

# The Sabbath Recorder.

Mrs. Margaret Davis  
No. 88

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLIV.—NO. 14.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 5, 1888.

WHOLE NO. 2281.

## The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

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### A MISSIONARY POEM.

BY D. E. LIVERMORE.

Read at the ordination of G. H. F. Randolph, Independence, N. Y., March 15th.

Let us look o'er the fields of nature,  
Our Lord in his wisdom formed.  
A glance on the glistening landscape,  
With light and beauty crowned.

And then in the early morning,  
As the sunbeams brighten all,  
And again at the quiet evening,  
When the twilight shadows fall.

Let us wait for the bright spring sunshine,  
To open the buds and flowers;  
Making the wide earth beautiful,  
In the glow of summer hours.

We gaze on the lovely picture  
Nature has spread for our eyes,  
And we worship the Father of mercies,  
Who looks on us down from the skies.

Ever on his erring children,  
Does the Lord his love bestow,  
From the palace high and mansion  
To the cottage quaint and low.

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

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

You gather your children around you,  
You hold them in fondest embrace,  
And teach them the beautiful lessons  
Of love and redeeming grace.

Sweet infancy, pure as the lilies,  
Born to bloom in a fadeless spring—  
Oh! nurture the soul that's within them,  
Nor let it be tarnished by sin.

But let our thoughts wander a moment,  
Far over the trackless deep,  
Across the Pacific ocean,  
Where the heathen nations sleep;

Where they knew not our Father in heaven,  
Nor feel his kind presence nigh,  
Where never the prayer of devotion,  
Ascends to the throne on high.

They know not the love of the Saviour,  
Who helps us our griefs to bear,  
And the little ones never, by mother,  
Are taught an evening prayer.

Oh, think of the fond-hearted mother  
Her offspring for sacrifice keep,  
And think of the innocent children  
Who fall in the merciless sweep.

How dark is the night that enshrouds them!  
Not a gleam for the sin-stricken soul,  
Not a thought of the Father of mercies,  
As the years perpetually roll!

Then go to China's far country,  
Ye chosen ones, armed for the fight,  
Bearing God's truth as the message;  
Go ye, in the strength of his might.

Tell then the gospel's glad story,  
To those who never have heard,  
And show them the beautiful promise,  
Revealed in God's holy Word.

Oh, reach the sunlight of truth,  
Let it shine on the darkened soul,  
To illumine the heart with its brightness,  
While the years of eternity roll.

Sing them the "Old, old Story,"  
Of Jesus' tender care,  
And the love he had for the fallen;  
Then sing of "The Home over there."

Sometimes in hours of sadness,  
When grief seems heavy to bear,  
Sing that beautiful hymn we love,  
"Take it to the Lord in prayer."

How fair upon the high mountains,  
And beautiful their feet shall be,  
Who publish peace, the glad tidings,  
Of the gift of redemption so free.

May love for the Master inspire you  
With zeal that is earnest and true,  
To do for the Lord of the harvest,  
The work that he has for you.

And remember the promise immortal,  
On the sacred pages unfurled,  
"Lo, I am with you always,  
Even to the end of the world."

How sweet is the work, done in meekness,  
Here and there our hands find to do!  
If we treasure the thought in its sweetness,  
Our hearts will be tender and true.

But we need not sail over the ocean,  
To find each something to do;  
In the fields that are white for harvest,  
There's a mission, my brother, for you.

Young man, in the pride of your manhood,  
Waste not thy God-given powers;  
Do the good that lies to you nearest,  
Nor squander life's golden hour.

### GLIMPSES OF EUROPE.—No. 19.

BY PROF. H. M. MAXSON.

#### VENICE TO FLORENCE.

MONDAY, July 25th.

Leaving Venice at 12.40 P. M., we arrived at Florence at 9.30. The first part of the trip was very pleasant, through level and fertile country abounding in vines and trees. It is the custom here to form a vineyard by first planting lines of trees, then setting out the grape vines between them and training them from tree to tree. Thus the country seems to be cut up into small squares surrounded by trees. At Bologna the country became more hilly, and for some distance our way was through rugged scenery, by numerous tunnels and viaducts. I am coming to think this the "land of tunnels" and that they prefer to run a road under the ground rather than over it. We have usually found the European railroads very pleasant. The beds are well ballasted and the cars coupled by a hook so arranged that it can be screwed up tight, bringing the buffers on the corners of the cars together, so that there is little jerking or oscillating. The cars start and stop smoothly with a scarcely perceptible motion. To-day, however, we found a section of road such as I hope I may never ride over again. I was compelled in sheer desperation to abandon the nap I was indulging in, to sit up and hold on to keep my position. The soil on the hills seems to be very clayey and poor, and the life of the agriculturist can not be an easy nor attractive one.

Arriving at Florence, we started for the New York Hotel. As we drove out of the station we were stopped by a policeman (or a soldier, I don't know which, the civil uniform so imitates the military here), who examined every carriage that passed in. We later noticed this system of inspection in all the Italian cities we visited, as also in France. The towns seem to believe in "protection," at least they lay a tariff on provisions as they are brought in, whether in small lots or large ones. Lee Meriwether tells an amusing account of the way he once evaded the payment. As he was about to walk into a town with a small lunch in his pocket, the guard stopped him and demanded seven cents as a tax upon it. Meriwether protested in vain that it was only a lunch. Finding it of no avail, he quietly sat down and ate the lunch and then walked in, with a glance of triumphant derision at the guard as he passed him.

Our hotel fronts on the Arno, close by a bridge. The river is walled up high on each side, forming embankments upon which are broad drives next the water for a long distance, which afford splendid promenades in the evening. The reflection of the line of street lights on the water produces a very pretty and enchanting effect. On retiring it was forced upon us that we were in a busy part of the city, the noise of the carriages was so great. In fact, there was one continual roar almost without cessation all night long. I think I never tried to sleep in the midst of such a racket. We found in the morning that the bridge was higher than the street, and as the teams approached they were driven at full speed to gain impetus for the ascent, hence the roar.

I have heard of a plague of fleas, but never encountered it before. Here you actually find the pests crawling on your paper as you are reading, and the venom they put into a bite is beyond comprehension to the uninitiated.

Venice, even before we had visited it, seemed synonymous with canals and gondolas. So Florence has its own place in our mind, and its name seems to call up the brightest and best in Italian literature and art. At its mention, four men at once seem to stand forth,—Lorenzo de Medici, Dante, Michael Angelo and Savonarola,—and in their train a long line of lesser lights, and the city abounds in associations, relics and localities that are interesting because of connection with the lines. For Americans it has a special interest as the home of Amerigo Vespucci, who gave our land his name.

Florence is usually introduced by a "View from Boboli Gardens;" so thither we went, and a beautiful view we found. The Gardens are on a hill which an artistic genius has converted into a beautiful pleasure ground with drives, fountains, grottoes and flowers. From it one gets a fine view of the city with the Arno winding through it. Above the desert of red-tiled roofs the Campanile, the Cathedral and the Palazzo Vecchio stand up in splendid majesty. On the distant height we see Fiesole, the parent of Florence, for in its early days the city was a trading port of a little town on the top of yonder hill like the little dead towns with which we see the impregnable hills so often crowned. You will recall Fiesole (Faesulae) as the place to which Catiline fled. Over among the hills beyond it, Cimabue found the shepherd lad Giotto drawing on a smooth stone a picture of one of his flock, and by his fostering care and instruction gave the world a new artist, whose genius was to raise that beautiful Campanile before us. Away yonder, a little farther than we can see, is the beautiful scene Michelangelo had in his mind when he wrote, "Think as autumnal leaves that strew the brooks in Vallombrosa." On a nearer eminence Galileo once pointed his telescope towards the heavens, and made those discoveries that brought down upon him the wrath of the church, while just at our feet the Pitti Palace rises in its majestic grandeur, and the Jeweler's Bridge, with its quaint booths and gallery, stretches across to the Uffizi Palace on the opposite side of the Arno.

How I used to wonder when I read about Florence, what the "Lung' Arno" was. I find that it means "Along the Arno," and refers to the splendid quays which afford such a pleasant promenade by the river, similar to the Thames embankment in London. A few steps along it takes you to the Jeweler's Bridge, an odd old bridge, almost completely lined with jewelry stores. It has a second story, which is a covered gallery, connecting the Pitti Palace with Uffizi on the opposite side of the river, and may have been the scene of many a frightened race by the lordly owners in troublesome times. A few steps farther, and we encounter the court of Uffizi Palace, with its surrounding colonnades, adorned with statues of the men who made Florence great. From its further end we pass into the Piazza della Signoria.

The life of these great Italian cities seems to have centered about a square. In Venice it was the square of St. Mark's; in Rome, the Forum; in Florence, the square of the Signory. What memorable scenes these ancient buildings have looked down upon! What strangely discordant events have succeeded each other on this pavement! On many a bright day peaceful meetings of the citizens, then many a cursing broil between the rival factions of the city, and yet again the annual feast that was celebrated here for five centuries. But above them all stand out that carnival day when, filled with holy zeal, the people brought forth their jewelry, false hair, profane books, statuary and beautiful paintings, everything that ministered to worldly passions, and threw them on the pyramid blazing in this square, a sacrifice to the burning eloquence of Savonarola. A strange sight it was, to be followed the next year by that day of May, when this square was filled with a crowd fired by a zeal of another kind, as it surged about a scaffold placed where that fountain of Neptune now stands, intent upon the hanging and burning of that same Savonarola, whose words had

roused them to such religious zeal the year before. In these days it knows only peace and displays scenes of brisk city life, varied once a week by the produce market.

Here at our right, facing the square, is the Palazzo Vecchio, which every one who has seen a picture of Florence recognizes, with its battlements and lofty square tower, in which Savonarola was imprisoned. It was built as a government building or "City Hall" when Florence was a republic, and was used as a parliament house when Florence was the capital of the kingdom of Italy. Unfortunately, it is being repaired and we can but look with longing at the exterior.

The Loggia de Lanzi at our left is open at all times, for it is simply a lofty colonnade, with its floor raised a little above the pavement of the adjoining square. It contains a number of pieces of statuary of large size, some of which would be very beautiful in an art gallery, but here, exposed to the elements, and covered with dust, their impressiveness is greatly marred. The Loggia looks quite tame compared with the pictures we see of it. Indeed that is true of almost everything, even the paintings, in many cases. The photograph does not show the dinginess and dirt with which everything is covered, but gives the beauty and majesty of form without these detractors. The most striking of the statuary in the Loggia is Cellini's Perseus; the Rape of the Sabinas, by John of Bologna, is also very pleasing.

But the cream of everything in art is supposed to be in the Uffizi and Pitti galleries. Engravings, gems, antique statues, medals, and paintings without number, almost put one in despair at the thought of spending but one afternoon among them. The Uffizi contains the older works. Here we saw the wonderful group of Niobe and her children smitten by the wrath of the goddess, also the Venus de Medici standing as the one resplendent gem of the "Tribune," which is supposed to contain the gems of the collection. The original is more pleasing than the casts we see, but I didn't go wild with admiration. I reserve my homage for Venus de Milo, which we are to see in Paris. In this room are a number of other antique statues, among them that admirable group of "The Wrestlers," which pleased me much. On the walls is a wealth of Titians, Raphaels, Vandykes, etc. Passing through room after room, we come to the passage across the Jeweler's Bridge, which is also lined with paintings, and takes us to the Pitti Palace, which contains larger and more modern pictures. The rooms of this gallery are splendidly decorated with frescoes in honor of the Medici family. The most noteworthy picture was Raphael's Madonna della Seggiola, which some consider second only to the Sistine Madonna at Dresden. The Pitti Palace is very imposing in its simplicity, for it is an immense building, built of courses of huge stones left in the rough except at the corners. It is now the residence of the King when in Florence. As we leave the Palace, we see Casa Guidi, so dear to the lovers of Elizabeth Barrett Browning.

But we haven't yet visited the churches; and since there are nearly two hundred, we shall enter but few. Santa Croce attracts us as the resting place of so many illustrious dead, and as we go to it we pass the colossal statue of Dante, who so dearly loved the city that then rejected him, but now delights to know him. The most famous tombs are those of Michael Angelo, Machiavelli, Alfieri and Galileo; and as we look at the tomb of the latter, we are reminded that "the world does move," for it was in the convent connected with this church that the Inquisition held its meetings for five centuries, and in its chambers, only a few feet from this monument, the man whom it honors, was, in his old age, by imprisonment and torture, compelled to renounce the great discovery for which he is now honored.

From the tomb of Michael Angelo we go to his home, which now belongs to the city and is kept as it was in his life time, with the chairs, tools and many other things that have been exalted by the touch of the great master. Then away to the Duomo, or Cathedral, that furnished the model for St. Peter's famous dome. From a great mass of black and white marble Brunelleschi's dome rises, larger in every way than that of St. Peter's,

but not elevated on so high nor so elegant a pedestal. Here it was that Savonarola preached so eloquently that the vast church could not contain the multitudes, and people stood before its doors all night long to gain admittance in the morning. Just beside it stands the Campanile of Giotto, a tall, beautiful square tower, cased in marble that is so splendidly sculptured and carved that Charles V. said it ought to be put in a glass case.

Opposite is the Baptistery, famous for its bronze doors, of which there are two beautiful pairs, besides the famous ones that Ghiberti worked upon for forty years. All the children of Florence are baptized here, and we looked on with curiosity while the priests performed the ceremony upon two prospective citizens. Even one who disbelieves in the practice has a thrill of horror and repugnance as he sees the indifference and the perfunctory air with which the priest rattles through the service. The name of that little street opening from Church Square commemorates an incident that reminds me of Tennyson's "Golden Supper." The beautiful Geneva torn from her beloved Antonio and married to Francesco, grieved so deeply over her love that she fell into a state of unconsciousness. When all efforts to revive her had failed, she was buried in the family tomb. Returning to consciousness, she managed to free herself, and sought her husband's house, but was rejected by him and also by her parents, as a ghost. Then she sought Antonio, and by him she was received and restored to health. The end differs from Tennyson's poem, and is more satisfactory to the true lover's heart, for it was decided by the church that her first marriage had been dissolved by death, so she was free to follow her inclination, and married the faithful Antonio, and to this day the street along which she sought her home is called the Street of the Dead.

The most beautiful of all the chapels is that of the Medici, connected with the church of S. Lorenzo, which is entirely lined with precious marbles so finely polished that if you feel delicate about lying on your back on the couches placed for you to view the beautiful frescoes on the ceiling, you may stand by the marble wall and view the reflection on its polished surface. Seventeen Million dollars would seem a great sum in America to spend on a Mausoleum. The sacristy contains the famous monuments of the Medici by Michael Angelo, upon which it is the fashion to bestow unstinted praise. A curious custom makes the adjacent cloister the place to drop all cats of whose society their owners had tired, and there they are cared for and fed.

A walk, about dusk, through the narrow streets, beneath the widely overhanging eaves and in the shadow of the great palaces built in such a heavy, substantial manner that they are fortresses rather than palaces, makes it easy for one to call up the deeds of violence that have stained so many of them, and people the squares and streets with Guelphs and Ghibellines fighting for the mastery, and the dark shadows and strange language makes the hotel seem the best place to you.

In the morning, at 8.46, we started for Rome, and a hot, dusty ride we had, arriving about 4 P. M. It was a very interesting ride, however, and again and again we called to mind the Saviour's simile of a "city that is set upon a hill," for many of the villages are a close and compact mass of houses just capping and completely covering a hill-top. Very quaint and interesting they look, and I should very much like to stop and explore one of them. In the neighborhood of the towns we see people down in the river-bed screening the gravel for the sand, or to get stone for building. The road-bed of the railroad, in many cases, is ballasted with gravel from the same source.

On the way we passed Lake Trasimene, where Hannibal won his great victory centuries ago. How hard it is to people the fields with old Romans, to see the serfs toiling on these terraced hills, and the Roman cohorts moving along the ancient roads from one post to another.

The Sabbath-school should teach the death and resurrection of Christ upon the church one great duty—that of evangelizing the world. Christianity is a missionary religion. It is not, like the Jewish religion for one people; it is for the whole creation.

## The Sabbath Recorder.

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY.

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION

Three dollars in advance

Single copies for sale in foreign countries will be charged 50 cents each, on account of postage.

Advertisements discontinued until arrangements are made for payment of the publisher.

ADVERTISING DEPARTMENT

Advertisements will be inserted for 10 cents per line the first insertion, subsequent insertions at 5 cents per line. Special contracts made with advertising extensively, or for long terms.

Advertisements inserted at legal rates.

Advertisements may have their circulation increased without extra charge.

Advertisements of objectionable character will be refused.

Advertisements are prepared with a variety of printing, and are printed on the best quality of paper.

## Missions.

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

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

BRO. SOCWELL, missionary pastor at Andover, N. Y., reports for the quarter, 11 sermons; congregations of 35; 6 other meetings; and calls on most of the members.

The letter from Bro. Bakker, in another column, has been kindly sent us for publication by Dr. N. Wardner, of Milton Junction, Wis., through whom Bro. Bakker is now supported, as an independent missionary effort.

We invite attention, "prayerful attention," to the letter from Bro. Hewitt relating to the work among the colored people. His suggestions should have all the greater weight, because they come from a Southern man, one who views this and other questions from a genuinely Southern standpoint.

TWO CHINAMEN at Foochow, one a Christian the other a heathen, had their eyes operated upon for cataract. After the bandages were removed and they were allowed to be in dim light, the Christian held a praise meeting with his fellow-Christians. His eyesight was restored, and he became a preacher. The other held a feast, drank whisky, and ruined his eyes beyond recovery.

THE Treasurer's report and statement at the last Board meeting show the great need of an increase of funds to meet current expenses. Were our missionary laborers to work as intermittently and irregularly as missionary contributions flow into our treasury, their usefulness could not but be very greatly lessened. For best results the work must go right along. This means quarterly payments regularly due, for the meeting of which the friends of missions ought to provide the means. Dear friends and fellow-laborers, we need your co-operation all through the year.

### SPECIAL REQUEST.

Our readers have several times learned, through these columns, of our brethren and the Seventh-day Baptist interest at Salemville, Pa. These brethren and sisters, organized into a church by our missionary, Eld. S. D. Davis, have recently come into denominational fellowship with us. This step has been, to them, one of solemn importance, not unaccompanied by peculiar trials and difficulties, as well as a step, to us, of very great interest. They are in need of help to complete the payment for their new, neat, and comfortable meeting-house; and we believe them to be well worthy of our sympathy and assistance. By the instruction of our Board, the Secretary hereby asks all our churches to take a special collection for this purpose, on the first Sabbath in May, and to send the money to our Treasurer, A. L. Chester, Westerly, R. I., by whom it will be forwarded to Salemville.

### FROM B. B. HEWITT.

BEAUREGARD, Miss., Feb. 21, 1888.

Your kind letter of the 13th received. I am glad to know that you approve of my work in New Orleans, and especially the colored work. Those that I organized into a church I know well, and have full confidence in them as Christian men and women. They are fairly intelligent; but as you say, they will need much encouragement and instruction. Only in this have I been in doubt as to the wisdom of organizing them into a church. Are we prepared to take the responsibility? I look upon this colored work in the South as of greater importance even than our work in foreign fields. We should have a colored mission and school at New Orleans, for the purpose of preparing young colored men for missionary work in the Southern field, among colored people. It is a field rich with promise, if we will only cultivate it. I feel that the time has come when the colored people should have the light on Sabbath reform; and it is our duty to give it to them. Have we not some brother that could give this work a start? The little

company is poor; could we at least rent them a house to worship in, it would be of great encouragement to them. I wish you would give this matter your prayerful attention.

### FROM BRO. F. J. BAKKER.

VRIESCHELOO, Holland, Jan. 23, 1888.

Dear Brother Wardner, and all our brethren and sisters in Jesus Christ, our only Saviour and Mediator: Grace, peace and mercy be with you in all your ways and works, according to the will of God, which he did reveal unto us through his holy Word, which is the everlasting testimony. Amen.

Received your kind letter, with the enclosed draft of money, £6, as you, Dear Bro. Wardner, told me in the letter, made up as follows: Mrs. H. Hamilton, \$4; Mrs. A. C. Babcock, 50 cents, and the Milton Junction Church \$25 50, which made the sum of \$30. We thank you, dear brethren and sisters, for it, and hope that the Lord will bless you with all and every blessing, both temporal and spiritual, which is our earnest and constant desire and prayer for you; because, to say the truth, that's all we can do for you; but I, for my part, am always glad and well satisfied, when I hear that a poor brother or sister prays for us, so I may trust that, even as Aaron and Hur stayed up the hands of Moses (Exod. 17: 12), they also sustain us in our work with prayer and supplications to the throne of grace. The wicked spirit always tries to make us disbelieve the true and certain promises of God's testimony, but when we, through all and every circumstance, however heavy it may look, may cling to the ever sure and everlasting Word of our God, "Thus saith the Lord," or "It is written," the wicked must flee. May the Lord give us poor creatures power and strength to fight the battle, to go against all and every foe and enemy within and without until we, at the end of our conflict, may hear the welcome shout, "well done, good and faithful servant."

Through the mercy of our Heavenly Father, we are at this time all well again; however, we were in a sad condition a fortnight ago. Between so-called Christmas and New Year, one of our boys, very nearly eight years of age, became sick, and very sick too. It was a kind of sickness which we call croup, it is a very dangerous sickness, and so we twice could not expect otherwise than that he was going to die; but still the Lord heard our crying, and he recovered slowly again. The week after New Year, two of our other boys, one of five and the other of nearly three, became ill, but we could not see that it was very heavy, so we thought it not so very dangerous; but a fortnight from that day, the one of three years deceased, at a moment, so very sudden we did not expect it so, because we saw not it was so near at hand. I cannot tell you how strange and lonely we do feel; when the other children are at school, then it is all so quiet and lonesome in our home, but still "it is the Lord who hath done it, and we will be at peace;" however, we do feel the loss. O! dear brethren, when such burdens are laid upon our shoulders, then we feel how we need power and strength to bear them; because I, for my part, can tell you my weakness and unfitness to bear such a heavy cross; although, when we, according to the Word of God, do see that all our possessions belong to our God and Father, and that all his doings are goodness and mercy, then even in the night his songs can be with us, and one can go unto the God of our life. And then, besides all this, I am obliged to tell you, that that brother and sister who did commence to keep the Lord's holy Sabbath, did leave it again; however, they claim it is the truth and according to the will of God. I cannot tell how sad I feel by such experience! How many times did I tell them (I mean the First-day Baptists hereabout) the truth, and then all do go their own way, even as if they did hear nothing. Since a time I did commence to visit such people as are without any real Christianity, I hope the Lord will give some blessing among them. However, it is very sad when a man always works, and never sees the least fruit. What a great contrast between now and ten years ago, when I first came here. But still I pray and ask the Lord to give me mercy to keep to his never failing promises.

I will try to give you an account of my work of last year. I did hold 104 preachings of sermons; on the Sabbath there were seldom any strangers, but on First-day night, when I always held a sermon in our place, there are from 10 to 27 attendants; then every First-day afternoon I do hold a children's school, all from people who keep not Sabbath, and are not Christians at all. There are always very near 30, sometimes more children, between the ages of 6 and 16 years. I did make 271 visits and calls at homes here and there to talk

with the people; how many tracts I distributed I cannot certainly tell you; then every month I post and spread among the people, some I carry myself to the people, 100 copies of *de Boodschapper*, our monthly, as you know; besides this, I do hold a great correspondence with brethren and some other people. To give you a little look at it, I can tell that I wrote last year 130 letters and communications; and then at last, I write sometimes a little piece for our paper so-called *Messenger*, or *Boodschapper*.

And sometimes I send some tracts by post to friends in Germany, and also to some in our land. I hope it may please the Lord to give some blessings and success to it, that we may with our eyes behold the gracious mercy and the quickening power of the living Word of God. But sometimes I cannot forbear to say with Jeremiah, 12: 1-3.

It is my daily and earnest prayer that it may please the Lord to hold my faith steadfast to the end, so that I may go forward in the power of the Lord most High. He only is able to keep us, help and save us from all danger, and if we simply fix our eyes toward him, then certainly he will lead us through this barren land and guide us safe through all storms to the realms of peace and rest above.

Now, dear Brother Wardner, and all dear brethren and sisters, the Lord furnish and keep you. Amen. With our kind regards and the best wishes and Christian greetings. Mrs. Bakker sends her greeting to you all.

### FROM MRS. BURDICK.

LINCOLN CENTRE, N. Y., Feb. 29, 1888.

Another quarter has passed. This completes the first half of the Conference year, and this question comes forcibly to me. Have we accomplished half that we ought to accomplish this year? During the month of December our work was the same as the past quarter, preaching at both churches every Sabbath. The past two months we have held services only once in two weeks at both churches, but have had preaching on the Sabbath and also one evening, giving each place two sermons every two weeks. The past quarter has been a very stormy one, and many times the roads have been very bad; but we have been wonderfully blessed with health, so that we have filled every appointment but one, which was the last one. We had hoped to hold a series of meetings following the quarterly meeting which was to be held with the Otselic Church; but a terrible storm came just then, and no one but myself and husband reached the place. The religious interest is much the same. One young lady at Lincklaen has publicly declared her intention to live a Christian life.

—13 weeks of labor; 22 sermons; congregations of 25 at Lincklaen, and 26 at Otselic; 13 other meetings; 51 visits and calls.

### FROM J. W. MORTON.

CHICAGO, Ill., March 2, 1888.

At the time of my last quarterly report, I was at Albion, preaching. I remained there till December 11th, having preached there altogether 16 times. The interest continued good till the last. There were a number of hopeful conversions. On Sabbath, December 10th, I had the pleasure of baptizing nine willing converts. One other would have joined in the exercise but for circumstances beyond her own control. The next day, eight of these immersed believers were received into the fellowship of the Albion Church.

The next four weeks I spent at home, trying to do what I could in the Chicago field. January 7th, I closed my labors in Chicago, for the time being, and went to Glen Beulah, Wis. The results of my labors, during the remainder of the month of January, at Glen Beulah, Coloma and Deerfield, were given in the *SABBATH RECORDER*, in connection with my report of the quarterly meeting on the Coloma field. I returned to Chicago the first of February, where I have been laboring since, with the exception of the past week, which has been spent with the brethren at Milton Junction and Milton, in connection with the quarterly meeting.

As this month of March is likely to be an unpleasant one for traveling, I intend to spend it at home. I do this the more cheerfully, because there is a good prospect of developing an interest here, on the South Side. I have apparently succeeded in starting a meeting for Bible-study and prayer, that will, I hope, result in good to quite a number. Our meeting last night, though not very largely attended, was full of interest. I sincerely hope they may increase in interest.

I report for the quarter: sermons, 41; baptisms, 9; numerous religious visits, and a good deal of denominational literature distributed. Collected on the field, \$14; traveling expenses, \$15 03.

## 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.

"We drop a pebble in the stream  
And break the quiet of its flow;  
And far beyond our utmost dream  
The circles widen as they go."

"WHATSOEVER he saith unto you, do it."

"We find," says a missionary, "that the greater part of our work must be done upon our knees."

MISSIONARIES in Japan write to certain friends, "We are all glad to be here. The work is full of charm and full of promise which is sure to be justified in a few years. All are well and enjoy the work."

A LADY missionary, but recently upon her field of labor, writes, "It was hard making up my mind to come, harder still parting from my friends, but a Christmas card sent to me expressed it all, 'He is better to me than my fears!'"

WHEN Dr. Murray Mitchell was asked, "What is being done for the missionary cause in India?" he promptly answered, "Very much and very little," which he explained as, "God is doing very much, but man is doing very little."

THE 11th Annual Meeting of the Woman's Board of Foreign Missions, of the Presbyterian Church (N. Y.), will be held at the Presbyterian church, 42d Street, between Fifth and Sixth Avenues, New York City, on Wednesday and Thursday, April 11th and 12th. A third board of this church (for there are five woman's missionary boards in the Presbyterian Church), will be held at Asbury Park, N. J., April 25th and 26th. The Woman's Baptist Foreign Missionary Society will hold its annual meeting in Scranton, Pa., April 18th and 19th. At the same time the Baptist Board of the West will meet in Omaha, Neb. The women of the Cumberland Presbyterian Church will hold their annual meeting in Clinton, Mo., May 11th, 12th and 13th. Are there not some women of our own who can attend some of these meetings, and who will take the pains to do so?

### PUNDITA RAMABAI.

Pundita Ramabai is the name which personifies one of the most remarkable pictures in the gallery of human life, as exhibited in the 19th century. Look at the portrait, life-size, characteristic of national attributes in the physique, the contour, peculiarity of the face, the soul in the eye, the intellect making its way to the front for portrayal in the whole expression, the background, the dark benighted land from which she comes; the magnificent gold frame, the Christian setting in which she now places herself by life in a civilized, Christianized country. It must be rare, as diamonds are rare, compared with the sands of the seashore, for such a personality to exist, as does exist in this one bit of a bundle of humanity in which is done up this most remarkable high-caste, Hindu woman.

Her father, a high-caste Brahman priest, dared to educate his child-wife and his child. Of her parents, she says, "They did not throw me into the bull of ignorance, by marrying me in my infancy." With her brother, who had the breadth and depth of soul of her father, she traveled through India, pleading for the education of Indian women; and as a scholar and lecturer, created such a sensation, by her advanced views and scholarship, that at Calcutta she received the title of Sarasvati.

At 16 she married a Bengali gentleman, a graduate of Calcutta University, who was both proud of her own elevated condition, and pleased to help her lift her sisters, so low in mental degradation.

In September, 1882, the English Education Commission sent some of its members to Poova to investigate the educational condition of India. Ramabai's plea before this commission for the women of India, and especially for women physicians, who could best of all reach the secluded women of the Zenanas, was, without doubt, the starting point in the educational inspiration in India known as "The Countess of Dufferin movement."

Ramabai, realizing that she needed personal training to fit her for her life-mission, the education of the child-widows of India, came to England in the summer of 1883.

She came to England a believer in God, but promptly acted upon awakened convictions, and she became a believer in Christianity. Her first year was spent in the study of the English language. In September, 1884, she was appointed Professor of Sanskrit in Cheltenham College. In 1886, she came to this country, to what she had heard of as "that holy land called America." She hopes to be able to return to India some time this year, to establish a kindergarten and industrial college for the high-caste Hindu widows of India. Two American women are preparing themselves to accompany her, to teach in that school. She begs Christian America to help her educate these poor little women, saying, "for I solemnly believe that this hated and despised class of women, educated and enlightened, are, by God's grace, to redeem India."

### HADN'T IT BETTER BE IN CIRCULATION!

BY REV. JAMES M. GRAY.

Katie is a quaint old maiden lady, living in the part of the country where we spend our vacations, a record of whose sayings and doings would be very interesting reading. She is a Christian, and, considering her religious advantages, an unusually intelligent and devout Christian. Many an agreeable conversation have we had with her, touching the best things. Last year she learned we had a Zenana Band in our church in Boston, the cost of membership in which was but fifty cents a year, and she desired to become a member. She had been saving up her pennies for such an object for a long time (she had now about sixty cents in store), and she hailed with joy this opportunity to apply it, as she had long wished, for the extension of the Master's kingdom on the foreign field. When we learned that, although she had saved this money, poverty had denied her fresh meat as an article of diet for a whole year, we at first hesitated about receiving it, but the spiritual finally overcame the carnal in us, and we rejoiced to be the vehicle for conveying such a treasure in the Lord's name to those who, in a sadder sense, were more destitute than she.

This year, when we called upon her, she was ready with her offering again. Out came the little pasteboard box, which, with one or two scientific shakes, unloaded its valuable contents upon the wooden chair—in all sixty-eight cents.

"There," said Katie, "please give that to foreign missions, to the lady who wrote me such a nice letter last year."

"But," objected we, knowing what a struggle she had had to gather so many pennies together, "had we not better take only the fifty cents, the actual cost of membership in the society, and leave you the remaining eighteen, as a kind of nest-egg for next year?"

A pause of a few seconds, a very earnest, thoughtful look, and then, with much solemnity, mingled with an air of business that would have been irrepressibly laughable under other circumstances, she replied, "Hadn't it better be in circulation?"

We could not smile, much as the old man within us tried to have us do so. The ludicrousness of the remark faded out in the child-likeness, and yet sublimity, of this woman's faith, and with reverent fingers we lifted up the offering and placed it in a receptacle, separated from other coin.

"Hadn't it better be in circulation?" This is the question, which, in God's name, we would like to lay upon the consciences of our wealthy church members to-day. What Christian was that, who, in explanation of his course in distributing his money said, "It were a shame for a child of God to die rich?"

And is it not a shame? How can professing Christians be justified in laying up treasures upon earth, when the cause of him who made and redeemed them is in need of that silver and gold, which are his? How can even the generous, charitable and religious bequests of a testator alone for the neglect, the want of faith of a lifetime, in their application to those same objects? He gives twice who gives quickly. There is a strengthening conviction in the minds of thoughtful men that we are now living in a crisis of the world's history; in what Edmund Burke once called, "a perilous and dancing balance."

In a human sense, the destiny of the world lies to day in the hands of the Anglo-Saxon race. The destiny of the Anglo-Saxon race lies in the hands of those who profess and call themselves Christians. The mightiest material force which these can wield is that of wealth. In the coffers of our rich church members at this moment is the latent power which can put in exercise the influence that is to regenerate the world. We echo Katie's question, "Hadn't it better be in circulation?"

The above has been put into leaflet form and can be easily obtained for "circulation," and in all seriousness we believe it would be exceedingly well to have it there.

At a recent meeting at Oxford, Rev. J. N. Forman, from Princeton, N. J., was present, and gave account of the movement in favor of mission work among American students. According to his statement, 2,200 students, 500 of them ladies, representing some 160 colleges, have volunteered during the last year for foreign mission work.

## Sabbath Rest

"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."

### EPISCOPALIANS AND THE SABBATH.

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

Our correspondence and the current indicate that a class of Episcopals are deeply interested in the Sabbath. We are not surprised at this, a natural result of an intelligent and earnest purpose to be the "true Christ." The department of Episcopals, in the *Church Press*, of course, has many valuable items touching Sabbath. We have seen none which bed rock of truth more directly following, from the issue of May. We should be glad to know more.

### "The Sabbath of the Lord."

Sir,—In your issue of the 1st of 90, the Rev. Mr. Anketell very kindly answered to my inquiry on the Sabbath, summarizing Rev. Dr. Hesse's six points, which he thinks can be I do not possess Dr. Hesse's book, "The Lord's day," but I have it as well as from other works by question. After comparing them I cannot agree with Mr. A., but I would not bear me out in such a statement to support them. Basic have to say upon Scripture, I would let it speak for itself, neither thing thereto nor diminishing from, so as not to be exposed to 6, or Rev. 22: 18, 19. By of fourth commandment we shall to God's law; by neglecting it, we obeying, and subject ourselves to the wicked. Permit me, then, to answer Rev. Mr. A.'s six points.

1. He claims that (1) one should be kept as a day of rest for this precept is the law of God; observe that the Catechism, with baptism and confirmation, ten commandments word for word, which we promise to keep all our life. The last clause of A. upon the Decalogue as still in the ten commandments are stated in the office of the holy showing what all-important principle church gives to the Decalogue, that the fourth commandment half as large as the remaining gether. Observe, finally, how commandment is the only one that may be termed a creed; for God being the Creator of the world, we ought to do in six days of what not on the Sabbath, which as his and the blessed and holy the seventh day. Now Mr. A. should keep one day in seven, hence Tuesday, or Friday, or Saturday. But God said: "The seventh Sabbath," Ex. 20: 10, 11, i. e., seventh." In Gen. 2: 2, 3, the term seventh day three times ended all his work *bayom ha-shabbath*, *bayom ha-shabbath* sanctified, *eth yom ha-shabbath* you, dear sir, in the name of God is the day specified which should be, or is one just as good as A. gives his reason for the Sabbath as the law of nature, ported by Genesis. But what of God? Ex. 20: 11. "Because the Lord created heaven," etc. son (wherefore) "the Lord his Sabbath day" (notice the definite article *ha*)! Language can't be than in Gen. 2: 3. "Because thou in one in seven, but the seventh (God not man) "had rested," commandment plain? Surely of all the ten. The Roman think the second commandment Heathen do not believe in. Some people think they keep it not using the word God, or the word Jesus. The sheering hanging is not a violation of generation believe that form comprehended in the seventh calling a falsehood business, not violating the ninth, etc. so, we, by observing a day of pretend that we are keeping which God, in the beginning instituted; as well might we observe the national day of by keeping one day in three sixty five.

2. Mr. A. speaks of a Jewish God, who appointed it, a Jew it was and is Saturday. A concession. Then he continues shadow of coming good thing not refer to the Sabbath looking to Christ as the substance after the fall of our not before they sinned, and 2; or Ex. 20, the Sabbath position, but not forward to redemption. The fourth of more than the first or fifth a shadow, but a moral one. Art. 7), and stands or falls nine. To wrench it from the surely a sin. Mr. A. implies was made for the Jews. But Sabbath says: "The Sabbath (not by man)." Mark 2: 27, Sabbath, therefore, was not made

**Sabbath Reform.**

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

**EPISCOPALIANS AND THE SABBATH.**

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

Our correspondence and the current literature indicate that a class of Episcopalians are deeply interested in the Sabbath question. We are not surprised at this, for it is the natural result of an intelligent desire and an earnest purpose to be the "true church of Christ." The department of Correspondence, in the *Church Press*, of New York, has many valuable items touching the Sabbath. We have seen none which reaches the bed rock of truth more directly than does the following, from the issue of March 3, 1888. We should be glad to know more of "A. L. C."

**"The Sabbath of the Lord."**

Sir.—In your issue of the 11th inst., p. 90, the Rev. Mr. Anketell very kindly, in answer to my inquiry on the *Sabbath* question, summarizes Rev. Dr. Hesse's work in six points, which he thinks can be established. I do not possess Dr. Hesse's book, entitled "The Lord's day," but I have extracts from it as well as from other works bearing on this question. After comparing things, I regret I cannot agree with Mr. A., because Scripture would not bear me out should I undertake to support them. Basing all I shall have to say upon Scripture, I will endeavor to let it speak for itself, neither adding anything thereto nor diminishing ought therefrom, so as not to be exposed to St. Matt. 15: 6, or Rev. 22: 18, 19. By observing the fourth commandment we shall be obedient to God's law; by neglecting it, we shall be disobeying, and subject ourselves to the fate of the wicked. Permit me, therefore, to answer Rev. Mr. A.'s six points.

1. He claims that (1) *one day in seven* should be kept as a day of rest; (2) his reason for this precept is *the law of nature*. Let me observe that the Catechism, as connected with baptism and confirmation speaks of the ten commandments *word for word* as that which we promise to keep all the days of our life. The last clause of Article 7 looks upon the Decalogue as still in force. And the ten commandments are again incorporated in the office of the holy communion; showing what all-important prominence the church gives to the Decalogue. Notice also that the fourth commandment is almost half as large as the remaining nine put together. Observe, finally, how the fourth commandment is the only one of all the ten that may be termed a *creed*; for it speaks of God being the Creator of the universe, what we ought to do in six days of the week, and what not to do on the Sabbath, which he claims as his and the blessed and hallowed state of the seventh day. Now Mr. A. says: "We should keep one day in seven as a day of rest; hence Tuesday, or Friday, or Sunday in the week." But God said: "The seventh day is the Sabbath," Ex. 20: 10, 11, *i. e.*, "the day, the seventh." In Gen. 2: 2, 3, the creator used the term *seventh day* three times. (1) He ended all his work *bayom ha shabee'ee*. (2) He sabbathed, *bayom ha-shabee'ee*. (3) He sanctified, *eth yom ha shabee'ee*. Let me ask you, dear sir, in the name of our Holy Bible, is the day specified which should be the Sabbath, or is one just as good as another? Mr. A. gives his reason for the establishing of the Sabbath as the law of nature, of course supported by Genesis. But what says the Word of God? Ex. 20: 11. "Because in six days the Lord created heaven," etc., for which reason (wherefore) "the Lord blessed the Sabbath-day" (notice the definite particle *eth* and the article *ha*)! Language cannot be stronger than in Gen. 2: 3. "Because that in it,"—not in one in seven, but *the seventh day*—"he" (God not man) "had rested," etc. Is this commandment plain? Surely, the plainest of all the ten. The Romanists do not think the second commandment quite plain. Heathen do not believe in the first one. Some people think they keep the third, by not using the word God, or by bowing at the word Jesus. The sheriff thinks that hanging is not a violation of the sixth. Our generation believe that fornication is not comprehended in the seventh. People, by calling a falsehood business, fancy they are not violating the ninth, etc. And equally so, we, by observing a day of our creation, pretend that we are keeping the Sabbath which God, in the beginning of the world, instituted; as well might we claim that we observe the national day of Independence by keeping one day in three hundred and sixty five.

2. Mr. A. speaks of a *Jewish Sabbath*. Is God, who appointed it, a Jew? He admits it was and is Saturday. This is a valuable concession. Then he continues, "It was the shadow of coming good things." This does not refer to the Sabbath day. Shadows, looking to Christ as the substance, were instituted *after* the fall of our first parents, but *not* before they sinned, and as stated in Gen. 2: 2, or Ex. 20, the Sabbath points back to creation, but *not* forward to Christ and redemption. The fourth commandment no more than the first or fifth or tenth is not a shadow, but a *moral* commandment (see Art. 7), and stands or falls with the other nine. To wrench it from the rest of the ten is surely a sin. Mr. A. implies that the Sabbath was made for the Jews. But the Lord of the Sabbath says: "The Sabbath was made for (not by) man." Mark 2: 26, 27. The Sabbath, therefore, was not made for the Jew in

particular; was Adam, the first to keep it, a Jew? For God's sake let us not make void God's commandment by human tradition! We have Scripture proof for the fact that the Sabbath was given before the fall in the earthly paradise, and will be kept in the heavenly paradise. Heb. 4: 9. God has not abolished it in the intervening period; therefore it must still be kept in the new dispensation as well as in the old, as also in the Patriarchal Age.

3. Mr. A. declares: "The apostles and early Christians did *not* abolish the Jewish Sabbath." If so, what impious hand has decreed its abolition? For, that the Sabbath is not observed according to the *inspired* apostles and early Christians is evident to all men. Christ has not abolished it, God has not repealed it; should we subject ourselves to the awful curse of Rev. 22: 19 for violating one of God's own commandments? Sunday was never claimed by the Lord as his day as distinguished among the seven. Read again Ex. 20: 10. But the *seventh day* (*i. e.*, Saturday) is the Sabbath of the Lord. Therefore Saturday is the Lord's day.

4. "The first day of the week," says Mr. A. "is *not* called the Sabbath in a single passage of the Bible, nor by the Fathers." Consider this truth, this concession speaks for itself. Three fourths of the arguments have been advanced, and not a shadow of Scripture proof can be found for Sunday-keeping as the Sabbath-day.

5. The fact that the Greeks still keep the Sabbath day *besides* Sunday should be a standing rebuke to the Anglo American Communion of the Church of Christ. Nor do I discover here any argument in support of Sunday-keeping. We might keep Easter once a year, as we keep Christmas, and Epiphany and the Ascension, for which festivals appointed by man, not God, we have no commandment; and we may as well omit any or all of them without sinning against God. But to *change* the day upon which God rested, and appoint *another* instead is certainly sinning.

6. "Those who call themselves Christians," says Mr. A., "and who yet renounce what he (but not the Scripture) calls the Lord's-day, and go back to the Sabbath, which he knows is of God's own choosing, in order to be consistent, ought," he concludes, "also to restore circumcision and keep the passover." I was deeply pained upon reading the statement of Mr. Anketell. Its tone and spirit was very strange. Rev. Mr. Anketell, a gentleman somewhat advanced in years, has seen much, traveled much, learned much, studied much and experienced much. I am sure he is by no means a novice in the ministry of our blessed Saviour. These facts made it all the more painful. What good did he intend, and what confirming in the faith did he impart by flinging out defiantly the insinuation that we ought to keep the circumcision and passover along with the holy Sabbath-day? If anything, he would create new troubles in people's minds, and unsettle them. Here is his last statement: "Is there anything Scriptural in all this in support of Sunday-keeping? Not a word!" What becomes of all the six arguments which are an epitome of what is believed to be one of the latest and best books in support of Sunday-keeping as a Sabbath-day? They all fall to the ground. They are *unscriptural*, and have no claims on us. *The seventh day as a Sabbath is established by the opponents of it now and forever!* I must not close this article without trying to remove the unnecessary trouble Mr. A. has thrown into this question by asking why circumcision and the passover should not be kept. Supposing we kept both. Well, what then? Did not God enjoin them? But the Sunday was never enjoined by God. Constantine I. (A. D. 321, and later on), Sylvester I. (of Rome), etc., *did* enjoin the Sunday-observance. But what have we to do with them? We ought to obey God rather than man. Acts 4: 19. Was circumcision abolished? Let us see. Read Acts 15: 1-24, Gal. 6: 15, Col. 2: 11, where baptism seems to have taken its place. The passover was a type of Christ's sufferings. See St. John 19: 36, 37. And Christ being our Passover (see 1 Cor. 3: 7, 8) and the antitype, what have we to do with the types? Nothing! In conclusion, what shall be said regarding Sunday as the Sabbath day? Scripture says not a word about it; therefore let us return to the fourth commandment, and by observing it obey God, and win his pleasure, which is life for ever more. Let us change in our prayer-book the word Sunday to Sabbath, work as God requires us to do, from Sunday to Friday evening, and then keep holy the Sabbath-day (Ex. 20: 8), and we shall be blessed in our day and generation.

Yours faithfully, A. L. C.

**LAW THE FOUNDATION, GRACE THE SUPER-STRUCTURE.**

Chaos became cosmos by its subjection to law. Judaism built heavenward with Sinai as a base. There is no high possibility for us that does not rest on "thou shalt" from God, and "I will" from man. Did Christ come to abolish commandments and give liberty instead? Did the law of blossom and fruit come to abolish gravitation? It came only to advance toward perfection that which had been and ever must be obedient to the fundamental law. Christ came with the sunshine of love, rain of grace, blossoms of spring-time, and fruitage of the world's harvest-home to those who kept the commandments, even to make great in the kingdom of heaven whosoever shall keep and teach these same commandments.

In a sense, Christ restored sinners to a standing before the law, and put them under fresh obligations to keep it. Go and sin no

more against the law, lest a worse thing come upon thee.

The least jot or tittle of an expression of God's law is dearer to him than the whole material heavens and earth.

The Greeks had gods for every separate field under their observation. We sought in vain to account for running rivers, falling rain, rising mist, blowing winds, till the broad generalization about gravitation covered them all. We yet search in vain for a broader generalization that shall cover gravitation and a dozen other laws. Christ shows it in the higher realms of the kingdom of God. First we had a commandment against idolatry, profanity, Sabbath-breaking, dishonoring of parents, murder, adultery, etc. But Christ generalized them all under the broader law of love. But it includes, not abolishes, all the rest.

Here is unity in principle and progressiveness in revelation. Under the former and latter dispensations, law is essential, obedience necessary. The preacher that talks love and grace, and exempts from stern obedience to duty, will see his works come to naught in the final fire. Even worship is spurned till the brother is reconciled.—Bishop Warren.

**Temperance.**

"Look not thou upon the wine when it is red, 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."

**TEMPERANCE.**

The cause of temperance, in the past, has come up and been promoted, socially, by a variety of means, but none has had greater success than the W. C. T. U., because they started out relying on God and his Word. Realizing their weakness, they have felt the importance of divine power to give success to their efforts in this moral reform; and God has abundantly blessed their efforts, thus far, and will continue his help so long as they rely on his power to go forward in the good work in the future.

In the history of the past, all true reform has begun among the lower or weaker class of society (in the estimation of men), and such reform is estimated of little or no account, by the upper class of society, who stand aloof and refuse to identify themselves with it until they see it permeating the masses to that degree that they see the necessity of closing in with it, to retain their popularity among the people. This is particularly so with *political* demagogues, who are seeking office more for its emolument than to serve the people. Such politicians are always ready to embrace any principle as a hobby-horse to ride into office when they see any measure is likely to become popular; and so when a law is enacted to suppress intemperance by a small majority, and they see a reaction against said law, they stand ready to enlist against it, and engage in efforts to repeal it in order to secure some selfish ends, ignoring the best good of society. Now, this being the state of things, and the predominant parties in politics standing ready to support or oppose the cause as seems most politic, the true temperance person is at a loss how to cast his vote to advance the cause of temperance; so he is compelled to do one of three things: 1st, of two evils to choose the least; or, 2d, do neither of the two; or, 3d, organize a third party. Now the great argument for such a party is the success of the anti-slavery cause in this nation in abolishing the moral and political evil of slavery. But the two evils of slavery and intemperance are not parallel evils; one is involuntary, and the other voluntary slavery; so when the Constitution of the United States was amended, prohibiting slavery, that was a finality to the evil, politically; but not so with intemperance. The prohibitory amendment forbidding the manufacture and sale of intoxicating liquors will not stop unprincipled men from secretly violating the law. Every generation of men will need to be educated in temperance principles just the same as they need schools to educate in useful knowledge.

We might suppose a state of society where theft might be deplored as an evil; and to suppress such an evil they might license theft; that would make theft legal, a statutory law—it would not make it any less an evil. But when prohibited by law, the government would not be a partner in the evil; though unprincipled men might continue to steal, and the standard of morals in the community might fail to fully enforce the law, that would be no argument against the righteousness of such law; so if prohibition does not prohibit the making and sale of intoxicating liquors, it is no argument to repeal such laws any more in the one case than in the other.

The W. C. T. U., in their efforts at reform, have departments of labor assigned to individuals; and one of these is the enforcement of the Sunday laws, as they now stand on

statute books of about every state in the union, looking forward to the enactment of such laws for the United States. Now, this effort will meet with opposition, not only from the Jews, but from quite a large number of Christians who observe the seventh day of the week as the Sabbath, who claim equal rights with those who observe the first day of the week—the right of all persons to be protected in their worship of God according to the dictates of their own consciences; but statutory law enforces a fine on those who keep the seventh day. It is religious prosecution, and consequently we cannot unite in such a movement. Now there are some thirty or forty thousand Christians in the United States that observe the seventh day as the Sabbath, and their record in the past as Christians and citizens has always been on the side of temperance and moral reform; consequently they cannot unite in a movement that would impose fines and imprisonment upon themselves. In the little state of Rhode Island, the boasted land of Roger Williams, there are but two towns, Westerly and Hopkinton, exempt from fines and imprisonment for working on the first day of the week. Even in the city of Newport, but a few years ago, a conscientious Sabbath-keeper was fined because he sold groceries from the back yard of his store to his customers on the first day of the week; at the same time the liquor saloons were in full blast, selling whisky and cigars. In Pennsylvania a conscientious Sabbath-keeper was fined, who appealed his case, and it went through every court in the state, and he had to pay his fine and costs. Now the question arises, Why are the Sunday people so tenacious to enforce statutory laws? unless for the reason that they have no "saith the Lord" to enforce the observance of Sunday as a religious obligation. VINDEX.

**Education.**

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

**LUTHER ON PUBLIC SCHOOLS.**

BY PHILIP SCHAFF, D. D., LL. D.

Church and school go together. The Jewish synagogue was a school. Every Christian church is a school of piety and virtue for old and young. In mediæval times, the church was the civilizer and instructor among the barbarians, founded the convents and cathedral schools, and erected the great universities of Paris, Padua, Oxford, St. Andrews, Vienna, Heidelberg, Basel, Wittenberg, etc. But education in the Middle Ages was aristocratic, and did not reach beyond the clergy and a few laymen of the higher classes. The common people were ignorant and superstitious, and could not read or write. Even noblemen signed their names with a cross. Books were very rare and dear. The invention of the printing-press opened a path for popular education. The reformation, at the start, utilized the press on a large scale, and gave a powerful impulse to the common schools. The genius of Protestantism favors the general diffusion of knowledge. It elevates the laity, emancipates private judgment, and stimulates the sense of personal responsibility and opportunity. Every human being should be trained to a position of Christian freedom and self-government.

The first great impulse to the movement of popular education in close connection with religion must be traced to the German and Swiss reformation. Luther discussed this subject first in an address to the nobles of Germany (1520). Several years later (1524), he wrote a special book in which he urged the civil magistrates of all the cities of Germany to improve their schools, or to establish new ones for boys and girls; especially, since the confidence in monastic institutions had declined, and the convents were rapidly losing their inmates. He wisely recommended that a portion of the property of churches and convents might be appropriated to this purpose, instead of being wasted on secular objects, or on avicious noblemen and princes.

He makes great account of the study of languages, and skillfully relates the objections.

A few extracts from this very useful little book will give the best understanding of the great man's ideas on a most important subject: Grace and peace from God our Father, and the Lord Jesus Christ. . . . Although I am now excommunicated for three years, and should keep silent if I feared men more than God, . . . I will speak as long as I live, until the righteousness of Christ shall break forth in its glory. . . . I beg you all, my dear lords and friends, for God's sake, to take care of the poor youth, and thereby to help us all. So much money is spent year after year for arms, roads, dams and innumerable similar objects, why should not as much be spent for the education of the poor youth? . . . The Word of God is now heard in Germany more than ever before. But if we do not show our gratitude for it, we run the risk of sinking back into a worse darkness.

"Dear Germans, buy while the market is at the door. Gather while the sun shines and the weather is good. Use God's Word and grace while it is at hand. For you must know that God's grace is a traveling shower, which does not return where once it has been. It was once with the Jews, but gone is gone; now they have nothing. Paul brought it into Greece, but gone is gone; they have now the Turk. Rome and Italy have also had it, but gone is gone;

they have now the Pope. And ye Germans must not think that you will have it forever; for ingratitude and contempt will not let it abide. Therefore, seize and hold fast whoever can.

"It is a sin and shame that we should need to be admonished to educate our children, when nature itself, and even the example of the heathen, urges us to do so. . . . You say, the parents should look to that, it is none of the business of counsellors and magistrates. But how, if the parents neglect it? Most of the parents are incapable; having themselves learned nothing, they cannot teach their children. Others have not the time. And what shall become of the orphans? The glory of a town consists not in treasures, strong walls and fine houses, but in fine, educated, well-trained citizens. The city of old Rome trained her sons in Latin and Greek and all the fine arts. . . .

"We admit, you say, there should and must be schools, but what is the use of teaching Latin, Greek and Hebrew, and other liberal arts? Could we not teach, in German, the Bible and God's Word, which are sufficient for salvation? Answer: Yes, I well know, alas! that we Germans must ever be and abide brutes and wild beasts; as the surrounding nations call us, and as we well deserve to be called. But I wonder why you never say, of what use are silks, wines, spices and other foreign articles, seeing we have wine, corn, wool, flax, wood and stones in German lands, not only an abundance for sustenance, but also a choice and selection for elegance and ornament? The arts and languages, which do us no harm, nay, which are a greater ornament, benefit, honor and advantage, both for understanding Holy Writ, and for managing civil affairs, we are disposed to despise; and foreign wares, which are neither necessary nor useful to us, and which, moreover, peel us to the very bone, these we are not willing to forego. Are we not desiring to be called German fools and beasts? . . .

"Much as we love the gospel, let us hold fast to the languages. God gave us the Scriptures in two languages, the Old Testament in Hebrew, the New Testament in Greek. Therefore, we should honor them above all other languages. . . . The languages are the sheath in which this sword of the spirit is hid. They are the casket in which this treasure is kept. They are the vessels in which this drink is contained. They are the storehouse in which this food is laid by; and, as the gospel itself shows, they are the baskets in which these loaves and fishes are preserved. Yea, if we should so err as to let the languages go (which God forbid!), we shall not only lose the gospel, but it will come to pass at length, that we shall not be able to speak or write correctly either Latin or German. . . .

"Herewith I commend you all to the grace of God. May he soften and kindle your hearts so that they shall earnestly take the part of these poor, pitiable, forsaken youth, and, through divine aid, counsel and help them to a happy and Christian ordering of the German land, as to body and soul with all fullness and overflow, to the praise and honor of God the Father, through Jesus Christ, our Saviour. Amen."—S. S. World.

**"THE GRAND OLD NAME OF GENTLEMAN"**

In the last *Harper's*, Mr. George William Curtis left the editor's chair for a professor's chair, and in a brief, but pointed, lecture to young men, set forth some very strong ideas. In fact, the lecture was so very pointed as to be quite picked, and the work of the lecturer was analogous to that described in the popular phrase, "to stir up with a picked stick." That the effect of such rousing English will be salutary is a foregone conclusion; sometimes a little sarcasm is beneficial, especially in these times of easy moral suasion. After some very stringent remarks on college hazing, Mr. Curtis says:

The hazers in college are the men who have been bred upon dime novels and the prize-ring,—in spirit, at least, if not in fact,—to whom the training and instincts of the gentleman are unknown. That word is one of the most precious among English words. The man who is justly entitled to it wears a diamond of the purest lustre. Tennyson, in sweeping the whole range of tender praise for his dear friend, Arthur Hallam, says that he bore without abuse the grand old name of gentleman. "Without abuse"—that is the wise qualification. The name may be fully abused. I read in the morning's paper, young gentleman, a pitiful story of a woman trying to throw herself from the bridge. You may recall one like it in Hood's "Bridge of Sighs." The report was headed, "to hide her shame." "Her shame!" Why, gentlemen, at that very moment, in bright and bewildering rooms, the arms of Lothario and Lovelace were encircling your sisters' waists in the intoxicating waltz. These men go unwhipped of an epithet. They are even enticed and flattered by the mothers of the girls. But, for all that, they do not bear without abuse the name of gentleman, and Sidney and Bayard and Hallam would scorn their profanation and betrayal of the name.

The soul of the gentleman, what is it? Is it anything but kindly and thoughtful respect for others, helping the helpless, succoring the needy, befriending the friendless and forlorn, doing justice, requiring fair play, and withstanding with every honorable means the bully of the church and caucus, of the drawing room, the street, the college? Respect, young gentlemen, like charity, begins at home. Only the man who respects himself can be a gentleman, and no gentleman will willingly allow, torment or injure another."—*Golden Rule*.

se to England a believer in God, but by acted upon awakened convictions, became a believer in Christianity. Her year was spent in the study of the language. In September, 1884, she pointed Professor of Sanscrit in Chel-College. In 1886, she came to this, to what she had heard of as "that called America." She hopes to be return to India some time this year, to establish a kindergarten and industrial school for the high-caste Hindu widows of Two American women are preparing to accompany her, to teach in school. She begs Christian America to educate these poor little women, "for I solemnly believe that this despised class of women, educated and lightened, are, by God's grace, to be India.

**ISN'T IT BETTER BE IN CIRCULATION?**

BY REV. JAMES M. GRAY.

is a quaint old maiden lady, living part of the country where we spend vacations, a record of whose sayings and would be very interesting reading. A Christian, and, considering her disadvantages, an unusually intelligent young Christian. Many an agreeable conversation have we had with her, touching things. Last year she learned we of membership in which was but one year, and she desired to become a member. She had been saving up her money for such an object for a long time (now about sixty cents in store), and led with joy this opportunity to apply for the extension of the Master's kingdom on the foreign field. We learned that, although she had this money, poverty had denied her heat as an article of diet for a whole year at first hesitated about receiving it, but spiritual finally overcame the carnal and we rejoiced to be the vehicle for bringing such a treasure in the Lord's name who, in a sadder sense, were more to than she.

year, when we called upon her, she had with her offering again. Out of the little pasteboard box, which, with two scientific shakes, unloaded its contents upon the wooden chair—sixty-eight cents.

"Here," said Katie, "please give that to the missionaries, to the lady who wrote me nice letter last year."

"It," objected we, knowing what a she had had to gather so many pennies together, "had we not better take only fifty cents, the actual cost of membership in the society, and leave you the remaining eighteen, as a kind of nest-egg for your year?"

use of a few seconds, a very earnest, helpful look, and then, with much sympathy, mingled with an air of business that had been irrepressibly laughable under other circumstances, she replied, "Isn't it better be in circulation?"

could not smile, much as the old man we tried to have us do so. The ludicrousness of the remark faded out in the likeness, and yet sublimity, of this old woman's faith, and with reverent fingers she picked up the offering and placed it in a pile, separated from other coin.

"Isn't it better be in circulation?" was the question, which, in God's name, would like to lay upon the consciences of the healthy church members to-day. What man was that, who, in explanation of the rare in distributing his money said, "Isn't it a shame for a child of God to die

is it not a shame? How can professing Christians be justified in laying up treasure upon earth, when the cause of him who died and redeemed them is in need of that gold and silver, which are his? How can the generous, charitable and religious hearts of a testator stand for the neglect of faith of a lifetime, in their apportion to those same objects? He gives us who gives quickly. There is a strength of conviction in the minds of thoughtful men that we are now living in a crisis of the world's history; in what Edmund Burke called, "a perilous and dancing ball"

a human sense, the destiny of the world is to day in the hands of the Anglo-Saxon race. The destiny of the Anglo-Saxon race is in the hands of those who profess themselves Christians. The mightiest material force which these can wield is wealth. In the coffers of our rich men, at this moment is the latent power that can put in exercise the influence that can regenerate the world. We echo the words of the apostle, "Hadm't it better be in circulation?"

has been put into leaflet form, and is readily obtained for "circulation." The consciousness we believe it would be very well to have it there.

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THE THIRD DAY.

BY PROF. ALBERT WHITFORD.

necessary to understand an ancient reckoning the difference between in order to interpret correctly several of Scripture. In our usage the day points to an interval of three days, is not so in Hebrew usage. "The third day," is equivalent to the day after tomorrow, or the second day in our usage. One, both the first and last days were red, but only one of these days in the Bible. The Greeks and the Romans had the method of counting inclusively. Thus *παυρομερον*, "the third day before the day," in Greek stood for the day but one from the close, and marked an interval of two days. Also in Latin, *tertium kalendas*, "the third day before the day," always was the next one before the first, or but two days

modern languages have inherited a few usages. Thus, in German, *am dritten*, "the third day" is the next day but one, *am vierten*, "the fourth day," is often used for "a week." In French, *quatre jours*, "four days," stands for a fortnight. We have the same usage in a few anglicized words, *tertian*, Latin *tertianus*, "the third," name of intermittent fever, returning every third day; and "octave," Latin *octava*, eighth, is only a week in reference to a festival, and in music marks an interval of seven degrees.

There are several instances of this ancient in the sacred Scriptures that are man- uent to the English reader. For in- Ex. 19: 10, 11, "And the Lord said Moses, Go unto the people and sanctify to-day, and to-morrow, and be ready on the third day." Also Luke 13: 32, "I, I cast out devils and do cures to-day, to-morrow, and the third day I shall be there." In each of these passages the day but one from "to-day" is called the third day. Again, the tenth chapter of Acts states that Cornelius had a vision on a day in Caesarea, on the next day his messengers reached Joppa, on the next day started to return with them, and on the third day according to our reckoning they entered Caesarea and met Cornelius, who said: "Four days ago a man stood before me, etc." The same usage appears in the formula predicting the betrayal, crucifixion and resurrection of our Lord: "The Son of man shall be betrayed into the hands of men, and they shall kill him, and on the third day he shall rise again." Thrice this prediction uttered; once near Caesarea, again in Galilee, and the third time in the last journey up to Jerusalem. In each case it was foretold that the resurrection should be on the third day from the crucifixion. The language is pre- cise and definite; and, according to biblical usage, is unmistakable. The Gospels show that the prediction was as precisely fulfilled. Christ was crucified on "the Preparation," the *παρασκευαζον*—*Prosabbaton*. Luke 23: 54. *Prosabbaton* was the name in use for Friday among the Hellenistic and in the first century was probably the common designation of this day by the Christian Greeks than *παρασκευαζον*, "the preparation," for Mark uses the one to explain the prediction. Both names were used for Friday in the first centuries sometimes, as in the case of the Gospels, by the same writer. The Gospel of Matthew not only says explicitly that Jesus was crucified on Friday, but also that he rose from the dead on Sunday. "Now when he was early on the first day of the week, he went first to Mary Magdalene." The effort to break the force of this testimony by artificial punctuation, reminds one of the methods of the Materialists, who would say that the thief on the cross, "Verily unto thee to-day, thou shalt be with paradise."

Paul's account of the betrayal, the crucifixion, and the resurrection shows this method of counting inclusively, even more clearly, if possible, than that of Mark. The crucifixion was "the Preparation," the Sabbath drew on. "The women went to the Sabbath according to the commandment, but on the first day of the week, at early dawn, they came unto the tomb." That same first day of the week, the disciples, journeying to Emmaus, declare that the third day since "the chief priests and rulers delivered him up to be crucified to death, and crucified him." Some have a theory that Christ was crucified on Wednesday would read into the text that the third day since the crucifixion had a guard placed around the tomb. Such a supplement to the third day is not in the text, and would be a violation of biblical usage, and the

day from the following Sunday; and Thursday the day on which it is assumed that the guard was set, was the fourth day, and not the third. The plain statement of the narrative is better, and has the advantage of harmonizing with the prediction of Christ, as well as the ancient usage of numbering.

The English reader of the Bible can also discover that not only was "the third day" used for one whole day and parts of two others, but also three days stood for the same interval. This is apparent from the fact that Mark uses the phrase "after three days," where Matthew and Luke, in parallel passages, use "the third day," as well as from the fact that the second gospel expressly declares that Christ was crucified "on the day before the Sabbath," and rose from the dead on the day after. Again, Cornelius is recorded as saying that he had a vision four days before, while the context shows unmistakably that it was but two whole days and parts of two other days before. Also we read in Matthew that the council requested of Pilate a guard "until the third day," saying that Jesus had said "after three days I shall rise again." One other instance may suffice: Rehoboam replied to Jeroboam requesting a lessening of the burdens of the people, "Come again unto me after three days." "Jeroboam and all the people came to Rehoboam on the third day, as the king bade." 2 Chron. 10: 5, 12. It is manifest that in this as well as in the other cases mentioned, "after three days" is equivalent to "the third day," or to the next day but one—an interval of two days.

It is needless to say that the literature of all people should be interpreted according to their own idioms and usages. And it is just as plain that the Scriptures should not be interpreted according to our usage in a case that is manifestly different from that of the languages in which they were written. A proper care in respect to the usage set forth in this communication will harmonize all the apparent contradictions in the Gospel records of the time between the crucifixion and the resurrection of Christ.

THE DATE OF THE CRUCIFIXION.

Written in Reply to a Friend's Inquiry.

Dear Sir,—Before entering upon a formal reply to your inquiry about the time of our Saviour's crucifixion and resurrection, permit me to premise a little.

In the first place, whatever department of human knowledge we wish to investigate, it should be our aim to elicit absolute facts—the truth, and the truth only. Leaving out of question the relative importance of compared or contrasted facts, it is just as true that 12 times 12 are 144, as that 144,000 are to be sealed out of the twelve tribes. And you may be sure that the demonstrated fact, that the square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the base and perpendicular, will ever remain, as it always has remained, unshaken. And equally unshaken will ever remain the words of revealed truth.

Paul has assured us that the gospel which he preached was not from man, neither was he taught it but through revelation of Jesus Christ. Such being his authority, he could say of the man or angel from heaven who should dare to preach any other gospel, "Let him be accursed." One part of that gospel was (see 1 Cor. 15: 1-5) "that Christ died for our sins according to the Scriptures; and that he was buried, and that he hath been raised on the third day according to the Scriptures." This expression, "On the third day," and another, "after three days," both several times repeated in the New Testament, must be true to the letter; and likewise that other saying of our Saviour, "So shall the Son of man be three days and three nights in the heart of the earth." Here are three forms of expression which can only be harmonized by taking them all to mean three full days of twenty-four hours each.

Will you now kindly follow me while I point out some of the difficulties which beset any other interpretation. In the first place, it would show that the only test which Jesus gave to the Jews of his Messiahship was not verified, and consequently leave him open to the charge of being an impostor. Again, it would shatter the very foundation of all our reckonings of absolute time, from the golden age of Nebuchadnezzar's image to the present. What, then, would be the worth of such terms as 2,300 days, 70 weeks, or 42 months, or any other period in prophecy? Let us be consistent: If the expressions, "After seven days," and "yet other seven days," as given and repeated in the account of the flood, mean a full week in each instance,—as the Sabbath service occurring "every seven days" is declared to be "every Sabbath" in 1. Chron. 9: 25 and 32—then we are right in claiming the

words "after eight days" to mean just what the words imply; if not, we are not only afloat in every attempt to interpret the prophetic periods, but that which we have denounced as the great apostasy may be nearer correct in its teachings than we ourselves, after all our earnest and prayerful efforts to be right.

Again, the records of astronomy are conclusive that the moon full on Friday, the third day of April, A. D. 33. Hence the church has generally accepted the idea that this must have been the day of the crucifixion, and the morning of Sunday, the 5th, the time of the resurrection. But such a supposition, if the teaching of the Dark Ages had not schooled the professed church into the belief and acceptance of it, would be enough to startle us, since it requires us to regard as facts,—that the "three days and three nights" only meant one day and two nights; and, 2nd, that Jesus, who came to fulfill the law, actually partook of the passover on the evening before the full moon, while his persecutors were right in trying to keep themselves from ceremonial defilement that they might eat the passover on the evening following. Can we accept a supposition that leads to such conclusions?

Here I fancy the reply forthcoming, that the 69½ weeks of the prophecy, at the termination of which the Messiah was to be cut off, do not bring us to A. D. 33, but only to the paschal full moon of 31. Very well. Are we to take the 69½ weeks to mean just that number, and the three days relating to the same event to mean only half as much? I dare not thus treat my Bible. But as surely as the moon full on the 31 day of April, in the year 33, it must have full on Tuesday, the 27th of March, in the year 31; even if it were late in the day according to Bible reckoning. Then the passover on that evening (which would really be the beginning of the fourth day of the week) would be strictly according to the precept; while the action of the Pharisees on the following morning would be only according to their usual custom of making allowance for "the silent moon," as they called the few hours after the change before the moon became visible. This would make a grand harmony of all the narratives of the evangelists, without requiring one statement to conflict with another.

Need I refer to the testimony of the *Chronograph*, that the calendar for the month of March, A. D. 31, is the same as for March, 1888? Hence the crucifixion, if in that year, must have been on Wednesday, the 28th day of March; the burial just before sunset on the same day, and the resurrection, as Matthew declares, "late in the Sabbath," after just three days and three nights. If "an angel from heaven" declared otherwise, I could not believe him and still believe the Bible. Though the heavens tumble to ruin, let us not reject the words of Christ, for he has said, "heaven and earth shall pass away, but my words shall not pass away."

The accompanying Paschal Chart\* is compiled directly from the records of the evangelists, and without reference to the creed of any denomination. By a careful examination of it you will see that the cutting of branches from the trees, and the trading in the temple must have been on working days. And how appropriate the cleansing of the temple on the day before the Sabbath. Then came the holy day of rest, of worship, and instruction. And on the first day of the week we find the money transactions resumed—the rich casting into the treasury, and the widow's mite—showing that it was then the practice with the Jews, as they have since continued in their synagogue services to the present day, of making their offerings to God on the first day of the week. Hence Paul wrote to the Corinthians as he did, 1. Cor. 16: 1, 2, recommending a practice which was worthy of observance by the whole Christian church of Jews and Gentiles. The inference from this that the first day of the week is the Sabbath, is too absurd for any credence by those who love the truth, and is only used because the emergency is so desperate that its advocates are driven to the most inexcusable efforts to sustain a sinking cause. It is also to be observed, in connection with the Chart, that the pen of inspiration has fixed two immovable key-points—the one "six days," and the other "two days," before the passover.

Do you want still further corroborative proof that the order of events as given in the Chart is substantially correct? Then note the following positions (for which I confess myself indebted to an article in a late number of the *Light of Home*): 1st, that the interval of six days before the passover must have contained a Sabbath-day; otherwise the

\* We are unable to give our readers the chart referred to in this article.

crucifixion would have been on the Sabbath, which we know was not the case. 2nd. That the Sabbath must have been one of the *three first days of the six*; for if it were on the fourth, fifth, or sixth day, it would require the crucifixion to be still earlier in the week than Wednesday, which no one believes. And, 3d. That the records of the evangelists show conclusively which day of the three was the Sabbath, and that the other two were certainly working days.

I have gone into this inquiry without the least regard to any traditional or ecclesiastical teaching, and have sought, in humble reverence over the words of inspiration, to get down to the rock bottom basis of eternal truth; and I have found what every honest seeker may find—a basis firmer than the solid strata of earth's rocky foundations, and as abiding as the words which "shall not pass away." And I see no possible escape from the conclusion, that the day of the crucifixion was the fourth and not the sixth day of the week, or in modern language, Wednesday, and not Friday. And if I entertain a strong conviction that it was also in the year 31, it is because that seems to meet every requirement, and I cannot find the essential conditions fulfilled in any other.

GEO. W. MCOREADY.

MONCTON, N. B., March 16th, 1888.

MISSIONARY SOCIETY.

Treasurer's Report.

A. L. CHESTER, Treas.  
In acc't with the S. D. B. MISSIONARY SOCIETY.  
Dr.  
For Bal. last report, Dec. 14, 1887 \$248 78  
Receipts by contribution from  
Dec. 14th to 31st. 169 46  
Receipts by Loans from Dec.  
14th to 31st. 800 00  
Receipts in January. 406 81  
February. 535 85  
from March 1st to  
date. 182 06—\$2,337 96  
Cr.

By paid as follows:  
J. F. Shaw to bal. Nov. 30th. \$5 85  
C. W. Threlkeld to bal. Nov. 30th. 100 00  
S. D. Davis. 59 73  
J. R. Hills for Taney Church, B. F. 40 00  
A. E. Main, to bal. Nov. 30th. 230 04  
J. W. Morton, " 169 50  
C. J. Sindall, " 108 03  
Lincklaen Church. 18 75  
Osatic " 7 93  
Andover " 25 00  
First Westerly Church. 25 00  
Niantic " 25 00  
Cartwright " 31 10  
New Auburn " 27 50  
Berlin " 27 50  
Rose Hill " 11 15  
Woodville " 25 00  
Ritchie " 19 23  
Trenton " 18 75  
Washington Nat. Bank, interest. 16 67  
Wetton Church. 50 00  
Ch. Th. Lucky, salary for Dec. 25 00  
Miscellaneous expenses of Treasurer for postage, envelopes and interest paid. 22 28  
Mechanics Savings Bank to Ministerial Fund. 8 00  
G. H. F. Randolph from Ministerial Fund. 68 76  
A. E. Main receipts on field. 100 00  
J. W. Morton, " 14 00  
J. F. Shaw, " 25 00  
S. D. Davis, " 6 90  
C. W. Threlkeld, " 1 00—\$1,391 71

Bal. cash in Treasury this date. \$946 25  
Indebtedness for loans. 1,300 00  
A. L. CHESTER, Treas.  
WESTERLY, R. I., March 14, 1888.

P. S.—All receipts for Missionary Society will be acknowledged through the Recorder every month, which, with the endorsement of the Treasurer upon all checks, drafts, money orders, postal notes and registered letters, will be considered a sufficient receipt for the money unless especially requested by the person sending the same, in which case a receipt will be cheerfully forwarded. Any person discovering any errors or omissions in the printed report, if they will promptly notify the Treasurer, all such errors or omissions will be promptly corrected. TREASURER.

Home News.

New York.

ALFRED CENTRE.  
On the evening after the Sabbath, March 31st, Mr. J. P. Landow, assisted by Mr. Leopold Ritter, gave an entertainment, showing costumes and some of the ceremonies connected with the orthodox Jewish services. The first part of the entertainment consisted of the song to the Angel of the divine Presence, which is sung on the eve of the Sabbath or of a feast, and an exhibition of the ceremonies of the passover eve. These consist of the questions by the youngest child in the family, as to the meaning of the service, and the answer of the father, and then the cup of wine, after the father's blessing, the bitter herbs, the unleavened bread, and a bountiful supper. The second part of the entertainment consisted of the reading of various portions of the Scriptures illustrating the different intonations used in reading different portions. These intonations or accents are four in number and are all illustrated in the reading of a passage for the Sabbath-day, a selection from the feast of Purim, or the feast of Esther, the lamentations of Jere-

miah, and a selection from the readings prescribed for the day of Atonement.

Of course all these illustrations were given in the Hebrew language, but there were explanations in English at the beginning and interspersed through the exercise, which rendered the whole intensely interesting.

Mr. E. P. Saunders read a paper on the nature and importance of the work which Mr. Landow is contemplating on behalf of his countrymen and former brethren in the Jewish faith, in Galicia, Austria. A collection was taken to help in procuring his outfit, which amounted to about \$45, and the audience was dismissed by Mr. Landow, in the orthodox Jewish fashion.

It may not be out of place for me to state here that the Board of the Missionary Society has decided to send Mr. Landow as a missionary to his native country, and the First Alfred Church, of which he is a member, has called him to ordination as a gospel minister. The examination will take place on Friday, the 6th inst, and the ordination on the Sabbath following. Pastors of the churches of the Western Association are invited to attend, if possible, both these services.

School opened last week with prospects of a full term. E. R.

INDEPENDENCE.

Our quarterly review in Sabbath-school, March 24th, was not, as heretofore, fully arranged beforehand by those taking the principal parts, and consequently did not come up to our usual expectation. It was not, however, without interest. The superintendent had the lessons briefly reviewed by classes, some one in a class read the principal verses of the lesson, the whole class giving the Golden Text, and the teacher responding with some Scripture quotation bearing upon the thought involved. Then another member gave a recapitulation. All this we termed "Review Bible Lights." Bro. D. E. Livermore placed twelve review pictures and texts upon the black-board, and Fred Potter read "Lesson Pictures," the school responding with Titles and Texts. Deacon S. G. Orandall gave a map exercise, pointing out all the places mentioned in the quarter's lessons.

The attendance during the quarter has been good; but owing to severe storms and cold weather, it falls below the average of last year. There has been much, and severe, sickness in the society of late, owing to the many sudden and marked changes of climate.

The clerk of the council and Editor of the Recorder gave quite full accounts of the ordination services here, but we cannot forbear saying in this item that it was a feast of good things. Some of the brethren were heard to say, "I am getting the missionary spirit." On the evening of the 15th, Bro. Randolph gave a summing up of the four meetings previously held, basing his remarks upon Acts 2: 24. This was followed by a stirring conference meeting, led by the writer, in which a number of the delegates from sister churches bore testimony to the power of the gospel and to their sympathy for the great work of missions. Sabbath evening following, we had another conference meeting, and on Sabbath morning, the 17th, Bro. "Wardner Carpenter Missionary Titsworth," as he used to give his name when a boy, preached from John 17: 17 a sermon that did us all much good. We are glad Alfred University has a good teacher of Latin, but we sincerely hope Bro. Titsworth will find frequent opportunity to preach the gospel with his usual force.

We are sorry to chronicle the removal of our brother, Delos Remington, and family to Andover, N. Y. Bro. Remington led the choir here for many years, and was a help in all our worship with song that we regret to lose. This removal takes from our midst our senior deacon, D. S. Remington, who is eighty-six years of age. Our next communion season will be April 21st. We hope to hear from our non-residents then. H. D. CLARKE.

SCOTT.

On March 8, 1838, Mr. George W. Greene and Miss Harriet Burdick were united in the bonds of matrimony, by the Rev. Orson Campbell, then pastor of the Seventh-day Baptist Church of Scott. March 8, 1888, relatives and neighbors to the number of more than forty, called at the residence of the above-named couple in the afternoon, to congratulate them on arriving at the fiftieth anniversary of their wedding day. Five were present who attended the wedding fifty years ago. After a reasonable time had been spent in congratulations and social chat, Rev. F. O. Burdick made some appropriate remarks, in reference to the past and the present, and

reading a letter from their son, Charles W. Greene, of Minnesota, he presented them with a few gold coins as a token of the regard they are held in by their neighbors. A response of thankfulness was made by the Hon. S. A. Childs, in behalf of Mr. and Mrs. Greene. The ladies then served a bountiful supply of refreshments. After the refreshments, various topics of interest were discussed until the time to adjourn had arrived, when all repaired to their homes well pleased with the afternoon thus spent.

Condensed News.

Domestic.  
The late Hon. John T. Hoffman left an estate amounting to \$400,000.  
Henry S. Pierrepont died in Brooklyn, N. Y., March 28th, aged eighty years. He leaves an estate worth \$7,000,000.

The annual report of the St. Paul Railway for the year 1887 shows gross earnings \$25,306,123; operating expenses, \$15,326,698.

The governor of Texas has called the Legislature in extra-session, to consider the disposition of the \$10,000,000 surplus in the State Treasury.

An amendment to the Dow liquor law of Ohio increases the saloon tax to \$250. Heretofore, the tax has been \$100 for beer and wine, and \$200 for all liquors.

The license suffrage bill, permitting women to vote on license, which passed the Boston House, was killed in the Senate by a vote of fourteen to thirteen, with six pairs.

George and John Hauck, brewers, of Kingston, N. Y., were held in \$2,000 bail each by United States Commissioner Shields, at New York, March 30th, on a charge of selling beer in unstamped kegs.

The shoe-shops in the State Prison at Sing Sing have resumed work. The convicts were withdrawn some time ago, owing to the failure of the state to appropriate funds necessary to carry on the work.

Four little children were playing in a straw-covered shed at Macon, Ga., recently, when one of them applied a lighted match to the straw, and before they could escape, three were burned to death.

Experts claim that the life insurance business of the world, aside from that in industrial policies, embraces 3,000,000 policies, representing \$6,000,000,000 of life insurance. The assets of the companies doing this business is estimated at \$1,500,000,000.

There were two distinct earthquake shocks at Nashua, N. H., last week. The first came at an early hour in the morning, and was sufficient to arouse people and jar residences. The rumbling lasted a few seconds and was followed by a second shock in about half an hour.

The telantograph is a device originating with Professor Elisha Gray, of Chicago, which enables a man to reproduce his own writing at a great distance from the scene of his pen manipulations. Professor Gray claims that messages may be sent more conveniently and clearly than by telephone or telegraph.

Foreign.

The damage by the floods in Germany is estimated at \$50,000,000.

The duke of Padoue, Prince Napoleon's agent, died in Paris, March 28th.

The heaviest snow-storm of the season raged in Wales and the west of Scotland last week.

At Montreal, Detective Fahey has been sentenced to fourteen years in the penitentiary for robbing the Grand Trunk Railway offices.

The Moscow Gazette advises the government to watch the movements at Teheran of Sir Henry Drummond Wolffo, the English Minister to Persia. It attributes to England a scheme for the commercial conquest of Persia.

One of the most notable events in the struggle for home rule in Ireland, is the act of two hundred and fifty prominent clergymen of the Church of England, commending Mr. Gladstone for his continued agitation of the question.

A fierce storm, with high tides and a tidal wave, has caused great damage in the north and south islands of New Zealand. Telegraph wires have been prostrated and railroad traffic has had to be abandoned on account of the destruction of the roads.

Latest advices from China say that the crisis in Ho-Nan is past, but that the distress of the people is appalling, 2,000,000 people being destitute. The nearest towns are invaded by hordes of naked and starving refugees from the flooded districts, who, like swarms of locusts, are devouring everything.

On the proposal of the Minister of War, President Carnot, of France, acting on the minister's advice and the officers who conducted the court martial, has signed a decree placing General Boulanger on the retired list of the army. The proposal had previously been considered by the council of ministers.

The banks of the river Elbe are flooded for many miles. Hundreds of villages are submerged. An enormous amount of damage has been done and many lives have been lost. Minister Von Pattkamen, of Prussia, has started for the flooded districts. Four hundred pioneers have been ordered to the scene to aid the people. It is stated that forty villages are inundated, and 10,000 people have lost everything they possessed.

Sermons and Essays.

WOMEN IN THE CHURCH.

BY REV. O. D. SHERMAN.

Read at the Quarterly Meeting at Westery, R. I., and subsequently at the Ministers' Moaday Club, in the same village.

On Scriptural authority, what official position may women hold in the Christian Church?

The visible Christian Church is an organized body of believers in the Lord Jesus Christ, called by his name, governed by his precepts, inspired and led by his spirit, and accepting his recorded teachings and that of his Apostles as the rule of faith and practice. Authority is either by command or permission. Scriptural authority is what is expressly commanded, or what would be permitted as the outgrowth of its principles and constitutional laws; or what would be established by the precedent of authoritative example. Constitutional law takes the precedence, and must sit in judgment, and be the interpreter of statutory enactment and of example. Whether women may hold official position in the Christian Church, or not, must be determined by the permissive authority of the constitutional law of the church, or by the enactment, by competent authority, of such statutes as shall be general and perpetual, illustrated by the recorded church development, as declared in the Scriptures.

Jesus Christ is the founder of the Christian Church; he is the head of the corner; his teachings are supreme; his word is imperative. He enunciated the principles and laid the foundation upon which his church is built. He planted it as a seed, and gave it a life power, that, like a tree, it should grow and organize itself according to the constitutional law of its being, its own inherent life-power. Christ laid down the broadest platform of human equality the world has ever known. There was not a high seat in it. "All ye are brethren, and he that would be chief among you, let him be the servant of all." We cannot find, upon the most careful study, that Christ made any distinction, in any truth he proclaimed, in any principle he laid down, in any lesson he taught, by parable or other wise, on account of sex. Sex was not ignored, but it was not classified as first or second, as privileged or restricted. As far as Christ declared the kingdom of heaven, there is neither male nor female, but one in Christ Jesus. We look in vain for one single word of his that would indicate that his church was to make any difference, in any of its offices or functions, between men and women. It is true, that in the appointment of the twelve apostles, only men were chosen. This might be urged as authoritative example of restriction in office. But this office was temporary, and ceased with those whom Christ appointed. The apostleship was not, properly, an office in the church, but the apostles were the organizers of churches. We can easily see why prudential reasons should determine the appointment of the twelve apostles, who were to be Christ's family, and whom he sent forth as his special messengers, without its determining the official status of woman in the church yet to be.

After Christ's ascension, and the descent of the Holy Spirit, the church, under the ministry of the apostles, began to take on form. The apostles were recognized not only as teachers, but as fathers, clothed with parental authority. As the number of believers increased and the separation from Judaism became more complete, the outward form of the church became more distinct, and offices were instituted, first created and filled by the apostles. These offices were, first, elders; afterwards, deacons were added. Elders had the oversight of particular churches. They were pastors, teachers, preachers, evangelists. What were the duties of the deacons is not made so clear, but undoubtedly they were assistants to the elders, chosen from the younger members, helping to govern, and having in charge the financial and benevolent work of the church.

Having examined the direct teachings of Christ, as given by Matthew, Mark, Luke and John, we proceed to question the apostolic writings for light upon this question. Of the twelve apostles appointed by Christ, we have the writings of Peter, James, John and Jude. The one Epistle of James, the two of Peter, the first of John, and that of Jude, are general epistles, circular letters, addressed either to all, or to a group of churches. The second letter of John is to a lady, the third to an elder. If there was to be anything as fundamental or constitutional in the organization of the church otherwise

than what Christ himself had given, we would expect to find it in these general letters of the apostles, who were nearest to him, and beheld more of his glory than the others. But upon examination, we find nothing that looks toward restriction of any right, privilege or function in the church, on account of sex. There remains of New Testament Scriptures, the Revelation, and the letters of Paul. In Revelation, we find nothing whatever upon our question. The writings of Paul, compared with the others, are voluminous, consisting of nine letters, addressed to separate churches, or communities of believers, four to individuals, and one general, which is supposed to be designed especially for the Hebrew Christians. In some of these letters, we find reference to the offices of the church, and the qualifications of those who should fill them, and also of the status of woman in the church. And here we would remark that in all legislation, as in all ordinances, it is well to seek to discover, and bear in mind, and what is local what is general, what is temporary and what is enduring. Looking carefully over the writings of Paul, as we have been able to find reference more or less direct to our subject in 1 Corinthians, 1 Timothy, Romans, and Philippians. Paul's letter to the Corinthians was written first, and as this letter is the stronghold of the restrictionists, we will take it up first.

Now, it must be evident to a thoughtful person, on reading this letter, that the state of society at Corinth was peculiar. That there was a depth of social impurity, and female degradation there, which was almost unparalleled in civilized states; and contemporary history agrees in this testimony. What little degree of liberty, and the exercise of mental gifts or graces in public on the part of females there was, was by the courtesan class. Questions would arise in a church in such a community, composed of a membership drawn from such material, as would arise in no other—questions that would be treated by a wise leader with reference to this state of society. Having these things in view, we come to the eleventh chapter. In this, Paul discusses the proper attitude of public praying in the congregations. A man should pray with uncovered head; a woman, if she pray, should pray with her head covered, or wearing a veil; and it would be a shame to do otherwise. Doubtless, this was good, sound advice for the Corinthian Church, and obligatory upon them, but it goes no farther. In the fourteenth chapter, Paul discusses the matter of speaking with "tongues," how such meetings should be conducted; and coming to the 34th verse, he changes the subject and gives what seems to be a complete prohibition to woman's having any official relation to the church, and also of even speaking in public. "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the church."—*Rev. Ver.*

In 1 Timothy 2: 11, 12, we find about the same direction, not quite so strongly expressed. Paul had left Timothy at Ephesus in charge of matters there, while he went into Macedonia; and wrote this letter that Timothy might know "how men ought to behave themselves in the house of God." The city of Ephesus was very much like that of Corinth, as respects morals and manners, and the same reasons that would favor restriction in one city would also apply in the other. Thus far, it would look as though Paul was an out and out restrictionist; and as far as Paul is concerned, unless we can show that the rule he lays down for Corinth and Ephesus did not apply unto all the churches, and does not continue as a law to all time, his weight must be upon the side of restriction.

We take now Paul's letter to the Romans. In Rome, the conditions were very different from those at Corinth and Ephesus. Society was more elevated and pure. Females were allowed greater liberty. A woman could be cultured and esteemed virtuous in Rome. Again, the church was largely composed of Christians who had come from different parts of the Empire. They were a superior class. When Paul wrote this letter, he had not been in Rome, but evidently was acquainted with many of the individuals, those whom he had met and labored with in other fields. Paul wrote this letter from Corinth, and sent it by one Phoebe, whom he calls a servant of the church that is at Cenchrea. By her, he sends salutations to several of the brethren and sisters, among whom was Priscilla, or Prisca, whom he calls a fellow-worker. Then there was Mary, who bestowed much labor on you." Then there were Tryphæna and

Tryphosa "who labor in the Lord;" and Persis, the beloved, "which labored much in the Lord."

Paul's letter to the Philippians was written from Rome. It has been said of this letter that there is more of praise and less of censure than in all the rest of his letters combined. In 4: 2, 3, two women are mentioned in relation to church work. "I exhort Euodia and I exhort Syntyche to be of the same mind in the Lord. Yes, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel; with Clement also, and the rest of my fellow-workers, whose names are in the book of life." What do we gather from this bit of church history? This flashing of light on the life of the churches of Rome and Philippi? Phoebe, a woman, bears some official relation to the church at Cenchrea, and Paul recognized it. In margin of Revised Version she is called a *deaconess*. It is a controverted point whether there was such an office in the Apostolic Church as female deacons or not. But we are convinced that there was, and that the qualifications of deacons, as given in 1 Timothy, chapter 3, as rendered in the Revised Version, and as found in the Greek of Tischendorf, conclusively show that the primitive diaconate consisted of two co-ordinate branches; a diaconate of men and a diaconate of women. This view was held by Chrysostom and Jerome; among the ancient, and DeWette, Alford, Ellicott, Woodsworth, Crosby and other modern critics. This view from Romans and Philippians, also shows that women were accounted, even by Paul, as "fellow-workers," and that they labored abundantly in the Lord.

We come to the following conclusions: 1. In the Apostolic Church, women did hold official position; one, at least, that of deaconess. 2. While in some of the letters of Paul there were restrictions imposed on account of sex, we conclude that they were local and temporary, applying only to the churches, to the times, and the circumstances under which they were given, and have no universal or binding force. 3. We find nothing in the writings of the other apostles that modifies or restricts any right, privilege or function of the church to either male or female. 4. According to the constitutional law of the church, as found in the teachings of the Founder of the church (and there cannot be found in them, nor inferred from them, that there was to be any distinction on account of sex) there is full liberty for woman to exercise any God-given gift, and perform any service in the Christian Church to which she may be called by the church.

Miscellany.

TRUST.

Afflictions dark, and deep, and sore,  
Are blessings in disguise,  
And often push ajar the door  
That leads to paradise.

We sail o'er life's tumultuous sea,  
Where frightful billows roar,  
And little know of life beyond  
Upon the other shore.

But this I know: In storm or calm,  
The weather rough or fair,  
No tide is strong enough to drive  
My bark beyond his care.

—Mrs. M. A. Sutjin, in *Christian Herald*.

WHAT SHOULD HE DO?

BY I. E. DIEKENGA.

Do something. Ah, yes. Why not? Do something. It is so easily said. But, as for going about it, why, that is quite another thing. Not that Benny Marks was unwilling to do something, whatever that might be, so long as it was right; for he was not a lazy boy; far from it. But as one cannot perform a journey without an object and a road, and as one cannot win a prize without a contest, or, at least, a purpose, so no man, be he the wisest man that ever lived, can do something, unless he first has something to do.

Ah, that was the trouble, what should he do? For Benny Marks had heard that same thing said so often, and had thought upon it, with a heavy heart, so long, that he seemed to detect it, as a sort of reproof, in everything around him, or as an echo in every set of words that fell upon his ear, as if it was only and solely intended for him; until the burden of it lay like a nightmare upon his boyish spirits, and he wished, oh, how he wished that he was a man, to grapple with the world, and do something in real earnest.

His mother, spoke in loving gentleness, and he heard it in her tender voice; the olden stories falling from his teacher's lips and the sweet lessons they imparted had hidden in them the self-same thought; the superintendent's address, long and varied though it might be, enclosed, like the great shell of a walnut, this very little kernel, do something; and even the pastor, hard as it might be, at times, to understand his learned doctrines, made, at least, this point clear to the bewildered boy. And

Benny Marks, going out of his father's house one morning after these monotonous experiences, wondered what in the world a boy could do that would be of any benefit to anybody, and how to do it when once it was presented to his mind.

He was on his way to school with his books upon his arm, and his cogitations had so completely taken possession of his mind that, although ordinarily a bright boy, and observant of all that went on around him, he walked squarely and fairly against a man who was just turning the corner.

With the shock of the encounter and his spasmodic efforts to avoid running Benny down, the man spun half way around like a top, reeled sideways and backwards, and might have gone slipping and sliding quite into the gutter if he had not, fortunately, caught a friendly lamp-post; and thus saved himself from falling.

"Halloo!" said the man, with no very pleasant expression of face.

"I—I beg you pardon, sir," stammered Benny, very much confused by this unexpected encounter.

"What did you do that for?" growled the stranger.

"I—I couldn't help it, sir. Please excuse me."

"You couldn't help it!" continued the man, speaking in a short, abrupt manner, and looking hard at Benny all the while. "You couldn't help it? No, of course not. You can't see. I suppose, quite likely, that you have no eyes in your head. Own up, now, and tell the truth; you haven't two eyes like the rest of us, have you?"

"Why, yes, sir," exclaimed Benny, greatly astonished by this singular address, and opening his eyes very wide by way of proof.

"Yes, I see," said the gentleman, nodding; "plain as the nose on your face. But, hold on, perhaps you're near-sighted. Ha! how's that? Don't deny it; if it's true. Have I hit it right, eh?" and the stranger man inclined his head, and presented the side of his face and a very large ear to Benny, as if to encourage him to whisper the dreadful fact.

"No, sir," replied Benny, more astonished than ever; "I can see very well."

The stranger looked at Benny with a side-long glance, as if trying to make up his mind whether to believe him or not; then he slowly raised himself to his full height (and he was very tall), placed his back against the lamp-post, his hands in the side pockets of his coat, his feet very wide apart, and slowly shook his head.

"Here's a boy," he said, speaking very deliberately, "who has two good eyes, and is not near-sighted, goes tearing along the street and plunging into the middle of a gentleman's vest, with a gentleman inside of it, without regard to consequences, like a goat that's lost his wits, and don't know what he's about. How did you come to do it? Out with it, young man; how did you come to do it?"

Certainly! he was a very strange gentleman; with a large, smooth face and two watery blue eyes, and an awkward manner, as if he had but an imperfect control over his limbs, which were constantly disposing themselves into ungraceful angles and clumsy attitudes; while at the same time his clothes were so wrinkled, on account of their being too wide for him, and looked so shrunken, on account of their being too short for him, that he presented altogether a most uncouth appearance.

"What I want to know," the man proceeded, as Benny did not immediately reply, "is whether a boy has nothing better to do than to knock people down in the street with his head. Young man, my advice to you is—do something, but don't do that."

"There it was again, the same old thought—do something! Benny turned a serious face to the gentleman who was now regarding him in rather a quizzical manner with one watery eye, and said, "That was just it, sir. I was thinking of that when you came around the corner, and so I did not see you. I'm very sorry, sir, but—"

"Thinking of what?" interrupted the stranger.

"Why, of doing something, sir. Everybody tells me I ought to do something; that a person who does nothing for others is of no use in the world; that a boy ought to do good as well as a man, and that if I begin now I will be happier in heaven, by and-by."

"Huh!" interrupted the gentleman again, "where did you learn all that?"

"Why, at home, sir; and in church and Sabbath-school."

"Church! Sabbath-school! What do you do there?"

"Study the Bible, sir, and learn to be good, and all about the way to heaven."

"Poor fellow!" said the gentleman, in a tone of pity, "I'm sorry for you; must be awfully dull. Makes you gloomy and miserable, and all that sort of thing, I suppose?"

"Oh, no, sir," cried Benny, with great animation, "it's just the contrary. It's a delightful place, and I wouldn't miss it for anything. Don't you go to Sabbath-school, sir?"

The gentleman shook his head.

"Oh, then I wish you would come to ours. It is so interesting—you can't imagine! You would love the dear Bible stories. And we get such nice books and papers, and see so many nice people there. And the singing—I'm sure you would enjoy the singing. It is splendid!"

The man suddenly straightened up, and with an air of interest exclaimed:

"What, singing? Have good singing, there, you say?"

"Yes, sir; the sweetest I ever heard. Beautiful! Do come, sir. We will be so glad to see you."

music," he replied. Then he glanced at his dingy clothes, so rusty and ill-fitting, and with something like a sigh continued, "I don't know,—don't think they want to see me there. Fine feathers make fine birds. I haven't any fine feathers, and I'm not a fine bird."

"They do want you there," said Benny, earnestly. "Clothes don't make any difference. They are just as kind to poor people as to rich ones. Please don't let that keep you away. If you come once you will come again."

"Well, I might try," said the stranger. "They can't do more than show me the door. Where is it?"

Benny told him.

"Oh, yes; I know the place; pass it often. What time?"

"Nine o'clock, Sabbath-morning."

"All right. I'll be there."

And, without another word, the man turned upon his heel, and with a long, sliding step, hurried away before Benny could thank him.

True to his promise, Benny found him waiting at the school-room door on Sabbath morning. He wore the same clothes, but they were nicely brushed. Moreover, he had on a clean collar and a new tie, and his shoes were brightly polished. Nevertheless, he seemed to lack courage to enter until Benny led the way. Then he followed, in an awkward and constrained manner, keeping his watery eyes fixed upon the floor, and nervously feeling his hat with his long, bony fingers. But whatever embarrassment he may have felt on entering soon left him, for he received a welcome that was more than kind, and which was as pleasing as it was novel to him. Indeed, there was such an air of affectionate cordiality in the very place, that it surrounded and penetrated him, and made him feel entirely at his ease, much to his own surprise. But the singing! How he was enraptured by it! For in this awkward, uncouth man had been implanted an exquisite appreciation of music, and when the children sang their simple strains, it thrilled him through and through. And when the hour was over, he told Benny that was the happiest spot on earth, and that he would surely come there every Sabbath.

He kept his resolution, much to Benny's joy. Nay, more; he became a devoted member of the school, and one of its most faithful and efficient servants.

Benny continued to be haunted by the old disquieting thoughts for some time; until the superintendent took him by the hand one day, and said, with great earnestness:

"My boy, the best thing you have ever done was to bring your friend into this school. He is a noble fellow."

And Benny's eyes were suddenly opened to the fact that he had "done something" while he was wondering and wishing for something to do.—*Golden Rule.*

"LA CHARTE."

Two men were neighbors, and each had a wife and several little children, whom they labored hard to support. One of these men became greatly troubled and said to himself, "If I should die or fall sick what would become of my wife and children?" and this thought never left him, but gnawed at his heart as a worm gnaws the fruit in which it lies concealed.

Now although this same thought came to the other father, he was not disquieted by it, "for," said he, "God, who knows all his creatures and watches over them, will also watch over me and my wife and children," and the latter lived happily, whilst the former enjoyed not a moment's rest or quietude.

One day as he was laboring in the fields, sad and dejected on account of his fear, he saw some birds fly into a bush, and out of it, and then soon return. Approaching more closely, he saw two nests placed side by side, and within each one were several newly hatched and unfledged birds. When he returned to his work he raised his eyes from time to time and watched the birds, which came and went, carrying nourishment to their young. But just at that moment when one of the mothers returned with her beak full of food, a vulture seized her and carried her away, and the poor mother struggling vainly in its talons, uttered piercing cries. At this sight the laboring man felt more troubled than ever, for, thought he, the death of the mother is the death of the children. Mine have no one but me. What would become of them if I should be taken away! And all the day he was very sorrowful, and at night he could not sleep.

On the morrow when he returned to the field he said to himself, "I want to see the little ones of this poor mother; no doubt several have perished already." And he went towards the bush. Upon looking he saw the little ones well taken care of—not one of them seemed to have suffered.

Being greatly astonished, he concealed himself in order to see what would happen. After a short time he heard a slight noise, and saw the second mother bringing hastily the nourishment which she had gathered, and she distributed it to all the little ones indiscriminately, and there was enough for all, and the little orphans were not abandoned to their cruel fate. The father who had distrusted Providence, related to the other what he had seen; and that one said to him: "Why do you trouble yourself? God never forsakes his own. His love has secrets that we cannot know. Let us believe, hope, love and do our duty. If I die before you; if you will be a father to my children; if you die before me, I will be a father to yours; and if both of us die before they are old enough to provide for themselves, they will have for a father, 'Our Father who art in heaven.'"—*From the French.*

AIR.

MRS. LIZZIE WHITMAN.

Aim for the beautiful and the true,  
Aim for the good and true,  
Aim as the lark soars in its flight,  
And flowers reach for the dew.

Aim, though thy way be in the night,  
Still aim with lifted eye;  
Seek for the hidden stars whose  
Shines in the darkest sky.

Aim, though in lowest depths thou art,  
Thy path lie through the mire;  
Aim yet to reach high up thy way,  
With hopes that never tire.

So bravely go and upward reach,  
And oft though thou may fall,  
Each trial sweeter hope shall test,  
If thou but heed the call.

Then take unto thy heart this word,  
"Twill be thy leading star,  
If faith be thine each trial's wreath,  
With beauty from afar."

'Tis upward to the realms that trust  
Still walk with soul of truth,  
In skies above go seek thy rest,  
Not low, within the dust.

FAITH BUSY WITH TWO.

I can only indicate how I feel, as it were, two hands. I have, as it is constantly rolling over every worry, every sorrow, every crushing and overwhelming doubt, never a thing comes to the surface, or touches it, but that relieves itself of its burden by burden upon the Saviour. I learned that secret? If not, Ghost to teach it to you, and moment by moment to live it, never carrying more; but that are aware of the pressure of rolling it instantly and forever. Then, secondly, the other is constantly appropriating, so hour, as the heart is sensitive, need, the hand is reaching out just that grace it requires.

Lord, in moments of impetuosity, strength, Lord, in moments of thy strength, Lord, in moments of thy peace, Lord, when around the soul!

Oh! learn to appropriate faith of Jesus, hour by hour, what and then just as we are told the ocean are untroubled, which sweep the surface; as we in the midst of every whirlwind point of rest; as we are told friction of ascending atoms, there is one place of unbroken the soul that has learned this and of living in the will of mighty entrenched castle, and assistance from the resources soul may go through and through wind and the storm of sorrow depths it will have perfect Faith.

READING THE SCRIPTURES.

One way is to take a vow daily. In 1850 my mother went to my going as a gold-hunter, then the far-off California—my making a solemn vow in do and not to do certain things them was to read at least one Bible daily.

John Quincy Adams wrote in 1811, "I have for many years tried to read through the Bible. My custom is to read four every morning, immediately my bed. It employs about time, and seems the most successful beginning the day. In what we regard the Bible, whether to revelation, to history, or an invaluable and inexhaustible knowledge and virtue."

Talking to a friend in his he said he had kept up this years. Another good way for all ple, and old ones too, is to through connectedly in one Sabbath-school series of lessons through the Bible—six months Testament and six months every seven years. This is bath-school teacher and every school scholar will do what Bible-reading he may also necessary, in order to keep connection of the lessons. jubilee of your Sabbath comes around, you will be through in this way see TRINITY all through this "irre- exhaustible mine of knowledge."

The Jews had an excellent their sacred Scriptures—through each year. Moses (Gen. Ex., Lev., De- Moved into about equal part in the synagogue service every year. Also the Prophets Samuel, Kirge, Isaiah, Job, divided into as many sections immediately after the close of the Law each Sabbath other books were each read certain feast days, as for in the day of the feast of P day. While Psalms, Job were used for devotional reading each Sabbath morning were read sitting with every



