

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

BATH-DUHOOL BOARD OF GELINAL CONFERENCE COOM, President, Alfred Centre, N. S. WILLIAMS, Cor. Sec., Alfred Contre, S. S. BLISS, Treasurer, Alfred Centre, S. S.

Alfred, N. I. C. BURDICK

WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTE.

Andever, N. Y.

WOODARD, DENTIST, IL MARIN Rubber Plates by a new process River COTTRELL, Breeder of Horses. Six State Fair promines out of xhibits.

Berlin, N. Y. R. GREEN & SON. DEALERS IN GENERAL MERCHARDE

Drugs and Paints. New York City. BABCOCK & WILCOX CO. Patent Water-tube Steam Boiler H. BABCO JR. Pres. 80 Cortlands Rt

M. TITS WORTH, MANUFACTURER OF TINE OLUTHING. Custom Werke Spee TITSWORTH. POTTER, JR. & CO. PRINTING PRISSES, 12 & 14 Spruce St TRB. Ja. H. W. FISH. JOS M. Trrswoors Leonardsville, N. Y.

MSTRONG HEATER, LINE EXTRACTOR, and CONDENSES for Steam Engines. STRONG HEATER Co. Loonardeville, N. Y. Plainfield, N. J. ERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

Triss, Pres., J. F. Housean, These Trissoran, Sec., G. H. Bancons, Cor. Sec. TTER, Pres. Plainfield, N. J. miar meeting of the Board, at Primfield, N e second First-day of each month, at ? P. M

E SEVENTH-DAY BAPTIST MEMORIAL BOARD. POTTER, President, Plainfield, N. J., POPE, Treasurer, Plainfield, N. J. HUBBARD, Secretary, Plainfield, N. J. ts for all Denominational Interests solicited pt payment of all obligations requested TTER PRESS WORKS. Builders of Printing Presses POTTER, JE., & Co., Andrew Carton & March M. STILLMAN. CANED SELECTION State of the second state Westerly, B. I. L. BARBOUR & CO. DEUGGISTS AND PHARMACIETE No. 1, Bridge Block. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES est Repairing Solicited. Please try w F STILLMAN & SON. MANUFACTURERS OF STILLMAN'S ATLE OIL only axle oil made which is **EETIRELY FREE** gumming substances. E SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GREENMAN, President, Mystic Bridge, Ct. WHITFORD, Recording Secretary, Westerly. MAIN, Corresponding Secretary, Bisco, Fla. AT L. CHESTER, Treasurer, Westerly, R. L. Chicago, 111. DWAY & CO. MEROHANT TAILORS 205 West Madison St. B. COTTRELL & SONS. CYLINDER PRINTING PRESSES, for Hand and Steam Power. 118 Monroe St ry at Westerly, R. I. Milton, Wis. M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds, Salt, Cement, and Building Material LTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President. W. CLARKE DEALER IN BOOKS . Stationery, Jewitry, Musical Instrument SECT AND HOLIDAY GOODS, MIROS, Wis P. CLARKE REGISTERED PHARMAOIST office Building, Million. Wh Milton Junction, Wis. T. ROGERS Notary Public, Consequencer, and Them Clark. Office at residence, Milton Juscica, Wis

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATE TRACT SOCIETY.

Sabbath Recorder.

Burdick.....

W. Morton.....

Entered as second-class mail matter at the post-

CONTENTS.

Missionary Poem.-Poetry.....

From Bro. F. J. Bakker....

Law the Foundation, Grace the Superstructure

Luther on Public Schools..... The Grand Old Name of Gentleman."....

ditorial Paragraphs..... shall we Observe Christmas ?....

The Third Day..... The Date of the Crucifix on.....

Alfred Centre, N. Y.....

Aim.—Poetry..... Faith Busy with Two Hands

"If I Were a Boy."....

POPULAB SCIENCE

CATALOGUE OF PUBLICATIONS, ETC

THE SABBATH-SCHOOL....

BUSINESS DIRECTORY.....

A MISSIONARY POEM.

BY D. E. LIVERMORE.

SPECIAL NOTICES.....

onary Society-Receipts.....

dence.....

oonalians and the Sabbath.....

VOL. XLIV.-NO. 14.

office at Alfred Centre, N. Y.

oses of Europe.-No. 19.

WOMAN'S WORK.

SABBATH REFORM.

TEMPERANCE.

Temnerance.....

EDUCATION.

Luther on Public Schools..

EDICORIALS.

COMMUNICATIONS

Home' News.

MISCELLANY,

-Poetry

What Should

La Charte."

CONDENSED NEWS.....

MARRIAGES AND DEATHS.

SERMONS AND ESSAYS.

Women in the Church.....

MISHONS.

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

TERMS-SS A YEAR, IN ADVANCE.

· Margaret Davis

WHOLE NO. 2251

•	AIFRED	CENTRE N.	Y., FIFTH-DAY	ADDIT B 1999	D
				, ATTUL 9, 1000	3 •

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 mountaics, 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 FLOBENCE.

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 is" 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 percept ible 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 to have centered about a square. In Venice 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 What strangely discordant events have suca glance of triumphant derision at the guard ceeded each other on this pavement! On as he passed him. Our hotel fronts on the Arno, close by a citizens, then many a eursing broil between 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 out that carnival day when, filled with holy evening. The reflection of the line of street lights on the water produces a very pretty false hair, profane books, statuary and beau- is now honored. 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 pyramid blazing in this square, a sacrifice to great. In fact, there was one continual roar the burning eloquence of Savonarola. almost without cessation all night long. think I never tried to sleep in the midst of year by that day of May, when this square such a racket. We found in the morning was filled with a crowd fired by a zeal of

I have heard of a plague of fleas, but never | roused them to such religious zeal the year be- | but not elevated on so high nor so elegant a encountered it before, Here you actually fore. In these days it knows only peace and pedestal. Here it was that Savonarola find the pests crawling on your paper as you are reading, and the venom they put into a

bite is beyond complitehension to the unini-

Venice, even before we had visited it. seemed synomous with canals and gondolas. So Florence has its own place in our mind, and its name seems to call up the brighest 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 Gar dens are on a hill which an artistic geniu 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 Cam panile, the Cathedral and the Palazzo Vec chio stand up in splended 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 ing. 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

a week by the produce market.

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 dinginess and dirt with which everything is

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

of the Medici family. The most noteworthy

But we haven't yet visited the churches;

shall enter but few. Santa Croce attracts

those of Michael Angelo, Macchiavelli, Alfieri

nected with this church that the Inquisition

to renounce the great discovery for which he

From the tomb of Michael Angelo we go

displays scenes of brisk city life, varied once preached so eloquently that the vast church could not contain the mulitudes, and people

Here at our right, facing the square, is the 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 Ginevra torn from her beloved Antonio and married to Francesco, grieved so cases. The photograph does not show the deeply over her love that she fell into a state of unconsciousness. When all efforts to recovered, but gives the beauty and majesty vive her had failed, she was buried in the of form without these detractions. The family tomb. Returning to consciousness, most striking of the statuary in the Loggia | she managed to free herself, and sought her is Cellini's Perseus; the Rape of the Sa- | husband's house, but was rejected by him bines, by John of Bologha, is also very pleas- | and also by her parents, as a ghost. Then she sought Antonio, and by him she was re-

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 but one afternoon among them. The Uffizi to follow her inclination, and married the contains the older works. Here we saw the faithful Antonio, and to this day the street.

tiated.

he Sabbath Gecorder.

PURLINHED WELLT

AMERICAN SARBATH TRACT SOCUETS.

ALFRED CENTRE, ALLEGANY CO., M. T.

TERMS OF SUBACROPPED Tornies countries w

on account of postage ar discontinued until ar on of the publish

ADVERTISIES DEPARTED ats will be taser Construction of the second state of the second Same in and a lite

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 eventide, When the twilight shadows falls.

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 princely hall and mansion To the cottage quaint and low.

Over our tree America, The Go i 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 lilles, 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 know 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 carry the sunlight of truth, Let it shine on the darkened soul, To illumine the heart with its brightness, While the years of eternity roll.

ostering sare 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 scence Million had in his mind when he wrote, "Thick 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 granduer, and the Jeweler's Bridge, with its quaint booths and gallery, stretches across to much. On the walls is a wealth of Titians, the Uffizi Palace on the opposite side of the Raphaels, Vandykes, etc. Passing through Arno:

How I used to wonder when I read about Florence, what the "Lung' Arno" was. 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 Lon-

picture was Raphael's Madonna della Segdon. A few steps along it takes you to the giola, which some consider second only to Jeweler's Bridge, an odd old bridge, almost the Sistine Madonna at Dresden. The Pitt completely lined with jewelry stores. Palace is very imposing in its simplicity, for has a second story, which is a covered gallery, it is an immense building, built of courses of connecting the Pitti Palace with Uffizi on huge stones left in the rough except at the the opposite side of the river, and may have corners. It is now the residence of the King been the scene of many a frightened race by when in Florence. As we leave the Palace, the lordly owners in troublesome times. we see Casa Guidi, so dear to the lovers of few steps farther, and we encounter the cour Elizabeth Barrett Browning. of Uffizi Palace, with its surrounding colonnades, adorned with statues of the men who and since there are nearly two hundred, we made Florence great. From its further end

we pass into the Piazza della Signoria. us as the resting place of so many illustrions The life of these great Italian cities seems dead, and as we go to it we pass the colossal it was the square of St. Mark's; in Rome, the Forum; in Florence, the square of the to know him. The most famous tombs are Signory. What memorable scenes these ancient buildings have looked down upon! the latter, we are remainded that " the world does move," for it was in the convent conmany a bright day perceful meetings of the held its meetings for five centuries, and in the rival factions of the city, and yet again the annual feast that was celebrated here for its chambers, only a few feet from this monufive centuries. But above them all stand ment, the man whom it honors, was, in his old age, by imprisonment and torture, compelled zeal, the people brought forth their jewelery,

tiful paintings, everything that ministered to his home, which now belongs to the city to wordly passions, and threw them on the and is kept as it was in his life time, with the chairs, tools and many other things that strange sight it was, to be followed the next have been exalted by the touch of the great

master. Then away to the Duomo, or Cathedral, that the bridge was higher than the street, another kind, as it surged about a scaffold that furnished the model for St. Peter's fathat the bridge was higher than the street, another kind, as it surged about a scaffold that furnished the model for St. Peter's fa-and as the teams approached they were placed where that foundain of Neptune now mous dome. From a great mass of black sionary religion. It is not, like the Jewish.

wonderful group of Niobe and her children along which she sought her home is called the smitten by the wrath of the goddess, also Street of the Dead.

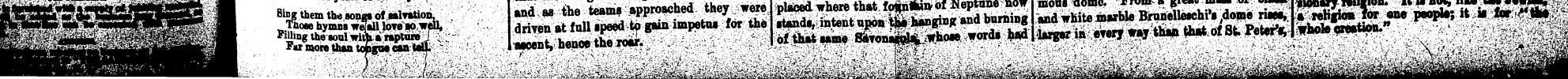
the Venus de Medici standing as the one re-The most beautiful of all the chapels is splendent gem of the "Tribune," which is that of the Medici, commeted with the supposed to contain the gems of the collecchurch of S. Lorenzo, which is entirely lined tion. The original is more pleasing than the with precious marbles so finely polished that casts we see, but I didn't go wild with adif you feel delicate about lying on your back miration. I reserve my homage for Venus on the couches placed for you to view the de Milo, which we are to see in Paris. In beautiful frescoes on the ceiling, you may this room are a number of other antique stand by the marble wall and view the reflecstatues, among them that admirable group tion on its polished surface. Seventeen Milof "The Wrestlers," which pleased me lion dollars would seem a great sum in America to spend on a Mausoleum. The sacristy contains the famous monuments of the Medici by room after room, we come to the passage Michael Angelo, upon which it is the fashion across the Jeweler's Bridge, which is also lined to bestow unstinted praise. A curious custom with paintings, and takes us to the Pitti Pal makes the adjacent cloister the place to drop ace, which contains larger and more modern all cats of whose society their owners had pictures. The rooms of this gallery are tired, and there they are cared for and fed. splendidly decorated with frescoes in honor

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 Ghibbelines 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 "oity that is set upon a hill," for many of the villages are statue of Dante, who so dearly loved the a close and compact mass of houses just capcity that then rejected him, but now delights ping and completely covering a hill-top. Very quaint and interesting they look, and I should very much like to stop and explore one of and Galileo; and as we look at the tomb 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 sunturies 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 that the death and resurrection of Christ impose on the church one great duty-that of even



SABBATH RECORDER, APRIL 5, 1888. THE

Missions.

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

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 atten tion," 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 Southern man, one who views this and other questions from a genuinely Southern stand point.

Two CHINAMEN at Foochow, one a Chris tian the other a heathen, had their eye operated upon for cataract. After the band ages were removed and they were allowed to be in dim light, the Christian held praise meeting with his fellow Christians His eyesight was restored, and he became 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 treas-

attention.

FROM BRO. F. J. BAKKER.

VRIESCHELOO, Holland, Jan. 22, 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 brothren 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, how ever 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 servant."

Through the mercy of our Heavenly Father, we are at this time all well again; howev-Between so called Christmas and New Years, been a very stormy one, and many times the

company is poor; could we at least rent | with the people; how many tracts I distribthem a house to worship in, it would be of uted I cannot certainly tell you; then every great encouragement to them. I wish you | month I post and spread among the people, would give this matter your prayerful some I carry myself to the people, 100 copies

of de Boodschapper, tour 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.

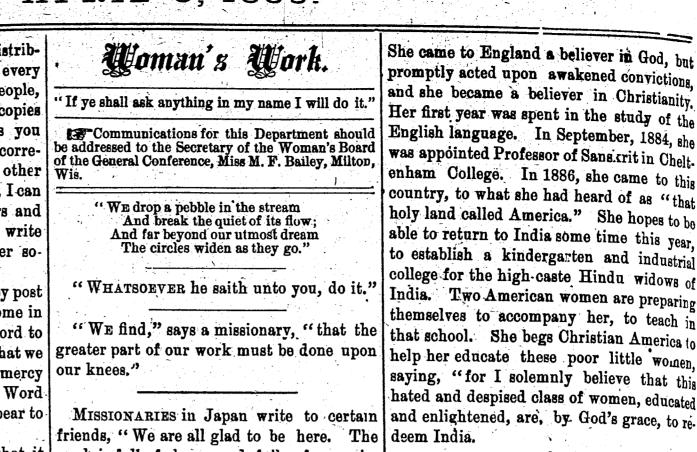
And sometimes I send some tracts by post to friends in Germany, and also to some in our land. I hope it may please the Lord to give some blessings and success to it, that we may with our eyes behold the gracious mercy and the quickening power of the living Word of God. But sometimes I cannot forbear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

LINCKLEAN 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 poor creatures power and strength to fight to accomplish this year? During the month the battle, to go against all and every foe of December our work was the same and enemy within and without until we, at as the past quarter, preaching at both the end of our conflict, may hear the wel- churches every Sabbath. The past two come shout, "well done, good and faithful 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 er, we were in a sad condition a fortnight ago. every two weeks. The past quarter has



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,

PUNDITA BAMABAI.

Pundita Ramabai is the name which per-

sonifies 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

Her father, a high-caste Brahman priest

dared to educate his child-wife and his child.

marrying me in my infancy." With her

soul of her father, she traveled through In-

women; and as a scholar and lecturer, created

such a sensation, by her advanced views and

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 Sans.crit in Chelt. enham 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 deem 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 vory interesting reading. She is a Christian, and, considering her re. ligious 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 Pa., April 18th and 19th. At the same came the little pasteboard box, which, with

Sabbath Befo "Remember the Sabbath-day, to is days shalt thou labor, and do all t with day is the Sabbath of the I RPISCOPALIANS AND THE BA BY REV. A. H. LEWIS, D Our correspondence and the cu

ture indicate that a class of B are deeply interested in the Sabb We are not surprised at this, natural result of an intelligent d earnest purpose to be the "true Christ." The department of ence, in the Church Press, of has many valuable items touch bath. We have seen none which bed rock of truth more directly following, from the issue of Ma We should be glad to know mor 0."

"The Sabbath of the Lo

Sir,-In your issue of the 90, the Rev. Mr. Anketell ve answer to my inquiry on the A tion, summarizes Rev. Dr. Hes six points, which he thinks can b I do not possess Dr. Hessey's h "The Lord's day," but I have e it as well as from other works be question. After comparing thi 1 cannot agree with Mr. A., be ure would not bear me out sho take to support them. Basin have to say upon Scripture, I to 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 o fourth commandment we shall to God's law; by neglecting it, we obeying, and subject ourselves the wicked. Permit me, then swer Rev. Mr. A.'s six points.

1. He claims that (1) one should be kept as a day of rest son for this precept is the law of me observe that the Catechism. with baptism and confirmation ten commandments word for which we promise to keep all t The last clause of A life. upon the Decalogue as still in the ten commandments are a rated in the office of the holy showing what all important p church gives to the Decalogue that the fourth commandme half as large as the remaining gether. Observe, finally, ho commandment is the only one that may be termed a creed; f God being the Creator of the we ought to do in six days of what not on the Sabbath, wh as his and the blessed and hal the seventh day. Now Mr. should keep one day in seven a hence Tuesday, or Friday, or week.. But God said : "The sev Sabbath," Ex. 20: 10, 11, *i.e.*, seventh." In Gen. 2: 2, 3, th the term seventh day three ti ended all his work bayom ha He sabbathed, bayom ha-shve sanctified, eth yom ha shvee'ee you, dear sir, in the name of o is the day specified which show bath, or is one just as good as A. gives his reason for the esta Sabbath as the law of nature, ported by Genesis. But what of God? Ex 20: 11. "Bec the Lord created heaven," etc. son (wherefore) "the Lord b bath day" (notice the definite the article ha)! Language cat than in Gen. 2:3. "Because t in one in seven, but the seven (God not man) "had rested," commandment plain? Sure of all the ten. The Rop think the second commandm Heathen do not believe in Some people think they kee not using the word God, o the word Jesus. The she hanging is not a violation of generation believe that for comprehended in the sevent calling a falsehood business, not violating the ninth, etc. so, we, by observing a day o pretend that we are keeping which God, in the beginning instituted; as well might w observe the national day of by keeping one day in three sixty five. 9. Mr. A. speaks of a Jewi God, who appointed it, a Je it was and is Saturday. I concession. Then he contin shadow of coming good thin not refer to the Sabbath looking to Christ as the sul stituted after the fall of our not before they sinned, and 2, or Ex. 20, the Sabbath po ation, but not forward to demption. The fourth of more than the first or fift a shadow, but a moral con Art 7), and stands or falls nine. To wrench it from the Surely a sin. Mr. A. implies was made for the Jews. Bo Sebbath says: "The Sabba (not by) man," Mark 2: 2 bath, therefore, was not mad

greatly lessened. For best results the work must go right along. This means quarterly a kind of sickness which we call croup, it is payments regularly due, for the meeting of which the friends of missions ought to provide the means. Dear friends and fellowlaborers, we need your co-operation all through the year.

SPECIAL REQUEST.

the Seventh-day Baptist interest at. Salemdenominational 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 sympa-Board, the Secretary hereby asks all our purpose, on the first Sabbath in May, and to send the money to our Treasurer, A. L. 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 a church I know well, and have full con-

fidence in them as Christian men and wom- are without any real Christianity, I hope the since, with the exception of the past week, At 16 she married a Bengali gentleman, a race lies in the hands of those who profess en. They are fairly intelligent; but as you Lord will give some blessing among them. which has been spent with the rethren at graduate of Calcutta University, who was and call themselves Christians. The mightsay, they will need much encouragement However, it is very sad when a man always Milton Junction and Milton, in connection both proud of her own elevated condition. iest material force which these can wield is and instruction. Only in this have I been works, and never sees the least fruit. What a with the quarterly meeting. and pleased to help her lift her sisters, so low that of wealth. In the coffers of our rich church members at this moment is the latent in doubt as to the wisdom of organizing great contrast between now and ten years ago, As this month of March is likely to be an in mental degradation. power which can put in exercise the influence them into a church. Are we prepared to when I first came here. But still I pray and unpleasant one for traveling, I intend to spend In September, 1882, the English Educathat is to regenerate the world. We echo - take the responsibility? I look upon this ask the Lord to give me mercy to keep to his it at home. I do this the more cheerfully, tion Commission sent some of its members to Katie's question, "Hadn't it better be in because there is a good prospect of develop. Poova to investigate the educational condicolored work in the South as of greater | never failing promises. circulation ? - importance even than our work in foreign I will try to give you an account of my ing an interest here, on the South Side. I The above has been put into leaflet form tion of India. Ramabai's plea before this and can be casily obtained for "circulation;" fields. We should have a colored mission work of last year. I did hold 104 preachings have apparently succeeded in starting a meet commission for the women of India, and esand in all seriousness we believe it would be and school at New Orleans, for the purpose of sermons; on the Sabbath there were seldom ing for Bible-study and prayer, that will, I pecially for women physicians, who could exceedingly well to have it there. of preparing young colored men for mis- any strangers, but on First-day night, when I hope, result in good to quite a number. Our best of all reach the secluded women of the sionary work in the Southern field, among always held a sermon in our place, there are | meeting last night, though not very largely | Zenanas, was, without doubt. the starting AT a recent meeting at Oxford, Rev. J. N. colored people. It is a field rich with from 10 to 27 attendants; then every First- attended, was full of interest. Al sincerely point in the educational inspiration in India Forman, from Princeton, N. J., was present, promise, if we will only cultivate it. I feel day afternoon I do hold a children's school, hope they may increase in interest. known as "The Countess of Dufferin moveand gave access t of the movement in favor that the time has come when the colored all from people who keep not Sabbath, and are I report for the quarter: sermons, 41; bapment. of mission werk among American students. people should have the light on Sabbath not Christians at all. There are always very tisms, 9; numerous religious visits, and a According to his statement, 2,200 students, Ramabai, realizing that she needed perreform; and it is our duty to give it to near 30, sometimes more children, between the good deal of denominational literature dis. sonal training to fit her for her life-missior, 500 of them ladies, representing some lot them. Have we not some brother that ages of 6 and 16 years. I did make 271 visits tributed. Collected on the field, \$14; travel-could give this work a start? The little and calls at homes here and there to talk ing expenses, \$15 03. \sim λ Λ

ury, their usefulness could not but be very one of our boys, very nearly eight years of age, became sick, and very sick too. It was 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 Years, 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 dan-Our readers have several times learned, gerous; but a fortnight from that day, the one

through these columns, of our brethren and of three years deceased, at a moment, so very sudden we did not expect it so, because we ville, Pa. These brethren and sisters, or- saw not it was so near at hand. I cannot tell ganized into a church by our missionary, you how strange and lonely we do feel; when Eld. S. D. Davis, have recently come into 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 hopeful conversions. On Sabbath, Decemmy weakness and unfitness to bear such a ber 10th, I had the pleasure of baptizing be rare, as diamonds are rare, compared with thy and assistance. By the instruction of our heavy cross; although, when we, according nine willing converts. One other would have the sands of the seashore, for such a personto the Word of God, do see that all our poschurches to take a special collection for this sessions belong to our God and Father, and beyond her own control. The next day, a bundle of humanity in which is done up that all his doings are goodness and mercy, then even in the night his songs can be with Chester, Westerly, R. I., by whom it will us, and one can go unto the God of our life. And then, besides all this, I am obliged to did commence to keep the Lord's holy Sabbath, did leave it again; however, they claim God. I cannot tell how sad I feel by such experience! How many times did I tell them work in New Orleans, and especially the the truth, and then all do go their own way, my report of the quarterly meeting on the colored work. Those that I organized into even as if they did hear nothing. Since a time I did commence to visit such people as first of February, where I have been laboring | title of Sarasvati.

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 mistings following the quarterly meeting which was to be held with the Otselic Church; but a terrible storm came just then, and no one but my- to do so? self and hasband 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; congre gations of 25 at Lincklaen, and 26 at Otselic; 13 other meetings; 51 visits and calls.

FROM J. W. MORTON.

in the physique, the contour, peculiarity of CHICAGO, Ill., March 2, 1888. the face, the soul in the eye, the intellect

At the time of my last quarterly report, I making its way to the front for portrayal in was at Albion, preaching. I remained there the whole expression, the background, the till December 11th, having preached there dark benighted land from which she comes altogether 16 times. The interest continued the magnificent gold frame, the Christian setting in which she now places herself by life good till the last. There were a number of in a civilized, Christianized country. It must joined in the exercise but for circumstances ality to exist, as does exist in this one bit of eight of these immersed believers were rethis most remarkable high-caste, Hindu ceived into the fellowship of the Albion woman. Church.

The next four weeks I spent at home, trytell you, that that brother and sister who ing to do what I could in the Chicago field. Of her parents, she says, "They did not January 7th, I closed my labors in Chicago, throw me into the bull of ignorance, by for the time being, and went to Glen Beulah, it is the truth and according to the will of Wis. The results of my labors, during the brother, who had the breadth and depth of remainder of the month of January, at Glen Beulah, Coloma and Deerfield, were given in dia, pleading for the education of Indian (I mean the First-day Baptists hereabout) the SABBATH RECORDER, in connection with Coloma field. I returned to Chicago the scholarship, that at Calcutta she received the

time the Baptist Board of the West will one or two scientific shakes, unloaded its valuable contents upon the wooden chairmeet in Omaha, Neb. The women of the in all sixty-eight cents. Cumberland Presbyterian Ohurch will hold

"There," said Katie, " please give that to their annual meeting in Olinton, Mo., May foreign missions, to the lady who wrote me 11th, 12th and 13th. Are there not some such a nice letter last year." women of our own who can attend some of

"But," objected we, knowing what a struggle she had had to gather so many penthese meetings, and who will take the pains nies 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 solemhity, ningled 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 signe 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 strength ening 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

THE SABBATH RECORDER, APRIL 5, 1888.



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

"The Sabbath of the Lord."

C."

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. Hessey's work in six points, which he thinks can be established. I do not possess Dr. Hessey's book, entitled "The Lord's day," but I have extracts from it as well as from other works bearing on this onestion. After comparing things, I regret cannot agree with Mr. A., because Script. ure 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 incorpo rated 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 to gether. 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 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 shvee'ee. (2) He sabbathed, bayom ha-shvee'ee. (3) He sanctified, eth yom ha shvee'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 rea-son (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, Yours faithfully, 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 STRUCTURE. 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 us that does not rest on "thou shalt" from not refer to the Subbath day. Shadows, God, and "I will" from man. Did Christ looking to Christ as the substance, were in. come to abolish commandments and give libstituted after the fall of our first parents, but | erty instead ? Did the law of blossom and not before they sinned, and as stated in Gen. | fruit come to abolish gravitation ? It came 2, or Ex. 20, the Sabbath points back to cre- only to advance toward perfection that which ation, but not forward to Christ and re- had been and ever must be obedient to that demption. The fourth commandment no fundamental law. Christ came with the sunmore than the first or fifth or tenth is not shine of love, rain of grace, blossoms of spring. a shadow, but a moral commandment (see time, and fruitage of the world's harvest 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 commandments. In a sense, Christ restored sinners to a Sabbath says: "The Sabbath was made for (not by) man." Mark 2: 26, 27. The Sab- standing before the law, and put them under bath, therefore, was not made for the Jew in fresh obligations to keep it. Go and sin no of the Sunday laws, as they now stand on Italy have also had it, but gone is gone; another."-Golden Rule.

particular; was Adam. the first to keep it, a more against the law, lest a worse thing come statute boooks of about every state in the they have now the Pope. And ye Germans lew? 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 therefore it must still be kept in the new

the Patriarchal Age. ture indicate that a class of Episcopalians early Christians did not abolish the Jewish itation and a dozen other laws. Christ shows keep the seventh day. It is religious proseis not observed according to the inspired idolatry, profanity, Sabbath breaking, disapostles and early Christians is evident to honoring of parents, murder, adultery, etc. all men. Christ has not abolished it, God | But Christ generalized them all under the has not repealed it; should we subject our- broader law of love. But it includes, not selves 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 in abolishing the moral and political evil 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. A. L. C.

upon thee. God's law is dearer to him than the whole

material heavens and earth. 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 starn 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.

Gemperance.

"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 (1524), he wrote a special book in which he stick." That the effect of such rousing Endo one of three things: 1st, of two evils to urged the civil magistrates of all the cities glish will be salutary is a foregone conclu 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 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 forbiding the manufacture and sale of intoxicating liquors will not stop un principled 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 statuevil. 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

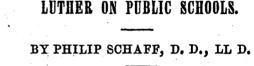
union, looking forward to the enactment of must not think that you will have it for-The least jot or tittle of an expression of such laws for the United States. Now, this ever; for ingratitude and contempt will effort will meet with opposition, not only not let it abide. Therefore, seize and hold from the Jews, but from quite a large number | fast whoever can.

The Greeks had gods for every separate of Christians who observe the seventh day of field under their observation. We sought the week as the Sabbath, who claim equal need to be admonished to educate our chilnot abolished it in the intervening period; in vain to account for running rivers, falling rights with those who observe the first day dren, when nature itself, and even the exrain, rising mist, blowing winds, till the of the week-the right of all persons to be ample of the heathen, urges us to do so. . dispensation as well as in the old, as also in broad generalization about gravitation cov. protected in their worship of God accord. ered them all. We yet search in vain for a | ing to the dictates of their own consciences; 3. Mr. A. declares: "The apostles and broader generalization that shall cover grav- but statutory law enforces a fine on those who Sabbath." It so, what impious hand has de- it in the higher realms of the kingdom of cution, and consequently we cannot unite in creed its abolition? For, that the Sabbath God. First we had a commandment against such a movement. Now there are some thirty or forty thousand Christians in the United States that observe the seventh day as the phans? The glory of a town consists not in Sabbath, and their record in the past as treasures, strong walls and fine houses, but Christians and citizens has always been on in fine, educated, well trained citizens. The

consequently they cannot unite in a movement that would impose fines and imprison. ment 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 Sabbathblast, selling whisky and cigars. In Pennso tenacious to enforce statutory laws? anless 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 understand



Church and school go together. The Jew ish 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 cathe dral schools, and erected the great universi ties of Paris, Padua, Oxford, St. Andrews Vienna, Heidelberg, Basel, Wittenberg, etc. But education in the Middle Ages was aris-

В

"It is a sin and shame that we should You say, the parents should look to that, it is none of the business of counsellors and magistrates. But how, if the parents ne glect 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 orthe side of temperance and moral reform; 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 keeper was fined because he sold groceries | the surrounding nations call us, and as we from the back yard of his store to his cus- well deserve to be called. But I wonder tomers on the first day of the week; at the why you never say, of what use are silks, same time the liquor saloons were in full wines, spices and other foreign articles, seeing we have wine, corn, wool, flax, wood sylvania a conscientious Sabbath keeper was and stones in German lands, not only an fined, who appealed his case, and it went abundance for sustenance, but also a choice through every court in the state, and he and selection for elegance and ornament? had to pay his fine and costs. Now the The arts and languages, which do us no question arises, Why are the Sunday people | harm, nay, which are a greater ornament. benefit, honor and advantage, both for unfor the reason that they have no "saith the derstanding 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 deserving 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 and a few laymen of the higher classes. 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.

two scientific shakes, unloaded its e contents upon the wooden chairixty-eight cents.

ne to England a believer i God, bat

ly acted upon awakened convictions.

became a believer in Christianity.

st year was spent in the study of the

language. In September, 1884, she

pointed Professor of Sanacrit in Chelt-

College. In 1886, she came to this

r, to what she had heard of as "that

nd called America." She hopes to be

return to India some time this year.

blish a kindergarten and industrial

for the high-caste Hindn widows of

Two American women are preparing

lves to accompany her, to teach in

hool. She begs Christian America to

r educate these poor little women.

"for I solemnly believe that this

nd despised class of women, educated

ightened, are, by God's grace, to re-

INT IT BETTER BE IN CIRCULATION!

e is a quaint old maiden lady, living part of the country where we spend

ations, a record of whose sayings and

would be very interesting reading.

Christian, and, considering her re-

advantages, an unusually intelligent

vout Christian. Many an agreeable

sation have we had with her, touching

t things. Last year she learned we

enana Band in our church in Boston.

nts a year, and she desired to become

ber. She had been saving up her

s for such an object for a long time

d now about sixty cents in store), and led with joy this opportunity to apply

he had long wished, for the extension Master's kingdom on the foreign field.

we learned that, although she had

this money, poverty had denied her

neat as an article of diet for a whole

e at first hesitated about receiving it,

espiritual finally overcame the carnal

and we rejoiced to be the vehicle for

ing such a treasure in the Lord's name

e who, in a sadder sense, were more

year, when we called upon her, she

dy with her offering again. Ont

he little pasteboard box, which, with

te than she.

of membership in which was but

BY REV. JAMES M. GRAY.

ndia.

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

t," objected we, knowing what a she had had to gather so many pengether, "had we not better take only y cents, the actual cost of memberthe society, and leave you the reg eighteen, as a kind of nest-egg for ear ?

use of a few seconds, a very earnest, tful look, and then, with much soy, n.ingled with an air of business that have been irrepressibly laughable other circumstances, she replied,

n't it better be in circulation?" could not smile, much as the old man us tried to have us do so. The ludiess of the remark faded out in the ikeness, and yet sublimity, of this 's faith, and with reverent fingers ed up the offering and placed it in a cle, separated from other coin.

adn't it better be in circulation?" the question, which, in God's name, ald like to lay upon the consciences of althy church members to-day. What ian was that, who, in explanation of arse in distributing his money said, ere a shame for a child of God to die

is it not a shame ? How can professristians be justified in laying up treaspon earth, when the cause of him who and redeemed them is in need of that and gold, which are his ? How can he generous, charitable and religious ts of a testator some for the neglect, nt of faith of a lifetime, in their ap-on to those same objects? He gives There is a strengthconviction in the minds of thoughtful hat we are now living in a crisis of the history; in what Edmund Burke alled, "a perilous and dancing bal-

human sense, the destiny of the lies to day in the hands of the Anglorace. The destiny of the Anglo-Saron es in the hands of those who profess Il themselves Christians. The might. sterial force which these can wield is wealth. In the coffers of our rich members at this moment is the latent which can put in exercise the influence to insemerate the world. We echo Hadn't it better be in

bert has been put into leaflet form, il uniousness we believe it would be wily well to have it there.

Reviewed meeting at Oxford, Rev. J. N. statement, 2,200 states

LAW THE FOUNDATION, GRACE THE SUPEB-

Chaos became cosmos by its subjection to law. Judaism built heavenward with Sinai as a base. There is no high possibility for | tory law-it would not make it any less an home to those who kept the commandments, even to make great in the kingdom of heaven whosoever shall keep and teach these same

tocratic, and did not reach beyond the clergy common people were ignorant and superstitions, 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 reforma tion. 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 be quite picked, and the work of the lecturthis subject first in an address to the nobles | er was analogous to that described in the of Germany (1520). Several years later popular phrase, "to stir up with a picked of Germany to improve their schools. or to establish new ones for boys and girls: espe cially, 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 ava ricious noblemen and princes.

He makes great account of the study of The man who is justly entitled to it wears a languages, and skillfully relates the objec-

A few extracts from this very useful little 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, of Sighs." The report was headed, "to hide until the righteousness of Christ shall break her shame." "Her shame!" Why, genforth in its glory. . . I beg you all. my dear lords and friends, for God's sake, to help us all. So much money is spent year | in the intoxicating waltz. These men go after year for arms, roads, dams and innumerable similar objects, why should not as | ticed and flattered by the mothers of the much be spent for the education of the girls. But, for all that, they do not bear 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.

"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 sion; 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.

diamond of the purest lustre. Tennyson, in sweeping the whole range of tender praise for his dear friend, Arthur Hallam, says that book will give the best understanding of the he bore without abuse the grand old name of great man's ideas on a most important gentleman. "Without abuse"-that is the wise qualification. The name may be foully 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 tlemen, at that very moment, in bright and bewildering rooms, the arms of Lothario and take care of the poor youth, and thereby to | Lovelace were encircling your sisters' waists unwhipped of an epithet. They are even, enwithout 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 re-"Dear Germans, buy while the market is spect for others, helping the helpless, succorat the door. Gather while the sun shines ing the needy, befriending the friendless and and the weather is good. Use God's Word forlorn, doing justice, requiring fair play, and grace while it is at hand. For you and withstanding with every honorable means must know that God's grace is a traveling the bully of the church and caucus, of the shower, which does not return where once drawing room, the street, the college? it has been. It was once with the Jews, Respect, young gentlemen, like charity, bebut gone is gone; now they have nothing. gins at home. Only the man who respects Paul brought it into Greece, but gone is himself can be a gentleman, and no gentlegone; they have now the Turk. Rome and man will willingly annoy, torment or injure



THE SABBATH RECORDER, APRIL 5, 1888.

The Sabbath Becorder.

Alfred Contro, N. Y., Fifth-day, April 5, 1888 REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

Editor.

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

All other communications, whether on busi-ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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

" Sweet Patience was a lovely maid That in my fields of fancy played And nothing doing. I went away, I came again, And Industry-a worthy swain-Had come a wooing.

"Some time these two fond ones were wed, Come see my babies,' Patience said, And went on saying: 'This little one's called Happiness, And this—our other twin—Success. And all were playing."

W. K. JOHNSON, of Billings, Mo., in a recent business letter to this office, speaks of a Baptist minister, R. S. Holderby, whom he expects to unite with our church there the first Sabbath in April.

WE give this week three articles, written from independent stand-points, on the time of the crucifixion and resurrection of Christ. not hitherto so fully discussed, and will all bear careful study and comparison.

REV. DR. A. H. LEWIS, of Plainfield, wrote him from St. Just, Va., but omitted supplying this "missing link," that he may know to whom to address his reply.

A FEW copies of the leaflet, "The Bible and the Sabbath," are being ordered. We still have plenty of them, and when the present supply is exhausted we have no doubt more will be printed, so there need be no

Seventh-day Baptist.

er public or private, means the wise management of labor; and it means this mainly in matter, the heathen came to Christian. three senses: First, applying your labor ity, or the Christians went over to heathenrationally; second, preserving its produce carefully; third, distributing its produce seasonably." There is sound wisdom in the saving. It would be well if churches, as well as individuals, would study and practice such economy. Read it again. Apply rationally, preserve carefully, distribute seasonably.

WITHOUT doubt the pastors who held Children's day services last year will arrange to do so again this year. We hope also that many others will adopt the plan. It is true that, to a certain extent, every service should be brought to the comprehension of children: it is also true that people who are no longer children, in the ordinary use of that word, enjoy the services which are arranged and conducted with special reference to children So that such special services can hardly tend to divide the church into classes, such as "old folks" and "young folks," as it is

sometimes claimed that they do. On the contrary, it seems to us that a children's service occasionally, in the presence of the whole church and at the time of the regular They each present phases of the question service, will help, more than almost anything else, to strengthen the bond of sympathy and fellowship between the young and the old. Let the service be for the children, or by the children, or both, according to the N. J., requests us to ask the person who circumstances of the case in the judgment of the pastor or leader. Whatever the form to sign his or her name, to write him again, of the service, we hope it will be generally adopted this year. The time suggested is the third Sabbath in May, which, this year, is the 19th day of the month.

SHALL WE OBSERVE CHBISTMAS ?

In the discussion of this question, let it be admitted that many persons observe Christhesitancy about ordering them. One dollar mas-day out of a pure and sincere desire to otal point in the work of redemption is bath of the passover, drew on, at the going the next-the third day according to our and fifty cents will pay for 100 copies; and honor Christ; it must be admitted that prob-

in the primitive mode of baptism, and it order that it might be easy for the heathen will soon become a good Baptist paper. Then to embrace and observe them. In other let the same law of Scriptural interpretation words, the whole arrangement appears to be applied to the Sabbath question, and our have been an effort to make Christianity as contemporary would become a pretty good near like heathenism as possible, so that the heathen might the more readily adopt it. The compromise, on the part of the Chris-JOHN RUSKIN says that "economy, wheth- tians, was so great that it is, to say the least, a debatable question whether, in this ism.

> 3. If Christmas could be stripped of these heathen features, and stand only as a festival in honor of the birth of Jesus, it is still without the warrant of a Scriptural appointment. It is true the angels sang of Jesus' birth on the morning of his nativity, and wondering shepherds talked of the strange things which they had seen and heard; but besides the announcements thus made at that time, the Scriptures contain no intimation, either by precept or example, that there should be any repetition of those songs and ceremonies. The Scriptures, on the other hand, do give great prominence to the death of Jesus and his resurrection, in the plan of redemption; and they give us the ordinances of baptism and the Lord's Supper, to keep in memory these great facts, and their relation to the plan of salvation, and to those who are saved. The appointment of days for commemorating events connected with the work of redemption is of purely human origin and authority, and if these days could be divested of the flavor of heathenism which has always clung to them and could be made to stand as the expression of a purely Christian sentiment. we believe they do harm rather than good, by as much as they cover up, or put into the background, the appointments which the Lord has made to commemorate the events which he has deemed worthy of commemoration. Christmas, and Easter, and Sunday all stand on the same footing as to their origin and authority, and on a level, in this respect, with a host of other festivals of the church. They are all of human origin, and in their best phases express only human thoughts upon the person and work of the Redeemer. God's thought is that the piv

Communications.

LIGHT.

THE PASSOVER.

On the tenth day of the first month, Abib a lamb without blemish was to be chosen for each household (or two or more small house holds), and kept till the fourteenth day of the same month, when it was to be slain " between the evenings," at the going down of the sun.

The day always began and ended at sunset.

At sunset on the fourteenth day, at the beginning of the fifteenth day of the first month, began the seven days' feast of unleavened bread.

(beginning) of which the lamb was to be roasted and eaten, was the great, or high, day of the feast, a day of holy convocation, a sabbath, in which no servile work, but the preparation of food, was to be done. The seventh day of the feast was also a day of holy convocation.

on one day of the week, sometimes on another, like New Years day and the Fourth of July. Read Exodus 12 and Numbers 9.

THE PREPARATION DAY.

Num. 9:2, 3, Young's translation: "Also the sons of Israel prepare the passover in the appointed season; in the fourteenth day of this month, between the evenings, ye prepare it in its appointed season; according to all its ordinances ye prepare it."

The fourteenth day of the first month was " the preparation day " of the passover. The weekly Sabbath had no preparation day, so called. The sixth day, Friday, is never called the preparation day for the seventhday, the weekly Sabbath.

WHEN WAS CHRIST CRUCIFIED ?

Christ, the Lamb of God, was slain on the preparation day of the passover, the fourteenth day of the first month. He was laid in the tomb as the high day, the great Sab-

THE THIBD DAY.

BY PROF. ALBERT WHITFORD.

It is necessary to understand an ancient usage of reckoning the difference between days, in order to interpret correctly several passages of Scripture. In our usage the third day points to an interval of three days. but it is not so in Hebrew usage. היום השלישי, "the third day," is equivalent to the day after to-morrow, or the second day in our usage. In the one, both the first and last days were numbered, but only one of these days in the other. The Greeks and the Romans had the same method of counting inclusively. Thus $\tau \rho i \tau \eta \pi \alpha \upsilon o \mu \epsilon \nu o \upsilon$, "the third day from the" last" of a month, in Greek stood for the next day but one from the close, and marked an interval of two days. Also in Latin, ante diem tertium kalendas, "the third day before The first of the seven days, in the evening the first" of a month, always was the next day but one before the first, or but two days before.

Some modern languages have inherited a few of these usages. Thus, in German, am dritten tage, "the third day" is the next day but one, and acht tage, "eight days," is often used for eine woche, "a week." In French, quinze jours, The sabbath of the passover sometimes fell "fifteen days," stands for a fortnight. We find the same usage in a few anglicized words, as "tertean," Latin terteanus, "the third," is the name of intermitting fever, returning every other day; and "octave," Latin octavus, "the eighth," is only a week in reference to a church festival, and in music marks an interval of but seven degrees.

There are several instances of this ancient usage in the sacred Scriptures that are manifest even to the English reader. For instance, Ex. 19: 10, 11, "And the Lord said unto Moses, Go unto the people and sanctify them to-day, and to-morrow, and be leady "against the third day." Also Luke 13: 32, Behold, I cast out devils and do cures to day, and to-morrow, and the third day I shall be perfected." In each of these passages the next 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 certain day in Cæsarea, on the next day his messengers reached Joppa, on the next day Peter started to return with them, and on the cross, and that the crown and glory of down of the sun. John 19: 14, Luke 23: usage-they entered Cæsarea and met Cor-

nelius, who said: "Four days ago a man stood

before me," etc. The same usage appears in

the usual formula predicting the betrayal,

crucifizion and resurrection of our Lord:

"The Son of man shall be betrayed into the

hands of men, and they shall kill him, and

the third day he shall rise again." Thrice

was this prediction uttered; once near Cas-

area Philippi, again in Galilee, and the third

time in the last journey up to Jerusalem. In

each case it was foretold that the resurrec-

tion should be on the third day from the be-

trayal and crucifixion. The language is pre-

cise and definite; and, according to biblical

usage, unmistakable. The Gospels show that

the prediction was as precisely fulfilled.

Christ was crucified on "the Preparation,"

that is, the $\pi \rho o \sigma \alpha \beta \beta \alpha \tau o \nu$ —Prosabbaton.

Mark 15: 42. Prosabbaton was the name in

current use for Friday among the Hellenistic

Jews, and in the first century was probably

a more common designation of this day by

the Ohristian Greeks than $\pi \alpha \rho \alpha \sigma \varkappa \varepsilon \upsilon \eta$, "the

Preparation,"for Mark uses the one to explain

the other. Both names were used for Friday in

the early centuries sometimes, as in the case of

Eusebius, by the same writer. The Gospel of

Mark not only says explicitly that Jesus was

crucified on Friday, but also that he rose from

the dead on Sunday. "Now when he was

risen early on the first day of the week, he

appeared first to Mary Magdalene." The

attempt to break the force of this testimony

by an artificial punctuation, reminds one of

the methods of the Materialists, who would

have Jesus say to the thief on the cross, "Ver-

ily I say unto thee to day, thou shalt be with

Luke's account of the betrayal, the cruci-

fixion, and the resurrection shows this

method of counting inclusively, even more

plainly, if possible, than that of Mark. The

day of the crucifixion was "the Preparation

and the Sabbath drew on." The women

"rested on 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

two disciples, journeying to Emmaus, declare

to be the third day since "the chief priests

and our rulers delivered him up to be con-

one that has a theory that Christ was cruci-

fied on Wednesday would read into the text

that this is the third day since the chief

me in paradise."

day from the following Sunday; a day the day on which it is assum guard was set, was the fourth da the third. The plain statement rative is better, and has the ad harmonizing with the prediction as well as the ancient usage of nu

The English reader of the Bil discover that not only was "the used for one whole day and parts ers, but also three days stood fo interval. This is apparent from Mark uses the phrase "after t where Matthew and Luke, in p sages, use "the third day," as wel fact that the second gospel expre that Christ was crucified "on th the Sabbath," and rose from the day after. Again, Cornelius is saying that he had a vision four while the context shows unmis it was but two whole days and p other days before. Also we read that the council requested of Pi "until the third day," saying th said "after three days I shall One other instance may suffice replied to Jeroboam requesting a the burdens of the people, " unto me after three days." "Je all the people came to Rehoboam day, as the king bade." 2 Chro It is manifest that in this as well er cases mentioned, "after three d alent to "the third day," or to but one-an interval of two day It is needless to say that the

all people should be interpreted their own idioms and usages. as plain that the Scriptures show terpreted according to our us that is manifestly different from languages in which they were proper care in respect to the u in this communication will h the apparent contradictions i records of the time between t and the resurrection of Christ.

THE DATE OF THE CBUCI Written in Beply to a Friend

Dear Sir,-Before entering reply to your inquiry about th Saviour's crucifixion and resu mit me to premise a little. In the first place, whatever human knowledge we wish to should be our aim to elicit ab the truth, and the truth only. of question the relative impor pared or contrasted facts, it i that 12 times 12 are 144, as th to be sealed out of the twelve tri may be sure that the demonstr the square of the hypothenu angled triangle is equal to th squares of the base and perpend remain, as it always has remain And equally unshaken will e words of revealed truth. Paul has assured us that th he preached was not from mi he taught it but through reve Christ. Such being his auth say of the man or angel fro should dare to preach any "Let him be accursed." On gospel was (see 1 Cor. 15 ; 1-5 died for our sins according to and that he was buried, and been raised on the third da the Scriptures." This expre third day," and another, " af both several times repeated in tament, must be true to the wise that other saying of ou shall the Son of man be three nights in the heart of the east three forms of expression wh harmonized by taking them a full days of twenty-four hour Will you now kindly foll point out some of the diffici set any other interpretation place, it would show that the Jesus gave to the Jews of was not verified, and consequ open to the charge of bei Again, it would shatter the of all onr reckonings of abs the golden age of Nebucha to the present. What, then worth of such terms as 2,300 or 42 months, or any other ecy ? Let us be consiste pressions, "After seven d other seven days," as given the account of the flood, me each instance, - as the occurring "every seven day be "every Sabbath " in 1. (32-then we are right i

100 copies judiciously distributed will ac- ably a far greater number are carried into a complish great good.

live a day beyond my power to work for our conceived than the ambition to come down to the grave in a good old age, full of earnest toil for the blessed Master.

An old subscriber to the RECORDER, on religious observance. renewing his subscription, writes: "Allow me to say that I am well pleased with the manner and spirit in which the paper is conof the editor. I am also delighted to hear improved. Let us all rejoice with the famihearty Amen.

THE Board of Managers of the Seventhto send Bro. Joseph P. Landow as a missionary to the Jews in his native country of Galnecessary to maintain the mission for a year. drain upon the funds of the society, needed for other work. The First Alfred Church, of which Bro. Landow is a member, is takcorrespondent.

A CORRESPONDENT of the Christian Union recently asked that paper for some work that would answer the arguments and refute the be such works, but the world has moved, mode of the sacrament is of unchangeable auargument." Now, let the Christian Union rant in the New Testament for any change were derived from the heathen practices, in | consequences of such observance.

formal observance of it by the drift of circumstances, without being able to give, even BISHOP TAYLOB, the independent mis- to themselves, a satisfactory reason for its sionary to Africa, is credited with saying, "I observance. Still others, no doubt, avail a new life, and that the Lord's Supper should would rather spend my next twenty years themselves of the holiday character of the carry forward in the me of the believer that with the savages of Africa than with the day, for all sorts of irreligious amusements, angels in heaven." In the same spirit, a often resulting in revelry, debauchery and friend of ours said, not long ago, "I want crime. But even a good thing may be to live to be an old man, but I would not abused, and pleasure-loving worldlings may pervert institutions of the most unobjectioncause." A worthier ambition can hardly be able character to base and unworthy ends. So we must not condemn the Christmas because of the abuses which it may have suffered.

But let us see how Christmas stands as a

1. There is no certainty that the time on which Christmas is celebrated is the time of the year when Christ was born; indeed, the ducted-with the pointed, clear, succinct, yet | evidence amounts to almost a certainty that comprehensive and independent sentiments Christ was not born at that time of the year. It is a well-known fact in ecclesiastical hisfrom our dear friend and brother Velthuysen | tory that the time for the celebration of in Holland, that he is so greatly relieved and | Christmas was a matter of debate in the early church, some observing it at one season of ly and friends of our beloved brother." -To the year, others at other seasons, the this exhortation, we can respond with a greater part, however, fixing the time some time in the spring or early summer, until in

the fourth cemury, when a council decided upon the 25th of December. It may, perday Baptist Missionary Society have decided | haps, be said that the question of the time is one of minor importance, while the event is the chief thing in the observance. But all icia, in Austria. Friends of the movement our Christmas music and literature denies have pledged nearly one-half the amount this. We sing, "Christ was born on Christmas day," etc., and the well-nigh universal It is hoped that others will do the same in teaching is that the day celebrated is the verorder that this new work may not make any | itable birth-day of Christ. The first objection to Christmas, then, is that it is misleading | we have no hesitancy in saying that we beas to facts.

2. The chief features of the observance, ing steps looking to his ordination to the those which make it attractive as a festival gospel^{*} ministry. A fuller statement of occasion, are of heathen origin and characthese plans is furnished by our Home News | ter. Long before the Christian era, the heathen had their Saturnalia and other observances, which they brought into the church. Among these, were the Yule-log, from which we get the Christmas tree, and the superstitions concerning the patron saint theory of the Baptists concerning baptism, of such occasions, a relic of which remains and received the reply that, "there used to in our Santa Claus, or St. Nicholas. There is little doubt that the choice of the 25th observe Christmas, Easter, etc., but we and they are antiquated. If the primitive of December as the time for the observance was made in order that the so-called Ohristhority, the Baptists have the best of the tian ceremonies might fit into the time-honored observances of the heathen, as to time,

life is the resurrected life of him who died 54. upon the cross; and it was his plan that the baptism of the believer, in water, should declare his death to sin and his resurrection to

which was begun in his baptism. Besides these, the Lord has given no other ordinances or commemorative services of any phase of the redemptive history. The Christmas service, by its greater show of joy and by the high place it is made to occupy in the minds and hearts of the people, seems to say that the most important thing was the birth of Christ, while God says it was his death, and thus a human appointment is exalted above a divine ordinance. The Easter and the Sunday festivals rightly assume that the resurrection of Jesus is an event to be held in grateful, joyful memory by the people of God; but they utterly ignore the fact that God has appointed an ordinance for such a purpose, which ordinance has been robbed of its most expressive symbolism by the same human authority that gave them being; thus, practically, these human festivals have become the despoilers of a beautiful, expressive, commemorative, divine ordinance.

Shall we emphasize God's thought, of the redemptive work, and magnify the ordi nances of his appointment for the commemoration of what he points out as the principal events of that work, or shall we give prominence to man's thoughts by giving honor to festivals of his appointment for religious observance? This is practically the question involved in the question standing. at the head of this article. For our part, lieve it would be a great gain if we should rid ourselves entirely of these human festivals and confine ourselves to the simple, but impressive, ordinances of the New Testament. By so doing we should honor Christ, not less, but more, and by so much the more should we get spiritual blessings to our own souls, and have power with men to bring them to Jerus.

In saying what we have said on this subject, we do not call in question the sincerity and good intention of those who religiously think what we have said concerning the origin and general character of these festivals have perpetuated their falsehoods. cannot be denied, and that the tendencies of their observance, as we have pointed them

HOW LONG IN THE TOMB ?

"A generation, evil and adulterous, doth seek a sign, and no sign shall be given to it, except the sign of Jonah, the prophet; for as Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:39, 40. "Let God be true, and every man a liar." The only sign to the evil and adulterous generation was exactly fulfilled. Christ lay in the tomb three days and three nights.

WHEN DID HE BISE ?

He rose three days and three nights from the hour he was placed in the tomb. In the end of the (weekly) Sabbath, as the first day of the week drew on, at the going down of the sun, the angel rolled away the stone. The same Greek word, used nowhere else in the Scriptures, is translated in Luke 23 54, "drew on," and in Matt. 28:1, "it began to dawn toward." Used only in these two places, the Greek word $\varepsilon \pi i \varphi o \sigma n \omega$, is used to denote the same hour of the day, the beginning and the ending of the three days and three nights. Matt. 28: 1 should read, "In the end of the Sabbath, as the first day of the week drew on," as in Luke 23: 54. "And the day was the preparation, and the sabbath drew on." The end (and the beginning) of the Sabbath, and of every other day, was at the going down of the sun. Reckoning back from the hour of the resurrection, at the going down of the sun, on the Seventhday Sabbath, three days and three nights, we find that the preparation day occurred that year on Fourth-day, our Wednesday, and Christ was placed in the tomb at sunset on that day. Anything contrary to the above statements makes Christ a liar, and is of the anti-Christ.

WHY TEACH OTHERWISE ?

To give a Christian meaning to the "venerable day of the sun," the day appointed from of old. for the abominations of sun-worship, and to reconcile the heathen to the paganized Christianity of the Roman Empire. Unscrupulous priests invented the story that Christ was crucified on Friday and demned to death, and crucified him." Some rose on Sunday, being only one day and two nights'in the tomb. Their successors

Pejudiced translators, "employed attor- priests had a guard placed around the sepulneys" of human systems of theology, have chre. Such a supplement to the third gospel as frankly acknowledge that there is no war- and the peculiar features of the observance out, are unmistakable and are the inevitable made our English Bible to agree with their would fail to prove the theory, for Wednes-DEWANE D. BABCOCK. | day, according to biblical usage, was the fifth traditions.



THE SABBATH RECORDER, APRIL 5, 1888.

THE THIRD DAY. BY PROF. ALBERT WHITFORD.

necessary to understand an ancient of reckoning the difference between n order to interpret correctly several es of Scripture. In our usage the ay points to an interval of three days. is not so in Hebrew usage. bird day," is equivalent to the day after row, or the second day in our usage. one, both the first and last days were red, but only one of these days in the The Greeks and the Romans had the nethod of counting inclusively. Thus $\pi \alpha vo\mu \varepsilon vov$, "the third day from the of a month, in Greek stood for the ay but one from the close, and marked erval of two days. Also in Latin, ante ertium kalendas, "the third day before st " of a month, always was the next t one before the first, or but two days

modern languages have inherited a few e usages. Thus, in German, am dritten the third day" is the next day but one. ht tage, "eight days," is often used for che, "a week." In French, quinze jours, n days," stands for a fortnight. We e same usage in a few anglicized words. rtean," Latin terteanus, "the third." name of intermitting fever, returning ther day; and "octave," Latin octavus, sighth, " is only a week in reference to ch festival, and in music marks an inof but seven degrees.

re are several instances of this ancient in the sacred Scriptures that are manven to the English reader. For in-Ex. 19: 10, 11, "And the Lord said foses, Go unto the people and sanctify to-day, and to-morrow, and be leady nst the third day." Also Luke 13: 32. 1, I cast out devils and do cures to day, -morrow, and the third day I shall be ted." In each of these passages the ay but one from "to-day" is called ird day. Again, the tenth chapter of tates that Cornelius had a vision on a a day in Cæsarea, on the next day his ngers reached Joppa, on the next day started to return with them, and on ext-the third day according to our -they entered Cæsarea and met Corwho said: "Four days ago a man stood me," etc. The same usage appears in ual formula predicting the betrayal. tion and resurrection of our light Son of man shall be betrayed into the of men, and they shall kill him, and hird day he shall rise again." Thrice is prediction uttered; once near Cashilippi, again in Galilee, and the third n the last journey up to Jerusalem. In ase it was foretold that the resurrec. hould be on the third day from the beand crucifixion. The language is pread definite; and, according to biblical unmistakable. The Gospels show that rediction was as precisely fulfilled. was crucified on "the Preparation." s, the προσαββατον-Prosabbaton. 15: 42. Prosabbaton was the name in t use for Friday among the Hellenistic and in the first century was probably common designation of this day by ristian Greeks than παρασπευη. "the ation,"for Mark uses the one to explain er. Both names were used for Friday in ly centuries sometimes. as in the case of ius, by the same writer. The Gospel of not only says explicitly that Jesus was ed on Friday, but also that he rose from ad on Sunday. "Now when he was arly on the first day of the week, he ed first to Mary Magdalene." The t to break the force of this testimony stificial punctuation, reminds one of thods of the Materialists, who would esus say to the thief on the cross. " Very unto thee to day, thou shalt be with paradise." e's account of the betraval, the cruciand the resurrection shows this d of counting inclusively. even more , if possible, than that of Mark. The the crucifizion was "the Preparation Sabbath drew on." The women d on the Sabbath according to the undment, but on the first day of the at early dawn, they came unto the That same first day of the week, the ciples, journeying to Emmana, declare he third day since "the chief pricets ur rulers delivered him up to be com d to death, and crucified him." Some at has a theory that Christ was cruck Wednesday would read into the text his is the third day since the chief had a guard placed around the sepal Such a mplement of the lart set ful to prove the theory on William

harmonizing with the prediction of Christ, as well as the ancient usage of numbering. The English reader of the Bible can also efforts to be right. discover that not only was "the third day" ers, but also three days stood for the same interval. This is apparent from the fact that said "after three days I shall rise 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. er cases mentioned, "after three days" is equivalent to "the third day," or to the next day but one-an interval of two days.

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 in this communication will harmonize all records of the time between the crucifixion and the resurrection of Christ.

THE DATE OF THE CRUCIFIXION. Written in Beply to a Friend's Inquiry.

Dear Sir,-Before entering upon a formal reply to your inquiry about the time of our

day from the following Sunday; and Thurs- words, "after eight days" to mean just crucifixion would have been on the Sabbath. day the day on which it is assumed that the what the words imply; if not, we are not which we know was not the case. 2nd. That asy mas set, was the fourth day, and not only afloat in every attempt to interpret the the Sabbath must have been one of the three the third. The plain statement of the nar- prophetic periods, but that which we have first days of the six; for if it were on the rative is better, and has the advantage of denounced as the great apostasy may be fourth, fifth, or sixth day, it would require nearer correct in its teachings than we our- the crucifixion to be still earlier in the week selves, after all our earnest and prayerful than Wednesday, which no one believes.

Again, the records of astronomy are con- show conclusively which day of the three used for one whole day and parts of two oth- clusive that the moon fulled on Friday, the was the Sabbath, and that the other two third day of April, A. D. 33. Hence the were certainly working days. church has generally accepted the idea that Mark uses the phrase "after three days," this must have been the day of the crucifix- least regard to any traditional or ecclesiastiwhere Matthew and Luke, in parallel pas- ion, and the morning of Sunday, the 5th, cal teaching, and have sought, in humble sages, use "the third day," as well as from the the time of the resurrection. But such a reverence over the words of inspiration, to outfit, which amounted to about \$45, and fact that the second gospel expressly declares supposition, if the teaching of the Dark Ages get down to the rock bottom basis of eternal that Christ was crucified "on the day before had not schooled the professed church into truth; and I have found what every honest the Sabbath," and rose from the dead on the the belief and acceptance of it, would be seeker may find-a basis firmer than the day after. Again, Cornelius is recorded as enough to startle us, since it requires us to solid strata of earth's rocky foundations, and saying that he had a vision four days before, regard as facts,-1st, that the "three days as abiding as the words which "shall not while the context shows unmistakably that and three nights" only meant one day and pass away." And I see no possible escape missionary to his native country, and the it was but two whole days and parts of two two nights; and, 2nd, that Jesus, who came from the conclusion, that the day of the First Alfred Church, of which he is a memother days before. Also we read in Matthew to fulfill the law, actually partook of the pas- crucifixion was the fourth and not the sixth ber, has called him to ordination as a gosthat the council requested of Pilate a guard sover on the evening before the full moon, day of the week, or in modern language, "until the third day," saying that Jesus had | while his persecutors were right in trying to | Wednesday, and not Friday. And if I enkeep themselves from ceremonial defilement | tertain a strong conviction that it was also One other instance may suffice: Rehoboam | that they might eat the passover on the even- | in the year 31, it is because that seems to replied to Jeroboam requesting a lessening of ing following. Can we accept a supposition meet every requirement, and I cannot find the burdens of the people, "Come again | that leads to such conclusions ?

Here I fancy the reply forthcoming, that other. the 69¹/₂ weeks of the prophecy, at the termination of which the Messich was to be cut It is manifest that in this as well as in the oth- 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 69¹/₂ weeks to mean just that number, and the three days relating to It is needless to say that the literature of the same event to mean only half as much ? all people should be interpreted according to I dare not thus treat my Bible. But as their own idioms and usages. And it is just surely as the moon fulled on the 3d day of April, in the year 33, it must have fulled 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 proper care in respect to the usage set forth | evening (which would really be the beginning of the fourth day of the week) would the apparent contradictions in the Gospel | 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

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

given in the Hebrew language, but there were explanations in English at the begining and interspersed through the exercise. which rendered the whole intensely inter-And, 3d. That the records of the evangelists esting.

> Mr. E. P. Saunders read a paper on the nature and importance of the work which Mr. Landow is contemplating on behalf of

I have gone into this inquiry without the | his countrymen and former brethren in the Jewish faith, in Galicia, Austria. A collection was taken to help in procuring his 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 pel 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 the essential conditions fulfilled in any these services.

> School opened last week with prospects of a full term.

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 | three were burned to death. Fred Potter read "Lesson Pictures," the school responding with Titles and Texts. Deacon S. G. Crandall gave a map exercise, pointing out all the places mentioned in the quarter's lessons.

reading a letter from their son, Charles W.

. 1/6

Greene, of Minnesota, he presented them Of course all these illustrations were 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 Hews.

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.-366,123; operating expenses, \$15,326,693.

The governor of Texas has called the Legslature 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,

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.

The attendance during the quarter has There were two distinct earthquake shocks

another. 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 factsthe 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 may be sure that the demonstrated fact, that 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 saving 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 ex-32-then we are right in claiming the ferred to in this article.

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 to be sealed out of the twelve tribes. And you just three days and three nights. If "an angel from heaven" declared otherwise. I the square of the hypothenuse of a right 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." C. W. Threlkeld. "

The accompanying Paschal Chart* is com piled 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 treas urv, and the widow's mite-showing that it was then the practice with the Jews, as they have since continued in their synagogue service 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 | the divine Presence. which is sung on the desperate that its advocates are driven to the eve of the Sabbath or of a feast, and an most inexcusable efforts to sustain a sinking exhibition of the ceremonies of the passover cause. It is also to be observed, in connec- eve. These consist of the questions by the tion with the Chart, that the pen of inspiration has fixed two immovable key points-

days," before the passover. Do you want still further corroborative the Chart is substantially correct? Then pressions, "After seven days," and "yet note the following positions (for which I conother seven days," as given and repeated in fess myself indebted to an article in a late tonations used in reading different por- anniversary of their wedding day. Five were the account of the flood, mean a full week in number of the Light of Home) : 1st, that the tions. These intonations or accents are present who attended the wedding fifty years each instance, - as the Sabbath service interval of six days before the passover must four in number and are all illustrated in the ago. After a reasonable time had been spent occurring "every seven days" is declared to have contained a Sabbath-day; otherwise the be "every Sabbath" in 1. Chron. 9:25 and * We are unable to give our readers the chart re

Otselic 7 93 Andover " 25 00 First Westerly Ch 25 00 Niantic 25 .00 Cartwright 21 10 New Auburn 27 50 -Berlin 91 15 Rose Hill 25 00 Woodville 19 28 Ritchie 18.75 Trenton Washington Nat. Bank, illterest. . 16 67 50 80 Welton Church. Ch. Th. Lucky, salary for Dec... 25 00Miscellaneous expenses of Treasurer for postage envelopes and 22 28 interest paid..... Mechanics Savings Bank to Minis-8 00 terial Fund. terial Fund..... G. H. F. Randolph from Ministe-66 76 rial Fund.... Main receipts on field.... 100 00 14 00 J. W. Morton, 25 90 Jas. F. Shaw, 6 90 S. D. Davis, • • ••

.\$946 25 Bal. cash in Treasury this date.. Indebtedness for loans.....\$1,800 00 A. L. CHESTER, Treas.

. . . .

1 00-\$1,391 71

GEO. W. MCCREADY.

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

For Bal. last report, Dec. 14, 1887\$243 78

Dec. 14th to 31st. 169 46

14th to 81st...... 14...... 800 00

Receipts in January. 406 81

I. F. Shaw to bal. Nov. 80th \$ 95 85

W. Threlkeld to bal. Nov. 80th. 100 00

I. R. Hills for Taney Church. B. F 40 00

A: E. Main, to bal. Nov. 30th... 220 04

Lincklaen Church. 18 75

Receipts by contribution from

Receipts by Loans from Dec.

A. L. CHESTER. Treas.

By paid as follows:

D. Davis

C. J. Sindall,

W. Morton, "

MISSIONABY SOCIETY.

Treasurer's Report.

In acc't with the S.-D. B. MISSIONARY SOCIETY

... 169 50

103 08

date 182 06-\$2,337

CR.

WESTEBLY, R. I., March 14, 1888.

1 66

P. S.-All receipts, for Missionary Society will be acknowledged through the RECORDER every month, which, with the endorsement of the Treas urer upon all checks, drafts, money orders, postal notes and registered letters, will be considered 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 as TREASURER. promptly corrected.

Home Hews.

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 cer emonies connected with the orthodox Jewish services. The first part of the entertainment consisted of the song to the Angel of youngest child in the family, as to the

cold weather, it falls below the average of last year. There has been much, and severe, sickness in the society of late, owing and was followed by a second shock in about to the many sudden and marked changes of half an hour. 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 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 and south islands of New Zealand. Telehelp in all our worship with song that we graph wires have been prostrated and railregret to lose. This removal takes from our road traffic has had to be abandoned on acmidst 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.

On March 8, 1838, Mr. George W. Greene and Miss Harriet Burdick were united in the meaning of the service, and the answer of bonds of matrimony, by the Rev. Orson the one "six days," and the other "two the father, and then the cup of wine, after Campbell, then pastor of the Seventh-day placing General Boulanger on the retired the father's blessing, the bitter herbs, the Baptist Church of Scott. March 8, 1888, unleavened bread, and a bountiful supper. relatives and neighbors to the number of proof that the order of events as given in The second part of the entertainment con- more than forty, called at the residence of sisted of the reading of various portions of the above-named couple in the afternoon, to the Scriptures illustrating, the different in- congratulate them on arriving at the fiftieth reading of a passage for the Sabbath-day, in congratulations and social chat, Rev. F. a selection from the feast of Purim, or the O. Burdick made some appropriate remarks, forty villages are inundated, and 10,000 peofeast of Esther, the lamentations of Jere- in reference to the past and the present, and ple have lost everything they pomessed

SCOTT.

been good; but owing to severe storms and 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

The telautograph 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 Grav 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 Padoe, Prince Victor 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 Wolffe, the English Minister to Persia. It attribtes 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 count 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 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 Puttkamen, of Prussis. has started for the flooded districts. Four hundred pioneers have been ordered to the scene to aid the people. It is stated that



THE SABBATH RECORDE, APRIL 5, 1888.

WOMEN IN THE CHURCH. BY REV. O. D. SHERMAN. Read at the Quarterly Meeting at Westerly, R. I., and subsequently at the Ministers' Monday 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 | ties of believers, four to individuals, and one Christ, called by his name, governed by his accepting his recorded teachings and that of his Apostles as the rule of faith and practice. Authority is either by command or be permitted as the outgrowth of its princi be established by the precedent of authoritaprecedence, and must sit in judgment, and and of example. Whether women may hold official position in the Christian Church, or not, must be determined by the permissive church, or by the enactment, by competent authority, of such statutes as shall be general and perpetual, illustrated by the recorded Scriptures.

offices or functions, between men and women. of restriction in office. But this office was 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 be. as teachers, but as fathers, clothed with pathe 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.

Sermons and Essays 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 nothing whatever upon our question. The writings of Paul, compared with the others, addressed to separate churches, or communi-

general, which is supposed to be designed precepts, inspired and led by his spirit, and 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 permission. Scriptural authority is what of the status of woman in the church. And is expressly commanded, or what would here we would remark that in all legislation, as in all ordinances, it is well to seek to subject in 1 Corinthians, 1 Timothy, Rowe will take it up first.

person, on reading this letter, that the state Ellicott, Woodsworth, Crosby and other church development, as declared in the of society at Corinth was peculiar. That there was a depth of social impurity, and Jesus Christ is the founder of the Christian | female degradation there, which was almost Church; he is the head of the corner; his unparalleled in civilized states; and contempoteachings are supreme; his word is imperative. | rary history agrees in this testimony. What | in the Lord. He enunciated the principles and laid the little degree of liberty, and the exercise of foundation upon which his church is built. | mental gifts or graces in public on the part He planted it as a seed, and gave it a life of females there was, was by the courtesan power, that, like a tree, it should grow and class. Questions would arise in a church in organize itself according to the constitutional such a community, composed of a memberlaw of its being, its own inherent life-power. | ship drawn from such material, as would Christ laid down the broadest platform of arise in no other-questions that would be human equality the world has ever known. I treated by a wise leader with reference to this There was not a high seat in it. "All ye are state of society. Having these things in brethren, and he that would be chief among view, we come to the eleventh chapter. In you, let him be the servant of all." We can- this, Paul discusses the proper attitude of not find, upon the most careful study, that public praying in the congregations. A man Christ made any distinction, in any truth he should pray with uncovered head; a woman, proclaimed, in any principle he laid down, if she pray, should pray with her head covered, in any lesson he taught, by parable or other or wearing a veil; and it would be a shame wise, on account of sex. Sex was not ignored, to do otherwise. Doubtless, this was good, but it was not classified as first or second, sound advice for the Corinthian Church, as privileged or restricted. As far as Christ and obligatory upon them, but it goes no declared the kingdom of heaven, there is farther. In the fourteenth chapter, Paul disneither male nor female, but one in Christ cusses the matter of speaking with Jesus. We look in vain for one single word ["tongues," how such meetings should be of his that would indicate that his church | conducted; and coming to the 34th verse, he was to make any difference, in any of its changes the subject and gives what seems to be a complete prohibition to woman's having It is true, that in the app_intment of the any official relation to the church, and also twelve apostles, only men were chosen. of even speaking in public. "Let the wom-This might be urged as authoritative example | en keep silence in the churches, for it is not permitted unto them to speak; but let them temporary, and ceased with those whom | be in subjection, as also saith the law. And Christ appointed. The apostleship was not, if they would learn anything, let them ask properly, an office in the church, but the their own husbands at home; for it is shameapostles were the organizers of churches. [ful for a woman to speak in the church."-

than what Christ himself had given, we Tryphosa "who labor in the Lord;" and Benny Marks, going out of his father's music," he replied. Then he glanced at his Persis, the beloved, "which labored much in the Lord."

Paul's letter to the Philippians was written from Rome. It lias been said of this letter that there is more of praise and less of censum than in all the rest of his letters combined. In 4:2, 3, two women are mentioned Testament Scriptures, the Revelation, and in relation to church work. "I exhort the letters of Paul. In Revelation, we find Euodia and I exhort Syntyche to be of the same mind in the Lord. Yea, I beseech who was just turning the corner. thee also, true yokefellow, help these women, are voluminous, consisting of nine letters, | for they labored with me in the gospel; with Clement also, and the rest of my fellowworkers, whose names are in the book of and might have gone slipping and sliding 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? Phœbe, 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 ples and constitutional laws; or what would discover, and bear in mind, and what is an office in the Apostolic Church as female local what is general, what is temporary and deacons or not. But we are convinced that tive example. Constitutional law takes the what is enduring. Looking carefully over there was, and that the qualifications of the writings of Paul, as we have been able deacons, as given in 1 Timothy, chapter 3, be the interpreter of statutory enactment we find reference more or less direct to our as rendered in the Revised Version, and as found in the Greek of Tischendorf, conclumans, and Philippians. Paul's letter to the sively show that the primitive diaconate con-Corinthians was written first, and as this sisted of two co-ordinate branches; a diaconauthority of the constitutional law of the letter is the stronghold of the restrictionists, ate of men and a disconate of women. This view was held by Chrysostom and Jerome, Now, it must be evident to a thoughtful among the ancient, and DeWette, Alford,

modern critics. This view from Romans and Philippians, also shows that women were accounted, even by Paul, as "fellowworkers." and that they labored abundantly man inclined his head, and presented the awkward, uncouth man had been implanted

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 pockets of his coat, his feet very wide apart, disquieting thoughts for some time; until the which they were given, and have no universal and slowly shook his head. or binding force.

3. We find nothing in the writings of the other apostles that modifies or restricts any street and plunging into the middle of a gen- school. He is a noble fellow." right, privilege or function of the church to tleman's vest, with a gentleman inside of it, And Benny's eyes were suddenly opened to ther male or female.

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

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, quite into the gutter if he had not, fortunately, caught a friendly lamp-post, and thus saved himself from falling.

"Halloa !" 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 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 ?"

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 I how's that? Don't deny it; if it's trae. 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 ber of the school, and one of its most faith-(and he was very tall), placed his back ful and efficient servants. against the lamp post, his hands in the side

"Here's a boy," he said, speaking very deliberately, "who has two good eyes, and is not near-sighted, goes tearing along the done was to bring your friend into this

house one morning after these monotonous dingy clothes, so rusty and ill-fitting, and experiences, wondered what in the world a with something like a sigh continued, "I boy could do that would be of any benefit to 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 differ. ence. 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 "ioes 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, keep. not. You can't see. I suppose, quite ing 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 "Why, yes, sir," exclaimed Benny, greatly 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 Have I hit it right, ch ?" and the strange How he was enraptured by it ! For in this side of his face and a very large ear to an exquisite appreciation of music, and when Benny, as if to encourage him to whisper 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 mem-

> Benny continued to be haunted by the old superintendent took him by the hand one

heart as a worm gnaws the fruit in which it

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 form-

er enjoyed not a moment's rest or quietude.

sad and dejected on account of his fear, he

closely, he saw two nests placed side by side,

and within each one were several newly

hatched and unfledged birds. When he re-

turned 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 strug-

gling 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 sorrow-

field he said to himself, "I want to see the

little ones of this poor mother; no doubt

Being greatly astonished, he concealed

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 aband.

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

do you will be a father to my children; if

you die before me, I will be a father to yours;

have for a father, 'Our Father who art in

On the morrow when he returned to the

ful, and at night he could not sleep.

One day as he was laboring in the fields,

lies concealed.

and then just as we are told the ocean are untroubled which sweep the surface; as w in the midst of every whirlw point of rest; as we are told friction of ascending atome, there is one place of unbrok "LA CHARTE." the soul that has learned this and of living in the will of Two men were neighbors, and each had a mighty entrenched castle, an a wife and several little children, whom they sistance, from the resources soul may go through and the became greatly troubled and said to himself, wind and the storm of sorr "If I should die or fall sick what would bedepths it will have perfect

Faith.

AIN. RS. LIZZIE WHITMAL

Aim for the beautiful and the bi Aim for the good and true; Aim as the lark soars in'its fligh And flowers reach for the dev

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

Aim, though in lowest depths th Thy path lie through the min Aim yet to reach high up thy With hopes that never tire.

So bravely go and upward reac And off though thou may fall Each trial sweeter hope shall tes If thou but heed the call.

Then take unto thy heart this th 'T will be thy leading star, If faith be thine each trial's wr With beauty from sfar.

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

FAITH BUSY WITH TWO

I can only indicate how has, as it were, two hands. hand it is constantly rolling every worry, every sorrow, eve crushing and overwhelming d never a thing comes to the so ment or touches it, but that relieves itself of its burden by burden upon the Saviour. learned that secret? If not, Ghost to teach it to you, and moment by moment to live th never carrying more; but th are aware of the pressure of rolling it instantly and foreve Then, secondly, the other

is constantly appropriating, s hour, as the heart is sensi need, the hand is reaching ou just that grace it requires. Lord, in moments of im gentleness, Lord, in moment thy strength, Lord, in mor ness; thy peace, Lord, when around the soul! Oh! learn to appropriate fi

of Jesus, hour by hour, whe

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 official status of woman in the church yet to into Macedonia; and wrote this letter that Timothy might know "how men ought to After Christ's ascension, and the descent behave themselves in the house of God." of the Holy Spirit, the church, under the The city of Ephesus was very much like that ministry of the apostles, began to take on of Corinth, as respects morals and manners, form. The apostles were recognized not only and the same reasons that would favor restriction in one city would also apply in the rental authority. As the number of believers other. Thus far, it would look as though increased and the separation from Judaism | Paul was an out and out restrictionist; and became more complete, the outward form of as far as Paul is concerned, unless we can the church became more distinct, and offices show that the rule he lays down for Corinth were instituted, first created and filled by the and Ephesus did not apply unto all the apostles. These offices were, first, elders; churches, and does not continue as a law to afterwards, deacons were added. Elders had all time, his weight must be upon the side of restriction.

Rev. Ver.

We take now Paul's letter to the Romans. In Rome, the conditions were very different was more elevated and pure. Females were allowed greater liberty. A woman could be cultured and esteemed virtuous in Rome.

Having examined the direct teachings of | Christians who had come from different parts of Christ, as given by Matthew, Mark, Luke of the Empire. They were a superior class. and John, we proceed to question the apos- When Paul wrote this letter, he had not been tolic writings for light upon this question. | in Rome, but evidently was acquainted with Of the twelve apostles appointed by Christ, | many of the individuals, those whom he had | earnest. we have the writings of Peter, James, John met and labored with in other fields. Paul and Jude. The one Epistle of James, the wrote this letter from Corinth, and sent it two of Peter, the first of John, and that of by one Phoebe, whom he calls a servant of dressed either to all, or to a group of churches. sends salutations to several of the brethren The second letter of John is to a lady, the and sisters, among whom was Priscilla, or third to an elder. If there was to be any- Prisca, whom he calls a fellow-worker. Then

4. According to the constitutional law of the church, as found in the teachings of the Out with it, young man; how did you come Founder of the church (and there cannot be | to do it ?" found in them, nor forerred from them, that there was to be any distinction on account man; with a large, smooth face and two waof 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.

TBUST.

Afflictions dark, and deep, and sore, Are blessings in disguise, And often push ajay 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 18 strong enough to drive My bark beyond his care. -Mrs. M. A. Sutfin, in Christian Herald.

WHAT SHOULD HE DO?

BY I. E. DIEKENGA.

something. It is so easily said. But, as for good as well as a man, and that if I begin going about it, why, that is quite another now I will be happier in heaven, by and-by." thing. Not that Benny Marks was unwilling to do something, whatever that might be, so again, "where did you learn all that?" long as it was right; for he was not a lazy "Why, at home, sir; and in church and 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 from those at Corinth and Ephesus. Society do? For Benny Marks had heard that same awfully dry. Makes you gloomy and misera. little ones well taken care of not one of thing said so often, and had thought upon ble, and all that sort of thing, I suppose ?" them seemed to have suffered. it, with a heavy heart, so long, that he seemed to detect it, as a sort of reproof, in cultured and esteemed virtuous in Rome. everything around him, or as an echo in a delightful place, and I wouldn't miss it Again, the church was largely composed of every set of words that fell upon his ear, as for anything. Don't you go to Sabbathif it was only and solely intended for him; school, sir?' until the burden of it lay like a night mare upon The gentle 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

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 ing. It is splendid 1" sweet lessons they imparted had hidden in Jude, are general epistles, circular letters, ad- the church that is at Cenchrea. By her, he 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 un- Beautiful ! Do come, sir. We will be so esough to provide for themselves, they will thing as fundamental or constitutional in there was Mary who bestowed much labor derstand his learned doctrines, made, at least, glad to see you." the organization of the church otherwise on you." Then there were Tryphæna and this point clear to the bewildered boy. And "I like good singing, for I'm fond of heaven."-From the French.

without regard to consequences, like a goat the fact that he had "done something" that's lost his wits, and don't know what while he was wondering and wishing for he's about. How did you come to do it ? | something to do.-Golden Rule.

Certainly he was a very strange gentletery blue eyes, and an awkward manner, as if he had but an imperfect control over his labored hard to support. One of these men limbs, which were constantly disposing themselves into ungraceful angles and clumsy attitudes; while at the same time his clothes come of my wife and children ?" and this were so wrinkled, on account of their being | thought never left him, but gnawed at his 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 saw some birds fly into a bush, and out of it, face to the gentleman who was now regard- and then soon return. Approaching more ing 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. Every-body tells me I ought to do something; that a person who does nothing for others is of Do something. Ah, yes. Why not? Do no use in the world; that a boy ought to do "Huh !" interrupted the gentleman 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 several have perished already." And he went tone of pity, "I'm sorry for you; must be towards the bush. Upon looking he saw the "Oh, no, sir," cried Benny, with great animation, "it's just the contrary. It's himself in order to see what would happen. a delightful place, and I wouldn't miss it

The gentleman shook his head.

"Oh, then I wish you would come to ours. It is so interesting—you can't imagine ! all, and the little orphans were not aband. You would love the dear Bible stories. And oned to their cruel fate. The father who had we get such nice books and papers, and see so many nice people there. And the singing !--I'm sure you would enjoy the sing-

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. and if both of us die before they are old

BEADING THE SCRIP

One way is to take a vow daily. In 1850 my mother to my going as a gold-hunt then the far-off Californiamy making a solemn vow in do and not to do certain t them was to read at least on Bible daily.

John Quincy Adams wro 1811, "I have for many yea tice to read through the I My custom is to read four every morning, immediately my bed. It employs about time, and seems the most su beginning the day. In wh we regard the Bible, whethe to revelation, to history, or an invaluable and inexha knowledge and virtue."

Talking to a friend in h he said he had kept up this years.

Another good way for a ple, and old ones too, is t through connectedly in con Sabbath-school series of le through the Bible-six me Testament and six months i every seven years. This I bath-school teacher and ever school scholar will do what Bible-reading he may also is necessary, in order to ke connection of the lessons. jubiles of your Sabbath comes around, you will ha through in this way set TIMES all through this "in exhaustible mine of knowle The Jews had an excelle their sacred Scriptures-ou -through each year. The Moses (Gen., Ex., Lev., vided into about equal par in the synagogue service es year. Also the Prophets Samuel, Kirgs, Isaiah, Ju vided into as many section immediately after the cord of the Law each Sabbath other books were each read tain feast days, as for in the day of the feast of P day. While Paalms, Job were need for devotional r



"he replied. Then he glastord at the clothes, so rusty and ill fitting, and something like a sigh continued. know,-don't think they want to me pre. Fine feathers make fine birds. n't any fine feathers, and I'm not a

hey do want you there," said Benny. tly. "Clothes don't make any differ. They are just as kind to poor people ich ones. Please don't let that keep vay. If you come once you will come

ell, I might try," said the stranger. v can't do more than show me the Where is it ?" ny told him.

h, yes; I know the place; pass it often, time?" ine o'clock, Sabbath-morning."

Il right. I'll be there."

without another word, the man upon his heel, and with a long, slidp, hurried away before Benny could

e to his promise, Benny found him g at the school-room door on Sabbath ng. He wore the same clothes, but were nicely brushed. Moreover, he a clean collar and a new tie, and his were brightly polished. Nevertheless, emed to lack courage to enter until led the way. Then he followed, in ward and constrained manner, keeps watery eyes fixed upon the floor, and asly feeling his hat with his long, bony . But whatever embarrassment he ave felt on entering soon left him, for eived a welcome that was more than and which was as pleasing as it was to him. Indeed, there, was such an affectionate cordiality in the very that it surrounded and penetrated and made him feel entirely at his case. to his own surprise. But the singing ! he was enraptured by it ! For in this ard, uncouth man had been implanted uisite appreciation of music, and when hildren sang their simple strains, it d him through and through. And the hour was over, he told Benny that e happiest spot on earth, and that he surely come there every Sabbath.

kept his resolution, much to Benny's Nay, more; he became a devoted memthe school, and one of its most faithd efficient servants.

ny continued to be haunted by the old eting thoughts for some time; until the ntendent took him by the hand one nd said, with great earnestness:

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

Benny's eyes were suddenly opened to act that he had "done something" he was wondering and wishing for hing to do.-Golden Rule.

THE SABBATH RECORDER, APRIL 5, 1888:

AIM. MRS. LIZZIE WHITMAN.

Aim for the beautiful and the bright, 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 light Shines in the darkest sky.

Aim, though in lowest depths thy way. 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 teach If thou but heed the call.

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

'Tis upward to the realms that blest, Then walk with soul of trust: In skies above go seek thy rest-Not low, within the dust. -The Manifesto.

FAITH BUSY WITH TWO HANDS.

I can only indicate how faith acts. It has, as it were, two hands. With the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing and overwhelming demand, so that never a thing comes to the soul-for a moment or touches it, but that soul at once relieves itself of its burden by casting that burden upon the Saviour. Oh! have vou learned that secret? If not, ask the Holy Ghost to teach it to you, and to enable you moment by moment to live this blessed life, never carrying more; but the moment you are aware of the pressure of any anxiety, rolling it instantly and forever on Christ.

Then, secondly, the other hand of faith is constantly appropriating, so that hour by hour, as the heart is sensible of present need, the hand is reaching out to Christ for just that grace it requires. Thy patience, Lord, in moments of impatience; thy gentleness, Lord, in moments of irritability; thy strength, Lord, in moments of weakness; thy peace, Lord, when storms swirl around the soul!

Oh! learn to appropriate from the fulness of Jesus, hour by hour, what you require; and then just as we are told the depths of

maiden, and all the older ones too, listened | it does not, remove the wax with fine sandto the reading aloud of about ten or twelve paper and try again, using more or less than beof our chapters, besides reciting eighteen or fore, as may be necessary, and continue your twenty verses by heart, and chanting psalms experimenting until you secure the desired with instrumental accompaniment. Thus result. If the mixture is slow in drying, dd were the New Testament religious people a little of the common "driers" sold by brought up. No wonder they seemed to paint dealers, japan, for instance, in the proknow the Old Testament by heart. Paul portion of one part of the drier to six parts could say truthfully to Timothy, "From a of turpentine. When the floor is a large child thou hast known the holy Scriptures one, you may vary the tedious work of polwhich are able to make thee wise unto salvaishing by strapping a brush to each foot and tion." Jesus at Nazareth had no doubt gone skating over it. - Scientific American.

through the Old Testament thus more than twenty times before his temptation, when he so readily quoted it against his Satanic tempter. To the Jews he could say as a well known fact "Ye search the Scriptures because that in them ye think that ye have eternal life, and these are they which bear witness of me and ye will not come to me that ye may have life." Our Old Testament reading will vastly enrich our knowledge of Jesus. Happy the child that has come to Christ by the way of the Old Testament.

"All things must be fulfilled which were written in the Law of Moses and in the Prophets: and in the Psalms concerning me.' "And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures (Old Testament) the things concerning himself. . . . And they said, did not our heart burn within us while he spake to us in the way, while he opened to us the Scriptures? "-Rev. Rothwell.



If I were a boy again, I would look on the cheerful side of everything, for almost everything has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back again on you; but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person, "He would have made an uncommonly fine sour apple, if he had happened to be born in that station of life !" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn

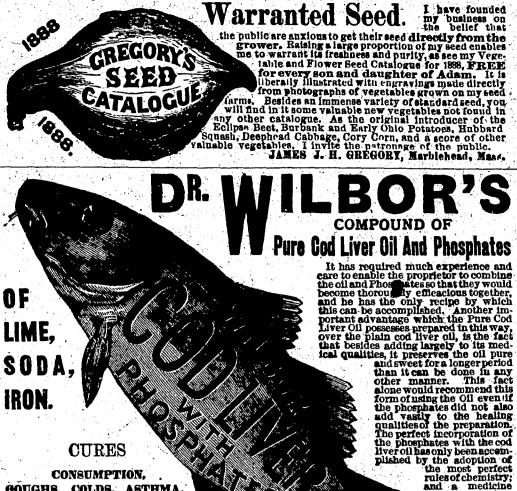
shall be shut out from love." If I were a boy again, I would school my-

self to say "No" oftener. I might write pages on the importance of learning very early in life to gain that point where a young

AT the last meeting of the Washington Philosophical Society, Mr. William Hallock presented a very noteworthy communication upon the formation of fusible alloys. Wood's alloy, which melts at about 64° C., is composed of lead, tin, cadmium, and bismuth, and the lowest melting-point among its constituents is 230° C. Mr. Hallock finds, however, that when the several metals are mixed together in filings, and exposed for twenty four hours to the heat of an ordinary water-bath, the alloy is produced, and the mass becomes fluid. So, also, when freshly cut slices of 'sodium, and potassium are simply pressed together at ordinary temper atures, liquefaction at once begins, and the fluid alloy is formed. In brief, it seems probable that the phenomena may be generalized, and that all fusible alloys may be obtained from their solid constituents at temperatures very slightly in excess of the melting-points of the compounds. Previous fluidity of either constituent is not necessary. It will be seen that these results bear directly upon the work reported by Spring, who claimed to obtain fusible alloys by pressure alone, but who neglected to prove that the temperature of his materials never at any point reached 70° C. Probably,

also, Mr. Hallock's discovery may have de cided bearing upon certain questions of molecular dynamics. His results are extraordinary, but it is more extraordinary that the phenomena had escaped notice hitherto. -Science.

WHAT LARD IS MADE OF.—A bill has been introduced in the Senate at Washington providing for the stamping of all packages con-taining any preparations of lard. The testimony given before the Senate Committee on Agriculture by parties who have examined various preparations of lard now on the marman can stand erect and decline doing an ket, has added materially to the stock of unworthy thing because it is unworthy; public information on this point. A chembut the whole subject is so admirably treated | ical examination of several prominent brands the ocean are untroubled by the storms by dear old President James Walker, who of "family lard" has shown them to be variwhich sweep the surface; as we are told that was once the head of Harvard College, that ously constituted. One sample examined I beg you to get his volume of discourses and seems to have been totally innocent of any point of rest; as we are told that amid the read what he has to tell you about saying trace of hog lard, and to have been made up "No" on every proper occasion. Dr. Walker | chiefly of beef fat and cotton-seed oil. Other brands of lard have contained varying percentages of the above ticles, with the addi-tion of hog lard and tearine. One brand in particular container 60 per cent pure lard, If I were a boy again, I would demand of 20 per cent of cotton-seed oil, and 20 per cent stearine. A prominent lard manufacturer testified at the inquiry that seven eights of the lard of commerce was made up of various portions of the bodies of hogs added to cotton-seed and stearine. Testimony was adduced tending to show that the lard constituted as above was more popular than the pure lard itself. An example of this was shown in the case of a manufacturer who was, at one time, unable to supply the demand for the adulterated article, and furnished his customers with pure lard instead. would, if I were a boy again, try still harder | The result of this effort to supply the demands was the receipt of large numbers of letters complaining of the bad quality of pure product thus furnished. Another feature of the inquiry is the attitude taken by several leading Southern newspapers, commercial ex In the Hebrew language, devoted to the Christianization changes, and legislatures, who declare that injure one of the most important Southern industries-the manufacture of cotton-seed oil.—Bradstreet's.



CONSUMPTION, GOUGHS, COLDS, ASTHMA, BRONCHITIS, DEBILITY, WASTING DISEASES, and all SCROFULOUS HUMORS.

OF

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, become very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the ner-vous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvinates the whole system

FLESH, NERVE, BLOOD, BRAIN. This preparation is far superior to all other preparations of Cod-Liver Oil; it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DR. ALEXR. B. WILBOR. Chemist. Boston, Mass. Send for illustrated circular, which will be mailed free.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrc-gation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents. SUNDAY: IS1T GOD'S SABBATH OR MAN'S! A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 13 pp. Moral Nature and Scriptural Observance of the Sabbath.

Religious Liberty Endangered by Legislative Enactments.

An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the

The last two Tracts in this list are also published in the Swedish language. TOPICAL SERIES.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sab-bath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbatk, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp. FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sab-bath: A Seventh Day of The Seventh Day; Which?

The Lord's-day, or Christian Sabbath.

Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week !

HOLLAND LANGUAGE. PUBLISHED BY G. VELTHUYSEN. HAARLEN, HOLLAND. DE BOODSCHAPPER (*The Messenger*) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol-landers in this country, to call their attention to these im-portant truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them.

E BOODSCHAPPER,

A SIXTEEN-PAGE RELIGIOUS MONTHLY

-IN THE --

and a medicine has been produc-ed which, while it is so efficacious, is also perfectly pal-atable and pleas-

TANGELII HAROLD A FOUR-PAGE RELIGIOUS MONTHLY - FOR THE ---WEDES OF AMERICA

SALARY & expenses to men and women ag'ts. J. E. WLitney, Nurseryman, Rochester, NY.

A NEW MAP

CITY OF ST. ANDREWS BAY.

First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews, showing the location of every public buiness place, and private residences, docks, etc. Every lot in each block and the adjoining addition to the Company's lands, with a full description of the place. The size of the map is 30x50 inches. Limited number now for sale at \$\$ 00 each. ELIAS AYERS, PUBLISHER. ST. ANDREWS BAY, Washington Co. Fla

OF THE

ST. ANDREWS BAY, Washington Co, Fla.

"LA CHARTE." a state to got o

men were neighbors, and each had a and several little children, whom they d hard to support. One of these men e greatly troubled and said to himself. should die or fall sick what would beof my wife and children ?" and this ht never left him, but gnawed at his as a worm gnaws the fruit in which it ncealed.

w although this same thought came to her father, he was not disquieted by or," said he, "God, who knows all his res and watches over them, will also over me and my wife and children." ne latter lived happily, whilst the formoyed not a moment's rest or quietude. day as he was laboring in the fields, d dejected on account of his fear, he me birds fly into a bush, and out of it, ien soon return. Approaching more y, he saw two nests placed nide by side, vithin each one were several newly ed and unfledged birds. When he reto his work he raised his eyes from o time and watched the birds, which and went, carrying nourishment to young. But just at that moment one of the mothers returned with her ull of food, a vulture seized her and her away, and the poor mother strugvainly in its talons, uttered piercing At this sight the laboring man felt troubled than ever, for, thought he, ath of the mother is the death of the en. Mine have no one but me. What become of them if I should be taken And all the day he was very sorrow-

nd at night he could not sleep. the morrow when he returned to the e said to himself, "I want to see the nies of this poor mother; no doubt have perished already." And he went is the bush. Upon looking he saw the ones well taken care of not one of comed to have suffered.

ng greatly astonished. he concealed f in order to see what would happen. a short time he heard a slight noise, w the second mother bringing hastily vrishment which she had gathered. e distributed it to all the little ones riminately, and there was enough for d the little orphans were not abando their cruel fate. The father who had sted Providence, related to the other he had seen; and that one said to mm: do you trouble yourself ? God never s his own. His love has secrets that anot know. Let us believe, hope, ad do our duty. If I die before you will be a father to my children; if before me, I will be a father to yours; both of us die before they are old to provide for themselves, they will or a father, 'Our Father who art in "-From the French.

in the midst of every whirlwind there is a friction of ascending atoms, in every candle there is one place of unbroken stillness-so. the soul that has learned this secret of rest and of living in the will of God is in a mighty entrenched castle, and receiving assistance from the resources of God, that soul may go through and through the whirlwind and the storm of sorrow, but in it depths it will have perfect rest.-Life of Faith.

BEADING THE SCRIPTURES.

One way is to take a vow to read so much daily. In 1850 my mother gave her consent to my going as a gold-hunter to what was then the far-off California-I a boy-upon my making a solemn vow in her presence to do and not to do certain things. Among them was to read at least one chapter of the Bible daily.

John Quincy Adams wrote to his son in 1811, "I have for many years made it a practice to read through the Bible every year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems the most suitable manner of beginning the day. In what light so ever we regard the Bible, whether with reference to revelation, to history, or to mortality, it is an invaluable and inexhaustible mine of knowledge and virtue."

Talking to a friend in his eightieth year he said he had kept up this practice for fifty years.

Another good way for all our young people, and old ones too, is to read the Bible through connectedly in connection with our Sabbath-school series of lessons. These go through the Bible-six months in the Old Testament and six months in the New-once every seven years. This I take it every Sabbath-school teacher and every earnest Sabbathschool scholar will do whatever other plan of Bible-reading he may also be pursuing. It is necessary, in order to keep up the historic connection of the lessons. Then when the jubilee of your Sabbath school birth-day comes around. you will have read the Bible through in this way seven times-SEVEN TIMES all through this "invaluable and inexhaustible mine of knowledge and virtue." their sacred Scriptures-our Old Testament -through each year. They had the Law of Moses (Gen., Ex., Lev., Num., Deut.,) divided into about equal parts, one to be read in the synagogue service each Sabbath of the year. Also the Prophets (Joshua, Judges, Samuel, Kirgs, Isaiah, Jeremiah, etc.), di vided into as many sections-one to be read immediately after the corresponding section other books were each read through on certain feast days, as for instance, Esther on day. While Psalms, Job, Proverbs, etc.,

had that supreme art of "putting things' which is now so rare among instructors of youth or age, and what he has left for mankind to read is written in permanent ink. myself more courtesy toward my companions and friends. Indeed, I would rigorously exact it of myself toward strangers as well. The smallest courtesies, interspersed along the rough roads of life, are like the little English sparrows now singing to us all winter long, and making that season of ice and snow more endurable to everybody.

But I have talked long enough, and this shall be my parting paragraph. Instead of trying so hard as some of us do to be happy, as if that were the sole purpose of life, I to deserve happiness. - James T. Fields, in Journal of Education.

Hoyular Science.

THE QUALITIES OF FATS.-The chemis and microscopist of the Department of Agri culture are engaged in an examination of samples of the lard of commerce, for the purpose of determining its constituents, and also of discovering the best tests for adulteration. Professor Wiley has employed all of the ordinary tests, but gets the best results from one suggested by an I'alian chemist, Bechi, in which nitrate of silver is used. Cotton-seed oil, when brought in contact with nitrate of silver, reduces the latter to a metallic state. Professor Wiley has also begun an interesting series of experiments to determine the refraction of different oily substances. The instrument used is Abbe's refractometer, which shows the index of re fraction upon a scale upon its side. There is no literature on this subject, and the tables which Professor Wiley proposes to make will be an interesting contribution to the present knowledge of the qualities of fats. -Science.

WAXING HARD WOOD-FLOORS .- Take a pound of the best beeswax, cut it up into very small pieces, and let it thoroughly dissolve in three pints of turpentine, The Jews had an excellent plan of reading stirring occasionally if necessary. The mixture should be only a trifle thicker than the clear turpentine. Apply it with a rag to the surface of the floor, which should be smooth and perfectly clean. This is the difficult part of the work, for if you put on | Scotland, which has been, widely circulated among the either too much or too little, a good polish will be impossible. The right amount varies, less being required for hard, closegrained wood, and more if the wood is of the Law each Sabbath-day. Then five soft and open grained. Even professional "waxers" are sometimes obliged to experiment, and novices should always try a square the day of the feast of Purim or Haman's foot or two first. Puton what you think will be enough, and leave the place untouched and unwere used for devotional reading in private. stepped on for twenty-four hours, or longer if

ATALOGUE OF

BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Ser-mons on the subject of the Sabbath. By Nathan Ward-ner, D. D., late missionary at Shanghai, China, subsequent-ly engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. BY Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History, 16mo. 268 pp. Fine Cloth, \$1 25.

. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being re-vised by the author, and enlarged, and will be published in three volumes, as follows:

Vol. 1.-BIBLICAL TRACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Price, in fine muslin, 60 cents. Paper, 30 cents. 166 pages.

Vol. 11. CRITICAL HISTORY OF THE SABBATH AND THE SUNDAT IS THE CHRISTIAN DRUBCH. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages. (Volume Three not yet ready.)

THOUGHTS SUCCEPTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SARBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genessee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 1 cents. This book is a careful review of the arguments in favor

of Sunday, and especially of the work of James Gilfillan, of clergymen of America.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First Narrative of Recent Rvents. Part Second, Divine Ap pointment of the Seventh Day. By Rev. J. W. Morton formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents. THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE ARD DEATH. By the late Rev. Alexander Campbell of Bethany, Va. Reprinted from the "Millennial Harbin-ger Extra." 50 pp. Price, 6 cents. COMMUNION, OR LORD'S SUFFER A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Ward

ner, D. D. 90 pp.

Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue

Three copies, to one address, one year..... \$1-0 Are the Ten Commandments binding alike upon Jew and Single copy..... Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y. L. A. PLATTS, Editor.

Which Day of the Week did Christians Keep as the Sab bath during 800 years after Christ ? Subscriptions to the paper, and contributions to the fund for its publication, are solicited. The Persons having the names and addresses of Sweden who do not take this paper will please send them to this of fice, that sample copies may be furnished.

This four-page series is also published in the German lan guage.

Why Sunday is observed as the Sabbath. By C. D. Pot-ter, M. D., 4 pp.

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

ערות, לישראל ("WITNESS TO ISRAEL.")

A SIXTEEN PAGE MONTHLY,

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

THE LIGHT OF HOME.

JAN, 1, 1887.

AN EIGHT PAGE MONTHLY FOR THE FAMILY. 8 00

Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y. A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y. COBRESPONDENCE.

Business letters should be addressed to the publishers. Communications, regarding literary matter should be ad-dressed to the Editor

UTLOOK AND SABBATH QUARTERLY.

A THIRTY-TWO PAGE RELIGIOUS QUARTERLY. TRMS.

Published by the AMERICAN SABBATH TRACT SOCIE-TY, Alfred Centre, N.Y.

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

CORRESPONDENCE.

Business letters should be addressed to the publishers, as above.

Is Published Weekly at

ALFRED CENTRE, N. Y. TERMS.

Single Copies, per year 60 cents Ten Copies and upwards, per copy.... 50 cents.

CURBESPONDENCE.

All communications relating to business should be addressed to OUR SABBATH VISITOR. All communications for the Editor should be addressed to MRS. L. T. STANTON, Alfred Centre N. Y.



BIBLE SCHOOL WORK. A 59-page quarterly, containing carefully prepared helps:

of every person PLANTS	r than ever, and contemptating br BULBS. lustrations, and ind where to get it goods, Price thicate good for AMES_VICK	tains 3 Colore	DS, d plates, telling g lowest 10 cents, of Sects, N,
PA			S
tended to for opposite the I tain Patents in WASHINGTO PHOTO of in ability free of UNLESS PAT For circular actual clients Iown, write in	charge and we CENT IS SECU r, advice, term in your own	FEES Out of fice, and we c in those remote DEL, DRAW advise as to 1 make NO CE URED ins and referent State, County, NOW 8	fice is an ob- e from // G or patent- / A R G E nces to City or
Bell Sch	UCKEYE BE Is of Pure Copper cols, Fire Alarma FBANTED. Cal ANDUZEN & T	LL FOUND and Tin for Chui s, Farms, etc. F talogue sout Fre	RY. Tchey ULLY
	The Con EASE and O	nfort Co	rset

NO BONES TO BREAK.

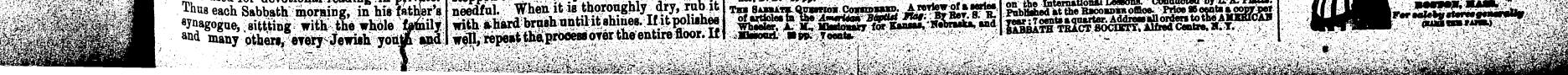
Is cut to fit form per factly, and elegantly corded. No other corner has more than our size at the top for any one waist size.

THE CONFORT CORSET

has actornal abounder Sizes for RACE WAIST SIZE So as to fit tappring waists as well as straight forms. Send for de-scriptive circular giving all

BOSTON COMFORT CORSET CO.

•



THE SABBATH RECORDER, APRIL 6, 1888.

The Sabbath School.

8

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

FATEBNATIONAL LESSONS, 1888. SECOND QUARTER.

March 31. The Marriage Feast. Matt. 22.1-14. April 7. Christ's Last Warning. Matt. 23 : 27-39. April 14. Christian Watchfulness. Matt. 24: 42-51. April 21. The Ten Virgins. Matt. 25: 1-13. April 28. The Talents. Matt. 25: 14-30. May 5. The Judgment. Matt. 25: 81-46. May 12. The Lord's Supper. Matt. 26: 17-80. May 19. Jesus in Gethsemane. Matt. 26: 86-46. May 26. Peter's Denial. Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 283-50. June 9. Jesus Risen. Matt. 28: 1-15. -June 16. The Great Commission. Matt. 28: 16-20. June 23. Review Service.

LESSON III.-CHRISTIAN WATCHFULNESS

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

For Sabbath day, April 14, 1888.

SCRIPTURE LESSON .--- MATTHEW 24: 42-51.

42. Watch therefore: for ye know not what hour your Lord

43. Watch the cross of the good man of the house had 43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be brok-

watched, and would not nave samered his nouse to be brok-en up. 44. Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh. 45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46. Blessed is that servant, whom his lord, when he com-eth, shall find so doing. 47. Verify I say unto you, That he shall make him ruler over all his codes.

over all his goods. 48. But and if that evil servant shall say in his heart, M

lord delayeth his coming; 49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50. The lord of that servant shall come in a day when he

looketh not for him, and in an hour that he is not aware of 51. And shall cut him as under, and appoint *him* his portion with the hypocrites: there shall be weeping and grashing of

GOLDEN TEXT.-And what say I unto you, I say unto all, watch. Mark. 18: 87.

PLACE. -- The Mt. of Olives, east of the temple probably in view of it.

TIME.-Tuesday eve, the 12th of Nisan. PARALLEL PASSAGES.-Mark. 13: 38-37, Luke 21: 84-36.

BIBLE READINGS.

Sunday.-Watchfulness enjoined. Matt. 24: 42-51 Monday .- Troublous times. Matt. 24: 1-22. Tuesday .- Vigilance essential. Matt. 24: 23-41. Wednesday.---Reasons for watchfulness. Mark 18 24-37

Thursday, --- Watch and pray. Luke 21: 25-38. Friday.--Watchfulness neglected. Matt. 26: 86-46. Sabbath .-- Watchfulness against evil. 1 Peter 4: 1-11.

man to know the day and the hour, by appoint. ment, when the Lord and his kingdom shall come. the only way left whereby to apprehend, his com ing is to be constantly wakeful and truly at work. V. 45. Who then is a faithful and wise servant?

etc. This question calls the attention of the disciples to the real character of a true servant, one who is worthy to be left in charge of the, household in the absence of the master; and who may dispense to each of the surbordinate servants his due,

V. 46. Blessed is that servant whom his Lord. when he cometh, shall find so doing. Such a servant is to be greatly exalted on account of his faithful ness, his constant watchfulness, over the interests of the household in the absence of the master.

V. 47. Verily I say unto you, that he shall make him ruler over all his goods. Here is set forth the great fact that faithfulness, watchful care, in one responsibility prepares the servant for exaltation to still higher and greater responsibilities; prepares one for wider and greater usefulness.

V. 48, 49. But and if that evil servant shall say in his heart, my lord delayeth his coming, etc.' This idle, listless, and faithless class of servants become self indulgent, unjust and cruel to their fellows and finally besotted and utterly incapacitated. In that condition they are liable to be surprised at any hour, and are surprised when the Lord comes.

V. 54 The lord of that servant shall come in a day when he looketh not for him, etc. Not that the lord designedly steals in upon his servants, but they are so dead in their spiritual blindness that they cannot apprehend his approach until they are suddenly apprised of his actual presence.

V. 51. And shall cut him assunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. The self-induced blindness of the servant to the approach of his master does not in any degree palliate his guilt and deserved punishment. His punishment is just as severe as if he had, in the most clear-sighted view of his master, defiantly rebelled against his authority. The form of punishment referred to here is one of the most terrible that can be conceived of, and the sense of agony or remorse for unfaithfulness, as described by the phrase, "gnashirg of teeth," is the most unmitigated that is possible for a moral being to experience. This lesson brings out the important consideration, first, the supreme duty resting upon every true servant of God to be constantly awake he is always ready for the coming of the Lord, and apprehends his coming with joy and peace. The second point brought out is the accumulating rewards that are constantly coming to the faithful servant in the way of wider and greater usefulness. and in the way of deeper joys in salvation. The third point brought out, is the fearful danger of indifference which is sure to be followed by blindness

and utterly ruined soul.

the use of those who have the care of electric light plants, but may be of interest to the general, nonscientific reader. Price 50 cents.

The April number of Our Little Men and. Women inoefore us, and in usual. it is full of bright, sparkling things for the little people. Illustrations, stories, poetry and sketches are all up to the stand ard made by former numbers. D. Lothrop Com pany, Boston, Mass.

THE Health and Home Library is a new magazine, the April number being Vol. 1, No. 2. Its table of contents comprises articles, editorial and contributed, under the departments of "Literary," "Health," "Home," and "Editorial." The Health and Home departments are particularly full, the former containing 59 articles and paragraphs, and the latter 52. Published by the Health and Home Publishing Company, Chicago, III. \$1 per year.

THE Library Magazine is a monthly issue of nearly 200 pages, containing articles from many of the best writers and publications in Europe and in this country, being a reprint of the same in this conven ient form, and at the extremely low price of \$1 per year. In the March number now before us we nolice articles from Blad wood's Magazine, Longman's Magazine, New York Times. etc.; and from Frederick Schwatka, Gen. Jas. E. Wilson. Matthew Arnold. Rev. A. T. Pierson. Prof. Samuel P. Langley, etc. Published by John B. Alden, 393 Pearl Street, New York.

BEQUESTS TO TRACT SOCIETY.

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

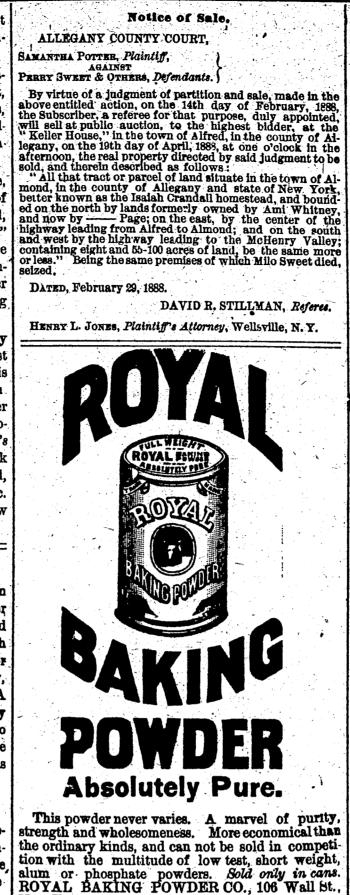
FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the and about his Lord's business. In such a condition sum of......dollars, (or the following de scribed property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History and stupidity, utter insensibility, until finally the of Sunday Legislation, from A. D. 321 to 1888." servant is awakened to an intense sense of his lost Terms to agents will be given, on inquiry, by E. P.

Saunders, Ag't., Alfred Centre, N. Y.



New York.

A: Rubber Plates by a new process. His own invention. The best thing out. Send for circular, A. COTTRELL, Breeder of Percheron E. A. COTTRELL, Dicture A. Control Horses. Six State Fair premiums out of R. GREEN & SON. E THE BABCOCK & WILCOX CO. GEO. H. BABCOJE, Pres. M. TITS WORTH, MANUFACTURER OF R. M. TITS WORTH, MALOW Work a Specialty, 800 Canal St. C. POTTER, JR. & CO.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTEB, Pres., D. E. TITSWOTBH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. ., the second First-day of each month, at 2 P. M THE SEVENTH-DAY BAPTIST MEMORIAL A GENTS WANTED for our new Religious book A the greatest success of the year. Send for illus-BOARD. trated circular, if you want to make money. FORSHEE & MCMAKIN, Cincinnati, Ohio. CHAS. POTTER, President, Plainfield, N. J., E. R. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J. ISTORY OF CONFERENCE.—Rev. JAMES BAILEY har left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1 50. Sent by mall, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre 'N Y Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested. DOTTER PRESS WORKS.

BUSINESS DEPARTMENT, ALFRED UNIVER. and Gentlemen. For circular, address T. M. DAVII

THE ALFRED SUN, Published at Alfred Cen.

tre, Allegany County, N. Y. Devoted to Uni.

SABBATH-DUHOON BOARD OF GENERAL

T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y.

CONFERENCE.

Alfred, N. Y.

AURORA WATCHES A SPECIALTY.

Andover, N. Y.

WATCHMAKER and ENGRAVER

B. WOODARD, DENTIST, IS MAKING

Berlin, N. Y.

Drugs and Paints.

New York City.

Patent Water-tube Steam Boilers.

DEALERS IN GENERAL MERCHANDISE

80 Cortlandt St

versity and local news! Terms: \$1 per year.

H. C. COON, President, Alfred Centre, N. Y.

E. S. BLISS, Treasurer, Alfred Centre N. Y.

C. BURDICK.

EDITORIALS. Editorial Paragraphs..... Ordination of J. P. Landow PRINTING PRESSES. COMMUNICATIONS 12 & 14 Spruce St. C. POTTER, J.R. H. W. FISH. JOS. M. TITSWORTE. Leonardsville, N. Y. son.... Missionary Society.—Receipts.... Tract Society:—Receipts. A RMSTRONG HEATER, LINE EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N.Y. HOME NEWS. Main Settlement, N. Y..... Plainfield, N. J. House, Pa..... Shingle H Farina, Il CONDENSED NEWS BOOKS AND MAGAZINES J. F. HUBBARD, Treas MISCHILANY The Cross and the Crown.-Poetry..... Things to Come..... The Countryfied Choir Plainfield, N. J. He Knows-Poetry..... Pruning..... 'Little Jim Churches.'' Christian Conduct...... The Sin of Omission.—Poetry...... The (iff of Rest..... The Vat can Palace..... "Need I go to School ? "..... A had Habit Velking POPULAR SCIENCE CATALOGUE OF PUBLICATIONS, ETC Builders of Printing Presses C. POTTER, JR., & Co., - - Proprietors MARRIAGES AND DEATHS. SPECIAL NOTICES of roles

PUBLISHED BY THE AMERICAN

VOL. XLIV.-NO. 18.

The Sabbath

Entered as second-class mail ma

CONTENTS.

uffice at Alfred Centre, N. Y.

Glimpses of Europe.—No. 20...... Washington Letter. Collections for the Sabbath-school...... The Rose of Sharon.....

From G. Velthuysen.....

From A MoLearn. Quarterly Board Meeting.....

Paragraphs..... who will go ?.....

College Students and Punctuation

School Strain.....

Our Women and Temperance.....

WOMAN'S WORK.

SABRATH REPORM.

EDUCATION.

TEMPERANCE.

MIMIONS

