

J. F. HUHBARD, Tress or, Pres., TEWOTEH, Sec., G. H. BABCOCK, OOF. Sec. infield, N. J. Plainfield, N. J. ar meeting of the Board, at Plainfield, B second First-day of each month. at 2 P. M SEVENTH-DAY BAPTIST MEMORIAL BOARD. POTTER, President, Plainfield, N. J., OFE, Treasurer, Plainfield, N. J. UBBARD, Secretary, Plainfield, N. J.

for all Denominational Interests solicited payment of all obligations requested. TER PRESS WORKS.

# Recorder. Sabbath

BY THE AMERICAN BABBATH TRACT SOCIETY.

Sabbath Recorder

VOL. XLIV.-NO. 15.

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

# TERNS-38 A YEAR, IN ADVANCE.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 12, 1888.

WHOLE NO. 2252

Similde Rando the 88

The Baths of Diocletian have now been argely removed, their place being occupied to the Temple of Vesta or to stop the street cars by a railroad station, a pretty park, fine that you may alight and visit the Forum of Entered as second-class mail matter at the posthotels and other buildings, as well as broad squares and streets, one complete part being associations and make me regret both that I now used for a barrack or prison, another as have not longer to stay and that I did, not a granary, while a third, a large hall, was have more time to review my reading and converted into a chapel by Michael Angelo history before I came. years ago, and is now used as such. The interior of this church is most beautiful, the walls being hung with large paintings which | Bath. but is now a church. In it are the are the originals of many of the mosaics in tombs of Raphael and Victor Emanuel. St. Peter's. The four huge stone columns This, too, has suffered at the hands of the placed there by Diocletian are still standing Popes, who stripped its sides of their beautiin their original position. though the floor ful marbles and the ceiling of its bronze rehas been raised eight feet around them, somewhat injuring the symmetry of their | But it is still beautiful, and one likes to linger proportions. This bath was said to accommodate 3,200 bathers. We also visited the Baths of Caracalla, which are more fully preserved. Shelley describes them as haviveness. Just outside the Pantheon I had my first ing orchards and gardens growing within the experience with a Roman peddler who ruins, but they have now been removed from wished to sell me a book of views for three a large portion of it, and many very fine francs (60 cents). I examined the book. works of art were found in the work. and finding it a good one offered him one The guide tells me that so many objects, franc, but he refused and I walked away. statues and other relics have been found in followed by the man, crying out, "two

the recent excavations in various parts of the francs," "two francs." Finally I turned. city that they have not room to display handed him a franc and a half and walked them, but are waiting for, another muesum away with the book, the man still crying to be built. These baths must have been out "two francs," "two francs." The full wonderful when in their original state, coverextent of the "sell" I found later when I ing acres and acres of ground. You now turned, substituted another book with fewer see remains of great arches towering up 75 or 80 feet, and are told there was more above that. In one place you look through a succession of large rooms, a distance greater than the length of St. Peter's. In most of their floors formed of holy earth brought the rooms the remains of the mosaic floor still show, and here and there are traces of to bury the dead monks, and when it bethe marble and alabaster with which the walls were lined. In seeing these great baths and trying to realize their grandeur when their walls were cased in the alabaster and marble which now beautify many a modorn church or palace, when their halls were adorned with the beautiful statues, urns and by thousands of people, we do not wonder that the citizens spent much of their time in them, as with the pleasures of the bath they combined those of the art gallery, library, race course and club house. We arrived in the city in the afternoon, with still an hour or two of daylight left. The rest of the party were too tired for further exertion, but my restless spirit would not allow me to remain long within the walls of a hotel; and buying a map of the city, I started forth. "Where?" Where should go but to the Forum? I took the street cars down to the Corso, then walked up the old Capitoline Hill, passing by that famous bronze equestrian statue of Marcus Aurelius. that Michael Angelo always used to chirrup to as he passed because the horse seemed to him such perfect art that it needed only the command to make it move. Near it stands an old Roman Milliarium, or mile-stone, that formerly marked the first mile from the Forum out on the Appian Way. Passing down the steps on the further side of the hill, I at last found myself looking down into conditions, social purity, political conditions rather he enjoined upon his ancient people the Forum. The accumulated earth of fifteen centuries, on which the surrounding buildings rest, give the Forum the appearance of being very much depressed, so that you stand in the street that runs along the side and look down to see it. - Its long burial has given it a very dingy look. This, with the scattered bases of pillars and fragments of sculpture, make it hard to think of this as that place which was so long the center of the world, from which all roads started and to which all nations looked. Yonder stood be as freely opened to women as to men; the method proposed be unscriptural. "To the old Rostra that looked down upon the crowds that Cæsar harangued and saw the triumphal processions of Roman generals vided for one sex as for the other; that in winding through the Forum, as shown in the all avocations in which both men and women sculptures of this triumphal arch which stands engage equal wages shall be paid for equal near us. What hordes of treasures from all parts of the world have been carried in proud triumph down that narrow way! What pomp and splendor, what misery, humilia- is its office to establish and maintain, an ing the means of grace. No one should do many a day of rejoicing, filing along in their men and women.

Strange it seems, to tell the driver to take you chairs in their anxiety to catch every word that was uttered. Miss Susan B. Anthony, Traian! These names start up a wealth of who was the spokeswoman, as usual, enlivened the introductions with original remarks and suggestions, and whenever a point was

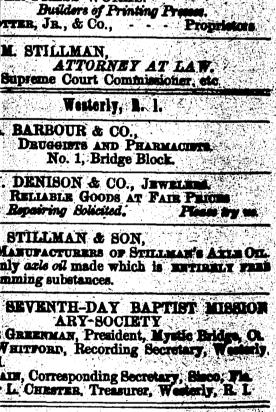
From the Forum I went to the Pantheon, thony mentioned that a year ago, in converwhose beautiful dome once formed part of sation with Senator Brown, he had said that he did not know a women in Georgia or in troduced one who did, in the person of Mrs. Merrick, of Louisiana; and said she could produce as many as were necessary to conliefs to add to the magnificence of St. Peter's. under its dome. It has no windows, but Cockrell, Blair, Palmer, Bowen, Chace, and the circular opening in the center of the dome gives ample light and adds to its effect-

progressive work by means of a constitualleged women suffer at present socially. legally and politically, and declared that if she went to heaven and found them in the same state of subordination to men she would want to leave. Mrs. Stanton stated that the women who did not care to take part in the government gave sure proof of an unripened mind. She said she had always hoped to go to heaven enfranchised. and to announce herself to St. Peter, at the gates, as a citizen of America. the basement. Three or four alcoves have

The House of Representatives has defeated Mr. Crain's resolution changing Inauguration day to April 30th, but the Senate has came crowded, the bones of those who had | passed the bill providing for the celebration been long buried were taken up and arranged at Washington, in 1889, of the Constitutional Centennial. The House will doubtless do likewise, so next year the Capital is likely to be the scene of a most interesting and important exposition by the representatives Representatives in Congress according to its population, and has proposed an amendment to this end. The delegates to the International Council of Women have petitioned the lower House of Congress to pass the Educational bill.

corridors, while those in the rear stood on withholding what is due the Lord. But the point now is, can such collections be defended upon principle? Even Seventh day Baptists are not infallible. There are questions upon which we sometimes change our views. The writer of this article once opmade in behalf of universal suffrage the posed Sabbath-collections, though he now audience applauded vigorously. Miss An- confesses it was more from feeling than wellgrounded principle. It will not, therefore, be a disgrace for any to change their views when they can show good reason for it. the South who wanted to vote. She then in- Some good people seem to be impressed with the thought that the touch or use of money on the Sabbath for any purpose whatever is wrong. This cannot reasonably be vince the Senator from Georgia. The Sen- a fact, for what better or worse is gold and atorial Committee, composed of Senators silver than wood, stone, paper or time? When a minister handles a silver commun-Sawyer, seemed well entertained by this del- ion service, or the organist plays an organ. egation of fair speakers, all of whom were they handle that which has a money value. in favor of immediate and unrestricted Time on the Sabbath is no different in suffrage, the ladies from foreign countries quality, if we may use the expression, then urging that the United States lead in this on week days. The twenty-four hours of every Seventh-day are, or should be, used tional amendment. A Kentucky lady, Mrs. as holy time for holy and worshipful pur-Bennett, while advocating women. suffrage poses. So of money. We use it for a before the House Judiciary Committee, re- strictly secular or religious purpose the same ferred to the disadvantages under which she as time. This is all the difference. There is some considerable difference between paying money for chopping wood or for that which is directly used in the worship of God on the Sabbath. A man may as truly worship God in giving his money on the Sabbath to send the gospel to all nations, as in bowing over the pulpit or pew and say "Lord, thy kingdom come and thy will be done," and in most cases the giving of the money will be more practical and acceptable to God. Christ vindicates the priests who sacrificed on the Sabbath and did more work on that day in his worship than on other days. Matt. 12: 1-7. The distinction is in the principle involved. The question is. Is the act done purely for the glory of God and for holy worship, or to advance our own

office at Alfred Centre, N. Y. CONTENTS. Glimpses of Europe.-No. 20..... Washington Letter. Washington Letter..... Collections for the Sabbath-school..... The Rose of Sharon.... MISSIONS, From G. Velthuysen..... From A McLearn..... Quarterly Board Meeting..... WOMAN'S WORK. Who will go?..... SABBATH REFORM. How we appear to a Stranger..... The New Testament Title of the Seventh Uay..... EDUCATION College Students and Punctuation School Strain..... Clippings ..... TEMPEBANCE. Our Women and Temperance..... EDITOBIALS. Editorial Paragraphs. dination of J. P. Landow..... COMMUNICATIONS Wayside Notes..... Attention, Church Clerks Correspondence.—Adell, Kan.; Manlius, N. Y; Laure!. son.... Missionary Society.—Receipts..... Tract Society .- Receipts ..... Home News. Noin Settlement, N. Y. Shingle House, Pa..... CONDENSED NEWS..... BOOKS AND MAGAZINES..... MISCELLANY The Cross and the Crown.—Poetry..... Things to Come..... The Countryfied Choir He Knows.-Poetry..... Prunin g.... "Little Jim Churches.".... Trayer for the Pennies..... The Moral Value of Physical Strength..... 



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POPULAR SCIENCE

CATALOGUE OF PUBLICATIONS, ETC....

The Gift of Rest.....

The Vat can Palace..... "Need I go to School ? ".....

A had Habit

Walking.....

BY PROF. H. M. MAXSON.

IN ROME

ROME, July 80th. Three days in Rome. How strange it seems! How sorry I am that I cannot make it as many weeks or months! In no other city have I been where I wished so much for unlimited time to wander here and there and sink the places and associations into.my

mind. It is commonly considered that to visit Rome in summer is to wantonly risk your life, but some medical authorities now claim that summer is even safer than winter. However that may be, we had a very pleasant visit, and it seems that one who is reason ably prudent does not run much risk. Mak ing Rome the capital of Italy has improved the city administration very much, making it much cleaner and more healthful, and probably no city in the world has better water than that, which is brought in by several aqueducts from the distant mountains, thirty or forty miles away.

In the middle of the day the pavement are roasting hot, and the air has something of the heat of an oven, but we return to the hotel just before noon and remain until four o'clock before going out again, and in the cool halls and reading-room we experience no more discomfort than we did in cities many miles farther north.

We got our first sight of the city Wednes day afternoon, when the great dome of St. Peter's presented itself to our view as the train approached. Then we rushed by an old aqueduct and through an ancient wall and found ourselves in a large modern rail way station. A few steps brought us to the Continental. Hotel on the Esquiline Hill The depot, the broad square and the fine new buildings give no hint of that ancient city founded so many centuries ago by the twins who were nursed by the famous wolf; but as we throw open the shutters of our room, the eye lights upon several masses of ruins not far away, and, by inquiry, we learn that our eyes are resting upon the remains of the ancient Baths of Diocletian, which covered almost one hundred acres of ground. The remains now standing do duty as church, lumber houses, stables, storehouses,

train celebrating the triumph of a Scipio or a Cæsar!

in all sorts of artistic (?) designs, producing an effect that is really so grotesque that there is none of the awe so many human bones would naturally cause. Even the old monk who acted as guide seemed to realize the of the people and governments of the West joke of it, smiling as the bade us good by. Ern Continent. Senator Blair, the author sculptures that we now admire in the Capito- In the upper part of the building is the of the Educational bill, thinks the District line Museum, when its pleasures were sought original of Guido Reni's beautiful picture of of Columbia ought to have a Senator and the Archangel Michael, which has been wrought in mosaic in St. Peter's.

learned that he had, when my back was

pictures. The next day he offered me one

for one franc, but I thought one was enough.

Wednesday we visited the Monastery of

the Capuchins, famous for its cemetery in

from Palestine. In this it was the custom

# WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 6, 1888. Since I last wrote you, the great International Council of Women came and went, but its echoes still linger around the scenes of its triumphs. (?) Welf, triumphs, or failures, for it will be called both, by its friends and enemies, respectively. The representative women of America and Europe who attended are enthusiastic over the convention as a grandly successful affair in every way, even financially, and as one which gives promise of results, will be of historical interest and importance. Fifty-three method.

different organizations of women were represented at this Council by eighty-seven speakers and delegates from England, France, Norway, Denmark, Finland, India and the United States. The subjects of education, philanthropies, temperance, industries, legal and religion were discussed. No restriction most widely-divergent views upon these vital questions of the age; the delegates think that it is cause for rejuicing that the sessions, voice of the Council that all institutions of any other manner.

learning and of professional instruction, including theology, law and medicine, should should be as generally and as liberally prowork, and that an enlightened society

# COLLECTIONS FOR THE SABBATH SCHOOL. BY REV. H. D. CLARKE.

Probably most denominations, and the most of our Sabbath-schools. have settled the question which heads this article; but as some, in various schools, are yet considering Every one should be willing to hear and. the matter, we will, with the editor's permission, give some reasons why the general so great a matter as that involved in the course persued should be continued, and why above. other schools should adopt this systematic

We presume no one will doubt that more money can be raised by the weekly contri bution than in most other ways, for who wants to constantly travel over a mociety soliciting or gathering up the contributions God did not inaugurate such a system, but the duty of systematically setting apart a was placed upon the fullest expression of the certain per cent of their earnings, and then of bringing it themselves to his house of worship. The priests did not run about gathering up the tithes, but each giver both executive and public, were absolutely brought them to their proper place. It will without friction. In the official statement be also admitted that less labor is involved made for the public # was the unanimous in the collections at Sabbath-school than in

But we concede that convenience. amount weighs nothing in this argument if that opportunities for industrial training the law and the testimony." But if it be Scriptural, then it is of importance that convenience be consulted and the amount of money raised be as large as possible.

Let it be observed that no one is coerced to give when the basket is passed. It should demand as the only adequate ex-, should be a free act, based on a knowledge pression of the high civilization which it of its importance and necessity in support-On Monday last, the Senate Committe on Spirit and a knowledge of God's Word on

Women Suffrage granted a hearing to various the subject. If any prefer to carry their A walk in almost any direction here brings advocates of the cause who had come to at- money to the treasurer on a week day, no greatness of Rome when he has pointed out you face to face with some old ruin, which tend the Council, and the ladies fairly raided one objects. The main thing is to contrib. of the Shepherd of Isreal, we shall not want, memblage overflowed ute the money. Objections to Sabbath con- for he is our rock and our salvation.

secular interests?

It will be admitted that the Jews in our Lord's-day were extreme in their views of Sabbath sanctity. Jesus never reproved them for looseness, but for traditional ex-travagance. "It was a regular custom among the Jews to make these collections for the poor on the Sabbath-day. . . For the purpose of making this provision, they had a purse which was called 'Arnki shel tsidekali,' 'The purse of the alms.'" A. Clarke. Com. on 1 Cor. 16: 1. 2. Was Christ disturbed by this practice? Then why should any brother or sister now be? To buy a stove or a span of horses and the like on the Sabbath would be directly an act of a secular nature, and a sin. To contribute money on the Sabbath for a purely gospel purpose is an act of worship and of a religious nature. As we said, the use of money as well as the use of time must determine the right or wrong of the matter.

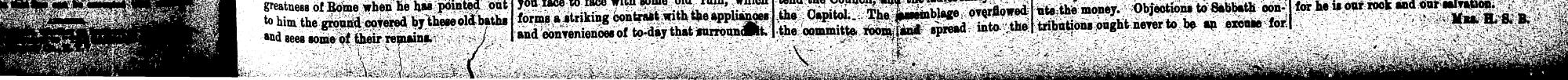
We would be glad to hear from any who believe these arguments are unscriptural. consider a candid statement for, or against,

# THE BOSE OF SHABON.

As the natural sun glorifies every object upon which it shines, so the Sun of rightcousness glorifies humanity, and elevates the human race to a higher plane of exis-

Christ came into this world, not to be ministered unto, but to minister. and to give his life a ransom for many. He took upon himself the likeness of men, not to do his own will, but that of his Father in heaven, to establish a kingdom of righteousness and peace. But how did he come? Not as a conquering hero comes, with battletorn banners, after wading through seas of blood. No! His birth-place was a stable. his cradle a manger; his mission was to save souls, not to destroy. Christ established his kingdom by his own blood, not by that of his subjects; he came to serve, not to be served; and we must follow in his footsteps. if we wish to be Christlike. It is in this way only that the church of Christ becomes fruitful. Thus will the desert bloom and the wilderness blossom as the rose. Without Christ in the world, the true Rose of Sharon would not bloom in its gardens, nor the Lily of the Valley be seen in its plains.

This is not our home; the eye of faith sees a home and a rest beyond; clouds and tion and despair might have been seen in identical standard of personal purity for violence to conscience, but conscience should darkness obscure this world; graves are be enlightened and influenced by the Holy upon many of its green hills; its flowers fade and fall; many eyes are dimmed with tears; many a heart is filled with sedness, but Christ is our refuge in times of trouble; unto him can we go for help. Under the care



# Missions.

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

The Corresponding Secretary having tem porarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fia. 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.

#### FROM G. VELTHUYSEN.

HAARLEM, Holland, March 4, 1888. Dear Brother,-It is a long time since I wrote you. You know the reason of my silence. I trust you know also that it pleased our Heavenly Father to heal me and give me again health and strength; although I feel very well, I have to be prudent. No doubt, as you prayed with so many others for me, your thanks will be offered to the great Physician, who so graciously dealt. with me.

Some days ago 1 sent a letter to the Recording Secretary, Bro. Whitford, because I owed him an answer for his letter containing in Holland to the love and interest of the the invitation of the Board to make a trip to America for change and rest. I told in that letter some items that I do not repeat now, because the Board learns them from said letter; only this, that the sister I made mention of was accepted yesterday in our little church.

We have had in this country for some time an unusual movement in politics. Vur "Grondwet" (perhaps it may be translated by "fundamental law") is being reformed, and the number of electors is considerably augmented.

Everywhere meetings are held by all political parties to gain, if possible, the new electors. One of our political parties, that calls itself the Christian-Historicals or, Anti-Revolutionaries, now co-operating with the Roman Catholics, is doing its utmost to "deliver the dear fatherland from the sway of unbelief and immorality." These Christian friends give at some places meetings at which debating is allowed. At Haarlem they did not give such an opportunity. But as I read in the paper that they would do it at Sloten, a village eight miles, and at Aulsmees, ten miles from here, I went there. I asked at both these meetings how the Christian statesman could harmonize his principle of recognizing the Word of God as the only rule in all matters, even in politics, with our Sunday law, with the liberty of conscience, etc. At the first meeting I got an answer, but not at the point; and the chairman closed the meeting without giving me opportunity to show the lacuna in what was said concerning my questions. At the second meeting, the committee refused to give me opportunity for speaking. The reason was, that it would be a repeating of what was discussed at Sloten, "where I was satisfactorily refuted." I protested, showing that much was said, but that I did not get an answer on the point. Now they let me speak, and I rejoiced with my whole heart, when, in his replies, the leader assured us that he never should join in any penalty for public labor on Sunday upon them that keep for Christ's sake the seventh day of the week. I feel happy that it was granted to me to give testimony to the truth in such crowded meetings. If possible, we should appoint public meetings ourselves again, to bespeak our Sunday-law; but circumstances do not allow it; perhaps we may appoint one or two We must always hire meeting-places, and sometimes we cannot have them at all. Bro. Bakker, of Vriescheloo, wrote to me, asking me to come to his neighborhood and labor there with him. I am willing to do so, but must wait at least one or two weeks, and see then whether pecuniary means are at my disposal. Yesterday, before noon, coming tion, but there has been no unusual interest. from our chapel, I found at home a minister of the Reform Church at Amsterdam, one of the most influential men of that denomina tion. He called on me because he longed for the perusal of some numbers of de Boodschapper, that some three years ago did come to his hands and that contained theses on Sunday and Sabbath. He said he recollected very well the impression made on his mind. He assured me that, more than I did suspect, many of his colleagues felt the truth of my arguments. And being now called to be a referee on the rest-day in his consistory, he had taken the resolution to call on me and ask for the said numbers of our paper, that he did not have at his dis-

#### As for me I was very glad, learning how truth is working even where we do not know or suspect it. I handed the minister a copy

him that he might have it six months to study it. He accepted the book with thanks. Another copy of it I handed to a professor of the "Free University of Amsterdam," under the same condition. The church here has come into some difficulty relative to our chapel. Our late brother de Nobel had a mortgage of 4,200 guilders on it, but he demanded rent only on 2,000 guilders; but now his mother, who was his heir, requires the rent of the 4,200. Besides she has disinherited two sisters, members of the church, who would have been our creditors. Now we fear that the chapel may be sold some time. Three months is the term, settled for giving warning. We wish we could come free from such a painful situation. Does the Board know any way to such a de-

liverance? I do not know any other item that is to be mentioned. I pray for the guidance of God's Spirit in all the deliberations and resolutions of the Board, and for a blessing on all the labors of love for Christ's sake. I recommend anew the interests of the Lord's cause

brotherhood. -With his many other friends in America, we rejoice, and thank our Heavenly Father for the recovery of Bro. Velthuysen. We have written, asking him what is the least amount that would enable them to save their chapel, in the sincere hope and prayer that some way of deliverance from their painful situation will be opened.

### FROM A. MCLBARN.

#### WALWORTH, Wis., March 7, 1888.

You will see by the date of this report, that it was late begun. I took a very severe cold about the first of the present month, which has kept me confined to my bed the

# QUARTERLY BOARD MEETING.

The regular quarterly meeting of the of Dr. Lewis' "Critical History," telling Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., March 14, 1888, at 9.30 A. M.

> Members present, pine; visitors, one. William L. Clarke in the chair.

Prayer by Eld. Henry Clarke. Minutes of the last session read and ap-

proved.

All visiting brethren were cordially invited to participate in the deliberations of the meeting.

The Treasurer presented his quarterly report, which was received and ordered to be put on record.

CORRESPONDENCE.

From A. E. Main, Corresponding Secretary, quarterly report various suggestions and recommendations.

D. H. Davis, in regard to the re enforce. ment of the China Mission and the forming of our missionaries, when all shall be on that field, into an organized body.

U. M. Babcock, in reference to visiting several places on his field, and inquiring whether the Board would pay his traveling expenses.

E. H. Socwell, concerning his going to Garwin, Iowa, as missionary pastor, and what aid that church can receive from the Missionary Board.

W. K. Johnson, Billings, Mo., saying that on account of his health he had not been able to do missionary work, but it had so improved that he could now work, and that it was necessary for him to have more than \$25 per month for his labor.

H. D. Clarke, Independence, N. Y., regarding the ordination of Bro. G. H. F. Randolph, invitation from the Independence Church to the Missionary Board to be represented by an appointed delegate or delegates at said ordination.

G. Velthuysen, Holland, expressing gratigreater part of the time since. I am just | tude to God for his returning health and able to write a little, though my hand is strength, and thanks to the Board for the quite unsteady. The last quarter has been kind and liberal invitation which they ex-

raise and pay into the general treasury the sum or sums of money required for said salary and expenses.

3. A missionary, thus appointed and supported, becomes, when she enters upon the work, a member of the mission station, with the same rights, privileges and obligations as the other missionaries, in relation to the general rules and regulations established for the management of the mission as a whole. 4. The Woman's Board may make such arrangements as they think proper in regard to correspondence and reports from the missionary or missionaries sent out according to the plun herein proposed; but the Woman's Board shall each year make to the general Board one semi-annual and an annual re port of the work of said missionary or missionaries, the reports to include such general facts and suggestions as the circumstances may seem to them to justify or require.

We, the undersigned, respectively recommend to our respective Boards the adoption of the basis of relationship above proposed.

A. E. MAIN. Cor. Sec. of the General Board. SISCO, Fla., Dec. 5, 1887.

M. F. BAILEY. Cor. Sec. for Woman's Executive Board. MILTON, Wis., Dec. 12, 1887.

The committee who had in hand the appointment of some one to represent the Society in the ordination of Bro. G. H. F Randolph, reported that they appointed Bro. L. A. Platts.

ORDERS VOTED.

A. E Main.	\$241	97
J. W. Morton	215	
J. F. Shaw.		00
8. D. Davis	25	78
C. W. Threlkeld	84	12
C. J. Sindall		76
R. B. Hewitt.	15	38
Rose Hill Church	- 9	62
First Westerly Church	25	00
Second "		00
Andover "	25	00
Linckleen "		75
Otselic "		75
New Auburn "		ÖÕ
G Velthuysen, from Oct. 1, 1887, to April		
1, 1888	200	00
American Sabbath Tract Society for print-		

Ame ing and binding minutes, postage,

and expressage..... 156 82 The Treasurer was instructed to remit to China the funds in the usual time, and also to settle with the churches and missionaries not reporting to this meeting when their reports are made and are found to be correct Adjourned.

RECORDING SECRETARY.

# Woman's Work.

'If ye shall ask anything in my name I will do it." Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton,

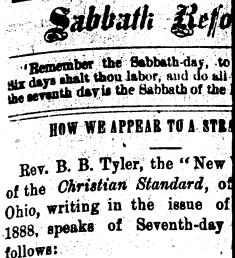
Wis. DAVID LIVINGSTONE said, "There is no deep and abiding interest in missions that is not founded upon a knowledge of the work,"

An earnest Christian worker asks, "Are the cares of home and household, the nicities of housekeeping, the style of serving, or the style of raiment, so engrossing that the ear is deaf to the voice of our Lord, and we know not that he is saying anything to us?

THE work of Bible women in western Turkey has proved a great success, and although it is a quiet, almost unseen work, yet it is moving many a heart, and permeating many a home. The village schools and Bible. women are doing much to undermine the strongholds of a corrupt religion.

THE Woman's Missionary Society of the Methodist Episcopal Church sends out a circular, through its Executive Committee, in which it asks for \$228,000 for this year (1888) making an advance of \$30,000 over last year. The membership of this society is now about 115,000. The circular pleads for an addition, during the year, of 30,000, and pointedly says, that this would insure 30,000 additional prayers. A special plea is made that their women give a cent a day. This is an advance upon the old motto, "Two cents a week and a prayer." A cent a day and a prayer, or three hundred and sixty five cents and prayers from each member!

THE Heathen Woman's Friend (Methodists) has four daughters, namely, four Zenana papers. The Lucknow editions in Urdi and Hindi, are edited by Mrs. M. A. Badley, and are very attractive in their makeup. The third, the Bengali edition, edited by Mrs. Meik, is published in Calcutta. The Tamil edition is edited by Mrs. Dr. Rudisill, and is published in Madras. These are also neat and attractive, and they are, all of them, said to be well received by India papers. The favors with which these papers have met among the people encourage the editors to hope for large additions to the subscriptions. With the Friend we say that it may surely be pardoned for a feeling of motherly satisfaction over this most creditable quartette.



I opened a pamphlet on a down town one day this week "The first Seventh day Baptist ing in the wilderness of Judea for the kingdom of heaven is at me this statement concerning J tist was brand new. I had nev called a Seventh-day Baptist; b gation is true. The son of Za Eilzabeth was a Baptist in the of the term-he baptized penite women in the River Jordan for sions of sins. I have no doubt served the seventh day of the Sabbath of the Lord our God the commandment contained in logue. His parents "were bot hefore God, walking in all the ments and ordinances of the less." and I have no doubt that their son to diligently follow example. But this opening sen terested me that I read on, gain interesting information from I learned, for instance, that a nre of the times is a rapid incre tion concerning the Sabbath that the Seventh-day Baptists a relation to this agitation, and cations have come into such within a few years past, as to appearance of a small volum the history, faith polity, and p Seventh-day Baptists.

An agent of the American S Society said, about a year ago, carefully kept list, it appears past three years nearly 800 embraced the Sabbath. Of more than two scores are mi course, the Seventh day Ba was organized by John, the sou and Elizabeth, in the wildern sometime before the organiz Church of Christ. It was aft nation of John's ministry that Mary said: "I will build my ch said that since 1650 such church day Baptist) have existed in 1671 the first Seventh day Ba in America was organized in Rhodo Island. The yearly me tablished in that state twer later. The report of the Gen ence for 1886 shows an aggre churches with a grand total o bers in the United States, E land, and China. Benedict, i of the Baptists, says that in 184 day Baptists had, in the Unit churches, 58 ministers, and 6, But the author of the pamphle spoke in the beginning tells primary purpose of the Seve tist is not to gain members selves. It is rather to sprea tiently and persistently callin tion of the church to its own seeking to induce Sabbath ref permanent basis of God's divin original Seventh-day Baptist was Stephen Mumford, wh England in 1664. "He brou the opinion that the ten co as they were delivered from were moral and immutable, at an anti-Christian power which Sabbath from the seventh to of the week.". In this single have the distinguishing pecu people. I admire, almost extravag who dares to stand against the maintenance of what he believ and duty. I may have ment time, the reading of a paper, I tist Pastors' Conference in thi three months ago, by the Rev. D. D., a Seventh-day Baptist is in Plainfield, New Jersey. of this paper was the maint principles and practice of his observance of Saturday inste as a day of rest and religiou enjoyed the reading of the pay Dr. Lewis is a gentleman of than average natural ability attainments, and withal a mai Christian reputation. He kn seventy-five or one hundred m him probably not one believed to be the truth of God as rev kind in these last days through our Lord. But the fact that that he advocated an unpo and practice, did not disturb smallest degree. He was as o ant in manner and in speech world were on his side. thought he was announcing the very truth of God as set Bible. Dr. Lewis believed Spoke. According to "Ran Uo's Indexed Atlas of the are, in the state of which D resident, four congregations ministers, and 727 members state there are thirty church ordained ministers, and 3,51 Baptist communicants. Acc ediot, the first Seventh-day B

one of varied experience. In the first place, we have had an unusual amount of snow, and remarkably cold weather. At one time, thermometers registered 52 ° below zero. Nevertheless, we were enabled to fill, nearly, all our appointments. We held a protracted meeting in December at Pleasant Valley, for two weeks. It was a season of special interest. About fifteen expressed hope in a newly-found Saviour, and as many more seemed deeply interested. I was very sorry that I could not protract my stay with them, but with so much on my hands, I was compelled to close the meetings in the midst of the interest. What the outcome of this is to be remains yet to be seen. The people have been so peculiarly handled here that they have to be treated with great care and prudence. However, two families have expressed themselves in favor of the Seventh day Sabbath, and we think, with perseverance and prudence, quite a number will yet come into the truth. The same is true of Marquette. One lady began to keep the Sabbath there, but she was persuaded to give it up, by a man who was once a Sabbath-keeper. But she is still ill at ease, and I have little doubt that she will again return to the path of duty. We think of reviving the little church at this place, and I think a number

of excellent people will unite with it. We intend holding our next quarterly meeting there, the first of June; and we expect good results. Our meetings there and at Pleasant Valley have been more largely attended and deeply interesting for the last two meetings than at any other period since I have been on the field, except the two weeks in December, when I held the protracted meeting.

At Princeton our meetings are well attended, and the people give excellent atten-At Berlin, our brethren are, as usual, interested and attentive to the Word. A new family has come into the Sabbath truth, and will doubtless unite with this church. Bro. Albert Maxson and family moved here last fall from Minnesota, and will, in all probability, make this their home. I know of no more pleasant place and healthful climate for any of our Seventh-day Baptist brethren who wish to change their location, than Berlin. Let our dear brethren give us a call and judge for themselves. Hoping that the Lord will greatly bless you, my dear brother, Yours in the Lord Jesus.

am, -Bro. McLearn reports 13 weeks; 4

preaching places; 41 sermons; congregations

tended to him to take a trip to this country for his health.

Circulars in reference to the Missionary Society's sending delegates to the General Conference on Foreigh Missions, to be held in London, England, from the 9th to the 19th of June, 1888. Quarterly reports of labor and funds received on the field by missionaries and missionary pastors.

BUSINESS TRANSACTED.

Voted, that the question of the next Annual Report of the Board be referred to a committee composed of the following persons: A. E. Main, O. U. Whitford, A. L Chester, I. B. Crandall, Wm. L. Clarke. Voted, that the Corresponding Secretary be instructed to ask the churches in the denomination to take a special collection toward the Meeting, house Fund on some Sabbath in May next which he shall designate.

Voted, that the pay of R. B. Hewitt, Beauregard, Miss., be at the rate of \$400 per year and traveling expenses, from March 1, 1888, to the end of the missionary year. Voted, that the traveling expenses of U. M. Babcock be paid by the Society, and that he report all collections and receipts on the field.

Voted, that the question of increasing the appropriation to the Garwin Church, Iowa, be referred to the next Board meeting for further information.

Voted, that the pay of W. K. Johnson be increased from \$25 per month to at the rate of \$400 per year and traveling expenses for six months' labor.

Voted, that the question of the organization of our missionaries in China into an organized body be referred to the committee appointed upon the question of "our next Annual Report."

The following plan of working between the Woman's Executive Board and the Board of the Missionary Society, as drawn up and recommended by the Corresponding Secretaries of the two Boards, and reported to this meeting by our Corresponding Secretary. was unanimously adopted.

mend her to the general Board, for their £300 for a single lady's dress, £1,000 for the approval and appointment

Special Board Meeting.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in their usual place of meet ing, in Westerly, R. I., March 26, 1888, a 10 A. M.

There were thirteen members present. Wm. L. Clarke in the chair.

Dea. A. A. Langworthy offered prayer. Correspondence from J. F. Shaw, reporting his labors for the quarter, and asking for an appropriation of \$20 to the Eagle Lake Church, Texas, to aid them in having ministerial supply part of the time. On motion the appropriation was voted.

Letters were read from Joseph P. Landow, of Alfred Centre, N. Y., in which he expressed an earnest desire and purpose to go as a missionary to his people in his native country, Galicia, Austria, since there is now a great opportunity and warm appeal for the preaching of the gospel there, and many are coming to Christ. He stated the probable cost for a year's labor there, including traveling expenses, and asked to go under the support her. Such an one would also open auspices of the Board. Letters were read from E. P. Saunders, Dr. C. D. Potter, A. E. Main, and L. A. Platts in regard to the qualifications and Christian character of Mr. Landow, the practicability of sending him there for a year, at least, and, his support. After due deliberation, the following preamble and resolution were unanimously passed:

WHEREAS, there is an open door and favorable pportunity for missionary work among the Jews in Galicia, Austria, and as Bro. Joseph P. Landow desires to go as a missionary to his people in that country, and is highly recommended by brethren of our denomination as to qualification and Christian character, and pledges have already been voluntari-ly given toward his support in that work; therefore, Resolved, That we send him as a missionary to the Jews in Galicia, Austria, until July 1, 1889, after he has been duly set apart for the gospel ministry, with a salary at the rate of \$400 per year, which shall in-clude all expenses, said salary to commence at the time of his departure for the field. Adjourned.

#### RECORDING SECRETARY.

"WHAT shall I say of the rich?" observed Cannon Farrar, in a recent sermon in Westminster Abbey. "I say there are scores of men in London who could save our hospitals | crated to this work of self-sacrifice, we will

selection of a candidate are to be made by art sales : £2,000 for one dessert service, £1,been approved by them, they shall recom. ornament, £10,000 for two rose-colored vases,

flowers of a single ball. I do not criticise 2. When thus accepted by both Boards, this expenditure. I only say if there be in WHO WILL GO!

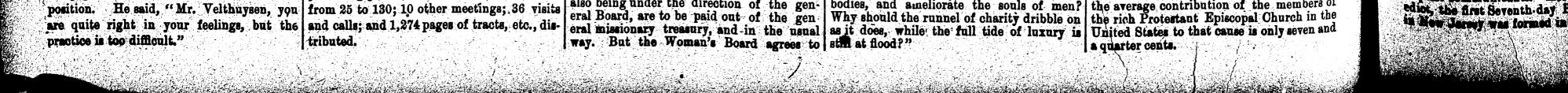
The following extracts are from letters written us concerning our China teacherwork:

Your letter found me much interested in our foreign missions. Of late, the subject has been on my mind more than ever before, and it has been with me a subject of special prayer. iI feel that we need to send a young lady who will take with her the hearts of our young people. If such an one could be found believe she would perform a double mission. There would at once be awakened among our young people such an enthusiasm and interest in the work that we would be willing to step to the front and nearly, if not wholly, the way, and soon other young people among us would be ready to follow her example. still have faith that the right one will be found, and shall continue to make it a subject of special prayer.

Another young woman writes:

I feel the cry of need touches our duty and responsibility, and because there is no legal penalty affixed to our refusal, we are not freed from responsibility. At the great loom of life, every hand is weaving its part in the web, and "each for all, and all for each" is the necessary motto. Ol that some one were ready to go to our China school to take up her part in this weaving of human destiny, to make sure, that by her hand upon the loom, some poor sinner, who has never heard of Uhrist, might hear of him and he saved. Where will she come from? Some of us are willing to go, but our bodies are too frail, and we feel so many insufficiencies because of our lack of education and knowledge of the world. Then we look upon these abilities in others for whom we would make the offer if we could; they do not offer themselves, and sometimes, within my inner self. I think, if we wish for one to come from what we often call the "first families" to become conse and Christian enterprises from anxiety almost have to wait a good while. I wish my faith 1. All preliminary steps relating to the without feeling it. Look at the very recent were stronger, and yet I do pray for you that amid the trials of the experience with you, the Woman's Board. When one shall have 200 for two flower-pots, £3,000 for a chimney | that you may be blessed by the Master, and success may crown the long seeking.

IN a late sermon the Rev. Dr. Norton, 8 Massachusetts clergyman, called attention to the salary,-to be fixed by the general London such a Pactolus of wealth for these the significant fact that, while the average Board,-and such expenses as outfit, travel- gewgaws of silk and clay, can there be by yearly contributions of the converts in heaing, and incidentals, when on the field, these comparison only a drop or two to heal the then lands to the cause of missions is \$1 50, also being under the direction of the gen- bodies, and ameliorate the souls of men? the average contribution of the members of



# Sabbath Beform.

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

### **HOW WE APPEAR TO A STRANGER.**

Rev. B. B. Tyler, the "New York editor" of the Christian Standard, of Cincinnati, Ohio, writing in the issue of March 31. 1888, speaks of Seventh-day Baptists as follows:

lopened a pamphlet on a train going down town one day this week, and read: "The first Seventh day Baptist came preach ing in the wilderness of Judea, repeat ye, for the kingdom of heaven is at hand." To me this statement concerning John the Bantist was brand new. I had never heard him called a Seventh-day Baptist; but the alle gation is true. The son of Zachariah and Eilzabeth was a Baptist in the true import of the term-he baptized penitent men and women in the River Jordan for the remis-, sions of sins. I have no doubt that he observed the seventh day of the week as the Sabbath of the Lord our God according to the commandment contained in the Decaogue. His parents "were both righteous ments and ordinances of the Lord blameless," and I have no doubt that they trained their son to diligently follow their worthy example. But this opening sentence so in terested me that I read on, gaining new and interesting information from every page. I learned, for instance, that a marked feature of the times is a rapid increase of agitation concerning the Sabbath question, and that the Seventh-day Baptists sustain such a relation to this agitation, and their publications have come into such prominence within a few years past, as to demand the appearance of a small volume presenting the history, faith polity, and purpose of the Seventh-day Baptists.

An agent of the American Sabbath Tract carefully kept list, it appears that in the past three years nearly 800 persons have embraced the Sabbath. Of this number more than two scores are ministers." Of course, the Seventh day Baptist Church was organized by John, the son of Zicharias and Elizabeth, in the wilderness of Judea, sometime before the organization of the Church of Christ. It was after the termination of John's ministry that the Son of

It speaks well for the liberal spirit of the go forth and make disciples of all nations. students. The graduate, however, who can ent to propound questions. And this they the seventh day, and to no other. did with a will.

intellectual powers, his literary attainments its existence in years to come, teaching his the dashes were in places where no pauses and zeal, could be more profitably expended disciples to pray that their flight from Jein behalf of some cause more worthy than rusalem might not occur on the Sabbath- the dash was about the only mark she used the day of the week on which men ought day. Their flight was about forty years in writing letters, the sole use to which she to cease from their secular pursuits and en- thereafter. gage in the worship of God.

Since the time to which I refer. D. Appleton & Co., of this city, have given to the public, from the pen of Dr. Lewis. "A Critical History of Sunday Legislation from A. D. 321 to 1888." The contents of the book are: The Origin and Philosophy of Sunday Legislation, Sunday Legislation Under the Roman Empire, Sunday Legislation after the Fall of the Roman Empire, Saxon Laws Concerning Sunday, Sunday Laws in England, Sunday Laws in England During the Puritan Supremacy, Early Sunbefore God, walking in all the command- day Laws of Scotland, Laws of Holland, Early Sunday in Ireland and Wales, Sunday Legislation in America-Oolonial Period, and Sunday Laws of the States and has made a treatise of "all that Jesus began Territories of the United States. So far as both to do and teach, until the day in which I am informed, this book enters upon a field he was taken up." Acts 1:1, 2. Now, if not previously thoroughly explored in the Jesus ordained that the first day of the week literature of the Sunday question. I should | should be the Sabbath, or if he kept it, or if think from what I know of Dr. Lewis that he taught that it should be kept, we might he has not allowed a scrap of information expect to find it recorded in Luke's testito escape his eye in the collection of mate- mony. But we find that he uniformly calls rial for this volume. It is pretty safe to say the seventh day of the week the Sabbath, that it is exhaustive. But if you wish to both in his record of things before the resurread something that will fairly take your | rection of Christ, and in his record of things breath, read his "Biblical Teachings Con- for years afterward. cerning the Sabbath and Sunday." This dear brother does not, for instance, believe Sabbath-day, according to the commandthat Jesus arose from the dead on the first Society said, about a year ago, that "from a day of the week. The seventh day of the week, not the first, is the day of our Lord's triumphant resurrection! His argument is ingenious, but I cannot give it here. The alogue, which is rehearsed several times in Doctor wrestles bravely with the familiar passage in the twentieth chapter of the

Acts: "And upon the first day of the week when the diciples came together to break bread." The conclusion of the whole mat-

regular Baptists of New York and vicinity If Jesus designed that the Sabbath made at write good English is a rare exception; and I think. that they invited a man differing so much creation should be observed only until his as for punctuation-a matter almost as imfrom them in opinion, in teaching, and in first advent, and that then another day portant as correct spelling, and unimpeachsmall, to come into their meeting and say have made it known in those inspired writ knows the proper use of a single punctusthe best things for his doctrine and manner lings that set forth the principles and faith of life. And it speaks well for Dr. Lewis of the church? But we find all the writers that he accepted the invitation, read his of the New Testament who have occasion to paper, and then invited the preachers pres- speak of the Sabbath, giving that name to Matthew, who wrote about A. D. 38, While I admire Dr. Lewis as a man, and speaks of "the Sabbath" as a well-known enjoyed his paper, I thought that his fine institution, and records that Jesus spoke of

Mark wrote his testimony about thirty years after the day of Pentecost. If, as some suppose, the first day of the week had been recognized as the Sabbath for nearly a generation, he would likely have distinmorning of the first day of the week. Then the first day of the week was not the Sabbath after the resurrection, for the "Sabbath" was passed when it dawned. The conduct of the disciples on that day showed that they did not regard it as a day of rest. Luke declares that in his life of Christ he

He tells us that the women "rested the ment," when they kept the seventh day. Luke evidently recognizes but one commandment for the observance of the Sabbath; that is, the fourth commandment of the Decthe Scriptures.

We turn to Luke's testimony in the book of Acts. This book was written some later than his record of the life of Christ. Chil dren born in the church of Christ after the ter is "that the meeting spoken of in Acts day of Pentecost would, by the time the 20: 7, was an informal gathering of Paul and book of Acts was written, have attained to Mary said: "I will build my church." It is his traveling companions with more or less mature age. If the first day of the week had Nightingale," bequeathed 55,000 Swedish said that since 1650 such churches (Seventh. of those who dwelt at Troas, on the evening become the Sabbath, and if Christian people crowns to the universities of Upsala and hope on the part of the good people that day Baptist) have existed in England. In of the Sabbath." Dr. Lewis claims that were observing it, and promoting its observ- Lund, for the aid of poor students. the facts in his possession and exhibited in ance, it certainly would be, in the year A. Saturday, is the Sabbath of Jehovah, in tify it. But Bible writers knew of only one ed to be observed in the only law in the Bible enjoining such a Sabbath. So we find Luke speaking of "the Sabbath" in the Christian dispensation as late as A. D. 64, and uniformly applying that title to the seventh day. See his account of the founding of the church at Antioch. "And the next Sabbath-day came almost the whole city together to hear the word of God." Acts 13:44. The Sabbath of the preceding week he had preached there (see verse 14), and as this was the "next Sabbath" the intervening first day, or Sunday, was not a Sab.

tion mark except the period. And I fear a bright, intelligent young lady, whose education had been completed at Wellesley, copied for me a single stanza of a poem. The only marks of punctuation which she used were the period and the dash, and some of were needed. On inquiry, I found that put her pen.—The Chautauquan.

SCHOOL STRAIN.

guished between the former Sabbath and the children are subjected by their school duties, formed, there is still room for improvement. -Medical and Surgical Reporter.

### CLIPPINGS.

The endowment of Rutgers College, New Brunswick, N. J., has been increased by \$70,000.

The Imperial University of Japan has just established a chair of Sanitary Engineering, said to be the only chair of the kind in existence.

PRESIDENT ADAMS says that co education is a success at Cornell University. Not only ts establishment.

The French Protestant College at Lowell will be removed to Springfield, where land for a new building will be given the college, and other advantages offered.

Jenny Lind Goldsmith, the "Swedish

given by temperance children in our country,

I have two brothers; they were stirred, too, to work for temperance by the Manual, practice, and representing a constituency so should become the Sabbath, would he not able grammar-not one man in a hundred and the elder got seven members of the Y. M. C. A. to sign the pledge, while the younger, being thirteen years of age, influthat the colleges for young women are no enced his comrades, whom my big brother more thorough on this point. Last summer | talked to, and nine of his friends signed. We think some eloquent speaker might have a harvest here; the people's eyes are slowly beginning to grow clearer, or less blind-I don't know which expression is the least, incorrect-to the damage done by the beer bottles, which are every day on the table, and the wine which appears at every festive occasion, and is the every-day beverage of the better classes.

With great pleasure I always anticipate the coming of the Union Signal; the reports of the local unions ever make me wish we could make some money in some of the many ways described there, as the Kellogg charts The subject of the strain to which many and so many other good publications constantly tantalize us. But our people are so Christian Sabbath. But he simply declares is a subject worthy of the attention of all widely different from yours, and their ideas that "the Sabbath was past" when the men, and especially of medical men, who of what is becoming to true, earnest Chis-Marys came to the sepulcher, early in the are concerned in everything which affects tians, too, that I cannot see how your ways the health of the community. It has not of making money would ever do here. been altogether neglected in this country, have translated four of the "Marching where many medical men are members of Songs." and the children delight in singing the board of directors who govern the them, especially the one, "We'll never touch schools. But it is a subject which deserves the wine." I told them they should sing even more attention than it gets. In spite them in the street, and a little boy came to of the wise measures which have been adopt- me one day on the street, and asked : " Pray, ed in many localities to arrange judiciously | miss, how does it begin ?" I did not recognize the duties of scholars, and to improve the him, and asked, "What do you mean ?" conditions under which they must be per- ! "The song you told us to sing," he said. I repeated the first word, and off he went, joyfully singing the words:

> "But beer or wine or brandy, Shall never be my drink.

I thanked God for this bright little missionary, and thought how good it would be if in every quarter of the town there could be a temperance school, so that the children's singing should overrule the enticing music of the beer saloons, which is heard in every street

I have written this much about my feeble efforts because I thought you might like to hear. My earnest request is that in your prayers you will sometimes remember the has there been no scandal, but no one regrets | work in my small country, where the harm done to souls and bodies by the liquid fire drink is so immense. With loving regards, I am, yours for temperance,

SARAH VELTHUYSEN.

Since Mrs. Leavitt came last winter and stirred Shanghai up, there has been more they can do something, though sometimes it seems almost useless. This summer the

ublished in Madras. These d attractive, and they are, all of them, be well received by India papers. The with which these papers have met the people encourage the editors to r large additions to the subscriptions. e Friend we say that it may surely oned for a feeling of motherly satisover this most creditable quartette.

Voman's Work.

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WHO WILL GO !

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the cry of need touches our duty and ibility, and because there is no legal affixed to our refusal. we are not om responsibility. At the great loom every hand is weaving its part in the id "each for all, and all for each " is pesary motto. O! that some one were go to our China school to take up in this weaving of human destiny, e sure, that by her hand apon the pene poor sinner, who has never beard st, might hear of him and to asted. will she come from? Some of us are to go, but our bodies are too frail feel so many insufficiencies begins of of education and knowledge of the Then we look upon these abilities in for whom we would make the offer if d; they do not offer themselves and new, within my inner set. I themself for one to come from while we of the "first families" to because of the set of th ongor, and yet I do party two in the a wink of the driverence off and they crown the long entring

late sermon the Reve Dr. Charmen Anotis clores man soil of a triballor in the second 

1671 the first Seventh day Baptist Church in America was organized in Providence, Rhode Island. The yearly meeting was 'established in that state twenty-five years later. The report of the General Conference for 1886 shows an aggregate of 105 churches with a grand total of 8,797 members in the United States, England, Holland, and China. Benedict, in his History of the Baptists. says that in 1848 the Seventh day Baptists had, in the United States, 63 churches, '58 ministers, and 6,060 members. But the author of the pamphlet of which I spoke in the beginning tells us that "the primary purpose of the Seventh-day Baptist is not to gain members unto themselves. It is rather to spread truth, patiently and persistently calling the attenseeking to induce Sabbath reform upon the permanent basis of God's divine law." The original Seventh-day Baptist in America was Stephen Mumford, who came from England in 1664. "He brought with him the opinion that the ten commandments. as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week." In this single sentence you

people. I admire, almost extravagantly, a man who dares to stand against the world in the maintenance of what he believes to be truth three months ago, by the Rev. A. H. Lewis, D. D., a Seventh-day Baptist, whose home is in Plainfield, New Jersey. The purpose of this paper was the maintenance of the principles and practice of his people in the observance of Saturday instead of Sunday as a day of rest and religious devotion. enjoyed the reading of the paper very much. Dr. Lewis is a gentleman of much more than average natural ability and scholastic attainments, and withal a man of blameless Christian reputation. He knew that of the <sup>seventy</sup>-five or one hundred ministers before him probably not one believed what he taught to be the truth of God as revealed to mankind in these last days through Jesus Christ our Lord. But the fact that he stood alone, thought he was announcing and defending. jects by Bible names." the very truth of God as set forth in the Bible.

this little book "give all needful logical D. 64, highly proper for them to call it the and historical support to the claim that the Sabbath, and designate the abrogated Sabseventh day of the week, improperly called | bath by some term that would properly idenregular succession from the hour when the weekly Sabbath, and that the one commandmorning stars sang together and the sons of God shouted for joy!"

Dr. Lewis is also the writer of "A Critical History of the Sabbath and Sanday in the Christian Church." The book is designed to show the obligatoriness of the Sabbath of the Decalogne. In presenting his argument, the author traces the history of the Sabbath in the Four Gospels, in the Acts. and in the writings of the Apostolic Fathers: he claims that in Justin Martyr is found the first unequivocal mention of Sunday as a subtion of the church to its own dangers, and stitute for the Sabbath, all quotations from earlier writers being indefinite or falsified. Beginning with Justin Martyr, he traces the development of "No Sabbathism" through the post apostolic period, the reign of Constantine, and the Dark Ages. Interesting facts as to the views of the reformers are presented. The growth of the Puritan Sabbath is also traced in England and America. The place assigned Sunday in the creeds of Christendom receives attention, There is a chapter entitled "The Verdict of History." have the distinguishing peculiarity of this In it the author mentions four verdicts: 1. "Men must have a Sabbath." 2 "A Sab-

bath cannot be maintained without divine authority." 3. "All compromise between the Sabbath and no-Sabbathism is weak and duty. I may have mentioned, at the and ephemeral." 4. "The general results time, the reading of a paper, before the Bap- of civil legislation have been evil." The voltist Pastors' Conference in this city, two or ume contains on every page unmistakable evidence of careful and conscientious study. Of it the author, in the preface, says, "It is

the product of twenty years' search. To those who wish to see the best that can be said in favor of the religious observance of the seventh day of the week, I commend the books and papers of Rev. A. H. Lewis, D. D., Plainfield, New Jersey.

#### THE NEW TESTAMENT TITLE OF THE SEVENTH DAY.

I once heard a president of a noted Christian university say to a large congregation that "the only weekly Sabbath known to that he advocated an unpopular doctrine the Bible is the seventh day; and those who and practice, did not disturb him in the so flippantly use the term 'Sabbath' and smallest degree. He was as calm and pleas- apply it to the first day of the week, either ant in manner and in speech as if all the are ignorant. of Bible facts concerning the world were on his side. He evidently Sabbath, or do not choose to call Bible sub-

spoke. According to "Rand, McNally & from first to last, is susceptible of the clear- have come from at least twenty colleges, Co's Indexed Atlas of the World," there est proof. All doubt may be removed by large and small, including Yale, Harvard, are, in the state of which Dr. Lewis is a examination. The New Testament was ministers, and 727 members; and in this Ohrist to earth was accomplished; and after ence is that the training in the handling of state there are thirty churches, twenty three ordained ministers, and 3,510 Seventh-day the guidance of the Holy Spirit through the Bantist comment of the guidance of the Holy Spirit through the

bath. See also the same writer's account of the founding of the church at Philippi : "And on the Sabbath we went out of the city by a riverside where prayer was wont to be made." Acts 16:13. Also at Thessalonica : "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17: 2. At Corinth, where Paul abode "a year and six months, teaching the word of God among them," it is said, "he reasoned in the syna-

gogue every Sabbath." Acts 18:4. We see clearly that New Testament writers recognize only one day as "the Sabbath," and that that day was none other than the seventh day of the week. John, who, it is said, wrote his gospel as late as A. D. 96, speaks of the Sabbath in the same manner as the other Evangelists. He mentions also the first day of the week, but gives it no other title, at the end of the first century of the Christian era, than what it had at the

beginning of time, namely, "the first day of the week."-Signs of the Times.

Education.

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

COLLEGE STUDENTS AND PUNCTUATION.

I have had a dozen years' experience in a engaged as "copy editor" half of that time. passed under my hand and before my eye. Princeton and Cornell.

The verdict derived from this wide experi-

Dr. Hattie Allen, of Waterloo, Ia., has been chosen Assistant Professor of Medicine in the University of Michigan. She is the at the West. المراجع والمراجع وال

Horace Davis was inaugurated president of the University of California, at Berkely, March 23d. Governor Waterman invested the new president with the symbols of office.

The summer-school idea is to be very largely extended this year. The idea is a good one. The Chautauqua, Concord and Martha's Vineyard schools have been imitated more or less by a score of summer schools, all of which are successful.

Cemperance.

"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.'

OUR WOMEN AND TEMPEBANCE.

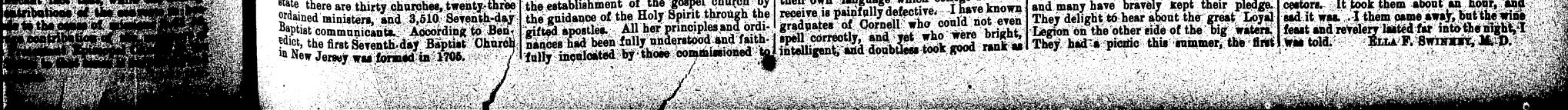
We give below two letters written to the Union Signal, by persons whom we have all learned to love for their zeal in every good work. The first comes from Holland, the second from Shanghai, in China; both show how the cause of temperance is pressing its way into all countries, and how our own women are taking noble part in the good work:

As I read in your columns so many glad tidings about the spread of the blessed temperance cause, I think you might like to your example, is done here in Holland. By is very deep.

Having written for some tracts, I received the wonderful Band of Hope Manual. I had scarcely heard the name of alcohol before, month for a year or two, we may then see and less that it was a poison, and was a total some good grow out of it. Next week I am abstainer on the principle of the few total going to invite the school-girls into my room New York newspaper office, and have. been abstainers here, viz., out of love of Jesus we some evening, and commence a meeting should leave some things alone, even if they among them; for now and then their sister The work of hundreds of young men has be good, because our example might be a or brother is getting married, and they must stumbling block to others. The beautiful, go to the wine-drinking, and it distresses us They have been both college graduates and clear teachings on the nature and effects of very much. If they can fully understand That the title "the Sabbath" is given to non-graduates, although the former have the hellish poison were like a revelation to the subject and sign the pledge it will be Dr. Lewis believed and therefore the seventh day of the week in all the Bible, predominated. I can easily recall men who me, and I said: "We ought to teach them something of a good to themselves and and for more than a year have been regularly work being quite new, and having nobody pure heathen, and it was so distressing to

White Shield and White Cross unions have been meeting, talking, and praying, unfirst woman ever selected for such a position til this autumn the ladies have made out a petition to the Muncipal Council (town coun-cil) for certain evils to be remedied. The annual election in the Council was to take place on Tuesday of this week, and the petition would come in also at that time. so prayer was observed in various places on Monday and Tuesday for the election of good councilmen and the success of the petition. As the money-making, evil-minded men have had the sway in Shanghai so long, they cannot bear now that the women shall raise up their voices and cry aloud against these public wrongs. Some of the worst daily papers have come out lately with fearful pieces, trying to intimidate the women, I suppose. But the majority of the ladies go right on, though some have been scared off. One of the papers threatened to publish thename of every lady who attended one of the women's meetings for social purity, and some of the fashionable ladies, whose hearts, nevertheless, have been very much engaged in the work, have been afraid to go to the meetings because of the mean savings in the papers. Shanghai is certainly stirred. and the evil ones are showing their colors. and making themselves repugnant in a sur-

prising way. The Chinese New Year is the 12th of February, and so before that comes in is the general time of weddings, when they drink a great deal of wine. Hearing so much about it, I thought we would start a temperance society in the dispensary to-day. It was rainy, and but few patients were present. so I asked the preacher, Bible woman, teacher and gate-man in, where my assistant and myself were. We looked out the hear of some beginning of work, which, by passage in Prov. 20: 1, and the teacher wrote the verse out for each of us in the Shanghai the kindness of some lady friend in America, | dialect, and we learned and repeated it. the Union Signal told me about the grand After that we talked about wine drinking work the noble women of your country are and its evil effects; we also had the pledge doing. It made me long that something read over, but I did not ask any one to sign might be done in my own country too, it. That will come afterwards at some where the misery caused by the demon drink | future meeting, when they get fairly interested, and see the need of it. You see this little temperance meeting was but a beginning, yet I hope that holding it month after Niang's nephew, and only son. was margiving the lessons to over fifty children. The ried, and they had a big wedding. They are





REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. BEV. 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 SAHBATH 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.

THE count of the money in the vaults of the sub-treasury in New York, made neces sary by some change of officials in charge, was recently completed after just one month's steady work. It is a satisfaction to record that, at the end of the count, the books of the retiring officer were absolutely correct, there being not a cent's variation in in any account. And yet we presume there will be far less said about this evidence of great skill and fidelity to sacred trust than there would have been said about the evi dences of rascality, etc., had there been found a deficit of a hundred thousand dollars. Let us condemn all wrong doing with a hearty and unsparing condemnation. Let us as generously commend the faithful ness of a faithful servant.

A TERRIBLE disaster is reported from the city of Celaya, New Mexico, in the burnwas in progress. Eighteen persons lost their lives, mostly women and children, mals, or burned in the flames, or both. As many more sustained terrible injuries from which they will probably die, and a much larger number were more or less hurt. Several persons have become raving maniacs in consequence of the severe strain put upon them by fright, personal suffering and intense grief over the sad calamity. The occasion was Easter Sunday, when, according to the customs of the church which first

issue this week will be found an appeal for ever witnessed. help of this kind by a little society in Kansas; some weeks ago there was a similar call from Missouri, and not long since mention was made of the fact that the present need of the brethren in Holland is money to redeem their chapel from debt. In the Missionary Department of last week, Bro. Main made a than later. By all means let this be done. bath, the time mentioned as Children's-day, means let them do that. It may be just up a church contribution on the first Sabbath and a children's collection on the third Sabbath. By all means let them do it. Between the two there ought to be at least one be forwarded, as soon as collected, to A. L. Chester. Treasurer of Missionary Society, Westerly, R. I., for the Meeting-House Fund.

### **OBDINATION OF J. P. LANDOW**

The ordination of Bro. Joseph P. Landow being either gored by the infuriated ani- er to most of our people, and the fact that to the work of the ministry of the blessed favorable season for religious efforts. Thus he is to enter so soon upon a mission to the gospel of the Son of God. Jews of his native country as an accredited minister of the Seventh day Baptist denomination, and as the appointed missionary of the day, April 14th, at Plainfield and New Seventh-day Baptist Missionary Society, not Market, N. J., and the following Sabbath, only justify, but seem to call for, a full 21st, at Westerly and Ashaway, R. I. For statement of these interesting services.

paying for their houses of worship. In our of the most satisfactory examinations we sites and heavy roads made meetings

The service on Sabbath morning follow- which were not largely attended, o wing to ing was full of interest. It took the place bad roads and much sickness in the vicinity. of the usual Sabbath morning service, and | The results so far as apparent were encourwas attended by a very large-congregation. aging, and from the seed sown we hope some The pastor, Rev. Dr. Williams, after the fruit may be gathered. The members of usual opening exercises, preached a sermon from Mark 16:15, "Go ye into all the world, special appeal for a collection on the first and preach the gospel to every creature," in Sabbath in May to help the little church at which was emphasized the significance of by those who acknowledge the Sabbath in Salemville, Pa. There need be no confu- the gospel ministry in its relation to this sion in these matters. Some can take the last, great commission of our divine Lord collection on the first Sabbath in May better and Master. He concluded the sermon with a reading of the apostolic charge to the Some could do it better on the third Sab- young minister. Rev. Dr. Maxson then days and facts, for wide circulation at his lead in the consecrating prayer and the and in connection with that service. By all laying on of hands. The writer then extended to Brother Landow the hand of felpossible that some will feel willing to take lowship, welcoming him to the joys and to the trials of the gospel minister, fol lowing which he also addressed the assembly, in behalf of the mission and of the Missionary Society, urging that the people must good collection for the Seventh-day Baptist stand about and support such movements, Meeting House Fund, from every church by their sympathies and their means, if they and congregation in the denomination, wish them to go onward to success. The during this next May. There have already earnest look on the faces of many in the is nearly disabled by rheumatism, and been made appeals for help sufficient to use large audience showed the depth of the anxious to have a pastor for the church, one all that will be thus raised. All sums should forming or well-formed purpose to do their who can do mission work in fields adjoining. part in this new and promising undertaking. A railroad is under survey from Waco, which At the conclusion of the service, a large is expected, when completed, to pass through he would have to stop at three or four hunnumber of persons came forward and took that vicinity. It is prairie, above the the hand of Brother Landow in token of their deep interest in his work and of their hearty good wishes for him. It was gratifying to see among this number many young it is in the timber belts elsewhere in the people, both men and women, and even some to the work of the gospel ministry took little children. We could but breathe an ing of an amphitheater in which a bull fight place at the First Alfred church, according earnest prayer that out of this group of to the announcements made last week. The interested young people there might come ing the rainy season of winter, little work of fact that this brother is personally a strang- many who would willingly give themselves any kind can be done. Summer is the most

> It may be proper to add here that Bro. Landow has now planned to spend Sabbath-

Sabbath, the 28th, he has as yet made no

impossible. During the visit, we held eight, the church are among the most intelligent and highly esteemed in the community, and outside of their ranks they are out-numbered theory, but do not yet accept it fully in practice. One of this class is Dr. Belo, a leading citizen who is advocating the Sabbath and proposes to prepare a postal-card table of own expense. He is a brother of the editor and publisher of the Dallas News, the leading daily paper of the state. The feeling of bitterness that drove our people out of the Baptist church and shut the door against them, has so far given way that we were freely permitted to use the house for our meetings. The spirit of toleration and kindness has evidently taken the place of ostracism and persecution, which makes it far more pleasant for all parties. Eld. Whately Brazos River bottom lands, and seems to be well adapted to cotton, corn and cattleraising. Fruit is not successfully grown, as

state. The inhabitants principally are from the South who have settled here since the war, hoping to retrieve their fortunes. Durfar we have met with only the kindest treatment from all classes.

us to Marlin, and we took cars for Arlington | a Sabbath service at one of the churches revia Waco and Fort Worth. We found Bro. | ferred to during that year, and, although a D. S. Allen and Eld. F. M. Mayes awaiting pleasant day, there was only about twoour arrival at the station. The former took | thirds the attendance that was reported as In the first place, some may have a feeling engagements. On Wednesday, May 2d, he us to his home, where we remained over the the average for the year. Of course that that this ordination has been hastily done, expects to sail by German steamer to Sabbath, enjoying a pleasant service in may have been an "off day," and not a fair

ground, and many are desiring the repetition

here seem to be accessible in an unusual de-

gree, and they have given unto the workers

personal knowledge.

York. Reports to-day show that it damaged windows here along its track, and in its course from here grew into a tempest of terrific proportions. We hope to be spared from a repetition of anything more demon. strative in the line of storms. ABLINGTON, Texas, March 26, 1888.

# ATTENTION, CHUBCH CLERKS.

Some one recently made the following statement: "The universal tendency to exaggerate runs riot, especially among num. bers. Nine newspapers out of ton report. ing public meetings or public demonstra. tions, are sure to make the attendance twice. or may be three times, as large as it really is."

The proportion, as stated, may be a little too large, but that this is the general tendency is very true. And it is not with newspapers alone that this inclination pre. vails, but with individuals as well. It is easy to see how this may come about, and without any design or wrong motive. Take. for an example, a hall that will seat a thousand persons, and at some specified gath. ering it might seem to be half filled. This would indicate that there were about five hun. dred present; but let a spectator proceed to an actual count, and the probability is, that dred. Again, take a church with four hun. dred sittings, and let it contain what would be called a good audience, many persons would guess that there were at least two hundred or three hundred present, and would be much surprised to find that they could not count more than two-thirds as many. The writer has just been reminded of this subject by looking over the last published statistics of one of our Associations. and was led to wonder whether some of the figures giving the average church attendance were roughly estimated, or made up by On Thursday, the 15th, Dr. Belo brought | actual count. It-was his pleasure to attend

and that time ought to have been taken for Bremen, thence by land travel through worship and study of the Scriptures. On indication of the usual number present.

their romittences to our tressure rickson, post-master and merchs Sheridan Co., Kansas. Anyon learn more of us and of our wo learn by addressing our Corres retary, S. S. Coon. We have a possession of the house, and will Sabbath meeting in it on the st April, the first Sabbath of the a

Maulius, N. Y.

To the Editor of the SARBATH RECORDER: Will you please listen to a f a lone sister who is far away fro and cannot enjoy the sweet priv ing with them or participating enjoyments of church service? other Martha, troubled over ma I feel that I must express my tion to you in publishing Theode admirable article, "Is it possibl He has defined the word holy clearness that "even a way though a fool, need not err."

Many times, when ready to way, discouraged by the little as compared with the wonderf ers are doing, both at home an then in far off lands, it seems dear Lord, indeed, must look sluggard in the vast hives of ers. But now, since reading t it possible to be holy," I feel falling over me, in the though what my poor trembling hand will be as acceptable in his sigh ow's mite" of old. And alth will never head any article in for greatness or evangelical p my lamp, though small, may recting some souls to Christ might stamble by the waysid ness. Pray for me that I ma Yours in Jesus Chris

SIST

Laurel, Bodgeman County

To lone Sabbath-keepers, a ing to come West to better. condition, and secure a good to say a few words in favor Kanses. Myself and family contending for God's holy would gladly welcome all wh join us. There is no vaca land here, the last having be two years ago: but relinquis bought for from two hundre dred dollars per quarter secti farms can be bought for from dollars per acre, according to A considerable quantity of la available, within a reasonabl our school-house. We have school-house within one-half will have six months' school This is a slightly rolling The soil is a rich, dark loam feet deep, and is watered and Pawnee Creeks, and t These creeks abound in fish ber grows in their courses, be found many excellent water, pure, cold and whole at the depth of 20 to 60 1 springs are within a few m winter has been exceeding! ant in spite of a few cold de two dozen in all. Winter green, and alfalfa is showin above ground. Spring wo earnest the first of Februs writing, oate are all sown, and some corn has been great deal easier to make a Kansas than in the North states. The conditions latitude are so different fr the states farther north, need for harry and rush, there feels to be nece winter is ended there, th becomes anxious to get to. in his spring crop, which in a few days. When the plows must be started as ( fore the ground freezes. comes, then comes the en for a time, though if he i former, he finds a good through the winter, carin which needs to be careful ularly fed. In this latitu year in more evenly distrib there is not the need fo which mone of the neces Binnerstartines, BO BAR Contra Carlos Carlos

not the whole melancholy event a severe comment on the character of that church presumed to change times and seasons appointed of God, and which has bequeathed all Protestantism?

the darkest days in the life of any young without earning it. This is true not only that advantage may be taken of their necessities to enrich the greedy. Of the same sort | not delay. are those so-called innocent games of chance by which one person wins some sort of a nor the want of it debase.

IT will be a good thing if, as a part of the law; and now, as a Christian, he finds himbe.

begins after the Lenten period. Surely a with Brother Landow, and the proposed mis- other points, to Eastern Galicia in North- ly made, three miles from town. The con- as good as any if we are sure to guess right," sad beginning to a season of festivity! Is sion. We cannot, in the limits of this article, discuss these points. It will be sufficient to say that all who have met this brother grace give him a prosperous journey, and to which calls herself the church, which has have been impressed with his eminent fitness the message of the gospel of peace which for such a work, both as to his scholarship he shall carry to his countrymen great and as to his thoroughly evangelical spirit. blessing and power. her humanly appointed festivals to so nearly | The call for such a worker in Galicia, Bro. Landow's native province, seems urgent.

and the opening fields look white and prom-HOBACE GREELEY used to say that one of ising. The most favorable time for work in that country is the months of June, July, and man is the day when he sits. down to con- August, when large religious and other gathertrive how he may get something of value ings of the people are most frequent. To delay the arrangements for inaugurating the miswhen the deliberation results in a plot for sion only for a few months now would practheft, robery and murder, but also when tically delay it for a much longer time. God, applied to those schemes in which men force | by his providences, seemed to be saying, reeach other into straightened circumstances specting this undertaking, "Go Forward." Those to whom this command came dared

April 6th, at 2 o'clock in the afternoon, by prize at the expense of other contestants. the appointment of Dr. D. E. Maxson as The ambition to get something for nothing Moderator, and G. W. Lewis as Clerk. Dr. is the basest ambition that ever actuated a L. A. Platts, by previous appointment, conhuman being. The Apostle knew human ducted the examination, which fully justi- the tribulation. A memorable supper was six years of age, who started out in the legal nature well when he wrote, "They that will fied the feeling respecting his fitness for be rich fall into temptation and a snare, the work of the ministry that many enterand into many foolish and hurtful lusts, tained, and must have dissipated all lingwhich drown men in destruction and perdi-ering doubts in the minds of any who tion." These "many foolish and hurtful may have come to that service with any lusts" take in a much broader sweep than such doubts. He gave a brief account of his prompted him to express the wish that there the single desire to get money. But when early religious training, showing a wondera young man sets out to earn what he gets, ful familarity with the Old Testament with a sturdy purpose to accept nothing as Scriptures, their history, poetry, prophecy, his own for which he does not, in some way, and teaching, both ceremonial and moral. give back a full equivalent, he is saved from | An account of his conversion to Christianity, all these temptations and hurtful lusts, /and given in a few sentences, showed in a very is sure, in the long run, of the largest mead striking way the relation of the New Testaot just reward. That reward is a stalwart, ment to the Old, and, of course, the relation country is the roughest we ever saw, owing, noble manhood which money cannot corrupt of the gospel to the law. Brother Landow it is said, to the heavy rains which have of Paul, and of the Word in Relation to the some of our leading men here, for just what found himself compelled to believe the gospel because it so perfectly fitted into the

Children's-day services, which we hope will be self confirmed in his belief in the excellences generally observed, a collection should be of the moral law because it so perfectly taken for some good cause. When there are opens the way for the gospel. His answers so many appeals from missionary, tract and to questions relating to practical and systeelucational interests, the difficulty will be to matic Ohristian theology were clear and decide what the object of the collection shall | comprehensive, and were eminently satisfac-While each school or church is at lib- tory, because eminently Scriptural. His erty, of course, to decide both as to whether knowledge of the New Testament, and his part of the way on a load of corn drawn by they will do anything in this matter, and if skill in framing a statement of his Christian four horses, we traveled sixteen miles over following an afternoon of unusual warmth, so, to what object the collection shall be de beliefs upon its teachings, is surpassed only the worst road we ever encountered. We voted, we suggest that, so far as the plan by his knowledge and use of the Old Testa- found a hearty welcome at the hospitable with hail, and seemed to be in a mighty ing, and named the building "The Seventhmeets the approval of those who observe the ment. This is not fulsome praise, but a home of Eld. M. F. Whately, who, with his effort to take on the besom of a cyclone. It day Baptist Church, or Meeting House, of

eastern Austria, to his native land, and prospective field of labor. May the God of all

# Communications.

### WAYSIDE NOTES.

### RY REV. J. B. CLARKE.

On the way from Texarkana to Rupee, over the "Cotton Belt Railway." we met with unusual trials and delays. The train was four hours late at starting; 4 P. M., and just after sunset we came to a stand- of his visits, and will try to secure them still on account of the wreck of a freight monthly so far as practicable. The people train ahead, where we waited eleven hours The council was organized on Sixth day, for the clearing of the track. That night, spent in the lumber region of North-east an attentive hearing and most cordial enter-Texas, with the moonlight and bonfires illu- tainment. We have enjoyed the companionminating the forest around, will not soon be ship of our yoke fellow, Bro. Mayes, whom forgotten by those who were companions in we find to be a vigorous preacher, thirtyshared by most of them at a boarding-house profession, and turned from it for the sake for lumbermen, which became the occasion of the ministry. He is gaining considerable of much pleasantry at the expense of the reputation for the hard blows he has given proprietor, who furnished a meager meal for an extravagant price, the profits of which might be a wreck near by every day. One thing that aroused indignation was to learn that he had a supply of eggs, butter and milk, when he told his guests he had none of them, and they were obliged to satisfy their hunger with pork, half-baked biscuit, and bitter coffee. Railroad travel in this made road beds very uneven so that the cars are swayed and tossed almost like ships upon the sea. Trains run at slow speed, and yet with peril, as shown by the fact that wrecks few nights longer. It was understood that are of frequent occurrence. With the adall who use them.

> To reach Rupee, we left the railroad at Marlin and, most of the way on foot and

adopted this festival, the season of gayety a more extended acquaintance of the people Germany, stopping at Berlin and several First day we filled an appointment, previous. There is an old saying that "guess work is gregation were gathered in a large school- but generally it is not as satisfactory as house, and it was arranged to continue actual facts. and in making history it is enmeetings during the week. Bro. Mayes had tirely out of place. And this, by the way, held meetings for several nights there some brings to mind the fact that our churches two weeks before, with considerable revival will again soon be called upon for their interest, which seemed to have made the annual reports to the various Associations, field white for the harvest. Though some and that it is already time for the clerks to of the meetings were small on account of be counting up and arranging facts and rains, the interest continued to grow, until figures, so that all may report complete staabout twenty persons came forward, seeking | tistics for those occasions. Not one of all salvation. The Sabbath doctrine seems generally admitted as Scriptural and obligatory, and, if all who are convinced would obey, a promising church of Sabbath keepers might be organized. Bro. Mayes seems to have been faithfully sowing the truth on this

our churches, whether large or small, should, by any means, neglect this important duty. Come. brother clerks, let us consider the responsibility that rests on us in this matter, and let it not be said of any one of us that we have been unfaithful to our trust.

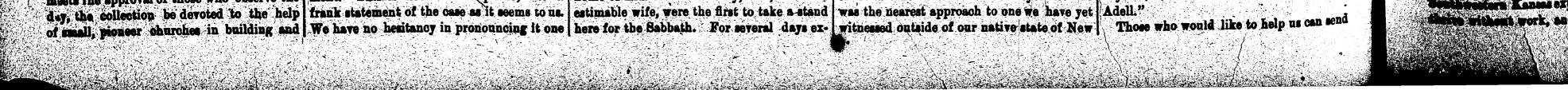
J. D. SPICER.

CORRESPONDENCE.

Adell, Sheridan Co., Kan. Мавсн 29, 1888.

To the Editor of the SABBATH RECORDER:

Dear Sir,-As your very valuable paper is the leading organ of all Sabbath-keepers, and having read letters from all parts of the Union, I thought I would like to address a few words to its readers. A little over two years ago I moved to this place, and have to the no-lawism and no Sabbathism of the since then been laboring for the cause of Campbellites, who, in these parts, are said to Christ and the advancement of the Sabbath, be controversial and belligerent always. and am pleased to say there is quite an in-Lax teachings bear the fruits of lax living terest springing up among the earnest think so that some complaint is made of their ers here. We had an offer from Brother U. M. Babcock, of Humboldt, Nebraska, to unchristian spirit and general lack of piety come and do missionary work for us, but we and trustworthiness. How much such had to decline his most generous offer, on charges may be just we cannot say from any account of not having any house to meet in; Last evening (First day), Bro. Mayes but since then we have been fortunate enough preached for two hours on the "Testimony to secure a house, through the influence of there was against it, that is, fifty-five dollars; Sabbath," to a full house, who listened with and we being poor and there being only a eager attention, and by vote expressed a desire for the continuance of the meetings a handfull of us, would earnestly solicit, from such as may see this, and feel like helping us they would close with First-day, but in to raise our indebtedness, such sums as they vance of spring the railroads will soon be response to the general desire they will be may think they can afford. The building is put in good condition, much to the relief of continued at least two nights more. Rain 24x30 feet, a framed house with shingled roof, ceiled throughout inside with good fine prevented the gathering of the people yesceiling, outside clapboarded. It has been terday morning, and after they were assembuilt for five years, and the material cost, at bled last evening a storm of considerable the time of building, over \$400. The indebtfury suddenly swept down on this region. edness on it is to be raised by the middle of June next. We have had our society meetsunshine and calmness. It was attended



teports to-day show that it demand s here along its track, and in its rom here grew into a tempest of proportions. We hope to be spand repetition of anything more demonin the line of storms. GTON, Texas, March 26, 1888.

# ATTENTION, CHUBCH CLERES.

one recently made the following nt: "The universal tendency to ate runs riot, especially among uum. Nine newspapers out of ton report. blic meetings or public demonstrare sure to make the attendance twice. be three times, as large as it really

proportion, as stated, may be a little e, but that this is the general tens very true. And it is not with pers alone that this inclination preut with individuals as well. It is see how this may come about, and any design or wrong motive. Take. example, a hall that will seat a id persons, and at some specified gathmight seem to be half filled. This ndicate that there were about five hunesent; but let a spectator proceed to al count, and the probability is, that ld have to stop at three or four hun-Again, take a church with four hunttings, and let it contain what would d a good audience, many persons ruess that there were at least two d or three hundred present, and be much surprised to find that they not count more than two-thirds as The writer has just been reminded subject by looking over the last pubtatistics of one of our Associations, s led to wonder whether some of the giving the average church attendance ughly estimated, or made up by count. It was his pleasure to attend th service at one of the churches reo during that year, and, although a t day, there was, only about twothe attendance that was reported .as rage for the year. Of course that ve been an "off day," and not a fair ion of the usual number present. an old saying that "guess work is as any if we are sure to guess right," perally it is not as satisfactory as acts, and in making history it is enut of place. And this, by the way, to mind the fact that our churches ain soon be called upon for their reports to the various Associations. t it is already time for the clerks to nting up and arranging facts and so that all may report complete staor those occasions. Not one of all irches, whether large or small, should, means, neglect this important duty. brother clerks, let us consider the ibility that rests on us in this matter, it not be said of any one of us that e been unfaithful to our trust. J. D. SPICER.

their remittances to our treasurer, James Errickson, post-master and merchant, of Adell. Sheridan Co., Kansas. Anyone wishing to learn more of us and of our work here, can learn by addressing our Corresponding Secretary, S. S. Coon. We have already taken possession of the house, and will hold our first Sabbath meeting in it on the seventh day of April, the first Sabbath of the month. S. S. COON.

> Manlius, N. Y. APRIL 2, 1888.

# To the Editor of the SABBATH RECORDER:

Will you please listen to a few lines from a lone sister who is far away from her people, and cannot enjoy the sweet privilege of meeting with them or participating in the sacred enjoyments of church service? I am only another Martha, troubled over many things, but I feel that I must express my deep satisfaction to you in publishing Theodore L. Cuyler's admirable article, " Is it possible to be holy?" He has defined the word holy with so much clearness that "even a wayfaring man, though a fool, need not err."

Many times, when ready to faint by the way, discouraged by the little that I can do, as compared with the wonderful things others are doing, both at home and for the hea then in far off lands, it seems to me that the dear Lord, indeed, must look upon me as a sluggard in the vast hives of his busy workers. But now, since reading the article, "Is it possible to be holy," I feel a great peace falling over me, in the thought that perhaps what my poor trembling hands can find to do will be as acceptable in his sight as the "widow's mite" of old. And although my name will never head any article in the newspaper for greatness or evangelical powers, perhaps my lamp, though small, may succeed in di recting some souls to Christ who otherwise might stumble by the wayside in the darkness. Pray for me that I may do so., Yours in Jesus Christ,

SISTER H. B. C.

# Laurel, Hodgeman County, Kansas.

To lone Sabbath-keepers, and those wish ing to come West to better their financial condition, and secure a good home. I wish

must expect to work hard and put up with some discomforts, such discomforts as are incident to all new countries; but some of the discomforts to be endured in the Northern states are conspicously absent here. Howling, boreal winds do not chill his marrow and compel him to spend much of his time in keeping the stove warm. There is no danger of freezing to death, even if the cabin is not finished as snugly and as prompt- | girl, a bud of promise, was early nipped by the ly as would be necessary further north. In frost of death. Another, by adoption, came

roundings here; whereas, the surroundings largely control him in colder and more variable climates. The difference is important. ended here. We no longer have to freight our goods 25 or 30 miles, for the Santa Fe Rail road has built its road to Jetmore, the county seat, ten miles distant, and intends to build to the west line of the county this summer, with a station midway, which will be two or three miles from us. Any one wishing any further information, will be cheerfully furnished the same by

addressing the undersigned.

SAMUEL DAVID.

#### IN MEMORIAM.

### Deacon Thomas Perry.

One year ago yesterday the Second Verona Seventh-day Baptist Ohurch were called upon to lay away, in the silent city of the dead, the mortal remains of their senior Deacon, IRA GREEN, aged 80 years, 3 months and 11 days. To-day we followed the remains of Dea. THOMAS PERRY, our senior deacon, to their last resting place. Both these dear brothers were ordained on the same day. Side by side, and hand in hand, they have faithfully served this church for these many years, purchasing for themselves a good degree; and now both peacefully "rest from their labors and their works do follow them."

Thomas Perry was born November 19, 1807, and was married to Lydia Jewell, August 29, 1829. He was converted in early manhood, and united with the First MARCH 18, 1888. Verona Seventh-day Baptist Church, of which he had been a worthy member for more than half a century at the time of his Chas. Potter, Plainfield. N. J..... 46 00 doath For cloven weers he has been a Dr. C. D. Potter, Adams Centre, death. For eleven years he has been a sufferer from rheumatism, not having been able to walk or help himself for the past seven years. During this time he has required almost constant care and attention, which were cheerfully and patiently given him by his wife and children, until last Thanksgiving-day, when his wife was buried out of his sight, resting in Jesus; since which time the care of the sufferer has almost entirely devolved upon his. only daughter and her husband, who have faithfully and patiently anticipated and ministered to his every want. Truly they shall not go unrewarded. His last hours were peaceful and his death triumphant. The day preceding his death he was greatly interested in the reading of some comforting passages from John's gospel, by his pastor, who stood by his bedside. He called for John 3:17: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." His pastor asked him if he believed that. He replied: "I do with all my heart." His pastor knelt by the bedside and offered aut in spite of a few cold days, not exceeding prayer, at the conclusion of which the dying Christian raised his hands and exclaimed, " Lord grant that that prayer may be answered.' An aged brother in feeble health, three sons who are active and prosperous business men, and one daughter, with many others mourn their loss, but our loss is his gain. Funeral services were held at the First Verona Seventh-day Baptist Church. on latitude are so different from those found in Tuesday, April 3d, the pastor officiating. Text, Lamentations 3: 33: "He doth not afflict willingly nor grieve the children of

writer, who assisted in these meetings, and took her place in the Seventh-day Baptist Church of DeRuyter, at the age of nineteen vears. She was married to Giles D. Johnson. February 23, 1861, and they spent happily together their little more than twenty-seven years of wedded life, in ner native town. Three children came as the fruitage of this union-one daughter and two sons. The short, a man can largely control his sur- | a few years since to fill the place. Sister Johnson was a useful member of the church. Possessing executive ability, she was useful in the Sabbath-school in which Cash..... However, the pioneer days are virtually she was an earnest worker, especially in arranging for a concert or public entertain:

ment in the interest of Sabbath-school or church. She had kindly and generous impulses, which led her to sympathize with the afflicted and needy, and lend the helping hand. Her pastor for more than sixteen years takes pleasure in this statement to the praise of her unostentations thoughtfulness of the interest of her pastor and family. Indeed the loss of such a member is a calamity to the church. And although she has not been well for years, she has kept about, and filled usefully her place for the most part. Her last illness lasted only about ten hours, and both she herself and her dear ones thought it would soon pass off as many similar attacks had done. They were pain-

fully surprised by her sudden death, which occurred March 16, 1888, from neuralgia of the heart. She was 48 years, 11 months and 11 days old. She leaves a disconrolate husband, two darling boys, an adopted daughter, and a large circle of kindred and friends, to mourn their irreparable loss. "Absent from the body, present with the Lord."

J. CLARKE.

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#### MISSIONABY SOCIETY.

ALBION, Wis., April 1, 1888

#### Treasurer's Statement

Receipts in March. 1st Brookfield Church..... Receipts per R. B. Hewitt, from

Receipts per J. W. Morton, from C. E. Crandall, New Haven, Ct.... 5 00 Jas. Baldwin, Glen Beuley, Wis.... 8 00 Mrs. Peter Hummel, Delideld, Wis. 1 00 W. Morton..... Receipts per Jas. F. Shaw, from 5 00- 14 00 Texarkana Church..... Receipts per S. D. Davis, from Fifteen persons on his field..... Receipts per C. W. Threlkeld..... 50-1st Westerly Church.... Philip Burdick, Uniondale, Pa..... 5 00 Mrs. Rufus Berrett, 1 00 C. M. 2 00- 8 Rev. A. W. Coon, Lincklaen Church..... Otselic Church..... 

Mrs. Hattle Washburn. Brookfield. Church, Rent of house. Little Genesee... Church, Adams Centre..... Church, Berlin, Wis..... Mr. Dunham. Mr. Dunham. Ladies' Auxiliary Society, 2d Alfred...... Angeline Babcock. Nortonville, Kan., L. of H. H. M. Seymour, Thomasbore, Ill..... Book sales : 3 bound Outlooks Quarterlies.... 9 Sabbath and Sunday, History..... 21 Hand Books ..... 5 25 \$612 89 HEBREW PAPER FUND.

Receipts in March. 

\$28 75 E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., April 1, 1888.

Home Hews.

New York.

MAIN SETTLEMENT.

and neighbors met at the home of Mr. and

Mrs. Eugene Coon, to celebrate the fifteenth

Pennsylvania.

SHINGLE HOUSE.

brate the fiteenth anniversay of the marriage

March 19th, the friends gathered to cele-

of Mr. and Mrs. Henry Gaskill; and, on April

3d, the friends of Mr. and Mrs. Andrew

Bradford helped them to celebrate the

fortieth anniversary of their wedding, which

occurred March 31st. . These gatherings

were pleasant, and, we hope, beneficial to all

in recalling the blessings of the past and in

helping to accomplish life's work in the fut-

Illinois.

FARINA.

Within the last few days, spring has put in

her second or third appearance. A few

weeks ago, I thought she had come to stay.

Blue birds, robins, song sparrows and other

spring birds thought so too. And I think

that one or more of my neighbors who plant.

ed early potatoes thought so. But we were

all mistaken. Rains and the freezing weath-

G. P. K.

anniversary of their marriage.

March 1st, a goodly number of friends

The strikers on the Michigan Contral Rail-68 road and officers of the company held a con-10 00 ference April 3d, resulting in a resumption 56 85 of work. An officer said the men went 4 79 back unconditionally. 6 00 11 87

Notices of the death and funeral of J. W. Drexel recall the fact that he astonished business men and financiers by his boldness in paying at the rate of \$14,000,000 per acre for the lot on the corner of Wall and Broad 2 00 streets, New York, where the Drezel Build-11 00 ing now stands. It is the most valuable corner lot on the American continent.

Two boys named Demara and Gravier, about twelve years of age. were drowned recently on Lake St. Clair. There was an old dispute between their fathers, who live on adjacent farms, concerning the boundary lines, and the boys, while returning from school on the ice along shore, quarrelled over the subject, and while fighting fell through and were not seen afterwards.

#### Poreign.

The Danish ministry has been overthrown on a financial bill

London musical critics have come to the conclusion that Otto Hegner is even more remarkable as a musical prodigy than Josef Hofmann.

The Czar and the Pope have approved the preliminaries of the convention between Bussis and the Vatican. When the details are settled, Russia will accredit a minister to the Vatican.

A London dispatch confirms the report that Prince Bismarck is about to retire from the German Chancellorship. It is also ru mored that if Prince Bismarck resigns, Count Herbert Bismarck will also resign.

Advices from Avricourt say that the German police have increased their precautions on the frontier, and now refuse admittance to every one who is not provided with authority to enter Alsace-Lorraine.

The Emperor and Empress revisited Berlin, April 1st, to attend the family gathering and dinner, in honor of the birthday of the Duke of Saxe-Meiningen. Prince Bismarck received the numerous callers, among whom were the Crown Prince and the Grand Duke of Baden.

Advices from Massowah state that the Abyssinians have captured the village of Malental, the inhabitants of which were friendly to the Italians, and have massacred all the men, women and children in the place. It is believed that King John is preparing fresh proposals for peace.

#### Books and Magazines.

BABYHOOD for April announces that hereafter that magazine will be issued simultaneously er set in, and we have had an alternation of York and London, England. This is suggestive of freezing, thawing and rains. But now the the important place it has taken in English speaking homes on both sides of the Atlantic. It continues the practical treatment of a great variety of subjects pertaining to the life and care of children. ONE of the best helps to scientific study, for young people, is the Swiss Cross. The April number has an article on the "Geology of the Sea-Floor," on Natural Gas, Comets, Volcanoes and Rainbows; The Museum of the Philadelphia Academy of Natural Sciences," etc. There is also a sketch of the naturalist, Prof. Asa Gray, and other readable articles, besides editorials, notes, etc. With such a guide any farmer's boy might become well informed in such subjects, even though he have not the opportunity to study in school.

CORRESPONDENCE. Adell, Sheridan Co., Kan.

MARCH 29, 1888 nor of the SABBATH RECORDER Sir,-As your very valuable paper is ding organ of all Sabbath-keepers, ving read letters from all parts of the I thought I would like to address a rds to its readers. A little over two go I moved to this place, and have hen been laboring for the cause of and the advancement of the Sabbath, pleased to say there is quite an inpringing up among the earnest think . We had an offer from Brother U. boock, of Humboldt. Nebrasis, to ad do missionary work for us, but we decline his most generous offer, on of not having any house to meet in; then we have been fortunate enough to a house, through the influence of our leading men here. for just what as against it, that is, fifty five dollars; being poor and there being only a l of us, would earnestly solicit, from may see this, and feel like helping us our indebtedness, such same as they ak they can afford. The building is det, a framed house with aning od iled throughout inside with good fae outside clapboarded. It has not five years, and the material cost, as of building, ever \$400. The indebton it is to be raised by the middle of The We have had our protect the manue the building of The Second And China or L (cont)

to say a few words in favor of Southwest Kansas. Myself and family are alone here contending for God's holy Sabbath, and would gladly welcome all who will come and, join us. There is no vacant government land here, the last having been taken nearly two years ago; but relinquishments can be bought for from two hundred to four hundred dollars per quarter section; and deeded farms can be bought for from four to eight dollars per acre, according to improvements. A considerable quantity of land is at present available, within a reasonable distance from our school-house. We have a good sod school-house within one-half mile of us, and will have six months' school the coming year.

This is a slightly rolling prairie country. The soil is a rich, dark loam, from two to six feet deep, and is watered by the Buckner and Pawnee Creeks, and their tributaries. These creeks abound in fish, and some tim. ber grows in their courses, along which can be found many excellent mill sites. Good water, pure, cold and wholesome, is obtained at the depth of 20 to 60 feet, and several springs are within a few miles of us. Our winter has been exceedingly mild and pleastwo dozen in all. Winter rye and wheat are green, and alfalfa is showing its green leaves above ground. Spring work commenced in

earnest the first of February, and at this writing, oats are all sown, potatoes planted, and some corn has been planted. It is a great deal easier to make a living in Western Kansas than in the Northern and Eastern states. The conditions of living in this the states farther north, that there is no need for hurry and rush, which every man men." there feels to be necessary. When the winter is ended there, the farmer at once becomes anxions to get to the field and get in his spring crop, which must often be done

in a few days. When the crop is off, his plows must be started as early as pessible be. fore the ground freezes. When the freezing for a time, though if he is an "all-round" farmer, he finds a good deal of cold work through the winter, caring for his stock, higher latitudes.

thrive without work and for a little time ha

NEW LONDON, N. Y., April 8, 1888.

#### Mrs. Sarah C. Johnson.

The subject of this notice, Mrs. SABAH O. JOHNSON, was the youngest of four children given to the late Waite and Martha comes, then comes the end of his hurrying Irish Crumb. She was born in DeRuyter, Madison county, N. Y., April 5, 1839, and on the farm now owned by her brother, Beni. W. Crumb, four miles east of the vilwhich needs to be carefully housed and reg- lage, and where she passed her early, happy ularly fed. In this latitude the work of the girlhood and womanhood. She was educatyear is more evenly distributed; consequently | ed in DeRuyter Institute, under the tuition there is not the need for rushing things, of James R. Irish, D. D., Henry L. Jones. which is one of the necessary conditions of and A. R. Cornwall. She found Christ her Saviour during the winter of 1856-57, in a

Nevertheless, no man should come to series of meetings conducted by the pastor. Southwestern Kansas expecting to live and Eld. Irish, and was baptized, with some four- Mrs. J. L. Stanton, Casenovis, N. Y..... any other promising round needs by the

4 00- 15 00 M..... Memorial Fund, income from Burdick farm..... Adams Church. Chas. Potter, Plainfield. Mrs. Jenny M. Cherry, Altoons, Pa., C. M. d Hopkinton Church, to complete

Balance, Feb. 29th .....

Payments in March..... Balance, March 31st.....

L. M. Mary E. Langworthy...

E. & O. E. A. L. CHESTER, Treasurer. WESTEBLY, R. I., March 31, 1888.

THE following donations to the Missionary Society were received at this office during March,

and were forwarded to the Treasurer March 30th: but evidently they did not reach him in time to be embodied in the above report. They will doubtless appear in the receipts for April.

Mrs. J. P. Mosher, Alfred Centre, N. Y.,

С. М. В..... Abraham Johnson, Lennox, Dak., C. M.... A friend...... Woman's Missionary Society, Ritchie, W. friend. Va., C. M.... Ditto, G. F.... G. S. Price, Butternut Ridge, N. B. ..... Mrs. G. W. Holman, Clayville, N. Y.....

TRACT SOCIETY.

#### Receipts in March, 1888

GENERAL FUND. Woman's Auxillary Society, Plainfield, N. J. \$ 16 25 D. E. Titsworth, Sabbath school, Church. C. Potter G. H, Babcock C. Clarke, Milton Junction, Wis. James Pierce, A. D. Allen. Henry Williams Mrs. Harriet Davis, Milton. C. J. Bliss, Mrs. C. J. Dermott. M. Dunn T. A. Saunders.

Mrs. Mary Crandall,

grass has really got a start, and farmers have begun, ploughing on the drier soils. It was feared that the late cold weather would kill the peach buds, which now, for the first time in several years, have survived the winter's cold. It is reported that there is now. however, a fair prospect of a peach crop.

Our society is entitled to much credit for what it has done in the last few months, considering the corn crop was a failure and that there was a partial failure of other crops last season by reason of the drouth and chinch bugs. In the way of improvements, a good cistern and well and barn were provided for the parsonage last fall. And now, lately, a greater part of the roof of the church has been re-shingled. The Laidies' Aid Society furnished the shingles at a cost of \$50, and the men turned out in force on two days of

last week-some on a previous day put up a scaffold-and put the shingles on. The ladies met and provided dinners for the men in the vestry on both days. At the last annual meeting, the society

adopted the envelope system as its method of raising the pastor's salary, and of defraying incidental expenses. The brother who canvassed for the pledges says that in every instance each individual voluntarily named the amount he or she would pledge, without any prompting from him; and the result of the canvass was \$570 pledged. I think that a splendid record where money is as scarce as it is now here. C. A. B.

Condensed Aews.

Domestic.

The supreme court of the United States

has denied the application for a re-hearing

Jacob Sharp, of Boodle fame, died at 9.20.

clock, at his late residence, 354 West

Twenty-third street, New York City, April

At Oakaloosa, Kan., a city ticket com-

posed of women for the council and a woman

for mayor, was elected last week by sixty.

The steamer, City of Springfield, the first

boat of the sesson, arrived at Hartford,

Conn., from New York, April 1st, showing

The tenement house population of New

York City is reported by the health officers

to be 1.016,335 persons. They constitute

250,105 families, and occupy 31,534

The money in the sub treasury at New

York, aggregating a total of \$158,575,-

645.85 has been counted in just one month.

that navigation is now fully open.

of the driven well cases.

six majority.

buildings.

#### Notice of Sale.

ALLEGANY COUNTY COURT,

SAMANTHA POTTER, Plaintiff. AGAINST PERRY SWEET & UTHERS, Defendants.

By virtue of a judgment of partition and sale, made in the above entitled action, on the 14th day of February, 1888, the Subscriber. a referee for that purpose, duly appointed, will sell at public auction, to the highest bidder, at the "Keller House," in the town of Alired, in the county of Al-legany, on the 19th day of April, 1883, at one o'clock in the encount the real property directed by said indered.

afternoon, the real property directed by said judgment to be sold, and therein described as follows: "All that tract or parcel of land situate in the town of Al-mond, in the county of Allegany and state of New York, better known as the Issiah Crandall homestead, and bounded on the north by lands formerly owned by Ami Whitney, and now by \_\_\_\_\_ Page; on the east, by the center of the highway leading from Alfred to Almond; and on the south and west by the highway leading to the MoHenry Valley; containing eight and 55-100 acres of land, be the same more or less." Being the same premises of which Milo Sweet died,

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

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



the ordinary kinds, and can not be sold in a tion with the multitude of low test, short 00 A receipt in full was given to Mr. Canda by ROYAL BAXING POWDER CO., 106 W all be How York



# Miscellany.

#### THE CROSS AND THE CROWN.

The cross for only a day, The crown forever and aye; The one for a night that will soon be gone, And one for eternity's glorious morn.

The cross then I'll cheerfully bear, Nor sorrow for loss or care: For a moment only the pain and the strife, But through endless ages the crown of life.

The cross till the conflict's done, The crown when the victory's won; My cross never more remembered above, While wearing the crown of his matchless love.

His cross I'll never forget, For marks on his brow are set; On his precious hands, on his feet and side, To tell what he bore for the church, his bride.

My cross I'll think of no more, But strive for the crown set before; That ever through ages my song may be Of his cross that purchased my crown for me.

The work of redemption done, His cross and his crown are one; The crimson and gold will forever blend In the crown of Jesus, the sinner's friend. -Church Press.

THINGS TO COMB

#### BY SYDNEY DAYRE.

Why, Susan, these pancakes are very pale and miserable looking. What's the matter ? "

"It's the milk-boy, ma'am," said Susan in some excitement, evidently glad to be questioned, "as has just come from over the way, and says its likely enough they'll have the small-pox there soon."

"Small-pox !" exclaimed Mrs. Marvin, with wide open eyes, almost dropping the cup of coffee she was passing to Mr. Marvin.

"Yes'm, small-pox," echoed Susan, much gratified at the sensation she had created. "Right across the street !" gasped Mrs.

Marvin. "Don't be alarmed till we hear more Mary," said her husband. "What made the milk-boy think so, Susan ?" he asked.

"The second girl went away last night sick, and nobody knew what was the matter with her. And when Mis' Lane's mother come, after she was gone, and Mis' Lane told her how the girl was, her mother-not the girl's nother, but Mis' Lane's mother, you know, sir-'

"Yes, go on." "Mis' Lane's mother says it was exactly like small-pox."

Marvin's obstinacy would permit him to see heads in a haddle filling the room with

come. "Of course Miss Bell will not stay much worship-the goody goodies! And when the longer," she said to herself. "I shall have opening hymns were all out of the way, they all the burden of the sewing thrown upon were so uncultured as not to know that that me. I shall be completely broken down was just the time for the morning paper, or before the real strain comes-the nursing. The illustrated weekly for them to open and hired nurse-never."

patiently:

small-pox, and I, too, you couldn't look more doleful and hopeless."

"How do I know whether you may not?" "Sick ?" asked a voice an hour later, as a friendly face appeared at the door. "O, Aunt Rachel !" exclaimed Mrs. Marvin, looking up with delight. "I'm in | rursl, should be so far behind the timesdreadful trouble, just this moment." Mrs. N. Y. Evangelist. Marvin burst into a flood of tears, partly over her own imaginings, partly through the relief of having some one else to tell them to.

"I've been fancying what it might be to see the children's faces marked. What was that remedy we read of for preventing marking in small-pox?"

"We can easily find it if we want it." "We must." Mrs. Marvin went on to

tell of her small-pox scare. "Such things are unpleasant," Aunt Ra-

chel quickly remarked, after hearing it all. "But now, dear, tell me thy great trouble. Perhaps I can help thee."

"Why-haven't I told you, Aunt Rachel? Isn't it a trouble to have suffered as I have through such a fear ?"

"So thee's at the same old thing, Mary," said Aunt Rachel, "wearing thyself out, and casting a cloud on those around thee by fretting over troubles which do not exist."

"But the very thought of such a thing is so fearful."

"Don't think of it, my dear. Troubles will come-they belong to this life. But are they not heavy enough when they do

Marvin. "As if I could have a moment's peace till I know. Miss Bell, what do you think the best disinfectants?" After a conversation regarding them, Mrs. Marvin wrote letters to some friends with whom she intended taking refuge when Mr. would have been for them to have had their

out until the dreaded visitation should really | had arranged all that in advance, as the minister his sermon, to they could join in the

did any of them get away into a corner with Mrs. Marvin cried herself into a headache, his novel, nor any two with a pocket chessand for three days went about with a look | board. Not even the organist went out to a which at length led her husband to say, im- neighboring saloon to while the half-hour away, nor did the two lovers go and sit in the "Mary, if all the children should die of shade of the tree. They just sat there, entering into the service in all its parts, and giving so close attention, that when the minister said please onit the 2d stanza, they did not fail to hear it, and so go on singing the 2d while the congregation sang the 3d. It was most astonishing that any parish, however

# HE LNOWS.

He knows thy every need.

Why dost thou best against thy prison bars ? Tay very thoughts he heeds; He holds within his hand the countless stars.

And not one sparrow lives. Without his ever constant, watchful care;

All perfect gifts he gives, And hears in high est heaven thy simplest prayer.

When sorrow's darkest night Above, around, like a thick cloud doth fall. Though the u canst see no light, Yet God still lives and watches over all.

Then trust his loving care; Pray always, though thy feeble sight be dim;

Thy burdens he will hear, If thou canst only leave all things with him.

-Golden Rule.

PBUNING

My neighbor, Sadoc Smith, has had a

know. The chances of our having any troub le are very slight, you see. Now, I'm off," "Set my mind at rest !" exclaimed Mrs. was the order. They did not seem to know was the order. They did not seem to know to make us better men and better Christians. etc., etc. "Little Jim" Sanday-school You prune your trees for symmetry as well as teachers, or schools are no good. We also for growth. There are some trees that seem have "little Jim" Sunday school conven. the necessity for it. Her next care was to whispering, fixing ap the next piece of to know how to shape themselves. They tions, usually called "Union," "undenom. consider which room in the house could be music and agreeing how each should render grow gracefully if you let them alone. But inational," etc., I guess they are. Think of best isolated in case of Mr. Marvin holding his part. Innocents that they were, they most of our trees, and especially our fruit a Sunday school convention composed of trees, straggle if left to themselves. They equal parts of Methodists, Universalists, send out too many shoots on one side. They | Campbellites, Presbyterians, with a Baptist send out too many branches that cross each or two for usher and janitor. This is a "lite other, and hence chafe each other. And it is the Jim" convention. It "don't know so with us. Our characters are not symmetri- whether it believes anything "-it don't-it cal. Our growth is one-sided. Some of us can't-it " daren't "-it's " union." Before are gnarled all over with prejudices. We it adjourns it will stand up and sing "Blest be For I never should leave my children to a rustle and gossip and giggle over. Nor even need the shaping hand of the husbandman, the tie that binds," etc. There is likewise as the block of marble needs the skill and the "little Jim" Sunday-school literature toil of the sculptor to become a statute that This is responsible for much of the "little thousand will admire. You know, Sadoc, Jimness" in the land. It carefully discards. that we are not to grow in this earth-orchard | ignores, suppresses the truths of God's Word forever. God will transplant us one day in- and does so under a mask of piety. It has a to his paradise above. He can't have any ill- countenance printed in small type, from steshaped, crooked trees up there. Hence, he reotyped plates, and looks, for all the world, must trim and prune us now. The Lord loves | like a patent medicine advertisement. It is you, my brother, and that is why he chastens intended to draw like a magnet, but it fools you. He loves you better than he loves me. few of any denominations except Baptists. These trials are the tokens that he sees in That Sunday school literature which sup-

> " But why don't the Lord prune my neigh- fraud-American Baptist. bors too? There is Jonas Jones. everything that he touches turns to gold. A little cutting back might do him some good."

and fruitfulness."

\* Perhaps not. Why did you skip that large tree at the other end of the row? It needs pruning more than any of the rest."

"Oh, that tree is of no account. All the fruit it bears is gnarly and worthless. I have tried all sorts of experiments with it in vain. So now I am going to let it grow until it is big enough for firewood, and then I'll cut it down.'

"Yes, and may not that be the husbandman's idea in regard to some of the trees in the human orchard? Would you or I want to be let alone because we were determined not to yield to the loving discipline of our Heavenly Father ? Let us thank him that he does not let us alone."-Rusticus in the Occident.

your great possibilities of spiritual growth presses God's truth, is "little Jim" literature, and is a counterfeit and a religious

# PRAYER FOR THE PENNIES.

It was a bright spring evening when little Polly stole softly into her father's room with shoeless feet, and golden hair falling lightly over her white night gown; for it was hed. time, and she had come to say "good night." "Father." said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to night?" "Yes, pet," he answered, tenderly strok-

ing her curly head. And reverently the child knelt down be. side him, and repeating her evening prayer,

added at the close with a special earnestness. 'God bless my two pennies."

What can this child mean ? thought her father in surprise; and when the little whiterobed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"Oh, yes," said the lady, " Polly has come, without suffering them in anticipa-tion ?" And the dear old lady placed a was just old enough to help him, died and great railroad centers, not long since, I hap-her two pennies into the plate at the last

It isn't the thing you do, dear. It's the thing you've left undone Which gives you a bit of heartach At the setting of the sun. The tender word forgotten, The letter you did not write,

THE SIN OF OMISSION.

The flower you might have sent, d Are your haunting ghosts to nig The stone you might have lifted

Out of a brother's way, The bit of heartsome counsel You were hurried too much to a The loving touch of the hand, dea The gentle and winsome tone, That you had no time nor though With troubles enough of your o

The little acts of kindness, So easily out of mind; These chances to be angels Which every mortal finds,-They come in night and silence,-Each chill reproachful wraith, When hope is faint and flagging, And a blight has dropped on f

For life is all too short, dear, And sorrow is all too great, To suffer our slow compassion, That tarries until too late. And it's not the thing you do, de It's the thing you leave undone Which gives you the bit of hearis At the setting of the sun.

THE GIFT OF BEST

It is not a strange thing for find its life in God. This is its God as the environment of the from the remotest age the doctri deepest thinkers in religion. foundly Hebrew poetry is satura high thought will appear when conceive of it with this left out. is only science in another form. before it was possible for relig scientific expression to its gres men of insight uttered themselv which could not have been true had the most modern light co inspiration. "As the hart p the water brooks, so panteth n thee, O God !" What sense of of the natural and spiritual does lie these words. As the hart vironment, so man after his; s brooks are fitly designed to mee wants, so fitly does God implem itual need of man. It will be in the Hebrew poets the long never strikes one as morbid, to the men who uttered it. It to them to long for God as for to seek her nest. Throughout ages no suspicion rises within are exaggerating. We feel how are reading themselves, their d No false note in all their asp How artlessly they call upon h tain them in his pavilion, to co his feathers. to hide them in hi to hold them in the hollow of stretch around them the ever These men were true childre As the humming bird among it trees, as the ephemera in the summer evening, so they lived lives. And even the full share experiences of life which came but drove them the farther in place, and lea them with more to make, as they expressed it their portion." All that has b from Marcus Aurelius to Swee Augustine to Schleiermacher, God as the final complement of but a repetition of the Hebre And even the New Testamen higher to offer man than this ist's "God is our refuge and only the earlier form, less practicable, but not less nob "Come unto me, and I will g -Henry Drummond.

Mrs. Marvin turned pale.

"I've always had the greatest horror of small pox," she said. "I've always felt sure I should take it if I was exposed, and everybody mys that fear is the very thing to make a person more likely to take it. And to think it should be right upon us." "Not here at all, Mary, and only the

slightest breath of a fear that it ever may be. Come. now. don't take trouble on interest."

"You're always making light of my fears, Robert. Don't you remember the time Archie was exposed to the measles, and ] told you I knew the children would all be down with them? And they were-don't you remember the dreadful time we had i And you wouldn't believe me, but kept on telling me not to take trouble till it came."

"Well, I tell you so now. Susan, can you bring me a better pancake ?"

Susan's mind being relieved, the pancakes were acceptable, and Mr. Marvin seemed to enjoy them to an extent which rather nettled his wife.

"What are you going to do about it, Robert? We really ought to go away till its all over."

"Till what is over, my dear ?"

"The small-pox."

"No, the bugbear you have conjured up in your mind. And there is no telling when that will be over."

"But we've got to think about it, Robert," said Mrs. Marvin, growing more excited. "We can't expose the children to such danger. Can't we go back to the farm for a fewweeks? Or, if you don't approve of that, we might send the boys over to Uncle John's and the others to \_\_\_\_\_"

"Wait till we hear more about the dan ger, Mary. Then we can settle about what is to be done. Good-bye."

"He's always so," said Mrs. Marvin, tears coming to her eyes, as she sought comfort in letting out her griefs to the only person left to hear, Miss Bell, the meek little seamstress, "It does seem so strange that even the bestwomen to bear their burdens alone."

"Yes," said Miss Bell, sympathetically. "But," she ventured, "I used to hear an old saying; 'Don't cross the stream till you get to it.' My mother used to say it.' She was a Christian-mother was-if ever there was one. She used to say that folks were given to fretting, and fretting about things which might never come."

children.'

kindly, caressing hand on the younger wom-an's arm. "When the sorrows do come, thee has always found the Lord a sure stay." "Yes," said Mrs. Marvin, in a subdued long time, and is just the to get out and and freshness of expression which savors of put in the missionary box? If not, be sure take care of his orchaid. And drove by the strength comes for the bear. other day he was net, the toor pruning a conventional phrases used, and originality has Louis Evangelist. "Yes." said Mrs. Marvin, in a subdued ing of it. But, Aunt Richel, I cannot get out of the shadow which the fear of what may come gives me."

"Then thee forgets sometimes that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor," she went on slowly, "things to come shall be able to separate us from the love of Christ." "I have never quite taken that to heart, I think, Aunt Rachel."

"Do take it to heart, dear. Think how much misery comes to thee and to other like silly ones, day by day, through the fear of things which never come."

"Yes, I see. I allow my mind to dwell on what I fear, and follow out all the dedone. They are pictured before me until I can think of nothing else."

they work only blessings for us. When thee is as old as I am, Mary, thee will be able to count a great many such instances."

"Mis' Lane's girl is here, ma'am," said they've found the girl that was sick, ma'am, and that it was only the measles she had."

"So there wasn't any stream at all to cross," said little Miss Bell, with a smile. "And I've done all this fretting for noth-

ing," said Mrs. Marvin. "Keep thy sorrow for real trouble after

this, dear," said Aunt Rachel. "But," said little Miss Bell, with a face

which told that she knew well of what she spoke, "there are real streams to cross, and bridge to cross by."

"Yes," said Aunt Rachel, earnestly; " but, dear heart, do not forget that there is an arm which has promised to be our suphearted men have such a way of leaving port when we pass through the deep waters." -Chicago Standard.

THE COUNTRYFIED CHOIR.

It was a neat little church in a rural town, and filled with wall-cultured people; but the choir was so far behind the times, really You remember the second verse, 'Every such swash. I hear it said they have a couple rules founded on the Scriptures: they did not seem to know what is expected branch in me that beareth fruit, he purgeth of these "little Jim" affairs in Chicago. "Yes," said Mrs. Marvin, "that all of the choirs in these days. There was a [pruneth] it, that it may bring forth more They may have more for all I know. sounds very well, but it has nothing to do double quartette of them and all quietely in fruit." He don't prune the unfruitful Of course, "little Jim churches" must with my looking out for the safety of my their seats, like the rest of the worshipers branches, but the fruitful ones. The mo- have "little Jim" preachers. I have heard which would do you no harm, but might -why, they acted just as if they expected to tives in pruning are affection and hope. We some of that kind, but didn't know what lead a weaker brother into wrong, dare not "I just stepped back to say," said Mr. join in the worship themselves, instead of love the vine or tree for what it has done. siled them. I remember the first time I had do it. "Wherefore, if meat make my brother Marvin, looking in the door, "that I have faithfully doing their work like outside We see in it greater possibilities of fruitful- the ague, I didn't know what ailed me. It to offend, I will eat no flesh while the world been inquiring of our neighbors about the hirelings who had no interest in the concern. ness, and we want to help it to do better in came on every afternoon at four o'clock, standeth." small-por scare. All there seems to be of it They were not whispering around and mak. the future than it has done in the past. whether the clock was wound up or not. I is, that the girl went away sick, and the fear ing general commotion to get things ready. And God prunes us because he loves us, and knew one thing, and that was that I felt awful afterwards arose that she had been exposed They did not seem to feel their responsibili- because he would have us glorify him by bad, and my not knowing what siled me, to small-por. Unfortunately they do not ties. They were so countryfied that their bearing much fruit. For there is a tendency made me feel worse. Well, that's the way know where the girl lives, so it cannot be ascertained whether she has it or not. But they are going to try to trace her. So you really and their books, they are going to try to trace her. So you really and the fellow.

peach tree. I said, "Good morning, Sadoc, pretty free swing. I am glad to see you out here. I hope that you are quite well again."

"No, I am not well. I feel weak and mis | city was mentioned. I am sorry to say it was erable. But I had to come out and try to a Baptist church-when one brake-wheel. get the orchard in order, or we will have no twister and car-coupler asked what kind of a fruit. I can't understand why I have such | place said church was to go to. "O," replied these afflictions upon me?"

had been a mystery to me as well as attention. Those words "little Jim church" colleges, long morning walks before breakto him. For though Sadoc has his faults, were new to me, although I have heard much fast, and suicidal, consumptive habits, it relike the rest of us, he is really one of the of the talk of the big world outside of relig-quired a pretty tough man to live through best men in the neighborhood. But as I ious meetings. I also saw by the twinkle of his studies at all. We are now doing this looked at the tree he was pruning I remem. those keen eyes, and the facial expressions of thing better, but we have not reached the tails of what may happen and what must be bered our Saviour's parable of the vine in those countenances, that they all understood highest outcome of the change, and shall not the fifteenth chapter of John, and said:

"Try to bring thy faith to bear thee up. ford? It seems to me to have made a splen- very "nebby," and can hold my tongue, and Even if the dreaded things come, how often did growth since last year, and, if I remem- listen about as well as a mother-in-law, if ford ? It seems to me to have made a splen- very "nebby," and can hold my tongue, and fact that it does not toughen a man to reber right, it bore several boxes of excellent | need requires it, but this was altogether too | long walks on an empty stomach, and to infruit. Why, then, are you sawing and cut- much for me. My desire to tap this mine of dulge in cold baths when there is no wellting it so ? See, it is actually bleeding ! It ecclesiastical information was as strong as supported vitality to respond to them. We looks as if it were being severely punished. the curiosity of an old relative of mine, fa- have come to the conviction that, for a use-Susan, appearing at the door, "and says If it had a human heart and voice would it miliarly known as Mother Eve. So I asked not cry out. Master, what have I done, that with as much composure as I could command, count, if there are no muscles to do their you cut off my tender shoots and mangle and "what is a little Jim church?" Then I held torture me ? A stranger watching you as he my breath; but I didn't have to hold it long, passed by might think that you were a sav- for the answer came as readily as one might vage, and these trees enemies that you had respond if asked to loan five dollars. "Those best accomplishments are of little use to a captured and were wreaking your vengeance are churches which don't know whether they public man, in whatever field of professional upon."

Sadoc looked at me in surprise. He did Peter of the group of talkers. This was a not understand what I was driving at; so he said, "You have an orchard of your own, and you know that we have to prune our trees; when you reach them, you sometimes find no or they will run all to wood and we will get der to "draw" and "reach the masses," it no fruit."

tree, and rejoice in its vigorous growth, and thing or not;" and in fact, they don't believe tian. I have this much to say-one who is expect it to yield a valuable crop next year, anything that will do anybody any good, or very anxious to do God's will and is prayerthat you are pruning it?"

what everybody knows?" when you look at the work of the divine husbandman. God says that he deals with

This time the talk seemed to run in the way of churches. A certain church in the

believe anything or not." Thus spake the life he may be engaged .- Scribner's Monthly.

revelation indeed. I know lots of these "little Jim" concerns. But how strange it seems. Many have had the idea, that in or-

was necessary to have "little Jim churches." "So then, it is because you like that peach | that "don't know whether they believe anyanybody that has an errand in this world, ful and reads his Bible daily is not often "Of course. But why do you tell me cares for. So it turns out that the "little troubled by this question. We must take it Jim churches" are a failure just where they for granted that everybody who is a Christian "Because you don't seem to remember it were intended to succeed.. It strikes me wants to do the will of Christ. that such places would suit dudes if they had

THE MOBAL VALUE OF PHYSICAL STRENGTH.

The American scholar and thinker is by rules dyspeptic. He is a razor faced, lana hard time, when my neighbors are well and another of the group, "it is one of them tern-jawed, thin, nervous man. This is prosperous. What have I done to bring all little Jim churches." "O, it's a little Jim, partly the effect of climate, and partly that is it?" Then we don't want to go there;" of diet and regimen. In the old days of I did not know what to say at first, for it responded the other. I was pretty nearly all bran bread and prayers before daylight in the something about churches, of which I had | reach it, probably, for several generations. "Sadoc, what is the matter with that Craw- not yet learned the nomenclature. I am not But we have come to the recognition of the duce his diet, to cut short his sleep, to take ful public life, brains are of very little acbidding. In short we have learned that without physical vitality the profoundest learning, the most charming talents, and the

# CHRISTIAN CONDUCT.

Often times a young Christian may be puzzled about how he should act as a Chris-

The New Testament furnishes general intelligence enough to be religiously inclined; rules for Christian conduct. The whole us just as we deal with our trees. You have but on second thought I remember that active law is, love to God and love to man. This often read the fifteenth chapter of John. intelligence would be a bar to enjoyment of comprehends everything. We give some

1. Do nothing if you doubt its being right. "Whatsoever is not of faith is sin."

2. If there is something you want to do

3. Do not place yourself in a false position. "Abstain from all appearance of evil."

4. Do nothing in thought, word or deed, on which you cannot ask God's blessing. "Whatsoever ye do in word or deed, do all

THE VATICAN PAL

In the first place, the Vati est palace in the world. It angles to the basilica of St. 1 joins on the right as one face church. The Vatican is the and of centuries, having be again enlarged, beautified a successive popes, until it no acres of ground, has twenty than eleven thousand halls, ( and private apartments. In many of the most noted work the world; its immense library the richness of its treasures in gurdens are cultivated in the art, and its gallaries and loggie the masterpieces of the most ers of all the ages. It is here his apartments; over this im supreme. Swiss soldiers, guard it by night and by d rooms the pope himself occur is doublful if even he him moreover it is doubtful i been in half of those in the walls, or has seen all Curiosities which they cont windows he looks out upon city of Rome, over the Uam to the Alban hills. It can stood that to keep such a bu and in order requires the

hords of people; but how m women, and in just what re to the pope, it is probable t side of the wall knows, or pope bimself is an old man



THE SIN OF OMISSION.

It isn't the thing you do, dear. It's the thing you've left undone, Which gives you a bit of heartache At the setting of the sun. The tender word forgotten, The letter you did not write, The flower you might have sent, dear, Are your haunting ghosts to night.

The stone you might have lifted Out of a brother's way. The bit of heartsome counsel You were hurried too much to say: The loving touch of the hand, dear. The genile and winsome tone, That you had no time nor thought for, With troubles enough of your own.

The little acts of kindness. So easily out of mind: These chances to be angels Which every mortal finds,-They come in night and silence.--Each chill reproachful wraith,-When hope is faint and flagging, And a blight has dropped on faith.

For life is all too short, dear. And sorrow is all too great. To suffer our slow compassion. That tarries until too late. And it's not the thing you do, dear. It's the thing you leave undone, Which gives you the bit of hear ache At the setting of the sun.

-Margaret Sangster.

#### THE GIFT OF BEST.

It is not a strange thing for the soul to deepest thinkers in religion. How pro- forest with you, and work ever so hard." foundly Hebrew poetry is saturated with this high thought will appear when we try to yesterday?" asked his father. conceive of it with this left out. True poetry is only science in another form. And long answered the boy. before it was possible for religion to give lie these words. As the hart after its en vironment, so man after his: as the waterbrooks are fitly designed to meet the natural wants, so fitly does God implement the spir- said Johnnie; and before six years from that itual need of man. It will be noticed that time he stood first in the highest class. in the Hebrew poets the longing for God never strikes one as morbid, or unnatural to the men who uttered it. It is as natural to them to long for God as for the swallow

great host of women are in and around St. tried it, take a walk. Keep your mouth Peter's, and the roof is covered with residen- | closed, your shoulders well thrown back, ces of families to such an extent that it looks | your head up, and remember that your legslike a considerable village. In the immediate vicinity of St. Peter's and the Vatican, there are about 2,600 monks, and about knees, bodies and shoulders, and no wonder 1,100 nuns; and only a few rods away, be- they don't like it. We don't like to see tween the "piazza" of the church and the them. There is an art in walking as in other Tiber, is a noted asylum devoted to the care things. If you don't believe it, observe the of infant children whose parents are not motion of some shapely woman who knows known. In the outer wall of this build- how to move, or study the gait of a man who ing is a window with a peculiar shutter. has some spring and litheness in him. It is It is in the form of a cylinder, and shuts out never too late to learn how to walk by walk the gaze of those who would peer within; ing. And once learned it is a delightful but by pressing it with the hand and turning accomplishment." Fashion favored woman's the cylinder on its axis, it presents a con- gait when muffs went out of style, thus givcave space in which an infant can be laid, ing her free and easy movement of her body. and then, by tarning the cylinder, the child is turned inside of the building, and no one within can ever know whence the infant come, who was its mother or anything concerning it. It is there brought up to be a good Catholic, and may rise to a position equal to that of its unknown parents. It is better that it should be so, than that a child should be thrown out into the world, uncared for. The "Church" provides for its children. Such, in a few words, is the Vatican, and such are some of the things connected with it.—Christian Secretary.

#### "NEEDIGOTOSCHOOL!"

"O father! need I go to school?" said find its life in God. This is its native air. Johnnie one morning as his mother was get-God as the environment of the soul has been | ting him ready. "I don't understand books; from the remotest age the doctrine of all the I never shall. I had rather cut wood in the "Johnnie, how did we fell that big tree

"A stroke at a time, and keeping at it,"

"Yes," said his father. "A word at a

scientific expression to its greatest truths, time, and keeping at it, will make you a men of insight uttered themselves in psalms good speller; a syllable at a time, and keepwhich could not have been truer to nature ing at it, will make you a good reader: a had the most modern light controlled the sum at a time, and keeping at it, will make carboniferous age. inspiration. "As the hart panteth after | you good in figures; an idea at a time, and the water brooks, so panteth my soul after keeping at it, will make you master the thee, O God !" What sense of the analogy hardest book in the world. A patient keep of the natural and spiritual does not under | ing at it, Johnnie, and you will be a scholar." " Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that,

A BAD HABIT.

are young men. A small army of men and a stock of bitters and pills. If you have never there is another spring there. Captain especially your hips-were given to you to

LAUGHTER.

Laughter shuts the mouth of malice and opens the brow of kindness. Whether it discovers the gums of infancy, or age, the grinders of folly, or the pearls of beauty; whether it racks the fides or deforms the countenance of vulgarity; or deep lines the visage, or moistens the eye of refinementin all its phases, and on all faces, comforting, relaxing, overwhelming, convulsing, throw ing the human form in happy shaking and quaking, a laugh is a glorious thing. There is no remorse in it. It leaves no sting except to the sides, and that soon goes off.

Hoyular Science.

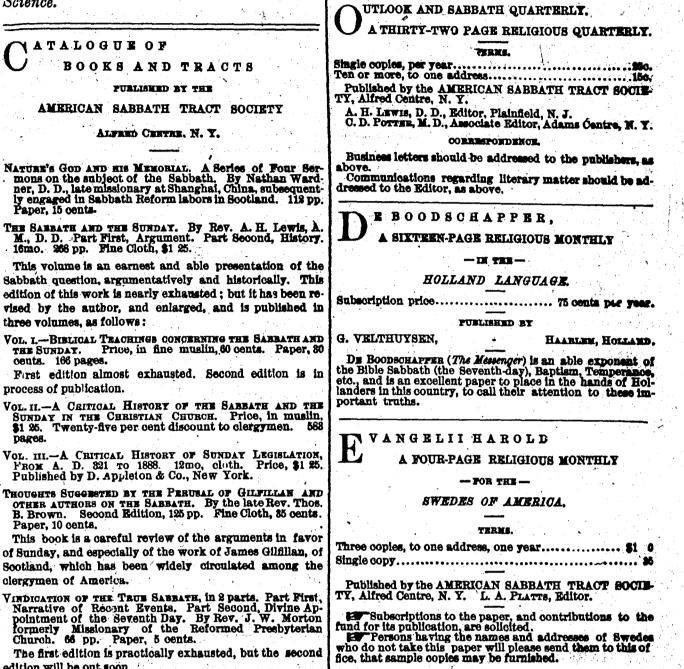
THE petrified remains of a huge animal have been discovered lying beneath the earth's surface, on the bank of the Des Moines River, near Percy, Iowa. The length of the monster, without the head, which was detached from the body, measures over forty feet. The remains were in a bed of dark blue stone, surrounded by petrified insects and remains of other animals. It is supposed that the animal belonged to the

THE Northwestern Miller of February 24th, makes the following statement in respect to the enormous production of flour in the West: The Minneapolis mills made 114,100 barrels of flour last week, and exported 55,-000 barrels. The market is steady, but not active. The St. Louis mills made 68,700 barrels last week. The market has been more active, and the output will be larger this week. Thirty-nine Northwestern mills outside of Minneapolis made 359,694 barrels of flour in January, as against 338,576 bar rels for the same month in 1887. These mills exported 91,443 barrels in January, against 70,808 barrels in that month last year.

ا الماردة ( المازيل المه <del>المتصار الم</del>

Plummer, of the American steamship Gipsy, says the belt of oil above Santa Barbara can be seen on the darkest night when sailing through it. Captain Goodall, of the Jews. walk with. Some people walk with their of the Pacific Steamship Company, says of day the water is covered for miles with oil, bubbles of which can be seen rising to the surface and spreading over it. Although it does not seem to smooth the water like ani- I THE LIGHT OF HOME. mal oil, yet, on a windy day, one can see a smooth slick of oil on the surface. This spot is so well known by shipmasters, that the smell of the oil is used as a guide in foggy weather, the petroleum smell being so strong 50 " that a captain can never mistake his position 75 " when off that point. Captain Goodall says.

also, that he has noticed a small flow of oil from the bottom of the sea off Cojo Point, near Point Conception, but there the amount of oil is very small. It cannot be seen bubbling from the bottom, but is often visible on the surface, the odor being very perceptible.-Science.



children, have you ever proved to Diessing on the panale your and the missionary box ? If bot to the second secon MAL COLOR

bore their classes

y-school convention

can we reach young the the attendance

"Little Jim"

"Ittle Jim" Sunday since usually called "Union," (

nal," etc., I guess they are.

aday school convention compared of parts of Methodists, University

bellites, Presbyterians, with

for usher and janitor. This was

m " convention. It "don't Line

er it believes anything "-it don'-it -it " daren't "-it's " union." Belore

urns it will stand up and sing " Blan be

, that binds," etc. There is likewine

little Jim " Sunday-school literation

s responsible for much of the "little

se" in the land. It carefully discards.

s, suppresses the truths of God's Word

es so under a mask of piety. It has

mance printed in small type, from the

ed plates, and looks, for all the work

ed to draw like a magnet, but it have

Sunday school literature with the

God's truth, is "little Jins "fitten

and is a counterfeit and a minimous

PRAYER FOR THE PENNIS

as a bright spring evening when Mitte tole softly into her father's room whi s feet, and golden hair falling fightly or white night gown; for 15 was bed

nd she had come to say freder with

ther," said the little one, raising

es to his kind face, "fsther, men i prayers beside you, for mother is too

me to go to her to night ?" s, pet," he answered, tenderly areas ourly head.

reverently the child knelt down be

m, and repeating her evening prayer, at the close with a special carnestness, bless my two pennics."

t can this child mean 7 thought her

in surprise; and when the little white

igure was gone, he went and whed

other if she inew what their little

yes," said the lady, "Polly her

that prayer every night and the pate pennies into the plate at the pate

er meant.

my meeting."

Litrom 61.

THE SET OF ME

Abaunh

-American Baptist.

se the attendance at S

etc.

### OBAL VALUE OF PHYSICAL STRENGTES

American scholar and thinker is by yspeptic. He is a razor faced, lanved, thin, nervous man. This is he effect of climate, and partly that and regimen. In the old days of ead and prayers before daylight in the long morning walks before breakd suicidal, consumptive habits, it repretty tough man to live through ies at all. We are Low doing this etter, but we have not reached the outcome of the change, and shall not , probably, for several generations. have come to the recognition of the t it does not toughen a man to rediet, to cut short his sleep, to take ks on an empty stomach, and to incold baths when there is no welled vitality to respond to them. We ne to the conviction that, for a useic life, brains are of very little acthere are no muscles to do their In short we have learned that physical vitality the profoundest , the most charming talents, and the mplishments are of little use to a an, in whatever field of professional y be engaged. -Scribner's Munihow

# CHBISTIAN CONDUCT.

times a young Christian may be bout how he should act as a Chrishave this much to say-one who is ous to do God's will and is prayereads his Bible daily is not often by this question. We must take it ed that everybody who is a Obristian do the will of Christ.

ew Testament furnishes general Christian conduct. The whole nds everything. We give some ded on the Scriptures: nothing if you doubt its being rightever is not of faith is sin.

ere is something you want to do ald do you no harm, but might ter brother into wrong, dars not herefore, if meat make my prother I will cat no flesh while the world.

ot place yourself in a false position. from all appearance of evil." othing in thought, word or deed, you cannot alk God's blassing. ver ve do in word or deec and all the Tather by him

ages no suspicion rises within us that they because I want to go to town." are exaggerating. We feel how truly they No false note in all their aspiration. . . How artlessly they call upon him to enterstretch around them the everlasting arms ! trees, as the ephemera in the sunshine of a summer evening, so they lived their joyous lives. And even the full share of the sadder experiences of life which came to all of them but drove them the farther into the secret place, and led them with more consecration to make, as they expressed it, "the Lord their portion." All that has been said since, from Marcus Aurelius to Swedenborg, from Augustine to Schleiermacher, of a besetting God as the final complement of humanity, is but a repetition of the Hebrew poets' faith. ist's "God is our refuge and strength," is only the earlier form, less defined, less practicable, but not less noble, of Christ's 'Come unto me, and I will give you rest."

#### THE VATICAN PALACE.

-Henry Drummond.

In the first place, the Vatican is the largest palace in the world. It stands at right church. The Vatican is the growth of years and of centuries, having been again and every good and every perfect gift. again enlarged, beautified and enriched by successive popes, until it now covers many acres of ground, has twenty courts and more than eleven thousand halls, chapels, saloons and private apartments. In it are gathered many of the most noted works of art known to the world; its immense library is celebrated for the richness of its treasures in literature; its ger. gurdens are cultivated in the best style of the art, and its gallaries and loggie contain many of the masterpieces of the most renowned paint ers of all the ages. It is here that the pope has his apartments; over this immense pile he is supreme. Swiss soldiers, in gaudy attire, guard it by night and by day. How many rooms the pope himself occupies or uses, it 18 doublful if even he himself knows; and moreover it is doubtful if he has ever been in half of those contained with-In the walls, or has seen all the wonders and city of Rome, over the Campagne and away to the Alban hills. It can be readily under.

to seek her nest. Throughout all their im-"Of course it will rain to-morrow just

I suppose you constantly hear people say are reading themselves, their deepest selves. such things as that; probably you say them yourself. It is a general custom, even with good Ohristians, and apt to be accepted as tain them in his pavilion, to cover them with quite innocent. To me it seems particularhis feathers, to hide them in his secret place, ly wrong and particularly ungrateful. Any to hold them in the hollow of his hand, or Christian will admit that God is strangely careful for our little pleasures; not only that These men were true children of nature. he gives us life and breath and all things, As the humming bird among its own palm- but that he makes the ins and outs of everyday matters fit comfortably together so many times when we have every reason to fear a painful jar, that he seems, so to speak, to go out of his way to please us; and then we glibly assert at any minute a sort of rhetorical flourish, not even with a bitter the measured mile for a six hour's run, when pang showing the temptation of bitter feeling: "It will be sure to be that way, just because I want it this way. It is always so." To think of such a habit carried on through a lifetime!-in the face of God's watchful kindness! I wonder that we are And even the New Testament has nothing not afraid. I wonder still more that we are higher to offer man than this. The Psalm. not ashamed. It would be so much more natural, and so infinitely sweeter, to take things as a matter of course what is really a matter of course, that "he careth for us:" in little things and in great, in all things that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the Apostle's arguments. but I know I can use it as a thanksgiving: "Every good gift and every perfect gift cometh down from the Father of lights." It is a verse which the weakest Christian can angles to the basilica of St. Peter, which it gloat over. Dwell on the words, "every joins on the right as one faces the wonderful good gift," "every perfect gift," "cometh down," nothing withheld; he is the giver of

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial, mean ways. How can we so misrepresent our Heavenly Father, "the one whose name is Help," "our friendly God? "-Reformed Church Messen-

#### WALKING.

Dr. Dio Lewis thought walking was the body's best gymnastics. Even bicycles can never improve on walking as a health giver. "What is better than a walk in autumn or winter as a stimulant to the nerves? How greatful the crisp air is to the lungs! How clear and sweet it is to the nostrils! How it Pacific coast. The best known of these is inspires and sustains one in a swinging gait off what is known as "Coal Oil Point," Curiosities which they contain. From its of four or five miles an hour! How the about one and one-fourth miles west of Windows he looks out upon its gardens, the cheeks glow and the eyes shine, and the Goleta, and ten miles west of Santa Barbara. muscles tingle with delightful vigor, after | Captain Van Helmes, of the American such a walk through the sunshine! A chaise | steamship Los Angeles, says that when a stood that to keep such a building in repair ride is not half so good, for it robs the trip vessel passes through this region the smell and in order requires the labor of a vast of the necessary exercise. Try it, you why of the oil is so strong as frequently to cause horde of people; but how many of them are seek health and strength. Walking, as a nausea among passengers and crew, and in women, and in just what relation these stand inervine,' is a million times better than certain spots the oil can be distinctly seen to the pope, it is probable that no one out- medicine, and for improving the complexion bubbling up on the surface. Captain Wal side of the wall knows, or can know. The it is worth a whole harbor full of lotions and lace, of the American steamship City of

An interesting example of the value of triple expansion engines, as compared with compound, was exhibited on the Clyde, on the trial of the Orient liner Cuzco, which has recently been thoroughly renovated, and furnished with new boilers working to a pressure of 150 pounds to the square inch, and with triple expansion engines of the most approved type. The Cuzco is seventeen years old, and has hitherto been regarded as a 12<sup>1</sup>/<sub>2</sub> knot boat. Recently she was tried on she attained a speed of 16 knots, and made upward of 75 revolutions per minute. This increase in speed was, a daily newspaper correspondent says, accompanied with the usual economy in coal consumption, and the incident is remarkable on account of the success with which the power of the new engines has developed a high speed in a vessel, the model of which is comparatively obsolete.—Scientific American.

SEX AND CONSUMPTION.-G. W. Hamble. ton, of London, England, in a recent num ber of Science, says that although, for the present time, it is true that the total male mortality exceeds that of the female, yet that neither applies to all periods of life, nor is the difference so great as to justify the term "protected" to the female in any sense. From the age of five to fifteen, the female mortality from consumption is much greater than that of the male, and it is in the later periods of life that the latter preponderates. Further, in the strictly rural districts, the

THE Hydrographic Office publishes upon Pilot Chart for March some late information concerning submarine oil-springs on the

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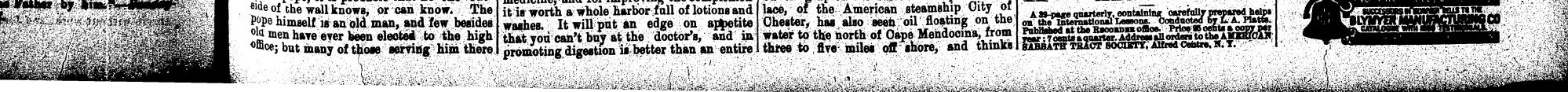
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female mortality exceeds that of the male; and it is only within a comparatively recent period that the total male mortality has exceeded that of the female, and that has been brought about by men who had been brought up and engaged in country pursuits, rushing into town employments. One word more. An organ that is subject to hyperæmia does not gradually waste away, and hence we must look elsewhere for an explanation of the mode in which those conditions of our civilization that tend to reduce the capacity of the chest produce consumption.





with them:

the door was shut.

1 - 13.

Lord, open to us.

I. The Bridegroom coming. v. 1-5. II. Preparation to meet him. v. 6-9. III. Some unprepared. v. 10-13.

#### INTRODUCTION.

This lesson comes in immediate connection with the next lesson, and is another illustration of the importance of preparation for the coming of the Lord. It also brings out the fearful consequences of not being constantly prepared. The marriage custom here referred to is employed to represent the coming of Christ, the divine Bridegroom, coming to take to himself his church, represented as the bride. It was customary on the occasion of Oriental weddings for the bridegroom to come by night to the home of the bride for the celebration of the nuptial feast. He was generally attended by a large number of friends. who carried lamps or torches in their hands, and the procession was also accompanied by stringed mu sic. It was also customary for young virgins, previously notified of the coming of the bridegroom, to go out to some point on the line of his approach. and wait for his coming, and when he should come join the procession and go with him to the wedding feast. These virgins, of course, must provide themselves with lamps and vessels of oil for the occasion

#### EXPLANATORY NOTES.

V. 1-4. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. One after another the prominent characteristics of the kingdom of heaven have already been brought out by some clear and pointed comparison. In these words another feature of the kingdom is presented in the form of a para ble. Christ is represented as coming to perfect his union with the church, but he is represented as coming, not in a public way, known by all, but in a way and time known by comparatively a small number, who were invited guests and friends. These friends are represented under the title of virgins, who went forth to join the happy company on their way to the great feast. And five of them were wise. and five were foolish. These friends of the bridegroom are represented as wise and foolish in view of their preparation or lack of preparation to go in with him to the feast. Some of them went out fully prepared, with lamps and oil in their vessels, to replenish their lamps. Others went out with lamps burning at first, but with no oil to replenish their lamps in the hour of need. This represents the provisions of grace, patience, trust, zeal, readiness of heart for Christ's coming at any moment. Being without oil in their vessels represents characters who have a profession of readiness and something of temporary enthusiasm, but who are lacking in the patient endurance and trustful love of the Master, in the later and darker hours of trial.

V. 5-6. While the bridegroom tarried they all slum. bered and slept. The virgins had gone out to meet the bridegroom had taken their position, and were waiting his approach. To their minds he seemed to tarry. He had not yet come, but was approaching in the distance. Because he was not yet visible to them, nor could they hear the music of his procession, they became drowsy; and so nearly asleep that they did not apprehend his approach until the pro cession was right at hand. And at midnight a cry was made, Behold, the bridegroom cometh, go ye out to

ace are closed; they are too late. They make their strange voices heard possibly, but they are outside. they did not join the procession when it came. they were not ready; now their voices are unknown and they are unrecognized. Shut out, there is no help for them. In this part of the parable, we are taught something of the positive character of Christ's coming in his kingdom, something of the positive regard he has for those who accept the invitation and join the happy throng who go in with him to the great feast, the marriage of the Lamb. We are also taught the fearful consequences of not being ready to enter in with him at the hour and moment of his coming. To be shut out and hear that awful answer to the cry of despair, "I know you not." is something fearful to be contemplated. \_ Watch. therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Christ has told his disciples before that the kingdom of heaven cometh not by observation; it cannot be seen by the physical eye, as the kingdoms of this earth may be observed: it is set up in men's hearts; its approach, therefore, must be seen by the spiritual eye, must be apprehended as a spiritual reality, ruling over the hearts and lives of the children of men. When the great Bridegroom comes in this, his divine pow er. and takes to himself the bride of his choice, the church. he comes in the apprehension only of those who are prepared for his coming, who have spiritual vision, who have the kingdom set up in their hearts. who accept with all the readiness of their souls the divine invitation to the great wedding feast. If. therefore, we would know the coming of the Lord, we must be prepared to know it by this clear inner spiritual light that is provided by the indwelling life of Christ. So this watching which is commended here is that preparation and attitude, and trusting

spirit, and waiting faith of the real child of God.

MARRIED.

At the residence of the officiating clergyman, in Richburg, N. Y., March 31, 1888, by Rev. B. E.

Fisk. Mr. WILLIAN WALTERS and Miss DORA

In Akron. N. Y., March 27, 1888, by Rev. R. F.

At the residence of the bride's parents, near Shi-

oh, N. J., March 15, 1888, by Rev. J. E. Dietter-

ich. Mr. ORLANDO M. BOWEN son of Rev. J. C.

Bowen, and Miss LUCRETIA B. SEAGRAVES, all of

In Hopkinton, R. I., April 2, 1888, by Rev. E. B.

Haskell, Mr. CHARLES STONE and Mrs. INA E. BAR-

DIED.

HANNAH STEWARD ROGERS died at her home in

Richburg, N. Y., Feb. 5, 1888, aged 84 years and 9

months. Sister Rogers was born in Vermont, and

when about nine years of age. moved with her pa

rents to Connecticut, where she was married, when

about nineteen years old, to Lemuel D. Rogers.

The young couple afterward started for the then

pioneered a home and reared a family. About the

B. E. F.

Kay, Mr. BYRON A. WALKER, and Miss FANNIE J.

LAUGHHEAD, both of Bolivar.

DOWNEY, both of Akron.

BER, both of Hopkinton.

remained a member until death.

who has "Christ within him, the hope of glory:"

or six years he has been too old and teeble to practice. His physical powers gradually gave way, and, after a long and useful life, he has gone home to reap per his reward. He united with the First Brookfield ada Church, where his membership was retained to the last. He gave all evidence of dying in the faith. He was ready to go home, to meet the wife and daughter, who preceded him to the better land about 80 years ago. The funeral services were held in the Seventh day Baptist church, conducted by the pastor. Text, John 11: 26. "He that believeth n me shall never die." F. O. B.

At his residence, in Richmond, R. I., March 28, 1888, Mr. MILTON P. SAUNDERS, aged 64 years. Brother Saunders was a faithful member of the Woodville Seventh-day Baptist Church and, at the time of his death, was church clerk. Thus another light of this church has been removed to shine with orighter lustre in the church above. He expressed himself as ready to go, and so passed away in the triumphs of Christian faith.

In Hopkinton, R. I., March 25, 1888, EPHBAIM STILLMAN. aged 82 years. He was the son of David and Grace Crandall Stillman, and died in the house in which he was born. November 15, 1832, he was married to Pamillie Potter, who survives him. In 1834, he confessed Christ and united with the Fisrt Sev enth day Baptist Church of Hopkinton, of which he was an esteemed member at the time of this death. His widow and eight children are, or have been at some time, members of the same church. All the family, except one daughter living in Ohio, attended the funeral; those away having been called home by the sickness which terminated his life, after one week. Brother Stillman was noted for his hopeful disposition and cheerfulness, which did not forsake him in age or sickness. I. L C.

#### BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. 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 :

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

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far West, '-Allegany County, N. Y.,-where they THE next quarterly meeting of the Otselic. year 1827, she was baptized and united with the Lincklaen, DeRuyter, Cuyler Hill, and Scott Seventh day Baptist Church of Richburg, where she Churches will be held with the Lincklaen Church beginning on Sixth day evening, April 27th. The JAMES A. LYON died at his home in Richburg. N. two days and nights following there will be fore-Y., Maych 27, 1888, of Bright's disease, in the 39th noon, afternoon and evening services. Brethren

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his foot, of which we see Caricatures in plaster. Th tiful. The wealth of a found in the ruins here ble, and arouses one's won widers that this is only wh from the devastations of t barians that have from th Over the city. As we leave the museum

the party of ladies and a

