sunday Legislation,"was pubcopies of the same.

terly report, which was adopted. He also and from his carriage. It was to him paid.

ates, the Board adjourned. RECORDING SECRETARY.

H. D. Clark, and W. C. Titsworth. It was voted that the ordination services Tract Society was held at the Seventh-day | 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. Dye, 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. Titsworth. 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. Titsworth. 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 The committee on Elder Threlkeld's tract if either or if both Houses of Congress are in session. The flag duty is performed by Dr. Lewis reported that his book, "A Criti- the oldest employee of the Capitol-John Chauncey-who came to Washington with lished and on sale. The treasurer was in- Thaddeus Stevens, "the great commoner;" structed to purchase of the publishers 200 and when the latter became so weak that he could scarcely walk, Chaunsey used to carry The treasurer presented his second quar-bin up and down the marble stairways to Brito, expense, \$29 79, \$17 25... presented monthly bills, which were ordered that the statesman made the remark, since Mary F. Bailey, Secretary Womquoted, when he was carrying him into the After reading and approval of the min- House one morning as usual, " Chauncey, I wonder who will carry me when you are gone." Mr. Chauncey has been in the em-

ness of his superior officer. When Senator Platt presented in the Senate this week were sung by Mrs. Lottie Shepherd of several more petitions in favor of prohibition | Wellsville, Miss Velma K. Crandall, and J. in the District, he referred to one signed by stated by some of the city papers that the petitions sent to the Senate for prohibition in in Hebrew, according to the method of the the District had been signed by women and children. He mentioned that the one in his hand from local pitizens was signed by here, but not in sufficient severity to interfere

added that he was always proud, however, to present such petitions from women.

will be the "Woman's week" in Washing- soon rose above that. Allegany sends her ton. Prominent women workers who have in charge the arrangements for the International Council of Women to be held here shivering snow-covered citizens to her genial, have for several weeks been immersed in the preliminary business of the conference. The | the cold!

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, Tressurer, in account with the AMERICAN SABBATH TRACT SOCIETY.

Balance from last Report..... 8444 8 Cash received since as follows: December, as published, ......\$1,182 75 106 67 January, ..... 703 98-1,993 4 February. \*\*\*\*\*\*

\$2,438 28

CR. Cash paid out as follows :

E. P Saunders. Ag't, 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 58..... 144 85
Ditto, Tract Society account, \$198 Ditto, Tract Society account.... 21, 93 Ditto, Tract Depository account. 13 84 Rev. G. Velthu sen, Holland, \$50, \$50, \$50. ..... 150 00 Exchange. 1 65 A. H. Lewis, Postage, telegrams, etc.... Ditto, exchanges. 10 00 Ditto, salary, Editor of Outlook. 800 00 J. B. Clarke, salary, \$100 00, \$66 47 04 Woman's Executive Board 25 00

an's Executive Board, for 18 00 785 44 Balance to new account. .....

Allison Platts. Dr. I. P. Truman gave 574 citizens here, saying that it had been some pleasing numbers on the violin, and Prof. J. P. Landow chanted the 2d Psalm Jewish synagogue service.

The storm of March 11th-14th was felt many men of high business standing. He with travel and business, or to produce great discomfort. Not more than four inches of snow fell, the mercury went below zero only By the way, the last week of this month for a little while on Tuesday, and it very compliments to New Jersey and other "semi-tropical climes," and invites their sunny homes to get warm. Come in out of 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 Mis. Janet B. Day, the elocationist. Tuesday evening another excellent union prayer-meet ing 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 \$2,438 23 ing in the Christian hope. The spirit of the voice is scarcely audible.

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 traty 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 ndisposition, 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 Heughem, Borgharen and Itteren, in Holland.

Berlin advices say heavy rains and melting snows have flooded the Weser 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 enact-

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 Tarkey 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 have accepted their Saviour and are rejoic- snow of Berlin, causes great anxiety. His



# THE SABBATH RECORDER, MARCH 22, 1888.

# Sermons and Essays.

8

# MEDICINE: SCIENTIFIC AND BABBABIC.\*

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 certian 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 lands. American may well be thankful. Medicine to day holds a higher place than ever before, 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 posses-Chinese doctor has no accurate knowledge knowledge as a basis, it must follow that medicines are often administered to no purpose. Public opinion in China will not pera consequence, the Chinese doctor is left to in the region of the stomach. In fact, Dr. Atterbury, of Pekin, says that to the Chinese anatomist everything below the skin is fruit of the mission hospital. a terra incognita.

And what must war be without surgery? childbirth is most brutal.

stan. Vast portions of these countries have have cared for the poor and sick; and have not yet received the blessing of Western | taught a religion that is the life and soul of medicine. The Siamese believe that disease our Western civilization. is caused by evil spirits. To drive these out ing huge knives and commanding the spir- sions. its to depart. In India, the women are not allowed to have male physicians, and obstet. ever increasing ratio is, I believe, the derical practice is left in the hands of ignorant | sire of us all. and meddlesome midwives. In Siam and in some parts of Hindostan, there is much suffering from want of surgi cal 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.

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 be called upon. He ran up stairs to change

Through its dispensaries in New York and the one in Brooklyn, it has proved a and each year is adding to its value. While 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 alsing a considerable number of remedies, the lies. Either one, when separated from the other, will suffer. An eminent French phyof anatomy and physiology. Without this sician 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 mit the dissection of human subjects. As which fatally its organism subjects it." On the other hand, if one doubts that medicine theory. He locates the seat of the intellect | 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

Farther back, I have tried to picture the -What must surgery be in such a country? unfortunate condition of medicine in a number of countries. The remedy is to be found The Chinese battle-field is depicted as a in medical missions. Their value is acknowlmost ghastly scene, with the helpless edged by the Queen of Madagascar, the wounded left to die uncared for. In some | Shah of Persia, the King of Siam, the Viceparts of China the treatment of delayed roy of China. Medical missions have built hospitals and dispensaries; have translated Let us now pass over to Siam and Hindo- medical works and founded medical schools;

of the patient is the doctor's great task. lions are suffering and dying with scarcely wash my own dishes when I'm done." At the bedside of the sick one, the medical any medical aid, we can understand what an attendant will sometimes be seen brandish. immense field is still open for medical mis-

up ?'

"Yes."

ask me to do a single thing, and I'll remem- a pity if I can't do a little to help on." ber 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 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."

needle and thread. But now, as he took a fine needle and coarse thread he wondered it | laid out and the seeds nearly planted. had never seemed so hard before. It took him a long time to thread the needle, then 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 | the bed and nothing to plant in it. Can't 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

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

When we think that every year forty mil- need do anything for me. I am going to "But do you expect any one to cook for

week. And if it works well, I can keep it dressed himself, "it's a mean and sneaking was sprawling on the floor. She gathered thing to try to shirk things. I get all I want herself up. Her face flamed with anger. to eat, and good, too, [he sniffied eagerly as She scowled at her dear mamma and ex-"Remember, then, mamma, nobody's to the appetizing smell came stronger,] and it's claimed: "O dear! I don't see why soft He was out and had the leaves raked be-

mamma.

I'll do chores, and board with you, if you'll planted theirs. But she observed that when 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. It had been when mamma gave him the They had spaded, hoed, raked and pulverized the soil, and now the beds were smoothly

They were a brother and three sisters, and as they worked how merrily their tongues every stitch was a separate trial. He tugged ran on. It was surprising—the amount of yet he works as hard as any man in the land, away, got hot and flurried, and pricked his floriculture knowledge which this flock of It is no fault of his—or if so, it is a fault he 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 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 kitch en 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 them?" "Please tell me, mamma," said Kittie.

"She said that if the person who planted ought to help them to healing. If some are one of these bulbs would think of some one ignorant of the doctrines and duties of the whom they loved as they were planting it. and then could spend a whole month with- them in divine things. We are willing to go out speaking one impatient word to, or so far as to admit that to help, and to warn, thinking one unkind thought of, that loved and to encourage, and to instruct the memone, then-" and Kittie's mamma stopped bership is a considerable part of the pastor's right there.

soap can't be kept off the floor! "-and then she thought of the silver lily, and she said no fore breakfast, at which he appeared with a more. Her shame was indescribable. She glowing color and a side-long glance at never told her mamma that she had thought of her when she planted the bulb, neither "I think I've tried it long enough, did she ever ask her brother and sisters mamma," he said, with a smile. "I believe whether they thought of any one when the whether they thought of any one when they 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 onethird of the work he ought really to do, and 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. went into the pantry. Returning, she It is a band of people who are supposed to brought some bulbs. "Here are some lily be healed and saved as really as is the pastor; bulbs," said she, "which Mrs. Jones gave it is a company of enlightened consciences me. Shall I tell you what she said about and consecrated hearts who are supposed to have been taught of God. If some are spiritually diseased, the pastor and others Bible, the pastors and others ought to teach duty. But we object to making him a ca-

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

AMEN.

Upon the present, nor in nature's To read my fate; But I do look For promised blessings in God's he And I can wait.

I do not know

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

The snow fell thickly, and in there was nothing but white Two days passed; more snow can the weather cleared; and Lily, her thickest boots and warm

HOW LILY GOT LOST.

went into the garden with her make "the biggest snow-ball th seen!" Of course Tim, the cat, Nothing can be done unless share in the fun of this happy fa haps, as it turned out, it was a that Tim was looking on.

The children kept rolling the until the ball had got much bigg herself. They were scooping i 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 Lily kept quite quiet for a whi Soon she crept down stairs and garden to see her big snow-ball at being a Laplander. She had Laplanders lived in cold countr houses; so she was a "Lap." more snow, until the hole was l for her to get in and sit comfo Lily was very hot as she crept the snow by degrees in front

gloves got very wet, and her h when she struck them together. got drowsy 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. Fath had come home. In a few min boys came in, too, but without Their mother at once notice frightened face of the parlor-r nothing until she reached the she saw the nurse just as in even paler. "What is the matter?" cri "Is anything wrong? You both looking as frightened had been threves 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 Smith went off to the police scribe the little girl and to little Lily was lost-perhap one could think where the c The garden was searched with when the boy's with their fath 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 an "I do believe Lily is in th

But it is unnecessary to farther multiply examples. Let us see what has been done day," said his mother, smiling. 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 raked away the leaves. He might easily factory one. He recalled something he had in relieving physical suffering.

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 flowers-and things." 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 Associa- day."



BELIEF FROM MANY CABES.

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.

day ?" asked Phil with a whine in his voice. "Yes, every day."

falling, and make just as big a litter as be-

"Your room has to be set in order every "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

"Do you have more to do for others than others do for you ?" asked his mother.

stop doing things for me." "Do you really mean that ?"

I try it, mamma?"

you ?"

Phil stared at her for a moment, then gave a rather blank look at the roast beef and That they may continue to do good in an 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 ap. ful powers of the lily bulbs. "O, give us ples, 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 felt that real silver lilies could be grown. from the fence and running home, leaving She stood in the wood-house door a Ben to plod along with the cow.

made, and everything he had touched that with this bulb. She knew perfectly well day lay just where he had left it, which did that though she loved them dearly it was no not trouble him.

"Hello-no water !" he exclaimed, as his and of them for a whole month. There was empty pitcher flew up in his hand. But, be her mamma, her dear, beautiful mamma-she thinking himself, he ran for his own water. | looked through the kitchen door at her as "Have I got to rake up these leaves every fell as he saw none in his drawer. It was washing to make up for the time she had plain that they had not come up from the spent with the children. Just then she wash, and he would not ask for one. What | overturned the dish of soft soap which stood "But what is the use? They keep on 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 think of her when I plant my bulb. I surely group at play on the lawn, trying to think it | can keep from being cross to her." But 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 satishave gathered them in ten minutes, leaving heard his mother say about its being imposin good order the little lawn which his mother sible for any one to live unto himself, or to could never be angry, nor ever even think Later, the Medical Missionary Associ-liked to see nicely kept, but he usually escape the duties or responsibilities owed by ation, of London, was established. This dawdled over them for half an hour. "Seems to me I have to do a great deal of mony and happiness depend upon the goodwork for other folks," he went on mourn- will and cheeriness and loving kindness with fully; "I have to pile wood, and cut kin- which these duties are performed. He fell dling, and drive the cow, and water the asleep thinking he would probably not try flowers—and things." spoken of.

The clothing kept slipping from his un-

"Then what; mamma?" asked Kittie. "Then there would be real silver lilies on

the stalk instead of common white lilies." Kittie, her eyes full of wonder.

she told me," said her mamma.

trooping in. Kittie explained the wonder-precious time for them. 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 has not made up her mind as to whom she should have in her thoughts when she plant ed, 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

She stood in the wood-house door and thought it over. It was useless to think of He hurried to his room. The bed was not either George, Grace or Bessie in connection use to think of keeping entirely sweet toward

"Now for a clean collar." But his face she was hurrying faster than before with the 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 very nice not to be expected to help about 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 angry with God.'

the same as if you did it to God.'

made up her mind that she would think of taneously. her mamma. So she broke the soft earth

terer to an exacting club.

Mistakenly or otherwise, the pastor feels himself under a demand to preach half his "Do you believe it, mamma?" asked sermons on Christian duties which are as plain to every renewed heart as to himself. "No I don't believe it, but that is what He knows and experiences no bond of obligation which is not equally binding upon all "But what if it were really true?" said his brethren. He must urge and exhort and 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 wheth-er she got lilies or not," said her mamma. Just then George, Grace and Bessie came The pastor must put in a week or two of

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 folfine prospects. But Kittie lingered. She lows 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 material, 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 unneccessary 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 interfer with inviting the world to Christ.

The pastor is expected to suggest collections for benevolence. He must hunt up and "My dear child," said her mamma, " that | impress motives for giving. He must see will never do. When you speak angrily to some brethren privately and lead them into any one, or even think unkindly, it is all good will toward the enterprise. Yet all this time he is wearing himself out, urging them Kittie went into the garden. She had to do what they ought to do gladly and spon-

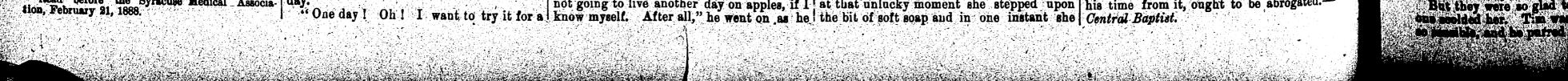
When a man becomes a pastor of a church, and buried her bulb in it, thinking all the he does not thereby cease to be a servant of "Yes, ma'am; I guess so. Any way, if I made bed, causing him much discomfort as time of her dear, beautiful mamma. "Now," God nor escape the command to seek the could stop doing things for folks, they might the coolness of the autumn night settled said she to herself, "I'll go and tell her lost. As pastor, he simply allies himself down. He awoke at the sound of the break- that I thought of her." She skipped toward with a particular body of Christians that he "Do you really mean that ?" "Yes, indeed," said Phil eagerly. "May try it, mamma?" "If you like. You may try it for one lay." "One day I Oh! I want to try it for a know myself. After all "he more myself. A

cried Willie. "Come along Mr. Smith said nothing, mendous shove turned the boys clutched it, and there lay Lily insensible or aslee tainly.

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

The doctor came, and po with terrible chilblains for

the never was really ill. "I fell asleep," she said ne more. I pretended to b Sover beard any one call m But they were so glad to



swling on the floor. She gathered up. Her face flamed with anger. wled at her dear mamma and ex. "O dear! I don't see why soft it be kept off the floor!"-and then aght of the silver lily, and she said no Her shame was indescribable. She ld her mamma that she had thought hen she planted the bulb, neither ever ask her brother and sisters they thought of any one when they theirs. But she observed that when as had grown and blossomed they s same old lilies which had blossomed rom lily bulbs. have passed since then, and Kittie

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WASTED PREACHERS.

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rch is neither a hospital nor a school. and of people who are supposed to d and saved as really as is the pastor; company of enlightened consciences nsecrated hearts who are supposed been taught of God. If some are lly diseased, the pastor and others help them to healing. If some are t of the doctrines and duties of the he pastors and others ought to teach divine things. We are willing to go to admit that to help, and to warn, ncourage, and to instruct the memis a considerable part of the pastor's But we object to making him a caan exacting club.

AMEN. I do not know Where falls the seed that I have tried to sow With greatest care; But I shall know The meaning of each waiting hour below, Sometime, somewhere. I do not look Upon the present, nor in nature's book To read my fate; But I do look For promised blessings in God's holy Book. And I can wait. And I will try To keep the hot tears back, and hush that sigh " It might have been." And try to still Each rising murmur, and to God's sweet will Respond, Amen.

### HOW LILY GOT LOST.

The snow fell thickly, and in the morning there was nothing but white to be seen. Two days passed; more snow came, but then the weather cleared; and Lily, putting on her thickest boots and warmest clothes went into the garden with her brothers to went into the galden with her biothers to make "the biggest snow-ball that ever was seen!" Of course Tim, the cat, looked on. Nothing can be done unless Tim has a share in the fun of this happy family. Perhaps, as it turned out, it was a good thing that Tim was looking on.

The children kept rolling the snow about until the ball had got much bigger than Lily herself. They were scooping it out in the middle to make it into a house, when dinner-time came, and the children went indoors with such red hands and faces, and looking as well as possible.

After dinner the boys went out walking. Lily kept quite quiet for a while thinking. Soon she crept down stairs and out into the garden to see her big snow-ball, and to play at being a Laplander. She had heard that Laplanders lived in cold countries in snow houses; so she was a "Lap." She dug out more snow, until the hole was large enough for her to get in and sit comfortably down. me." Lily was very hot as she crept in and piled the snow by degrees in front of her; her gloves got very wet, and her hands burned when she struck them together. At last she got drowsy and fell asleep.

asked nurse. No one could tell. No one had seen her since dinner, except the parlormaid, who said: "Perhaps she is in the garden." The nurse looked out. It was then getting dark. She put on her rubbers and She looked at the snow-ball. No Lily was there; she could see nothing but the snow the snow to show that she had gone out into got up and said: the road. Perhaps she had gone with her brothers to see the sliders on the common. Five o'clock. No Lily. Now it was dark. Father and mother would be home soon. all over the house-up-stairs, down-stairs. But no Lily. As they were searching, a boys came in, too, but without Lily. even paler. both looking as frightened as if there ing sun. had been thieves in the house? What has happened? Speak!" "O ma'am, Miss Lily-is-lost!" and you sit here quietly? Have you searched? | to himself: Did you send for the police? Where was she The poor mother's alarm and distress were terrible to see. She was so fond of all her children that she was nearly distracted; she rushed into every room, dashing the cupgreat sofa box, in the bed-room, and under all in a white sun-bonnet, but her blue eyes the beds. Willie and Ernest also searched. Mr. Smith went off to the police station to describe the little girl and to inquire. Poor little Lily was lost-perhaps dead, and no one could think where the child had got to! when the boy's with their father, were looking | ton said.

THE SABBATH RECORDER, MARCH 22, 1888,

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 CHP 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.

Ann was shelling peas for dinner and did not wish to be disturbed. "What do you want of your cup?" she

asked crossly. "I want to get a drink for an old man."

"Well, take the dipper." "No; the dipper won't do; I must have my cup, and I'm in a great hurry, a fear-

ful hurry," Daisy said, imitating her brother Tom. "I can't be bothered with your notions," Ann said, making her fingers fly very fast. "I'm in a hurry, too; it's high time these peas were cooking; besides, what old man is it? I don't believe your mother would let you give a drink of water out of your cup

to every old fellow that came along if she was at home; like enough he's a tramp." "No, he isn't a tramp; he's a 'siple. He told me so."

"A 'siple!" Ann said, bursting into a laugh. "What's that?"

"Why, papa read about them in the Bible. They are Jesus' servants, and he want folks to give 'em a good drink of cold water when they are firsty."

"Well, I can't help it," said Ann, laugh ing again. "I can't be jumping up from my work all the time to wait on everybody. Take a dipper, if you must give him a drink."

"Oh, dear!" cried Daisy, "I told you the dipper wouldn't do. It said a cup; and I want my very bufulest one-that one with little birds on it. Come! do get it for high, is always an imposing structure and an ornament to a large manufacturing establish-

"Can't do it," Ann said, shelling peas with all her might.

Poor Daisy was hot and tired. She rested her elbows on the doorsill and her chin on her hands and looked very de-Tea-time came. "Where is Miss Lily?" spairing. Two great tears came into her white apron and began to sob, just as grandpa came along from the garden. "Tut! tut!" said grandpa. "What's

the matter with my pet?"

walked around the garden seeking Lily. He sat down on the step, drew Daisy to much more than one half the cost. For exhim and wiped her warm, tear-stained ample, a chimney is needeed for a large batface with his clean linen handkerchief. It tery of boilers. It is decided that a chimmass. Then she became frightened; where took but a few seconds to make grandpa ney with a flue 10 feet in diameter and 250 dress could Lily be? There were no marks in understand what the trouble was; then he feet high will be about right, and it is built. "Come and show me where it is." The sun came out again on Daisy's face, and with her hand tightly clasped in grandpa's she pattered along to the dining room The nurse, cook, and parlor-maid searched closet not tired a bit now. Grandpa reached down the beautiful cup, then he got a pitcher and filled it with good knock came to the door. Father and mother cold water, and they two went down the height has been reached to produce draught had come home. In a few minutes the two front walk as fast as they could go. When old Mr. Burton started out that provided the area of the chimney is large Their mother at once noticed the pale and morning to walk to the next town he did enough, there seems, no good mechanical frightened face of the parlor-maid, but said not know what a very long, hot walk he reason for adding further to the height, nothing until she reached the nursery, when had undertaken. He was a stranger and whatever the size of the chimney required. she saw the nurse just as frightened, and was on his way te his son's house. When Sufficient draught will be furnished to burn he left the cars the stage had gone. He "What is the matter?" cried Mrs. Smith. | was too poor to hire a carriage to take him "Is anything wrong? You and Fanny are over, so he had to walk five miles in a burn-As he jogged along he grew very thirsty. He wished there was a spring by the road to one eighth of the grate surface, that being all side, but there was none. He came in sight about the ratio existing between tube area dress and the set of "Lost!" screamed Mrs. Smith. "Lost, of a large white house on the hill, and said "I have a great notion to go in there and get a drink of water; but then they are rich folks. They would take me for a tramp grades of fuel cannot be burned as they and maybe set the dog on me." As he came slowly along looking up at tive. the broad lawn with cool shadows of the boards and presses open, and unlocking the great trees over it, he spied at the front gate trunks; she looked into the cistern, into a a little girl. Her rosy face was hidden away

Hoyular Science.

THE Cordillers 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. Quito, which in 1745 was 9,596 feet above the level of the sea, was only 9,570 feet in 1803, 9.567 in 1834, and scarcely 9,520 in 1867. The

In a paper read before the National Academy of Sciences, Prof. W. P. Trowbridge gave an account of a discovery that had lately been made by his son. This discovery is that birds of prey, and some others have the power to lock securely together those parts of the wing holding the extended feathers, and corresponding to the human hand. The action of the air on the wing in this condition extends the elbow, which is prevented from opening too far by a cartilage, and the wings may keep this position for an indefinite length of time with no muscular action whatever on the part of the bird. While resting in this way, the bird cannot rise in a still atmosphere; but if there be a horizontal current it may allow itself to be carried along by it, with a slight tendency downward, and so gain a momentum by which, with a slight change of direction, it may rise to some extent, still without muscular action of the wing. Prof. Trowbridge also believed it possible for a bird to sleep on the wing.-Scientific Ameri-

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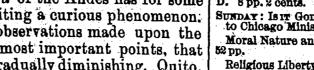
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altitude of Quito has, therefore, diminished by 76 feet in the space of 122 years. Another peak, the Pichincha, has diminished by 218 feet during the same period, and its crater has descended 425 feet in the last 25 years, That of Antisana has sunk 165 feet in 64

years.-La Gazette Geographique.

kenly or otherwise, the pastor feels under a demand to preach half his on Christian duties which are as every renewed heart as to himself. vs and experiences no bond of obliwhich is not equally binding upon all hren. He must urge and exhort and members to do their plainest duties. ust be a few sermons on brotherly reconciliation for the benefit of two ho ought and do know their alienan offense to Christ and his people. tor must put in a week or two of time for them.

because the church has neglected to discipline for habitual drunkenness. r must give a course of sermons in and rally the church to its duty to or exclude the unworthy. Then folther course of treatment for dancneatre going, or card playing, as if man were a police officer who must I his time to guarding the people it to be law abiding.

man in the line ought to be as brave captain in command. His more study of military tactics fits him to nand; but he will not do much fighthas to spend all his time cleaning ding courts material, persuading his to desert, and guarding all the paths d away from camp.

prayer-meeting, in the Sabbathd in a reasonable number of serthat line, as well as in home readch members have abundant opporinforming themselves in the Scriptid it is a law of Christian knowlwhen one lesson is obeyed the next more easily learned. In all these ight to be rendered unneccessary astor to spend so much time in a is not his own. It needs no proof he conclusion that a church which his kind of work constantly is not ch to save the lost. It is like a which the well members are all ng the sick. The neighbors must re for help in their time of need. in extent the effort and struggle of o keep itself in line interfer with e world to Christ.

tor is expected to suggest collecenevolence. He must hunt up and otives for giving. He must see aren privately and lead them into oward the enterprise. Yet all this wearing himself out, urging them they ought to do gladly and spon-

man becomes a pastor of a church, thereby cease to be a servant of scape the command to seek the pastor, he simply allies himself icular body of Christians that he ogether may the better hold forth of life. Everything which below some the perishing ought to be ever hinders this or some and the owner it ought to be abrogated.

around for the last time, up came Tim, the Cat, and mewed.

"I believe Tim misses Lily," said Ernest. Tim mewed again, turned around, walked down the garden, and made a dreadful noise. Then to the astonishment of all, the cat leaped on the big snow-ball and scratched at it.

"I do believe Lily is in the snow, father," cried Willie. "Come along, let's see." mendous shove turned the ball over. The lay Lily insensible or asleep, but alive certainly.

found.'

she never was really ill.

never heard any one call me." But they were so glad to find her that no to bless her.

looked up smilingly. "Be you a 'siple?" she asked, shyly. "A what?" the old man said, looking

down. "A'siple. Do you love Jesus? "Oh, you mean a disciple! Yes, little The garden was searched with lanterns; and one, I belong to the Lord Jesus," Mr. Bur-

> "Do you want a drink of water?" "Yes, indeed, my dear." "Then I'll bring you one." And Daisy's white dress vanished among

the bushes while the tired old man sat on the green grass at the edge of the walk and waited.

He was beginning to think he should see no more of her, when she appeared with Mr. Smith said nothing, but with a tre- a pretty china cup full of cold water; then grandpa came with the pitcher full and the boys clutched it, and there, in the center, thirsty traveler had all the water he needed. Grandpa invited him into the house to get a lunch before he went. Then Prince Tim mewed and raced into the house in | was harnessed and brought round and grand-Iront of Mr. Smith, who, with his little girl pa said he had promised Daisy that he In his arms, came running into the kitchen. | would take her to ride, and they might The cook screamed. Mrs. Smith came as well drive toward Woodbury as anywhere. rushing down when the boys cried, "Lily's So they all got into the carriage and old

Prince trotted off. The road was so smooth. The doctor came, and poor Lily was in bed | the air so sweet, and the talk so pleasant, with terrible chilblains for many days; but | that before they knew it they were at Woodbury, and there they left Mr. Burton. He "I fell asleep," she said, and I remember | said he never should forget the little girl no more. I pretended to be a Laplander. I who brought him the cup of cold water, but

This is perfectly satisfactory, but it should be borne in mind that exactly the same results would have been attained at not over two-thirds the cost by making the flue just 16 inches larger, or 11 feet 4 inches diameter. and 100 feet shorter, or 150 feet high. Ordinarily, this would represent a clear saving of about \$5,000. After a sufficient of sufficient intensity to burn fine, hard coal,

any fuel to be obtained if the area of the chimney is equal to the combined area of the tubes-where tubular boilers are used-and the height is 100 feet. With this height the Ten area of the chimney may also be made equal

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should be with a shorter chimney.-Locomo-

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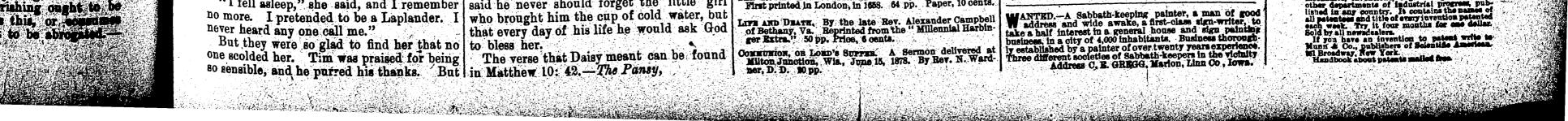
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### THE SABBATH RECORDER, MARCH 22, 1888.

# The Sabbath School.

8

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

# INTERNATIONAL LESSONS, 1888

#### SECOND QUARTER.

March 31. The Marriage Feast. Matt. 22. 1-14. April 7. Christ's Last Warning. Matt. 23: 27-39. April 14. Christian Watchfulness. Matt. 24: 42-51. April 21. The Ten Virgins. Matt. 25: 1-13. April 28. The Talents. Matt. 25:14-30. May 5. The Judgment. Matt. 25: 31-46. May 12. The Lord's Supper. Matt. 26: 17-80. May 19. Jesus in Gethsemane. Matt. 26: 36-46. May 26. 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. 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 Bebold L have prepared my dinner: my

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.
 But they made light of *it*, and went their ways, one to his farm, another to his merchandise.
 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.
 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
 The wedding is ready.

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 speech-less.

less. 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 be weeping and gnashing of teeth. 14. For many are called, but few *are* chosen.

GOLDEN TEXT.—Blessed are they which are called unto the marriage supper of the Lamb.

TIME.—Three days before the crucifixion. PLACE.—The Temple, at Jerusalem. Jesus about 384 years old.

#### **BIBLE READINGS.**

Bunday.-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.

treated them spitefully, and slew them. This implies that some of the invited guests were offended, andtreated 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 turns 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 14:8. 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 Church, of which, for over half a century, she reyears we are astonished at the perfect fulfillment of mained a faithful and active member. Her disease the prophecy in this parable.

V. 11. And when the king came in to see the guests, he saw there a man which had no! 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 repre sented here as observing one who had made no proper preparation for that important occasion. V. 12. And he saith unto him, Friend, how camest true that this man, as all the others, had been invit

ing any personal respect for the king. His very ex-

ternal appearance showed that his heart was not

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 be weeping and gnashing of

teeth. This guest, by his own conduct, has separat-

ed 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

one who has thus insulted the beneficence of the

V. 14. For many are called, but few are chosen.

These words are designed to crystalize 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 mem-

bership in his holy family without any cleansing and

preparation on there 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.

MARRIED.

Miss ELIZABETH AUGUSTA LOBING.

At the parsonage in Little Genesee, N. Y

March 11, 1888, by Rev. Geo. W. Burdick, Mr.

SUMNER L. NORTH and Miss CORA D. KEYSER, both

At the hotel, in Little Genesee, N. Y., March 14.

888, by Rev. Geo. W. Burdick, Mr. WALLACE M.

HOLLEY, of Myrtle, and Miss MITTIE I. CLARKE, of

In Plainfield, N. J., March 14, 1888, by Rev. A.

DIED.

DARIUS OATMAN was born in St. Johnsburg. N

Y., and died at Adams Centre, N. Y., Feb. 26 1888.

King.

dom of God.

of Ceres.

Williston, Pa.

right. Self-condemned, he was speechless.

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." T. R. R.

JOSEPH S. COON was born in Petersburg, N. Y. July 3, 1816, and died in Adams, N. Y., March 12 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. Armsburry, who survives him. Since about the time of his marriage he has been a resident of Adams. A quiet, unas suming 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 ful 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.

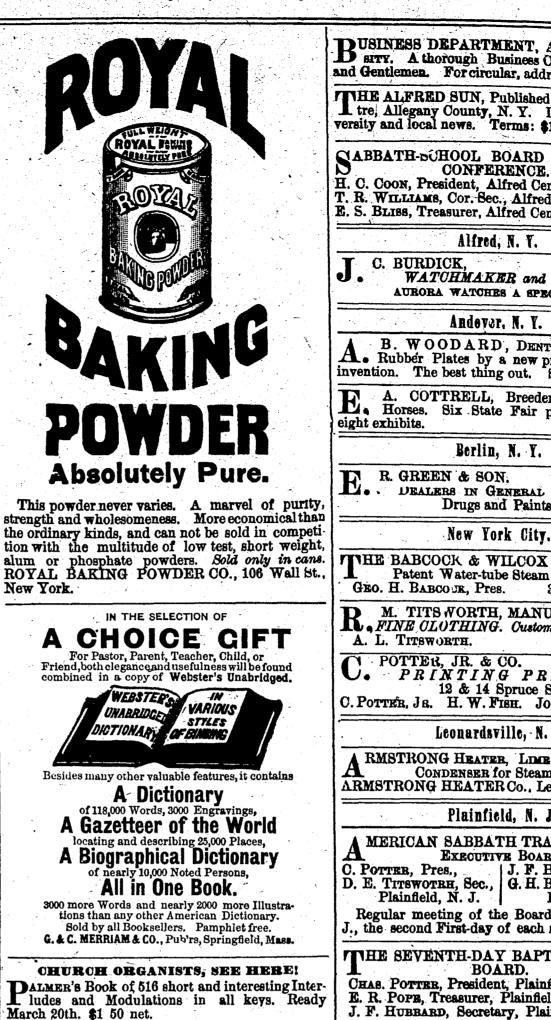
HANNAH CLEVELAND GREEN was born in Burlington, Conn., Oct. 7, 1813, and died in Hounsfield, N. Y., Feb. 25, 1888. Her husband, Chas. Green. died about a year and a half ago. She was a member of the Seventh day Adventist Church. She was a woman of much intelligence, and intensely conscientious, always 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 A. B. P.

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 triumph ant. She made a profession of religion in early life, and united with the Lost Creek Seventh day Baptist 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 adapta tion and power of the Christian religion to make a a life noble and to take away the sting of death. J. L. H.

Near North Loup, Neb., March 10, 1888, of spinal disease, ORVILLE WILTON, son of Harrison E. and Eliza J. Davis, aged 2 years, 5 months and 19 days. Suffer little children, and forbid them not to come unto me.

#### BEQUESTS TO TBACT 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 thou in hither not having a wedding garment? It is the gift is intended to be made. It is necessary for this purpose that both the Society and the property, ed to come, but the invitation includes a preparation if other than cash, shall be accurately described. A



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#### 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 in quiry 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. I is left for these to accept or refuse, and they are described as refusing at once.

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 carnestly urged to come unto the marriage.

on his part. Garments were provided, and there will made in the state of New York less than sixty was no excuse why he should not have prepared days before the death of the testator is void as to himself with the wedding garment. It showed a societies formed under New York laws For the disposition on the part of this guest to become a reconvenience of any who may desire a form for this cipient of the bounties of the king without in any purpose, the following is suggested : sense fitting himself for the occasion; without show

#### FORM OF BLOUEST.

I give, devise and bequeath to the American Sab bath Tract Society, a body corporate and politic un der the general laws of the state of New York, the sum of.....dollars, (or the following de scribed property to wit....) to be applied to the uses and purposes of said Society. and under its direction and control forever.

#### SPECIAL NOTICES.

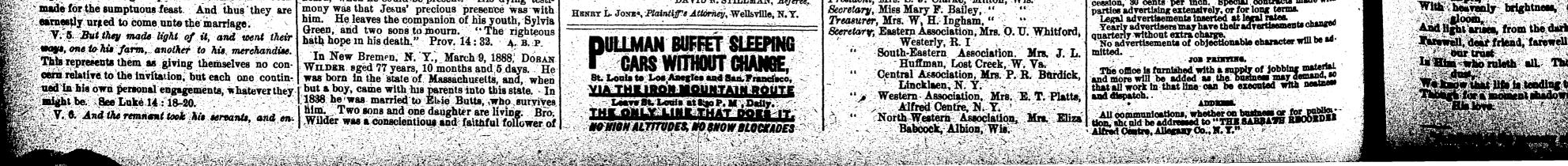
guest chamber, and deprived of all its bounties and pleasures. "Weeping and gnashing of teeth" is fig-REV. J. G. BURDICK wishes his correspondents to address him at 220 E. 84th St.. New York urative, and thus descriptive of the remorse and self-condemnation that awaits, and is sure to come to, City, 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 Cen tre, N. Y.

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

notwithstanding they have been called. The fault THE New York Seventh day Baptist Church is entirely their own that they are not chosen. But, holds regular Sabbath services in Room No. 3, Y on the other hand, every child of sin who accepts M. C. A. Building, corner 4th Avenue and 23d St.; the invitation with the inseparable conditions is entrance on 23d St. (Take elevator.) Meeting for chosen, and will be accepted to a place in the king Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially wel comed, 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. PERRY SWEET & OTHERS, Defendants. 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 Al-legany, on the 19th day of April, 1883, 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 Al-mond, in the county of Allegany and state of New York; better known as the Isaiah Crandall homestead, and bound-ed on the north by lands formerly owned by Ami 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. H. Lewis, D. D., Mr. JOSEPH ELIAS MOSHER and 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 testi-DATED, February 29, 1888. DAVID R. STILLMAN, Referee. HENRY L. JONEs, Plaintiff's Attorney, Wellsville, N.Y.



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Son of the prairies and the woode Proud cynosure to which he rai He rests, alas! beneath the daffodi And nodding bluebells over him

Along the vistas of the coming da His eager eye, with laudable de Beheld Ambition's star in glory bl And drew new force and vigor

O'er rugged glades and up the file His steps unswerving bent, inte The cloudiand of renown, and plu O'er Fame's fair meadows lofty

New crowned with honors, glowi The meed of ardent toil and siu Fresh from the lips of love's divin He has laid down the helmet an

Him, who was victor on the field Death envied (who may brave t And ere his noon, with half his t Blew on his cheek and brow th

Though young in years, yet wise His ægis honesty, his toga, tru Error withdrew before his piercit And age fain trusted his sagaci

Who leaned upon his arm found Who listened to his voice hear Breasted against wrong he stood And ground hypocrisy beneatl

Patient and tender his great soul The aged and the helpless wer Friendship within his heart had And kept a perpetual incense l

Remembering him (and who the Will cease to hold his memory We shall live better, walking, 'n

Of his bright, beautiful, but b Perfume his tomb, oh violets fro Watch o'er him, daisies, with Wreath him in beauty, golden d

And bluebells reverent from h

With labors just begun, and lau Thy eager, brilliant race is all to And thou art gone, in manho

Who might have wrought life

The halls of justice echo to thy All fruitless now, alas! thy wea Thy place is vacant; hushed thy That plead for truth and right, dom's choice.

Wherefore this sudden pain? th of loss?

Seek we, with human skill, Go CTOBS?

He knows. He who hath close night Shall crown again His everlas

E'en now. we catch faint glimp innd.

And love and hope, through al a hand To clasp thine own. These ha

their realm. Nor death nor distance can the 1

"After the rose," 'tis said, "t phodel

But on thy grave, upspringi dapel,

With heavenly brightness, And light arises, from the dark

Farewell, dear friend, farewell

Thomas for a moment shadow