

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$1 A YEAR, IN ADVANCE

VOL. XLIV.—NO. 18.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 19, 1888.

WHOLE NO. 2253

The Sabbath Recorder.

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

CONTENTS.

In Memory of a Child.—Poetry.....	1
Gifts of Europe.—No. 21.....	1
It is One Life.—Poetry.....	1
Washington Letter.....	1
Correspondence.....	1
A Testimonial.....	1
MISCELLANEOUS.....	1
Paragraph.....	2
Encouraging Words.....	2
An Important Letter.....	2
From D. N. Newton.....	2
WOMAN'S WORK.....	2
Wise Words.—Poetry.....	2
Paragraph.....	2
The W. C. T. U. and Convention Resolutions.....	2
SABBATH REFORM.....	2
Rome Changing the Decalogue.....	2
"Bubbles".....	2
EDUCATION.....	2
The Kind of Education Needed.....	2
TEMPERANCE.....	2
Is It Lack of Brains?.....	2
Items.....	2
EDITORIALS.....	2
Editorial Paragraphs.....	2
A New S. D. B. Colony.....	2
Our School.....	2
Good Sabbath-School Work.....	2
COMMUNICATIONS.....	2
"The Third Day".....	2
What is its Significance?.....	2
Wayside Notes.....	2
Tract Society.....	2
HOME NEWS.....	2
Alfred, N. Y.....	2
DeWitt, N. Y.....	2
New York City, N. Y.....	2
First and Second Western, R. I.....	2
Jack-o'-lanterns, Ohio.....	2
Villa Ridge, Ill.....	2
Ourlier, Kan.....	2
CONDENSED NEWS.....	2
SERMONS AND ESSAYS.....	2
Jewish Missions.....	2
MISCELLANY.....	2
"As Thy Days" —Poetry.....	2
Blissfulness of the Day.....	2
Talk with the Church.....	2
Talk my Cross —Poetry.....	2
Preparation Before Perfection.....	2
Some Ways in Which the Young People's Society may aid the Church.....	2
POPULAR SCIENCE.....	2
CATALOGUE OF PUBLICATIONS, ETC.....	2
THE SABBATH-SCHOOL.....	2
BOOKS AND MAGAZINES.....	2
MARRIAGES AND DEATHS.....	2
SPECIAL NOTICES.....	2
BUSINESS DIRECTORY.....	2

IN MEMORY OF A CHILD.

BY JOSEPHINE GOODRICH.

SUSIE BLANCH, daughter of Wm. and F. J. Goodrich, who died Aug. 30, 1887, aged 11 months.

"Suffer her to come to me," the loving Saviour said; And gathered to his gentle breast the weary little head. 'Till fold her in my sheltering arms through all the summer years, The eyes you've loved so fondly shall ne'er be wet with tears."

The merry little foot-fall that made music in your home, The thorny paths of sorrow shall never, never roam, The little hands that fluttered like rose leaves o'er your face, Shall never grope and falter, earth's right from wrong to trace.

Forever and forever, a lily soul in heaven; No sins to be remembered, no sins to be forgiven, Look up above the snow fall, the mist of dreary rain, That shrouds the quiet pillow where her dimpled cheek is lain.

And know 'tis but a moment, one span of fleeting day, Ere you go forth to meet her in that home so far away, Forgotten then the snow fall, the ice and winter rain, That falls upon the little grave where her pure sweet dust is lain.

GLIMPSES OF EUROPE.—No. 21.

BY PROF. H. M. MAXSON.

ROME CONTINUED.

The museum on the Capitoline Hill was intensely interesting by reason of the antique statues and the other wonderful works of art made by the ancients. Among others is that of the bronze wolf with Romulus and Remus, the picture of which is so familiar to students of Roman history. Then there was the Dying Gladiator; the Capitoline Venus, one of the three finest female statues in existence, and many another Venus and Apollo to keep them company, and among them the original in bronze of that boy picking a thorn from his foot, of which we see so many hideous caricatures in plaster. The original is beautiful. The wealth of art that has been found in the ruins here is almost incredible, and arouses one's wonder when he considers that this is only what has been left from the devastations of the hordes of barbarians that have from time to time swept over the city.

As we leave the museum, we notice a little party of ladies and gentleman in holiday dress just entering their carriage, and learn that it is a wedding party just start-

ing for their home after the wedding in the neighboring office of one of the city officials, for, according to law, in every case there must be a civil marriage, whether there be one in the church or not.

On this little hill were situated many of Rome's famous buildings. Here Tarpeia received her fatal reward, when she admitted the enemies of her country; and on one side of it is the Tarpeian Rock down which criminals were thrown and which Hawthorne makes the scene of one of the thrilling episodes in Marble Faun. The statue which gives the name to the book is in the neighboring museum. The sites of the old temples are now covered with modern structures, and it affords much entertainment for the antiquarian to identify them. The site of the temple of Jupiter Capitolinus, mentioned by Cicero, is now occupied by the church of Ara Coeli, famous as the home of the Santissimo Bambino, an image carved from a tree from the Mount of Olives, which is heavily laden with diamonds, pearls, rubies and other jewels, and has coachmen, footmen and a carriage at its disposal when it is carried abroad to heal the sick.

Our visit to St. Peter's took us by Hilda's Tower, so interesting to one who has read Marble Faun, and over the bridge of St. Angelo, from which we had a view of the great round tomb of Hadrian, which now serves as a barrack, under the name of The Castle of St. Angelo. Oppression, cruelty and murder seem to be the inseparable association of almost every ancient building we visit. So this castle has been the scene of the murder of popes and cardinals, and within its walls was tortured the beautiful Beatrice Cenci, whom Guido, Reni's picture has immortalized. Like all the other ancient buildings, it has been stripped of its marble facing and otherwise battered and damaged.

The first view of St. Peter's is disappointing. You have heard so much about its immensity and grandeur that you expect to feel it as soon as you rest your eyes upon it, but as all its parts and surroundings are on the same grand scale, you do not realize its greatness until you institute a series of comparisons of distant objects with those that are near. It is really quite ludicrous as you go forward as if to put your hat on the top of a statue that is apparently about as tall as your chin, and see it grow and grow, until, when you get there, you can hardly touch the top with the edge of your hat brim. It requires familiarity and a study of the church to realize its immensity.

The mosaics are simply wonderful. The original pictures are very fine, but the imitation in mosaic is exact and the colors are brighter and more brilliant, so that the mosaic are really more pleasing than the original pictures, and the church contains so many by celebrated masters that it is quite a choice picture gallery. Of course we viewed the famous bronze statue of the Pope, the toe of which is worn down by the constant kissing it receives.

Another forenoon was needed for our visit to the picture galleries and museum of statues in the Vatican adjoining, where we saw Michael Angelo's great paintings, on which he spent so many years, in the Sistine Chapel, and Raphael's great picture of the Transfiguration, with many others of less note. In the museum of statues we saw many pieces that were already familiar to us through the casts contained in our art galleries. Perhaps the most striking was the group of the Laocoon with the horrible serpents enfolding their three victims, whose story is so well known to the reader of Virgil; then there was the Apollo Belvedere, the Torso, so much admired by Michael Angelo, Canova's Boxers, and many others of great beauty.

In making a cross out to my hotel one day, I was passing a fine building when I discovered that in one corner of it was a milk depot, and in a back room, separated from it by curtains only, a dozen handsome cows stood ready to be milked "to order." In Naples it is said the milkman drives the cow from door to door.

Our visit to the Vatican reminded us that Rome, although the capital of Italy, has an independent power within it, for as we entered the Vatican our attention was

attracted to some soldiers in a very brilliant and original uniform. They wore very loose, baggy trousers, with broad, perpendicular stripes of red, yellow and black, which terminated at the knee, but were supplemented by stockings similarly striped. The blouse was of a like gorgeous fashion. These are members of the Pope's Swiss Guard, for by the law of Italy the Pope is supreme ruler in the Vatican and its dependent buildings.

The Coliseum was one object that met all anticipations. Its ruined galleries stretching up, tier above tier, added to the impressiveness of the greatness of that city, for the amusement of whose citizens it was built. The mind draws back in despair from the attempt to call up the sight when all these walls were perfect, and lined with beautiful marble, within and without, and from its benches and galleries a hundred thousand spectators looked down upon its arena, into which in one display five thousand wild beasts were brought. For centuries it formed an almost exhaustless quarry for popes and princes who were ambitious to build churches or palaces. In late years its crumbling walls have been braced up with piers of brick, the rubbish has been cleared away and many repairs made so as to preserve it from future decay.

It is really very suggestive of the old glory of Rome to be told in almost every church you enter that such and such columns, or so much marble, was taken from this or that ancient temple. Then to go through the museums and see the wonderful sculptures they have dug up from the ruins, it is not hard to believe that Rome was all that she has been described. But I shall not attempt to describe or even name everything we saw. It would take too much time, and the guide-books contain it all.

Rome abounds in churches, many of them of great grandeur and beauty. Some of special interest. St. Paul's without the walls, is the finest of modern churches, being not yet entirely completed. In another we saw Michael Angelo's great statue of Moses, while the special interest of the remains of the Palace of the Lateran rests in the Scala Santa or Holy Stairs, the stones of which are said to have once formed the stairs which the Saviour ascended in Pilate's house. The mother of Constantine brought them here, where they have become an object of great veneration. No foot is allowed to touch them, but the people climb them on the knees, stopping at intervals to kiss the stones through the slits in the boards with which they are covered. The Protestant view them with special interest, because it was when part way up them, on his knees, Luther received his inspiration, that showed him the holiness of Rome, and rising to his feet, walked to the bottom. Each ascent secures a thousand years indulgence. Many of the churches contain fine pictures or sculptures which would well repay a visit were it not that there is so much that is better in the large collections.

Our time is so short that we see little of the condition and customs of the people in the cities we visit, but one cannot ride about in Rome very long without feeling that it is being much improved in these later years. The older books of travel made it synonymous with beggary, but I saw very little begging in my walks and was accosted by beggars but three or four times in all my stay in Italy, so that I judge the law against begging must be quite effective. Rome's selection as the capital of United Italy, has done wonders for it architecturally, opening up broad new streets and widening others and raising many fine buildings in various parts of the city. In no place that we have visited has there appeared to be so much activity in building. The result must necessarily be the obliteration of many of the less important of the historic remains.

But our three days ended, and to-day we start for Pisa. One's departure is apt to be a costly affair here in Italy. You "tip" the chambermaid who has cared for your room, give a franc to the man who brings down the trunk, and several more to the portier who has mastered your thousand and one questions during your stay. Then the driver comes in for his share when you reach the depot, and the man who carries

the baggage in from the carriage expects his fee. As no baggage is carried free in Italy, your trunk must be weighed and you pay for it so much a pound with a few sous more for the man who weighed it. At last you are safely in your compartment, and if you have a party of four or five, and there is still a franc in your pocket, you give it to the guard with a hint that the compartment is full enough and that there must be room for the other passengers somewhere else. This last tip, however, is not always necessary, and we found one honest man who actually refused it when offered. Of all these gratuities there is one of which you do not begrudge the payment, namely, that to the portier. This man is a very important part of the European hotel. He it is who meets you on your arrival, assigns you a room and sees that all your wants are supplied. He can always speak good English, and, I suppose, half a dozen other languages. Any information you wish about the city, the museum, art galleries, palaces and places of amusement, and the rates and hours of admission, the hours of departure of the trains, and other items he can give you. He hires your guide and pays for your carriage, and in many ways proves himself a great boon to the helpless stranger. He does it all in such a pleasant, agreeable way that you feel he has earned his money.

IT IS ONE LIFE.

O, life of endless joy
On yonder shore,
Where sweetest pleasures reign
Forevermore—
How happy he who looks
Above to thee,
Who sees the light across
Death's darksome sea!

O, life above, below,
Severed ye seem
To those who lose themselves
In earth's dream dream;
But—trusting in the love
Of God's dear Son—
We rest assured that both
These lives are one.

—Wm. H. Sneyd.

(From our Regular Correspondent.)

WASHINGTON, April 18, 1888.

The deadlock in the House of Representatives has grown to be not only monotonous, but distressing. This ordering of the ayes and nays on the alternate motions to adjourn and to take a recess, together with the bringing in of delinquent members to the bar of the House, by the Sergeant-at-Arms, where they are required to give excuse for their absence from the sessions of that body, have continued now uninterruptedly for ten days. During this time there has been no legislation in that end of the Capitol. Business has been utterly stagnant both in the House and in the House Committees; and when it is remembered that Congress is idle is as expensive as Congress busy, and that under any circumstances it costs the tax payers of the country at the rate of from \$5,000 to \$7,000 a day, the situation becomes serious.

All this trouble was over a bill to refund, from the federal Treasury, the direct tax levied on the states and territories in 1861, to raise money for carrying on the war. The act of 1861 provided that a tax of \$20,000,000 be apportioned among the inhabitants of the several states and territories. Of this amount about \$17,500,000 was collected, leaving a balance due, mostly from the Southern States, of about \$2,500,000. In some of the Southern States then in rebellion, collections were made in some instances from the property of individuals. Now the theory upon which the proposal to refund is based, is that the uncollected tax still stands on the Treasury books as a debt, which must, in justice to all concerned, be collected or else the collected tax shall be refunded to the proper states and territories. The opponents of the bill take the position that as the levies were made on individuals in the Southern States, the only fair course would be to find those individuals and reimburse them directly. They also oppose it because the cotton tax, which drew nearly \$70,000,000 from the Southern States, the constitutionality of which is still hotly disputed, has never been repaid.

The Senate is working leisurely as usual. It has this week discussed the question of admitting Dakota as one state, or dividing it in two halves and admitting it as two states. The Democrats are willing to admit her as one state, but the Republicans want to make as much of her as possible for the benefit of

the Senate. Four Republican Senators would vote more than two.

Some of the delegates to the recent International Council of Women still linger in Washington. Among them is Mrs. Chant, of England, who is going to remain over here a while and assist in temperance work. She has given several temperance talks to large audiences in different parts of the city. In one of them she said, "There is no middle course; no second ground in this fight with alcohol. The saloon must be closed, its manufacture must be stopped. It must be banished from our homes, from our tables, from the communion itself, before man and woman can grow into the full stature of health and purity." Mrs. Chant is a grand-niece of Edmund Burke.

Col. Donn Piatt, who used to say such sarcastic and bitterly brilliant things in the "Capital," and Librarian Spafford, who can instantly place his hand on any book in the Congressional Library, both appeared last Monday before the Senate Committee on Post-offices, to advocate the passage of the bill to prohibit the transmission of cheap literature by mail at one cent a pound. Col. Piatt said they appeared in behalf of three separate interests: first, the post-offices of the United States, which complain of being overburdened with mercantile matter; second, the authors and honest publishers of the country, who complain of unjust freight discrimination; and third, the outraged conscience of the country. He said it was an insult to intelligence to call the Seaside Library publications, for instance, periodicals, and yet it was by the misuse of this word "periodical" that the mails had become crowded with this matter to such an extent that our postal cars would have to be changed to freight cars if it goes farther. All that appealed to the lowest passions of the lowest classes was being distributed by the government in partnership with the publishers, and that under the plea of disseminating knowledge. He mentioned the names of Mrs. Davidson, Otis, the younger Dennis and Zola as being especially poisonous to uncultured minds from the fact that these writers possessed genius.

CORRESPONDENCE.

JACKSON CENTRE, Ohio, April 9, 1888.

I notice in the last issue of our excellent paper an appeal made to all our churches in behalf of our young sister church in Salemville, Pa., and I desire to say to all our people that I deeply regret that it has become necessary to make such an appeal to them, so soon after their generous donation to help our dear brethren at Lost Creek, W. Va. While I have felt, for some time, that something must be done to aid our brethren at Salemville, or that our cause would suffer great loss there, I had hoped that the much-needed help for them might be obtained in a more private way. But since I came to this place and have seen the "request" of the Secretary of the Board to all the churches, to take collections on the first Sabbath in May for the relief of our brethren at Salemville, and since I have seen with what pleasure those who have contributed to the building fund for Lost Creek refer to the investments they have made there, I take comfort in thinking that all our people will have the opportunity of investing money where it will be highly appreciated, and where it will do more to build up the cause of God than the same amount of money could do invested in anything else.

Hoping that all our people will avail themselves of this opportunity to make an excellent investment in the work of the Lord, I am, as ever,

Yours in the Lord,
S. D. DAVIS.

A TESTIMONIAL.

ALLEGHANIAN SESSION ROOM,
ALFRED CENTRE, N. Y., April 7, 1888.

WHEREAS, Mr. Joseph P. Lendow, an esteemed member of this, the Alleghanian Lyceum of Alfred University, has been this day ordained to the work of the gospel ministry and is about to go from our midst for the field of his chosen work, to bear the glad tidings of great joy to his own home-land people, the Jews of Galicia, Austria; therefore, be it enacted, that this day among us, although brief, will in the future be remembered by us with much pleasure that we have been permitted to associate with him, and form his acquaintance.

And, although we will greatly miss him from among us, where close attachment and friendship have been formed, we bid him Godspeed in his new work of carrying gospel light to "God's chosen people," for which we think him eminently qualified.

Geo. W. HILLY,
E. D. CLARK,
W. B. MANNING, Secy.

The Sabbath Recorder.

PUBLISHED WEEKLY
BY THE
AMERICAN SABBATH TRACT SOCIETY.
— AT —
ALFRED CENTRE, ALLEGANY CO., N. Y.
TERMS OF SUBSCRIPTION:— \$1 00
In advance.
To foreign countries, will be charged 50 cents in
addition for postage.
No subscription will be continued until arrears are paid, except
at the option of the publisher.
ADVERTISING INFORMATION.
Advertisements will be inserted for 10 cents an
insertion, and for 25 cents per week. Special contracts made with
advertisers, by long term.
Advertisements inserted at legal rates.
Advertisements may be taken for three months or longer, at
special rates.
Advertisements of a professional character will be ad-
vised by special rates.
The Recorder is furnished with a supply of printing material,
and will be glad to do the business part of printing for
others, at the lowest possible cost.

Missions.

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

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

BRO. HEWITT writes that the colored church in New Orleans is holding extra meetings. Two have been added to the church. Nine were up for prayers. The Sabbath-school numbers fourteen.

ENCOURAGING WORDS.

A friend writes as follows, in regard to the proposed mission to the Jews in Galicia:

"Have just read a letter in the last RECORDER, signed Joseph P. Landow, the subject of which I feel an interest in. Mr. Landow was here last season and stopped at our house some. I was impressed with the feeling that he was a true Christian, and that his intentions were of a noble character. The fact of his having left the home of his people, a father of wealth, and their faith, to accept Christ, could not but enlist sympathy from me. Should you think it advisable for him to attempt the work, and that missionary funds be pledged for the same, you can draw upon me for \$50, when wanted, for the trial year. If it proves a success, shall be pleased to help as I may be prospered in the future."

Letters like this go far toward counteracting one kind and another of depressing influences; and the writer has our hearty thanks.

AN IMPORTANT LETTER.

Dear Bro. Main,—I should be glad to receive some of your exchanges—missionary periodicals—occasionally. I want to keep posted with reference to missions as conducted by other people as well as to make selections for public use, entertainments, etc. I am trying to keep the church interested in our denominational work, but there are some ungrounded prejudices to overcome. One thing as concerning our Missionary Society: Some feel much out of harmony with the way it is organized. They think the Board should be appointed by the General Conference instead of having an independent society with a price in dollars upon the membership. I tell them that that was my preference years ago, but my brethren thought differently, and I yielded my judgment enough to work in full harmony; but some seem to think the Society a sort of money aristocracy, and that the churches have no voice in the matter of business; and that it is all wrong for a person to have to pay money for the privilege of having a vote. There are some here who would not receive a life membership if any one should offer to pay the fee. I am very sorry there are these things in the way, and I am doing all I can to show that there is no occasion for such feelings. My query now is whether the Board cannot do something in a general way which shall tend to allay these thoughts. One man says, in very strong terms, "the churches are never asked a question about the business." I say this is not strictly true. The vote of all the delegates at the Conference is sometimes asked to test the question whether the Board shall go on with a certain work. Perhaps this could be carried farther with advantage. The Board might send questions directly to the churches, and ask what is best in certain cases, as concerning the reinforcement of the China Mission, or some general question with reference to our home work. The closer this work is brought home to the people in this way, the more responsibility they will feel in the work. Again, a question coming now and then from the Board direct to the churches will create discussions with reference to the cause of missions. And we all understand that the work of missions is always promoted by discussions concerning it. For this reason we take every occasion we can to bring the subject before the people.

Another thought has been brought to my mind by these people. I am asked "Why put missionary money at interest?" "Are we to suppose sometime the people will be unwilling to pay for missionary work?" "Is it right to tax the present generation for money to carry on mission work in the future generations?" "Is this the exercise of true faith in our work?" These questions have been asked me, and are standing in the minds of some. And I will freely admit that they are having more and more weight upon my mind as I consider them. The Trustees of the Seventh-day Baptist Memorial Fund are organized to take care of any bequests for any of our denominational work. Why not let the Missionary and Tract Board ask for funds for the present use? If some one gives a farm, let it be judiciously used at once to extend the work, and trust God for donation after donation to carry on this work. Of course I know there must be prudence, great prudence, and good judgment, exercised. Yet it can be readily seen that you as a Board will act differently, to work in that line, from what you do by working in the line of securing bequests.

This letter has been dictated by my interest in our missionary work. Great opportunities and great responsibilities are upon us. May the Lord give us wisdom to meet them.

P. S.—It would perhaps help if the Board should give a general invitation to the churches to send in suggestions concerning any branch of the work. This could be placed as a standing invitation so that any church could feel free to petition or memorialize the Board at any time on any department of our missionary enterprises.

REPLY.

As the above letter was not written for publication, the writer's name and post-office address are withheld. The letter is manifestly written in a good and friendly spirit; as is the habit of the writer, the language is clear and to the point; and we thank him for thus taking pains to lay these questions before us.

1. It has been decided, we believe, that our Societies cannot legally merge themselves into the General Conference. Could this be done, the change in the relation between the Boards and the people or churches would be far more theoretical than practical; for, in fact, these Boards are by no means widely removed from the people.

One becomes a church-member by agreeing, among other things, to bear his proportion of the financial burdens of the church; a member of the Education Society, for life, by paying \$25, or he may pay two dollars the first year and one dollar a year thereafter; of the Tract Society by the payment of \$20, for life-membership, or by paying one dollar per annum; and of the Missionary Society, for life by subscribing \$25, or by annually contributing one dollar to its funds. Thus, if one wishes to vote in the church, in the General Conference, or at the anniversaries of our Societies, he is expected to open his pocket book. The church leaves the "price" of a vote indefinite; the Societies name the sum. Indeed, if we are in the kingdom of Christ, we are to honor the Lord with our substance.

When the organization of these Societies was contemplated, a prominent and practical question was, Whence shall come the necessary funds for carrying on the work for which we propose to organize? Whether wisely or unwisely—they can best tell who know much more than we do of the circumstances of forty, fifty and more years ago—it was decided to add to voluntary contributions and solicited funds, life and annual membership fees. The Societies thus organized have received, from time to time, certain bequests, property in one form or another, the income only to be used. In order to remain in safe possession of these funds, the Societies must, as we suppose, preserve an unbroken and organically separate existence. Should this existence before the law be destroyed, through their allowing themselves to be swallowed up by the Conference, or by any other means, litigation and serious trouble might be expected to arise between the Societies and some of the donors and heirs.

Were there no general Societies now organized, we believe that very much could be said in favor of appointing Conference missionary, publishing and education boards, instead of forming separate organizations. But three Societies do exist; and their past history, their present strength and usefulness, their prospects for future growth and efficiency would seem to forbid that they commit suicide, or that we kill them. Since this is so, and in view of the widespread and justly felt belief that the Societies, in their organized life and work, should be brought as close as possible to the people and churches, what shall be done toward the accomplishment of this end? This is no light question, nor one easily and satisfactorily answered. It has been a subject of anxious thought with the writer, for a few years past; but this will be the first time he has ventured to publicly express a possible solution of the problem.

That this is a subject others have to think about, also, is evident from a statement made to the writer some years ago by a prominent Baptist. He said that, could they do so, they would throw their mission work right back upon the people and churches through their representatives. But, for reasons similar in nature to those mentioned above, they must sustain the American Baptist Missionary Union, a very large, strong and efficient organization.

First of all, then, let us not unduly magnify the distance between our own Societies and our people and churches, or suppose the separation to be wider than it is. For, really, the distance is not very great, nor the separation very wide. Instead of trying to see how far apart they are, let us try to find out how close together they are, even now.

In the second place, we would tentatively suggest, for the consideration of those interested in this subject, some such changes in our constitution as the following: Let the members of the Society consist, (a) of life members; (b) of persons who contribute at least yearly to its funds; (c) of delegates from the churches, each church being entitled to the number prescribed by the constitution of our General Conference. Again, let each Association be requested to annually elect a member of the Board, as an Association, and one additional member for every one thousand church members. In establishing a basis of representation, let any number over five hundred count as one thousand, so that an Association having 600 church members could begin to elect two members of the Board; an Association with 1,600 church members, three members of the Board, and so on.

2. One man says, in very strong terms, "The churches are never asked a question about the business." This is not only not strictly true, but it has not even the shadow of truth, although the person that made the statement undoubtedly supposed he was passing a righteous judgment, or he would not have spoken thus. Let a few facts be attended to.

First, there is no good and sufficient reason why our churches may not practically be as well represented at the anniversary of the Societies as in the General Conference. And, during the sessions, the churches have the same right and opportunity to be heard through these representatives, as in the Conference.

Secondly, for several years the Secretary regularly attended the Associations in the interests of home and foreign mission work. After a break, occasioned by ill health, he hopes to resume this attendance the coming spring. It has been his custom to publicly announce his presence, and to say that he was there to give and receive information and suggestions, in regard to the work he represented. For a similar purpose he has attended yearly meetings in the Northwest, besides having visited nearly every church in the denomination.

Thirdly, as missionary editor of the RECORDER, the Secretary has repeatedly invited, as politely and cordially as he knew how to do, correspondence along this very line. We therefore say, but without a jot of bitterness of feeling,—we are too conscious of being in the right for that,—that the criticism reported above has not even the ghost of a truth for its justification.

3. The Board does not now put missionary money out at interest, excepting when this is required by the giver. When one bequeaths to the Board personal property or real estate upon the condition that the income only shall be used for missions, to aid young men studying for the ministry, or for some other benevolent and Christian purpose, the Board accepts the trust with the intention of sacredly keeping it.

There used to be a Standing Fund at interest, established by the Board itself, to meet contingencies. Some thought the plan a wise one; some believed it very unwise. But this fund was long ago expended; and it is not likely there will soon be another of the same sort.

The present Permanent Fund is a different thing. It is established for the sake of those who desire that their money shall go on working for missions, or some other cause after they are dead. And we confess that it seems to us there would be great and justifiable satisfaction in leaving \$25,000 to the Missionary Society, with the thought that it was not all to be used at once, but that the income from it was to keep some one heralding the glad tidings of the great salvation, and teaching the commandments of our Lord, he being with them, "unto the end of the world."

We conclude with the following statements, most of which would seem to be well-nigh axiomatic:

1. A large and, we believe, growing number of our people believe in home and foreign missions; and that we are required to give, work and pray for them by the great command of our risen Lord.

2. A board of managers, or some similar body, is needed to organize, systematize and give direction, with reference to funds, workers and work, along the lines of endeavor and over the whole wide field; and thus to accomplish results that could not, as a rule, be brought about by churches or individuals working separately. And their anxieties and heart-burdens, as well as their blessings and encouragements, are only known to those who have had experience in honest effort to meet weighty responsibilities.

3. Any board from whom efficient service is expected must be allowed a good degree of freedom in thought and action,

while their judgments should always be open to the influence of information and light from any and every quarter. And it is probable that no mortal can be found to serve on a board or act as secretary, who, with his best endeavors, would make no grievous mistake.

4. Everybody cannot reasonably expect to be pleased. Everybody's opinions cannot be accepted, or everybody's suggestions followed. Should the Board undertake to do this, it is likely that, by reason of constantly shifting courses, they would not only end in pleasing nobody, but also bring to naught their own best plans and purposes.

5. The Board and the Secretary would be more than men, were their feelings never deeply wounded by misrepresentations, made both in public and in private, even though there be no intended misrepresentation of them; and by adverse criticism, so harsh, unfounded and unjust, that it is difficult not to charge them to real prejudice or to quite inexcusable ignorance.

6. The Secretary, as is his duty, tries, with earnestness and perseverance, to give such form and spirit to our missionary operations as will, in his judgment, be most likely to accomplish the end of the Society's existence. But he seeks help and instruction from God and men; and endeavors to profit by friendly criticism and by that which seems to him to be unfriendly and ungenerous.

7. The Board of Managers is not a self-perpetuating body. It has its present membership and its present location by vote of the Society, whose servants its members are. And it is the right and within the power of the Society, if it so desires, whose members at an anniversary may represent the churches whence they come, to appoint a new Board, a new Secretary and a new location.

8. Notwithstanding imperfections, mistakes and shortcomings of many kinds, the Lord is graciously blessing the Society, these years, in respect to funds, work, workers, apparent results and new doors of usefulness. And we confidently undertake to speak for the Board and its officers and say, that the great desire of our hearts is not to remain in office, but that the work go forward both at home and abroad. But we do plead for more united effort, for a more widespread interest in missions, for a larger number of praying and contributing friends of the cause, in order that the work may be pushed forward in a manner more commensurate with our abilities and our opportunities. May boards, secretaries, pastors, people be lifted above every unchristian feeling, desire or aim, by a common love for God and man, and a common and growing purpose to labor for the "coming kingdom" of righteousness and peace and joy in the Holy Ghost.

FROM D. N. NEWTON.

Outside of this country I have traveled some in Moore, Robeson and Sampson; and have been somewhat surprised at the amount of prejudice exhibited, especially by persons favorably to the observance of the Seventh-day, at least so reported of by their neighbors. They rest their objections upon the ground that "we do not know which the seventh day is." There is at present so much opposition that it seems almost impossible to sell Seventh-day Baptist publications or to get subscribers for periodicals; and yet there is some evidence that the way is slowly opening.

My work is somewhat hindered for want of means to pay expenses. I now hire a buggy, but expect to order one, more suitable as soon as I see a way to pay for it. One, such as I need, will cost about \$30, and a set of harness ten or twelve dollars.

Do you think the Society would get up a tract composed of church and political annals, so connected that Saturday could be traced through them as the seventh and Sunday as the first day of the week, back to the days of the apostles? One or two historical statements such as those of Athanasius and Socrates, on page 26 of "The Sabbath and its Lord" for every century of the time, or as nearly so as possible, would place the evidence in a small compass, and be so plain as to leave man without the plea, "we know not which the Seventh-day is." I think such a tract would do good.

FAYETTEVILLE, N. C.

SO MANY people have a sort of habit of calling their small change "their mite," that they really seem to persuade themselves that there is a virtue in offering very small sums. They forget that the widow's "mites" were blessed because they were actually all her possessions.—C. F. Gordon Cumming.

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.

WISE WORDS.

Read before the Woman's Christian Temperance Union of Alfred Centre, by Mrs. M. E. H. Everett.

Remember King Olif's words—
Wise Olif of Narrow-way
When, bound to his foemen, drenched in gore,
The great, long "serpent" lay,
And for ten long hours at bay he stood,
Bathing his feet in hero's blood.

"O, Bowman, knowest thou not,"
In a ringing voice cried he,
"God reigneth upon the thrones of earth!
Whoever the monarch be
That wreath the crown upon the throne,
The Lord is ruler of earth alone."

And his grand confession sounds
From centuries long ago,
Lighting the Christian hero's fame
With pure immortal glow:
"Whoever sitteth upon the throne,
The Lord is ruler of earth alone."

And Olif Triggvassan's faith
Is ours this day of woe,
Who stand, all weary, and sad and weak,
Against our terrible foe,
Praying to heaven above, "How long
Shall the weak be crushed to dust by the strong?"

Our foemen mock our cry—
"Will the mighty intercede
To change the laws of our land to-day,
Because these women plead?"
Go to "with their idle word," they say,
"For the courts of heaven are far away."

In the shock of the battle's hell,
Where our dead brothers die,
Herein can we keep our souls at peace
If we do not look on high,
And know, let the tide ebb as it will,
Our Lord is the only ruler still?

If it be, as Olif died,
Given to us to fall
With our shield in death's black sea,
Hid by a watery pall,
Let the centuries witness still our word,
"The king of earth is the saving Lord."

If it be to win for Christ
One, one gone far astray—
To lead a soul repentant back
From darkness into day—
It is still his gift of grace alone,
Who always reigneth on every throne.

A weak hand joined to God
Is stronger than the host,
That fight against his holy will,
Nor shall one prayer be lost;
And all the mighty of the earth shall own
"The Lord, he reigneth upon the throne."

WE are glad to be asked, "Why don't you report moneys received by the Treasurer of Woman's Board, the same as moneys paid to our general Boards are reported?" In the early organizing work amongst our women, it seemed prudent to handle this question with care, and with much gentle deference to the opinions and feelings of our women; as some of the stoutest opposers whom we were obliged to meet declared themselves not willing to have their work exposed to the public, as if for inspection, or to be criticised. With all genuine deference to any one who is opposed to all of the ostentatiousness there may be in "letting the right hand know what the left hand doeth," we still must claim that to stand in the right attitude toward the practical work of organized missionary effort, is to stand where one can see also another side of this question.

One sister from whom we hear thinks that the reporting through our RECORDER department would not only be a receipt for the money, but would awaken interest, and stimulate others to give. We shall be glad to report such receipts for any and for all of you. The Woman's Department in the RECORDER is but just opened, and possibly it may not be out of place if its editor should say just here, that when she began the work she did not know that she would have the support of so much as one of our women. But, by the invitation of one, and by the leadings, as she believes, of the Counsellor, and driven to these leadings by the very discouragements in her way, if they really were that, she began the work with the prayer following close upon the trail of the pen—not that, but feeling the way for the pen—that good might come of its work, and no harm. Our treasurer is at present away from home. Some of her work we cannot well do for her; but when she returns, and will then take up her work again, she will doubtless be glad to meet requests that have been made of us. We would be exceedingly glad to advance much faster than we even yet see our way open to do, even in methods of work. You, my sisters, are the ones for whom we sometimes feel constrained to wait, sometimes for one, sometimes for another. If you will insist upon our being

aggressive, and will keep us open to criticism, in the union of sisterly sympathy, there will be to expect growth amongst a faith in you. We thank you for the mid of active faith in you personal activity, and crowd us that together we may indeed towards the work which Christ Lord, has set for us all in the and responsibilities given to us no other.

THE W. C. T. U. AND CONVENTION.

The N. W. O. T. U., at annual convention, held in Na November, 1887, adopted as its tion, as reported by the Com missions, the following:

1.—PURPOSES.

The National Woman's Chr ance Union, in its fourteen assembled, offers its devout t wonderful Counsellor who ha through light and shadow, su feat, even unto this auspicio declares its solemn purpose to the universal reign of Christ i of society and the laws of the form, but in fact; not eccles really; through the Spirit of I promises to his followers, and into all truth every heart th "God and home and native l

The President, in her ad that

"The Woman's Christia Union, local, state, nation wide, has one vital, organic all-absorbing purpose, one t siasm, and it is that Chris world's king. Yea, verily, i in its realm of cause and effe courts, its camps, its commel colleges and cloisters; king and its constitutions. Not a the nations praising him afai lips outward, but one who, d hearts, radiates his presence doings, and makes his Wor text-book of their daily lives cation table is of their busin . . . The latest federal c round numbers, sixty thousa the United States, of whic bers, fifty-four thousand ar thousand are women. Ev that three-fourths of thee disgrace through strong d knows that the curse of the is upon almost every drinker the nation; everybody know of impurity is twin-born wit eness. Women, as a class, empt from this three-fold prevailing faults of frivolity best be cured by serious an cupation; therefore, the e and disciplining of the Whi to fight against these th through this to be lifted a pitiful weaknesses, means t Christ's kingdom, in the every-day fashion of which life give us the working ple

These extracts we use here are representative of the work of the organization down through the l branches of this work, no numbers and great strengt the efficiency of the work, workers. The department organization, preventive, g gelistic and legal. The S evangelistic, and has for i Mrs. J. C. Bateham, of This department was the legitimately—of the desir Christian women, particu within the presence of spec influences by the way of S and that more especially i away is so nearly domin we say, to do away, as far able to, with the extra that day, the non-business

Seventh-day women wh the W. C. T. U. hold m possession that this depar ised to help to put down and extra lawlessness upo to cripple us. The resoluti onal and of the state i work of any secret organ therefore, the property of or three of these are still A very few do not have p year, although the organ foothold in every state: a eral of the states have i Sabbath-observance de state superintendents. I have not put themselves their minutes by a resolu use of temperance union (To be cont

Woman's Work.

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

WISE WORDS.

Before the Woman's Christian Temperance Union of Alfred Centre, by Mrs. M. E. H. Ry...

Remember King Olif's words— /The Olif of Narrow way /Bound to his foemen, drenched in gore, /The great, long "serpent" lay /For ten long hours at bay he stood, /Ling his feet in hero's blood.

Bowman, knowest thou not, /A ringing voice cried he, /And reigneth upon the thrones of earth /The hoer the mosaic be /Weareth the crown upon the throne, /Lord is ruler of earth alone.

His grand confession sounds /From centuries long ago, /Singing the Christian hero's fame /In pure immortal glow; /Hoer aith upon the throne, /Lord is ruler of earth alone.

Olif Triggvassan's faith /Our's this day of woe, /Stand, all weary, and sad and weak, /Against our terrible foe, /Ling to heaven above, "How long /The weak be crushed to dust by the strong!"

foemen mock our cry— /Will the mighty intercede /Change the laws of our land to-day, /Cause these women plead? /O "with their idle word," they say, /In the courts of heaven are far away."

be shook of the battle's hell, /Here our dead brothers die, /In can we keep our souls at peace /We do not look on high, /Know, let the tide tare as it will, /Is Lord is the only ruler still?

be, as Olif died, /Even to us to fall /In our shield in death's black sea, /Led by a watery pall, /The centuries witness still our word, /The king of earth is the saving Lord."

be to win for Christ /He, one gone far astray— /Had a soul repentant back /From darkness into day— /Still his gift of grace alone, /He always reigneth on every throne.

ak hand joined to God /In a name that he /Fought against his foe, /For shall one prayer be lost, /All the mighty of the earth shall own /The Lord, he reigneth upon the throne."

are glad to be asked, "Why don't you... moneys received by the Treasurer of... Board, the same as moneys paid to... eral Boards are reported?" In the... ganizing work amongst our women, ... prudent to handle this question... re, and with much gentle deference... pinions and feelings of our women; ... of the stoutest opposers whom we... igned to meet declared themselves not... to have their work exposed to the... as if for inspection, or to be criti... With all genuine deference to any... is opposed to all of the ostentations... here may be in "letting the right... now what the left hand doeth," we... st claim that to stand in the right... toward the practical work of or... misionary effort, is to stand where... see also another side of this question... ter from whom we hear thinks that... rting through our RECORDER depart... could not only be a receipt for the... but would awaken interest, and... e others to give. We shall be glad... such receipts for any and for all of... the Woman's Department in the... is but just opened, and possibly... not be out of place if its editor should... here, that when she began the work... not know that she would have the... of so much as one of our women... the invitation of one, and by the... as she believes, of the Counsellor, ... ven to these leadings by the very... gements in her way, if they really... the, she began the work with the... following close upon the trail of the... not that, but feeling the way for... —that good might come of its work... term. Our treasurer is at present... home. Some of her work we... all do for her; but when she returns, ... then take up her work again, she... bleas be glad to meet requests that... made of us. We would be exceed... to advance much faster than we... our way open to do, even in... of work. You, my sisters, are the... whom we sometimes feel constrained... for one, sometimes for... if you will insist upon our being

aggressive, and will keep us company in aggressiveness, in the union of effort, the union of sentiment and in the Christian, sisterly sympathy, there will be full occasion to expect growth amongst us. We have faith in you. We thank you for the occasions you give us therof. Keep us in the midst of active faith in you by your own personal activity, and crowd us, if you will, that together we may indeed press forward towards the work which Christ Jesus, our Lord, has set for us all in the opportunities and responsibilities given to us—to us, and no other.

THE W. C. T. U. AND CONVENTION RESOLUTIONS.

The N. W. C. T. U., at its fourteenth annual convention, held in Nashville, Tenn., November, 1887, adopted as its first Resolution, as reported by the Committee on resolutions, the following:

1.—PURPOSE. The National Woman's Christian Temperance Union, in its fourteenth convention assembled, offers its devout thanks to the wonderful Counsellor who has led its hosts through light and shadow, success and defeat, even unto this auspicious hour, and declares its solemn purpose to help forward the universal reign of Christ in the customs of society and the laws of the land; not in form, but in fact; not ecclesiastically, but really; through the Spirit of truth whom he promises to his followers, and who will lead into all truth every heart that is loyal to "God and home and native land!"

The President, in her address, declares that

"The Woman's Christian Temperance Union, local, state, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and it is that Christ shall be this world's king. Yea, verily, this world's king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions. Not a king who hears the nations praising him afar off, from the lips outward, but one who, dwelling in their hearts, radiates his presence into their daily doings, and makes his Word as much the text-book of their daily lives as the multiplication table is of their business transactions. The latest federal census gives, in round numbers, sixty thousand prisoners in the United States, of which, in round numbers, fifty-four thousand are men, and five thousand are women. Everybody knows that three-fourths of these came to their disgrace through strong drink; everybody knows that the curae of the narcotic habit is upon almost every drinker and prisoner in the nation; everybody knows that the crime of impurity is twin-born with that of drunkenness. Women, as a class, are largely exempt from this three-fold curse. Their prevailing faults of frivolity and fashion will best be cured by serious and ennobling occupation; therefore, the enlisting, drilling, and disciplining of the White Ribbon Army to fight against these three habits, and through this to be lifted above their own pitiful weaknesses, means the building up of Christ's kingdom, in the solid, practical, every-day fashion of which his words and life give us the working plans."

These extracts we use here simply because they are representative of the purpose and the work of the organization from the national down through the local union. The branches of this work, now grown to many numbers and great strength, are essential to the efficiency of the work, and also to the workers. The departments, outlined, are organization, preventive, educational, evangelistic and legal. The Sabbath-observance department is the tenth sub-division of the evangelistic, and has for its superintendent, Mrs. J. C. Bateham, of Painesville, Ohio. This department was the outgrowth—and legitimately—of the desire on the part of Christian women, particularly those living within the presence of specially demoralizing influences by the way of Sunday-desecration, and that more especially in cities where its sway is so nearly dominant—their desire, we say, to do away, as far as they might be able to, with the extra drunkenness upon that day, the non-business day of the week. Seventh-day women who are members of the W. C. T. U. hold many proofs in their possession that this department was organized to help to put down the liquor traffic, and extra lawlessness upon this day, and not to cripple us. The resolutions of the national and of the state unions are not the work of any secret organization, and are, therefore, the property of the light. Two or three of these are still not in our hands. A very few do not have printed minutes this year, although the organization now has a foothold in every state and territory. Several of the states have not taken up the Sabbath-observance department through state superintendents. Eleven of the states have not put themselves upon record in their minutes by a resolution upon this feature of temperance-union work.

(To be continued.)

Sabbath Reform.

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

ROME CHANGING THE DECALOGUE.

Messiah's Herald makes the following comments on the subject at the head of this article. Did it ever occur to the Herald that the substitution of the Sunday for the Sabbath of the fourth commandment is nothing more than a piece of papal tinkering, and that in trying to maintain the sacredness of Sunday it is helping to perpetuate a papal fraud?

The nephew of a Roman Catholic convert, in India, was asked by a missionary to repeat the ten commandments. In acceding to the request, he omitted the second, changed the fourth into, "Thou shalt hear mass on Sundays," and divided the tenth into two.—SABBATH RECORDER.

There is in this nothing new in the doings of the Papacy. The late Rev. John Cumming, D. D., of London, in the "Barnett discussion," held in 1850, said:

"In three catechisms, which I have bound up here—one by Archbishop Riley, another, 'An Abridgment of Christian Doctrine,' and the other by four archbishops of Ireland—the second commandment in every instance is omitted; the first reading, 'I am the Lord thy God,' etc., and the second, 'Thou shalt not take the name of the Lord thy God in vain.' I have also an Italian catechism, picked up by a lady in Rome, sanctioned by two popes, and used in Rome at this moment. The second commandment is left out; and instead of 'Remember to keep holy the Sabbath-day,' the commandment is given, 'Remember to keep holy the festivals.'" —Lectures on Romanism, p. 496.

In a lecture on "The Invocation of Saints," he explains how and why this is done. He says:

"If you ask how they make out ten commandments, they do as the dishonest servant did with his master's goods; having ten parcels to deliver, and wishing to keep back one, he took the largest of the other nine and divided it into two, so as to keep up the number ten. In the Church of Rome they take the last commandment and split it in two, giving the wife the ninth commandment—'Thou shalt not covet thy neighbor's wife'—and giving the goods to the tenth; showing their courtesy, as a priest of the Church of Rome expressed it (but which seems to exceed their Christianity) by their anxiety to separate the wife from the goods, and to assign her the honor of a distinct and whole commandment. This is the case in Ireland; and on the continent the very same thing takes place. . . . And I cannot but observe in passing, that as in Italy the light is darker than in Ireland, they take leave not only to exclude the second commandment, but to tamper with the fourth; and this accounts for the painful and universal fact, that through the whole continent of Europe the Sabbath-day is almost extinguished, and the chimies of its bells convey no sacredness to the ear. . . . The reason of all this cannot be misunderstood. The alternative was before the Church of Rome, either to bring her practice up to God's Word, which was her duty, or to bring down God's Word to the level of her practices. She, worthy of the name and the principles of a corrupt and apostate communion, has brought down God's most holy Word to the level of her most unholy practices; and since she felt that it rebuked her, and prophesied evil concerning her, while she continued in her sins, she has extinguished the testimony of the prophet, lest her misguided people should catch a gleam of celestial and holy day, and come forth from that fearful superstition, in which all that is pure has evaporated, all that is true has been crushed, and all that is holy has been desecrated and defiled.—Lectures on Romanism, pp. 313-14.

"BUBBLES."

The happy period of innocent childhood has presented to many a painter a fitting subject for illustration. Upon his canvas many a shade and tint have been so interwoven that the mingling of the colors has brought forth the softest light of a good and useful lesson. One particular idea seems this evening to grow under my artist's brush; and, whilst it progresses, let me describe it to you. A little boy is sitting on the floor, with a basin of soap-suds by his side, and an old clay pipe in his hand. His eyes are upturned, watching the flight of his last effort, a large bubble, which seems to float higher and higher. The most intense interest is depicted upon the child's face, for he is wondering how long it will be before the bubble bursts, and what will become of it when it is scattered on every side. The look of wonder deepens as each stroke of the brush makes the features more realistic and true. I beg my friend to pause a moment, and let me read the modern interpretation of his subject.

It is a true picture of every-day life,—each heart playing with its own feelings, and adding to them, until, overcharged, they must, perforce, burst into nothingness. Air-castles, some people call them, perchance, because they lack the solid foundation of fact to make them strong and secure. Bubbles they truly are, for they are composed of ingredients which, taken separately, are not only unpalatable, but dangerous. Young Judaism is to-day exhausting his

strength in the blowing up of an immense "bubble." His art has been combined with his patience to make the compound from whence this "bubble" is to come of the strongest kind. See; his pipe is already to his lips, his cheeks are distended, and behold the "bubble" begins to grow. I notice a word of peculiar meaning interwoven in my little boy's "bubble." Bend your ear and let me whisper it to you. He calls it Sunday Sabbath; and see how he watches, in his anxiety, to notice whether it will burst before it reaches heaven! Look how large it grows, how variegated its color! Listen to the shouts of his companions, who, in their delight, seem to wish that the "bubble" would continue to grow! But oh, dismay! It has struck against the Tree of Life, and it has burst! Close your eyes, that you are not injured by the spray, which burns and smart; and, whilst your heads are bent, ask your God to let the next effort have right in its wake, that it may succeed.

How many will agree with me that the Sunday Sabbath is nothing but a "bubble," which, as soon as it reaches rarefied air, will and must burst, from the force of nature's laws? It cannot float in Israel's religious sky, no matter how many inviting colors are interspersed; let each shade change with the hour, it will only serve to reflect renewed glory upon the walls of that strong castle, the "old blessed Sabbath," whose first foundation was laid centuries ago.

So, little children, continue to amuse yourselves with your "bubbles!" But "mind your eyes," as your companions tell you! You can as little hope to see your Sunday Sabbath an established, permanent fact, as you can hope to blow a "bubble" which is guaranteed not to burst. "Verbum sat sapienti."—Jewish Exponent.

Education.

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

THE KIND OF EDUCATION NEEDED.

The following extracts are taken from the 15th annual report of the Evangelical Education Society. It is, of course, written from the standpoint of the Episcopal Church, and has more direct reference to the work of the church than to education, as such; yet it points out so truly and so forcibly the kind of training which the church ought to require of those who are to be, under God, her leaders, breathes such a broadly catholic and deeply evangelical spirit, that we commend it to the careful reading of all who are interested in our denominational educational work:

We want to educate men who know the root-idea of our Protestantism, and have faith in that Protestantism—men who do not apologize for, or merely accept, but glory in the great Reformation of the sixteenth century—men who do not regard the issues of the Reformation as dead dogmas, but living principles.

That mighty conflict did not merely rebuke papal arrogance, arrest her aggression, and break ecclesiastical dominion; it did not merely correct church discipline, and reform clerical morals, all this often had been attempted, and partially accomplished, in the Church of Rome, by her own sons. The Reformation went far deeper than this, even to the very foundations upon which that church is built. It dealt with her fundamental principles. It was a pulling down to build anew on the "one foundation;" and there never can be any union or affiliation with her on the part of the Protestant Episcopal Church, without giving up our Protestantism and repudiating the Reformation.

The Reformation rejected the traditions of Rome, declared the supremacy of the Word of God, and secured the right of private judgment. It rejected her pretensions to authority, declared the supremacy of the human conscience, and the sacredness of personal conviction. It rejected her sacramental and sacerdotal claims, denied the mediatorial character and efficacy of a human priesthood, and declared the immediate access of the soul to God, through the priesthood and mediatorship of Christ alone. It rejected her dogmas of saintly merit and purgatorial fires, and declared present, complete and finished salvation through the life, work and death of the Lord Jesus. It denied the converting power of rites and forms, and declared the regeneration of the soul and newness of life, through the application of divine truth to the mind and heart, by the power of the Holy Ghost. It rejected all penances and services of man as a means of justification before God, and brought out, in vivid light, that essential, eternal doctrine upon which rests all spiritual religion, justification by faith in the Lord Jesus Christ.

We want men whose minds are enlightened, and whose souls are impressed with these root-ideas of the great Reformation. Men who feel their inestimable and eternal value, and whose hearts are yearning with the desire to make them known to their fellow-men: If the open and bold defense of these great living truths makes them party men, they must be such in a very honorable sense. We would not, however, have them merely party men. We would not encourage that partisan spirit which sees only good in those who agree with us, and only evil in those who differ from us. A man may hold, very firmly and conscientiously, that which he believes to be true,

in opposition to a host of men, and he may battle single and alone for his ideas, and yet have a liberal spirit toward those who differ from him. Such men will always be men of power. The possession of a great idea, the conviction of duty to impress that idea upon others, singleness of purpose, and earnestness of resolve to perform that duty, without regard to personal consequences, are the essential elements of power and of true greatness. Such a man will never rely upon official authority, but mainly upon personal influence. He will become the embodiment of his idea, and secure for it weight and influence proportioned to his personal power. He will kindle with it, and impart its warmth to others. He will become magnetic, and draw men unto him. If his idea be a divine one, and he be endowed with spiritual unction, he will speak with a wisdom and power that no man can long resist.

Such a man we find in Professor Tholuck, of Germany. Less than fifty years ago (1826) he was placed in the chair of Theology in the great University of Halle, when scarcely more than a youth, then filled with Rationalistic professors and students: only five of the latter believed in the divinity of Christ. A party of them had but recently burned the Bible. In the expressive language of the professor himself, "you could walk twenty miles in any direction from Halle without meeting an experimental Christian." Rationalism pervaded Germany. The professors of Halle united in a petition to the government against the appointment solely on the ground of his evangelical principles. The government would not heed the opposition. The students endeavored to force him to resign. Tholuck was inflexible, and took his chair in the class-room. He was assailed with hisses and groans. Low epithets and sneers greeted him in the streets. His classes were small and inattentive, his lectures nearly forsaken. Fully impressed that the great principles of the gospel, which the divine Spirit had taught him to love, were essential to the eternal welfare of the students themselves and to the people they would soon go out to instruct, he made every effort to impress them upon their attention. He addressed himself to his work with quiet dignity, relying solely upon God and his truth. He made no compromise with error. He would deliver the truth at all hazard, but in the spirit of love.

His resolute purpose, his noble daring, his cool courage won respect. His exact and profound knowledge of the Bible, and his great reverence and love for what he believed to be a divine revelation, his restless energy and unwearied patience in commending it to the attention of his students, commanded their admiration, and awed them into silence. The fairness and frankness of his statements, the clearness of his reasoning, the incisiveness of his logic, the warmth and tenderness of his pleadings, awakened interest and sympathy. One and another came to him in private to know further of these strange doctrines. Student after student was convinced that they were of God, and were essential to salvation. Converts were slowly made to the evangelical ranks. The heart of the good, brave professor was lifted up to God in praise. His classes now increased; his lecture-room was soon crowded. Men went forth to their work filled with gospel light and love. He toiled on, working, watching, praying.

The influence spread; other great universities felt the spell; the religion of the heart supplanted that which was merely of the mind. Forty years passed by (1870); Professor Tholuck feels that his work on earth is nearly done. Aged and overworked, he has not the health and strength to continue his labors. He desires to yield his chair to another. Professors, students, and the populace of Halle are wild with excitement. Delegations come from every quarter. Meetings are held, halls are crowded, every one anxious to vie with the other in honoring the great professor and Christian hero. Three days are given to the festivities; business is almost suspended in the city. Speeches, prayers and hymns by day, and immense torchlight processions by night. The Emperor sends him the star of the red eagle. The troops besieging Paris stop in the mad conflict to send telegrams of greeting. To day the great theological schools of Halle and Berlin, containing 562 students, are evangelical; and the largest of all, Leipzig, containing 412 students, is hyper-evangelical, while Heidelberg, the only Rationalistic school in Germany of note, contains 34 students. * What an inspiring example of fidelity to truth and duty; a grander one cannot be found in modern history. With such a man and such a history before us, we may well be encouraged, however dark the seemings.

To lose faith in our evangelical principles, is to lose faith in God and his providence. There is, to day in our church a party holding these principles. Be it organized or unorganized, named or without name, it will do a mighty work, if each man remains faithful to truth and to God.

There is certainly a great deal of restlessness and uneasiness, if not dissatisfaction, with regard to the whole work of the church. There is a wonderful lack of enthusiasm—the soul of success. It is only by sleepless vigilance and tremendous effort that any work can be long sustained. The chariot wheels drag slowly and heavily: they must be urged on, as if ascending a mountain. What is our hope? What shall be done? Certainly we do not want further organization—more church machinery. We do not need amended canons and new rubrics. We

* Facts from the Bibliotheca Sacra, October, 1875, page 760.

need not recast creeds and articles, or look for new truth. We want, most of all, spiritual unction and power. The lever of evangelical principles rests upon the fulcrum of God's Word. It needs but the application of divine power to lift the church out of her apathy and indifference into the light of gospel love and zeal. God waits to be gracious. Our manifest duty and our high privilege is to pray for the application of that power.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color to the cup, when it moveth itself aright." "At least it biteth like a serpent, and stingeth like an adder."

IS IT LACK OF BRAINS?

There are persons who speak scornfully of those who are enslaved by the appetite for strong drink; and perhaps still more slightly of those who, apprehending danger, avoid even the first steps which bring them within the grasp of the wide-reaching arms of the great destroyer. But while men assert that the lapses of their fellows into intemperance are to be credited to the mental infirmities of the drinkers rather than to the deadly quality of the drink, and that those who pledge themselves to total abstinence do it because they have not the mental and moral stamina of other men, it may be well to inquire whether this is precisely the true view of the subject.

First, then, alcohol is a poison. Hundreds and thousands of instances may be cited where persons have been made seriously ill by the use of intoxicating drinks, and many other instances may be mentioned where speedy death has occurred from no other apparent cause than the use of alcoholic beverages. Alcoholic beverages therefore are poisons; and what has brain, or nerve, or intelligence about it that enables it to make head against the influence of a poison? When a man has swallowed arsenic or strychnine, and has died, do you attribute it to the shallowness of his brain, to the weakness of his mind? And do you say that others of greater intelligence and better mental training may use this same article with impunity? What is intellect or intelligence as an antidote for deadly poison circulating through every artery and vein? So when men are poisoned by strong drink, what has intellect or intelligence to do with the matter? "It is the drinker's shallow brain," says a wit, rather than the quality of the drink he takes, that makes the mischief. But do facts justify the assertion? Did Alexander the Great have a shallow brain? Did Professor Porson have a shallow brain? Did Thomas F. Marshall have a shallow brain? And all those thousands and tens of thousands who have come down from the highest walks and stations to the nameless horrors of a drunkard's life, and to the dark dishonor of a drunkard's grave, were they all men of shallow brain? One might as well say that a rattlesnake's bite would effect none but fools, or that intellect and education are an antidote for strychnine or ratbane.

Alcohol itself is a poison, and the other ingredients of the cursed beverages which rum-sellers concoct are more poisonous still; and if a man has brains and intellect, he will best exhibit the fact by steering clear entirely of the infernal stuff.—The Christian.

ITEMS.

Liquor men have dollars at stake; Christian men have sons at stake. Which are the more valuable?

Germany is the largest drink-trader with Africa, sending there more than 7,000,000 gallons annually.

The sale of liquor has been prohibited on property owned by the Northern Pacific Railroad by order of its President, Robert Harris.

Philadelphia will receive nearly a million dollars from high license fees this year. A Law and Order Society exists especially to prevent the sale of liquor to children. It is said that 30,000 children are daily sent to purchase liquor.

The City Council of Atlanta, Ga., has black-listed nine white drunkards, and prohibited the sale of liquor to them under penalty of \$500 fine or thirty days in jail. One of the drunkards has begun a suit against the city for defamation of character in being black-listed.

The Turks, who are Prohibitionists by order of the Koran, are working to abolish saloons kept by the "Christians" in Constantinople. All drinking places within 250 feet from the houses of Turkish worship have been ordered to be closed, and the police are enforcing the decree.

Dr. A. A. Livermore says: "The saloon cannot be said to have one redeeming feature about it. It helps no cause of human virtue or happiness, but is the enemy of God and man. It is evil, and only evil, and that continually. With these characteristics we may well predict what would be its effects upon the politics of our country."

Most of the leading manufacturers have made strictly temperate habits an indispensable prerequisite to employment, and the least departure therefrom a sufficient pretext for dismissal. What our legislatures permit, that our great manufacturing and industrial institutions, in order to protect themselves from ruin, are compelled to positively prohibit.

Woman's Work.

ask anything in my name I will do it.

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

WISE WORDS.

for the Woman's Christian Temperance Union of Alfred Centre, by Mrs. M. E. H. Ev.

umber King Olif's words— the Olif of Narrow way— bound to his fowens, drenched in gore, so great, long "serpent" lay; for ten long hours at bay he stood, ing his feet in hero's blood.

Bowman, knowest thou not, a ringing voice cried he, d reignth upon the thrones of earth; hoever the monarch be wreath the crown upon the throne, Lord is ruler of earth alone."

his grand confession sounds om centuries long ago, ting the Christian hero's fame ith pure immortal glow, hower sitteth upon the throne, Lord is ruler of earth alone."

Olif Triggvassan's faith our's this day of woe, stand, all weary, and sad and weak, ainst our terrible foe, ing to heaven above. "How long t the weak be crushed to dust by the strong!"

foemen mock our cry— Will the mighty intercede hange the laws of our land to-day, cause these women plead? "With their idle word," they say, o "the courts of heaven are far away."

ie shock of the battle's hell, here our dead brothers die, in can we keep our souls at peace we do not look on high, know, let the tide tare as it will, r Lord is the only ruler still!"

be, as Olif died, ven to us to fall n our shield in death's black sea, id by a watery pall. e centuries witness still our word, e king of earth is the saving Lord."

be to win for Christ, e, one gone far astray— ead a soul repentant back om darkness into day— still his gift of grace alone, o always reignth on every throne.

reak hand joined to God, e more than the hero's, x shall one prayer be lost; all the mighty of the earth shall own e Lord, he reignth upon the throne."

are glad to be asked, "Why don't you oneys received by the Treasurer of 's Board, the same as moneys paid to eral Boards are reported?" In the ganizing work amongst our women, prudent to handle this question re, and with much gentle deference pinions and feelings of our women; of the stoutest opposers whom we liged to meet declared themselves not to have their work exposed to the as if for inspection, or to be crit-

With all genuine deference to any b is opposed to all of the ostentatious- are may be in "letting the right ow what the left hand doeth," we et claim that to stand in the right toward the practical work of or- missionary effort, is to stand where see also another side of this question.

ter from whom we hear thinks that orting through our RECORDER depart- ould not only be a receipt for the but would awaken interest, and e others to give. We shall be glad such receipts for any and for all of e Woman's Department in the

is but just opened, and possibly ot be out of place if its editor should here, that when she began the work ot know that she would have the of so much as one of our women. e invitation of one, and by the s, as she believes, of the Counsellor, ven to these leadings by the very gements in her way, if they really e, she began the work with the following close upon the trail of the not that, but feeling the way for that good might come of its work, harm. Our treasurer is at present home. Some of her work we all do for her; but when she returns, then take up her work again, she bles to be glad to meet requests that made of us. We would be exceed- ed to advance much faster than we see our way open to do, even in of work. You, my sisters, are the

om we sometimes feel constrained sometimes for one, sometimes for If you will insist upon our being

aggressive, and will keep us company in ag- gressiveness, in the union of effort, the union of sentiment and in the Christian, sisterly sympathy, there will be full occasion to expect growth amongst us. We have faith in you. We thank you for the occasions you give us therefor. Keep us in the midst of active faith in you by your own personal activity, and crowd us, if you will, that together we may indeed press forward towards the work which Christ Jesus, our Lord, has set for us all in the opportunities and responsibilities given to us—to us, and no other.

THE W. C. T. U. AND CONVENTION RESOLUTIONS.

The N. W. C. T. U., at its fourteenth annual convention, held in Nashville, Tenn., November, 1887, adopted as its first Resolution, as reported by the Committee on resolutions, the following:

1.—PURPOSE.

The National Woman's Christian Temperance Union, in its fourteenth convention assembled, offers its devout thanks to the wonderful Counsellor who has led its hosts through light and shadow, success and defeat, even unto this auspicious hour, and declares its solemn purpose to help forward the universal reign of Christ in the customs of society and the laws of the land; not in form, but in fact; not ecclesiastically, but really; through the Spirit of truth whom he promises to his followers, and who will lead into all truth every heart that is loyal to "God and home and native land!"

The President, in her address, declares that

"The Woman's Christian Temperance Union, local, state, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and it is that Christ shall be this world's king. Yea, verily, this world's king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions. Not a king who hears the nations praising him afar off, from the lips outward, but one who, dwelling in their hearts, radiates his presence into their daily doings, and makes his Word as much the text-book of their daily lives as the multiplication table is of their business transactions. . . . The latest federal census gives, in round numbers, sixty thousand prisoners in the United States, of which, in round numbers, fifty-four thousand are men, and five thousand are women. Everybody knows that three-fourths of these came to their disgrace through strong drink; everybody knows that the curse of the narcotic habit is upon almost every drinker and prisoner in the nation; everybody knows that the crime of impurity is twin-born with that of drunkenness. Women, as a class, are largely exempt from this three-fold curse. Their prevailing faults of frivolity and fashion will best be cured by serious and ennobling occupation; therefore, the enlisting, drilling, and disciplining of the White Ribbon Army to fight against these three habits, and through this to be lifted above their own pitiful weaknesses, means the building up of Christ's kingdom, in the solid, practical, every-day fashion of which his words and life give us the working plans."

These extracts we use here simply because they are representative of the purpose and the work of the organization from the national down through the local union. The branches of this work, now grown to many numbers and great strength, are essential to the efficiency of the work, and also to the workers. The departments, outlined, are organization, preventive, educational, evangelistic and legal. The Sabbath-observance department is the tenth sub-division of the evangelistic, and has for its superintendent, Mrs. J. C. Bateham, of Painesville, Ohio. This department was the outgrowth—and legitimately—of the desire on the part of Christian women, particularly those living within the presence of specially demoralizing influences by the way of Sunday-desecration, and that more especially in cities where its sway is so nearly dominant—their desire, we say, to do away, as far as they might be able to, with the extra drunkenness upon that day, the non-business day of the week. Seventh-day women who are members of the W. C. T. U. hold many proofs in their possession that this department was organized to help to put down the liquor traffic, and extra lawlessness upon this day, and not to cripple us. The resolutions of the national and of the state unions are not the work of any secret organization, and are, therefore, the property of the light. Two or three of these are still not in our hands. A very few do not have printed minutes this year, although the organization now has a foothold in every state and territory. Several of the states have not taken up the Sabbath-observance department through state superintendents. Eleven of the states have not put themselves upon record in their minutes by a resolution upon this feature of temperance-union work. (To be continued.)

Sabbath Reform.

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

ROME CHANGING THE DECALOGUE.

Messiah's Herald makes the following comments on the subject at the head of this article. Did it ever occur to the Herald that the substitution of the Sunday for the Sabbath of the fourth commandment is nothing more than a piece of papal tinkering, and that in trying to maintain the sacredness of Sunday it is helping to perpetuate a papal fraud?

The nephew of a Roman Catholic convert, in India, was asked by a missionary to repeat the ten commandments. In according to the request, he omitted the second, changed the fourth into, "Thou shalt bear mass on Sundays," and divided the tenth into two.—SABBATH RECORDER.

There is in this nothing new in the doings of the Papacy. The late Rev. John Cumming, D. D., of London, in the "Barnett discussion," held in 1850, said:

"In three catechisms, which I have bound up here—one by Archbishop Riley, another, 'An Abridgment of Christian Doctrine,' and the other by four archbishops of Ireland—the second commandment in every instance is omitted; the first reading, 'I am the Lord thy God,' etc., and the second, 'Thou shalt not take the name of the Lord thy God in vain.' I have also an Italian catechism, picked up by a lady in Rome, sanctioned by two popes, and used in Rome at this moment. The second commandment is left out; and instead of 'Remember to keep holy the Sabbath-day,' the commandment is given, 'Remember to keep holy the festivals.'—Lectures on Romanism, p. 496.

In a lecture on "The Invocation of Saints," he explains how and why this is done. He says:

"If you ask how they make out ten commandments, they do as the dishonest servant did with his master's goods; having ten parcels to deliver, and wishing to keep back one, he took the largest of the other nine and divided it into two, so as to keep up the number ten. In the Church of Rome they take the last commandment and split it in two, giving the wife the ninth commandment—'Thou shalt not covet thy neighbor's wife'—and giving the goods to the tenth; showing their courtesy, as a priest of the Church of Rome expressed it (but which seems to exceed their Christianity) by their anxiety to separate the wife from the goods, and to assign her the honor of a distinct and whole commandment. This is the case in Ireland; and on the continent the very same thing takes place. . . . And I cannot but observe in passing, that as in Italy the light is darker than in Ireland, they take leave not only to exclude the second commandment, but to tamper with the fourth; and this accounts for the painful and universal fact, that throughout the whole continent of Europe the Sabbath-day is almost extinguished, and the chimera of its bells convey no sacredness to the ear. . . . The reason of all this cannot be misunderstood. The alternative was before the Church of Rome, either to bring her practice up to God's Word, which was her duty, or to bring down God's Word to the level of her practices. She, worthy of the name and the principles of a corrupt and apostate communion, has brought down God's most holy Word to the level of her most unholy practices; and since she felt that it rebuked her, and prophesied evil concerning her, while she continued in her sins, she has extinguished the testimony of the prophet, lest her misguided people should catch a gleam of celestial and holy day, and come forth from that fearful superstition, in which all that is pure has evaporated, all that is true has been crushed, and all that is holy has been desecrated and defiled.—Lectures on Romanism, pp. 313-14.

"BUBBLES."

The happy period of innocent childhood has presented to many a painter a fitting subject for illustration. Upon his canvas many a shade and tint have been so interwoven that the mingling of the colors has brought forth the softest light of a good and useful lesson. One particular idea seems this evening to grow under my artist's brush; and, whilst it progresses, let me describe it to you. A little boy is sitting on the floor, with a basin of soap-suds by his side, and an old clay pipe in his hand. His eyes are upturned, watching the flight of his last effort, a large bubble, which seems to float higher and higher. The most intense interest is depicted upon the child's face, for he is wondering how long it will be before the bubble bursts, and what will become of it when it is scattered on every side. The look of wonder deepens as each stroke of the brush makes the features more realistic and true. I beg my friend to pause a moment, and let me read the modern interpretation of his subject. It is a true picture of every-day life,—each heart playing with its own feelings, and adding to them, until, overcharged, they must, perforce, burst into nothingness. Air-castles, some people call them, perchance, because they lack the solid foundation of fact to make them strong and secure. Bubbles they truly are, for they are composed of ingredients which, taken separately, are not only unpalatable, but dangerous. Young Judaism is to-day exhausting his

strength in the blowing up of an immense "bubble." His art has been combined with his patience to make the compound from whence this "bubble" is to come of the strongest kind. See; his pipe is already to his lips, his cheeks are distended, and behold! the "bubble" begins to grow. I notice a word of peculiar meaning interwoven in my little boy's "bubble." Bend your ear and let me whisper it to you. He calls it Sunday Sabbath; and see how he watches, in his anxiety, to notice whether it will burst before it reaches heaven! Look how large it grows, how variegated its colors! Listen to the shouts of his companions, who, in their delight, seem to wish that the "bubble" would continue to grow! But oh, dismay! It has struck against the Tree of Life, and it has burst! Close your eyes, that you are not injured by the spray, which burns and smart; and, whilst your heads are bent, ask your God to let the next effort have right in its wake, that it may succeed.

How many will agree with me that the Sunday Sabbath is nothing but a "bubble," which, as soon as it reaches rarefied air, will and must burst, from the force of nature's laws? It cannot float in Israel's religious sky, no matter how many inviting colors are interperseed; let each shade change with the hour, it will only serve to reflect renewed glory upon the walls of that strong castle, the "old blessed Sabbath," whose first foundation was laid centuries ago.

So, little children, continue to amuse yourselves with your "bubbles!" But "mind your eyes," as your companions tell you! You can as little hope to see your Sunday Sabbath an established, permanent fact, as you can hope to blow a "bubble" which is guaranteed not to burst. "Verbum sat sapienter."—Jewish Exponent.

Education.

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

THE KIND OF EDUCATION NEEDED.

The following extracts are taken from the 13th annual report of the Evangelical Education Society. It is, of course, written from the stand point of the Episcopalian Church, and has more direct reference to the work of the church than to education, as such; yet it points out so truly and so forcibly the kind of training which the church ought to require of those who are to be, under God, her leaders, breathes such a broadly catholic and deeply evangelical spirit, that we commend it to the careful reading of all who are interested in our denominational educational work:

We want to educate men who know the root-ideas of our Protestantism, and have faith in that Protestantism—men who do not apologize for, or merely accept, but glory in the great Reformation of the sixteenth century—men who do not regard the issues of the Reformation as dead dogmas, but living principles.

That mighty conflict did not merely rebuke papal arrogance, arrest her aggression, and break ecclesiastical dominion; it did not merely correct church discipline, and reform clerical morals, all this often had been attempted, and partially accomplished, in the Church of Rome, by her own sons. The Reformation went far deeper than this, even to the very foundations upon which that church is built. It dealt with her fundamental principles. It was a pulling down to build anew on the "one foundation;" and there never can be any union or affiliation with her on the part of the Protestant Episcopal Church, without giving up our Protestantism and repudiating the Reformation. The Reformation rejected the traditions of Rome, declared the supremacy of the Word of God, and secured the right of private judgment. It rejected her pretensions to authority, declared the supremacy of the human conscience, and the sacredness of personal conviction. It rejected her sacramental and sacerdotal claims, denied the mediatorial character and efficacy of a human priesthood, and declared the immediate access of the soul to God, through the priesthood and mediatorship of Christ alone. It rejected her dogmas of saintly merit and purgatorial fires, and declared present, complete and finished salvation through the life, work and death of the Lord Jesus. It denied the converting power of rites and forms, and declared the regeneration of the soul and newness of life, through the application of divine truth to the mind and heart, by the power of the Holy Ghost. It rejected all penances and services of man as a means of justification before God, and brought out, in vivid light, that essential, eternal doctrine upon which rests all spiritual religion, justification by faith in the Lord Jesus Christ.

We want men whose minds are enlightened, and whose souls are impressed with these root-ideas of the great Reformation. Men who feel their inestimable and eternal value, and whose hearts are yearning with the desire to make them known to their fellow-men: If the open and bold defense of these great living truths makes them party men, they must be such in a very honorable sense. We would not, however, have them merely party men. We would not encourage that partisan spirit which sees only good in those who agree with us, and only evil in those who differ from us. A man may hold, very firmly and conscientiously, that which he believes to be true,

in opposition to a host of men, and he may battle single and alone for his idea, and yet have a liberal spirit toward those who differ from him. Such men will always be men of power. The possession of a great idea, the conviction of duty to impress that idea upon others, singleness of purpose, and earnestness of resolve to perform that duty, without regard to personal consequences, are the essential elements of power and of true greatness. Such a man will never rely upon official authority, but mainly upon personal influence. He will become the embodiment of his idea, and secure for it weight and influence proportioned to his personal power. He will kindle with it, and impart its warmth to others. He will become magnetic, and draw men unto him. If his idea be a divine one, and he be endowed with spiritual unction, he will speak with a wisdom and power that no man can long resist.

Such a man we find in Professor Tholuck, of Germany. Less than fifty years ago (1826) he was placed in the chair of Theology in the great University of Halle, when scarcely more than a youth, then filled with Rationalistic professors and students; only five of the latter believed in the divinity of Christ. A party of them had but recently burned the Bible. In the expressive language of the professor himself, "you could walk twenty miles in any direction from Halle without meeting an experimental Christian." Rationalism pervaded Germany. The professors of Halle united in a petition to the government against the appointment of Tholuck, and rested their opposition solely on the ground of his evangelical principles. The government would not heed the opposition. The students endeavored to force him to resign. Tholuck was inflexible, and took his chair in the class-room. He was assailed with hisses and groans. Low epithets and sneers greeted him in the streets. His classes were small and inattentive, his lectures nearly forsaken. Fully impressed that the great principles of the gospel, which the divine Spirit had taught him to love, were essential to the eternal welfare of the students themselves and to the people they would soon go out to instruct, he made every effort to impress them upon their attention. He addressed himself to his work with quiet dignity, relying solely upon God and his truth. He made no compromise with error. He would deliver the truth at all hazard, but in the spirit of love.

His resolute purpose, his noble daring, his cool courage won respect. His exact and profound knowledge of the Bible, and his great reverence and love for what he believed to be a divine revelation, his restless energy and unwearied patience in commending it to the attention of his students, commanded their admiration, and awed them into silence. The fairness and frankness of his statements, the clearness of his reasoning, the incisiveness of his logic, the warmth and tenderness of his pleadings, awakened interest and sympathy. One and another came to him in private to know further of these strange doctrines. Student after student was convinced that they were of God, and were essential to salvation. Converts were slowly made to the evangelical ranks. The heart of the good, brave professor was lifted up to God in praise. His classes now increased; his lecture-room was soon crowded. Men went forth to their work filled with gospel light and love. He toiled on, working, watching, praying.

The influence spread; other great universities felt the spell; the religion of the heart supplanted that which was merely of the mind. Forty years passed by (1870); Professor Tholuck feels that his work on earth is nearly done. Aged and overworked, he has not the health and strength to continue his labors. He desires to yield his chair to another. Professors, students, and the populace of Halle are wild with excitement. Delegations come from every quarter. Meetings are held, halls are crowded, every one anxious to vie with the other in honoring the great professor and Christian hero. Three days are given to the festivities; business is almost suspended in the city. Speeches, prayers and hymns by day, and immense torchlight processions by night. The Emperor sends him the star of the red eagle. The troops besieging Paris stop in the mad conflict to send telegrams of greeting. To day the great theological schools of Halle and Berlin, containing 562 students, are evangelical; and the largest of all, Leipzig, containing 412 students, is hyper-evangelical, while Heidelberg, the only Rationalistic school in Germany of note, contains 34 students.* What an inspiring example of fidelity to truth and duty; a grander one cannot be found in modern history. With such a man and such a history before us, we may well be encouraged, however dark the seemings.

To lose faith in our evangelical principles, is to lose faith in God and his providence. There is, to day in our church a party holding these principles. Be it organized or unorganized, named or without name, it will do a mighty work, if each man remains faithful to truth and to God.

There is certainly a great deal of restlessness and uneasiness, if not dissatisfaction, with regard to the whole work of the church. There is a wonderful lack of enthusiasm—the soul of success. It is only by sleepless vigilance and tremendous effort that any work can be long sustained. The chariot wheels drag slowly and heavily; they must be urged on, as if ascending a mountain. What is our hope? What shall be done? Certainly we do not want further organization—more church machinery. We do not need amended canons and new rubrics. We

*Facts from the Bibliotheca Sacra, October, 1876, page 760.

need not recast creeds and articles, or look for new truth. We want, most of all, spiritual unction and power. The lever of evangelical principles rests upon the fulcrum of God's Word. It needs but the application of divine power to lift the church out of her apathy and indifference into the light of gospel love and zeal. God waits to be gracious. Our manifest duty and our high privilege is to pray for the application of that power.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." "At last it biteth like a serpent, and stingeth like an adder."

IS IT LACK OF BRAINS?

There are persons who speak scornfully of those who are enslaved by the appetite for strong drink; and perhaps still more slightly of those who, apprehending danger, avoid even the first steps which bring them within the grasp of the wide-reaching arms of the great destroyer. But while men assert that the lapses of their fellows into intemperance are to be credited to the mental infirmities of the drinkers rather than to the deadly quality of the drink, and that those who pledge themselves to total abstinence do it because they have not the mental and moral stamina of other men, it may be well to inquire whether this is precisely the true view of the subject.

First, then, alcohol is a poison. Hundreds and thousands of instances may be cited where persons have been made seriously ill by the use of intoxicating drinks, and many other instances may be mentioned where speedy death has occurred from no other apparent cause than the use of alcoholic beverages. Alcoholic beverages therefore are poisons; and what has brain, or nerve, or intelligence about it that enables it to make head against the influence of a poison? When a man has swallowed arsenic or strychnine, and has died, do you attribute it to the shallowness of his brain, to the weakness of his mind? And do you say that others of greater intelligence and better mental training may use this same article with impunity? What is intellect or intelligence as an antidote for deadly poison circulating through every artery and vein? So when men are poisoned by strong drink, what has intellect or intelligence to do with the matter? "It is the drinker's shallow brain," says a wit, rather than the quality of the drink he takes, that makes the mischief. But do facts justify the assertion? Did Alexander the Great have a shallow brain? Did Professor Porson have a shallow brain? Did Thomas F. Marshall have a shallow brain? And all those thousands and tens of thousands who have come down from the highest walks and stations to the nameless horrors of a drunkard's life, and to the dark dishonor of a drunkard's grave, were they all men of shallow brain? One might as well say that a rattlesnake's bite would effect none but fools, or that intellect and education are an antidote for strychnine or ratbane.

Alcohol itself is a poison, and the other ingredients of the cursed beverages which rum-sellers concoct are more poisonous still; and if a man has brains and intellect, he will best exhibit the fact by steering clear entirely of the infernal stuff.—The Christian.

ITEMS.

Liquor men have dollars at stake; Christian men have sons at stake. Which are the more valuable?

Germany is the largest drink-trader with Africa, sending there more than 7,000,000 gallons annually.

The sale of liquor has been prohibited on property owned by the Northern Pacific Railroad by order of its President, Robert Harris.

Philadelphia will receive nearly a million dollars from high license fees this year. A Law and Order Society exists especially to prevent the sale of liquor to children. It is said that 30,000 children are daily sent to purchase liquor.

The City Council of Atlanta, Ga., has black-listed nine white drunkards, and prohibited the sale of liquor to them under penalty of \$500 fine or thirty days in jail. One of the drunkards has begun a suit against the city for defamation of character in being black-listed.

The Turks, who are Prohibitionists by order of the Koran, are working to abolish saloons kept by the "Christians" in Constantinople. All drinking places within 250 feet from the houses of Turkish worship have been ordered to be closed, and the police are enforcing the decree.

Dr. A. A. Livermore says: "The saloon cannot be said to have one redeeming feature about it. It helps no cause of human virtue or happiness, but is the enemy of God and man. It is evil, and only evil, and that continually. With these characteristics we may well predict what would be its effects upon the politics of our country."

Most of the leading manufacturers have made strictly temperate habits an indispensable prerequisite to employment, and the least departure therefrom a sufficient pretext for dismissal. What our legislatures permit that our great manufacturing and industrial institutions, in order to protect themselves from ruin, are compelled to positively prohibit.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 19, 1888.

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

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

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

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

"DAILY are two angels writing
What we do for good or ill—
One with smiles the good inditing;
One the evil, sad and still."

SEVERAL articles intended for last week's issue were thrown over into this week for want of room. Some of us will have to learn to condense our thoughts a little more.

THERE is so great a pressure of matter for the columns of the Missionary Department, and that of Woman's Work, that we have run the latter onto the third page this week.

WE publish in another column a short article on the "Third Day," in the light of Matt. 12: 40. While this whole subject is an interesting one, as a question of harmony, it has no practical bearing upon the question of the Sabbath, and has no value outside of itself. We think, therefore, that we have now given quite as much room as its importance can justly demand.

BROTHER A. F. BELO, of Rupee, Texas, writes: "Bro. J. B. Clarke has been with us, and has made many warm friends. We like him very much." He adds, "I am very much interested in this Sabbath reform work for all denominations, and hope the time is not far distant when all will return to the true Sabbath." Eld. M. F. Whatley, writing from the same place, speaks of Brother Clarke's work there in the same encouraging way. May the Lord graciously water the good seed thus sown.

A STATEMENT comes from England that in revival work the majority of middle aged women who come to the inquiry rooms are backsliders. On a search for the cause of this it is found that they were Christian girls, but married immoral and ungodly men. Hence their own religious fall. That young woman who marries an ungodly man, thinking to win him to a better life, runs an awful risk. She may succeed, but the chances are against her. It is more than possible that she will not be able to maintain her own Christian standing, and so fall to his level rather than raise him to hers. This is true of individual special beliefs as well as of the Christian life in its entirety. There is a world of meaning in the words of Paul, "Be ye not unequally yoked together with unbelievers."

A CALL has been issued from this office for agents to sell Rev. A. H. Lewis's new book (Critical History of Sunday Legislation, etc.), in the several Associations. A fair commission will be allowed those who accept the agency. In making application, let those who are not personally known to us accompany such application by a letter of recommendation from their pastor, or let them give the name and address of some one of whom we can make inquiry if desirable. This will obviate delay, as we cannot employ agents of whose fitness we know nothing. We ought to have several agents in the great North-west; but only one has applied (a brother in Wisconsin). No application has yet come from the Central Association. Will not the pastors lend their influence in getting this matter before the people? For terms, address E. P. Saunders, Agent.

THE following extracts of a letter just received from the principal of a seminary of learning in one of the Southern states, show how the truth is working, especially in the South and Southwest. They also show how the truth, scattered by means of our publications, is taking root where we had not thought to see it. The fruit of this sowing is, largely, yet to be gathered, if we are faithful husbandmen of that committed to us. The writer says, "Do you still publish that valuable little paper, the *Light of Home*? If so, please send me a sample number, and terms of subscription. I desire to take the paper myself, and will endeavor to make up a club among my friends. I am a member of the Free Will Baptist Church, but I am

an earnest advocate of the Bible Sabbath, and I believe that with such a paper as the *Light of Home* for my companion and collaborer, I can do good service in defense of Bible truth. I have prepared manuscript for a tract, 'Sunday not the Sabbath,' which I will send, if you desire, for your examination, with a view to publication, if approved." As the letter was not designed for publication, we withhold name and address.

A PASTOR sends for 200 copies of the leaflet, *The Bible and the Sabbath*, saying that he wishes to distribute some of them among his young people. That is a good thing to do. Too many of our young people grow up in the observance of the Sabbath without being able to give any good reason for it. The result, in many cases, is that when they go out into the world they are unable to meet its sophistries and to withstand its temptations. Let them be able to give a Bible reason for their faith and practice, and they are measurably safe. We repeat, then, let this leaflet be distributed among the young people of the churches as well as among strangers. But, brethren, don't let your pastors pay for supplies for this purpose out of their own often slender incomes. Better give them an order on your church treasury. You cannot appropriate a small sum more appropriately.

A NEW S. D. B. COLONY.

Ever since we can remember, Seventh-day Baptists have been discussing the advantages of colonizing instead of scattering indiscriminately, independently, individually, into the West, Southwest and Northwest. But in spite of all our fine theories about these advantages, and in spite of several earnest efforts to secure unity of action in the matter of emigration, we go on letting our independence and our individualism run away with us, and we continue to scatter. In a few cases Sabbath-keeping communities have sprung up about the lone Sabbath-keepers, and some have remained faithful to the truth in their loneliness, bright lights in the community; in a much larger number of instances, however, those who have thus gone away by themselves have either sold out, after years of isolation, and sought homes among Sabbath-keepers again, or they have remained in isolation, depriving themselves of Sabbath privileges, and giving but little help to the Sabbath cause; while their children, growing up without church privileges, have been swallowed up by the surrounding worldly influences, and lost.

Among the most serious obstacles to be overcome in the colonizing efforts which have so far been made, have been the choice of a location and the securing of a sufficient amount of land to give a stronghold to the colony. There lies before us information of a plan for colonization which appears to have overcome these obstacles in advance of its announcement. Rev. R. B. Hewitt, a Seventh-day Baptist, of Beauregard, Miss., has, we understand, secured control of some 1,400 acres of land at that place, and is holding it for the purpose of colonization. The location is on the Illinois Central Railroad, 140 miles north of New Orleans, on what is said to be one of the highest and most desirable points of land in the state of Mississippi. It lies on both sides of the railroad, which runs nearly north and south centrally through the tract. A village is being laid out with streets crossing the railroad somewhat centrally the other way, so that in all directions about the village may be truck gardens, and outside of these, larger farms for grain and other farm produce. The climate is said to be healthful, the water pure, and the soil productive and easy to cultivate.

Our information concerning this movement comes first from a brother who has been, until recently, a resident of the eastern part of this (New York) state, but who is now at Beauregard. Also a recent number of the *New Orleans Picayune* speaks of the scheme as an "Immigration Association," of which the Rev. R. B. Hewitt is the president. The *Wesson Argosy* also makes favorable mention of the undertaking. Wesson is a town of some 2,000 inhabitants, and is the first station south of Beauregard. The *Argosy* says:

We understand that Rev. R. B. Hewitt and others have purchased a large tract of land, 1,400 acres, near Beauregard, our neighboring town, with a view of founding a colony in the near future. Farming, gardening, fruit-raising manufacturing, etc., are to be carried on by the colonists. The founding of a school or college of high grade is one of the prime objects of the scheme. There is perhaps no place on the Illinois Central Railroad in the fair state of Mississippi more suited for such a purpose. The climate is mild, location healthful, land lying on both sides of railroad, much of which is very productive in its natural state and is susceptible of a high state of improve-

ment, producing cotton, corn, peas, potatoes, and grains of all kinds; and especially it is suited for gardens and orchards, for which this county is noted. Rev. R. B. Hewitt has made a fine impression among the people of Beauregard and vicinity, being looked upon as a man of culture and of high religious character. He will dedicate his church of Seventh-day Baptists in Beauregard some time in May next. We will state here that his church accords in doctrine with the Missionary Baptists—save only in their keeping the Seventh-day. Mr. Hewitt has exalted ideas of enterprise and possesses sufficient energy to make his effort a success. The people among whom he proposes to found his colony are kind and generous to strangers, and will meet the colonists with a hearty welcome.

Of course we are not well enough informed as to the details of the plan, etc., to give information to inquirers about it; and not having seen the place with our own eyes, we cannot give personal opinions concerning it; but the movement seems to possess the elements of strength and success; and we think that all persons among us who are about to change their location, or are thinking of doing so, would do well to write to Bro. Hewitt for particulars of this colonizing scheme before deciding the question as to where they will go.

OUR SCHOOLS.

On Tuesday, April 10th, Brother Charles Potter, of Plainfield, N. J., met the Trustees of Alfred University, and completed arrangements with them for the endowment of a new professorship. The sum thus generously donated is \$20,000, which is to be placed in the hands of the Trustees of the Seventh-day Baptist Memorial Fund, the interest only to be used for the benefit of the University forever. The greater part of the fund is already invested in securities bearing interest at 6 per cent, and it is to be made available for the objects designated from July 1, 1888. The full details of the gift are not yet put into writing, so it is better not to undertake to speak of these. It may, however, be said that the prime object to which the income of this fund is to be applied is, of course, the regular salary of the professor of the new department; after this, the surplus income will probably be devoted mainly to the purchase of books for the University library.

The action of the Trustees with reference to this whole matter, perhaps, be best understood from the following resolutions, which were unanimously adopted:

Resolved, That this Board of Trustees, in behalf of Alfred University, gratefully acknowledge and accept the generous offer of Mr. Charles Potter, to endow a Professorship of History and Political Science in the University; and that such a Professorship be now constituted, the same to be designated, "The Charles Potter Professorship of History and Political Science."

Resolved, That the Rev. L. C. Rogers be appointed Professor of History and Political Science in Alfred University, to enter upon the duties of his Professorship at the beginning of the next school year.

It should be said here that Bro. Samuel N. Stillman, of Alfred, who has been giving generously to the University for the past forty years, and who gave \$3,000 last summer toward paying the debt, has recently added \$2,000 more to the general endowment of the school.

On the day before Mr. Potter's generous gift to Alfred University was consummated, we noted an item in the *Milton Telephone* recording a somewhat similar good fortune for Milton College. The Alumni and old students of that institution, with the aid of a few generous friends, have recently been crowned with success in their efforts to raise \$10,000 additional endowment for the College; and, in accordance with an offer made some years ago, Bro. Geo. H. Babcock, also of Plainfield, N. J., has supplemented this sum with \$10,000 more. This also is placed in the care of the Trustees of the Memorial Fund and is, we believe, made available for the use of the College at once.

Thus we gratefully record the fact that God is blessing some of our brethren with abundant means, and, what is better, with a noble and generous spirit. That these brethren may be granted long years of prosperity, will be the prayer of devout hearts. May there be many more like them, and may those institutions which share their bounty prove themselves in every way worthy of the benefactions thus bestowed upon them.

GOOD SABBATH SCHOOL WORK.

There lies before us a copy of the report of the Superintendent of the Sabbath school at Plainfield, N. J., which is too lengthy and, in some respects, too local in character and reference to be of general interest to our readers. We are permitted to take some points from it which we hope all will read. The report says that the prayer-meetings which follow the sessions of the school have been especially helpful and, in many instances, have shown that the seed sown by faithful

teachers has fallen upon good ground. The meeting following the lesson on "Confessing Christ," of Jan. 28th, was one of the most helpful of the year.

Among the occasions of special interest, during the year, the report mentions the "Children's-day services," held in June, 1887, and the celebration, in connection with the church, of the anniversary of its organization, on February 18, 1888, it being the 50th anniversary of the church and the 47th of the school. It was a circumstance worthy of mention that the organizer and originator of the school, 47 years ago, and its first Superintendent, Thomas S. Alberti, was present, and made an address on the occasion. During the year, four of the school have put on Christ by baptism, two of them being the last but one in their class, and another being the last one of her class to follow Jesus in this beautiful ordinance, and thus enrol themselves among the servants of the Master. Over against this joy of ingathering is the shadow of sorrow for the death of three beloved members. One had been a member for 30 years, and a faithful teacher for 19 years, having been permitted to see all her scholars united to Christ in a living faith, and some of them teachers of other classes; another had been a member of the school for many years, and had an exceptional record for regular attendance, and the third was a little boy from the infant class. The school has made some valuable contributions in books, papers, etc., to schools South and West who were in need of such helps, as well as generous contributions to tract and missionary work.

We have quoted from this report both that we might give some of these interesting facts to our readers, and that we might commend to other schools and superintendents the method of thus reporting the affairs of the school.

We wish, also, to speak a word for this after-school prayer-meeting. We know of at least two or three other schools which have such meetings, and the universal testimony is that they are the most efficient means yet used for getting the deep, spiritual truths of the lessons, and laying them upon the hearts of teachers and pupils. By means of these spiritual conferences, many young people are helped to make the important decisions to give heart and life to Jesus. To know the truth, to receive it into the heart and life, and thus to become the true children of God, should be the ultimate aim of all Sabbath-school work. Why then should we not all have this after-school prayer-meeting, which is a kind of sealing time of all that has gone before?

Communications.

"THE THIRD DAY."

To the Editor of the SABBATH RECORDER:

You publish (April 5th) a very interesting and certainly, in many respects, a very instructive article upon this subject: Very ably and very ingeniously the writer has grouped together a great amount of evidence, to prove that the day after-to-morrow is, with to-day, "the third day." So far, his claim is fully and freely conceded. But his attempt, even by amplification, to apply his "third-day" theory to the Master's "three days and three nights" (Matt. 12: 40) is quite another thing.

Plausible as are his premises, at first view, there is a wide chasm between them and his conclusions, which none of his arguments are broad enough to cover! There are certain facts which they do not even touch—facts too which make his theories absolutely impossible.

1. *The words of the Council*, in their request of Pilate for a guard to watch the sepulcher, saying that Jesus had said, "after three days I will rise again," show clearly how the Jews understood that prediction. Not simply "on," or "within three days," but after "three days" had passed.

2. Says the Master, "Heaven and earth shall pass away, but my words shall not pass away."

What is that but a bold assertion of the unvarying—as well as eternal and unfailing—significance of his words? When therefore he said that his stay "in the heart of the earth must be three days and three nights"—which make seventy-two hours—he did not mean thirty-six hours.

That statement was a most significant commentary upon his "third day," showing just what he meant by it. It is clear, therefore, that whatever meaning, custom, history or even Scripture may sometimes attach to "the third day," Christ meant; by that brief, concise, specific prediction, that his "third day" in the tomb would round out the full measure of seventy-two hours. His

resurrection within that time would therefore have shown him to be a false teacher and an impostor.

But he is "without variableness, or shadow of turning;" and when he makes a statement involving seventy-two hours, he does not mean, he cannot mean, thirty-six hours; nor can thirty-six hours, in any sense, fill up the measure of seventy-two. "Whatsoever God doeth it shall be forever." Nothing can be put to it, nor anything taken from it (Ecc. 3: 14), and therefore any attempt to change or belittle this or any other statement by the Master can only be a violation of that divine precept which peremptorily forbids any "diminution from" any of his words, Dent. 12: 32. Thus, from even its apparent clearness, the argument of your learned correspondent becomes at last bewildering. For in the very face of his logic—and in spite of it—the words of the Master remain: Did he fulfill them? Throughout the New Testament, and therefore on divine authority, we are assured that he did. 1 Cor. 15: 4.

C. A. S. TEMPLE.

WHAT IS ITS SIGNIFICANCE?

To the Editor of the SABBATH RECORDER:

Is not the emphasis placed upon the new theory of the time of Christ's resurrection liable to be regarded as a tacit admission that, if Christ rose on Sunday morning it would give a powerful Sabbatic sanction to Sunday? It seems to me that our zeal in this matter naturally leads the Sunday-keeper to think: "Well, those Seventh-day Baptists themselves really believe, in their inmost hearts, that if Christ rose on Sunday it entirely destroys their case. Hence he examines the question of the time of the resurrection, and easily concludes that he has hitherto made no mistake about it, and so dismisses the Sabbath and the Seventh-day Baptists from his mind."

As a matter of fact we believe that Christ's resurrection on Sunday does not give a single particle of sanction to its Sabbatic claim in view of the history of the Sabbath and Sunday in the apostolic and early church. When we give any impression that we are abandoning that view, we give an impression of weakness, demoralization and lack of faith in our Sabbath doctrines.

Very respectfully,

W. F. PLACE.

Milton, Wis., April 9, 1888.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

The great state of Texas, which exceeds the area of Germany, has only a comparatively small part under cultivation. The soil in some localities is as good as can be found anywhere. The prairie is varied. Much of it appears to be black, rolling hog-wallow land. Some of it is sparsely wooded, with black jack, post oak and mesquite. The products, aside from stock, are corn, wheat, oats, millet, sugar and cotton, and are said to be the best in the world. We have scarcely seen an apple orchard; but peaches are common in some localities, and the trees are large and thrifty, and bear well when the season is favorable. But, owing to variability of the climate, the crop is spoken of as uncertain. Extremes are a marked feature, if the description by an old resident is correct, who said: "It is the driest and wettest, the hottest and the coldest, the richest and the poorest, the healthiest and the sickest, and the best and the meanest country in all the world."

In some parts are found evidences of a prehistoric people, whose works lie buried under the villages and farms occupied by the race of to-day. Twelve miles from Houley, where Bro. F. M. Mayes lives, is Rockwall, a county seat, which takes its name from a wall discovered in digging a well several years ago. The wall is covered with prairie some fourteen feet deep, and is four feet thick at the top, twelve feet high and eight feet wide or more at the base. It is built of stones of square shape, apparently cut, and is laid in cement. It has been traced upward of ten miles in a straight line, almost directly east and west. Some of it has been removed for building purposes. There have been found at other places skeletons of a species of antelope, and of men, some of whom must have been giants. How they came to be buried, sixty feet deep in some instances, is one of the problems of the unknown past, which, as yet, has no solution. Fossils, in some strata here, are numerous. Over the black lands are scattered very thinly pebble-like specimens of quartz, flint, sand stone, granite, mixed with a few agates of stone and wood.

One of the greatest disadvantages of this

country is the water supply, as frequently reach only the region materials that once were teeming and vegetable life. Artesian wells to be an invaluable resource, country grows prosperous, gentlemen will be made in that line matters.

The drouth of last summer, and the severity of the past winter have had hard generally here. Nevertheless considerable increase of immi- the newer parts from states east

Concerning the climate on the of our country, the *El Paso* that "People are beginning to California now in 'boxes,' I corpses, and yesterday the passed through that city, all of milk and honey." The expe that hardly a day passes witho to three corpses are shipped thro from Los Angeles and San D sumptives who go to California and possibly cure, as well as the foolish. It only hastens the en be a good work if every news publish to the whole country fi ing the California climate. I wrong for the papers of Califor many persons to certain death. has not heard a single man or w ing from the state speak well o but on the contrary, they hear it, and advise all who have any monary diseases to steer clear of wet and uncomfortable win No doubt much sin lies at the de that seek to "boom" the sta they are interested; and their towns and districts are to be tak caution and moderation.

During about four months season, the farmers of Texas impassable roads. Their pri of getting to town and elsewhe back. It is somewhat commo men enough riding together t of a company of cavalry. Wh season last, meetings are well n The best time for missionary the planting is done. This s unusual pressure, as the rains the plowing later than comm meetings have been well atten siderable revival interest has b after the meetings were well u labors have added much to th there are many evidences of th he has upon the hearts of the seed has been sown here. have been regularly taken by body on this field, and there cordial feeling toward our c community. Brethren, pray and for the workers in the gr

TRACT SOCIETY

The Regular Monthly Executive Board of the American Tract Society was held in the Baptist church, Plainfield, April 8, 1888, at 2 o'clock, President I. D. Titworth presiding.

Prayer by J. G. Burdick. Eleven members present. After the reading of the Lewis, committee to correspond with Morton, reported progress.

The committee on Eld. presented the following report adopted:

"Your committee on the readings prepared by C. W. leave to recommend that same be printed, the size of be regulated by the needs which it is intended." Sig

A. H. LEWIS,
L. E. LYERMOORE.

The report of the committee suggestions as to changes in presented and laid upon the eration at next meeting.

The Treasurer reported chased 250 copies of Dr. History of Sunday Legislat had been sent to the Publ the balance he had retain with this report, a circ which had been prepared Co., the publishers, contain which were exceedingly book, commending it to posted on the subject.

The Treasurer also reported Wardner property, in I accordance with instructi and correspondence was re day, concerning change Scripture Lesson, cyclo

tion within that time would there be shown him to be a false teacher impostor. "Without variability, or shadowing; and when he makes a statement involving seventy-two hours, he does not mean, thirty-six hours; nor thirty-six hours, in any sense, fill up the seventy-two. 'Whatsoever God shall be forever.' Nothing can be taken from it (Eccl. 1:1) and therefore any attempt to change this or any other statement by the can only be a violation of that divine which peremptorily forbids any 'ution from' any of his words. 2:32. Thus, from even its apparent s, the argument of your learned ndent becomes at last bewildering. the very face of his logic—and in it—the words of the Master remain fulfill them? Throughout the New ent, and therefore on divine author- are assured that he did.' 1 Cor. 15: C. A. S. TEMPLE.

WHAT IS ITS SIGNIFICANCE? The emphasis placed upon the new time of Christ's resurrection is regarded as a tacit admission Christ rose on Sunday morning. It seems to me that our zeal in naturally leads the Sunday-keepers to themselves really believe, in their hearts, that if Christ rose on Sunday destroys their case. Hence he the question of the time of the tion, and easily concludes that he has made no mistake about it, and so the Sabbath and the Seventh-day matter of fact we believe that Christ's tion on Sunday does not give a single of sanction to its Sabbatic claim in the history of the Sabbath and Sun- the apostolic and early church. We give any impression that we are view, we give an impression kneas, demoralization and lack of our Sabbath doctrines. Very respectfully, W. F. PLATT.

WAYSIDE NOTES. BY REV. J. B. CLARKE.

great state of Texas, which exceeds a of Germany, has only a compar- small part under cultivation. The some localities is as good as can be anywhere. The prairie is varied. It appears to be black, rolling hog- and. Some of it is sparsely wooded, oak jack, post oak and mesquite. The , aside from stock, are corn, wheat, illet, sugar and cotton, and are said e best in the world. We have scarce- an apple orchard; but peaches are in some localities, and the trees are d thrifty, and bear well when the s favorable. But, owing to variable- the climate, the crop is spoken of as n. Extremes are a marked feature, scription by an old resident is cor- io said: "It is the driest and wettest, est and the coldest, the richest and ead, the healthiest and the sickest, best and the meanest country in all d." Some parts are found evidences of a ic people, whose works lie buried ie villages and farms occupied by the o-day. Twelve miles from Housley, ro. F. M. Mayes lives, is Rockwall, seat, which takes its name from a covered in digging a well several . The wall is covered with prairie rteen feet deep, and is four feet the top, twelve feet high and eight e more at the base. It is built of e square shape, apparently out, and cement. It has been traced upward miles in a straight line, almost east and west. Some of it has been for building purposes. There have and at other places skeletons of s antelope, and of man, some of t have been giants. How they e buried, sixty feet deep in some s, is one of the problems of the an- st, which, as yet, has no solution. Some strata here, are numerous. Black lands are scattered very thinly e specimens of quartz, flint, and mite, mixed with a few species of e wood. The greatest disadvantage of this

country is the water supply, as wells so frequently reach only the region of buried materials that once were teeming with animal and vegetable life. Artesian wells are proving to be an invaluable resource, and as the country grows prosperous, great improvements will be made in that line and other matters. The drouth of last summer, and the severity of the past winter have made the times hard generally here. Nevertheless, there is considerable increase of immigration into the newer parts from states east and north. Concerning the climate on the Pacific side of our country, the El Paso Herald says, that "People are beginning to return from California now in 'boxes.' To-day three corpses, and yesterday the same number passed through that city, all from the 'land of milk and honey.' The express agents say that hardly a day passes without from one to three corpses are shipped through El Paso from Los Angeles and San Diego. Consumptives who go to California to find relief, and possibly cure, as well as their advisers are foolish. It only hastens the end. It would be a good work if every newspaper would publish to the whole country facts concerning the California climate. It is a positive wrong for the papers of California to lure so many persons to certain death. The Herald has not heard a single man or woman returning from the state speak well of the climate, but on the contrary, they heartily condemn it, and advise all who have any germs of pulmonary diseases to steer clear of such a dreary, wet and uncomfortable winter climate." No doubt much sin lies at the door of journals that seek to "boom" the states in which they are interested; and their "puffs" of towns and districts are to be taken with much caution and moderation. During about four months of the rainy season, the farmers of Texas have almost impassable roads. Their principal method of getting to town and elsewhere is on horse-back. It is somewhat common to see horse-men enough riding together to remind one of a company of cavalry. While the muddy season lasts, meetings are well-nigh impossible. The best time for missionary effort is after the planting is done. This spring there is unusual pressure, as the rains have delayed the plowing later than common. Still, the meetings have been well attended, and considerable revival interest has been manifested at Housley. Bro. Shaw joined in the work after the meetings were well under way. His labors have added much to the interest, and there are many evidences of the strong hold he has upon the hearts of the people. Much seed has been sown here. Sabbath tracts have been regularly taken by almost everybody on this field, and there is seemingly a cordial feeling toward our cause in all the community. Brethren, pray for Zion here, and for the workers in the great South-west. HOUSLEY, Dallas Co., Texas, April 9, 1888.

TRACT SOCIETY. The Regular Monthly Meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., Sunday, April 8, 1888, at 2 o'clock, P. M., Vice President I. D. Titworth presiding. Prayer by J. G. Burdick. Eleven members present. After the reading of the minutes, Dr. Lewis, committee to correspond with Eld. Morton, reported progress. The committee on Eld. Threlkeld's MS. presented the following report, which was adopted: "Your committee on the MS. of Bible readings prepared by C. W. Threlkeld, beg leave to recommend that an edition of the same be printed, the size of the edition to be regulated by the needs of the field for which it is intended." Signed, A. H. LEWIS, L. E. LIVERMORE, Committee.

advertisements, bindery, Eld. Morton's tract, etc. With L. A. Platts, concerning Scripture Leaflet, communications to RECORDER, etc. J. B. Clarke, concerning his work in Texas, in which he stated that the Seventh-day Baptists in Rupee stood among the first of the citizens of that place, and expressing the belief that the South-western field is the most promising for results for our work. At Arlington, Texas, he met Eld. Mayes, who had been holding meetings there previous to his coming, and renewed the work with him with good results. He also stated that Bro. Mayes was to try to visit Arlington monthly for preaching. With Eld. J. W. Morton, in reference to his tract, "A Vindication of the True Sabbath." From G. F. Lewis, Editor of The Day Star, Corry, Pa., in reference to "Critical History of Sunday Legislation." On motion, the MS. of Mr. McLearn was referred to L. E. Livermore and A. H. Lewis, who were appointed to confer with Mr. McLearn in reference to preparing the same for publication in tract form. It was decided to request Eld. Morton to revise his tract, and then to issue an edition of 5,000 from new plates. On motion, it was unanimously voted to grant a vacation to Dr. Platts, at such time as he shall select. The Board placed at the disposal of Dr. Lewis 15 copies of his Critical History for exchanges, etc. The Treasurer reported having sent \$100 to the Woman's Board. The Treasurer also presented statement of condition of treasury at present time, and reported the following bills, which were ordered paid: Eld. Velthuisen.....\$ 50 55 Publishing House, Edith..... 38 10 Light of Home..... 54 18 Evangelist Herald..... 51 82 Outlook..... 388 14 \$583 79 Minutes read and approved, and Board adjourned. REC. SEC.

Home News. New York. ALFRED. Not a few of our workers in the ministry will remember the Red School-house, in Alfred, as the theatre of some faithful work done for the Master, by them, with much fear and trembling, during student life in the University. They will not forget the appreciative character of the people in that district, nor their kindly generosity which still abides. March 22d, just passed, will be long remembered for the sudden fall of the weather temperature. The day preceding was warm, spring-like, and song-provoking among the early birds, and was hope-inspiring for the donation for the preacher to be at the house of Maxson Potter on the morrow night. But the morrow came and dropped us down below zero and into mid-winter again. Out on the storm-swept hills we looked for the mythic lion that heralds the outgoing of March, and we saw him. But the storm, bad roads and night gloom were all out of doors. A large company took cheerful possession of Mr. Potter, his house and the school-house, as well. The early promise, because it storms the home going shall be early, was soon forgotten. Pleasant hours passed quickly by, and from the bountiful table those people know so well how to spread, none went hungry away. It was a "feast of fat things" for mind and body. But, not the least for the writer, the fragments that remained, \$30 in cash was most timely, and was gratefully received. This, with a like amount received from friends in Alfred, on Feb. 27th, at the parsonage, stirs my thankfulness, excites my gratitude and inspires this expression of new endeavor. May heaven bless the donors. JAS. SUMMERBELL.

DE RUYTER. Many changes have taken place here in church, school and community. One year ago a wave of sickness and death passed over this village, but those called away were nearly all outside of our society. But this winter the case is reversed, and a large number of our own people have passed away. In this neighborhood, within a few weeks, six of our people have died, four of whom were members of this church, and the other two attendants here, but members at Cuyler Hill. How much we miss them from their accustomed places, and especially the last, Sister Sarah C. Johnson, who was so devoted to the Sabbath-school and church. Our Union School and Academy is held in

the building of the old DeRayter Institute, and is doing a good work under the management of Prof. E. A. Winchell. One marked change is the increased attendance of ladies and gentlemen from the surrounding towns and villages, who come here to get the advantages of the academic department. Another favorable omen is the agitation of the refitting of the building and making it better adapted to school purposes. But the most marked change in our community has been in the temperance work. Mr. Joseph English conducted a series of meetings in February, and organized a Reform Club and a W. C. T. Union. These have settled down to the much needed work of creating and fostering a temperance sentiment in the community. One of the pleasantest rooms in the village—the upper room in the Jones Block—has been leased and is being fitted up for a reading room and temperance headquarters, and it is certainly a favorable indication when so many are heartily engaged in the good work. While these changes have taken place in the death of so many of the loved ones, the important and hopeful changes in the education of the youth and the saving of the erring cheer and encourage our hearts. L. R. S. NEW YORK CITY. March 24th, Pres. Whitford, of Milton College, gave us an excellent sermon on "humility." Text, James 4: 6. During this month we have had the best attendance we have yet had. The terrible blizzard, and other minor causes, were no small obstacles to overcome, still our average attendance for the Sabbaths of this month is 18.6. I am preaching nearly every Sunday. While it pays me nothing in cash, yet it opens the way for work. The janitor of the building where we hold our meetings, said to me one Sabbath morning, "You ought to have the large room." My reply was, that "we could not fill it and it seems to be the wrong day for most people." He said, "Yes, humanly speaking." Miss Kate Clarke, who has recently united with this church, is doing remarkably well in her chosen profession, that of nurse, and there is plenty of room here for plucky Sabbath-keeping girls. She is now attending the daughter of Dr. Prentiss, one of the lecturers in Union Theological Seminary. The other day, while the younger sister of this lady was visiting here, the question of the Sabbath came up, and Miss Clarke gave her "The Bible and the Sabbath." She took it home and showed it to the good Doctor, and he told his daughter that we had the Scripture for the Bible Sabbath. In a conversation recently with Prof. F. L. Green, who has taken rank as one of the best teachers in Brooklyn, he said, "Our young people who are willing to put forth the necessary effort can succeed in these cities and keep their Sabbath." I am strongly impressed with the truth of this statement. The practice of medicine, teaching, music, art, and manufacturing of all kinds can be carried on and the Sabbath maintained. Why is it necessary for our young men of ability to settle in some quiet corner, if they feel willing to do honest, earnest work on a larger field? I do not believe it is. I would add my testimony to what has been said of Bro. Landow. I am glad to see our people on the stir. I am confident of Bro. Landow's ability, and know of his earnest desire to preach Christ to his brethren in Israel. We bid him God speed. One thing more. I firmly believe we ought to work among the colored people of the South. A colored Baptist missionary, in a speech before the Baptist Conference, gave two points which impressed me as being much in our favor. There are one million and six hundred thousand Baptists in the South; and they love the Bible, take it as the Word of God, and are very susceptible to its teachings. That was the reason, I suppose, why so many were Baptists, and it is a still better reason why they should become Seventh-day Baptists. I expect to remain here another year, if God is willing. The services close with the first of June. For the four months intervening, I shall go where the people call me, and the good Lord has work to be done. J. G. BURDICK. Rhode Island. FIRST AND SECOND WESTERLY. There were some mid-week meetings held with the First Westerly Church until in March, when the roads became so very bad it was next to impossible to get around. The interest was even better and the attendance much larger than when the meetings began in December. It was indeed gratifying to the pastor, and to the church also,

to see the people flocking in from all quarters, to enjoy seasons of religious worship. Sabbath-day, April 7th, we visited the baptismal waters, and had the blessed privilege of leading four young people in that most solemn service of confession and consecration. Sabbath, April 14th, we expect to welcome them into the church in connection with the covenant and communion service. Thus has God blessed the work of the winter to these young hearts, and to the church, in their conversion and in the quickening of many who had been inactive for a long time. There are others whom we hope to welcome among us soon. The good accomplished cannot be calculated by the members gathered in, and can never be rightly measured this side of eternity. The Second Westerly Church is quite alive in all of its appointments. Sabbath, April 7th, was our communion season; it was well attended and the testimonies were full of the Spirit and of encouragement. Here one young lady has been added to the church by baptism, and some, long in the background, have taken up anew the activities of the Christian life. Our Sunday-night meetings are well attended. A large majority of these congregations are of the First day people, and from the unbelieving world, but we feel that good is being done, and many from among these are thoughtful with reference to a better life. We feel that in the labors of the winter we have been followed by the prayers of many interested in the Master's work. We ask still the prayers of the brethren and sisters, that under God's hand his cause may be greatly prospered here. E. A. W. Ohio. JACKSON CENTRE. Eld. S. D. Davis, of West Virginia, has just arrived here for the purpose of assisting our pastor, Bro. Seagar, in conducting a series of revival meetings. The meetings have opened with prospects of a good interest. In every visit of Bro. Davis here in the past, God has greatly owned and blessed his labors, to the saving of souls and the up-building of the church; and among the many churches to whom he has gone with the pardoning message of love and mercy, there is surely none where he has a warmer place in the hearts of the people than here. May God bless these joint efforts to our good. Every dollar of the indebtedness incurred in building the new church is at last paid, and we hope to be able now to do something for the cause away from home. A society of the W. C. T. U. has been organized here, including in its membership many of our Sabbath-keeping women. Wednesday evening, March 23th, was the occasion of the first annual commencement of the Jackson Centre High School. Those present speak very highly of the interesting order of the exercises. The graduating class consisted of three ladies and seven gentlemen. Mr. Hill, the principal of the schools, is doing an excellent work here, and we hope in the near future to make Jackson something of an educational center. Wheat, through this section of country, is looking very badly on account of being winter-killed. The weather is now warm and spring-like, and the general health very good, with the exception of a few cases of measles. L. M. C. Illinois. VILLA RIDGE. Having reached this part of my field of labor, I thought it proper to contribute something to the Home News department. I feel a very deep interest in our cause here. I have never visited this part of our Southern Illinois work since the first yearly meeting at Villa Ridge, in 1874. I have been here only a few days, and the continued rain-fall and mud has prevented us from doing much in a public way; but I have visited most of the families in this part of the community. It seems unfortunate that, from death and removal, nearly all the membership is gone from near the meeting-house. The only meetings held yet, since my arrival, were held near Dea. Stringer's, three or four miles west of the meeting-house. I find most of the old veterans of truth quite firm and steadfast in the faith, though surrounded with so many embarrassments. As this is the old mother church of this part of the state, I am quite anxious it should live, and not only live, but grow, and be as "the shadow of a great rock in a weary land." I cannot say how it will terminate, but I am going to make the best effort I can for the revival of our cause in the midst of our struggling people here. Of course much of an embarrassing nature stands out against us; but if "God be for us, who can be against us?" C. W. THRELKELD.

Kansas. OURSLEB. On Sabbath, April 7th, we organized a Sabbath-school, and decided that, among other things for the work of our school, we should need a supply of the Helping Hand. Considerable interest is being manifested in the Sabbath question just now. Another family here has just begun its observance. May the number of such families be greatly multiplied. W. E. M. O.

Condensed News.

Domestic. The anti-oleomargarine laws went into effect in Maryland, last week, and the article can no longer be sold in that state. The Niagara Falls Hydraulic Company, with a capital of \$100,000, has been incorporated in New York, to operate hydraulic works at Niagara Falls. The total values of the exports of domestic breadstuffs from the United States, during the nine months ended March 31st, were \$100,844,673, against \$119,671,531 in 1887. Mrs. Lucy Lester, one of the wealthiest and most prominent ladies of Frederick, Maryland, hung herself Tuesday night, April 10th, to a bed-post in her chamber. Domestic trouble was the cause. Reports from Mankato and Hastings, Minn., say that the flood, which is now subsiding, has caused great damage. Bridges and railroad tracks have been washed away, and traffic greatly impeded. Judge La Combe, in the United States Circuit Court in New York, has decided that George Benson, who swindled the Mexicans out of \$20,000 on bogus tickets for Patti concerts, must be surrendered to the Mexican authorities. Governor Hill has appointed Miss Florence Louise, daughter of General Linus W. Thayer, of Warsaw, New York, a notary public. She is a clerk in the law office of her father. This is the first woman to grace the position in Wyoming country. The reports of business failures number 162 in the United States this week, against 147 last week and 166 this week last year. Canada has 39 this week against 39 last week. The total failures in the United States from January first to date is 3,362, against 3,492 in 1887. Special telegrams to Bradstreets report better weather, improved condition of interior wagon roads, more favorable agricultural conditions, and more active purchases by country merchants west and northwest. The exception is in Louisiana and New England, where, however, the outlook for a more brisk business is promising. William B. Gates, of Chicago, Ill., and George W. Gates, of Oshkosh, Wis., brothers, who were married on the same day at Frankfurt, Herkimer Co., N. Y., 25 years ago, April 11th, celebrated their silver wedding anniversary at the same place with their wives, the clergyman who married them being again in attendance. At San Francisco, the customs officials seized \$4,000 worth of opium at a warehouse just as it was being carried from the wharf. The opium was prepared at Victoria, B. C., and shipped overland on the Canadian Pacific Railway to Manitoba, was taken from there across the border into Minnesota, and then shipped as household goods to that city. Foreign. During March the British imports decreased £200,000, and exports increased £50,000. The Chinese Government has withdrawn its objections to steamers trading with Chung-King. A rumor was current in Berlin last week that General Von Schellendorf, minister of war, will shortly resign. It is stated that the late Emperor William left the sum of thirty marks to every invalid soldier of the war of 1870. The German Emperor has donated 50,000 marks to the sufferers by the floods, in addition to the sums he had previously given. Lady Collin Campbell has been offered \$5,000 for two lectures in America, which, on the advice of Matthew Arnold, she has declined. King Humbert, of Italy, has grown very gray of late. He much prefers civilian dress, and is something of an Anglomaniac as regards his attire. A severe tornado has done great damage in the native quarter of Decca, Hindostan. Nineteen persons are reported killed. The European quarter escaped. A special to the Buenos Ayres Nacional from Montevideo says it is reported that the steamer Rio de Janeiro has been lost. She had 120 passengers on board. It is officially announced that all foreign Jews in the city of Odessa, numbering 10,000 families, chiefly natives of Austria and Roumania, will be expelled shortly. In the English House of Commons, April 9th, Sir James Ferguson, Parliamentary Secretary of the foreign office, stated that a new loan, amounting to £10,000,000, had been made by the Egyptian Government. Boulanger refuses a seat to which he was elected by a majority of 24,000, simply because he wants to represent another department. Evidently, he feels sure of his grip on the popular regard.

Sermons and Essays.

JEWISH MISSIONS.

BY E. P. SAUNDERS.

Read at a Jewish entertainment given in the First Alfred church by Mr. J. P. Landow, assisted by Mr. L. E. Ritter, on the evening of March 31st.

Luther, in his tract entitled "Jesus was born a Jew," expresses the opinion "that if the Jews were kindly treated, and decently instructed from the Scriptures, they no doubt would become Christians and return to the faith of their prophets and patriarchs, from which they are only driven away by those who condemn their peculiarities, and treat them with haughty contempt. As they conduct themselves fraternally with us pagans, we should treat them so in return."

However, the great reformer expressed himself very differently in his tract entitled, "The Jews and their Lies." He there says, "To convert a Jew it is as impossible as to convert the devil. A Jewish heart is stubborn and hard as stone and iron, so that it cannot be moved at all."

The history of mission work among the Jews since Luther's time has proven, is today proving, that he was mistaken in the latter estimate of Jewish character above quoted, and correct in the former.

Prior to the French Revolution, very little was attempted toward the conversion of the Jews, except by a few individuals; however, in 1728, an Institutum Judaicum was founded in Halle, which continued operative until 1792, and sent out 20 missionaries, by whose labors many Jews were converted.

Following the revolution in France, a new spiritual life arose among the Jews, under the influence of Lessing and Mendelssohn. Between 1816 and 1843, 3,984 Jews, and these the richest and most cultured, were baptized in eight Prussian provinces.

At about this time, Lewis Way, a rich merchant in England, gave much time and money to the promotion of Jewish mission work. With Prof. Siméon, of Cambridge, and several others, he founded, in 1808, the "London Society for the Promotion of Christianity Among the Jews." In 1815, this society came under the patronage of the Church of England. In 1880 this society had 28 stations in Europe, 3 in Asia, 6 in Africa, with 136 missionary teachers, etc., of whom 84 were proselytes. In that year the income of the society was £30,000.

Other societies for the conversion of the Jews have been organized as follows: That of the Church of Scotland, in 1840; the British Society, 1842; the Mission of the Free Church of Scotland, in 1843; the Presbyterian Churches of Ireland, Scotland and England have stations in their own lands and abroad. The London City Missionary Society has three missionaries to the Jews. There are four societies in Germany. There are societies in Norway, Amsterdam and Stockholm. In the United States, there is only one society for the prosecution of Jewish missions, and that is connected with the Episcopal Church.

These societies, numbering more than 20, employ nearly 300 laborers, about one-half of whom are of Jewish descent. One hundred thousand is a fair estimate of the number of Jews that have accepted Christianity from the opening of the century to 1883.

One hundred thousand seems like a large number. It is large when contemplated alone; but taken in connection with the number of Jews in the world, it indicates but a mere commencement of the great work of their conversion. There are not less than 7,000,000 Jews. At the same rate it would require more than 5,000 years to convert the 7,000,000. But the annual number of conversions among them has been much greater during the last few years. The recent great movement in Russia under Rabinowitz has opened a new era in Jewish missions and has shown to Christendom that the times are ripe for the bringing in of God's ancient people. A work of this kind must move slowly and with much and powerful opposition under the Russian government, but not so in Austria; there such a movement would suffer little or no hindrance from the government. In Austria, in the province of Galicia, Mr. Landow's native place, there are 600,000 Jews, with practically no one to prove to them that Jesus is the Messiah. The Macedonian calls that have come from the few Hebrew Christians in that country, are, as Bro. Landow expresses it, heart-rending. He now feels impelled to go and tell them the story of the cross. I sincerely wish that we had ten men to send instead of one; for if the signs of the times are at all reliable, there is promise of a rich harvest from such seed-sowing. However, the work is not an easy one. There are

grave difficulties to be met. The Jews are an educated people, rendered conservative by centuries of instruction and discipline in their traditions. The Talmud, their sacred book, is to them as high an authority as the Scriptures of the Old Testament, they believe it to be as truly inspired. Thus entrenched, they repel ordinary efforts at their conversion. This explains the failure of many Protestant missionaries among them. The Talmud is a sealed book to those who have not been trained in Jewish schools; it is so voluminous that many years of assiduous labor are required to master it. Approach a Jew on the subject of Christianity, and he straightway flees to the Talmud. Do you know the Talmud? No. Then you have no influence with him. He pities your ignorance, and has contempt for your arguments.

Just here is where Bro. Landow and others like him have the advantage. He was trained for a Rabbi, thus having learned the Talmud almost by heart. He is thoroughly educated in the Hebrew language, and also well versed in the Hebrew Scriptures of the Old Testament; and thus he is prepared to command the attention and respect of the most learned among the sons of Abraham. He can enter their stronghold and capture them almost unawares.

The Jews of that country have formed a very unfavorable and incorrect opinion of Christians in general from their constant contact with the lowest grades of Catholic Christianity. Judging from the fruitage, they are not attracted toward a religion that produces such a grade of social and religious life. Bro. Landow has been in England and America long enough to see the better side of Christian society, and he longs to tell his people of the grand things that the religion of Jesus is doing for the world.

Another great advantage that he will have over the ordinary missionary to the Jews, is the fact that he is a Seventh-day Baptist. There is nothing that an orthodox Jew holds more sacred than the Sabbath of Jehovah, and there is no part of his religion that he is so slow to relinquish as the strict observance of that holy day. And when he is asked to give it up for another day, and that without Scripture authority, he is not apt to yield. Bro. Landow, Bro. Ritter, and several other Hebrew Christians that have recently come among us, were turned to Christ almost in spite of themselves by the efforts of a Seventh-day Baptist Hebrew Christian, our learned and much respected brother Lucky, the editor of our Hebrew paper; which is making such a stir among the Jews. He met them, was among them, kept the Sabbath, and almost before they knew it, he had convinced them that the Talmud is of human origin, and that the prophets teach that Jesus of Nazareth was and is the promised Messiah.

Such a man, with such a prospect before him, we wish to send to Galicia. And praise be given to the God of Abraham, Isaac and Jacob, the God of missions, that the door has been providentially opened, and that means are being supplied to establish the desired mission.

At a special meeting of the Executive Board of the Seventh-day Baptist Missionary Society, held Monday, March 26th, for the purpose of considering the question of undertaking this mission, the following preamble and resolutions were adopted, without an opposing vote:

WHEREAS there is an open door 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 in our denomination, as to qualifications and Christian character, and as pledges have already been voluntarily given toward his support; therefore,

Resolved, That we send him as our missionary to the Jews in Galicia, Austria, after he has been duly set apart for the gospel ministry, until July 1, 1889, with a salary at the rate of \$400 per year, which shall include all expenses, said salary to commence at the time of his departure for the field of labor.

At the time this resolution was passed, four individuals had pledged \$170 for this work. The Missionary Board has so many expenses that the General Fund ought not to be burdened with the support of this mission; and we feel quite confident that there are enough friends of mission work among the Jews who will esteem it a privilege to help on this good work to easily supply the amount asked for. Bro. Landow has asked for only enough to pay his expenses, and it is somewhat doubtful whether the amount named will be sufficient even for that. All of our churches ought to send special contributions to the Treasurer of the Missionary Society, for the benefit of the mission to Galicia. But it seems to me that no church has reason to take more interest in this work than has the First Alfred Church. Bro. Landow has been among us a long time, "an Israelite, indeed, in whom

is no guile." Those who know him best appreciate his piety and ability most. We are to set him apart for this great work, as did the church at Antioch in the case of Paul and Barnabas. I have no doubt that the church at Antioch took more interest in the work and successes of the great Apostle to the Gentiles and his associate than they would have taken had they not been instrumental in setting them apart, and sending them forth on their holy mission.

I have no disposition to attempt to state the comparative importance of mission work among the Jews and among the heathen; but certainly the latter is not more important than the former, and should not be allowed to absorb the exclusive attention and efforts of Christendom. Christianity is in a sense the offspring of Judaism; and no child should despise or neglect its parent. Our God is the God of the Jews. Christ our Saviour was a Jew; his apostles were Jews. Much more than half of the Bible is the product of inspired Judaism, and the remainder of it is from the pens of Christianized Jews. Does it not, therefore, appear that we, who have inherited the blessings of Christianity, owe much to that people who were chosen of God as the vehicle both of his written and his incarnated revelation of himself to the world? Let us acknowledge the debt of gratitude we owe them by responding to the calls for deliverance that are arising from the Israelites as they toil in their Egyptian bondage.

Christ came to his own, and his own received him not. There are now unmistakable signs that they are ready (many of them, at least) to receive him. They are giving up the forward look for Messias; and the sincere, earnest ones are looking back along the pathway of their history, to find where they have missed the promised one. Bro. Landow is one of those who has found Messias in the meek and lowly Jesus, whom his ancestors rejected and crucified. He is burdened with the duty, and is rejoiced at the high privilege that is so propitiously about to be granted to him, of unfolding to his benighted countrymen the Messianic prophecies of the Old Testament Scriptures.

Brethren, is it not a high privilege that is vouchsafed to us,—that of laying on him holy hands, and sending him forth to his glorious work? Let us show our gratitude to God for our salvation, and our love for those for whom Christ died, by generously responding to the demands upon us for our sympathies, our prayers and our offerings.

Miscellany.

"AS THY DAYS."

BY ANNA TEMPLE.

"As thy days thy strength shall be." All the meaning, suddenly, Which this message should impart, Flashed upon my troubled heart.

"Days" that heavy are with grief, Filled they are with great relief. Mighty comforts shall they know, Who are bearing mighty woe.

"Days" shall come, alike to all, When the human strength is small; But these very "days" shall bear Heavenly "strength" for earthly care.

"Days" when human hearts shall fail, Brightest hopes shall sudden pale, Are the very "days" when we More of heaven's joy may see.

"As thy days"—this wondrous love Fear of failure doth remove, Always "strength" to balance care, God doth for his home prepare.

—New York Observer.

Dialogues of the Day.

BY LAURENS.

The Church Subscription.

This is not the report of a Monday club session, but a momentary and monetary digression. Many people dislike digressions, especially along the line of benevolence. They can stand any number of sermons on Christian giving, but get tired if ever there is one on Christian living. Yet there is no actual Christian living without giving.

Now that Dr. Ashmore and the Minnesota brethren have stirred up the people so much about this proportionate and systematic giving, our bright young pastor thought it a good time to try to introduce the weekly envelope system and exterminate the annual deficit system. The latter had been in vogue for some seventy odd years, however, in which the church finances had never come out even, while the pastors had come out as best they could, and often come out to stay out. No sooner did Parson Timothy bring these financial facts out of the unwilling trustees than he declared that the church must have a new plan of pay in the pew or a new preacher in the pulpit. He could not be a pastor of a dishonest, non-debt-paying church, and that was the end of it.

But it was only the beginning of it, rather. For the people had the good sense

to love their young pastor so much that they were willing to revolutionize the entire church machinery for him, if he insisted. And in this matter he did insist. He said it was a strange thing if the church of Christ, professing its standard of ethics the purest and highest on earth, holding the revelation and commission of the Father and Saviour of the world, were free at the same time to set a financial example that must make every honest, moral business man blush with shame. He avowed his belief that, to say the very least, honesty in church is as much a requirement as honesty in commerce, and that a professing Christian who gave nothing to the cause of Christ at home and abroad would receive just about the same amount as he gave, and get more than his deserts then. Oh, it would have done your heart good to hear him talk to the church officers about it; that is, if you had not been one of the non-givers or the stingy class, like Deacon Gripdollar, who quoted approvingly the saying of the miserly member who notified the treasurer that he would surrender his pew at the end of the quarter, as the doctor said he couldn't possibly live the half-year out, and thus save that much.

Well, with tact and grace and grit and hard work the old prejudices were gotten out and the new system brought in. How we are getting on with it you shall know later. Just now I want to insert here the parson's crowning hit, which disposed of the last objectors and nearly doubled the original subscriptions. It was at the final meeting, when the question of individual ability and responsibility was being considered, and the plea of poverty had been advanced. The young pastor said he would like to read them "An Imaginary Dialogue between Peter and Priscilla Popkins, members of the Immemorial Baptist Church of Always-behindtime, U. S.," which, he added, must not be mistaken for U. S. No one objecting, he read:

SETTING THE SUBSCRIPTION.

SCENE—Supper-table in the Popkins' comfortable home.

Peter—Well, Priscilla, I suppose we'll have to do something about that new-fangled subscription. The church treasurer's been after me again, and says next Sunday's the first. He says everybody will have to do something nice, or the church can't carry on its work under this voluntary plan. I declare I don't see why churches have to have so much money.

Priscilla—They don't have to, Peter. It's a wicked extravagance. The minister's the best-off man in the church, or would be, if he'd save his money, like other prudent people, and not always be helping everybody. I do believe he gave more dollars last year in what he calls benevolence than we did pennies. I wish I had as much money as his wife has. I know that; and if she doesn't use it wisely, it isn't my fault. They could get along on less salary and make less show. That's a lovely bonnet she's got, though, and I've set my heart on having one just like it.

Peter—Buying bonnets won't pay this subscription, as I see. How much shall we make it? I feel pretty poor this year. I suppose we'll have to keep the half-pew.

Priscilla—Yes, though there are only two of us, and they might let us rent out a sitting, if they weren't trying to get all a body's got.

Peter (contemplatively)—Well, let us see. If we give ten cents a week each, that's \$10.40—forty cents more than the pew-price. I think it's small business to put in those two extra weeks, instead of making it even change, and I said so. But the treasurer—he always has some excuse ready for being small—said the pastor has to live those two weeks the same as the other fifty; that he can't get through 'em on an air diet. I didn't have a good answer ready, and had to take the laugh. So we'll call it twenty cents a week. But not a cent extra if they run behind, I can tell 'em that in advance!

Priscilla—Twenty cents a week is a good deal, Peter. But we must have that seat, or else Mrs. Flamingout would take it, and I'd never sit back of her, if I left the church first.

So Peter—whose income is \$25 a week—fills out his blank for ten cents each weekly, with an air of virtuous resignation, as though he were giving one-half of all he earned. Then he starts for his overcoat.

Priscilla—Where are you going, Peter? I think you might stay at home with me to-night.

Peter—O, I want to go down-town for an hour or two. Tompkins is going to meet me, and—

Priscilla—Yes, I saw the notice of the great polo game. That's always the way, when it isn't lodge night, or the company drill. Well, if you go there, you've got to do something for my pleasure, too. Stop in at Smack's and bring me a box of—you know the kind I like.

Peter—All right, my dear.

And, glad of so easy terms, off sets Peter, the philanthropic Popkins. But stay—first he must light his cigar, price three for a quarter. Then, on meeting, he must offer a second to Tompkins. His admission to the polo game is thirty-five cents. The box of chocolate for Priscilla costs him forty cents. He smokes another cigar on the way home. And his evening has cost him a round dollar—or five times the total of his family subscription to the church for a whole week.

While Peter's militia company never costs him less than \$15 a year, his lodge \$10 more, his cigars \$100, his wife's candy \$25, and their amusements far more than \$100, a total of \$250 at very low estimate, spent in the field of luxury, if not extravagance—their

joint giving to the church of Christ reaches the generous sum of \$10.40, plus a quarter for each of the four great missionary and educational causes presented during the year!

How many of the Popkins family are there in our churches? What is the outcome of being rich toward self and poor toward God? When will men and women give as much money to Christ's church and cause as they spend in purely personal pleasure and gratification?

The answer to this last question will help decide the date of the millennium. Brother, sister, how about your church subscription? Here ends the dialogue.

UNITING WITH THE CHURCH.

Dr. Bacon used to say that "statistics would yet be the death of the churches." What he meant was that there had come to be so much eagerness in gathering up all facts which can be set down in figures and tabulated, especially those concerning conversions and a public confession of Christ, and so much disposition to judge of the merits of a man's ministry by the showing he is able to make in the column of "additions" in the newspaper or Manual or Year-Book, that there was really danger of a vain and shallow rivalry to see who could swell the membership to highest numbers.

Unquestionably there is peril in this direction. Unless a pastor is profoundly loyal to God, and cherishes a high idea of the church—not regarding it, indeed, as a spiritual aristocracy, but holding it to be an organization resting on a different basis from a hospital or a club, and insisting that those who enter it shall give reasonable evidence that they are renewed souls—born of the Spirit—and unless, too, he is self-respecting and self-reliant, and can bear the imputation for the time being that his preaching and his labors are not fruitful, he will be more likely to question with less care than he ought such candidates as may present themselves, and to let them in on unsatisfactory experiences. It is fortunate for the individual church, and for the church at large, when one of these over-ambitious and so over easy ministers is held in check by a board of officers who know their duties and do not hesitate to perform them. For though at the moment everything seems to be going on swimmingly, yet, in the long run, nothing will prove so disastrous to the cause of religion as filling up the church with a lot of people who are not converted, and who give no sign that they have the slightest notion what conversion is.

But for all this, statistics are a good thing; and it is a good thing for ministers to be intensely, but wisely, eager to lead just as many as they can into the fold of the church of our Lord. It is a good thing for the church in all its membership to be alive to the saving and gathering in of souls. The rolls of the church are the proper place to register the names of those who, through faith in Christ, have come under the power of the endless life.

It is both the duty and the privilege of every true disciple to come into identification with those who follow Jesus, and to join them in the sweet fellowship of the communion table, and to witness with them to the saving power of the divine redemption, and to help bear such burdens as fall naturally to those who are trying to do the work of the Lord in the world.

This is not a question of age. The child as well as the veteran in years may come, if only there is an assured discipleship. It is not a question of marked and high-wrought experience; Nathanael may come into faith in his way, and Zaccheus and Bartimeus in their ways; it is a question only and always of assured discipleship. It is not a question of the previous life of the individual applying or sought; all the circumstances of one's career may have been propitious and the influences favorable, and the conduct characterized by eminent propriety, or there may have been much of wandering and debasement, as with the woman at the well, or much of bitterness and hate, as with Saul of Tarsus, still the one thing to be considered is, whether there is an assured discipleship. Is the soul in Christ? Has the soul been wrought upon by the Spirit? If so, the door of the church ought to be opened, and he who has had this experience ought to cross the threshold into the full fellowship of believers.

It is claimed sometimes that one can be just as good a Christian outside as inside the church. Not so. At any rate, not so except in rare instances. There is a sense of responsibility when one has openly covenanted to walk with Jesus Christ and to be true to him, not likely to be felt otherwise. There is comfort, too, and strength and inspiration, in the thought of standing in the circle of those who have first locked hands with the pierced hand of Jesus and then with each other.

Not only is it good for individuals, it is good for the church, for all true believers to belong to it. The church needs all the moral force it can properly secure—all the faith, all the love, all the consecration, all the aggressiveness—in order to meet the mighty tides of evil, which are all the time sweeping in on men, and to get truth and righteousness forward in a permanent conquest. One who loves Christ in all sincerity, and who has accepted him as a personal Saviour, and who wants to be of service to him and his cause, will not find it easy to put this consideration aside. If any man will come after me, or be my disciple, let him deny himself, and take up his cross and follow me. This is one of the points when not to be with Christ is to be against him.—The Advance.

I TAKE MY CROSS.

BY THE REV. ERNEST G. WEAVER.

Though I tread a path unknown, Knowing not how hard, how long, Praising Thee with joyful song, Forward as each step is shown— I take my cross And follow Thee.

Cheerless day and starless night, Weary, rough, and thorny way, On thy truth my heart shall stay, Thou wilt lead me by thy might, I take my cross And follow Thee.

Tolling up the hillside steep, Called to face dark hours of strife, Faint; despairing even of life— Knowing thou thy child will see, I take my cross And follow Thee.

End, at last, of toil and pain; Only waiting for thy call, Trusting thee, my "all in all," Pardoned all my guilt and shame, I leave my cross And dwell with Thee.

PREPARATION BEFORE PERISH.

A first-class furniture house is place. Marvelous skill and taste played in carved chairs and turricorned dressers. The floor paint is smooth and there is an about the whole place. But it is to the purchaser that the shop-furniture is made, presents a variety of picture from this. The much wood and glass, and pair are wasted in the scraps and around, as is used in the finish.

Many a book has been made up a comparatively few leaves mass of material which the author of a weary brain. That which and left unpublished is often utility, and cost more in its production which reaches the printer is enriched by being robbed of might have been left in it.

It does not occur to us that the shop and the rejected pages are uselessly wrought out. antique oak sets refuse to grow the forests, and as long as boot thought out a page at a time, the shop and the study be a new is the only way to get chairs and

If the cabinet-maker is aiming a piece of furniture of unus selects a better stick and puts it. The more he has to chop from its natural form, the more away in chips.

We are not going to follow and maintain identity of law-artisan and the Christian; we even an analogy. We modest use of an illustration for the good people who are trying Master and who are afraid too much of life. Let us go to the store to the prayer-meeting.

The good brother who is leaning is one of the most sensible you know. He calls for the hymns; his prayer is just in place are adapted to the occasion, every department of the channel which will produce We would give any sum we any honor we enjoy to be easily and as prudently and as that brother. We go home After all, is not ability to serve gift, and are not those excuses who are not blessed with this

Remember, however, we saw in the storeroom. We saw him finished, ready for the Master saw him after the polish had his faculties. He was in the was ready for use. He had knock, and many a merciful to clear him of his crookedness grained, and angular and didn't grow in the forest painted, and smooth, and are chips all along the way sacrificed more than half there might be somewhat Master could use.

We must pass through brother are to be fitted for better brother has spent days at the struggling with his own strength for a blessing. H months on a tender, sore collection of some serious mi He has fought the pride wh him from taking part in pul vice. He could take you bec which grace digged him, which God led him, to th which the Spirit formed his beautiful image he now bea

These times of struggle, unpublished experience, unless conflicts with Satan are not in vain. The hour If grace strips us of part of the portion taken from us What we lose enriches wh More than half of every ele niture is left in chips.

The sermon which falls as easily and fluently as freighted clouds, is only a sermon which grew in the. The chips are in his study time, much toil, and more earnest than are evident in The beautiful songs and with thy cross and stain

giving to the church of Christ... generous sum of \$10.40, plus a quarter...

I TAKE MY CROSS. BY THE REV. ERNEST G. WESLEY. Though I tread a path unknown, Knowing not how hard, how long...

UNITING WITH THE CHURCH. Bacon used to say that "statistics do not yet be the death of the church..."

PREPARATION BEFORE PERFECTION. A first-class furniture. There is a beautiful place. Marvelous skill and taste are displayed in carved chairs and turned posts...

It does not occur to us that the chips in the shop and the rejected pages in the study are uselessly wrought out. As long as antique oak sets refuse to grow finished in the forests, and as long as books have to be thought out a page at a time, so long will the shop and the study be a necessity.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

their deep feeling of sorrow. More songs have been lost than have been preserved. The religious riches and privileges of the day are the residue from the toils and tears...

SOME WAYS IN WHICH THE YOUNG PEOPLE'S SOCIETY MAY AID THE CHURCH. GEORGE M. WARD.

Is it over ambitious to ask again how we may aid the church? I cannot think so. Is it ambitious for one member of the family to ask what he can do for the household to which he belongs?

First, does the church need trained members? Ask any one of our over-worked pastors. Ask him if day by day there do not arise cares which he would gladly have brought within the influence of his church...

Waterproofing Process for Woolen Goods.—The following method is in use in Germany for waterproofing woolen goods: A solution is made of 100 parts of alum, 100 parts of glue, 5 parts of tannin, and 2 parts of soluble glass...

CANALS OR SHIP RAILWAYS.—The system of carrying burdens on ship wagons is receiving attention, and it is argued, if a vessel can safely carry a heavy freight over stormy seas, where half her hull is sometimes out of water, pounded by the waves that break upon her decks or drive upon her beams...

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Committee. They, too, were called on, similar invitations given, and attentions furnished, and the result was shown by their joining, at a recent communion, the church to which they were thus introduced.

Popular Science.

The ruins of a prehistoric city have recently been unearthed in the Salt River Valley, in Arizona, about eighty miles north-west of Tucson. The city was quite an extensive one. Over two hundred burial vaults have been exhumed, also a fortified temple built of sun-dried clay...

Waterproofing Process for Woolen Goods.—The following method is in use in Germany for waterproofing woolen goods: A solution is made of 100 parts of alum, 100 parts of glue, 5 parts of tannin, and 2 parts of soluble glass...

Canals or Ship Railways.—The system of carrying burdens on ship wagons is receiving attention, and it is argued, if a vessel can safely carry a heavy freight over stormy seas, where half her hull is sometimes out of water, pounded by the waves that break upon her decks or drive upon her beams...

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

Remember, however, we saw that brother in the storeroom. We saw him after he was finished, ready for the Master's use. We saw him after the polish had been put upon his faculties.

1888 GREGORY'S SEED CATALOGUE 1888. The public are anxious to get their seed directly from the grower. Raising a large proportion of my seed enables me to warrant its freshness and purity...

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. D. D. Part First. Agreement, Part Second. History. 1620. 985 pp. Fine Cloth, \$1.25.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1.50 per hundred.

THE SABBATH QUESTION. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 24 pp. 7 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1.50 per hundred.

THE SABBATH QUESTION. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 24 pp. 7 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1.50 per hundred.

THE SABBATH QUESTION. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 24 pp. 7 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1.50 per hundred.

THE SABBATH QUESTION. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 24 pp. 7 cents.

OUTLOOK AND SABBATH QUARTERLY. A THIRTY-TWO PAGE RELIGIOUS QUARTERLY. Single copies, per year...

DE BOODSCHAPPER. A SIXTEEN-PAGE RELIGIOUS MONTHLY. IN THE HOLLAND LANGUAGE. Subscription price...

EVANGELII HAROLD. A FOUR-PAGE RELIGIOUS MONTHLY. FOR THE SWEDEN SWEDEN. Three copies, to one address, one year...

CITY OF ST. ANDREWS BAY. First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews...

VICKS' Vapo-Rub. For all the ailments of the head, chest, and throat. It is a sure relief for all the ailments of the head, chest, and throat.

PATENTS. Obtained, and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office...

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.

McShane Bell Foundry. Finest Grade of Bells, Castings, and Foundry Work. Send for Price and Catalogue.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON. The truly wonderful effect produced by Dr. Alexander E. Wilbor's Compound of Pure Cod Liver Oil...

WEBSTER. 8000 more Words and nearly 8000 more Illustrations than any other American Dictionary. WEBSTER IS THE STANDARD.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1888

SECOND QUARTER. March 31. The Marriage Feast. Matt. 22: 1-14. April 7. Christ's Last Warning. Matt. 23: 27-30. April 14. Christian Watchfulness. Matt. 24: 42-51. April 21. The Ten Virgins. Matt. 25: 1-13. April 28. The Talents. Matt. 25: 14-30. May 5. The Judgment. Matt. 25: 31-46. May 12. The Lord's Supper. Matt. 26: 17-30. May 19. Jesus in Gethsemane. Matt. 26: 36-46. May 26. Peter's Denial. Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 27: 33-50. June 9. Jesus Risen. Matt. 28: 1-15. June 16. The Great Commission. Matt. 28: 16-20. June 23. Review Service.

LESSON V.—THE TALENTS.

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

For Sabbath-day, April 28, 1888.

SCRIPTURE LESSON.—MATTHEW 25: 14-30.

14. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. And after a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. And he that had received two talents, came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them, Lord. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewn: then oughtest thou therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

GOLDEN TEXT.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

PLACE.—The Mount of Olives. TIME.—Late on Tuesday, April 4, A. D. 30.

BIBLE READINGS.

Sunday.—Accountability emphasized. Matt. 25: 14-30. Monday.—Accountability emphasized. Luke 10: 11-27. Tuesday.—Accountability emphasized. Matt. 21: 33-46. Wednesday.—Diversities of gifts. 1 Cor. 12: 1-31. Thursday.—Faithful service. Rom. 12: 1-21. Friday.—Service tested. 1 Cor. 3: 1-15. Sabbath.—Reward and punishment. Matt. 25: 31-46.

OUTLINES.

I. Talents entrusted. v. 14-18. II. Fidelity rewarded. v. 19-28. III. Neglect punished. v. 24-30.

INTRODUCTION.

This lesson immediately follows the parable of the Ten Virgins. While that parable is designed to represent the Christian as in full preparation, resting and waiting for his Lord, this parable represents the Christian as commissioned, endowed, and fully engaged in active service for his Lord until his coming. The prominent idea is that of responsibility and faithfulness to the interests entrusted to his care.

EXPLANATORY NOTES.

V. 14. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. This represents Christ as having established or set up his kingdom in the earth, and then intrusting much of its interests to his servants, while he himself takes his departure from their immediate observation. To illustrate this idea he refers to a very common custom of householders, or men possessing large amounts of gold and silver, intrusting it to the administration of his servants, who were to take it in such quantities as he should deem advisable, and trade with the same, gaining profits, which they would return to their Lord in due time.

V. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, etc. This property was divided among his servants, not to be their own property, but to be used by them for his interests, as well as for their own benefits. It was divided between them according to their several ability. This refers to the individual capacity of each to use the property or talents to the best advantage, both for his Master and for the servant himself. The word "talent" designates a definite measure of gold or silver, and thus enables the Lord to represent relative quantities as assigned to each servant.

V. 16. Then he that had received the five talents, went and traded with the same, and made them other five talents. The faithfulness of the true servant is brought out here by the representation of him as entering immediately upon the proper employment of his talents, and thus gaining other five talents. This doubling of his money represents a full and fair increase as coming from the faithful discharge of his responsibilities. The seventeenth verse brings out the same essential idea of faithfulness to the amount of money delivered into his hand.

V. 18. But he that had received one talent and digged in the earth, and hid his lord's money. The per-

son who did not use the money intrusted to his care in legitimate trade, so as to gain profit, is described as hiding the money and thus seeking to keep it without any profit to himself or any one else. This is a form of selfishness. He would keep the principal all to himself, would make no employment of it for the benefit of those about him, no exchange, and hence, no profit. Such is the unprofitable servant.

V. 19. And after a long time the lord of those servants cometh and reckoneth with them. Full time and opportunity has been granted to them to use and profit by the talents that were given unto their charge. The time of rendering the account of their stewardship is sure to come, and when it comes there is no possible delay.

V. 20. And so he that had received five talents, came and brought other five talents, saying, Lord thou deliveredst unto me five talents; behold, etc. This is the rendering of the faithful servant, who has used his talents justly and diligently. He acknowledges the receipt of the talents from his master in full, and reports distinctly what he has done and how much he has gained. There is no effort to belittle what he has received nor to exaggerate what he has made. He gives a full and honest rendering.

V. 21. His lord said unto him, Well done, thou hast been faithful over a few things, . . . enter thou into the joy of thy lord. Such a servant receives the most hearty approval and congratulations of his lord. He is invited to enter into the joy of his lord, that is, to participate in the joy that comes to his lord on account of this faithful service.

V. 22. He also that had received two talents came and said, . . . His lord said unto him, Well done good and faithful servant, etc. These words bring out the fact that the servant receiving the smaller responsibility, and fully meeting it, receives the same approval and hearty welcome to the joy of his lord as was given to the one who had received the greater responsibility. He had received all the responsibility that he was capable of filling, and he had filled it with the same faithfulness as that of the servant who had received the five talents, hence his reward was just as great.

V. 24. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man reaping where thou hast not sown, and gathering where thou hast not strewn. This unfaithful servant cannot avoid the day of reckoning, but he comes to it with formulated excuses, and his first excuse is a charge of injustice on the part of his lord; he charges him with seeking to gather where he has bestowed nothing; a very common mode at the present day. Many so small servants attempt to meet their Lord's demands by affirming that they have received no talents, and hence have no returns to make.

V. 25. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. An account must be rendered, and here it is. I hid thy talent in the earth, being afraid of thee. The servant here attempts to vindicate his own justice by returning the talent just as he has received it, with no gain. "That is thine," as much as to say, that is all you can justly claim. In all this the unfaithful servant assumes the attitude of a judge in the whole matter. This is by no means an uncommon assumption of unfaithful servants at the present time.

V. 26. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewn. The servant here is met on his own ground. He acknowledges the receipt of the one talent, and hence the responsibility of the one talent; he knew what would be exacted of him, but he confessed that he has done nothing to meet the responsibility.

V. 27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. In this day of trial, the servant is clearly reminded of his real personal responsibility, is told what he ought to have done, which he knew before, and also of what would have been the result if he had done his kow duty. This prepares the servant for the just condemnation.

V. 28. Take therefore the talent from him, and give it unto him that hath ten talents. The Lord's gifts cannot be left unemployed in the hands of unfaithful servants; they must be turned over to those servants who will employ them profitably. That is the first form of punishment that comes to an unprofitable servant.

V. 30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. The unfaithful servant is here described as utterly unworthy of any further responsibility; he is deprived of having any longer a part in his master's business, sent adrift to wander alone in desolation, and utter despair of ever being restored to a position of trust and of useful service. A more dreadful punishment cannot be conceived than this which an unprofitable servant, unfaithful to the small trusts given to him, must finally endure.

Books and Magazines.

Just received from J. Fischer & Bro., No. 7 Bible House, New York, "Hymn of Praise," the 100th Psalm, for soprano, alto, tenor and base, composed by E. Gebhardt. It is a truly beautiful chorus, very brilliant, and some of the parts deeply touching, making it a superb piece for concerts, high school commencements, jubilee celebrations, festivals of rejoicings, etc. Price, 40 cents.

A VEXED QUESTION.

The number of corsets are legion, and ladies are often undecided which to order. "Godey's Lady's Book" gave an interesting article upon this subject; it says: "The desideratum seems to have been reached in the Duplex Corset nearer than in any other. The prominent features of the Duplex Corset are: The absence of any bones over the hip to break and vex the wearer, and the quick and snug, but easy adjustment to the form by strap and buckle, thus saving the wearer the discomfort of break-

ing in. The Company has striven to produce the best dollar corset in the world, and have attained to a standard that, notwithstanding its nominal cost, the 'Duplex' is suitable for any lady in any walk of life."

The advertisement of this Corset can be found in another column of this paper.

MARRIED.

By Rev. Jas Summerbell, at the home of the bride, in Almond, N. Y., March 29, 1888. Mr. GERSHEM PALMER and Mrs. MARY L. BURDICK, both of Almond.

At the residence of the bride's father, Mr. Sebuse B. Coon, in Little Genesee, N. Y., April 9, 1888, by Rev. Geo. W. Burdick, Mr. OSCAR M. BURDICK and Miss EVA M. COON.

In West Genesee, N. Y., April 6, 1888, by James H. Crandall, Esq., Mr. WILLIS M. KELLER and Miss ALICE E. CHILDS, both of West Genesee.

In Scott, N. Y., at the bride's home, April 11, 1888, by Rev. F. O. Burdick, Mr. CHARLES CLAYTON CLARKE and Miss ETTIE CELIA BARCOCK.

In Union Precinct, Hamilton Co., Neb., March 29, 1888, by Rev. U. M. Babcock, Mr. FRED A. FREEMAN, of Lincoln, Neb., and Miss IDA J. ISSKUP, of the first named place.

DIED.

In Alfred, N. Y., April 10, 1888, of pneumonia following measles, ALBERT MAXSON BURDICK, son of Thomas J. Burdick, aged 1 year, 9 months and 17 days. T. B. W.

In Independence, N. Y., April 10, 1888, of pneumonia, JENNIE, daughter of James D. and Eliza both Parker, aged 6 months and 10 days. J. K.

In West Union, N. Y., April 9, 1888, of paralysis, WILLIS AUSTIN, nearly 42 years of age. He was a member of the Presbyterian Church of Clarksville, Albany Co., N. Y. J. K.

Near Hallport, N. Y., April 5, 1888, of droopy of the heart, Mrs. ABIGAIL RICE, relict of Warren O. Rice, in the 87th year of her age. Funeral services were conducted by the writer, Text, Heb. 2: 14, 15. H. D. C.

In Westerly, R. I., April 3, 1888, of apoplexy, Mrs. ANGELINE CLARK LANPHEAR, wife of George C. Lanphear, in the 70th year of her age. She had been in poor health for a number of years. On the day before her death, it being bright and pleasant, and feeling better than usual, she took a walk and called on a friend and neighbor. In the evening she was taken suddenly, became unconscious, remained so, and in a few hours died. Mrs. Lanphear was the daughter of Col. Weeden and Amelia Pendleton Clark, an the eldest of six children, four sons and two daughters. She leaves a husband, son, and an adopted daughter, two brothers and a sister. In early youth she experienced saving grace, was baptized by Eld. Matthew Stillman, and joined the first Baptist Church. At her death she was a worthy member of the Rawstock Church. In her religious life she was quiet, unassuming, yet earnest and true. She was a very cheerful person, good company for the young as well as for the old, always doing something for a nobody, trying to help others. Her good wife, mother, and sister, a highly esteemed neighbor and friend had suddenly departed this life. The memory of the good is blessed. O. U. W.

At her home, in Transit, Minn., April 8, 1888, of consumption, Mrs. EMMA CHAPIN, wife of George Chapin, aged 49 years, 8 months and 6 days. Mrs. Chapin was a Christian disciple, having united with the church at Uica, Wis., 23 years ago. In 1866, she, with her husband, came to Transit, Minn., where they have since resided. For a number of years she has been a faithful member of the New Auburn, Seventh day Baptist Church. She has left a husband, one son and two daughters who mourn their loss, but they have this consolation, that their loss is her gain. She was a devoted wife and a loving mother. At first it seemed hard for her to think of leaving her family, who needed her care so much, but when she saw that it was the Lord's will, she was resigned and prayed for faith and patience to endure unto the end. Her remains were brought to New Auburn for burial, and a sermon was preached at the church by the writer from Ps. 116: 15, "Precious in the sight of the Lord is the death of his saints." A. G. C.

RANDALL PENBERTON HARTBOUGH was born in Gosheim, Ontario county, N. Y., July 24, 1850. His parents died, and March 27, 1873, he with several brothers and sisters, moved to Nebraska, and settled near Harvard. Jan. 1, 1879, he was united in marriage with Clara David, whose father lived near Harvard. To them four children were born. He died in Harvard, April 2, 1888. Early in life, while on a visit with relatives, he became a Christian and united with the Baptist Church at Plymouth, Mich. He helped to organize a Baptist Church in Harvard. Being fully convinced of the claims of the seventh day as the Sabbath of the Lord, he began his observance, and died in the faith. His principal trait of character was stern and unyielding fidelity to the principles of right and justice. He never compromised with evil. His straightforward speech might lead some to believe that he was unfeeling, but those who knew him best, knew that his heart was as tender and pliable as that of a little child. He was a kind and loving husband, an indulgent father, a constant brother, a faithful friend and a good neighbor. He was quiet and unobtrusive in his manner, and was beloved by all those who knew him well. He suffered much and long, but passed away like our going to sleep. One brother and two sisters were present at the funeral services, and one brother and three sisters could not be present. Services were conducted by the writer, who was on a visit as a missionary to the Harvard brethren and sisters. U. M. B.

REQUESTS TO TRACT SOCIETY.

The generous purposes 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. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws for the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the 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.

SPECIAL NOTICES.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 291 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

The next quarterly meeting of the Otsego, Lincoln, DeBuyer, Cuyler Hill, and Scott Churches will be held with the Lincoln Church, beginning on Sixth day evening, April 27th. The two days and nights following there will be forenoon, afternoon and evening services. Brethren F. O. Burdick and L. R. Swinney are expected to be present, and proclaim the gospel message. Brethren, all come with voices and hearts consecrated to worship God in songs, testimonies, and prayers. PERIE R. BURDICK.

The next session of the Ministerial Conference of the Western Association will be held with the church at Independence, N. Y., beginning May 7th, at 7.30 P. M.

MODERATOR, H. D. Clarke. VICER-MODERATOR, J. Kenyon. Preacher of Introductory Sermon, O. S. Mills. Paper, "The Songs of Solomon," L. C. Rogers. "Should our Churches Make Use of Evangelists for Revival Work?" L. A. Platts. Paper, "Organization of Young People for Church Work. Is it best or not?" H. D. Clarke. Paper, "Pulpit Exchanges," T. R. Williams. Paper, "Relation of Baptism to Church Membership," E. H. Sockwell. Paper, "The Intermediate State," G. P. Kenyon. B. E. FISK, Secretary.

The Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

Notice of Sale.

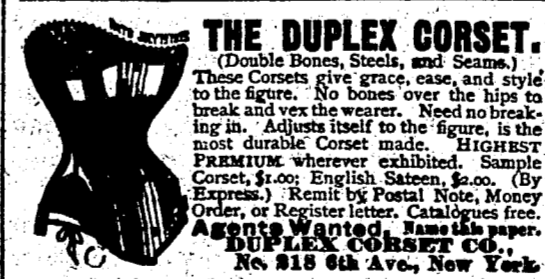
ALLEGANY COUNTY COURT, SAMANTHA POTTER, Plaintiff, AGAINST PERRY SWEET & OTHERS, Defendants.

By virtue of a judgment of partition and sale, made in the above entitled action on the 14th day of February, 1888, the subscriber, a referee for that purpose, duly appointed, will sell at public auction, to the highest bidder, at the "Keller House," in the town of Alfred, in the county of Allegany, on the 19th day of April, 1888, at one o'clock in the afternoon, the real property directed by said judgment to be sold, and therein described as follows: "All that tract or parcel of land situate in the town of Almond, in the county of Allegany and state of New York, better known as the Isalah Crandall homestead, and bounded on the north by lands formerly owned by Ami Whitney, and now by the east, by the center of the highway leading from Alfred to Almond; and on the south and west by the highway leading to the McHenry Valley; containing eight and 35-100 acres of land, be the same more or less." Being the same premises of which M. O. Sweet died, seized. DATED, February 29, 1888.

DAVID R. STILLMAN, Referee. HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St. NEW YORK.



Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3. Alfred Centre, N. Y. ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term begins Wednesday, March 28, 1888. Rev. J. ALLEN, D. D., LL. D., Ph. D., PRESIDENT. UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier. This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

HERBERT ROGERS, PRACTICAL MACHINERY, Models and Experimental Machinery, Alfred Centre, N. Y.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—9 A. M. to 12 M.; 1 to 4 P. M.

M. BOURDON COTTRELL, DENTIST, HORNELLSVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, etc.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. Davis and Gentlemen. For circular, address T. M. Davis.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. E. JAYVERBER, President, Alfred Centre, N. Y. W. C. WHITEFORD, Corresponding Secretary, Milton, Wis.

W. C. TITSWORTH, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY. Alfred, N. Y.

A. B. WOODARD, DENTIST, IS MAKING Rubber Plates by a new process. His own invention. The best thing out. Send for circular.

E. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits. Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints. New York City.

THE BARCOCK & WILCOX CO. Patent Water-tube Steam Boilers, GEO. H. BARCOCK, Pres. 30 Cortlandt St.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH, 800 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 13 & 14 Spruce St. C. POTTER, JR. H. W. FERR. JOS. M. TITSWORTH.

Leonardville, N. Y. ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardville, N. Y.

Plainfield, N. J. AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. D. E. TITSWORTH, Sec., G. H. BARCOCK, Cor. Sec. Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J.

Gifts for All Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & CO., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, R. I.

A. L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. Please try us.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITEFORD, Recording Secretary, Westerly, R. I.

A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill. ORDWAY & CO. MERCHANT TAILORS. 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis. P. M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds, Silt, Cement, Coal and Building Material.

MILTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. Rev. W. C. WHITEFORD, D. D., President.

W. W. CLARKE, DEALER IN BOOKS. Stationery, Jewelry, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

Milton Junction, Wis. L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

PUBLISHED BY THE AMERICAN

VOL. XLIV.—NO. 17.

The Sabbath

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

CONTENTS.

My Baby.—Poetry. Glimpses of Europe.—No. 22. How to Live.—Poetry. Wages and Vice. The Correct System in Giving. MISCELLANEOUS. Paragraphs. A Paper. Housley. WOMAN'S WORK. The W. C. T. U. and Convention Resolutions. Sabbath Report. Shall Sunday be Maintained by Civil Law? EDITORIALS. Editorial Paragraphs. Preach the Word. COMMUNICATIONS. Long or Short Pastorate. Nebraska, Kansas and Missouri. Southern Illinois. Washington Letter. Mrs. Louise B. Lewis. Watching. To Whom It May Concern. New York Letter. In Memoriam. HOME NEWS. Dodge's Creek, N. Y. Milton, Wis. CONDENSED NEWS. SERMONS AND ESSAYS. Faith and its Reward. MISCELLANY. Sadness and Joy.—Poetry. Helen of Troy. "My God"—Poetry. The Sunshine Overhead. A Word to Boys. Not Counting Prayers. Sometimes. Two Massachusetts Slaves. POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS, ETC. THE SABBATH-SCHOOL. DEATHS. BOOKS AND MAGAZINES. SPECIAL NOTICES. BUSINESS DIRECTORY.

MY BABY.

BY SARAH S. D. SOCVY. Dedicated to those who have lost.

O the tender little feet! Nevermore shall they be seen. Never shall the sharp thorns that Never earth's rough path shall tread. Now they were the golden sandals of heaven. Nevermore shall they be seen.

O the tender little head! Never will it droop with age. Never will it droop with sorrow. Crowned with heaven's own light. On the Saviour's breast reposed. Needs it now no cradle bed. Never will it droop with age.

O the gentle, dove-like eyes! Never shall they dim with tears. What to us cannot be given. All the angels' choirs at least. Now they see with gladness. Now they'll never dim with tears.

O the tender, holy heart! Never will it ache with sorrow. Safe from sin's deceitful snares. Leaving all its love in heaven. Happy, unless baby heart. Never will it ache with sorrow.

O the tender, bird-like voice! Never shall it cease to sing. In the angels' choir 'tis ringing. Songs of heaven's gladness. O my panting heart rejoice! Never will it choke with sin.

GLIMPSES OF EUROPE.

BY PROF. H. M. MA

PISA.

At 9.20 this morning, and started for Pisa, arriving at 11.15. As we left Rome, we were in the city for some days. The view of the city from the shore of the Mediterranean was very fine. We saw scarcely any cattle, where we saw several fine getting so accustomed to a nor walls that we do not you would see more in one America than we have seen. The most interesting sight the island of Elba, rising in the road down near the shore our journey. Almost as soon as we arrived started for the Leaning Tower. We leave the city early to-morrow. The Baptistery and Leaning Tower within a few rods of each other. So that there are no ordines detract from the impression. The picture of common that seeing it is meeting an old acquaintance. Things are simple in their