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nfield, N. J. Plainfield, N. J.	Dutting the Truth on Wheels
meeting of the Board, at Plainfield, N cond First-day of each month, at 9 P. M	Dilly Dally —Poetry . Like Christ
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BBARD, Secretary, Plainfield, N. J. r all Denominational Interests solicited.	Special Notices
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		1						Mary Mary Lang					

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 29, 1888.

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TEBMS-\$8 A YBAB, IN ADVANCE.

Soldiers," "O Word of God Incarnate," "O

self. The bridge is a single, beautiful arch the last century and the early part of the bless us ere we go," "Onward Christian three hundred years old. You go up steps present century, which were as a general to the middle then down steps to the other thing good and substantial tunes, though side. There are twelve shops on each side some seem now, perhaps, a trifle commonof the bridge, in which almost everything place. These tunes still find an honored is sold. I stopped in the middle and looked place in our best church collections. The up and down the Grand Canal, at the pala-"Sunday-school hymn" came in as a modi. tial buildings with their pillared fronts that fying factor, its music in the earlier days being the most trivial possible. still it filled line its sides, and at the boats of all descriptions that flit or drift across its surface. a niche which had long stood empty. The Here comes a private gondola with a rower solemn square-cut psalm-tune, like "Mear" and "St. Martin's" (18th century), or those at each end, dressed after a sort of Spanish fashion, the gondola nicely carpeted, of the present century, like Lowell Mason's and with neat awning and bright prows: then comes a public gondola with one boatingham," and fugue tunes like "Lenox," man, while here drifting along in the midwere deemed too sober for young voices, and dle is a large, heavily built boat that corhence more lively, and for the most part responds to the large freight wagons on the very empty and trivial music, was devised to New York streets, while two or three little suit the children. Since the period of Lowherries mix in among the rest for variety. Quietly and swiftly darts under the been no marked epoch till the present revival of the last ten years. Still several influences bridge one of the twenty little propellers that, always crowded, ply back and forth have been at work. The prevalence of conon the Grand Canal. Then I walk on among gregational singing has caused a demand for the stores and the crowds of buyers and something not hitherto possessed. The hymn and tune book has, since about 1856. sellers of the vegetable market, at the fursupplanted the old hymn book with a separther end of the bridge, and still on to the ate book of tunes. The regular psalm-tune fish market, to me a very interesting place. It is late, the busy hour being five or six was imitated by many excellent composers, Bradbury and others producing some excel o'clock A. M., but they have some goods left, and, as I examine them, I am forced to believe that everything is fish to the Italian. Big cockles and little cockles and dirty black have been felt most decidedly. shells all covered with spines; large eels, The first is the secular form. The "Sunand many kinds of nice looking fish that I cannot name, large fish and small fish and

day-school hymn" tune was seen to be unworthy, and was improved by the imitation of secular forms, generally of the song or therefor. In earlier days all the singers march type. This was felt to be a gain. Secular models were copied in church the congregation. Later, in the earlier hymn tunes as well, and even operatic melo- times of church hymn-books, and to a great dies were imported, and some, no doubt, will stay. A striking melody and simple harmony is the characteristic of these tunes. "The era of "Gospel Hymns and Sacred Songs" is the fruit of the secular forms, ing a lot of musical fire works to astonish especially employed in the case of evangelis- the congregation. But better things are tic hymns. These have been the most potent influence in many quarters. At first a " brilliant success," they have gradually lost their hold on the people. Books multiplied, acts. and the choir, too often of unbelievers, decreasing in popularity as these forms were over-worked. Poorer composers have imitated, and failure of necessity follows. It is bring an audience. By the more frequent impossible to have more than four or five hundred striking melodies all good, with a simple harmony! After about ten or a dozen distinct melodies, the rest are mere imitations, and the recurrence of the few familiar harmonies become wearisome. A few good models can be seen, with an overwhelming deluge of poor imitations and dilutions. The effect is that of one who has said what he has to say, and then proceeds to talk against time. The second influence is that of the Angli- may, perhaps once in the service, render an can High Church hymnolgy and the music to which it has been wedded. This is steadily scriptural sentence of praise, but the principal waters. A little to the left is the arsenal felt. It proceeds from the earlier sacred part of the service ought to be rendered by fronts of the houses, with their Moorish and the dock-yards, around which the life forms instead of secular, and aims at stateliof the city used to center, while just in ness of style, clearness (not gorgeousness) of melody, and richness of harmony. It is sur-Piazza with its famous buildings. At this prising how this apparently difficult music height the canals are nowhere visible in the has won its way to all hearts. Without saycity, and Venice ceases to be herself. The ing much about the poetry, it will suffice Campanile (Italian for bell tower) is a to cite examples of hymns and tunes from tower of brick about forty feet square at Anglican sources to be found in the "Gosthe base and more than 300 feet high. The | pel Hymns?" "Sun of my Soul" (84), "Ontop is reached by an inclined pathway ward Christian Soldiers" (175), "Art thou within, instead of by steps. The top is weary" (195), and "Holy, Holy, Holy," tenanted night and day by a watchman (222). The fact that these have found their who scans the city for fires, rings out the way into the opposing camp, proves the power of their influence. The last hymnand lets opera glasses to the visitors. The book compiled under Baptist auspices contains above fifty hymns due to the Anglican ing from the hot payements of the Piazza, High Church party; and in the last two books complied by Presbyterians "Laudes Domini" and "Carmina Sanctorum," the proportion is far greater. Any good judge of either poetry or music will at once see that in this direction our feet touch more solid ground. This latter influence is now the dominant one on account of ing men, not English laws and English the waning strength of those who are still copying secular models. It is surprising what a change has been wrought in Sundayterest in the subject of church music and school music by this means, and how readily Before breakfast one morning I walked hymnology in the last ten years than in the children and young persons sing these over the Rialto Bridge, the Rialto of fifty years that preceded. This is especially hymns. Any one who will take the trouble

Jesus, Thou art standing," "Ten thousand times ten thousand," "The Church's one Foundation," etc., with the great bulk of "Gospel Hymns," cannot fail to be struck with the difference in tone. Any one who will compare the tunes of Monk, Dykes, Hopkins, Gauntlett, Barnby and others, with the jingling melodies and empty harmonies of the ordinary "Gospel Hymn" tune, will not occupy many minutes in deciding which are the more suited to be the media of worexcellent tunes, "Uxbridge" and "Rock- ship. Such hymns as these, together with all the good hymns and tunes from every source, furnish an ample repertory from which to draw for congregational singing. This repertory may be enlarged, and that most worthily, by the use of psalms and well Mason and Thomas Hastings there has canticles from the Scripture itself. The psalms were of course sung or chanted by the Hebrews, and it is eminently appropriate that they form a part of worship in the Christian church. Even if they be read responsively, it should be remembered that originally they were sung. At least a few of the more suitable psalms can readily be chanted, together with the evangelical hymns in the Gospel according to St. Luke. Protestant worship has suffered a loss it can lent tunes. Then more recently two well ill afford in the rejection of these beautiful defined influences from opposite quarters and dignified ascriptions of praise, so fitted to be sung to stately strains in the "Congregation of Saints."

The choir is falling more and more into its proper function as an aid to congregational singing, rather than a substitute went into the choir and did the singing for extent at present in cities, that unworthy adjunct to worship, a quartette choir of fine ability, was imported to make up the deficiency of the plain hymn-singing by executbefore us. Congregations meet to worship, not to be entertained, nor to worship by proxy, the minister doing all the religious giving a concert to offset the religion of the minister, and furnish a musical treat to use of the Lord's Prayer, by the response of Amen at the close of the prayer and benediction, by the reading or chanting of psalms and scriptural canticles and the singing of worshipful hymns, the congregation feel that they have a part in the matter of divine service. The choir can in this be the most efficient aid to the minister, by doing their part in leading the congregation in all parts of the worship, reverently and devoutly, " as to the Lord and not to men." The choir anthem or more elaborate setting of some the choir and the congregation. Congregations of moderate culture and ability can as readily learn to chant the ancient doxology and the more well-known scriptural canticles, as to sing Sunday-school tunes. A little good will and a modicum of pains is all that is needed in most cases.

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GLIMPSES OF EUROPE.-No. 18. BY PROF. H. M. MAXSON.

VENICE, CONCLUDED. vening has been an evening in d, so peculiar have been its expe-We took our gondola about 8 P. ran out to the Grand Canal and vards the sea, along the front of 's Square and the Molo towards a colored lights which we saw ahead d that it centered about two very ats with a framework arranged as awning, but instead of canvas the rk was covered with five or six hunos of colored glass in which were hile in the center of the boat were ore arranged in the form of a huge , which could be lowered when the sed beneath a bridge. After we had bout for a time, there were indicaa start. One boat with a string fifty or sixty pieces slowly moved the dock, towing the other. on as a large brass band, about a hunfifty feet behind it. The whole red by a boat with eight rowers. dolier was a shrewd fellow and ran gainst the quarter of the foremost pat, the center of the festivities, ve could see the whole scene; then er gondolas ran up 'around us from until there were hundreds of them he two boats. The gondoliers genress in white sailor costume, while l then a private boat has gondoliers still smaller, till you almost need a micro large scarf around the waist after anish fashion, and a ribbon trailing scope to see them. Skates, dogfish and last of all small cuttle fish. Every man was from their sailor hat. He stands on the stern deck and is in almost constant shouting his wares or talking loudly, and motion. The canal is about two hundred feet wide, and some of the time there was such a mass of boats around us that one could have walked from shore to shore on the boats. Most of the time, except during the finest of the music, they were in motion, and continually changing their position One thin prow would run between the stern breakfast, I passed the street where I should of our gondola and the band boat, then another inside that and still another, so that one who did not keep on the watch soon found himself on the outside. The music of the two bands was varied by the singing of a large male chorus. Thus we slowly moved up the canal, often staying for many minutes in the same place. When the band in the front boat ceased, the boats would push ahead and there would be scramble for places among the gondoliers, who frequently shouted directions to each prised to see that it is almost completely other in that amusing language that in itself makes one smile and, when it is joined to-gesticulations and pantomime, is irresistible. The colored lights, the enchanting music, the ever-moving, ever changing boats every moment bringing new faces around you, the scores of gondoliers standing up in constant motion all about you, in the dim weird light of the colored lamps, the strange porticoes and balconies, all conspire to produce an impression that will never fade. A. C. D. We sat hour after hour in our boat. enjoying the novel experience. As we reached the Rialto, the chorus sang the Garibaldi Hymn, and such a storm of applause I never before heard, for the shores and windows along the course were packed with people. Four times that hymn had to be repeated, each time with tumultuous applause. At 12 o'clock P. M., we left them, still moving on, and of the printed programme handed us, they had performed but little more than half. Darting into a side canal. in two or three minutes, to our astonishment, we were at our own door, having enjoyed an evening of which it is very difficult to give you any adequate idea, and which can have its counterpart no where but in Venice. Our gondolier was a host in himself, and no small part of our amusement was in watching him keep his place near the music and in seeing how shrewdly, quietly and good naturedly he did it. They say he is the one Don Carlos hires when he is here. If true, it speaks well for Don Carlos' good judgment.

OTTER, P. OPE, Trea UBBARD, for all De bayment o ER PRESS WORKS Builders of Printing Press TER, JR., & Co., - - - Proprietors STILLMAN ATTORNEY AT LAW. And nodding bluebells over him shall rise. preme Court Commissioner. etc Westerly, R. I. BARBOUR & CO., DRUGGISTS AND PHARMACIETS. No. 1, Bridge Block. DENISON & CO., JEWELEDE RELIABLE GOODS AT FAIR PRICES Repairing Solicited. _ Please by we STILLMAN & SON. ANUFACTURERS OF STILLMAN'S AILS OIL ly axle oil made which is ENTIRELY FREE ming substances. SEVENTH-DAY BAPTIST MISSION ARY SOCIETY BREENMAN, President, Mystic Bridge, OL. HITFORD, Recording Secretary, Westerly. IN, Corresponding Secretary, Sisco, Fla. L. CHESTER, Treasurer, Westerly, R. L. Chicago, III. AY & CO. RCHANT TAILORS 205 West Madison St. OTTRELL & SONS. CYLINDER PROFILE PRESSES, for Hand and Steam Power. 112 Monroe St Westerly, R. I. Milton, Wis. GREEN, DEALER IN mber, Sash. Doors, Blinds, Salt, Cement, Building Material. ON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. EV. W. C. WHITFORD, D. D., President. W. CLARKE, DEALER IN BOOKS. AND HOLIDAT GOODS. Milton. Wil CLARKE REGISTERED PHARMACIST, Milton, Wu Building. Milton Junction. Wis. ROGERS otary Public, Conveyancer, and Town Clerk. at residence, Milton Juaction, Wis. dom's choice. of loss? Sabbath Becorder, cross PUBLISHED WREELY night TAT THE LERICAN SABBATH TRACT SOCIETY. FRED CENTRE, ALLEGANY CO., M. T. land. TERMS OF SUBSCRIPTI a hand ACTEDCO. foreign countries y their realm. Nor death nor distance can their trust o'erwhelm. discontinued antil arr ADVERTISING DEPARTED phodel. nents will be met

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Son of the prairies and the wooded hills: Proud cynosure to which he raised our eyes! He rests, alas! beneath the daffodils,

Along the vistas of the coming day, His eager eye, with laudable desire Beheld Ambition's star in glory blaze, And drew new force and vigor from its fire.

O'er rugged glades and up the flipty heights His steps unswerving bent, intent to climb The cloudland of renown, and plume his flights O'er Fame's fair meadows lofty and sublime.

New crowned with honors, glowing with success, The meed of ardent toil and studious zeal. Fresh from the lips of love's divine caress, He has laid down the helmet and the steel.

Him, who was victor on the field of thought. Death envied (who may brave the wrath of death? And ere his noon, with half his task unwrought, Blew on his cheek and brow the upas breath.

Though young in years, yet wise in lore and men, His ægis honesty, his toga, truth, Error withdrew before his piercing ken And age fain trusted his sagacious youth.

Who leaned upon his arm found strength and aid, Who listened to his voice heard counsel sweet. Breasted against wrong he stood all ui dismayed, And ground hypocrisy beneath his feet.

Patient and tender his great soul did shine. The aged and the helpless were his care. Friendship within his heart had reared a shrine, And kept a perpetual incense burning there.

Remembering him (and who that knew him well Will cease to hold his memory fresh and dear?) We shall live better, walking, 'neath the spell Of his bright, beautiful, but brief career.

Perfume his tomb, oh violets from the hills! Watch o'er him, daisies, with your sleepless eyes, Wreath him in beauty, golden daffodils, And bluebells reverent from his ashes rise!

With labors just begun, and laurels freshly won, Thy eager, brilliant race is all too swiftly run; And thou art gone, in manhood's early prime, to

Who might have wrought life's noblest work, and

The halls of justice echo to thy tread no more! All fruitless now, alas! thy wealth of legal lore! Thy place is vacant; hushed thy long familiar voice, That plead for truth and right, and counselled wis-

Wherefore this sudden pain? this shuddering sense

Seek we, with human skill, God's purpose wise,

He knows. He who hath closed about this wall of

Shall crown again His everlasting hills with light! E'en now, we catch faint glimpses of the unknown

And love and hope, through all the darkness, reach

To clasp thine own. These have not lost thee from

"After the rose." 'tis said, "there blooms the As

But on thy grave, upspringing flowers of Hope, dispel

With heavenly brightness, all its bitterness and gloom,

And light arises, from the darkness of the tomb. Farewell, dear friend, farewell no blight can touch Our trust

In Him who ruleth all. Though dust return to dust,

the neighboring, churches were ringing their bells in the usual idiotic fashion. which in this case seemed to add to the interest of the scene. My return showed me how easy it is to

get lost here, for, as I was hurrying along with thoughts intent on arriving in time for have turned, and almost before I knew it I found myself in St. Mark's Square, some distance off my route. The way was well known from there, however, and the mistake merely increased my appetite.

You may readily guess that I am not in a hurry to leave Venice, but to day at noon we leave for Florence. We close our visit in Venice by the ascent of the Campanile from which we have a beautiful view of the city and its surroundings. I am sursurrounded by sand-flats projecting above the water, with ship channels running out to sea among them. On such flats as these, I suppose, the foundations of Venice were laid. Over yonder is the Lido, the Coney Island of Venice, a long, narrow Island that serves as a sea barrier to the city, though

outside of that there are artificial breakfront of us is the harbor and at our feet the hours, sweeps the sea for incoming vessels refreshing breeze is delightful to one comand we are loath to descend; but time flies even in Venice, and the gondola waits to

> MUSIC AND WOBSHIP. BY REV. W. C. DALAND.

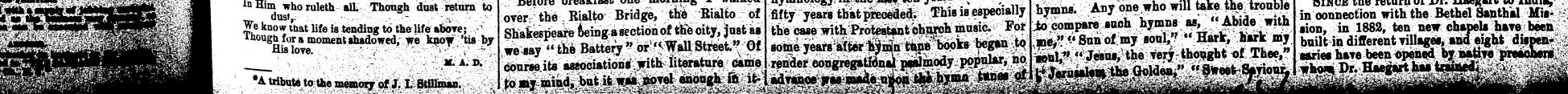
Just now church music is undergoing a sort of revolution. Here in the United States, especially, there has been more in-

take us on our last ride.

May the time come when people will justly measure the importance and dignity of praise, and its place in common worship; for we read in the words written by Asaph the choir master of old, "whose offereth praise glorifieth me!"

THE Prince of Kapurthala, East India, says: "Notwithstanding all that has been done for India by the great statesmen, such as Lords Dalhousie, Canning, Lawrence. Ripon, and others, it is to such men as. Marshman, Cary, and Duff that India owes most. There are many who put the question, What good are missionaries doing in India? I say, without any hesitation, that had it not been for the knowledge that has been imparted by these humble, unpretendscience, nol nor British arms, would have effected such changes in the social condition of India as is evident to all observing men in these days!"

SINCE the return of Dr. Haegart to India,



Missions.

"Go ye into all the world; and preach the gospe to every, 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, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

A BAPTIST general missionary says that there are about 100 churches in Iowa so depleted by removals that unless promptly helped it seems they must die. This shows that the large and strong denominations have experiences quite like our own.

THE following are the totals of a tabular view of the missions of the A. B. C. F. M. for the year 1887-1888: 22 missions; 89 stations; 891 outstations; 461 American laborers; 2,037 native workers; 325 churches; 28,042 members: 2,906 additions; 57 seminaries, colleges and high schools; 3,623 pupils; 41 girl's boarding schools; 2,318 pupils; - 878 [common schools; 34,417 pupils.

THE British Weekly says that the Niger Trading Company has adopted, for financial reason, the policy of prohibiting intoxicat ing liquors in trading with African tribes. Rum demoralizes the natives and ruins trade! This company is seeking to get the Congo Free State and the German and Bel gian governments to adopt the same plan. If the love of men will not hinder this deathdealing business, we are glad that the love of money will. The dreadful statement is made that for each missionary sent for the evangelization of Africa, 70,000 barrels of rum go for purposes of barter. Oh that we might serve our God and the cause of righteousness with the zeal that characterizes the slaves of Satan, sin and mammon.

THERE is a very interesting and remarkaor Talmudic Jews, of his country. They first excommunicated him, and then, on the oath of four perjured witnesses, secured his condemnation on the charge of perjury; whereupon he, with other unfortunates, was transported to Siberia. He took his faith with awaken in those around him a faith such as filled his heart. Having been almost unbecame acquainted with the work of Rabinowitz. (Rabinowitz of Kichner, Besarabia, Russia, and his work, have been mentioned the uncalled for mail-matter at Tomsk, a copy of the pamphlet called Bikkure Teena, sermons of the Kichner reformer. He saw dreams of his exile, and at once entered into correspondence with Rabinowitz. They exchanged documents concerning their doctrinal stand points, and it was at once discovother, they had found in the Jesus of Nazalongings." The Hebrew translation of the ent places. New Testament, by Prof. Delitzsch, is being constantly called for by these Jews, and is a powerful missionary agency. Of all Christian people in the world, we ought to be the most interested in the wonderful work of God among the Jews in our day.

FROM D. N. NEWTON.

purchase of books, etc., as soon as I can.

harvest, with the knowledge of a much-neg-

FAYETTEVILLE, N. C., March 6, 1888.

prayer, to the Lord of the harvest, that he be helped either by the Board or by indiwould send laborers into his harvest? The viduals. Please give him your counsel and more the laborers, the easier are difficulties | help. overcome; greater is the animation, and more abundant is the work accomplished, even by each individual worker. While all cannot and should not work in the same field, it is evident, unless I misapprehend the meaning

and mistake the parallelism of Deut. 32: 30 and Luke 10: 1, that much more, in proportion, can be accomplished by working two together than can be accomplished by one alone. The "great" and "plentious" harvest, fast wasting away in this and in heathen lands, most surely demands obedience to our Lord's instructions in Luke 10: 2, and other parallel passages.

WORTH CONSIDEBING.

The following important and interesting corre spondence did not reach the Secretary in time to be forwarded to the Board meeting this month; therefore, we here place it before our readers and the friends of Christ our Saviour, and of his country. men according to the flesh. Is there not some one person, or are there not two or three, who will fur nish the Board the means to sustain Bro. Landow, at least one year? In this connection, read again the earnest appeal from Galicia, under "Correspondence," on first page of RECORDER for March 8th.

ALFRED CENTRE, N. Y., March 5, 1888. Dear Brother, -I am very glad that I have opportunity to write to you again. As I previously wrote to you, I came here to take some studies in school and to set the type for the Hebrew paper, Eduth. But a few weeks since I gave up type setting, for my health was injured by it; and since then I have spent more time in studying.

Since the Eduth has been published, w have received many letters from the old coun try which caused us both joy and sorrow They caused us joy because there the morn ing star is risen to our people Israel, as one of our friends stated in a letter, an extrac from which you will notice in this week' RECORDER. They caused us sorrow because a country of more than 600,000 Jewish inhabitants has no one to proclaim the mes sage of truth; a field ready for the harvest ble Christ-ward movement among the Jews in has no laborer. But as my desire has ever Western Siberia, under the leadership of Ja- been to do something for our Master, in savcob Zebi Scheinmann. "Heis a Polish Jew, ing the souls of our people, and especially who, twenty years ago, through independent now, when I read these letters from our thought, came to the conviction that the friends in the old country (Galicia), my heart 'Messiah, the son of David,' was the true is moved with great compassion. It is to me Saviour. The open avowal of this conviction a heart-rending Macedonian cry, and I have gave mortal offense to the strict Chasidim, concluded to go there to work in the Lord's vineyard (the house of Israel). I have great hope that the Lord will bless me in this work. Therefore, dear brother, I come to you now with this letter, asking your advice and help in carrying out my resolution, as I have at present no means whatever. Would it not him into exile, and did what he could to be good to lay this, my proposition, before the Missionary Board? I would ask them to support me for one year only, at first. Probheeded for fifteen years, he providentially ably this would not be more than \$400, including traveling expenses. I should need only the traveling expenses in advance. I hope our denomination will become more inin these columns several times). Among | terested by-and-by, and then we can do s good work. I hope that every congregation where he was engaged in business, he found of our denomination will assist us in this matter. I have spoken with some in this containing the public confessions and two place, and they are very much interested in it. Now, if you consent to my proposition, in the latter's work the realization of the I would ask you to propose this before the Missionary Board at the next meeting, on the 14th of this month. I would like to go as soon as possible, the sooner the better. Es pecially since in Galicia and Roumania the ered how, entirely independently of each most convenient time for this work is in the months of June, July and August, when reth of history the fulfillment of their deepest | large meetings are held by the Jews in differYours very truly,

E. P. SAUNDERS.

FROM C. W. THRELKELD.

MABION, Ky., Feb. 29, 1888. Although in point of public discourses as to numbers, my report appears quite meager, in some respects it has been an important and profitable season. The time was spent more than usual in private work, owing to the severity of the winter. The church at Shepherdsville is holding firm, and on the gain so far as influence over society is concerned; and though we were so often disappointed in public meetings on account of severe weather, yet the cause was strengthened by my visit among them. By correspondence I found the measles raging in Ohio county, so that nothing could be done there now. Accordingly, I took a train for Marion, Crittenden county, Ky., and I find that during my stay with my uncle and family last summer, I did not get into the merits and importance of the interest that existed by any means. On coming this time I find a large amount of interest on the Sabbath question existing, then unknown to me, and that the work I as a Seventh day Baptist did in the community argumented that interest. Now I think that if the weather and roads were such that anything could be done, a good strong church could be organized; but at this hour an awful snow-storm is driving, and roads almost impassable, and no prospect of settled weather perhaps for a month to come. In case of an organization it would have to be in some private house, or a school-house, as none of the churches, of course, would open their houses for such a purpose; so it is now thought best to postpone this move here till the coming summer, when it is confidently thought by those here that a strong church can be built up. I shall now look after the interest in Livingston, my home county, then go to Southern Illinois; but I feel very hopeful of this field. I preached last Sunday in the Baptist church at a regular meet-

Woman's Work. If ye shall ask anything in my name I will do it. Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis. BENEATH the desert's rim went down the sun, And from their tent-doors, all their service done, Came forth the Hebrew women, one by one. Upon a goat's skin, spread upon the sand, Bazaleel sat, and saw them grouped on every hand And soon as silence fell he spake: And said, 'Daughters of Israel,'

I bring a word; I pray ye, hearken well. God s tabernacle, by his pattern made, Shall fail of finish, though in order laid, Unless ye women lift your hands to aid. A murmur ran the crouched assembly through, As each her vell about her closer drew. We are but women; what can women do?' And Bazaleel made answer: ' Not a man Of all our tribes, from Judah unto Dan, Can do the thing that just ye women can. Yours is the very skill for which I call; So bring your cunning needlework, though small Your gifts may seem, the Lord hath need of all.'

THIRTY TWO new missionaries have been adopted by the Presbyterian Woman's Boards buring the last year, of whom twentytwo were single ladies.

IT is estimated that the Christians of the United States give less than two-thirds of a mill a year each for home and foreign evangelization, outside of their own church expenses.

MANY instances might be given in proof of the statement that one woman in a church organization, either transplanted or indigenous, has been the direct means of revolutionizing a church in its missionary, benevolent or philanthropic work.

Among the recent graduates of the Woman's Medical College in New York City, is Kin Yamei, a Chinese girl, who has taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.

women has been begun in Aroomiah, the these missionaries find open doors and plenty past year. A Bible-woman prepared the of useful work. An important assistant to way by visiting their houses, and a meeting their useful labors will, undoubtedly, be a

happifying influences, for the young, and for these who are older. This work will fall into the line of good system, if those to whom the call is made, namely, our women, will interest themselves personally, and as societies, in meeting their part of the question. We hope that at the sessions of your several societies which shall come next after the issue of this number of the RE. CORDER, all who have not already done so, will consider the question of your relation. ships to it, and will confer with Mrs. Whitford (Westerly, R. I.) as to any item in the matter of which you may need to know more. We make the same request of our isolated women, or of any individuals not belonging to organized benevolent societies.

WOMEN'S WOBK IN MISSION FIELDS.

The Committee of Arrangements for the World's Missionary Conference, to be held in London, next June, has adopted a schedule of topics for that Conference. Those printed in italics are the additions made by the American members of that committee. The following, belonging here by a certain appropriateness, is therefore given.

(a) Should female agency be a distinct and independent department of mission work, or should it be only supplementary? (b) Female missionaries in school work. (c) Female missionaries as Zenana teachers and workers among women. Should secular in. struction ever be given in homes by the missionary agent without Bible teaching? (d) Training schools and homes for female teachers and Bible-women. (e) Female medical missionaries. (f) The importance of working through established organizations in order to secure economy and avoid impost.

MEDICAL WOBK IN CHINA.

The Helping Hand says that connected with the different Protestant denominations there is now the encouraging number of seventy-nine medical missionaries in China, A VERY promising effort for Jewish of whom twenty-seven are women. All of

Sabbath Bef "Remember the Sabbath-day, Bix days shalt thou labor, and do a the seventh day is the Sabbath of th "OUTLOOK " AND "LIGHT OF SPONDENCE. RUPEE, Texas, Eld. A. H. Lewis, Dear

reading the trials of Brother others, I think that a show sketch of the lives of such bre eminently helpful to many per hesitating to take up the Sab that the life of Brown, Mon would have been stimulatin efforts to take up the cross. and our other papers would c lish sketches of these breth Yours, e M. H help others.

We take pleasure in second tion of Bro. Whatley, and in spondence from those mini embraced the Sabbath. W room for biographies, but experiences concerning the fo 1. How my attention was claims of the Sabbath.

2. How I sought to find de port for my former views and 3. What influenced my most.

4. What the effect has been jous life and faith, my peac my communion with God.

5. The future prospects of controversy as they appear to

We shall be glad if an spondence speedily results fro tion, covering the experience through much or little of str lation have accepted the trut EDITOR Outlook and L

STEVENS POINT, Wi

Editor of the Light of Ho We received, a few days ago, little paper issued this mo suprised at the statements Seventh day, and consultin regard to the resurrection of are right. But we must have this subject, and wish you to back numbers if you have close sixty cents for six copie the Light of Home, beginning

Yours very truly in Jesus, JOSEPH P. LANDOW.

ALFRED CENTRE, N. Y., March 5, 1888. Dear Brother,-Bro. Landow has written you a letter expressing his desire to return to his home land to tell the story of the cross to his brethren. He is very sanguine of success; for, from the news which is wafted across the Atlantic, the harvest seems inviting the laborers.

Having been quite intimate with him, and, The books you sent me were taken from in fact, with several of Bro. Lucky's recent the post-office in good condition, and I most converts, and knowing Bro. Lucky so well, heartily thank you, both for them and for I have become much interested in the misyour letter of valuable suggestions. I shall sion to Israel. take advantage of your kind offer in the

Landow is a fine Christian gentleman; he is well learned in the Talmud, and in fact in all Whenever my forwardness in making suggestions becomes too annoying, please let me | Jewish traditions and doctrines, and he now know. because "faithful are the words of a thinks that he is prepared to convince his friend." The lonely feelings I have while | country-men that Jesus is the Christ. His health is not good here, but he is quite contraveling and trying to labor in the Master's fident that a retarn to his native land and absorbing employment will turn his mind lected duty on the part of ministers and Christians generally, constrain me to ask, away from himself, and thus help his phy-

and family and a number of others were excluded last year for Sabbath-keeping, and I feel astonished at the influence I feel to exert over the majority of the people.

ing, of the same church from which my aunt

Marion is a fine, growing place, a county town with a good line of railroad through it, with another to be built this year. It is within five miles of one of the finest sulpher springs in the United States, which is now being rapidly improved by a stock company as a watering place and health resort. The new line of railroad takes it in, and it will open this summer for public resort for the first time since the war.

So I have quite an interest in this work here. and when the time comes for a strike. shall certainly be on hand. If a house can't be had we can take the bush till one can be built. May the Lord bless the standardbearers all along the line.

-10 weeks; 8 preaching places; 12 sermons; congregations from 5 to 400; 15 other meetings; 53 visits and calls; 500 tracts, etc., distributed.

ITEMS.

The church that is not evangelistic wil soon cease to be evangelical.

The number of anti-mission Baptists in this country has fallen from 100.000 to 30. 000.

Several women of the Imperial Palace at Peking have become interested in the New Testament, and meetings for gospel teaching are held within the palace wails.

The fruit of missions is for all. The work of missions is for all. We claim from al the sympathy which grows more intense by spreading, the sacrifice which is made fruitful through loss.

The remarkable statement is made that out of 35,000 men between eighteen and forty years of age in Milwaukee only 531 are in English-speaking Protestant churches, and 263 attend prayer-meetings.

The Japanese Gazette confesses that Christianity and Buddhism cannot long co exist | ers, 2,305 schools, 59,318 pupils, 23 periodiin the same country, and that Japan may as cals, an income of \$1,221,649 57, being a well recognize the signs of the times, and hasten to enroll itself among Christian nations.

It is a fallacy to think that missionaries must be better than the stock from which they spring. As are the home churches, so the question of Christmas boxes for the will the missionaries be that come from them; as are the missionaries, so will the churches be that are gathered by them.

It is not so very long ago since the King of Uganda, Africa, to show some white visitors his skill in firearms, took some of his women | receivers, and commend it to your hearty, tion of their time in religious instruction to

was held every week by the missionary, with an attendance of from 20 to 30 women. They beg for a girls' school.

COMPLETE submission to God's will, strong faith, great importunity, and union of heart and mind with others, are vital ele ments in the make-up of the effectual prayer. We need that this prayer be offered in behalf of the still-unsettled question which hangs over our heads, as to who shall go to the Shanghai school.

A MISSIONARY teacher on her way to Chenonfoo, China, writes from Shanghai, that there the first shade of apprehension had vanished from her mind, and that she was happy that her lot had fallen in China; although she adds that she would like a diver's apparatus that could communicate with the undefiled upper air.

THERE is one latch unlifted. When Dr. Allen and his wife went to Korea, in 1884, it was a saying frequently heard at missionary concerts, that "now the very last door cept it as an appreciative estimate of the is opened to the gospel." But that is more than the truth detailed will warrant. In a few countries the gospel is not yet legally sanctioned; but in one, Chinese Thibet, the Christian is forbidden to enter.

FROM authentic statistical history of womman's foreign missionary societies, we find there are more than 35 boards. The oldest of these (English) was established in 1834. The oldest in this country is the Union Missionary Society, established in 1861; the voungest, the Society of the United Presby- and perfect our methods. terians and the Woman's Missionary Society of the Evangelical Association, established

in 1884. At the close of 1886, these had 999 missionaries, 2,219 Bible-readers and teachgain in the year of \$65,610 98.

In the RECORDER of March 1st, Mrs. O. U. Whitford, to whom has been committed foreign and the home missions, is a call for early attention to be given to this line of work. We believe in this kind of work, as being helpful both to the givers and to the to serve as targets! Now, two of Mtem's practical approval. We have the foreign daughters are members of the little mission and the home testimony already in favor of church at Uganda, and spend a large porthe work. If it may be conducted with

distinctively medical journal, the first number of which has been issued, and which is, we believe, the first exclusively medical journal ever published in a heathen land. To this first number three valuable papers are contributed by non-Chinese physicians of high standing, in Shanghai. Two other articles, both printed in the Chinese language, are contributed by Chinamen. One of these very appropriately urges the vast importance of current medical knowledge, as an aid in spiritual work, and was written by Rev. Mr. Wao, the chaplain of St. Luke's Hospital, Shanghai.

WOMAN'S WOBK AT HOME.

We clip the following from the Heathen Woman's Friend (Methodist) as suggestive to us in the developing of our own work: Just as our parent society was about clcsing its fiscal year, and it became evident that "the million line" had been passed, a welcome testimony was volunteered after this sort: "The W. F. M. Society laid the foundation for the million."

At first thought it seemed proper to acusefullness and efficiency of our Society, and lay it away among the pleasant treasures which the years have brought. But on second thought the statement began to take on a different character, until now, it stands out clear and sharp in the form of one of the most serious and searching exhortations ever given us. If it be true that we have perceptibly helped on this glad day, when the church has so encouragingly started forward to do her whole duty, we must quicken our own step, and add largely to our numbers. If it be our privilege to do primary work in the missionary school of the church, we must more rapidly increase our classes

Dr. ABEL STEVENS, writing to the Central Christian Advocate from Yokohama, Japan, says: "I have been inspecting the great Asiatic battle-fields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Burmah, China and Japan-that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization. The present is the most propitious hour that ever dawned on Asia since the advent of Christ. Let us hail it and march into these great open battle-fields with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men I have met in these fields; I know well the difficulties that still remain, and can criticise as well as anybody grave defects in the campaign; but I feel sure that the heary paganism of this Asiatic world is tottering to its fall;

1888. Yours, desiring to

MONTICELLO, IO

Rev. A. H, Lewis, D. D., Sir,-This morning I am i Outlook, which I have recei more than a year. I am m and deeply interested in, it, of your followers. Ever sin between Dr. Miller, Archbin Professor Samuel Lee, D. D. Archbishop Whatley, of Du looking into this matter, and with the foolish and nonsen men about the abrogation of and fourth commandment. in duty bound to pay for m it continued, as I am alway and hear every sober argume

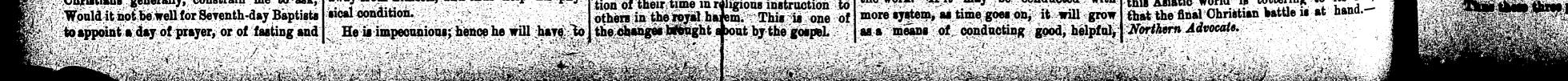
With best wishes and kin yourself, hoping that the t I remain yours very tr

Our permanent reason fo success of the Sabbath is fo that there is a deep, though interest in the hearts of O with an increasing anxiet hopelessness of saving Sund ism. The hearts which de whole truth become cits They may be few compared but strength and success but in conformity to the

THE DEFINITE SEVENTH DA SEVEN.

Those who believe that mandment requires us siz day in seven, no matter w a great auo over the fact t cling westward around the day, while those travelin direction will gain a day. Adventists this is no pe know that the Sabbath net and never can commence all over the earth as long ruler of the day. They t duty to keep that which i to the part of the earth of or travel, and thus whe line they drop or add a d ces may require. Bat how will this work

etven theory? Let me believe in keeping one de all keep Sunday. A and Boy around the earth. A Boy around the sarth. and travel only six days a After having circumnay they both meet at Mr. Of at home. When arrivin the brie kcoping Santia



influences, for the young, and who are older. This work will e line of good system, if those to call is made, namely, our women. st themselves personally, and as in meeting their part of the We hope that at the sessions of al societies which shall come next mue of this number of the Ra-I who have not already done so. er the question of your relation. and will confer with Mrs. White erly, R. I.) as to any item in the which you may need to know e make the same request of our omen, or of any individuals not to organized benevolent societies.

IN'S WORK IN MISSION FIELDS.

mmittee of Arrangements for the issionary Conference, to be held in iext June, has adopted a schedule for that Conference. Those italics are the additions made by can members of that committee. ving, belonging here by a certain teness, is therefore given. uld female agency be a distinct

pendent department of mission should it be only supplementary? le missionaries in school work. (c) issionaries as Zenana teachers and mong women. Should secular inever be given in homes by the y agent without Bible teaching? ing schools and homes for female and Bible-women. (e) Female missionaries. (f) The importance g through established organizations o secure economy and avoid impost-

MEDICAL WORK IN CHINA.

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Sabbath Beform.

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

"OUTLOOK " AND " LIGHT OF HOME " CORRE-SPONDENCE

RUPEE, Texas, March 5, 1888.

Eld. A. H. Lewis, Dear Brother.-In reading the trials of Brother Morton and others, I think that a short biographical sketch of the lives of such brethren would be eminently helpful to many persons who 'are hesitating to take up the Sabbath. I know that the life of Brown, Morton and others would have been stimulating to me in my efforts to take up the cross. If the Outlook and our other papers would collect and publish sketches of these brethren, it would help others. Yours, etc., M. F. WHATLEY.

We take pleasure in seconding the suggestion of Bro. Whatley, and in inviting correspondence from those ministers who have embraced the Sabbath. We cannot find room for biographies, but for tersely told 1. How my attention was called to the claims of the Sabbath. port for my former views and practices. 3. What influenced my final decision most.

4. What the effect has been upon my religious life and faith, my peace of mind and my communion with God.

5. The future prospects of the Sabbath controversy as they appear to me.

We shall be glad if an extensive correspondence speedily results from this invitation, covering the experience of those who through much or little of struggle or tribulation have accepted the truth.

EDITOR Outlook and Light of Home. STEVENS POINT, Wis., Feb. 28, 1888. Editor of the Light of Home, Dear Sir;-We received, a few days ago, a copy of your little paper issued this month. We were suprised at the statements concerning the Seventh day, and consulting our Bible in regard to the resurrection of Christ, find you are right. But we must have more light on this subject, and wish you to send us some ling." back numbers if you have them. We enclose sixty cents for six copies of your paper,

different days, although they were all keepkeep the day C keeps. But how can they do | them during their college lives.this and still keep one day in seven? If B must go over to O's Sunday, he must either are urgently requested to offer earnest and keep two days in succession or else work seven days and rest the eighth. If A must change, he will have to work only five days and rest the sixth. But this will not be keeping one day in seven. Every one can see that the seventh-part-of-time theory is an absurdity.-Herald.

LIBERTY of conscience means non-interfer ence by the state with private convictions. It means that so far as the state is concerned the individual has the right to his own private judgment in religious affairs. It means that neither shall preference be shown, nor punishment inflicted, by state authority, because of individual religious belief. It does not mean classification and preservation of the wards of the state for purposes of indoctrination by the Roman Catholic or experiences concerning the following points: any other church. Religious worship with a consciousness of power and strength is not a civil ordinance, any. more than religious profession is a civil qualification. among his fellows, and show that he can The obvious intent of the language of 2. How I sought to find defense and sup- the Constitution is that the state shall be impartial, colorless, and unconscious in all that relates to individual religious opinions. The moment the state, by legislative act, takes official cognizance of the distinctive claims of any sect, --- the moment it admits, no matter how indirectly, as a civil incident, the fact of religious differences of opinion, that moment the spirit of our fundamental Jew. But in our age and country we are as

> ence, and consequent injustice, with the chance at some time gilds the life of everycertainty that such distinction will also be one. Therefore, no man is compelled to go applied to our public schools. Any classification whatever on religious grounds, by state authority, will inevitably lead the brightest prospects; not to the proprieto bitter and acrimonious sectarian controversies, to social disorder, and would seriously imperil the peace of the communi- | dealer of satisfactory profit. No hope of ad-

Education.

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

CHBISTIAN WORK IN COLLEGES.

yet to be reached with these influences, whose principal object is the spread of in privileges, and immunities, under our laws, ing the same day when they separated, Several additional men and the money to dustrial knowledge among the Jews. It that are granted to useful and honorable and they have all been careful to keep one support them could be wisely used in this employs able teachers, and throws open its branches of trade and manufacture. The day in seven. Here they are in a perplexity. | vast work. Because of the lack of more manifold privileges to boys and men. Some points on which the Supreme Court was How are they to get out of it? Shall they help multitudes of unsaved students are have taken advantage of its instruction, and called to pass, came up in the settlement of continue to keep different days, and thus leaving college every year, upon whom there gone out into the world independent and the famous Kansas cases. These cases had have three Sabbatha every week in one fam- never again can be exerted such earnest per- self sustaining; others are still profiting by been appealed from the decision of the ily? You say A and B must change and sonal influences as can be thrown about its schools and systems. Thus have hun-

Churches and Christian people everywhere | improved, through the medium of this frequent prayers for God's blessing upon this Society fosters the hope of the future; it is ment to the Constitution of the United

INDUSTRIAL EDUCATION AMONG JEWS.

upon the subject of the Jewish artisan, both ling things; but to us, the clang of the by public speakers and in the Jewish press, but the subject has not been invested with noise of moving machinery, are sweeter by of knowledge, and, throwing aside his acter as a man.-Jewish Exponent. clannishness and exclusiveness, modestly, yet

possessed, acquire and assume his rank live, not alone upon the productiveness of other men, but that he can produce himself; that courage, brains, and skill are his, equally with other men, and are not confined to single races of men.

There have been periods in our history when, driven from both of the two honorable professions, war and the church, only one avenue, that of commerce, was open to the law is violated, and we cannot escape the other men; the same sun of opportunity casts danger of sectarian discrimination, prefer- its beaming rays on all alike, and the golden into merchandising for lack of other call ings. Nor does a mercantile career offer up tor, for monopoly drives the small man into failure, and competition robs the greater vancement is offered to the subordinate; for, as there are a hundred men ready to step into each vacant position, his chance of promotion is slight, and his remuneration far from compensatory, for work performed and

> labor done. This is the practical view of the subject but the question has its side of deep sentiment also. If we say that past necessity made us all shrewd and cunning tradesmen, we cannot, when the weight of necessity is

dretts of co-religionists become elevated and

Society's influence. The Hebrew Education work for students, both at home and abroad, the organization of progress; and he who helps to build up the Society now, builds not only for the present, but sows the seed for posterity. There are bodies that make a greater noise in the world; organizations Some attention has lately been bestowed | that attract public attention by doing starthammer, the hum of the wheel, and the

that universal interest without which no far than aught else that can be heard. And genuine public sentiment can be aroused upon | we are convinced that industrial education is even the most burning questions of the hour. the one remaining, element necessary to The time has now come in the racial devel- | round the Jewish character, and that by it opment of the Hebrews of America when at last will the Jew be made to stand side by their position is safe and secure, and the side with other men, who will call him highest hope of all good men will be, and is, brother, forgetting racial and religious difto see the Jew step out into the broad light | ferences in the perfect manhood of his char-

> THE University of the City of New York is enjoying a somewhat unusual experience. Two benefactors, acting independently, have decided to endow the same branch of instruction-English and History. There is no doubt that an amicable arrangement can be effected. The institution is doing an 'excellent work and deserves practical expressions of confidence like these. Doubtless Chancellor Hall and Vice-Chancellor Mc-Cracken could use to advantage many similar expressions.

THE Rev. John H. Vincent, D. D., Chancellor of the Chautauqua University, has engaged Dr. William R Harper, of Yale, to spend six weeks at Chautauqua next summer; also Profs. Adams and Ely, of Johns Hopkins University, and Dr. J. A. Broadus, of Louisville, Ky., to be present in July. A long list of names of well-known speakers and teachers are announced to be present. Dr. Vincent reports that the University has 600 correspondence students, and the theological department 250 correspondence students. More than 100,000 persons are now pursuing the Chautauqua readings and studies-making Chautauqua the largest university in the world. The Chautauquan now has a circulation of 53,000.

United States Circuit Court in Kansas, where Judge Brewer held that the Kansas prohibitory liquor-law was unconstitutional, basing his opinion on the fourteenth amend-States. He held that the law was unconstitutional, because it deprived the brewers of their property, without compensation.

The most important parts of the dicision of the Supreme Court are as follows:

"The right to sell liquor is not one of the ights growing out of citizenship of the United States.

"The right to manufacture drink for one's own use is subject to the restriction that it shall not endanger or affect the rights of others. If such manufacture does prejudicially affect the rights and interests of the community, it follows that society has the power to protect itself, by legislation against the injurious consequences of that ousiness.

"There is here no justification for holding that the state, under the guise merely of police regulations, is aiming to deprive the citizen of his constitutional rights; for we cannet shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety, may be endangered by the general use of intoxicating drinks; nor can we ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country, are, in large measure, directly traceable to this evil.

"Such a right [the right to manufacture intoxicating drinks] does not inhere in citizenship. Nor can it be said that government interferes with, or impairs, any one's constitutional rights of liberty or of property, when it determines that the manufacture and sale of intoxicating drinks for general or individual use as a beverage are or may become hurtful to society, and to every member of it, and is, therefore, a business in which no one may lawfully engage.

"All property in this country is held under the implied obligation that the owner's use of it shall not be injurious to the equal enjoyment of others, having an equal right to the enjoyment of their property, nor injurious to the rights of the community."

There is no mistaking the meaning and significance of these sentences. In the first place, it is declared, in effect, that the right to make men drunk, to manufacture paupers, criminals, and lunatics, is not a ri int inner

WOMAN'S WORK AT HOME.

the following from the Heathen Friend (Methodist) as suggestive the developing of our own work: our parent society was about clcsical year, and it became evident e million line " had been passed, testimony was volunteered after "The W. F. M. Society laid the on for the million.'

t thought it seemed proper to scan appreciative estimate of the and efficiency of our Society, and way among the pleasant treasures e years have brought. But on nought the statement began to take erent character, until now, it stands and sharp in the form of one of serious and searching exhortations n us. If it be true that we have ly helped on this glad day, when ch has so encouragingly started forlo her whole duty, we must quicken tep, and add largely to our numit be our privilege to do primary he missionary school of the church, more rapidly increase our classes ct our methods.

EL STEVENS, writing to the Central Advocate from Yokohama, Japan, have been inspecting the great attle-fields, and I report the general n of both foreigners and intelligent are that the epoch of a grand social ious revolution has set in in India, China and Japan-that this old eathendom is generally giving way e continually increasing power of thought and Christian civilization. ent is the most propitions hour dawned on Asia since the advent Let us hail it and march into at open battle fields with all our fted. I am not carried away by the in of the heroic men I have met in des I know well the difficulties Temain, and can oriticise as well y grave defects in the case purr

the Light of Home, beginning with January 1888. Yours, desiring to know the truth.

MONTICELLO, IOWA, NOV. 1, 1887.

t**y.** _

Rev. A. H. Lewis, D. D., Rev. and Dear Sir,-This morning I am in receipt of the ject, will be of interest to our readers. We Outlook, which I have received regularly for commend the work to the prayers and symmore than a year. I am much pleased with, and deeply interested in, it, though not one of your followers. Ever since the discussion between Dr. Miller, Archbishop of Armagh. Professor Samuel Lee, D. D., of England, and Archbishop Whatley, of Dublin, I have been looking into this matter, and am often pained with the foolish and nonsensical talk of some men about the abrogation of the Mosaic Taw and fourth commandment. I therefore feel in duty bound to pay for my copy, and wish it continued, as I am always pleased to read. and hear every sober argument on this matare:

With best wishes and kindest regards for yourself, hoping that the truth may prevail, I remain yours very truly.

success of the Sabbath is found in the fact that there is a deep, though somewhat latent, interest in the hearts of Christians, coupled with an increasing anxiety relative to the hopelessness of saving Sunday from holidayism. The hearts which desire to know the whole truth become citadels for reform. They may be few compared with the masses, but strength and success are not in numbers, but in conformity to the whole law of Jacob.

THE DEFINITE SEVENTH DAY VS. ONB DAY IN SEVEN.

mandment requires us simply to keep one a great auo over the fact that a person traveling westward around the earth will lose a Adventists this is no perplexity, as they know that the Sabbath never has commenced and never can commence at the same time al over the earth as long as the sun is the ruler of the day. They believe it to be their Christ and followed him. Multitudes of new lays to view opportunities of rich and duty to keep that which is the seventh day these men have been scattered throughout rare usefulness, to the world as well as to to the part of the earth on which they live the world and are making their lives tell as the individual. or travel, and thus when crossing the day | Christian business men, ministers and teachline they drop or add a day, as circumstan- ers. The close contact which this work has influx of the foreign born Jews, we are not ces may require.

that he is keeping Sunday one. day earlier now offering for that work. than Mr. A, and one day later than Mr. B. Much remains to be done. Nearly one skill.

The following outline of facts, methods and results of intercollegiate Christian work, I try is throbbing with life and motion, and

gathered from a circular letter on the subpathies of all Christian people. The largest and most widely organized to the Jews. One writer has gone so far as

college society to day is the College Young to see in its universal recognition a complete Men's Christian Association. It exists in panacea for the gigantic labor troubles that nearly three hundred institutions in the sweep over the land in tidal waves; urging United States, Canada, Japan, China, India, | that the differences between labor and capital Cevlon, Syria and Turkey. Over eleven arise purely from ignorance, and that industhousand Christian students are connected trial education, by removing the cause of with these organizations. Each Association trouble, will save the nation from threatened has a two-fold purpose, the strengthening dangers. And in the public schools of the of Christians and the salvation of the un- larger cities of the United States, industrial converted. The chief agencies employed education is rapidly gaining a strong and

meet regularly to consider the cases of their many years shall have passed, we will see legisla unconverted fellows and study how to meet tive enactments adopted by the various state their difficulties and excuses with the Word

Our permanent reason for faith in the final of God. In one college as many as twenty compulsory upon all the pupils that attend such Bible-training classes have been carried on at the same time, with six or seven men in each.

2. Personal private conversations with men.

3. Public meetings, in which the need and plan of salvation are earnestly presented to the unconverted men.

4. Meetings for prayer, to which all students are invited.

5. Missionary meetings.

the students themselves.

Those who believe that the fourth com- consisting of conventions, correspondence, there, the home of s man who toils in some publications and visitation. The convenday in seven, no matter which, are making tions are held regularly, and have been attended, each by from twenty to four demand for clerks and tradesmen, nor yet ever hundred students. Ordinarily they last day, while those traveling in the opposite for two or three days. Not less than thirty for skilled labor of every description. direction will gain a day. To Seventh-day thousand students have represented three hundred institutions in such conventions the world and struggle with the moving since the work began ten years ago.

work thousands of students have professed offers, perhaps, a life of even sameness; the But how will this work for the one day-in- colleges and those in the city associations by introducing among them agricultural and seven theory? Let us see: A, B, and O has resulted in making the former more mechanical pursuits; and, if not the old believe in keeping one day in seven. They practical in their methods. It has also im- men, we will rescue the young ones and save all keep Sunday. A and B start on a jour- I pressed them with their responsibility to the them, to the profit of human society. No ney around the earth. A goes eastward and | work of the church for young men general- | nation can contain too great a proportion of B westward. Both are strict Sunday-keepers, Iv, and many of the leaders in this work in producers, for its wealth is gauged by its

removed, continue exclusively to devote ourselves to bartering, et a time when the counwhere fields of useful activity are as manifold

as they are diverse, This question of industrial education has roused the thinkers of the land, and agitation of the subject is by no means confined gradually developing foothold. It is not 1. Bible study. Small groups of men hoping too daringly to think that, before governments, making industrial education the public schools. When such a day shall come, crime and vice will be dealt a fatal

blow from which these vicious attendants of life can never recover. But does industrial activity offer any advantages to the young Jews of this country ? Why not? The taskmaster employer no longer wields the lash of oppression upon the bare shoulders of the artisan. The me chanic holds aloft his head in honest pride. He walks through life esteemed and respect-6. Some work is done in the neighborhood | ed. He secures a splendid compensation for of the college, but this is considered of sec his toiling. He knows the value of his earnondary importance to direct effort among ings, because he must toil for all he gets; and the conditions of times are such, that 7. These Associations co operate with one upon no street of our vast city can you go another by a system of intercollegiste work but that you will find, dotted here and one department of industrial activity. There was never a time when there was less a time when there was so strong a demand

Let the boy and girl who must go out into multitude, think on these things, and take As a result of this Christian intercollegiate | this matter to heart. The old Jewish way

While many view with deep despair the established between the young men in the discouraged. The problem will be solved

Qemperance.

when it giveth its color in the cup, when it moveth itself aright." At last it biteth like a serpent, and stingeth like an adder.

"Look not thou upon the wine when it is red

HIGH LICENSE.

The following is clipped from the letter of a Minnesota correspondent to an Eastern paper. Speaking of high license experiment in Minneapolis, the writer says:

This method of restricting the liquor raffic has been vigorously assailed in our city recently by the Third Party Prohibi tionists. They assert that since our \$1,000 license went into effect, July first, 1887, the arrests for drunkenness have increased. We have had in Minneapolis for some time a \$500 license. Under that there were 334 saloons. Since July first there have been but 230. Under \$500 license there was for six months 1,132 arrests for drunkenness and disorderly conduct. "During the second half there were 2,233 arrests for the same offense. An increase of 1,101, or nearly twice as many following the doubling of the license." I was "in for" the high license measure last year when before th legislature, and earlier. I believed it would restrict, reduce, weaken, cripple, ultimately destroy the infernal traffic. I am satisfied high license does not and will not destroy. but rather entrench the traffic more firmly than ever. I am not yet a Third Party man, but I am a prohibitionist, and have been for nearly three months, and against any compromise whatever. High license, in my humble judgment, based upon close and earnest study in our own city, is, as an enemy of the saloon, a delusion and a snare Absolutely nothing short of absolute pro hibition will eradicate the stuff or lessen the amount of liquor used. I have been trying to save some men under the power of the fiery fiend. They have been crying pit eously also for deliverance-but what a fight! Banish the cursed stuff. In our city, eleven-twelfths of the territory is now prohibition. And, thanks to the sagacious and admirable work of our Hon. Geo. A Pillsbury, the best thing ever done in the way of practical temperance legislation in our own state, saloons are thus banished from our residence portions. Yet in spite of this the liquor traffic is an awful and

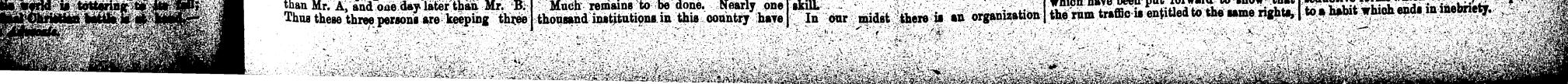
PROHIBITION CONSTITUTIONAL.

gigantic evil with us.

and travel only six days and rest the seventh. cities and along railroads were first interested productiveness, and each nation bows to its dealers to find shelter for their business be-After having circumnavigated the globe, they both meet at Mr. C's, who has remained at home. When arriving there they find that he is keeping Sundar one devices work of foreign missions as are labors at his trade with knowledge and away at once, and for all time, the sophistries holic liquors to their patients and often in which have been put forward to show that seductive forms which become a temptation

ent in American citizenship, not one of those rights which the founders of this republic had in view, when they framed the federal constitution. In the second place, it is decided that society has the right and the power to protect itself, by legislation, against a business detrimental to public morals, public health, and public safety; and that without regard to the consequences of its interference upon the business requiring such legislation. These are some of the points settled by the Supreme Court. The decision, as a whole, is one of the best and most effective temperance documents ever issued in this country. The character and standing of the liquor traffic before the laws are here set forth in the calm and deliberate language of the highest judicial tribunal in the land. No one will presume to accuse the judges of the United States Supreme Court of being a band of "fanatics" or with being in secret league with any organization having for its object the overthrow of the saloon power. And yet these men, after long and mature deliberation, have-come to the unanimous conclusion that the sale and manufacture of intoxicating drinks, for use as a beverage, is a business having no rights which a state is bound to respect. It is held to exist nowhere only by sufferance of the state. It may be regulated, permitted to exist under certain prescribed limitations, or it may be outlawed and stamped out altogether, without any damages accruing to the parties who may suffer pecuniary loss by such proceedure. The whole question of the treatment of the liquor traffic is thrown back upon the states. They may do with it as their people shall determine. In any case the liquor-dealers have no remedy in the federal constitution. If they are voted out, as they have been in Maine, Kansas, and Iowa, they must go, and bear their losses as best they may. The preposterous claim, that a class of men following a trade whose very existence is based on the ruin and impoverishment of other men, are entitled to damages, when they are ruled out of a community, has been settled as it should be settled, and that forever. Now let the states proceed to take advantage of this decision, and force the liquor traffic and all its belongings out of their borders-Observer.

A young priest from one of the West India Islands once consulted Dr. Rush for an affection of the lungs, and was advised to try the use of garlics. "I am satisfied that your prescription is doing me good," said he at the next interview, "but I with you would let me steep it in some good old Geneva." "No, indeed, sir," said the doctor The efforts of the brewers and liquor- with emphasis; " no man shall look me in the face on the day of judgment and tell the



The Sabbath Recorder. Alfred Contro, N. Y., Fifth-day, March 29, 1888 REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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> CASTING self love aside, Discarding human pride, Our hearts to measure; In humble hope to bide Each change in fortune's tide, At God's good pleasure.

With love no wrong can chill, To save, unwearied still, The weak from falling;-This is to do God's will On earth, and to fulfill Our heavenly calling.

CHIEF JUSTICE WAITE died in Washing ton, D. C., Friday morning, March 23d. His last official act was the rendering of the decision in the Bell Telephone suit. He had written the decision, but placed it in the hands of Judge Blatchford, who read it, Judge Waite being in his place on the bench.

SEVERAL years ago, in a certain school in Maine, there were seven "vulgar, profane boys." Not long since, the teacher of that school visited the state and found three of those boys in the state's prison, and the other four in the reform school. Such are the fruits of vulgarity and profanity, to say nothing of their wickedness in the sight of God.

LIGHTNING struck the Senate wing of the Capitol at Washington, on Wednesday last, while both Houses were in session. No one was injured and no serious damage was done to the building, though many persons were much stirred up. If the Honorable Memproper mode of doing the public business. and will act accordingly, it might be the means of accomplishing great public good.

ye receive the kingdom of God as a little child, ye cannot enter therein."

Among the special notices will be found a call by the Business Manager of this office. Dr. A. H. Lewis' new book, "A Oritical History of Sunday Legislation, from A. D. 321 to A. D. 1888." Probably at no former period in the history of the Sabbath agitation has there been so much said about civil legislation on the subject, as at the present time. And, without doubt, there is no other phase of the subject with reference to Sunday laws. It would be a good thing if a copy of this book were placed in every Sabbath-keeping family in the country. There ought not to be any difficulty in getting an agent in each Association, and such agent ought to find no difficulty in disposing of large numbers of the book.

A CORRESPONDENT gives us a few points in the methods of the courts in the enforcement of the Sunday laws in New York. Two men have just been arraigned in the police court, one on the charge of having sold a piece of soap, and the other a piece of meat, on a recent Sunday. Both men pleaded guilty to the charge, but pleaded, in extenuation of their offense, that they were Jews and observed the Seventh-day as the Sabbath. The plea of defense was ignored in both cases, and the offenders were fined \$5 each. On the same day beer was sold all over the city, from early morning until mid-

night. Our correspondent asks, why are these places exempted from the application of the Sanday laws? And then apostrophizes thus? "How lovely are thy charms, oh Justice ! Institutions of justice, ordi bers will take it as a hint respecting the nances of justice, thy name is humbug !" Speak it not, brother, in the ears of the National Reform Association.

together and make them spell out just what D. L. Moody, 240 college students had I want." If that child should live to be- gathered to form a "Summer School for come an hundred years old, and should be- Bible Study." Of these, but 25 had a decome as learned as the founder of the Con- finite expectation of being foreign missioncord School of Philosophy, he could never aries. At the close of the four weeks' conget any nearer to the true statument of the ference, 100-stated that they "were willing philosophy of prayer than he came to it in and desirous, God permitting, to be forthat simple, child-like answer, made among eign missionaries." Four facts had their the sheep on his native heather. "Except bearing on this result. First, a deep desire to learn God's will from his own Word.

for an agent in each Association to sell in power. Fourth, frequent and informal or national conventions. There was an atmissionary meetings of small groups of tempt to do this in a convention held in New friends. Before separating, a committee was | York state two or three years ago, which appointed to visit the colleges and address failed. them on the needs and claims of the foreignfield. Accordingly, in the autumn of 1886, two young men, Robt. P. Wilder and Johns N. Forman, both sons of missionaries and in politics," and that the American Reform graduates of Princeton College, began the which there is so much ignorance as that of tour. They visited 44 institutions together. When, however, they had reached Iowa as facts, or probabilities, can a Sabbath-City, Ia., Mr. Forman was suddenly called to Texas by the illness of his brother. This enforced separation proved to be God's method of securing larger results. Mr. Wilder, going alone, reached 66 more institutions; while Mr. Forman, resuming later. spoke at 52 others. During the eight months

of the tour, 162 institutions were addressed. and over 2,200 names secured.

The movement has gone on quietly ever since, so that now (March, 1888) the number cannot be far from 2,400. State institutions have done nobly. Minnesota University has promised 15; Illinois University, 16; and Michigan University 55 men. Of denominational institutions, Park College, Mo., has promised 70; and Oberlin, Ohio, 121. Revivals of religion have accompanied the movement in many places. A simultaneous movement has sprung up in Canada. Mr. Forman, when in Great Britain, on his way to India, visited the principal education. al institutions of that country, and met with an encouraging response.

Leading men of this country see in these | the more will light break in upon the darkfacts the small beginnings of a great movement in history. Pres. McCosh says of the Christendom. State and national convenmovement, "I am amazed at their success-I believe that these who have offered to go agitation.

to the mission field are sincere and thor- 3. No principles affirmed in a platform, oughly in earnest. Has any such offering either state or national, can affect legislation of living men and women been presented in before the party adopting those principles this age, in this country-in any age, or any shall come into power by the election of its country, since the day of Pentecost ?" candidates. Before that can come about a plurality, at least, of all the votes cast in the state or nation must be secured. Before the Gommunications. Prohibition party can secure a plurality of votes, many platforms will be built, and various side issues may find a place in and fall out of them. The only plank which can be THE SUNDAY. predicted to be permanent is that declaring Is there danger to be apprehended from for the prohibition of the liquor traffic. It is evident, also, that before that party shall come into power, the distinctively Christian element in it must become proportionately less as the party grows. And by the time it may be supposed to have got a majority of the voters in a state or the nation, its leaders will be trained statesmen who will not, it may be presumed, have so great a leaning toward Sunday-observance, especially as enforced by law, as some of the present leaders may be

Christian Temperance Union.

Prohibition party would be glad to have the sessions of the occasion. Sunday-observance enforced by law, and pray that the missionary spirit would come such declarations in the platforms of state teacher.

We will go still further and grant that, in the character of its membership the Prohibition party is at present a "Christian party Association may exert upon it at least a temporary influence. Assuming all these points keeper support the party and not stultify himself?

1. Thus far, the policy of that party is not to make any declarations in its platforms on side issues a test of party fealty. For example, there was in a platform adopted by the state convention, held in Syracuse in 1885, this enunciation: "We hold that justice and equity alike demand that the ballot be given to woman, who suffers most from the evils of intemperance. But while affirming this, we do not make it in any sense a test of party fealty." Now one could vote the Prohibition ticket in New York in 1885 with that plank in the platform without committing himself to woman suffrage. The same principle was affirmed in an editorial item in the Voice a short time ago.

2. No declaration for Sunday legislation can find its way into a political platform without discussion. The more the claims of Sunday for legal or religious recognition are

discussed, especially if Sabbath-keepers. either directly or indirectly, get a hearing. ness that still broods over a large part of tions would afford a grand arena for such

The Confederate soldier was the innocent cause of quite a breeze in the United States Senate on Tuesday. The "bloody shirt" was again introduced and an extended debate followed, all in consequence of Senator Blair's latest bill, just introduced, providing that in appointments to civil service positions, ex-Confederate soldiers are to be preferred to other Confederates. Senator Platt thought that the bill had a pretty unfortunate title; it does not give the Confederate soldier the first preference; it does not put him ahead of the honorably discharged Union soldier as might be understood from the title alone.' It simply prefers the wounded and disabled Confederate to some other kinds of Confederates. In the discussion Senator Hale said it was apparent that the bill proposed to apply to the Confederate soldier a preference which is now given by law to the loyal veterans of the North. He could not countenance such legislation. Senator Platt further said that the bill recognized service in the Confederate Army as meritorious; he was unwilling to vote on any proposition avowedly favorable to a Confederate soldier as such. A number of Senators were led into the debate, among them Hoar, Berry, Riddleberger, Hampton, Daniels and George. The New Hampshire Senator, who

can support it without danger of harm to the black-board exercise upon Palestine. This Sabbath cause. The same principles will was followed by a chart lesson, upon the apply to the question whether Sabbath-keep- life of David, by S. G. Burdick, which, ing women can work with the Woman's after music and the benediction, concluded the forenoon session. The afternoon ses-

And now let us get our bearings. We will sion was opened, closed and interspersed take it for granted that some, at least, in the with prayer and song service, as were all

W. B. West then gave a diagram for the would like to have the party in its conven- preparation of teachers, in which it ap. Second, unceasing prayer for the baptism of tions declare for Sunday legislation. We peared that Christian example was the one the Spirit. Third, the agreement of two will go further, and assume that this class of requisite about which all work, motive, and friends, the one present, the other absent, to persons may sometimes succeed in securing tact must cluster, to make a successful

Next followed an exercise, by S. G. Burdick, "The Isrealites under Elijah." Then Bible History, by W. B. West, making six periods of time, from 4004 B. C. to the call of Abraham, 1921 B. C.; then to the Erodus, 1491 B. C.; to the crowning of Saul, 1095 B. C.; to the captivity, 588 B. C.; to the birth of Christ, 4 B. C.; to the destruction of Jeru.

silem, 70 A. D. The evening session was principally devoted to Sabbath discussion, by Dr. Wardner, who conducted an informal exercise by asking and answering questions. This proved a very happy and effectual way of meeting the arguments constantly raised on this question. This seemed to us one of the best exercises of the whole session.

Monday's session consisted in the reading, by Mrs. Hull, of Utica, a paper, written by Mr. Tappen, of Dodge Centre, upon "Teaching," also one upon "Attention," by Mrs. Lanphere, of Albion, and a talk by L. C. Randolph upon "Sabbath-school music." These three exercises were excellent. The question box was well filled, and considerable interest was shown in the disposition of the questions. Notwithstanding the rain, which commenced in the forenoon and lasted all day, there was a good attendance until the evening session, which was

omitted on account of the storm. With a vote of thanks to the conductors, it adjourned, we think, a success.

E. B. SAUNDERS, Sec.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 23, 1888.

interests himself in every good cause, and

advocates any legislation that seems kind

and generous and humane, whether it be so

extremely "Constitutional" or not, stated

that he had introduced this bill on his own

responsibility, believing it to be a simple

measure of justice. • He was satisfied that in

making appointments of men who were dis-

loyal, justice has not been done to the

Congress has given no attention to the

question of prohibition since last week, when

Senator Colquet, of Georgia, who has taken

quite a prominent part in the prohibition

movement in his state, introduced a local

option bill in the Senate. It provides for

a local option election in the District of

Columbia, whenever 10,000 inhabitants of

the District shall petition the Ohief of Police

to order such an election. A member of the

Senate District Committee suggested that

it would be more business like to obtain an

Department by a general canvass of the city.

In this way the sentiment of the people could

be nearly enough determined as for or

against prohibition to afford Congress a safe

sorting to the questionable machinery of a

wounded veterans.

Benstor Bpooner, of Wisconsin, high-license system, and that he is p s bill to that effect which he will in

A New Hampshire Congressman 00D. given a surprise to Washington circles by developing the title of "Re The Universalist Church of our Fa this city, which is now without a p now taking trial sermons from preachers. On last Sunday the ser conducted and the sermon delivered ing and evening by Represenative Me The Rev. Congressman made a very ble impression and from the comme by leading church members it would surprising if he wore called to the

of this church. In the early part of this week the great crowd in the United States Court room to hear the decision in the Bell Telephone Company. T held that there was nothing to any one had invented an apparatu that invented by Bell, although vit electricity had been transmitted prior to 1854. It held that Bell the principle, and prefected it. nothing requiring the operation ments before the patent issues. practicability of the process that

shown. The W. C. T. U. are holding prayer in this city with daily different churches. Miss France takes a prominent part in these The women are nearly all here and ready for their great International which begins on Monday and lasts To morrow they will give a public at the Riggs House to let the "what manner of women we are were Miss Susan B. Anthony's wor The friends of Gen. Hancock

been active in their efforts to raise money to present his widow with this city have at last met with su the presentation will take place o of April. It is a handsome br and brick structure, of which Mrs will take possession at once.

AN APPEAL TO THE CHURCHES FROM DENT VOLUNTEEBS FOR FOREIGN

THE following item, clipped from a Plainfield (N. J.) paper of March 8th, will be of interest to our readers: "Four candidates Seventh-day Baptist church, and then, with two others who joined by letter, they united with the church on the following Sabbathby throat trouble from conducting the entire service, his son, Prof. E. H. Lewis, preached the sermon on that occasion from the theme: "The value of life and what assures it." Much interest was felt in the sermon, it being the first time that Prof. Lewis has appeared in a Plainfield pulpit."

nected with the Hebrew-paper work in this hoping to return to his native place in Galicia, Austria, is to give a talk, at the First Alfred church, on the evening after the Sab- thrill of a vital Christianity. bath, March 31st, on some Jewish customs, songs, etc., in the synagogue service, which will be illustrated with costumes and other before the Passover, the modern Easter serentertainment deserves a large patronage.

floc's of sheep, when he heard the church bells cannot now discuss, that the work of our ringing and saw the people going to church. schools has been, somehow, moving away He had no one to teach him the way of from this primitive Christian idea. If this truth and life, and his ideas of religion and re- be true, no other movement by the students ligious duties were vague and ill defined. themselves could so certainly set the current over him that he ought to pray. So he direction as this foreign-mission movement, knew not what to say. After a moments' gospel; if the impression concerning the noning on the other side of the hedge, hearing to dispel it, while it will send into the foreign the childish voice, stopped and listened. field men of the best culture of mind and phabet a number of times, the man asked | most confidently be expected. Most gladly, manner. The reply of the lad is worth its help we can, by the publication of the "Apweight in gold, and it is for this we have re- peal," and of this editorial concerning it. peated the story. He said : "Why, I didn't For the information contained in the closing know any prayer, nobody has ever taught part of this article, we are indebted to a me to pray; but I felt that I wanted God to committee on behalf of the twenty-four voltake care of me, and help me to take care of unteers of Union Theological Seminary. the sheep, and I thought if I should just say ! The movement began in 1886, at Mt.

"THE STUDENTS' VOLUNTEEB MOVEMENT."

In another column we print an "Appeal to the Churches from the Student Volunteers were baptized on Friday evening last at the for Foreign Missions," which cannot fail to be of interest to every Christian heart. The movement has in it the indications of great blessing to the church at home as well as to day. Dr. A. H. Lewis being incapacitated the foreign missionary work. The spirit of foreign missions is the life of the church. History has proven, again and again, that the want of interest in foreign missions is a sure death symptom of all aggressive and effectual work at home. Christianity is not local or national, but world-wide; its good tidings of great joy are "for all people,"

its field is "all the world," the subjects to JOSEPH P. LANDOW, who has been con- be evangelized by its blessed messages of love and salvation are "all nations." When any office since its beginning, and who is now local church or denomination of Christians becomes permeated with these comprehen sive "alls," it cannot but feel the electric

Again, there is great promise in this movement, in that it is among the students of the colleges and seminaries of this country. paraphernalia. The service of the evening Most of these institutions were founded with special reference to the raising up and fitting vice, will be fully illustrated. A collection of young men for the work of the gospel minwill be taken, the proceeds of which will be de- istry in some form. They were founded on voted to the proposed mission to Austria. The the idea that education is the true handmaid of religion. For some years the feeling has

been gaining a quite firm hold on the minds A LITTLE Scotch lad was once watching a of many persons, whether justly or not we But this morning a strange feeling came of religous thought and feeling in the right kneeled down behind the hedge, but he possessing, as it does, the very kernel of the hesitation, he began saying, "A, B, C," and religious character of our students is not so on to "X, Y, Z." A man who was pass- | correct, this movement will certainly go far When the child had repeated the entire al- heart, from whose labors glorious results may what he meant by pretending to pray in that | therefore, do we give the movement all the

all I know, maybe God could put the letters Hermon, Mass. At the invitation of Mr. question whether they W. B. West then gave a geographical, popular election. It is understood that

THE W. C. T. U., THE PROHIBITION PARTY, ANI

the efforts said to be making in certain quar ters to form a Christian party in politics Is there danger that the efforts to secure legal recognition of Sunday as a Sabbath, and to enforce the observance of it, will be successful? Can Sabbath keeping women be members of the Woman's Christian Temperance Union, and can Sabbath-keeping voters support the Prohibition party without compromising their principles as Sabbath keepers? These questions are receiving the attention of some serious minds. And they are questions which have a practical bearing, in the minds of some at least, on the ques tion as to what attitude should be assumed toward certain organizations which have for their object the overthrow of the traffic in alcoholic beverages. To contribute some thing toward the solution of these questions is the object of this article.

As the questions are clearly related, all the elements involved in them may be comprehended in one question, which, for the sake of definiteness of point, we will put in this form: Can Sabbath-keepers support the Prohibition party and not contribute to the suc cess of efforts to further legalize Sunday-observance?

The burning question of to day is: What shall we do with the manufacture and sale of alcoholic beverages? Shall we license it, or tax it, or prohibit it by constitutional and statutory provisions? If it should be prohibited, then by what methods should we aim to secure the prohibition? Upon this question there are honest differences of opinion held among those who are enemies of the saloon. This difference of opinion as to methnew nor strange.

sentative of their views on the prohibition secretary.

supposed to have. 4. Though there are many Sunday Christians who, irrespective of parties, would favor Sunday legislation, there are also very many who think just as much of Sunday, and who oppose any effort to enforce its observance by law, because they are opposed to enforcement of any religious tenets by law, because they are opposed to the union of church and state.

Finally, it appears to me that to entertain fears that a Christian party in politics, having for its aim the enforcement of any religious tenets by law, shall become a fominant party in this republic, is to assume that civilization is moving backward and not forward, and that all the boasted hopes of the stability of our government, based upon the spread of knowledge among the masses, are vain hopes. Let not Sabbath-keepers lose faith in God and in the power of his truth. Let us not fear the agitation of the Sunday question or the Sabbath question, in any party or in any organization, but meet it cheerfully and courageously.

A SABBATH-SCHOOL INSTITUTE

C. A. B.

A Sabbath-school Institute was held at ods among the friends of a reform is neither Milton Junction, Wis., in the Sabbath-school room of the Seventh-day Baptist church, expression of opinion through the Police It is not my purpose here to express an March 18th and 19th, under the direction opinion as to the methods of the Prohibition of S. G. Burdick, assisted by Wm. B. West, party, but simply to contribute something, if of Utica. Soon after ten o'clock Sunday I can, to help some who believe in its meth- morning, the Institute was opened by devoods, and find in that party the only repre- tional exercises, and the appointment of a guide for its future legislation, without re-

"They were scattered because no shepherd: and they became m the bearts of the field, and they tered. My sheep wandered throu mountains, and upon very high my sheep were scattered upon all the earth; and there was none that out or seek after them. . . . The fed themselves and not my sheep. More than twenty-two hundred (five hundred and fifty of whom a have volunteered for the foreign s is our desire to place before the some of the reasons which have

decide. First and foremost is our Lord's In the Bible we have been reading into all the world and preach the the whole creation." Does " stay? and does "preach the gos whole creation," mean keep rej gospel to a few, while two-thirds have never heard the name of Je Instead of regarding the world

have we not been practicing " ing," cultivating certain sect highest degree, and allowing tracts to go to waste?

Again, we go because the m foreign field are so much gre beart's desire and prayer t America is that it might but we go because the need abro sand-fold greater. In the Un there is one minister to 700 peop one ordained missionary to 1,0 the 200,000,000 of Africa, 140,0 not been touched by Christin The United States has 80,00 while India, with five times the has but 700 ordained missionar fear that our country will be c only one and three-tenths per ministry go to the foreign field each 100.000 communicants i twenty-one go to the foreign fle A third reason is the refle foreign missions on the spiritua home church

The missionary movement, at the students of Cambridge U followed by floods of blessings ain. The foreign missionary by Pastor Harms, of Germa during the remaining seventeen Pastorate in a continuous revi and the addition of 10,000 oburok. Two divisions of the



ezercise upon Palestine. by a chart lesson, upon the d, by S. G. Burdick, which. and the benediction, concluded m session. The afternoon ses pened, closed and interspersed and song service, as were all of the occasion.

het then gave a diagram for the of teachers, in which it ap Christian example was the one out which all work, motive, and cluster, to make a successful

owed an exercise, by S. G. Bur-Isrealites under Elijah." Then ry, by W. B. West, making six me, from 4004 B. O. to the call 1921 B. C. ; then to the Exodus. to the crowning of Saul, 1095 B. ptivity, 588 B. C.; to the birth of C; to the destruction of Jeru-. **D.**

ing session was principally debath discussion, by Dr. Wardonducted an informal exercise and answering questions. This ry happy and effectual way of e arguments constantly raised stion. This seemed to us one of rcises of the whole session.

session consisted in the reading. ll, of Utica, a paper, written by , of Dodge Centre, upon "Teachone upon "Attention," by Mrs. of Albion, and a talk by L. C. upon "Sabbath-school music." e exercises were excellent. The ox was well filled, and conterest was shown in the dispohe questions. Notwithstanding hich commenced in the forenoon all day, there was a good attendthe evening session, which was account of the storm. With a nks to the conductors, it adjournnk, a success.

E. B. SAUNDERS, Sec.

WASHINGTON LETTER.

om our Regular Correspondent.)

WABHINGTON, March 23, 1888. nfederate soldier was the innocent ite a breeze in the United State Tuesday. The "bloody shirt" ntroduced and an extended debate all in consequence of Senator st bill, just introduced, providing. pointments to civil service posionfederate soldiers are to be prether Confederates. Senator Platt hat the bill had a pretty unfortit does not give the Confederate first preference; it does not put of the honorably discharged Union night be understood from the title simply prefers the wounded and onfederate to some other kinds of es. In the discussion Senator t was apparent that the bill proply to the Confederate soldier a which is now given by law to the ans of the North. He could not e such legislation. Senator Platt id that the bill recognized service federate Army as meritorious; he ing to vote on any proposition avorable to a Confederate soldier A number of Senators were led bate, among them Hoar, Berry, er, Hampton, Daniels and Che New Hampshire Senator, who imself in every good cause, and any legislation that seems kind ous and humane, whether it be so "Constitutional" or not, stated introduced this bill on his own ity, believing it to be a simple justice. . He was satisfied that in pointments of men who were distice has not been done to the

Senator Spooner, of Wisconsin, favors a the United States were about equal in mem high-license system, and that he is preparing bership; after seventy years the anti-missiona bill to that effect which he will introduce ary section had 45,000, while the missionary

A New Hampshire Congressman has just "The religion of Christ is a commodity, of viven a surprise to Washington political which the more we export the more we have circles by developing the title of "Reverend." at home." The Universalist Church of our Father, in this city, which is now without a pastor, is Are we alive to the fact that the hosts of now taking trial sermons from different evil are rushing forward to gather these preschers. On last Sunday the service was golden sheaves? The Mohammedans are at conducted and the sermon delivered mornwork in Africa. If we delay, the present difing and evening by Representive McKinney. ficulties of evangelization will be at least The Rev. Congressman made a very favora- doubled. For "Mohammedanism, so far he impression and from the comment passed from being a stepping-stone to Christianity, by leading church members it would not be is one of the very strongest fortresses of unsurprising if he were called to the pastorate belief. Converts from Mohammedanism are

of this church. comparatively few." A missionary, who has In the early part of this week there was a labored twenty-six years in India, says, "Ingreat crowd in the United States Supreme dia is now ready for our work, and if this fourt room to hear the decision in favor of crisis is not met by the church, at least two the Bell Telephone Company. The Court or three generations will pass before an equal held that there was nothing to show that opportunity can again be offered." From any one had invented an apparatus prior to Brazil the word comes, "This land is ready; that invented by Bell, although vibration by thousands would accept the gospel if they electricity had been transmitted by wire only had preachers." One writer concernprior to 1854. It held that Bell discovered ing China says: "A thousand missionaries the principle, and prefected it. There is are worth more now than ten thousand ten nothing requiring the operation of instru- years from now." As for Japan, it is melted ments before the patent issues. It is the and ready for moulding. What shall the practicability of the process that is to be mould be? Christianity? or infidelity?

One reason more. The whole world can be shown. The W. C. T. U. are holding a week of evangelized in the present generation. "Let praver in this city with daily services at us go up at once and possessit; for we are well different churches. Miss Frances Willard able to overecme it." The Earl of Shaftsbury takes a prominent part in these meetings. | says: "During the latter part of these (eight The women are nearly all here and are nearly een) centuries it has been in the power of ready for their great International Council, those who hold the truth, having means which begins on Monday and lasts a week. | enough, having knowledge enough, and hav-To morrow they will give a public reception | ing opportunity enough to evangelize the at the Riggs House to let the people see globe fifty times over. Recent testimony is "what manner of women we are." Those given by 120 missionaries in China, reprewere Miss Susan B. Anthony's words. sentatives of 21 Protestant societies. They The friends of Gen. Hancock who have | say: "We want China emancipated from the been active in their efforts to raise sufficient | thraldom of sin, in this generation. It is money to present his widow with a house in possible." Our Lord has said, "According this city have at last met with success,' and | to your faith be it unto you." The church the presentation will take place on the 1st of God can do it, if she be only faithful to of April. It is a handsome brown stone her great commission. This statement comes and brick structure, of which Mrs. Hancock from missionaries who are acquainted with the discouragements, who know the diffiwill take possession at once. culties. And now, "for the sake of the

name," that name which is above every name, AN APPEAL TO THE CHUBCHES FROM THE STU-"the love of Christ constraining us," we go DENT VOLUNTEERS FOR FOREIGN MISSIONS. forth. Will you not take us up and set us on

Baptists numbered two and a half millions.

Fourth, because of the present crisis.

[Furnished for publication, by request.] A TRIBUTE OF LOVE.

MILTON, Wis, Feb. 29, 1888. MR. CRANDALL AND FAMILY: We. the members of the Lidies' Benevo.

lent Society, of Milton, Wis., wish to put into your hands, in an informal manner, an expression of our sympathy for you, and with you in the loss which you experience in the death of your departed one. We wish also to convey the same to distant relatives, and to friends, as we can through the medium of RECORDER columns, and to put upon our minutes an official tribute to the memory of our dear sister by the following:

1. That in the death of our sister, Mrs. Mary Crandall, we recognize the guiding hand of him, who having continually blessed her, was faithful in caring for his own as she neared the dark river, and was received unto him, in whose care she still abides; and, although his will is not fully understood by us. yet we must believe that it is wise and right.

2. That we recognize in your loss one which we also share with you; that as covenant sisters with her in the church, as associated with her in the various branches of church work, the weekly Sab bath service, the covenant meeting, the prayer-meetings, the Sabbath-school, the church social, in many of the quiet walks of church life, and in this body the Benevolent Society, we are by her death called upon to meet, to feel, to bear a deep sense of loss. 3. That in these various co-relations we have rec ognized in her a devoted Christian woman, abun dant in faith and good works, a woman of strong Christian principles, of good judgment and executive ability, one faithful to accepted 'duty: and through all we have been conscious of her abiding desire for the prosperity of this our church, and for the whole church of God and as such we miss her, and shall miss her from our number.

4. That we express to you our sympathy for you in your bereavement and seek for you in your hour of special need the consolations of the Spirit, so abundantly able and willing to help in the midst of special needs, and that you may become the possess ors of that grace which can only be bestowed by the Spirit of the blessed Comforter.

By order of Ladies' Benevolent Society, M. F. BAILEY, MRS. E. M. DUNN. Com. MES. DEA. SAUNDERS,

Home Mews.

New York. ALFRED CENTRE.

In my mention of the close of the winter term of the University, last week. I omitted to speak of the work done in the Art Department, under the able management of Miss A. E. Stillman. Besides regular instruction and practice in oil and water-color painting, penciling, crayoning and sketching, Miss Stillman gave, during the term, a series of

been baptized into our membership, and seven more have been received for baptism. Three others have joined on profession or letter, and we believe the good work will not stop here. We have a large Society of Christian Endeavor, recently organized, doing finely.

Owing to the many other things claiming attention, the annual donation for the pastor was unusually late, having been held the 14th of March this year. The attendance was very large and the receipts were \$140 88. In addition to this generous sum, we have also to credit the society with presents at Christmas time to the value of \$38. The Christmas tree contained a silk dress pattern for Mrs. Prentice, a student lamp for the pastor's study, and several other nice articles of lesser money value. The figures fail to express the value of these testimonials to the recipients. The sympathy and regard which prompt these generous acts are invaluable to us, giving encouragement and strength to do better work for the Master. May God's blessing rest upon these hearts and hands united to the glory of his name.

A. B. PRENTICE.

NEW YORK CITY.

On Sabbath, March 17th, we had the pleasure of receiving one person to membership in our church by letter.

Our communion season will occur on the third Sabbath in April. We cordially invite any of our Sabbath-keeping brethren or sisters who may be spending the Sabbath in the city, to this, and to all other services of the church. J. G. B.

Condensed Aew's.

Domestic.

Eight wooden arches of the great aqueduct of the Erie Canal at Fort Hunter have been carried away.

The bill to substitute electricity for hanging was ordered to a third reading in the New York Assembly last night.

The report of the Board of Emigration shows that 450,845 immigrants arrived in New York during the past year.

The report of business failures number 197 in the United States this week, against 141 last week. Canada has forty-four this week, against thirty-two last week.

Bishop Whitehead, of Pittsburg (Epis-| copal) has come out very strongly agains which were so well patronized that she was the use of flowers at funerals and on Easter day. He asserts that it has become a positive abuse. A large number of petitions from various states for the passage of the per diem rated died, and there had been hints of overwork; pension bill and for the repeal of the limita- but then there was always so much gossip tion clause in the pension arrears act, have about everything, and every one knew that been presented in the Senate. John T. Howard, one of the founders of tutions, and their families were very hard to Plymouth Church and one of the best known manage. But this young woman with no citizens of Brooklyn, died in that city, March | children, actually said that she had no more 22d, of apoplexy. He was the father of duties than any other Christian ! Atrocious ! Joseph Howard, the journalist. Officials of the Missouri Pacific and Wa bash Railroads have issued orders to their men to receive and handle all freight given them by the Chicago, Burlington and Quincy road, the order to go into effect immediately. The Massachusetts Legislature has before it a provision for biennial elections. The annual elections have become tiresome to many of the Bay State voters, and they ask for a change. As it is a movement in the right lirection it is hoped it may succeed. The will of the late Henry Bergh has been filled for probate. One singular thing about. the will is that its codicils, two in number. have but one witness each, which, under the statute, precludes their being probated. These defects, however, do not affect the applied to ordinary children. But, after will. The testator bequeaths a lot of land all, a woman whose husband is a minister is with buildings on Warren Street to the Society for the Prevention of Cruelty to Animals. The remainder of his property goes and family, she will have not much extra to his family.

The earthquake shocks in Tunnan, Ohina, continued three weeks, destroying severa towns and causing much damage to ship-At Kien-Shin 4,000 persons were ing.

Б

Brazil is making good progress in emancipation. Laws have been passed forbidding the use of the prisons for the custody of runaway slaves. The whole land will be free in a few years.

A terrible loss of life was caused by an explosion of gas and the burning of the Banjuet theater at Oporto, Portugal, March Oth. The house was full of spectators. and many persons, besides those killed, were trampled upon. Many of them will die.

ASSISTANT PASTORS.

BY LYDIA MC INTYRE.

A bright young woman, recently married to a pastor of a flourishing suburban church, closed an account of some of the first experiences of her new life with these words: "And so I told them that I was glad and willing to help them in all ways that I could as a friend and neighbor, but that as for doing some of the work evidently expected of me, I would not, unless I was paid for the time and strength expended; but that if they wanted me to be assistant pastor, I would be very glad to receive any proposition bearing on that point." It needs no very keen imagination to picture the looks of horror on the faces of some who heard this statement. Probably the last minister's wife had attended all the prayer-meetings and social meetings, and weddings and funerals and baptisms, and had periodically visited all the parishioners, and had held herself ready to call on the sick and unfortunate and sorrowing at all times and seasons, and had, in short, been what is commonly considered a model minister's wife. Of course, too, she was expected to be the best house-keeper in the town, and to aid her husband in all ways. physical, mental and spiritual; to have com plete control of her children; to be herself well-read, well-dressed, and in perfect health. And when there came to this parish a young woman who steadfastly refused to do anything more than any other Christian woman in the community; who sometimes was absent from sewing circles; who occasionally refused to have her house-keeping arrangements examined and discussed, and who was even known to speak in earnest about the pay of an assistant pastor-can you not imagine the righteous indignation of the parishioners? And how logical their arguments and objec- / tions! Had this woman not married the minister, and in doing that, had she not married his church ? Had not all the other ministers' wives done all these things without protest? To be sure a large number of the women had been in poor health, and several had suffered from nervous prostration, while in the town, and one or two had even these women had not naturally good consti-And so the tongues would rattle; you have heard them many times. Happily, the minister's wife is a most determined little woman, and will be but slightly affected by such arguments. Moreover, she has exactly the right side of the argument. If every minister's wife would take the same stand. there would be fewer broken-down women of forty and fifty. The church scoffs at the idea of hiring the woman as assistant, but, at the same time, demands all the best of her life; refuses to remunerate her for her labors, but asks her to be a public servant; gives her no extra privileges, but demands that she be constantly under inspection and surveillance. And too often this exaction extends to the children of the family, and the minister's boys and the minister's girls are judged by different standards than those nothing more than one woman, and if she is to do her own life work and to attend to her home time to do parish work for which she receives no recompense, either in time or money. And her own individual life must be lived, and her own individual work must be done, unless she is to fall into a characterless, worn-out drudge, and may be of no use to husband, or children, or parish. There is needed in many churches a great revival of common-sense, which shall state plainly and concisely the position of the minister's wife, and shall convict many men and women of the error of their thoughts, and the unreasonableness of their demands.

has given no attention to the prohibition since last week, when olquet, of Georgia, who has taken ominent part in the prohibition in his state, introduced a local in the Senate. It provides for tion election in the District of whenever 10,000 inhabitants of t shall petition the Chief of Police ch an election. A member of the strict Committee suggested that more business like to obtain an of opinion through the Police t by a general canvase of the city. the sentiment of the people could enough determined as for or hibition to afford Congress a sale ts future legislation, without rethe questionable machinery of a

eterans.

"They were scattered because there was no shepherd: and they became meat to all the bearts of the field, and they were scattered. My sheep wandered through all the mountains, and upon very high hills; yea my sheep were scattered upon all the face of the earth; and there was none that did search out or seek after them. . . . The shepherds fed themselves and not my sheep."

More than twenty-two hundred students (five hundred and fifty of whom are women) have volunteered for the foreign service. It is our desire to place before the churches some of the reasons which have led us to decide.

First and foremost is our Lord's command. In the Bible we have been reading, "Go ye into all the world and preach the gospel to the whole creation." Does "go" mean stay? and does "preach the gospel to the whole creation," mean keep repeating the gospel to a few, while two-thirds of our race have never heard the name of Jesus? Instead of regarding the world as the field, have we not been practicing "high farm ing," cultivating certain sections to the highest degree, and allowing the vaster tracts to go to waste?

Again, we go because the needs of the foreign field are so much greater. Our heart's desire and prayer to God for America is that it might be saved, sand-fold greater. In the United States there is one minister to 700 people; in China one ordained missionary to 1,000,000. Of the 200,000,000 of Africa, 140,000,000 have not been touched by Christian teachers. The United States has 80,000 preachers, while India, with five times the population, has but 700 ordained missionaries. Do not fear that our country will be depleted; for only one and three-tenths per cent of our ministry go to the foreign field, and out of each 100,000 communicants in these only twenty one go to the foreign field.

A third reason is the reflex influence of foreign missions on the spiritual life of the home church.

The missionary movement, starting among the students of Cambridge University, was followed by floods of blessings in Great Britain. The foreign missionary work started by Pastor Harms. of Germany, resulted during the remaining seventeen years of his pastorate in a continuous revival at home. and the addition of 10,000 to that one church. Two divisions of the Baptists in |

our journey worthily of God, that the blessed name may be spread abroad and that you may be fellow-workers for the truth? All cannot go, but all can give. There are two colleges in Canada, Knox and Queens, each of which is about to send a man to China and to support him for life. The undergraduates of Princeton College, N. J., have subscribed \$1,500 for the support of a college missionary. The students of Princeton Theological Seminary have pledged \$850. The under-graduates of Union Theological Sem-

inary, New York, have subscribed \$700. Eighty-five people, each contributing 25 cents a week, will pay the salary of a missionary and his wife. Thousands of churches, Sunday-schools, young peoples' societies, and Young Men's Christian Associations can sup port one, two or three missionaries apiece: if they will. Single individuals can each hold representatives abroad. A student about to be admitted to the New York bar has pledged to support a friend as soon as he enters the foreign field. Is there one law of self-denial for the missionary disciple; and another for the disciple who "stays by the stuff?" Is it not a time for close economy, for handling our substance as stewards of God? Out of

every dollar given to the Lord's work, we spend 98 cents at home. "The heathen are dying at the rate of 100,000 a day, and Christians are giving to save them at the rate of one tenth of a cent a day." You may help us but we go because the need abroad is a thou- also by prayer, "helping together by prayer." And, dear friends, we must get up higher still in praying about missions. "I know some men who can get anything they like in though too much worn in body and mind prayer. Oh, for some 500 Elijahs, each one on his Mount Carmel crying unto God! then we should soon have the clends bursting with showers." "There shall be showers of blessing." Oh for more prayer, more constant. incessant mention of the mission cause in prayer, and the blessings will be sure to come. "Bring ye the whole tithe into the storehouse -the tithe of men, of money, of prayerand prove me now herewith saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

R. A. SCOTT MACFIE, Cambridge University, England. H. F. LAFLAMME,

University of Toronto, Canada. C. F. HERSEY,

Bowdoin College, Maine. S. C. MITCHELL,

Georgetown College, Kentucky. J. N. FORMAN, Princeton Theo. Sem., New Jersey.

B. P. WILDEB, Princeton College, New Jersey.

opular lectures on various art subjects, compelled to take them to the chapel in order to find seating room for all who came. While I am speaking of school matters, I may add that the Business Department has had the largest class the past term it has ever had. Prof. Davis is doing good work in this department.

The spring term of our Graded school opened this week, Monday, March 26th; and that of the University on Wednesday, the 28th. As the terms of our schools regulate the business calander of our busy little town, we are all girding up our loins for a vigorous term's work, even though some of us never have a vacation.

President Whitford, of Milton College, was in town Sunday of this week, calling on old friends. He has been making a business trip East, and is now on his way back to Wisconsin, having visited friends at or near Washington, Philadelphia and New York. including, of course, Shiloh, Plainfield and New Market, N. J. The President is evidently in robust health, and he reports the College as being in excellent health also. Alfred sends her congratulations to her sis ter of the prairies.

HORNELLSVILLE.

Sickness has interfered somewhat, for several weeks, with the attendance at our Sabbath services, but still we have averaged from 20 to 30. We had the pleasure of seeing Dr. D. E. Maxson among us last Sabbath, and with work and care, to preach for.us, it did us good to look upon his face in our little congregation once more.

Next Sabbath we shall change our place of meeting from Broad Street to Main. The new rooms will be much more pleasant and appropriate to our use, besides being more central and easy to find. The entrance is troops are being concentrated in Crimea. between the dry-goods store of M. A. Tuttle and that of, the Nast Brothers. Sabbathkeepers being in the city over the Sabbath are cordially invited to meet with us at 10.30 A. M. L. A. P.

ADAMS CENTRE.

We have had a great deal of very fine sleighing, with a moderate amount of snow, this winter. The great New York blizzard did not reach us. We only got eight or ten inches of snow at that time, thus extending our nice sleighing ten days longer.

Foreign.

Two thousand five hundred houses were destroyed by fire at Myingyan, upper Bur

The bill granting the franchise to women ad its first reading in the British House of Lords March 22d.

Lord Guillamore has offered to sell his holdings in county Limerick, Ireland, to the tenantry, at a twelve years' purchase.

The Austrian government has received a note from Russia, denying that Russian

Serious floods are reported in Russia, caused by the melting snow. Sections of the Southwestern Railway threaten to sub-

An explosion occurred on the Armonis estate in the province of Havana, March 20th, The winter has been a busy one with re- which resulted in the killing of several pervival and temperance work. Thirteen have sons and the wounding of several more.

Notice of Sale.

ALLEGANY COUNTY COURT,

SAMANTHA POTTER, Plaintif, AGAINST PERET SWEET & OTHERS, Defendants.

caused by the melting show. Becoments of the Southwestern Railway threaten to sub-side. Fifteen thousand seals are reported to have been taken at Partridge Island, off the banks of New Foundland. It is thought Green Bay is good for 60,000. Miguel De Aldama, the Cuban patriot, died at Havana, Sunday, March 18th. His death is a great blow to the people of Cuba, in whose cause he spent over \$1,000,000. An explosion occurred on the Armonis eg-

DATED, February 29, 1888.

DAVID R. STILLMAN, Refere.

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



Miscellany.

8

O HOLY SPIRIT, COMFORTER!

BY HANNAH CODDINGTON.

O Holy Spirit, Comforter! My soul cries out to thee For help against the evil thoughts Which haunt continually.

I banish them, but they come back With me to lodge and sup; Sins, sins,-they are my daily fare, And shame my bitter cup.

I loathe them while I weekly yield Myself unto their sway; Cleanse thou my oft-polluted heart, Its darkness turn to day.

And then within it ever dwell, Thou blessed heavenly Guest! So purest flames of love shall glow And kindle in my breast.

My urgent prayer abashes me. What am I thou shouldst heed? And yet thou knowest, Holy One; How very sore my need.

Oh! take thou of the things of Christ, And show them unto me, Until my vain and wandering thoughts No other vision see;

Until mine eyes and heart o'erflow With love for my dear Lord, And every sense and power of life Be consecrate to God. -S. S. Times.

A WINTER MORNING.

The snow came down through the long night still. And lay like a mantle on plain and hill: Round angular rocks and forests old. It wrapped its graceful and sheeny fold.

The sun smiled when at dawn he saw the thought The stormy night had unwittingly wrought; And his smile shot back in a thousand gleams That blended his own prophetic beams.

Death came on the wings of the stainless snow, And summoned a soul where all must go. A soul that sin had throttled at birth, And Satan had striven to rob of worth.

Around this blighted life let us throw The seamless mantle of love, as the snow Falls over rough ledge and shriveled blade, And hides desolation the tempests have made.

Remember the best of the life now gone, And not the hours when evil won, How hard he fought with sin, how well He bore life's trials no one can tell. -Christian Secretary.

"HIS FATHER'S REFERENCE."

BY HELEN PEARSON BANARD.

and the office door opened upon the street. most of the boys left it wide open. The frequent blasts of wind upon Mr. Dobb's limbs did not improve his temper. After sneezing several times, he put on his hat, and wore it all the forenoon, scowling from under its brim at the applicants. These joked about him and each other, and the forty years.

"That came over in the ark," remarked some fun out of it."

maker's stove, I'd go without."

A tall, lank fellow had a handful of beans, purloined from a grocery store where he had lately applied. These he snapped at the rest of the boys when James was not looking. Mr. "Please, sir, would you try me?"

James.

stock," he replied, in a brisk, business-like worked at Smith's below here for fifteen this mincing matters about temperance." years. He died a few weeks ago with pneuhim."

"I bade good bye to school after father justified, then it is not mincing matters to her not to-I'd strike something in a day | ning," said Abbie, laughing. or two. I was down this way to call on the your card thought I'd step in." "Got a reference?"

"No, sir. I never worked for anybody; but father always referred to Smith Brothers, Abbie primlv.

and I can do the same-they know me. everybody says I'm like him."

"We never take any boy without a refer- to take itself out and get round to people

"I will make you an offer, as I know you were spreading over her face. The leafy neglect this work of purification is to neg. in our-"

"Carriage, were you going to say, vain. Off went the truth on wheels again, Prissy ?" asked Mrs. Blake. "Oh, I would the ladies concluding that Abbie "had met just as soon go in a business team, if it is a | a tough customer, and it was arguing the office stove that Mr. Dobbs had used for business matter. Bring the old green case" with such. When they returned to wagon, and we will go in that, and have the corner a second time, and saw Frank and

"I wouldn't work here anyway," said documents in the old green wagon, and we another. "I'm used to steam. If I couldn't will just leave them at the houses. Perhaps afford anything better than an old shoe- we can get some young people to go with up to the doors of the people, was taken immediate acceptance of Jesus Christ. One us. Will you secure two young ladies for a into every house. Truth was read in those of the group-the son of a church elder_ second seat, if I put it in ?"

"Yes, I have one in mind now." Lawrence, and at this very moment she was Dobbs grew more and more disgusted, and engaged in a conversation of some interest James momentarily expected an explosion. under a maple that had spread its green Presently the door opened, admitting a umbrella near the door of Abbie's home. slight lad of about twelve year. Mr. Dobbs | The other party was Frank Manning, a | only the appeal that this hand holds out?" was just going to roar out, "Shut that young man who had become aware of the The stillness was broken when a bird-like door!" but is was quietly closed with one fact that there was a magnetic power in voice said musically, "Both, Frank, if you prompt surrender to Christ, was getting hand, while with the other he politely re- Abbie's bright, vivacious eyes. People want them."-Morning Star. moved his cap. His shoes were blacked, his said that Abbie had made an interesting hair was brushed, his nails were trimmed, discovery about Frank's eyes, and had found and his patched clothes exquisitely neat. these also to have a peculiar magnetism. Seeing that James was busy, he sat down From one to the other had passed no verbal apart from the others. Just then an elderly | declaration of interest, though their eyes man came in. The lad rose and gave him | had done a deal of telegraphing. A subject his chair. When an opportunity came, he came up, though, which threatened to diwent forward, and, taking it for granted vide them seriously. Abbie was very that all knew what he was there for, said, thorough in her temperance ideas. Frank was lax. Dame Rumor also said that he "Your're rather small, my boy," said would occasionally take a glass of wine. How they stumbled upon this subject,

"I'm small, but I come from tough | neither could afterwards say." Frank made the remark, "I don't think it way. "Perhaps you knew my father; he is a very broad, generous course to pursue,

Abbie took this as a challenge. She ran monia. Everybody in this square knew | up the flag of her principles very promptly. "If a thing is wrong, and I think the use "You ought to be in school," said James. of alcoholic beverages-as such-cannot be

died. I saw my mother worrying; I told stand on that platform, I think, Mr. Man-

"Indeed !" he said, with a laugh that was old firm that father worked for, and seeing an echo of her laughter. "I didn't know you were one of those temperance women we hear about, that go round."

"There are none in this town," said

"But-if you believe as you say, why Smith Brothers would have recommended | don't you let people know it ? I hear that my father if he'd been going away; I think rich Farmer Abbott's wife has come home they'd recommend me, for I'm his son, and with some new ideas. Why doesn't she spread them ? You can't expect the truth

ence." said James, slowly, with an inquiring | without any heralding."

look towards the old gentleman, who was "Then, Mr. Manning," and, as she

"Minnie," she said to the Judge's wife, confusion, that it seemed as if scarlet flames purifieth himself, even as he is pure." To green wagon waited long for Abbie, but in Advocate.

Me fun out of it." "Well, I will have a bundle of temperance Frank in the hands of their ally.

The ladies's effort at seed sowing did vast pany of young men, of whom half a dozen good. Truth on wheels thereby was rolled were unconverted. I urged upon these an homes. It came out as public opinion, decided for Christ, and came out openly for strong, resolute, imperative; shutting and him at the approaching communion season, The young lady helper was Abbie locking all saloon doors. There was a personal issue in the life of Abbie Lawrence, her marriage with Frank Manning, for that day of the canvassing, there was a moment's stillness after Frank had said, "Can I have

DILLY DALLY.

As sweet a child as one could find, If only she were prompt to mind: Her eyes are blue, her cheeks are pink. Her hair curls up with many a kink-She says her name is Allie; . But, sad to say, Oft-times a day . We call her Dilly Dally.

She's sure to loiter by the way; No matter what her task may be, "I'll do it by and by," cries she, And so, instead of Allie, We, one and all, Have come to call This maiden Dilly Dally.

I think, if she could only know How wrong it is to daily so, Her tasks undone she would not leave, Nor longer mother's kind heart grieve; And then, for Dilly Dally, We'd gladly say, Each well-spent day, "This is our own sweet Allie."

-Our Little Ones.

LIKE CHBIST

now, are dreaming of being like him when grieve the Holy Spirit. Sometime they exhe shall appear. They have probably never pect to become Christians. But, my hesitatmade a careful study of his character, or a ing friend, unless you come up to this prayerful examination of their own, and so point, "It's now or never, and I decide are utterly ignorant of the wide dissimilarity now," you will in all probability be lost. existing between them. Christ was meek Much of your life is lost at any rate. Nor

would gladly see a change. I will put the trees, though, kindly held their screen be lect the essential condition of eternal blessed truth on wheels, that is, I will call for you tween her and all the outside world. The ness with the Saviour.-Michigan Christian

NOW OB NEVER!

BY REV. THEODORE. L. CUYLER.

Last year I was addressing a little com-A few days afterwards, by the fall of an elevator in his place of business, he was dashed into eternity. It was now, or never, for him. Upon the pivot of a few minutes of prompt decision' would seem to have hinged his endless destiny.

As it proved, that young man, by his ready to die. But it is still more important to get ready to live. A merchant in my con gregation, who had been very godless, came into my study one day about noon, and with much agitation said to me : "The Spirit of God is striving with me, and I have not gore over to my business to-day; I am staying home to settle the business of the salvation of my soul; I have settled it." It was "now or never" with him, as he regarded it. For many years he served Christ with great enthusiasm and usefulness, and is now in heaven.

Nearly all the cases of conversion in the New Testament have this same strenuousness and straightforwardness about them. There is no trifling, no pottering hesitation. The fishermen of Gennesaret when called, drop their nets, and straightway follow Jesus. Zaccheus, the Ethiopian treasurer, the Phil. lippian jailor, the three thousand converta under Peter's pungent sermon, all experienced a sudden conversion. They went by the word now, and eagerly embraced their opportunity. Delay might have been fatal with all of them.

Just here is the egregious mistake which tens, of thousands are making. They are often almost persuaded to accept Christ; they procrastinate only to grow weaker and worse; they wait for some thing that has not come, and never will; they fool with the Some people who are very unlike Christ momentous question of their salvation, and

SINS AGAINST CHILDHOOD. BY T. L. CUYLER, D. D.

It is related that when a cond was sacked, and a bratal soldier down all before him, a child cried "Please, sir, don't kill me. I an

He must be a brute that would the feebleness of a child. It is fiendish festures of alcoholic dri often maddens a parent to maim a der his own offspring. There is pled lad in this neighborhood wh maimed for life by the drunken. hurled him down stairs, in a deb us be thankful for the organizatio eties for the prevention of cruelty t They might adopt for their mot counsel to his brethren: "Do not

the child." There are many other sins ag hood besides brutal blows or the tion which drunkeness occasion they spring from wanton cruelty them grow out of carelessness of or utterly false views of parental d one-half of all the parents in the to have the solemn caution w their ears: Beware how you sin a child! Parentage involves a trust. God puts into our hand susceptible and receptive creat globe when he entrusts to us a mortal mind. No photographic impressions so readily, or retain surely.

1. You may sin against your c ing his mind with false teaching open before you like a garden in May, waiting for either the p or the poisonous, weeds. A ba dropped in will sprout. A snee truth of God's Word, or a sly ske will insinuate itself into a boy's prepare him for early infidelity. caviling criticism indulged in after they come home from c pletely neutralizes all the good i a sermon. If the Holy Spirit the minister's faithful message, t ish derision thrown at that me only a sin against the children against the Holy Ghost. In a of cases religious errors are here honest practices descend in th from father to son. Parents o their children by taking them places of amusement. While laughing at the play, the lad h inflamed by the indecent costum civious movements of the ac daughter's purity is soiled by t

If sent on errands, grave or gay,

One morning, Mr. Dobbs, before opening his paper, said to his clerk; "We must get the front window. Let me see it first." with elegant flourishes:

"A BOY WANTED IN THIS OFFICE. IN QUIRE WITHIN."

This he brought to Mr. Dobbs, who scowled at the pasteboard, then dipped an enormous quill pen into ink, and drew a black line across all but "boy" and "want ed.'

"Two words are enough, James: and-we're not advertising a writing school-write plainly, so a child can read it. And, James. I want you to talk with them. You know what I need-a tidy, intelligent, honest, prompt boy. Sift him, James; see that he's made of the right stuff; take his name and references."

"Yes, sir; but how shall I know which will suit you?" asked James, timidly.

"I'll tell you, for I shall sit right here. Yes, that'll do," as James turned the card over and wrote the two words in a round, plain hand. "That'll bring one, I guess." "One"-it brought thirty-seven before dinner! The sign hadn't been up fifteen minutes before they began to come-tall and perhaps two or three others, packed into a short, lean and fat, neatly dressed and rag green wagon and the truth on wheels rolling ged, bright eyed and dull, and one feeble round to every door ! The fact is, Prissy, old man ventured in to ask if he wouldn't you have been away. You have seen a bit do.

"We advertized for a boy!" said James.

aged applicant; " but I've got more experi- quiet in our valley-town." ence and judgment than a whole passel o' boys."

He was quite angry when James would not consider him a candidate, vindictively of emerald leaves, shining butter-cups-the inquiring, "What's that old chap in the river, amid all these, sparkling like crystal corner for, then? He's as much as ten amid green and gold. Winter came like a years older'n I be."

near the door among the boys. As his attire | left statutes of purest marble wherever i was almost shabby, it being one of his eccen- | met boulder and ledge, while under its tricities, he might indeed have been taken magic influence the grand mountain cliffs for an applicant. While he appeared to be became temple-walls of silver, above which reading a paper, nothing escaped his quick rose at morn the fires of the sun. But side ears, and his keen glance noted every detail by side with this steadfast beauty in nature, of each new-comer. The boys were so intent there was in the town an attitude of upon securing the place that they scarcely conscience toward a very grave question, noticed him, and never saw the inquiring which had in it no feature of beauty to glance that James sent that way after put- | commend it. The town was certainly quiet ting each through nearly the same cate- on this particular subject, but it was winter's ing out in her hand a temperance circular. chism. Although each boy was anxious to | death without winter's beauty. I'he subject get the situation, it was evident that it was | was that of intemperance. Good men were not to learn the business, but for the sake of still in the presence of this evil. Good men the pay. "How much vacation do you give?" were silent upon the alcoholic traffic. While "Can I have Saturday afternoon off?" "Do the good were silent, the bad were declamayou want your store swept every day?" were | tory, boisterous, defiant. questions occuring so often that they an- Mrs. Farmer Abbott had been away. She

out, "No! not till you've earned it!"

nodding so vigorously that the brim of his shining hat slid down to his nose...

"His father's refenence will do;" adding, accept it ?" a boy to day, James. Better put a card in after a startling sneeze, "he's the only boy he front window. Let me see it first." that I didn't have to ask to shut the door point home. Wellswhen I see you tempe-So James, who was a fine penman, wrote, there's been no less than thirty-six gusts of rance people coming to meet with your ideas, wind on my head." This reply startled several lingerers; the

lank bean-snapper observed that he "wished he'd known that old sheep was the boss." Mr. Dobbs did not regret his decision in the weeks that followed, for the boy proved all he had expected.—Congregationalist.

PUTTING THE TRUTH ON WHEELS.

BY THE REV. E. A. BAND.

"Then you think we ought to do something, Prisav ?"

"I-I-think, Minnie, that something ought to be done, and as nobody is doing anything, it looks very much as if we ought to use our influence and-and-"

"Go round ? Say, do you mean to put the truth on wheels, that is, you and I get into your old green wagon and take out some of those temperance documents and scatter them round ? How it would look-Judge Blake's wife and Farmer Abbott's wife, and the old road and see that everybody I meet of the world's activity, and you come back into our quiet valley and feel like stirring "I know I'm a leetle old," replied the us up. I know you think we are fearfully

It was a quiet town and one of great beauty. Summer came like a golden wave, and down into the valley it rolled a wealth big white wave rolled down into this same The "old chap" was Mr. Dobbs, who sat valley, and it turned the river into alabaster,

noyed the old gentleman. At length, when had felt the stir of temperance agitation. A the condition of things and also their reme- out ?"

spoke, she fastened two bright, searchin eyes on him, "if it be the truth what Mrs. "Try him, James," he said decidedly. Abbott says and what I say, why don't you

> "Oh-oh, that wit? Now, you press the I-I-don't know but that I will surrender. When you ladies act up to your notions then-"

"You what ?"

"Give me time to think."

The conversation here ended, and pleasantly terminated. Both, however, went away to-think. Consequently, when Abbie was invited to a seat in the old green wagon, she readily accepted it. The ladies did their work faithfully. Truth was taken out on wheels. It was given to people, left with them, kept by them. The old green wagon was on its way home when the ladies arrived at a corner...

"There, ladies," said the Judge's wife, "the old road, as you well know, here strikes off to go over the hill, and the new road goes about it. There are six houses on the new road, and none on the old. What bear the image of the heavenly. if-if one of us should walk over the old, leaving the appeal we have with anybody going that way, and the rest can visit the houses on the new road. Now I will take has our circular."

"No, no, I am younger," insisted Abbie, "I will go."

Abbie had her way.

The old road had another name. Little traveled, the grass had gradually overgrown the space formerly occupied by the roadway. The trees on either side had grown bushie and taller, till at last the old road became a bower carpeted with soft emerald, and the people who were young, and the old people who might be sentimental, called it "Lovers' Lane." In bird-time, it was simply a green nest. In flower time, it was a bunch of perfume. Down "Lovers' Lane" walked Abbie Lawrence, her temperance documents in her hand. As she looked up, whom should she see but Frank Manning Impelled by a sentimental mood. depressed by a slight ill turn, he had ventured out for a walk in "Lovers' Lane." "The air will do me good !" thought Frank.

"Oh, dear !" Abbie exclaimed. "And can't avoid him !" She added resolutely "I won't avoid him." She advanced, hold "Will von take this ?" she asked.

"Which ?" he said provokingly.

"Which ?" she repeated. "Whatthis-temperance-"

temperance subject. When the ladies believer. The Spirit testifies to adoption a tall, lazy looking fellow without references, warm interest was aroused within her. She started out, I made up my mind it was time and makes the regenerated soul a sharer in drawled out. "Would there be any chance came home to be chilled by the coolness of to take a stand in this matter, and I am Christ's sufferings and joys, that in the end

and lowly of heart, but they are confident, | will you save the rest of it, unless you promptassuming and bold. Christ was prayerful, | ly seek Christ, and seek him not with half and dependent upon his Father; but they | your heart, but with your whole soul. pray little or none at all, and are completely To "seek" Christ does not mean a search

self-reliant. Christ was sympathetic and after him, as if he were difficult to discover. compassionate; they aro unmoved by sorrows | Religion is not an enigma, or Christ a disand distresses, and are destitute of good tant stranger. Seeking really means an works. Ohrist was active in his ministry, honest desire to possess him. Instead of going about continually doing good; they going in pursuit of him, he is at your have no definite religious aim or undertak | heart's door now waiting for admission. If ing, and going about continually doing noth- you wish him to enter and open the heart to ing. Christ was generous and forgiving; him, he is yours immediately. Your sins they are narrow and relentless. Christ was must go out when he comes in. The love of pure in character and life; they follow not | sin and the love of Christ can no more exist after purity, perhaps deny its possibility, together, than midnight and noonday. No and live as if sin were an essential ingredient one can "seek" for you. Do not rely on in the cup of human conduct. Christ in- any such advice as sending a request to a stituted or perfected a plan of salvation for meeting to be prayed for. You cannot pray all men to embrace, but they keep aloof from by proxy, or repent by proxy, or believe by it and seek assimilation to the divine char- proxy. The "inquiry meeting" you need acter by some other means or device, thus is with Jesus Christ. Sooner or later, if you rendering the atonement of none effect. | are saved, you must yourself give yourself to Whatever is excellent and beautiful in the Jesus; and all the pastors or prayer-meetcharacter of Jesus is wanting in them, yet | ings under heaven cannot save you, until they dream that in some manner and at some you obey your Saviour's voice and surrender

time, by a strange transition, they are to yourself to him. A young friend of mine, and a fellow-No mistake could be more fatal or far- student at Princeton Seminary, told us that reaching in its consequences. Our mission when he was at college he went into his here on earth is to become Christ-like. We room one day and locked the door, and deare to be partakers of his spirit. We are to termined to stay there until he had found have the mind that was in him. We are to reconciliation with God. It was "now or adorn his doctrines and precepts by a well-ordered life and conversation. We are to pardon, and grasped that promise "him be transformed into his image from glory to that cometh to me I will in no wise Cast glory. The one supreme purpose of redemp out." The next morning he felt calm; every-tion is to deliver men from guilt and sin, and thing began to look new to him. Calling on restore them to the divine image and favor. a college mate, he urged him to repent also If this cannot be done, the agonies of the and receive Christ. Every hour his joy in. cross were vain. Whoever denies the possi- creased and his hope brightened. He rose bility of this, either by speech or life, cruci- in the college prayer meeting, and exhorted fies the Son of God afresh and puts him to his comrades to give themselves to Jesus. an open shame. The crucial test of nine Several of the students were converted under teen centuries of Christian history, through his eager, strenuous, lightning-like appeals. all which Jesus has shown his power to save, As soon as he made a clean break with sin establishes beyond cavil the validity and and grasped hold of Christ, the thing was efficiency of the work on Calvary. The tes- done. He had begun to live. Charles G. timonies, verbal and exemplary, of millions Finney's conversion was very similar to this on millions of souls dying in this faith, That struggle "in the woods," which he substantiate the truth that Jesus is fulfilling describes in his autobiography, ended in a his promise to every believing soul: " Lo, I full surrender to the Saviour.

am with you alway, even unto the end of Every hour spent without Christ is a lost hour. You risk the loss of the Holy Spirit's The Holy Spirit is Christ's continued life influence. Your prayers never will save, as on earth. The Holy Spirit convinces of sin, long as you refuse to do what Christ bids points out the remedy, applies the blood, and you. It is a solemn mockery to ask him to witnesses to the victory. The Holy Spirit make you what you refuse to be. Begin at teaches, preaches, woos and wins. The once to obey him in the very first thing that Holy Spirit transforms character, irradiates the countenance, sanctifies the heart, and comforts the soul. "As many as are led by the Spirit of God, there are the soul of the soul of the spirit of God.

A BRAHMAN wrote to a Christian mission.

ballet, or the immoral innue stage. These impure sights an breed salacious thoughts. It is to smutch your own soul; but w not sin against your child.

2. Nothing breeds so rapidly We all know how tendencies either good or evil, spring from scent, and the chief element in ity is the force of example. The notonous uniformity in the h Jewish kings. Each one " ways of his father, who caused Observe that word "way." made the path, and the son tro is as true now as in ancient day difficult cases which are brough briate asylums are those o drunkenness. I have worked reform two inebriates, both ve characters; but have about given since I discovered that their slaves of the bottle.

Outbreaks of passion have a ence on our children. A ma yet of most violent temper, pla cuse, when he gets enraged: it. My father was just so; h so. We cannot live together never did. We are all possessed This is a frightful indictment to bring against a dead parent. penalty these living sons pay 1 mitted against their childhoo example!

3. It does not require that disposition in order to sin ag dren. The foolish fondness w and gratifies every selfish whin their pride, is even worse in than harsh brutality. No mo be committed against your s him have his own way. Pride enough in your daughter's l your adding fuel to the flame w fineries and fulsome adulation ous fact that praise, when best conduct, humbles and sweete praise, lavished on mere extern or dress, only puffs up and in Deas.

Parents, do you always mu study of the peculiarities of a seph was a very peculiar lad excellencies. and when his rigged him out in his "coat o and he began to have dreams "bowing down to him," it that their operse natures gr revengeful. Father Jacob that pure, sensitive boy befor brethren began their villau Some children are picked until they become sallen. Culed for their deficiencies, till they grow desperate. H hardens, and then parental pl that God will soften the bo To princip stanily visely, a routing more marcity than t

Marine Service and Party of Service and Service and

the Spirit of God, they are the sons of God. poning," or making false promises. Christ "Only one?" he asked looking at the If any man have not the spirit of Christ, he has only one condition-accept me and be document and then at her hand that held it is none of his." The Spirit searches the saved ! Christ has only one time-it is now out. "I have made up my mind on that deep things of God and shows them to the or never !- American Baptist. of having my pay raised?" Mr. Dobbs for the community upon the subject. She went going to be as radical as they. But can I that soul and Christ may be glorified togeth- ary: "We are finding you out. You are not got his wish to be unknown, and thundered to her friend, Mrs. Judge Blake, to discuss have only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. If your people were only the appeal that this hand holds er. Vain is the hope of reigning with as good as your Book. Christ unless we first become like him. only as good as your Book, you would con-ser's "Every man that hath this hope in him quer India for Christ in five years."



tae, comperance canva

the world."

th himself, even as he is pure." To t this work of purification is to neg-e essential condition of eternal blessed ith the Saviour. Michigan Christian

NOW OB NEVER! BY REV. THEODORE. L. CUYLER.

year I was addressing a little comof young men, of whom half a dozen anconverted. I urged upon these an liate acceptance of Jesus Christ. One group-the son of a church elderd for Christ, and came out openly for t the approaching communion season: days afterwards, by the fall of an elein his place of business, he was dashed sternity. It was now, or never, for Upon the pivot of a few minutes of ot decision would seem to have hinged dless destiny.

it proved, that young man, by his pt surrender to Christ, was getting to die. But it is still more important ready to live, A merchant in my con ion, who had been very godless, came ry study one day about noon, and with agitation said to me : "The Spirit of s striving with me, and I have not gone o my business to-day; I am staying to settle the business of the salvation soul; I have settled it." It was "now er" with him, as he regarded it. For years he served Christ with great enism and usefulness, and is now in

rly all the cases of conversion in the restament have this same strenuousness raightforwardness about them. There triffing, no pottering hesitation. The men of Gennesaret when called, drop nets, and straightway follow Jesus. eus, the Ethiopian treasurer, the Phil. n jailor, the three thousand converts Peter's pungent sermon, all exped a sudden conversion. They went by ord now, and eagerly embraced their tunity. Delay might have been fatal ill of them. t here is the egregious mistake which

of thousands are making. They are almost persuaded to accept Christ; procrastinate only to grow weaker, and ; they wait for some thing that has not and never will; they fool with the ntous question of their salvation, and the Holy Spirit. Sometime they exbecome Christians. But, my hesitatriend, unless you come up to, this "It's now or never, and I decide you will in all probability be lost. of your life is lost at any rate. Nor ou save the rest of it, unless you promptk Christ, and seek him not with half heart, but with your whole soul. "seek" Christ does not mean a search him, as if he were difficult to discoverion is not an enigma, or Christ a disstranger. Seeking really means an t desire to possess him. Instead of in pursuit of him, he is at your s door now waiting for admission. If vish him to enter and open the heart to he is yours immediately. Your sins go out when he comes in. The love of d the love of Christ can no more exist ner, than midnight and noonday. No an "seek" for you. Do not rely on uch advice as sending a request to a ng to be prayed for. You cannot pray h Jesus Christ. Sooner or later, if you ved, you must yourself give yourself to ; and all the pastors or praver-meetunder heaven cannot save yon, until bey your Saviour's voice and surrender elf to him. young friend of mine, and a fellownt at Princeton Seminary, told us that he was at college he went into his one day and locked the door, and dened to stay there until he had found ciliation with God. It was "now or " with him. He prayed for mercy and n, and grasped that promise "him cometh to me I will in no wise cast The next morning he felt calm; everybegan to look new to him. Oalling on lege mate, he urged him to repent also receive Christ. Every hour his joy ind and his hope brightened. He rose college prayer meeting, and exhorted omrades to give themselves to Jeans. al of the students were converted under ager, strenuous, lightning-like appeals. on as he made a clean break with sin rasped hold of Christ, the thing was He had begun to live. Oherles G. y's conversion was very similar to this. struggle "in the woods." which he ibes in his autobiography, ended in s arrender to the Saviour. ary hour spent without Christ is a lost You risk the loss of the Hely Spirit's nce. Your prayers never will save, t is a solemn mockery to sai him to you what you refuse to be. Begin at to obey him in the very first thing that to your hand. Satan's tactics with ave always been successful, because he yoù delaying, or "caviling," or " post-g," or making false promises. Onrist aly one condition-accept me and be I Christ has only one time-it is now ver I—American Baptist.

SINS AGAINST CHILDHOOD.

BY T. L. CUYLER, D. D.

It is related that when a conquered city pendent. was sacked, and a bratal soldier was striking down all before him, a child cried out: "Please, sir, don't kill me. I am so little." He must be a brute that would not respect the feebleness of a child. It is one of the fendish features of alcoholic drinks that it often maddens a parent to maim and to murder his own offspring. There is a poor crippled lad in this neighborhood whose spine is maimed for life by the drunken father who hurled him down stairs, in a debauch. Let us be thankful for the organization of "societies for the prevention of cruelty to children." They might adopt for their motto Reuben's counsel to his brethren: "Do not sin against

the child.' There are many other sins against child hood besides brutal blows or the slow starvation which drunkeness occasions. Nor do them grow out of carelessness or ignorance. one-half of all the parents in the land need to have the solemn caution whispered in their ears: Beware how you sin against your child! Parentage involves a tremendous trust. God puts into our hands the most gusceptible and receptive creature on the globe when he entrusts to us a young immortal mind. No photographic plate takes impressions so readily, or retains them so

surely. 1. You may sin against your child by seeding his mind with false teachings. It lies open before you like a garden, or a field in May, waiting for either the precious seed or the poisonous weeds. A bad principle dropped in will sprout. A sneer against the truth of God's Word, or a sly skeptical thrust will insinuate itself into a boy's memory and prepare him for early infidelity. Much of the caviling criticism indulged in by parents, sfter they come home from church, completely neutralizes all the good influences of a sermon. If the Holy Spirit has inspired the minister's faithful message, then the foolish derision thrown at that message is not only a sin against the children, but a sin against the Holy Ghost. In a vast majority of cases religious errors are hereditary. Dishonest practices descend in the same way from father to son. Parents often corrupt their children by taking them to impure places of amusement. While the father is laughing at the play, the lad beside him is inflamed by the indecent costume, or the lascivious movements of the actress. The

wealth. Wherefore, O father and mother. for thy own sake, for God's sake, for the sake of the immortal soul committed to thee, do not sin against the child.-The Inde-

جاج أصباح كأحب ويحتوه وإحاثا والحد

LONG OB SHORT PASTORATES.

Not long since, we overheard two brethren suggesting to each other some of the advan tages and the disadvantages of long pastorates. Unknown to these brethren, we reproduce in substance what they said, together with a few additional reflections in the same

line. Other things being equal, there are some obvious 'benefits attending a long pastorate which cannot be realized in one that is brief. 1. A long pastorate gives the pastor an acquaintance with his people which aids him in his work. Much of the time and energy of a new pastorate is taken up in studying the brethren. If any of them have peculiarthey spring from wanton cruelty. Many of Ities, it is well for the preacher to find them out and adapt himself to them. Until this or utterly false views of parental duty. Fully is done he cannot hope to bring all the members into co operation with his plans. And the people to find out.

The first and even the second year of a pastorate must be spent largely in social and pastoral visiting among the members. All parties must be on the best terms. But it is almost a waste of time to continue these visits and attentions with such frequency after

a while. The preacher ought to be released from keeping this up, so that he may give himself more largely to aggressive work. A short pastorate does not more than complete the preparation for real work.

2. A good minister of Jesus Christ, possessed of judgment and piety, will have a wider and more intense influence as his pastorate lengthens. His power in the community increases. Years of consistent living steam or aqueous vapor present in the and faithful preaching will give him a place in the esteem of the community which a new arrival cannot have.

3. Under a long pastorate the young grow up with a peculiar attachment for the man they have always heard. The pastor sowed the first seed in these young hearts, and it is not strange that he can reap the harvest with more skill and more pleasure than a stranger. binds them to the pulpit.

4. A long pastorate is a good preventive of the perils which are always incurred in burns brightl changing pastors. Perhaps there is not any | tain draugh one source of church troubles as fruitful as this of choosing a pastor. Short pastorates make frequent the occasion of divisions and stances, is allienations. Fortunate is the church which which neith does not have to go often into the field to tion has eve hunt a preacher.

Hoyular Science.

THE latest reports received by the Hydrographic Office about the logs of the great raft abandoned south of Nantucket about two and one-half months ago, prove, though they are now widely separated, their general drift has been in an east-south-east direction. the logs being found a little to the southward of this line. That they were not carried more to the northward and eastward by the Gulf Stream, as would be expected, was probably due to the strong north. west winds Communion, on LORD's SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardwhich prevailed during the latter part of

December and the first part of January. For-tunately, no vessel has been disabled by collision with them. although the German collision with them, although the German bark "Bremen," which was in company with the logs for five days, in latitude 39° north, longitude 62° west, had her sheathing SUNDAY: IS IT Gon's SABBATH OF MAN's? A letter address to Chicago Ministers. By Rev. E. Ronayne. 18 pp. torn and rudder injured.-Science.

WHEN water once begins to boil it is impossible to raise its temperature any higher; 40 pp. all excess of heat is absorbed by the escaping it not unfrequently occurs that the minister steam as so called latent heat, and is given has peculiarities which it is important for out again when it condenses. We often speak of seeing the steam escaping from the

spout of a kettle, but this is incorrect; steam is an invisible vapor, and we can no more see it than we can air. What we do see are the minute drops of water into which the steam condenses on coming into the cool air. If we boil water in a glass flask, we shall notice that nothing can be seen in the interior; and by observing the steam escaping from a kettle, we shall notice that there is quite a distance between the end of the spout and the point where the cloud becomes visible. This cloud of steam is of

exactly the same nature as the clouds which float in the sky, and are formed by the condensation in the cool upper regions of the air.

ATMOSPHERIC INFLUENCE ON COMBUS TION --- Scientific minds have never been mysterious atmospherical influence which aids, at certain times, in causing conflagrations to spread with astonishing rapidity, He loves them as his own children; to them and makes the checking of the progress of he is as a father. To break these ties is too the flames so much more difficult than at often the breaking of the only tie which binds them to the pulpit. other times. Every one who has attended to an ordinary grate or stove has had fre quent occasion to observe that a fire which greater drau This result satisfactoril mains that different cor which, like science is at professed a American A

TT ELPING HAND THEOUGHTS SUGGESTED BY THE PREUBAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Rapitst Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 85 cents. Paper, 1 cents.

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THE SABBATH RECORDER, MARCH 29, 1888

BRAHMAN Wrote to a Christian Interior We are finding you out. You are pol ed as your Book. If your proble were daughter's purity is soiled by the licentious ballet, or the immoral innuendoes of the These impure sights and utterances stage. breed salacious thoughts. It is bad enough to smutch your own soul; but we beg you, do not sin against your child.

2. Nothing breeds so rapidly as example. We all know how tendencies to character, either good or evil, spring from natural descent, and the chief element in moral heredity is the force of example. There is a monotonous uniformity in the history of the Jewish kings. Each one "walked in the made the path, and the son trod in it. This is as true now as in ancient days. The most difficult cases which are brought to our inebriate asylums are those of hereditary slaves of the bottle.

Outbreaks of passion have a terrible influence on our children. A man of culture, it. 80. penalty these living sons pay for the sin committed against their childhood by parental example!

3. It does not require that we be cruel in disposition in order to sin against our children. The foolish fondness which pets them and gratifies every selfish whim, and pampers ness.

Parents, do you always make an especial study of the peculiarities of each child? Joseph was a very peculiar lad from his very excellencies, and when his partial father rigged him out in his "coat of many colors," of work. and he began to have dreams of his brothers that God will soften the boy's hard heart! man. To train up a family wisely, and for the Lord, There are advantages and disadvantages

But there are some advantages in short pastorates, and it must be confessed that most of our churches avail themselves of these advantages as often as possible.

1. A short pastorate furnishes the change which pleases most ears. We tire of monotways of his father, who caused Israel to sin." ony. There is power in a new way of put-Observe that word "way." The father ting things. Without the attention of his hearers, no man can preach effectively. When his voice has grown painfully familiar, and his gestures are as common as his coun- the last few tenance, and when his whole style has been Trenton, N drunkenness. I have worked hard lately to repeated to the point of wearying, his work is vicinity, an reform two inebriates, both very interesting done. Though it may not be right to prace somest ware characters; but have about given up in despair | tice novelties, it certainly is not right to of | sold in this since I discovered that their fathers were fend the universal taste for somewhat of manufactor change.

2. A change of pastorate gives a minister | two large time for more general study and for more | each of whi yet of most violent temper, pleads as his ex. | careful preparation of sermons, or for more of glass per cuse, when he gets enraged: "I can't help visiting. Not that he can rely wholly or Creighton My father was just so; his boys are all largely upon his old sermons as a saving of obtain their We cannot live together in peace; we effort. But every minister is painfully con- in the vicin never did. We are all possessed of the devil." | scious of the fact that his sermons are very | third plant This is a frightful indictment for a living son | incomplete; they are only half prepared. He | by Capt. F to bring against a dead parent. And what a knows, too, that on a new field and preach- named wor ing newly-made sermons, he can use former joining cou lines of thought and illustration which great- | will have a ly relieve him of work and which add to the or more that richness of his sermons. An occasional other wor change thus adds to the breadth and power of was also the sermon.

3. Change stimulates the minister as well name. It their pride, is even worse in its influence as the people. A man falls into grooves- these comp than harsh brutality. No more fatal sin can he goes on in such easy and complete ac- quality suj be committed against your son than to let quaintance with his surroundings that he may also be him have his own way. Pride will grow fast falls asleep as he goes. Some people are so seventy oth enough in your daughter's heart, without sensitive to change that they cannot sleep vicinity, w your adding fuel to the flame with extravagant the first night they lodge in a new room. | ware, lamp fineries and fulsome adulation. It is a curi- This suggestion is offered freely to some varieties of ous fact that praise, when bestowed on noble preachers, and to some hearers. There are are of the f conduct, humbles and sweetens a child; but men who cannot rise to their full height ex. and might praise, lavished on mere externals, like beauty | cept under the stimulus of a crisis, or of a | of Bohemis or dress, only puffs up and inflames selfish- new and extraordinary demand upon them. Many a man has made a better husband to his second wife than to his first. His old habits underwent a transformation. These preachers are but men, and preaching is to them a process of education as well as a line

4. An ordinary preacher never goes out of "bowing down to him," it is not strange a narrow path of thought. A dozen distinct NATURE'S GOD that their coarse natures grew jealous and | topics cover about all of an ordinary barrel revengeful. Father Jacob sinned against of sermons. The texts and sermons are that pure, sensitive boy before the churlish many; the distinct topics are few. The brethren began their villainous outrages. highest interests of a church require that M. D. D. P Some children are picked at and scolded, when they have received about all one until they become sullen. Others are ridi. | preacher has, they should engage another culed for their deficiencies, or deformities, who will supplement what was lacking in the sabbath quest till they grow desperate. Harshness always first. New views of God, of grace, of duty edition of this hardens, and then parental phariseeism prays and of life must be obtained from a new

requires more sagacity than to write a book, in these changes. No one limit of pastorates

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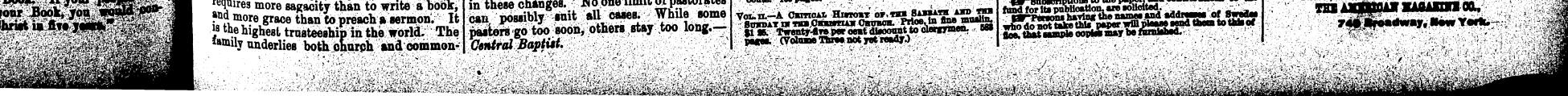
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Subscriptions to the paper, and contributions to the fund for its publication, are solicited. EF Persons having the names and addresses of Sweden



The Sabbath School.

8

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

INTERNATIONAL LESSONS, 1888.

SECOND QUARTER. March 81. 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: 81-46. May 12. The Lord's Supper. Matt. 26: 17-30. 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 25. Review Service.

LESSON II.-CHRIST'S LAST WARNING.

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

For Sabbath day, April 7, 1888.

SCRIPTURE LESSON .-- MATTHEW 23 : 27-39.

27. Woe unto you, scribes and Pharisees, hypocrites: for ye are like unto whited sepulchres, which indeed appear beau-tiful outward, but are within full of dead *men's* bones, and of all uncleanne

28. Even so ye also outwardly appear righteous unto men. but within ye are full of hypocrisy and iniguity. 29. Woe unto you, scribes and Pharisees, hypocrites: because ye build the tombs of the prophets, and garnish the sepul-

chres of the righteous, 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the

would not have been partakers with them in the boot of the prophets. 31. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32. Fill ye up then the measure of your fathers. 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34. Wherefore, behold, I send unto you prophets, and wise men and soribes; and some of them ye shall kill and crucify, and some of them ye shall scource in your synagogues, and and some of them ye shall scourge in your synagogues, and

persecute them from city to city, 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upor this generation.

37. 0, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gather eth her chickens under her wings, and ye would not i 38. Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

GOLDEN TEXT.-Create in me a clean heart. 0 God, and renew a right spirit within me Psa. 51:10.

PLACE.-In the Temple, at Jerusalem. TIME.-Last week of Christ's life.

BIBLE READINGS.

Sunday.-Hypocrisy condemned. Matt. 23:27-39. Monday .- Hypocrisy condemned. Mait. 23:13-26. Tuesday .- Hypocrisy condemned. Matt. 6: 1-18.

the ancient prophets, that if they had lived in their day, they would not have persecuted them as their fathers did, but in their present persecuting spirit

the treachery, the cruelty and the false judgment and their delivery of himself into the hands of pagans to crucify, with all these facts of their incorrig ible dispositions before his mind, he seems to say to them, "Go on in your course to the bitter end; carry persecution of the righteous to its utmost limit; fill up the measure of the guilt of your fa thers, and so also of their condemnation." How could such men "escape the final and terrible con demnation?"

V. 34-36. Wherefore, behold I send unto you prophets, and wise men and scribes, etc. He here seems to announce that other prophets and wise men will continue to come to them, and that they will go on persecuting and killing, thus filling up the measure of their wrath. This announcement was a fearful prophecy, but it was most fearfully fulfilled in the immediate on-coming years. Christ as the head (f the church sent forth his disciples into all the world; some of them were scourged and persecuted from city to city, some were killed and crucified; the most literal fulfillment of the words of Jesus.

V. 37-39. O, Jerusalem, Jérusalem, ... how ofien would I have gathered thy children together ... uou desolate. The heart of the Lord seems to be filled with compassion and inexpressible grief. He has just been reviewing the wickedness and hypocrisy of this people who claim to be the children of Abraham. Upon them have been conferred the fullest revelation of the love and mercy of God. falsehood; have treated the messengers of God with malice and cruelty. They have become so confirmed that there is no reformation for them. They can only be left to go their own way and fill out the measure of their wicked designs. Our Lord, looking down from Mt. Olivet upon that beautiful city, and the temple filled with this wicked generation, recalls all the tender love of the great divine heart that has been bestowed upon the people of that city. Nothing can be more touching than those words so, pa thetic, "ye would not." Then the sad consequence. "Your house is left unto you desolate." The time

is coming when that beautiful temple shall be utterly destroyed, when the city shall be rendered more desolate than any other spot in the wide world. Its inhabitants shall he scattered far and wide. The messengers of God's love shall no more come there

to offer reconciliation and redemption to the people.

ets. They seem by their professions of regard for dox; he man that " when applied to human beings it signifies purity of heart or disposi-tion, piety, many goodness, but not perfection

against John the Baptist and against Jesus himself they show themselves to be the very children of their wicked and persecuting fathers. A follered at Jesus Christ, then, 18 holy when his considerce is quick to detect sin, and vigorous is protest against sin—when V. 32, 33. Fill ye up then the measures of your fathers. Ye serpents, ye generation of vipers, how can mind the events which are very soon to take place; A proof of televises is sincere humility before are especially invited to attend the service. God. When a bely man falls into sin under strong tempration he does not excuse himself; he condemne himself, and repents of it with deep contrition. It has been well said that the difference between the Pharisee and the Publican was that they were both sinners, but the Publican knew it, and the Pharisee did not know it. Paul had a very clear and correct idea of himself as a Ohristian when he wrote, " Not as though I had already attained, either were already perfect, but this one thing I do, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus."

> I have observed that the more holy people are, the less they are inclined to boast of it. They talk little, but practice a great deal. They let their imps shine-not to catch applause, but to show others the safer path of living. Not to glorify self, but to glorify their Master is their constant aim; and their Master keeps them well supplied with oil.

To my friend's question, " Is it possible to be holy?" . I would reply: Yes, it is possible. It is so possible that if you do not attain to and ye would not! Behold, your house is lef! unto it, then the fault is wholly with yourself. If you lack holiness or spiritual health, you cannot have been ever healed by the Lord Jesus Christ. To be a Christian without holiness is as absurl a contradiction as a lighted lamp that cannot make itself seen, or a kindled fire that emits no warmth. Jesus Christ can But they have turned light into darkness, truth into never be within a man without his knowing it, and making other people know it also. Blessed are they that hunger after holiness; for Christ promises to fill such men, even "unto the fullness of God."-Christian at Work.

MABRIED.

At New Market, N. J., March 21, 1888, by Rev. A. H. Lewis, D. D., HERMAN MILLARD, of Shiloh, and CARRIE A. DUNN, of New Market.

Departed this it a star Crab Orchard, Ill., Feb. 24, 1888 of massive Mrs. Retransrue S. Examingen, wife of B. F. Examinent, Req. in the 5th year of her age. Mrs. Commission was born in the state of

C. REV. J. G. BURDICK wishes his correspondents to address him at 222 E. 84th St., New York City. instead of at the former street and number,

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A MISSIONARY POBI BY D. E. LIVERMORE

Wednesday.-Hypocrisy condemned. Luke 11: 87-54. Thursday.-Persecuting the prophets. Acts. 7 51-69. Fridag .- Desolation Impending .- Luke 13: 28-35. Sabbath -- Treasuring up wrath Rom. 3.1-12.

OUTLINES.

I. Hypocrisy concealing corruption. v. 27-28. II. Hypocrisy denying guilt. v. 29-33. III. Hypocrisy entailing penalty. .v. 34-39.

INTRODUCTION.

This lesson forms the conclusion of cur Lord's public ministry. After the parable recorded in our last lesson a new attack was made upon our Lord by the Pharisees and Herodians. Matt. 22: 15-22. This attack was readily turned aside, and then the Sadducees came with a question respecting the res urrection, and were answered. Then followed a lawyer tempting him with a question which was at once answered. Mark 12: 32, 83. Jesus then puts a question respecting the person of the Messiah. which they could not answer. This ends the con- keep in mind a few very simple facts. flicts. Our Lord now takes up a discourse recorded in the following chapter in which he gives a discription of the scribes and Pharisees, followed by several woes pronounced upon them for their bypecrisy. The present lesson commences with the seventh woe.

EXPLANATORY NOTES.

V. 27, 28. Wee unto you, scribes and Pharisees, etc. It is to be observed that this expression simply announces a fact; it is not a malediction expressive of a wish, but it is a sad declaration of a fearful fact which is about to come upon the scribes and Pharisees for their hypecrity. For year elike unto whited sepulchres, etc. Their religion was a mere outward show. His comparison of their lives to whited sepulchres is very emphatic and intensely express ive of the reality of their lives. It was the custom of the Jews at Jerusalem to whiten all the se pulchres around about the city at this season of the year, in anticipation of the coming multitudes on these great festive occasions. To touch a sepul chre with the feet or with the hands defiled the person, and this polution required eight days for cleansing before they could enter into the services of the Passover feast. Hence it was very necessary that all the graves and sepulchres should be thus designated that they might be avoided by the strangers coming there to worship. These familiar objects are seized upon by cur Lord as illustrations to rep resent the outward appearance of the Jewish life in contrast with the corruption of their inner life. They are like whited sepulchres without, but with in they are like these same sepulchres filled with polution and death. There is snother suggestion also in the comparison, they are themselves to be avoided on account of their hypocrisy. V. 29. Wos unto you, scribes and Pharisses, hypo-

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criles : because ye build the tombs of the prophets, etc. Here they are charged with showing great respect te the ancient prophets by building costly tombs over their ashes, while at the same time they are persecuting the prophets that live in their own day. to be a very healthy man as far as my bodily entrance between the Boston Store and that of M. Thus there lives are full of contradictions. They apparatus is concerned; for I have never A. Tuttle, on Main Street, every Sat bath, at 10.80 are acting in their own day just as their fathers spent three consecutive days in bed since I o'clock A. M. The Sablath school follows the nd the prophets in their day. De

Nor I say unto you, Ye shall not see me henceforth, till ye shall say. Blessed is he that cometh in the name of the Lord. His earthly ministry is now completed, have the opporturity to insult him, to maltreat him. not even to see him till they behold him in his

glory, sitting in judgment, and shall say in the depths of their hearts, "Blessed is he that cometh in the name of the Lord."

18 IT POSSIBLE TO BE HOLY !

THEODORE L. CUYLER, D. D.

A friend propounds to me this question. "Is it possible for me to become holy?" Several others have at different times asked the same question, and it is one that presents itself constantly to those who are aiming at a stronger, purer and happier life. There ought not to be any puzzle about it, if we

1. God never commands impossibilities. Yet in his Word he distinctly enjoins upon all who would please him to "be holy in all manner of living." (That is the correct rendering of the New Revision.) Paul exhorts his fellow Christians to "follow after holiness," and declares that without holiness no man shall see the Lord. It is also pos sible to do again what has been done already. The Scriptures inform us that Elijah was a holy man of God, that John the Baptist was "a righteous man and holy," and attrib ute to several other characters all the essentials of genuine holiness. There really ought to be no more doubt that holiness is | purpose, the following is suggested : attainable than that faith or patience or temperance or control of temper is attainable. 2. We suspect that the whole difficulty arises from a false definition of the word holy. What is it? Does it ever signify perfect sinlessness? Certainly it does, when it is affirmed of God himself. His holiness is infinite in its perfection-just as his wisdom and love and power are. But when our Bible tell us that Elijah or any other mortal was holy it does not declare that they were absolutely faultless. On the whitest characters presented in the sacred page are some spots and stains. No Bible Ohristian ever

the contrary, John declares that "if we say that we have no sin we deceive ourselver, and the truth is not in us."

3. The word holy, in its etymology, signi-fies whole, hale, sound. The word holiness sigkeeps in sound spiritual health. Sin is the tre, N. Y. disorder of the whole moral nature; and holiness is a recovery from the controlling power and plague of this loathsome disease. A

Tenpessee, A prime real and the way the youngest daughter of Elder to critic who somether with his soni, Elder of the first first the Ferrel, occupied for many of the first track with Bap list minister (They are now ready to lay their hards on h m and ber, 1847, as was more it to B. F. Ensminger, who to crucify him. When that is done they will never | with one son and four daughters (two of whom are married), is now left to mourn her unexpected death. Mrs. Ensminger was highly respected by her numerous friends and acquaintances. She never united with any church, though she professed to have a hope in Christ. Doublies it would have been much more satisfactory to herself, as well as advantageous to the cause of Christ, had she in her Christian life identified herself with the Lord's people. On First day, Feb. 26th, quite a large number of relatives and friends assembled at her late residence, where services were held by the writer, assis ed by Elder R. Lewis. Text, Psa. 90 12: "So teach us to number our days, that we may apply our hearts unto wisdem." M. B. K. In Ogden, Ill., Dec., 29, 1887, JACOB A. DAVIS

in the 77th year of his age. The remains were taken to Shiloh, N. J., for burial. Sermon by Rev. T. L. Gardiner, from 1 Chron. 29: 15.

IRVING SAUNDERS expects to be at his Friendship Studio from April 8d to 9th inclusive.

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Let us look e'er the fields of na Our Lord in his wisdom form A glance on the glistening lands With light and beauty crown

And then in the early morning, As the sunbeams brighten all And sgain at the quiet eventide When the twilight shadowa fall

Let us wait for the bright sprin To open the buds and flowers Making the wide earth beautifu In the glow of summer hour

We gaze on the lovely picture Nature has spread for our ey And we worship the Father of Who looks on us down from

Ever on his erring children, Does the Lord his love bestor From the princely hall and ma To the cottage quaint and lo

Over our free America, The Gol of heaven reigns, From the shore of the bold At To the sunny western plains.

From thousands of happy fire Do prayers like incense rise, And thousands of Christian V Echo the hymns of praise.

You gather your children arou You hold them in fondest e And teach them the beautiful Of love and redeeming grac

Sweet infancy, pure as the lill Born to bloom in a fadeless Oh ! nurture the soul that's W Nor let it be tarnished by si

But let our thoughts wander Far over the trackless deep, Acros the Pacific ocean, Where the heathen nations

Where they knew not our Fa Nor feel his kind presence Where never the prayer of de Ascende to the throne on h

They know not the love of th Who helps us our griefs to And the little ones never, by Are taught an evening pray

Oh think of the fond-hearted Her offspring for sacrifice And think of the innocent ch Who fall in the merciles

How dark is the night that o Not a glean for the sin str Net a thought of the Father As the years perpetually ru

Then go to China's far count Ye chosen epes, armed for Bearing Gud's truth as the m Go ye, in the strength of i

Tell them the gospel's glad a To these who never have a And they them the beautifu method in God's boly W

Carmer - De mulifit of tru While the years of starnit

