

The Sabbath Recorder.

Mrs. Margaret Davis
188

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE

VOL. XLIV.—NO. 17.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 26, 1888.

WHOLE NO. 2254

The Sabbath Recorder.

Entered as second-class mail matter at the post-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. Missions.	1
Paragraphs. A Paper. Honey.	2
WOMAN'S WORK.	3
The W. C. T. U. and Convention Resolutions.	3
SABBATH REFORM.	3
Shall Sunday be Maintained by Civil Law?	3
EDITORIALS.	4
Editorial Paragraphs. Preach the Word.	4
COMMUNICATIONS.	4
Long or Short Pastorates. Nebraska, Kansas and Missouri. Southern Illinois. Washington Letter. Mrs. Louise B. Lewis. Watching. To Whom It May Concern. New York Letter. In Memoriam.	4
HOME NEWS.	5
Dodge's Creek, N. Y. Milton, Wis.	5
CONDENSED NEWS.	5
SERMONS AND ESSAYS.	6
Faith and its Reward.	6
MISCELLANY.	6
Sadness and Joy—Poetry. Helen of Troy. "My God"—Poetry. The Sunlight Overhead. A Word to Boys. Not Coasting Prayers. Sometime. Two Massachusetts Slaves.	6
POPULAR SCIENCE.	7
CATALOGUE OF PUBLICATIONS, ETC.	7
THE SABBATH-SCHOOL.	8
DEATHS.	8
BOOKS AND MAGAZINES.	8
SPECIAL NOTICES.	8
BUSINESS DIRECTORY.	8

MY BABY.

BY SARAH S. D. SOWELL.

Dedicated to those who have lost little children.

O the tender little feet!
Nevermore shall they be weary;
Never shall the sharp thorns tear them,
Never earth's rough path shall wear them,
Now they walk the golden street,
Nevermore shall they be weary.

O the tender little head!
Never will it droop with anguish,
Crowned with heaven's own light 'tis shining,
On the Saviour's breast reclining,
Needs it now no cradle bed,
Never will it droop with anguish.

O the gentle, dove-like eyes!
Never shall they dim with weeping;
What to us cannot give,
All the splendors of high heaven,
Now they see with glad surprise,
Now they'll never dim with weeping.

O the tender, holy heart!
Never will it ache with sorrow;
Safe from sin's deceitful leaven,
Learning all its love in heaven,
Happy, sinless baby heart,
Never will it ache with sorrow.

O the tender, bird-like voice,
Never shall it leave the woe of sighing;
In the angels' chant 'tis ringing,
Songs of heavenly gladness singing—
O my panting heart rejoice!
Never will it choke with sighing.

GLIMPSES OF EUROPE.—No. 23.

BY PROF. H. M. MAXSON.

PISA.

July 31st.

At 9.20 this morning we packed up and started for Pisa, arriving at 5.30 P. M. As we left Rome, we skirted the walls of the city for some distance, having a very fine view of them, then ran along the shore of the Mediterranean near by. We saw scarcely any cattle except near Rome, where we saw several fine herds. We are getting so accustomed to seeing no fences nor walls that we do not think of it, but you would see more in one hour's ride in America than we have seen in all our trip. The most interesting sight of the day was the Island of Elba, rising in the distance as the road drew near the shore in one part of our journey.

Almost as soon as we arrived at Pisa we started for the Leaning Tower, as we are to leave the city early to-morrow. The Cathedral, Baptistery and Leaning Tower are all within a few rods of each other in a square by themselves out in one corner of the city, so that there are no ordinary buildings to detract from the impression their beauty produces. The picture of the Tower is so common that seeing it seemed almost like meeting an old acquaintance. The buildings are simple in their architecture, but

show much elaborate work in their finish, and the pictures of them give a very good impression of their appearance. They are made of marble, but that does not mean here what it does when we speak in America of a marble front or a marble statue. It merely approaches whiteness, but never reaches it, either because of the dinginess of age, or because the stone is in the rough and not finished smooth.

The Cathedral contains the usual amount of pictures, but in this case they do not seem of unusual merit. The most interesting object is the old chandelier that is said to have suggested to Galileo the laws of the motion of the pendulum. The Baptistery has the most musical echo I have ever heard. The objects of interest in it are a very old font and a wonderfully elaborate pulpit, the carving of which is very interesting. But the interest of the whole city centers chiefly upon the Leaning Tower, or Campanile, which is beautiful enough to be interesting even without its strange leaning, which really is as great as it has been represented. It seems that when the building was partly raised, the foundation proved insecure and allowed it to settle on one side. Strengthening it, they proceeded with the work, endeavoring to correct the slant from that point, so that the upper part does not incline so much. But, as it is, the top overhangs the base thirteen feet. The climb to the top is a hard one for a warm day, but we took it. The inclination is so great that you perceive it in the ascent by the difference in the effort required to ascend the steps on the opposite side of the tower. You involuntarily step lightly when on the down hill side, and when you reach the top it requires considerable "nerve" to stand and look down from that side. The most impressive place to see its inclination is to stand close to the base on that side, and see it hanging over you. Somehow one does not stand there long. "What is it for?" Merely to raise aloft the church bells. Instead of hanging the bells in a steeple built up from the church, as is our Protestant fashion, they were wont to build a separate tower for that purpose, hence the Campanile beside St. Marks in Venice, and Giotto's Campanile beside the Duomo in Florence. You would never think from their looks that this group of buildings is six or seven centuries old, they are so well preserved. They seem a strange adjunct to this dead old city, relics of that time when everywhere there was the bustle of business,—when Pisa was a maritime power that sent her vessels to all parts of the known world and rivalled even her sister cities of Genoa and Venice. But that battle in which she lost 20,000 in killed and prisoners, together with the changing seashore, broke her power, and now her only armies are the hundreds of marble statues that her artists make.

But we must not leave Pisa without a mention of the Campo Santo, or cemetery, which seems to me interesting, as a veteran is interesting—for what it has been rather than for what it now is. Six hundred years ago the Archbishop brought over fifty ship-loads of sacred earth from Calvary, built around it a lofty portico open toward the interior, but without a window on the outside, and devoted it to the burial of the dead. The inside of the surrounding wall is covered with frescoes, interesting to the student of art, but now in various stages of ruin. The subjects are mostly suggested by the thought of death, and some of them are grotesque in their conceptions, as the picture of hell, where Satan sits, a gigantic ogre, chewing the sinners as a sweet morsel.

Pisa is a quaint, dead old town, but has little of interest besides the famous group of buildings. In roaming around the streets, as is my wont, I was much interested in the style of paving, with blocks of stone two feet long and one foot wide. One street, about twenty feet wide, had on each side an arcade of the same width, in which were stores. A striking sight that met my view was a member of the brotherhood of the Misericordia, whose members go about clothed in a long robe, covering the head and body, with simply two holes for the eyes. Its members are from all classes of society, and have bound themselves together to alleviate sorrow and suffering wherever they find it. At the ringing of a certain bell, the members who are on duty for the day hurry to their

place of meeting and go forth in this disguise, to bury the dead or succor the unfortunate. The sight of one on the street creates a strange sensation in one who is not used to it. The home of the order is in Florence, but we did not happen to meet any there.

HOW TO LIVE.

He liveth long who liveth well!
All other life is short and vain:
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away:
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to him
Who freely gave it, freely give;
Else is that being but a dream—
'Tis but to be, and not to live.

WAGES AND VICE.*

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

The commercial features of the social evil deserve more attention than they have received hitherto. Sufficient facts, specific and general, are at hand to show that a large share of fallen women are compelled to choose between positive want and the sale of their virtue, with the ruin which that step involves. The most valuable statistics with reference to this question are found in the "History of Prostitution," by Dr. W. W. Sanger, published in 1858. Dr. Sanger was then resident physician at Blackwell's Island, where he made a careful study of two thousand cases from New York and Brooklyn. One thousand six hundred and ninety-eight of these women had no income except prostitution. The following facts were elicited relative to their means of support before entering upon a life of shame. While virtuous, their business was as follows:

Artist, 1; hospital nurse, 1; school-teachers, 3; fruit-hawkers, 4; paper-box makers, 5; tobacco-packer, 7; attended stores or bars, 8; embroidery makers, 8; fur-sewers, 8; hat-trimmers, 8; umbrella-makers, 8; flower-makers, 9; shoe-binders, 16; vest-makers, 21; cap-makers, 24; book-folders, 27; factory girls, 37; house-keepers, 37; milliners, 41; seamstresses, 59; tailoresses, 105; dressmakers, 121; servant girls, 933; living with parents or friends, 499. Only 4, or 1 in 500, obtained a living by anything demanding mental culture; 1 artist, 3 school-teachers.

The next item shows the result of their labor in these callings. They answered the question, "What were your average weekly earnings at your trade?" as follows:

Five hundred and thirty-four said one dollar; three hundred and thirty six said two dollars; two hundred and thirty said three dollars; one hundred and twenty-seven said four dollars; sixty-eight said five dollars; twenty-seven said six dollars; eight said seven dollars; five said eight dollars; one said twenty dollars; one said fifty dollars. In the remaining six hundred and sixty-three cases the facts could not be obtained.

The above figures show that the great majority were forced to choose between starvation and shame. Virtuous labor refused them the ordinary comforts of life, while their virtue, thrown upon the market, found ready purchasers at remunerative prices. That this poverty was not a fiction is shown by other facts. The larger part of these girls were orphans. In one thousand four hundred and seventy-nine cases they became such before they were fifteen years of age; about one-third of this number before they were five years of age. One thousand six hundred and forty-one of them drank before they entered the downward road, and only one per cent abstained thereafter. The great majority of their parents drank. Nine hundred and sixty were reared as Protestants, and nine hundred and seventy-seven as Roman Catholics; only sixty-three were "non-professors," and one thousand nine hundred and nine continued to profess their religion when the inquiries were made. These facts show that they bartered virtue for bread as a commercial necessity, still continuing their professed adherence to Christianity, and undoubtedly hoping, at least in the earlier stages of their course, that they might return to ways of virtue, when the pinch of necessity should be passed.

* Address at the Twelfth Annual Meeting of the New York Committee for the Prevention of State Regulation of Vice. Published also in Tract form.

General facts, drawn from other sources in Europe and America, show that what was true thirty years ago in New York and Brooklyn, yet remains. Thousands of girls and women still struggle along the border land of starvation upon the pittance granted by honest labor. Helen Campbell's "Prisoners of Poverty," published within the last year, presents pictures which forbid one to wonder at the sad scenes which fill out the daily chapters of the lives of single women and girls in our great cities.

Rev. Francis Bellamy, of Boston, writing concerning woman's wages in that city, in the *Watchman* of Feb. 8, 1888, shows that the average wages are now no higher there than those shown in the cases cited by Dr. Sanger.

Reduced to plain English, the foregoing facts read as follows:

(a). Thousands of women are unable to earn enough at honest toil to keep themselves from begging, or shame.

(b). Abundant money waits in the pockets of men, young and old—many of whom are granted full recognition in the best social and business circles—to purchase the virtue of these starving women, on terms, which, at the lowest, are far more remunerative than honest labor.

It is also on record, in many cases, that men who control the commercial value of the honest labor of these women, deliberately plan their destruction, driving them to starvation, that last may be the sooner gratified. Our civilization has destroyed human slavery in its ancient forms, but the commercial immorality which is accepted by most as unavoidable, and defended by many as desirable, is, in many respects, more wicked and infamous than African slavery was. That sometimes left virtue untouched, and was content to take manual labor alone, while the combined action of low wages and commercial immorality results in making woman's virtue and purity the most marketable element of her life.

The results of all this are endless evils. All labor, whether of men or women, is cheapened by it. But this is the least evil. The systematic traffic in virtue destroys the better elements in the lives of all concerned. The harlot and the mistress seem to suffer most. To them the road is short, the end certain ruin. The men who act as capitalists in this business pay far more than their money. It costs them purity, manhood, nobility—everything that is best. Some of them, under the false dual standard of morality for the sexes, preserve the outward semblance of manhood. But they are spiritually corrupt, secretly diseased, unfit to be husbands, fathers, or members of good society. They do not go unpunished, and their children, to the third and fourth generation, stagger under the curse and taint of their sinful deeds. Still more: every fallen woman becomes the nucleus of an enlarging circle of evil. Keenly conscious of her own lost state, she is willing and eager to drag others with her; girls, that she may have company; boys, that she may increase her wages and glut her vengeance on society, which compelled her to a pathway of coals and a bed of thorns. Nor is she alone in this. The capitalists are willing to pay the harlot of a few years large commissions for fresh victims who can offer to falling desire the charms which the procuress has lost. The gambling of Wall Street and the petty tricks of ordinary trade are innocence when compared with such commercial transactions—transactions made possible, and in many cases unavoidable, by the starvation prices which virtuous women receive for honest toil.

THE REMEDIES.

Space will allow but three suggestions.

1. By all possible means the intellectual culture of laboring women must be increased. You noted that only four out of two thousand sought a livelihood through intellectual pursuits: one artist and three teachers. Industrial training must be associated with intellectual and social, so that greater efficiency and expertness may aid in compelling better remuneration. The crowded state of the market in which unskilled labor seeks a place does much to keep these evils alive. Wise and philanthropic women must devise means and influences which will remove girls from the temptations of great cities. To this end, their prejudice against country homes, and more wholesome forms of service, must be removed.

2. Next, if not first in importance, must come a moral sentiment and an increase of virtue among men, until they will cease to furnish the money which lust demands for this unholy commerce. So long as men—in form but not in fact—continue to use their power to compel, their arts to deceive, and their bribes to entrap the young and helpless, so long must these pictures remain true. How long, O Lord! how long!

3. Some means must be found to lessen the greed for gold on the part of manufacturers and dealers, so that honest, virtuous labor will be able to command such wages as will make life endurable if not comfortable; enough to shut the door against the wolf of want, behind which lust leers and proffers its gold.

4. Women and men must be content to wear less useless finery, and be less eager for "rare bargains." "Cheap white goods," "cheap embroidery," and the like, too often mean cheap virtue and crushed womanhood at the other end of the line.

Thus does the chain of causes and effects touch all classes. But its links fester most where they are heated in the fires of man's unholy lust, and welded by the heartless hammers of manufacture and trade. Would God we might know that the poet's picture would never again be repeated, of

"One more unfortunate, weary of breath,
Rashly importunate, gone to her death."

Who can wonder that so many of these stricken ones at last seek relief in the stifling waters that fringe this city, glad to lie, peacefully at last, in the ooze of the river's bed. What else remains for them when their hearts are compelled to say:

"There is no good; there is no God,
And Faith is a heartless cheat
Who bares the back for the devil's rod,
And scatters thorns for the feet."

Terrible as the picture is, we must not lose heart. By all means, and by tireless endeavor, the work must go on. However tempted to despair, we must not say:

"The day is quenched, and the sun has fled;
God has forgotten the world!
The moon is gone and the stars are dead;
God has forgotten the world!"

Rather let each heart say:

"Day will return with a fresher boon;
God will remember the world;
Night will come with a newer moon.
God will remember the world!"

THE CORRECT SYSTEM IN GIVING.

Some are wont to ignore and others to decri system in bringing the church up to her privilege in giving, and prefer to leave it to the impulse or inclination of those who give. They regard the results of successful church work as the child regards the motion of the hands across the face of the clock—having no idea of the hidden motive power and the relation of nicely adjusted spring lever and wheel to moving hands. The unthinking and untaught see nothing to suggest order in the arrangement of the earth and heavens, but the student of God's handiwork stands with awe and reverence as investigation reveals the system of crystal, layer and strata, or as science draws aside the curtain of night to reveal group, cluster, nebula and ulterior systems, each moving with such nicety of adjustment that not the fraction of a second is lost in the onward course of the centuries.

The crippled financial condition of the religious boards and charitable societies is a natural result of the lack of system in securing the contributions of the individual members of the various denominations of Christian workers. Giving will not become systematic of itself. It must be made systematic, and this implies order and method. Too many congregations have absolutely no system at all. And others adopt such methods as gnaw at the very heart, and kill every principle of true benevolence. Any plan which parades names and amounts, and seeks to induce people to contribute because it will be blazed abroad, or prompt one to contribute an amount equal to, or greater than, that given by another, that they may appear more generous in the eyes of the world, is false and ruinous in its effects. There is no objection to publicity, if publicity is not made the motive power in obtaining the contribution. When Christ said, "Let not thy left hand know what thy right hand doeth," he did not mean that thy giving was to be kept a secret; "he meant that the right hand should not steal around to the left, and, shaking it furtively, whisper behind your back, 'How generous I am; how liberal I was just now.' But our Lord meant that the right hand should know what it is itself doing. He did not say, 'Let not thy right hand know what thy right hand doeth.' He meant 'Don't keep telling yourself how generous you are.'—From *Methods of Church Work*, a new book by Rev. Sylvanus Stall, A. M."

Missions.

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

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

EACH of the 2,732,570 Baptists in America gives, on the average, for religious and benevolent purposes, at home, \$2 88; for foreign work, 23 cents.

THE Society for the Propagation of the Gospel, London, known as the S. P. G., at the beginning of Victoria's reign, reported 7 Colonial bishops, 172 clergy, 81 lay agents, and an income of \$22,325. In the Queen's jubilee year the Society had 75 bishops, 595 clergy, 1,700 lay assistants, and an income of £109,765.

THE leading articles in the Gospel in All Lands for February are "New Mexico, its resources, people, Protestant missions," etc., and "The Place of the U. S. in the Conversion of the World." There are two articles on missionary touring in Persia and China. Ten pages are devoted to lists of books, with the publishers and prices, on the countries, people, religions and Protestant missions of America, Europe, Asia, Africa, etc.

THE total Indian population, exclusive of Alaska, is given as 247,761, besides 20,567 of mixed blood. Children between six and sixteen, 46,877; 23,495 Indians can read English only; 10,027 only Indian languages; 5,542 can read both English and Indian; 19,539, over twenty years of age, and 19,525 under twenty, can read; 3,153 learned to read last year; 38,801 can use enough English for ordinary intercourse; 81,621 Indians wear citizen's dress, wholly; 59,695 in part; 6,912 are cultivating allotted land; 38,776 are laboring in civilized pursuits; 21,232 houses are occupied by Indians.

A PAPER.

Read by Mrs. Anna M. Clarke, at the ordination of G. H. F. Randolph, Independence, N. Y., March 15, 1888.

[We should have been glad to have published this paper entire; but, owing to the limited space at our command, it has been considerably abbreviated.—Ed.]

Every person has a special work; and all labor pleasing to God must have in view the one grand object of life—God's glory and men's salvation.

The world is the object of God's love and the great field of gospel labor. Every person, therefore, who lives for a worthy object must embrace the whole world in his affections in the sense of loving it, to do it good.

Christ took the throne of this world, so to speak, that he might bring together out of every age those elected to salvation, and unite them in one commonwealth, thus gathering to himself an everlasting church. Before his ascension, he informed his followers of this fact, how that the Father had given unto him men from out of the world, men that kept God's Word (John 17: 6), and these should be with him and share his glory forever.

The work of calling men he committed to his disciples. In this universal work no soul on the face of the earth must be forgotten. There are disciples enough to go to every corner of the globe, and there is money enough to send them, for all the gold and silver is the Lord's. That any people is not reached with the message, is to the everlasting reproach of somebody who has refused to obey the divine command to go or send. The work, then, of men's lives is to call other men to Christ and to be found there themselves.

Christ has had given to him many in our own midst, many in other states, and many, very many, who are to-day imprisoned in heathenism. They are yet to hear the voice of their Saviour calling them. They are his, and he wants them delivered speedily from their captivity. But do you say that if they are his, and will yet hear his voice, then your neglect of them will not endanger their salvation? If that be true, it does not change the fact that your neglect of them will endanger your salvation. God has told us to go after them. If we obey not, he will send others, no doubt; but what will be the result of disobedience?

God says to you and to me and to all his church, "Go, teach all nations." It is a universal command. It exempts not that branch of his church called Seventh day Baptists. This people have abilities in propor-

tion to their numbers. They have education equal to any. They have more gospel light than some. They have as much money in proportion to numbers as others have. This people, then, have all the natural resources necessary to the prosecution of their God-given work. If there be anything lacking it is consecration and the spirit of loyal, loving obedience to their great Commander.

But who wishes to be excused? There is sweet satisfaction and true joy in such service. It brings blessed rewards here and hereafter. Surely, he who is not blinded by the good of this world will see the necessity and the blessedness of such work. He will not count his life dear unto himself that he may do such a noble work and please his Master. God wants the nations explored that his elect ones may be found and brought home. The King of kings employs his qualified servants to search every corner of the globe, that not one given to Christ may be eternally lost.

John, who saw in vision the saved, tells us who called them home to life Father: "The spirit and the bride say come." The church is the bride, and in the company of the Holy Spirit is to visit every nation, and say "Come, for all things are now ready." How we all delight in hearing good news; and it makes one happy to be the bearer of welcome tidings.

Can we imagine the joy and gratitude of a soul, once in heathen darkness, as it receives gospel light, and is emancipated from the slavery of heathenism? Think you, that Brother and Sister Randolph will be sorry if, in the great day of rewards, only one heathen convert stands before Christ, and says, "These, thy servants, told me of thy love and revealed to me the way of salvation? O, I thank thee, blessed Saviour, that thou didst send them to me." Think of the joy of such an hour! And will not we have a share in these joys, if we stand by our missionaries with our prayers and our substance?

As sure as Christ, by his Word and Spirit, says to us "Come," he says also "Go." Go, publish to all nations, that the kingdom of God has come, that kingdom which brings salvation to every submissive soul. Go say, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Whoever is converted to God, and has studied the question of Christian service and consecration, and has consecrated his life to the Saviour of the world—that one will debate no questions of expediency, will entertain no doubts as to the propriety of spreading the news of salvation everywhere; he will simply enter upon that work with joy and satisfaction, glad that he is permitted to share in so great a work. The question becomes so personal that the Christian asks, "Shall I go myself; or, go by aiding others in the work, while I remain at home to tell those in my own place the gospel news?"

If there be personal fitness, and God wants you or me to go, there will be serious convictions, and leadings of the Spirit, together with a deep sense of the needs of the field. This does not imply a feeling of personal fitness. The one thus called of God may fight this question and feel unworthy and unable; but that is one indication of fitness, for God wants men and women of humility; but if they are consecrated to do God's work, they will go with all their sense of inability.

If a sense of duty does not lead one to say "Here am I, send me," then the question becomes one of ability and willingness to share in the work, as the majority of people must needs share in it if at all.

1st. A practical interest in the work which leads to a systematic offering of such things as are necessary for the prosecution of the work. This offering is usually money. To evangelize the world, there is need of organized effort. This calls for the selection of boards that shall have oversight of the work, though men of wealth can, if they will, send and maintain workers themselves. But as the large bulk of money comes from people in moderate circumstances, it becomes necessary to collect it together and place it at the disposal of men whom we can trust to use it well. There is money enough for all this organized effort. If, therefore, our Boards are embarrassed for lack of money, it is because some of God's professed children are robbing him. We apprehend that men are not publishing this good news everywhere, because they are not systematic in their gifts, or rather payments, to the Lord. That person who invariably waits for a solicitor to come around to collect what few pennies he can spare at the moment, is not the person who meets his obligations to God and his fellow-men. The person who loves God and would respond to the great order to publish the gospel never waits for missionary or other agents

to come to him. Whenever he finds himself receiving money or goods, the result of his labors or from others as gifts, he immediately thinks of his great commission, and lays aside, never to be used for any other purpose, a stated amount, a liberal per cent of his receipts, and forwards it, as soon as reasonable, to the proper place to be used for the world's salvation. Let every professed disciple of our Lord do this, and his giving or paying will be much more easy, much more liberal, and he will receive a ten-fold greater blessing from it. Who is willing to act in this manner? It is both a duty and a sweet privilege.

2d. An interest in the work that leads to feelings of sympathy and words of cheer for the workers, this followed by prayers of faith. Christ has commanded this work, and says, "Lo, I am with you always." The work can never fail. Though you do not see present results meeting your wishes, it is no evidence whatever of failure. It is a success, and in the judgment or harvest day, you will see the magnitude of the work and its grand results. Your prayers must be in great faith; and the greater your faith, the more you will plead in prayer for the kingdom to come, and the will of the Lord to be done in the conversion of nations. What a work this is! How it calls for devoted effort all along the lines. Never was the outlook more hopeful than the present. We do not know that the bulk of the inhabitants of this world will be in any one period converted to Christ. But their condition will be wonderfully improved, and vast throngs will be saved from sin and heathen degradation. We see every year, and now as never before, an exhibition of the adaptation of the gospel to the spiritual needs of men. The power of God's Spirit is thus given, that we may be encouraged to press forward for greater conquests. We must not be sparing of the good seed, but sow it broadcast, for "he that soweth bountifully shall reap also bountifully." If we sow, the Spirit quickeneth. If our machinery is properly arranged and in running order, the living Spirit will be at the wheels.

We close by earnestly asking all to be the friends of missions, and, being friends, to unite with God and his human agencies in the grand work, and in the petition of faith for the quickening and sanctifying power of his Spirit, that the months now before us may be glorious in the annals of our churches for the triumph of grace on every field of Christian missions.

HOUSEY.

DALLAS CO., TEXAS, March 1, 1888.

I am sorry to say that I have not been permitted to work all of this quarter. You remember that at the end of last quarter I came off the field \$45 65 in debt for the living of my family. I did not have a dollar in the world to pay it with, and it was due; so I was forced to stop everything and look up work. By the blessing of the Lord, I have been able to pay it. It put me to a sore trial to get work enough to pay up and to live on. I have received this quarter \$10 from the sisters of Alfred Centre, N. Y., \$5 from a brother in Oxford, N. Y., and \$5 from a brother in San Diego, Cal. May the Lord bless them for their kindness to me in my prayer.

I am at Arlington, Tarrant County, in the midst of a glorious meeting, with a full house. Quite a number came forward last evening and asked an interest in our prayers. I will continue the meetings eight or ten days, if the Lord is willing. The outlook here is better than I ever saw it in this county. I do believe that the day is not far off when a good number will take a stand on the side of the Lord; may the Lord hasten the day. More than ten have asked me to come and preach for them once a month for this year. This place is three miles west of Arlington; name of school-house is Pantego. Now, my brethren, what can I do? I am not able to pay my way here any more; and there is no one within two hundred miles of here to do the work. Now, brethren, I ask one and all, shall we give up this field, and say that we are not able to hold it? Brethren, are our hearts in the Master's cause? Shall we stand idle all the day? We have a great work to do here, or to leave undone; and I, for one, brethren, will never leave the field while I live. If no one will help me bear the burden, by the grace of God I will bear it alone, as best I can. I shall try to put in all next quarter, as it is at the time of the year that I cannot get any work at my trade. Remember us in your prayers. I have made no compromise on my field with the enemies of the Sabbath of the Lord. I have given it to one and all as it is written in his Word. A compromise has but one meaning to me, and that is a failure. May God bless you all in the prayer of your brother in Christ and the work,

F. M. MAYES.

—Five weeks of labor; 12 sermons; 35 visits; congregations from 25 to 150; 8 other meetings; 1,000 pages of tracts distributed.

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.

I wish I might tell of a temperance boom, That had come to stay till the day of doom. To the liquor curse. But ours is the task of preparing the way For "the feet that are coming"— Are coming to stay.

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

CONCLUDED.

The resolutions in the national minutes for 1887 read:

WHEREAS, the so-called friends of personal liberty are not contented that the liquor traffic should ply its business six days in the week, but have organized to secure the repeal of the Sunday laws; and,

WHEREAS, they pledge themselves to vote for no man of any party who does not favor the repeal of these laws; be it

Resolved, That we urge upon all friends of law and order a like vigilance in the preservation of the Christian Sabbath, and that they, with like courage, cast their votes for the only party that has declared in its platform in favor of observing God's holy day. Be it also

Resolved, That, in our effort to secure the better observance of the Sabbath, we will neither countenance nor encourage any measures which will interfere with the rights of conscience of those who strictly and conscientiously observe the seventh day as the Sabbath.

The resolution upon the records of the the national union in 1886 reads:

Resolved, That the determined and persistent effort of the allied forces of the liquor traffic to destroy the sanctity of our Sabbaths and sanctuaries, and deprive us of these holy privileges, be most earnestly resisted; that to this end we recommend most strenuous and prayerful efforts in all states and territories to secure legislation in harmony with the fourth commandment; that we separate the first Sabbath in April as the day when we request all ministers to preach upon Sabbath-observance; that we kindly remonstrate against the opening of camp meeting grounds on the Sabbath, as they directly foster Sabbath excursions, and that we disapprove funerals on Sabbath under ordinary circumstances. And we ask our W. C. T. U. women never to advertise in or report their meetings in the Sunday newspapers, or use the Sunday trains to meet their engagements.

Colorado, Dakota, District of Columbia, and New Hampshire have worded their resolutions for 1887 from the national resolutions of 1886.

Southern California reads:

Resolved, That the White Ribbon Army deprecates the general desecration of the Sabbath, and that the local unions pledge themselves to appoint superintendents of Sabbath-observance, and that work in that line be pushed forward.

North Carolina:

We believe that Christ and his laws of life are the only true guide for states and nations as well as homes and individual, and we propose that all our work shall tend towards the triumph of our Lord and his kingdom on the earth. To this end we urge better Sabbath laws and the universal introduction of the Bible into all educational institutions to be read, and into all denominational schools to be studied as a classic no less than as a guide.

South Carolina reads:

That since as a nation we cannot expect the blessing of God, while in open violation of his positive command to keep holy the Sabbath-day, we wish especially to express our disapproval of military parades, excursion parties, and, above all, the opening of saloons on Sunday.

Illinois reads:

WHEREAS, God gave to man the Sabbath as his crowning gift, setting as an example of a holy resting all that day the beautiful benediction, "It is good," pronounced over the world fresh from God's hand, and once again, amidst the thunders of Mt. Sinai, announced, "Remember the Sabbath-day to keep it holy"; therefore,

Resolved, That we ourselves will so keep it, and work for the enactment of such laws as shall compel the "stranger within our gates" to keep it.

Indiana reads:

That we, as earnest Christian women, put forth every effort to secure a better observance of the Christian Sabbath; that we use every power at command to have existing law enforced, and that we urge all members of the W. C. T. U. to avoid the Sunday trains, and the reading of Sunday papers.

Kansas reads:

That we will exert our utmost powers to put down Sabbath desecration practiced in our fair state, in whatever form we find it, and will request our local authorities to do the same.

Kentucky reads:

That the W. C. T. U. of Kentucky, seeing with sorrow and alarm the tendency of our

nation to Sabbath desecration and irreligion of all kinds, and remembering that "the nation which forgets God shall perish," do earnestly ask our political parties, both state and national, to make clear and distinct acknowledgment of Christ as the true and rightful sovereign and ruler of our nation.

Maine reads:

WHEREAS, We believe that the observance of the Lord's day is the best preserver of the welfare of our state; therefore,

Resolved, That in view of the increasing desecration of Sunday, we utter our emphatic protest against Sunday excursions, railroad trains, newspapers, and all Sunday amusements, and that our example accord with our protest.

Massachusetts reads:

That we hereby express our indignation at the action of our late legislature in regard to the Sunday law, which has opened the way for almost every excursion, amusement, or trade which is desired by the unchristian part of the community.

Nebraska reads:

That the W. C. T. U. of Nebraska, seeing with sorrow and alarm our national tendency to Sabbath-desecration and irreligions of all kinds, and remembering that "the nation that forgets God shall perish," do earnestly petition the Prohibition party, both state and national, to make in its platform clear and emphatic acknowledgment of Christ as the true and rightful ruler of nations.

Ohio reads:

That we behold with increasing alarm the encroachments upon our Christian Sabbath, and we recognize in this slipping away of Sabbath restraints a fearful menace to our Republic; therefore,

Resolved, As individuals and as an organization, we are unalterably opposed to the relegation of Sabbath legislation to municipal government, and that we will work for such legislation as will establish legally a uniform day of rest for the good of the whole people; thus securing a quiet day of worship for the Christian community, and removing temptation from the irreligious classes.

Pennsylvania reads:

That the present assault upon the Sabbath law of Pennsylvania, joined as it is with opposition to all temperance legislation, calls for most strenuous resistance on the part of the Woman's Christian Temperance Union, and lends increased importance to this department of its work; and that we deprecate the increasing use of Sunday newspapers, and that we use our efforts against all violation of the Christian Sabbath.

Rhode Island reads:

That since the sanctity of the Sabbath lies at the foundation of the commonwealth, the influence of our organization shall be earnestly, consistently and everywhere given in behalf of its right observance and of the enforcement of all laws designed to guard it from desecration.

Virginia reads:

That the State Superintendent of Sabbath-Observance insists upon a superintendent being appointed in every local Union; that it shall be her duty to protest against the desecration of the Lord's day by pleasure excursions, Sunday newspapers and mails; that she shall keep the subject agitated, and raise public sentiment by means of the circulation of leaflets on this subject.

Eastern Washington Territory reads:

That we fully endorse our present law respecting desecration of the Lord's day, and recommend our women to use every endeavor, so far as practicable, for its enforcement.

Wisconsin reads:

That, recognizing the divine authority of the Christian Sabbath, we, as a society, utter our protest against its violation by Sunday railroad trains, Sunday newspapers, and the opening of the post-offices upon that day, and that we pledge ourselves, by all means in our power, to promote the proper observance of the Lord's day.

The law of supply and demand especially requires that each young woman in our colleges and seminaries, if she does not want to be an obstruction to God's plan, should seriously consider, if she is to be a teacher her capabilities as a missionary teacher, because there is an over supply of teachers in America. Everyone who is interested in finding situations to teach for the graduates of our own schools, knows how many applicants there are for each place; but in foreign lands the demand is insatiable. Almost every missionary could report as Miss Brown does of Japan: "The seventeen missionaries who came recently, were metaphorically torn to pieces the moment they landed, for each station wanted them all." She speaks of tearful entreaties made to her for teachers, and for even an hour of her own services in other schools, and says, "I must refuse for I have not two bodies, and the day is only twenty four hours long."—Mission Studies.

We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation, and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.—Rev. H. M. Scudder.

Sabbath Rest

"Remember the Sabbath-day, six days shalt thou labor, and do as the seventh day is the Sabbath of the Lord thy God."

SHALL SUNDAY BE MAINTAINED?

Mrs. J. C. BATHAM, Painesville, Vt.

Dear Madam,—From the State Department of the N. W. which you are Superintendent of Tract No. 12 has come into my hands other documents relating to the Sabbath, viz., a "Request to Christianize the Sabbath" to the maintenance and enforcement of the statute laws in the several territories of our beloved Union, the observance of Sunday as from the common avocations of the minister of the gospel, I must be as one of those addressed by you, am deeply interested in the subject, and of the department of the President. As I cannot concur in "Request," I will frankly state, viz., first, because they are not what the Union calls the Sabbath laws." Having had occasion to see these laws, I feel warranted to say, not one of them, from Maine to California, in the interest of the "Bible Society" tract in hand, and other utterances from the State Department over which you and your ministers and other people vote and voice in upholding the "fourth commandment logue;" we are referred directly to the law which requires us to rest on the seventh day, viz., the seventh day, the God rested; but the "civil statutes" also loudly calling on us to enforce, require the observance of which is, as the statutes themselves say, "the first day of the week." The women who compose the Union as we fondly hope they are, observance of Jehovah's rest; they cease to request the enforcement of existing civil statutes. Am I to be commanded us to rest on the day which he rested. If he rested on some particular day, it was not first day of the week. That is the name that the hebdomadal day. That his ancient people, thousands and by them, in all parts of the globe, the knowledge of this day preserved, and communicated that, by an overwhelming majority, the whole civilized world know the day comes on the day commonly called Saturday, and that first day of the week, the day commonly called Sunday, our civil statutes make this day possible, then, that the Christian Unions, hundreds of thousands are to use the potent influence of organization in aiding to uphold that confessedly come in our law of God? God's law regularize the first day; the states require us to rest on the secular concerns. Here is a defiance and of authority. The Unions are seeking to enforce men; and they threaten men with imprisonments, if they fail on the very day which God, by his commandments to secularize. This is a serious matter. Will not the love of God and his holy Spirit aid in enforcing the Sunday law? Is it not enough that wicked and politicians have caused to be enacted in centuries past, and deduced in our own state and I do most humbly and earnestly Christian women of our beloved from a movement which, in the case, so dishonors the law of God. God has waited still, for his people to observe of his holy seventh day. I have a second objection, viz. If the civil statutes respecting the Sunday, which force, are what you claim you are seeking to establish, which, you will admit, is a genius and profession of obligations. The "Request" is a danger surely could confront the Lord's day should cease to be by law; and in this and emanating from the headquarters of the Sabbath Department, T. U. the terms "Sabbath" and "Sunday" and "Christian" need interchangeably, leaving doubt as to what day is referred to.

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."

SHALL SUNDAY BE MAINTAINED BY CIVIL LAW?

Mrs. J. C. BATHAM, Painesville, Ohio.

Dear Madam,—From the Sabbath-observance department of the N. W. C. T. U., of which you are Superintendent and President, Tract No. 12 has come into my hands, with other documents relating to the same subject, viz., a "Request to Christian Ministers" to rally to the maintenance and enforcement of the statute laws in the several states and territories of our beloved Union, requiring the observance of Sunday as a day of rest from the common avocations of life. As a minister of the gospel, I must regard myself as one of those addressed by this leaflet. I am deeply interested in the work of the Union, and of the department of which you are President. As I cannot comply with the "Request," I will frankly state my reasons, viz., first, because they are not what the Union seems to think these laws are; they are not what the Union calls them, viz., "Sabbath laws." Having had occasion to examine these laws, I feel warranted in saying that not one of them, from Maine to Mexico, is in the interest of the "Bible Sabbath." The tract in hand, and other utterances from the department over which you preside, call upon ministers and other people to aid by vote and voice in upholding the Sabbath of "the fourth commandment of the Decalogue;" we are referred directly to this code, which requires us to rest on a particular day, viz., the seventh day, the day on which God rested; but the "civil statutes" you are also loudly calling on us to uphold and enforce, require the observance of Sunday, which is, as the statutes themselves declare, "the first day of the week." If the Christian women who compose the Unions are seeking, as we fondly hope they are, to secure the observance of Jehovah's rest-day, then must they cease to request the enforcement of our existing civil statutes. Am I not correct? Jehovah commands us to rest on the day on which he rested. If he rested at all, he rested on some particular day of the numerical order. It was not first day, but seventh day. That is the name that God gave to that hebdomadal day. That day he gave to his ancient people, thousands of years ago, and by them, in all parts of the habitable globe, the knowledge of this day has been preserved, and communicated to others; so that, by an overwhelming mass of testimony, the whole civilized world knows that seventh day comes on the day commonly and regularly called Saturday, and that first day comes on the day commonly called Sunday. Many of our civil statutes make this distinction. Is it possible, then, that the Christian women of the Unions, hundreds of thousands strong, are to use the potent influence of their organization in aiding to uphold civil statutes that confessedly come in conflict with the law of God? God's law requires us to secularize the first day; the statutes of our states require us to rest on that day from all secular concerns. Here is a conflict of ordinance and of authority. The laws the Unions are seeking to enforce are the laws of men; and they threaten men with fines and imprisonments, if they at all do secular work on the very day which God, by his law, commands men to secularize. This is a very serious matter. Will not the Unions, for the love of God and his holy Sabbath, cease to aid in enforcing the Sunday laws of our land? Is it not enough that wicked men as sectaries and politicians have caused these statutes to be enacted in centuries past, statutes reproduced in our own state and national history? I do most humbly and earnestly entreat the Christian women of our beloved land to desist from a movement which, from the nature of the case, so diabolical the blessed and holy law of God. God has waited long, is waiting still, for his people to return to the observance of his holy seventh day.

I have a second objection to the "Request," viz. If the civil enactments respecting the Sunday, which you seek to enforce, are what you claim for them, then you are seeking to establish religion by law, which, you will admit, is contrary to the genius and profession of our republican institutions. The "Request" says, "No greater danger surely could confront us than that the Lord's-day should cease to be protected by law;" and in this and other documents emanating from the headquarters of the Sabbath-observance department of the N. W. C. T. U. the terms "Sabbath," "Lord's-day," "Sunday" and "Christian Sabbath," are used interchangeably, leaving no shadow of doubt as to what day is referred to: Sunday,

then, you would have maintained by law as the Christian Sabbath; you call it "God's demand for a holy Sabbath." The Sabbath-observance pledge, recommended by the N. W. C. T. U., demands that every signer shall say, "I agree to use my influence for legislation that will protect the Sabbath as a day of rest and worship." Sabbath in the nomenclature of your department meaning always Sunday. Now what is all this but establishing religion by law? One of the "reasons" given for the taking of this "pledge" is, that "it is a command of God;" and you say that it is as much the duty of any one to sign this Sunday-Sabbath pledge as it is to sign the temperance pledge or the church covenant. What is this but the union of the church and state? For the "reasons" conclude by saying, "Let us be vigilant and faithful by influence and vote to preserve them," viz., the civil laws for the rigid enforcement of Sunday-observance. The position of the Unions is here unmistakable. In the most undisguised manner they give forth what is evidently the intent of these Sunday laws and of the majority of those who advocate them, viz., to enforce the Sunday as being the Bible Sabbath, a holy day, a religious observance, though the advocates of these laws have adroitly maintained that it was as a civil holiday, and not at all as the holy Sabbath of the Bible, that the Sunday was regarded by the statutes. So this which has been a kind of "state secret" is now no longer such, thanks to the N. W. C. T. U., and others. If the "Sunday laws" are not soon enforced as a religious observance, surely the failure cannot be charged to the Woman's Christian Temperance Unions. But when the Unions ask that the Sunday shall be effectually "protected by law," as a religious observance, they ask for such legislation as shall secure this object. To this end three things are necessary: First, a change in the National Constitution, which, as it now stands, forbids such legislation. Secondly, a change in the Sunday laws of the states, such as will make these laws conform to the order of affairs now proposed. But, thirdly, to amend the Federal Constitution so as to admit of the enforcement of a single religious observance, such as the religious observance of the Sunday, will, of necessity, effect a radical and subversive alternation of this fundamental compact, and of the principles of religious liberty and toleration which have given us, as a nation, so distinguished a place among the civil governments of modern times. Does the N. W. C. T. U. desire all this? If the Unions do not accept so great a sacrifice, then must they cease to urge that the Sunday shall be effectually "protected by law," as a religious observance.

But is such a subversion of the Federal Constitution, and such an interpretation of state laws, planned and set on foot by any parties or associations? And if so, what is the attitude of the N. W. C. T. U. toward such a movement? To answer these interrogations, I refer to documents before me. A society styling themselves The National Reform Association declare in their constitution that "the object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath," etc. In their "Appeal to the voting citizens," they say, "The National Reform Association has been organized to maintain existing Christian features in the American government, and to promote needed reforms in the action of the government touching the Sabbath," etc., meaning always the Sunday. Now it is evident that the legalizing of the Sunday-Sabbath by state and national laws, is the first and foremost object now aimed at by this association, as they thus boldly avow; but this movement began thirty years ago, under the profession of temperance, working for the closing of the dram-shops on Sunday. Temperance is now openly declared to be a matter of secondary importance; the enforcement of Sunday-observance by statute laws is the matter of first importance; and a great national association, embracing a large part of the Protestant clergy of America, with a large lay following, is appealing to the voters of the land to unite in "protecting the Sunday by state and national laws." They are openly forcing it into politics, with the intention of creating a party which shall make the Sunday-Sabbath question paramount. What, now is the present attitude of the N. W. C. T. U. to this movement? Their "Request to Ministers" answers the question. They say, "No greater danger surely could confront us than that the Lord's-day should cease to be protected by law." Is it possible? Is this danger greater than the "saloon" danger? So it seems to

be in the eyes of the N. W. C. T. U. Temperance, which was the original and germ idea of this noble organization of Christian women, now is in great danger of being placed in a subordinate position, while the protection of Sunday-keeping by law is raised to a position of first importance. This is further evident from the following facts: The "Request to Ministers" quotes Dr. McCook as saying, "I am fixed in the conviction that Sunday papers are far more destructive to the foundation of Sabbath observance than even the drinking saloons;" and the N. W. C. T. U. responds, saying, "We think we all agree with him." There is another striking coincidence between these utterances of the National Reform Association and those already noted from the N. W. C. T. U., viz., as the one, so the other, loudly calls for the "religious observance" of the Sunday. Neither is content with the recognition of the Sunday as a "festival day," nor with that interpretation of existing state statutes which make of these laws a mere "police arrangement." No, the Sunday must be "protected by law" as a "holy" day, a "sacred" day, a "religious observance;" protected, not so much against Sunday-selling liquor saloons, as against people who read Sunday newspapers, ride on street cars and railroads on Sunday, go into public libraries, take excursions, no less than against those who labor or trade on the Sunday, the black list included in the "Sabbath-observance pledge," recommended by the N. W. C. T. U., mentioning by name "the store, the barber shop, news-stands, drug store (except for medicine), bakery, or any other place of unnecessary work on the (Sunday) Sabbath," each signer of the pledge saying, "I agree to use my influence to close them." We shall, with many others, be more than glad when our Unions withdraw from the position they have, we hope unwittingly, taken, and shall wash their hands of these many devices. Prohibition is business enough for those who are sacredly pledged to it, without being tacked onto the Sunday question, whatever its merits may be. That the columns of the N. W. C. T. U. are forming into line with the National Reform Association, may be more than suspected from the fact that, as the latter is largely supported by the clergy, so the former makes its appeal to the same class in these pathetic words: "Surely never was there cause more sacred, or call more urgent than now, that every watchman sound the trumpet of alarm, every leader of the Lord's host lead to battle and victory in behalf of the Christian Sabbath." Here again we see that the Sunday question takes the first place, and is preferred above the temperance question. Is it then the aim of the National Reform Association, and of all acting with them, to form a "party" for placing the Sunday under the protection of the National Constitution, and compelling the observance of it as a "holy" day, a "religious institution?" The following extracts from a letter of the President of the N. W. C. T. U., Miss Frances E. Willard, addressed to the Secretary of the National Reform Association, suggests an answer, and will be read with interest: "You have struck the keynote in this pamphlet; 'Is a Christian party forming?' That is the question of the hour, and it is the especial business of all good men and women to secure an affirmative reply." And, again, "Let us all stand true and steadfast—reinforcements are coming; the army will ere long be victorious, and we shall hear 'the shout of a king in the camp.' Yours for that day."

We note again that the enforcing of the observance of the Sunday-Sabbath, by law, is here called "the key note," the "question of the hour," the "especial business of all good men and women," ranking high above Prohibition. We notice again that the call to organize (this April) a New York State Association, auxiliary to the National Reform Association, is signed by Mrs. Mary T. Burt, President of the New York Women's Christian Temperance Union, and by Mrs. Mary E. Simpson, Superintendent of its Sabbath-observance department. These facts are an evidence that the enforcement of Sunday-Sabbath observance, by law, is not a specialty of the Sabbath-observance department, but is sanctioned and advocated by the highest authorities in the N. W. C. T. U., both state and national. The forthcoming meeting, to organize a society auxiliary to the National Reform Association for the state of New York, is favorably noticed in *Woman's Temperance Work for March*. The object of the organization is here said to be, "to rally the friends of our Christian laws and institutions to their determined defense against personal liberty leagues, Sabbath-desecrators, anarchism, and whatsoever is hostile to

Christian government by a Christian people." The W. C. T. U. is one of the societies from which delegates are received. The Prohibition party, at its last National Convention, in its eighth resolution, says of the W. C. T. U., "the now prevailing demand for the Constitutional Amendment is largely the fruit of their prayers and labors." The N. W. C. T. U., at the late Nashville Convention, returned the compliment in these words: "Concerning the platform of our next National Prohibition Convention, I am content to leave it substantially where it is, save that it should declare Christ and his law to be the true basis of government, and the supreme authority in national as well as in individual life. I greatly desire and hope that we may use our influence to secure this end through Christian politics and laws, no less than Christian living." These remarks were a part of the annual address by the President, Miss Willard. It is true that the W. C. T. U. disclaims "anything that looks toward a union of church and state," and yet how can the Sunday-Sabbath be enforced by law as a "religious observance" without this? It is such in reality, call it what you please. It is establishing religion by law. This will not be denied; for it is the very thing sought after; "by the new party that is forming;" they propose to "indicate that this is a Christian nation," and hence for none but Christians; all, from Presidents to path-masters, must be Christians; they must swear "allegiance to Christ as King;" that is, they must swear that they are Christians, whether they are so or not; and so they must become either hypocrites, or religious propagandists and hierarchs. This is even more than the disclaimed "union of church and state;" it is the subversion of the state by the church party. These "church parties in politics" have had in the past a bad record, in all European countries; and what better can we expect from "the new church party" now forming, especially as they stubbornly insist on putting the Pope's Sunday in the place of Jehovah's Sabbath? It is true also that the N. W. C. T. U. promise that they "will neither countenance nor encourage any measures which will interfere with the rights of conscience of those who strictly and conscientiously observe the seventh day as the Sabbath." But how are they keeping their promise? By flooding the country with appeals to ministers, and voters generally, to "protect the Sunday by law," and with "pledges," every signer of which agrees thus: "To use my influence to close them," that is, "any place where unnecessary work is done," on Sunday. This, so far from "protecting" Sabbatarian proprietors and operatives, employers and employees, takes away the protection they now have in many of the states under the existing statutes. What then does resolution seven of the Nashville N. W. C. T. U. Convention mean, when it disclaims all interference with "the rights of conscience"? It means just what the keepers of Seventh-day have proved a thousand times just such promises to mean, viz., "if your conscience requires you to keep Seventh-day, why, keep it; but Sunday you must and shall keep, or we will put the law on you," as has been done again and again. Does the "pledge" sent out by the N. W. C. T. U., which makes the signers agree to use their influence to close up every place where secular business is carried on on Sundays, place any exception in the "pledge" in favor of Seventh-day keepers? It does not. It is a clean-cut, sweeping pledge. Do the "reasons" for this pledge, which accompany the pledge itself, make any exceptions in favor of Seventh-day keepers? They do not. Have the Unions been instructed by either state or national headquarters, to see to it, and insist upon it, that Seventh-day keepers are duly protected in their religious liberties and rights of conscience in doing secular work on the Sunday? No such "instructions" have yet been given forth. On the contrary, we have, dear madam, read in your utterances, as President of the Sabbath-observance department of the N. W. C. T. U., that Seventh-day keepers must submit to the hardships imposed upon them by the Sunday laws. So then there is, and is to be, no relief for them; through fines and imprisonments, they must witness for the truth as they understand it, concerning God's Sabbath.

This is to be the order of things when "the new party forming" comes into power. Christian women are to be more intolerant, if possible, than have been the men of politics and power. They will pledge the voters of the country, and themselves, to use the ballot, when they get it, to compel the observance of Sunday, even by those whom they permit to keep Seventh-day, to satisfy their consciences. But to the keeper of God's law, the privilege and duty of working on First-day is as clear as the resting on Seventh-day, for how otherwise could he work "six days and rest on the seventh," since there are but seven days in each sabbatic cycle? Have, then, Seventh-day keepers no rights

in the matter which the Woman's Christian Temperance Unions are disposed to respect, save by a barren resolution which has received no practical enforcement? And what is more serious still, is God's holy law to be appealed to by the W. C. T. U. as authority for keeping holy the first day? Does God here declare that he rested on First-day? No, he worked on that day, and rested on the seventh day. Does God here announce that he sanctified the first day? No, he secularized the first day, and sanctified the seventh day. Does he here say that First-day is "the Sabbath?" No, he says, "the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work." Does God here command men to rest on First-day, and "keep it holy?" No, he commands men to rest on Seventh day, and defines and limits and names the day as the day on which he himself rested; the day is a definite one. This day is defended by the law of God; and when Christians will accept of it, they will have something better than the man-made Sunday-Sabbath, with nothing to enforce and sanction it but the laws and decrees of men. The N. W. C. T. U., in seeking to enforce the religious observance of the Sunday, as a holy day, by fines and imprisonments, has undertaken not only a cruel and heartless task, but has undertaken an impossibility. They may, by the merciless arm of the law, drag men and women to the dungeon and to the whipping post, but they cannot make a Sabbath of the Sunday. God has not done it; and man and woman cannot do it.

The Sabbath, as God's day of weekly rest, is mentioned by this sweet name, "Sabbath," about sixty times in the New Testament, and is never, in a single instance, applied to First-day, but is, in several clear instances, distinguished from it. See Matthew's Gospel 28: 1, Mark 16: 1, 2, Luke 23: 56, and 24: 1. The New Testament nowhere forbids secular work to be done on First-day, and never threatens or reproves any one for working on that day. Why, then, should men or women be wiser than God? The resurrection of the dead and of Christ is mentioned in some form in the New Testament about a hundred times, but in no one of these instances is there even a hint that the day of the resurrection is to be observed, either annually, or weekly; much less does it take the place of Jehovah's sanctified rest-day. The change from the keeping of God's seventh day to the first day was foretold, and the party in authority by which God's "laws" relating to Sabbath "times" should be changed has been described. See Daniel 7: 25, 2 Thess. 2: 3-7. Surely neither Christ nor his holy apostles changed the Sabbath from the seventh to the first day. "Think not that I am come to destroy the law or the prophets." Matt. 5: 17, 18. "If thou wilt enter into life, keep the commandments." Matt. 19: 17. The commandments of God and the faith of Jesus go together. Rev. 14: 12. Our blessed Jesus was not a Sabbath-breaker. Luke 4: 16, Mark 2: 28. He built his church upon the rock of reciprocal trust, as between himself and each individual believer. Matt. 16: 18. His kingdom is not of this world, and cannot be defended by military and legal weapons. John 18: 36. By him church and state stand wholly apart. Matt. 22: 20, 21. The religious observance of the Sunday cannot, then, be enforced by the state. It could as well compel people to be baptized, or to join the church, or to partake of the Lord's Supper.

In asking, by strong appeals and pledges, to have the first day, commonly called Sunday, protected by law, as a religious observance, and under the sanction of cruel fines and imprisonments, has not the N. W. C. T. U. departed from the path of safety and right? Yea, has it not departed from the original purposes and germ idea of the organization? And is it not appealing to a dangerous and hurtful power, viz., the arm of the civil law to maintain religious rites and observances? For, if Roman Catholicism, by political engineering, obtains the ascendancy, then all must keep not only the Pope's Sunday, but every other holy day and ordinance of that politico-religious body. So, too, if Protestantism is in the ascendancy, then must there be fierce political struggles between her divided hosts, each for the prevalence of its own religious observances, for "religious observances" are now to be "incorporated in the fundamental law of the land," if "the new party now forming" succeeds.

The W. C. T. U. has a world of good work in hand, work which commends itself to every right-minded person. Why, then, should it turn aside to engage in the Sunday-Sabbath movement, which none but sectaries can approve? Why should not the Sabbath-observance department of the N. W. C. T. U. limit itself to encouraging the observance of God's holy Sabbath without an appeal to the civil power to enforce it with severe pains and penalties? It imperils the good cause of prohibition to engage in this Sunday-Sabbath movement. What though you may feel tolerably certain of a majority in the impending issue, where is all this to end? The history of the religious wars of the 16th century in Europe contain a solemn warning to us. Let us now not override the bounds of right and safety. I am pledged to stand by the dear good cause of prohibition, of social purity, of evangelic work, and of all other good work of the W. C. T. U., unless the confidence felt in them should be forfeited by a continuance in the unjustifiable and perilous appeal to civil law to enforce the religious observance of the Sunday; in which event all the lovers of God's Sabbath must withdraw.

L. O. ROGERS.

FRENCHMONT, N. Y., April 16, 1888.

to Sabbath desecration and irreligion, and, remembering that "the nation which forgets God shall perish," do you ask our political parties, both state and national, to make clear and distinct acknowledgment of Christ as the true and sovereign ruler of our nation.

Massachusetts reads: We hereby express our indignation at our late legislature in regard to Sunday law, which has opened the way to every excursion, amusement, or which is desired by the unchristian community.

Nebraska reads: The W. C. T. U. of Nebraska, seeing the alarm our national tendency toward desecration and irreligion of all and remembering that "the nation which forgets God shall perish," do earnestly the Prohibition party, both state and national, to make in its platform clear and distinct acknowledgment of Christ as the rightful ruler of nations.

Pennsylvania reads: The present assault upon the Sabbath in Pennsylvania, joined as it is with open to all temperance legislation, calls for strenuous resistance on the part of the Woman's Christian Temperance Union, and increased importance to this department of its work; and that we deprecate the increasing use of Sunday newspapers, and we use our efforts against all violations of the Christian Sabbath.

Rhode Island reads: Since the sanctity of the Sabbath is the foundation of the commonwealth, the influence of our organization shall be maintained, consistently and everywhere given half of its right observance and of the enforcement of all laws designed to guard it from desecration.

Tennessee reads: The State Superintendent of Sabbath-observance insists upon a superintendent appointed in every local Union; that it is her duty to protest against the desecration of the Lord's day by pleasure excursions, Sunday newspapers, and mail; that she keep the subject agitated, and raise sentiment by means of the circulation of tracts on this subject.

Western Washington Territory reads: We fully endorse our present law regarding desecration of the Lord's day, and we urge our women to use every effort, so far as practicable, for its enforcement.

Wisconsin reads: Recognizing the divine authority of the Christian Sabbath, we, as a society, do hereby protest against its violation by Sunday newspapers, Sunday excursions, and the closing of the post-offices upon that day, and we pledge ourselves, by all means in our power, to promote the proper observance of the Lord's day.

Law of supply and demand especially that each young woman in our cold seminaries, if she does not want to be a teacher, should be considered, if she is to be a teacher, as a missionary teacher, and there is an over supply of teachers in every town. Everyone who is interested in the education of the young should be a missionary teacher, and there are for each place; but in the demand is insatiable. Almost every missionary could report as Miss Brown in Japan: "The seventeen missionaries who came recently, were metaphorically pieces of the moment they landed, for the nation wanted them all." She speaks of the entreaties made to her for teachers, even an hour of her own services in the schools, and says, "I must refuse for not two bodies, and the day is only four hours long." *Missionary Studies*.

are not Jews, but Gentiles. Our lineage is from the missionary enterprise that came from paganism. Gratitude for our emancipation, and love for our health, the health of all countries, should be with a mighty impulse to engage in missionary work.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, April 26, 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.

Though we fall indeed, You, I, a score of such weak workers, he Falls never. If he cannot work by us, He will work over us.

By some strange freak, the types made bad work with a single stanza of the little poem by Mrs. Everett, published in the Woman's Department last week. This is what they should have said:

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

By vote of the United States Senate, April 19th, the southern portion of Dakota was admitted to statehood in the Federal Union, under the name of South Dakota. The Senate approves the constitution of the new state, provides for the expenses of the constitutional convention already held, fixes the boundaries of the new state, and sets apart certain portions of land in each township for public schools, an agricultural college and a state penitentiary. The portion of the former territory, not included in the state of South Dakota, will remain a territory under the name of North Dakota.

A WEALTHY grocer in New York, who recently pleaded guilty to an indictment charging him with selling oleomargarine, was, on his own confession, sentenced to three months in the penitentiary by Recorder Smythe in the Court of General Sessions. It appears, then, that the laws of New York may prohibit the sale of oleomargarine, and the officers of justice make prompt work in dealing with the offender. Since this man has confessedly violated the law forbidding the sale of oleomargarine, where is the justice of sending him to the penitentiary? Why not declare the prohibitory law a failure, and adopt a high licence law instead? This will bring a revenue to the city government, regulate the traffic and enable the man who will sell the villainous compound to do it in a legitimate, law-abiding way. What has become of New York's statesmen?

DEATH was busy among the "shining marks" last week. Early in the morning of April 18th, Ex-senator Roscoe Conkling yielded to the destroying hand, in New York City; on the same day and in the same city, an old member of the New York Tribune Editorial staff, John Richard Green Hassard, passed away. He was not so generally known by name as Senator Conkling, but his trenchant pen did much to give the Tribune its extended influence and wonderful power. Also on the same day, in the city of Hartford, Conn., there died a ripe Christian scholar, Rev. Dr. Israel W. Andrews, for many years the able President of Marietta College, at Marietta, Ohio. In the same papers which announce the death of these American lights, comes the news of the death of England's poet and scholar, Matthew Arnold, son of the famous Dr. Thomas Arnold, of Rugby.

We cheerfully make here an announcement of a projected "Bible work Institute," to be held in Chicago, during the first part of May. The main design of the Institute is to give instruction in the Word of God; and the course of study will include such topics as "The Divinity and Person of Christ," "The Work of the Holy Spirit," "The Atonement as Explained by the Old Testament Sacrifices," and "Exposition of Scripture." There will also be instructions in "Elementary Church History," "Sermons and Sermonising," and "Methods of Work." The Institute is to begin on the first day of May, and continue three weeks. It will be in the hands of practical and experienced Christian ministers and laymen in the various departments of Christian work, and is to be held under the auspices of the Chicago Evangelization Society, whose purpose it is to train young men and women for Christian

work, and to employ able Christian workers to teach the gospel in Chicago and its suburbs. Inquiries may be addressed to Mr. F. G. Ensign, or to Miss E. Dryer, Bible-Work Institute, 150 Madison St., Chicago, Ill.

PREACH THE WORD.

That was a good thing to say of a young man, which Paul said to Timothy, "That from a child thou hast known the holy Scriptures." And when a little later he gave this same young man his charge as a Christian minister, he said, "Preach the Word." The prime qualification of the Christian minister is in that first sentence; he must know the Scriptures. The sum of his duty as a minister is in the hortatory sentence, "Preach the Word." It scarcely needs saying that Timothy could not have obeyed the exhortation, if the commendatory sentence had not been true. The same thing is true of the ministry to-day. It is also true that the ministry of any age is a success or failure, in just the proportion that it is, or is not, the ministry of the Word. Jesus let the light in upon the bewildered minds of the two on the way to Emmaus when, "beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Apollos was a man "mighty in the Scriptures," even before he had learned the truth as it is in Jesus; and when Aquila and Priscilla had "expounded unto him the way of God more perfectly," it is written of him that "he mightily convinced the Jews, and that publicly, showing from the Scriptures that Jesus is the Christ."

Our brethren the Jews are trained in the Old Testament Scriptures from early childhood, and when one of them becomes a Christian, he becomes so by the light which the New Testament throws upon the history and prophecies of the Old; and thus he becomes, through and through, a Bible Christian. Right here Paul answered his own question as to the advantage of the Jew over the Gentile of his own day, by saying that that advantage was "much every way; chiefly, because that unto them were committed the oracles of God." But, surely, that advantage is not given to the Jew over us, for to us is given the Word of God, in both the Old and New Testaments; and if we are not rooted and grounded in its spirit and teachings, the fault must be in ourselves and not in our advantages.

It is said that Karl Richard Lepsius, the German Egyptologist of the early part of the present century, was also a great linguist; and so familiar was he with the writings of Tacitus, that he offered to recite any passage of that author from memory, with a dagger at his breast, to be thrust in in case his memory failed him. That may have been, it is true, a mere feat of memory; but there must have been, we think, also, a large measure of personal sympathy on the part of the scholar with his favorite author in order to the accomplishment of such a feat. What a source of power to any minister would be such a knowledge of the Scriptures. Without assuming the attitude of the cynic, or even of the critic, we venture the opinion that more Scripture in the religious teaching of the day would add power to that teaching. We do not, of course, mean mere gathering of proof texts to fortify this or that belief. There is, perhaps, enough of that kind of Bible-teaching already; but men, in the church and out of it, are hungering for the gospel message in its original simplicity and power; and that message can never be more effectually uttered than when it comes in the chaste imagery, the tender pathos, the unquestioning positiveness, and the direct personal application found in the language of Scripture. It is true that the spirit of the gospel teaching is of great importance, but the words of the message are the tangible body in which the spirit dwells, and by means of which we know the spirit. Why should it not be the main work of ordaining councils to find out how much the candidate knows of the Scriptures?

Communications.

LONG OR SHORT PASTORATES.

BY REV. J. G. BURDICK.

The article in the RECORDER of March 29th, entitled, "Long or Short Pastorates," has been the theme of a number of papers read before the Methodist Ministers' Meeting. While the great majority believe in the itinerancy as the proper system, many think that the time ought to be lengthened. The papers were full of spirit, pith and humor, setting forth the individual preferences of the writers. I was much impressed with the ability of the articles,—their candor, the free discussion, and the earnestness mani-

fest. The fine physique of this body of clergymen surprised me. My idea had been that their ministry was rather an inferior looking class of men, but that erroneous impression is now dispelled from my mind.

If fruits are an evidence as to the successful workings of a particular system, the Methodists may claim, as they do, that to this particular feature of their church work is due, to a great extent, their increase.

As I listened to those discussions, the question would come up in my mind, "Is it for want of system among our own people that we have not held our own?" Among the Methodists every church has a pastor and every pastor a church. Among us,—why we look out for ourselves, and go begging, sometimes for a pastor or a pastor for a church. Sometimes the church takes the fatal notion into its head that it will save expense and get along without a pastor, or put up with some good deacon or laymen; or again, an interest like that mentioned in the article of Bro. W. R. Potter, or the openings in the South and South-west, or the already organized churches in West Virginia, go without a pastor until some one on the field thinks the interest dying and then sets himself at work to secure the much-needed leader. The Methodists, on the contrary, organize a church in every little hamlet where there can be found a few Methodists, and send at once a leader to take charge of the interest. We may send a man to look at the field, write an encouraging article, and that winds up the chapter.

Take, as an example, the interest in this city. This church was organized in 1845, with twenty-three members. It has run alone thus far independent of any help from outside resources. See the great good it has done, the men it has aided in their better preparation for the gospel ministry. But this is all owing to the generosity of one man—Dr. Stillman. Suppose the strength of the denomination had been behind this church to help it, and to sustain steady work the year through. It might to-day have been not only self-supporting with a steady pastor and continual services twelve months in the year, but it might have given help and work to three young men, where now it aids one. As it now stands it must struggle on alone, single handed; and were it not for a few faithful souls it would have been buried by those who are awaiting its demise years ago. It reminds me of the story of the man who taught his horse to live without eating. He succeeded in the effort, but on the very day of his success the stupid animal died. How true it has been in our history, that after an interest had passed beyond its zenith and was rapidly on the decline, we then looked for remedies to stay the course of the disease. There is always an opportune time to strike. But that opportunity, let slip, is lost forever. There is compactness and unity in the Methodist Church, which gives all of its enterprises solid strength and practical efficiency.

Long or Short Pastorates? In the article referred to, the first is one of the strongest points in favor of long pastorates. A pastor should visit and know his people. But the deacons, if that office means anything more than a figure-head, could find work in this field besetting their office. Dr. Hamilton, a very successful minister of the Methodist Church, said, "The first year of my pastorate I made 2,200 calls. My district was mapped out for me, and my deacons assisted in this work. I had rather be a one-year pastor of twenty different churches, than a twenty-years' pastor of one church." I have noticed that the Methodists love their church, and that when the minister goes away, it does not drive members away from the church. It is of more importance than any minister. We ought to love our church with a supreme affection. This principle holds true concerning the influence of the minister. Is it the church or the minister who should be the mighty power in the community. Look at Beecher's church in Brooklyn, or Talmage's church; what will become of these interests after the preachers are dead?

Long pastorates may give the preacher a large influence and great reputation. But is that the object of the church's work? The troubles mentioned about choosing a pastor are incident to the polity of settled pastorates, and are not incurred in the Methodist system. The limited time-system gives the pastor a fair degree of independence before his people, while the settled pastor must preach to suit his leading and controlling spirits, or he will be invited to "march." He must also shape his politics to suit those same said "spirits." If the minister preaches "too plain," some man with a big circle of friends may say, "you can go," and the pastor has no alternative. Among the Methodists, the preacher can stay the year out, and he knows that an-

other field will be given him. It saves all candidating, and the ungracious business of asking the pastor to resign. How often it happens that the minister may be a little inclined to quarrel, and the church is split up into factions. If the people want a change, it quite often throws the pastor into the ecclesiastical market. And the people examine his teeth, talk about his fine physique, his beautiful gestures and divine modulations. If an old war-horse is in the market, the chances are that he will "get left." It is not strange, under these circumstances, that men seek to be editors, teachers, and traveling agents. This tendency is very evident among the older and larger denominations.

Man is endowed by his Creator with a diversity of gifts. Civilization is but the development of these faculties under the direction and control of God. Few men possess all the qualifications desirable in a minister. Every man has his own peculiar tendencies, thoughts, habits and ways of work, fitted to reach a certain class. When his work on that field is finished, he would better move on. The fact that a man remains over one church twenty years is no sure sign that he is a marked success. The church may be dead or asleep. A live-growing church would, in the course of ten years, use up the ability of any one man. You say the man must grow. Granted. But still it remains true that the ablest divines, whose sermons are readable for fifty years, are not the voluminous writers. The strain on the minister who has to prepare new sermons for the same congregation through a series of years is immense. It contracts his time, and spreads out his ability over very thin sermons. The itinerancy renders it possible to use the same preparation, improving, re-arranging, condensing. A minister may repeat his sermons without improvement; that is his fault, and not the fault of the system.

John Wesley's 140 sermons contain the pith and marrow of his ministry. Richard Watson, one of the ablest preachers of the present century, published 123 sermons. The books of sermons from Dr. Edward Payson contained 56. From Dr. J. A. Alexander we have only 43. George Whitfield relied on 27 sermons as his stock in trade. Dr. H. B. Bascom was a pulpit orator; he chose 12 sermons, and assures us that he had been elaborating and preaching them for twenty-five years. It is said that Whitfield preached some of his sermons 60 times. If you take the sermons of the men who write whole cart-loads of them, you will find that but comparatively few are full of excellence; repetition of thought and favorite expressions occur repeatedly. Four-fifths of them could be stricken out without marring the substance.

Many a good and able man, gifted and useful, but worn and weary with the continual demand for new sermons, which his jaded condition precludes, if he were given a new field and new conditions, without the jar consequent upon our system of candidating, would be renewed in body, spirit and mind. The stimulus which new faces and a new auditory gives would fill him with delight. The church; too, would feel the stirring power of thoughts, arguments and illustrations, new to them in modes of presentation, and both minister and people would go forth to spiritual battle with fresh vigor.

NEBBASKA, KANSAS AND MISSOURI.

On the day before Thanksgiving, the writer started on a tour to Oursler, Kansas, at which place he labored for two weeks, under adverse circumstances, occasioned by bad weather and feelings of prejudice in the minds of many people in regard to the truth of the Sabbath. Several meetings were held, and toward the last good audiences were in attendance. Proceeding homeward and stopping at Elm Dale, meetings were held in Bro. Wm. Jeffrey's school-house, with good attendance by the few who could be present. Since coming from this place, Bro. Jeffrey writes that his daughter desires baptism, which will be attended to, I hope, in the near future. Stopping next at Emporia, meetings were held, and a good interest, by the few who met at private houses. But the writer did not think the time had yet come to organize a Seventh-day Baptist Church at Emporia. One month was spent on this tour.

February 8, 1888, a missionary tour was undertaken to Princeton, Mo. The weather proved to be very bad; first very cold then muddy and rainy, which necessitated an abandonment of the meetings, and a return home after about two week's labor. As Bro. J. W. Morton has written about this field, there need not much be said. There are a few faithful souls here who thirst for the preached Word, and who are keeping the commandments of God and the faith of Jesus. March 20, 1888, another trip was taken,

this time to Harvard, Neb. There are but three members of this church left, the others having moved away. A Brother Hartough died while the writer was there. But there are yet left of the Seventh-day Baptists six professors, besides a young man and young woman, not professors, and four children of the deceased brother. None have joined the Seventh-day Adventists. More than two weeks were spent here, again under adverse circumstances of bad weather and prejudice. The latter on account of the supposition that we were Adventists; of which we plainly showed them their mistake and tried to show them what Seventh-day Baptists are. It is to be hoped good will result from this visit. The writer had the privilege of uniting in marriage a nice couple in one of the romantic sod-houses of Nebraska.

The Long Branch Church has lost one by death, six by dismissal by letter, and two others who have moved away, and will, I hope, become constituent members of a Scott Co. (Kan.) Seventh-day Baptist Church; and three have moved to Des Moines, Iowa. One member was added last Sabbath by letter. Notwithstanding this depletion of our ranks, the interest continues unabated. Our young people are very earnest indeed. By them the only weekly prayer-meeting is conducted, which all attend. Their activity exceeds anything which has yet come under the observation of the writer.

This is a large and needy field, and many are convinced of the truth of the Sabbath, but will not yield. Pray that it be not always so. U. M. B.

SOUTHERN ILLINOIS.

PULASKI, Ill., April 15, 1888.

To the Editor of the SABBATH RECORDER: I thought a note from this field might be of some interest to the readers of the RECORDER. I feel glad to know that, with the surroundings just as they are, there is as much interest left in our cause as there is. It was a very great mistake that Eld. Huffman left this field just when he did, after awakening the interest that he awakened when he was here first. Had he remained, as all then desired, there is good reason to believe that our church would have outnumbered that of any other denomination in this county; but now months, and perhaps years, of hard labor must be performed to bring the interest back to the same point. Others have taken advantage of the religious interest then felt in our cause, and appropriated it to their own upbuilding at our expense. Considerable interest is manifested in the effort I am now making here; but people will act comparatively slow, at least for a while. As I said in my last note to the RECORDER, I cannot bear the thought of giving up the cause in the midst of the old mother church of this part of the state. So I am wrestling with the powers of opposition to the best of my ability, leaving results with God. The local papers speak well of my work and the interest taken in it. The remaining membership of our church here (Villa Ridge) happen to be so far from the meeting-house that all the meetings but one have been held in the village of Pulaski, four miles from our house. I do not know how long I shall remain. I feel that our cause is suffering for want of attention at other points. Pray for us. I have a deep interest in all our mission work. C. W. THREEKED.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 20, 1888.

The great event of the week at the Capitol was the opening of the tariff debate in the House of Representatives. It began on Tuesday, with great dignity and decorum. Nearly every Member was in his seat, many distinguished visitors were in the crowded galleries, and much interest was manifested in the beginning of the battle which the Congressional war horses had so long been sniffing from afar. The first speech which presented the revenue reform side of the question was made by Mr. Mills, of Texas, as Chairman of the Ways and Means Committee. The reply came from Judge Kelly, the acknowledged leader and exponent of protection. The discussion promises to be long continued and exhaustive. It will not be strange if it wears upon the public patience to some extent before a vote is reached. Senator Stewart, of Nevada, has introduced a bill granting a pension of \$5,000 a year to the widow of the late Chief Justice Waite. He stated that the responsibility for the proposition was solely in himself, he believing that the widows of Chief Justices should be provided for in the same manner as the widows of ex-Presidents. It is believed in Democratic circles here,

at this moment, that Mr. Phelps, present minister to Enmont, the present minister to Enmont, has been selected for the vacant Chief ship. The talk is that had been that of an Associate Justice President would doubtless have of at Gray, of Delaware, but as is is that of Chief Justice, the late man is deemed too young to preside experienced old men on the Supreme Bench, and that consequently M who is sixty-six years of age, is a man.

Rev. Green Clay Smith, of who has recently accepted a call Sterling Baptist Church, is mer as the probable Presidential candidate for Prohibition party. While speaking subject, I will quote the following recent editorial of a Washington

High licence and local option a temporary check on the progress prohibition movement, but we courage the honest and irrepres who are pledged to make relent alcohol. This check will give th can party a respite, but cannot decree that dooms it to di through the instrumentality of fanaticism. Any kind of licence low, is simply abhorrent to persu guard liquor-selling as an infam and the number of such persons i rapidly. They would as soon enacted for the sale of licences t have liquor licences provided for actments. It is easy enough to zealots ugly names, to sneer at t ride their work, but sneers and not diminish their number or t They mean business, and their very significant staying powers. traffic, in its various phases, is t that keeps near the front all the

It happens, unfortunately for ican party, that nearly all the u ing Prohibitionists have been ne organization. It has been the the Republican party to give b nurse fanaticism. It must be i of fanaticism. A few years he hibition party will have absor genitor. It is only a question c

The American Alliance will h al Conference in this city on the to which at least one delegate y from every Congressional Dist country where the organization lished councils. The object of ence is to consider what policy pedient to pursue with referen proaching Presidential campaign probable that the Alliance will et in the field, but its action m effect in shaping the platform great party conventions to be h The Alliance believes in the r immigration to the extent of e undesirable elements, and in born citizens a residence in of twenty-one years as preceden croise of the elective franchise scribes no religious tests and upon no church.

MRS. LOUISE B. LEWIS.

Late, Wednesday afternoon, after a long and complicated LOUISE BROWN LEWIS, wife of Edwin R. Lewis, passed to her She was born in North Stoni March 21, 1832, and was the Cyrus W. and Elizabeth Br third of ten children,—three seven sons. Her parents h river before her, but her deat break in this circle of affecti and sisters, the oldest 60 and 40 years of age. She was n Lewis, Dec. 17, 1850, and fo they lived in this section, beautiful home and makin record in life's work and in ch were blessed with three child ters and a son. Their you died in 1876, and the survivi Mrs. Etta Maxson, wife of E Maxson, of North Attleboro E. R. Lewis, Jr., of Westerly June 13, 1887, and Mrs. Le the same hour and almost a ute of the day, at which his

The loss of her devoted h many care and anxieties wh her during the summer and ing, bore heavily upon Mrs. Maxson, and her streng After an attack of rheumat set in, and when these ill treatment, an old difficu rapidly developed, and not best of care and medical sk sufficient strength to resist ligerous several weeks, bea in about substance and w

to Harvard, Neb. There are but members of this church left, the others moved away. A Brother Hartough is the writer was there. But there are of the Seventh-day Baptists six besides a young man and young woman, and four children of the de- rother. None have joined the Sev- Adventists. More than two weeks ent here, again under adverse cir- ces of bad weather and prejudice, or on account of the opposition that Adventists; of which we plainly hem their mistake and tried to show at Seventh-day Baptists are. It is ped good will result from this visit. er had the privilege of uniting in a nice couple in one of the roman- ones of Nebraska.

ong Branch Church has lost one by ix by dismissal by letter, and two o have moved away, and will, I hope, constituent members of a Scott Co. Seventh-day Baptist Church; and re moved to Des Moines, Iowa. One was added last Sabbath by letter, standing this depletion of our ranks, est continues unabated. Our young re very earnest indeed. By them weekly prayer-meeting is conducted, I attend. Their activity exceeds which has yet come under the ob- of the writer.

s a large and needy field, and many inced of the truth of the Sabbath, not yield. Pray that it be not al-

at this moment, that Mr. Phelps, of Vermont, the present minister to England, has been selected for the vacant Chief Justice-ship. The talk is that had the vacancy been that of an Associate Justiceship, the President would doubtless have chosen Senator Gray, of Delaware, but as the vacancy is that of Chief Justice, the latter gentle- man is deemed too young to preside over the experienced old men on the Supreme Court Bench, and that consequently Mr. Phelps, who is sixty-six years of age, is the coming man.

Rev. Green Clay Smith, of Kentucky, who has recently accepted a call to the Mt. Sterling Baptist Church, is mentioned here as the probable Presidential candidate of the Prohibition party. While speaking of this subject, I will quote the following from a recent editorial of a Washington paper:

High licence and local option may put a temporary check on the progress of the prohibition movement, but will not dis- courage the honest and irrepressible zealots who are pledged to make relentless war on alcohol. This check will give the Republi- can party a respite, but cannot annul the decree that dooms it to disintegration through the instrumentality of prohibition fanaticism. Any kind of licence, high or low, is simply abhorrent to persons who regard liquor-selling as an infamous crime, and the number of such persons is increasing rapidly. They would as soon have laws enacted for the sale of licences to steal as to have liquor licences provided for by legal enactments. It is easy enough to call such zealots ugly names, to sneer at them and deride their work, but sneers and derision do not diminish their number or their energy. They mean business, and their cause has very significant staying powers. The liquor traffic, in its various phases, is the one topic that keeps near the front all the time.

and peacefully passed away to her heavenly home. Within ten short months death had bereft a pleasant and happy home, possessed of refinement and noble virtues, of husband and wife, father and mother, and left a daughter and son orphans. Oh, the desolation of death! Mrs. Lewis wished to live longer for the sake of her children, and, as she said, to do more for her dear Lord and Saviour, but was willing to trust it all in the hands of Jesus.

An intelligent, cultured woman, easy, graceful and dignified in manner, instructive and charming in conversation, of a kind and sympathetic heart, has dropped out of the circle of her influence, and out of a world that greatly needs such a life and power for good in it. By her refined taste and pleas- ant ways, she made her home beautiful and attractive, lovely and happy. One who called there would wish to call again and again. Her home life and influence were sweet and ennobling. A woman of untiring energy, of good judgment and fine executive ability, deeply interested in every good cause, full of quiet charity and kind words, she was an efficient and beloved worker in society, in the church, and in every place needing help. She was an active member of the church, a faithful and able teacher in the Sabbath- school, a reliable and earnest worker in the Ladies' Benevolent Society, and a valuable member of the Woman's Christian Temper- ance Union of the place.

The Pawcatuck Seventh-day Baptist Church, for the past four years, has suffered the loss of several very valuable sisters; and is called again to lose one of her best, the loss of whose life and influence will be long felt. We pray for sustaining grace, and desire that all who mourn her departure may be comforted by the Holy Spirit, and so live as to meet on the beautiful shore, where there will be no separation, a blessed reunion.

Her funeral services took place on Friday afternoon, April 13th, at her late residence on High Street, attended by a large con- course of people, who showed by their sym- pathy and sorrow the universal regard and high esteem in which the deceased was held in the place and community. O. U. W.

spoke to him, and he answered "Who am I?" Exod. 3:11. "But I am slow of speech, and of a slow tongue." Exod. 4:10. Simi- lar excuses we are willing to build up in our minds. What are they? Only temptations which we ought to conquer. Moses did not continue to resist; if he had, God would certainly have sent some one else. But we read, "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5.

Again, there are times when all our efforts seem to be in vain. We try to spread the plain and true Word of God; but seeing no fruit, we often become weary. But we have no promise of a converted world. Christ says: "And this gospel of the king- dom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:35, 36. Everyone can do a little to advance the truth of God. Many small, unaided efforts may send a great flood of living water over the surface of the earth, and thus help many an honest soul to seek the way of God. Tracts and papers sent off, accompanied by prayer, will do much good to draw people's attention to the Bible. "But the end of all things is at hand, be ye therefore sober and watch unto prayer." 1 Peter 4:7. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:3. May God guide and help us to be numbered among that shining host.

the under-tow runs strong. Now and then we see or hear evidences of the silent, im- perceptible commotion in the deeper channels of Sabbath reform. In conversation with Dr. Tyler, of the Church of the Disciples, speaking of Dr. Lewis's article before the minister's meeting, the comments of the press and his *Critical History*, he said that all who claim the ten commandments to be bind- ing must keep the Seventh-day Sabbath; that there was *no authority* in the Bible for Sun- day-observance; that he was studying the subject carefully. He knew that article of Dr. Lewis's was a master piece of our position, and he should investigate the same. He said, "If I become convinced that the ten commandments are still binding, I shall be obliged to keep the Sabbath." Dr. Crafts had written him for some strong points on the ten commandments, and he said, "I shall tell him what I have told you." Dr. Fal- lett, of Brooklyn, who read the paper on the same subject the week previous to Dr. Lewis's, sees the point, and therefore throws over- board the Decalogue. Some claim that Dr. Lewis's last book is against our own position, while others smell fire and begin to warn people of its heresies. What little time I have to study the field reveals not only a seri- ous thoughtfulness upon the subject by a number of ministers, but much concern on the part of many laymen. The ministry are getting into a hard place. *What is our duty?* To arouse the church so that it may be an easy matter for the minister to lead his flock over to the Sabbath. There are a number of pastors in this city who would gladly keep the Sabbath could they take their congregations with them. But how is it possible under the present pressure for them to forsake their charge and fight this battle single handed? J. G. BURDICK.

One is known as the David P. Rogers Fund, consisting of \$1,550, and furnished by Mrs. Mary A. Rogers and daughter, of New Lon- don, Conn., and Prof. Wm. A. Rogers, her son, of Waterville, Me. The other is \$10,- 000, from George H. Babcock, of Plainfield, N. J. The former sum is added to \$8,500, subscribed by the old students and other friends of the college, and constitutes the Alumni Endowment Fund, all of which has been secured and placed on interest. The latter sum was promised by Mr. Babcock some six years ago, on the condition that \$10,000 should first be raised by the persons mentioned, and properly invested. Thus, a long and vigorous effort to aid the College has been crowned with success, and the In- stitution rejoices greatly.

Condensed News.

Domestic.

At Chicago, April 15th, Judge Jamison decided against the heirs of Stephen A. Douglas, in their suit to recover the lands which Mr. Douglas conveyed to the Chicago University in 1856.

The loss to the manufacturing interests of Winona, Minn., by the floods, is estimated at \$100,000. The Minnesota Boom Com- pany lost 6,000,000 feet of logs, valued at \$150,000, making the loss to the lumbering interests alone \$250,000. The river is four miles wide.

It is stated in Chicago, that the Standard Oil Company has completed all its arrange- ments for building a pipe-line from Lima, Ohio, to Chicago, for the cheap and rapid transportation of the crude oil, which is destined to take the place of coal in the great manufacturing establishments in Chi- cago.

At St. Louis, Mo., the jury in the suit of David P. Fotheringham, the express messen- ger, against the Adams Express Company, for damages for false imprisonment, were in- structed, April 19th, and, after being out three hours and a half, agreed on a verdict of \$20,000 for the plaintiff. The original sum claimed was \$60,000.

Friday, April 20th, was the 100th day of the present session of Congress. The total number of bills and resolutions introduced in the Senate and House up to this date is 12,568, exceeding by more than 2,000 the number presented in the first 100 days of the last Congress. So far the House has passed 425 bills and the Senate 831; and 185 House bills and 24 Senate bills have been sent to the President for his approval.

Foreign.

A semi official warning has been issued to German holders to sell Russian stock.

Forty thousand foreign Jews residing in the province of Khorsan have been ordered to cross the frontier.

The chief clerk of the Grecian treasury has been arrested for embezzling 5,000,000 francs of the public funds.

The conference to settle the dispute between the United States and Morocco will meet in Madrid on May 1st.

General strikes of workmen are being arranged for in Berlin, Altona, Carlsruhe and other places in Germany.

In the election at Paris, April 15th, General Boulanger received 172,272 votes, Fourcarr 75,781, and Moreau 9,643.

The London *Times* Vienna correspondent says the rumors that the Emperor of Brazil will abdicate are denied. The Emperor will soon return to Brazil.

The Hungarian Minister of Agriculture has notified all agricultural societies that Herr Mauld, manager of a spirit distillery at Raab, has discovered an efficient preventive of pleuro-pneumonia in cattle.

It is learned through reliable Berlin sources that Emperor Frederic wanted to extend amnesty to all socialists and to recall those who had been banished, but that Prince Bismarck dissuaded him from doing so.

Cracow, Austria, advises say that the Azof war flotilla will be reinforced by twelve torpedo boats. They have been ordered in France and will cost \$30,000. The government is retaining merchant ves- sels in readiness to transport troops to Bulgaria at a cost of £12,000 monthly.

A Key West special says, the greatest excitement reigns in Cuba owing to General Marin's proclamation declaring the provinces of Havana, Montez, Santa Clara, and Pinar del Rio in a state of siege. General Marin says his action is due to the enormous increase of bandits, kidnapping, arson, etc. The liberal press has been suppressed.

WHAT WINNIE THOUGHT.

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted baby from his crib. "Do you think," said Winnie, "mamma is so busy with the big folks—helping the girls off to school and papa to his office—that she forgets the little ones? She thinks of baby first, 'cause he's the littlest and needs it most. God knows how to love as well as a mamma."

SOUTHERN ILLINOIS.

PULASKI, Ill., April 15, 1888.

ght a note from this field might be of great to the readers of the RECORDER. I want to know that, with the surround- ings as they are, there is as much in- terest in our cause as there is. It was a mistake that Eld. Huffman left just when he did, after awakening the rest that he awakened when he was there. Had he remained, as all then here is good reason to believe that our cause would have outnumbered that of any other nomination in this county; but now and perhaps years, of hard labor performed to bring the interest to the same point. Others have taken the religious interest then felt, and appropriated it to their own use, and appropriated it to their own use at our expense. Considerable work is manifested in the effort I am now here; but people will act compara- tively, at least for a while. As I said in a note to the RECORDER, I cannot bear the thought of giving up the cause in the old mother church of this part of the State. So I am wrestling with the opposition to the best of my ability, and results with God. The local papers all of my work and the interest taken in the remaining membership of our church (Villa Ridge) happen to be so small that one here held in the vil- lage of Pulaski, four miles from our house, know how long I shall remain. I am at this point. Pray for us. I have deep interest in all our mission work.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, April 20, 1888.

most event of the week at the Cap- itol was the opening of the tariff debate in the House of Representatives. It began on Monday with great dignity and decorum. Every Member was in his seat, many distinguished visitors were in the crowded galleries, and much interest was manifested in the opening of the battle which the national war horses had so long been waiting for. The first speech which attracted the revenue reform side of the House was made by Mr. Mills, of Texas, Chairman of the Ways and Means Com- mittee. The reply came from Judge Kelly, acknowledged leader and exponent of the protection. The discussion promises to be long and exhaustive. It will not only wear upon the public, but upon the members of the House. Mr. Stewart, of Nevada, has intro- duced a bill granting a pension of \$5,000 a year to the widow of the late Chief Justice. He stated that the responsibility for the death of the late Chief Justice was provided for in the same manner as that of an President.

MRS. LOUISE B. LEWIS.

Late, Wednesday afternoon, April 11, 1888, after a long and complicated illness, Mrs. LOUISE BROWN LEWIS, wife of the late Dr. Edwin R. Lewis, passed to her eternal home. She was born in North Stonington, Conn., March 21, 1832, and was the daughter of Cyrus W. and Elizabeth Brown, and the third of ten children,—three daughters and seven sons. Her parents had crossed the river before her, but her death was the first break in this circle of affectionate brothers and sisters, the oldest 60 and the youngest 40 years of age. She was married to Dr. Lewis, Dec. 17, 1850, and for over 35 years they lived in this section, building up a beautiful home and making an excellent record in life's work and in character. They were blessed with three children, two daughters and a son. Their youngest daughter died in 1876, and the surviving children are Mrs. Etta Maxson, wife of Prof. Henry M. Maxson, of North Attleboro, Mass., and Dr. E. R. Lewis, Jr., of Westerly. Dr. Lewis died June 13, 1887, and Mrs. Lewis' death was at the same hour and almost at the same minute of the day, at which his occurred.

The loss of her devoted husband and the many cares and anxieties which came upon her during the summer and autumn follow- ing, bore heavily upon Mrs. Lewis, and made sad inroads upon her strength and vitality. After an attack of rheumatism, pneumonia set in, and when these ills succumbed to treatment, an old difficulty of the heart rapidly developed, and notwithstanding the best of care and medical skill, she had not sufficient strength to resist the disease, yet lingered several weeks, bearing her suffering in silent submission and with great patience,

WATCHING.

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

The reason why we should watch is given in the preceding part of this same chapter, viz., our Saviour's own answer to his disci- ples' question: "What shall be the sign of thy coming and of the end of the world?" found in the third verse. We may clearly draw the conclusion that the disciples were aware of the fact that the coming of the Lord would make an end of this world, in the same order as they asked the question. By studying this lesson, the word *watching* comes forcibly to my mind with a broad and great significance. Jesus says, "There- fore be ye also ready." Verse 44. Watching is just the contrary to sleeping. Sleep means rest, inactivity. In worldly matters, where a watchman is appointed, he is put on his guard, not only for his own safety, but for the protection of other life or prop- erty against possible danger. On board the ship which is crossing the great ocean, the watchman peers out into the darkness of the night to discover if any danger is ap- proaching, and if so, to give warning to his shipmates. So in the religious life. God did not approve Cain's answer, "Am I my brother's keeper?" Gen. 4:9. "Be watch- ful, and strengthen the things which remain that are ready to die." Rev. 3:2. Here we have a broader view of the word; and further, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:4. In speaking of the Lord's warning, the Apostle says: "Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:6. Christ's words are still sounding fresh in our ears, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thence- forth good for nothing, but to be cast out and to be trodden under foot of men." Matt. 5:13.

Through failure to be watchful, we often have occasion to regret a lost opportunity, where a word might have been spoken to the honor of our Lord, and that possibly would have strengthened some tired wanderer, and brought the true Word of God to a fellow-man, who is trusting in the tradi- tions of men. I remember on old man, who who is now gone to rest, who never left a house without speaking of our Redeemer; my first meeting with him made a good impression upon me. I know how many times we feel as Moses did when the Lord

J. T. NELSON.
1028, 8d AVE.,
SOUTH BROOKLYN, N. Y.

TO WHOM IT MAY CONCERN.

St. ANDREWS BAY, Washington Co., Fla.,
April 11, 1888.

To the Editor of the SABBATH RECORDER.

Please allow me space to say to the many inquirers, there is a tax levied this spring on all lots and lands purchased of the St. Andrews Bay Company. The Company having fulfilled their promise, and paid all taxes for 1887, the holders of deeds will have to look to it for themselves this year. Tax will be due in December, and can be paid through any agent, and receipt obtained. If any so wish, and will notify me, I will send them statements of taxes as soon as rolls are completed. A copy of the description of prop- erty as given in the deed will be necessary to a correct settlement. I presume Bro. Elias Ayers will also be willing to serve any one in the same way, though I have not spoken to him about it.

Allow me here to say also that all lots that were purchased by me are out of the pending "title suits," about which some are so greatly worried in these days, and are yet of unquestioned title.

Yours truly,
Jos. N. FORBES.

NEW YORK LETTER.

At the Baptist Conference, last Monday, the question under discussion was "Educa- tion." The discussion was conducted by the general education committee. The speakers advocated, first, unity of organization over the colleges and seminaries,—an organiza- tion that should have a general oversight. Help for the strongest school is needed quite as much as for the weakest. Brown Uni- versity has to compete with Harvard, Yale, etc., and must be strengthened. The Presi- dent of Brown told one of the committee that they needed four hundred scholarships. There is a special movement on foot to secure fellowships. The second strong point was the need of fitting men to occupy the high- est positions of responsibility as professors and presidents. The President of Vassar lately died, and it was a serious question who should fill his place. Union Seminary lost its President, and immediately a dozen men were named as well qualified to fill the position. Dr. Anderson, of Rochester, would soon retire; where is the man who can fill his place? This large denomination needs to qualify its rising young men, through the improved advantages which a fellowship procures, to occupy these places so soon to be vacant. Another point quite strongly urged was, that the educational in- terests of this people have a presentation at the Conference.

"It is wrong," says Dr. Sampson, "that all the other interests are represented and this, one of the most important, should have no hearing."

There is a rattling among the dry bones;

IN MEMORIAM.

The following resolutions were passed by the Sabbath school of DeRuyter, N. Y., March 31, 1888, and requested for publica- tion in the SABBATH RECORDER:

WHEREAS, a kind and loving Father has, in his wisdom, seen fit to remove one of our most efficient and devoted co-laborers, sister SARAH C. JOHNSON; therefore,

Resolved, That, although deeply stricken with grief, we bow in humble submission to the will of him who has said, "My grace shall be sufficient for thee."

Resolved, That we, as a Sabbath school, extend to the afflicted family and friends our heartfelt sym- pathy, praying that the same Lord and Saviour who was with her through life, and gave her tri- umph in the hour of death, may be with them to help and comfort in this, their sad bereavement.

SARAH A. BURDICK,
ETTIE S. BURDICK, } Committee.
ALICE E. ANNAN,

Home News.

New York.

DODGE'S CREEK.

With pleasure I spent Sabbath, the 14th inst., with the church at Dodge's Creek. The day was stormy, but there was a fair representation of the families who usually attend worship.

Quite a large circle of friends have been interested in the welfare of this church, and they will be sorry to learn that the church has been weakened by removals and other causes. They have a convenient house of worship. In different directions from the church there are families who are steadfast and much interested in maintaining the cause of the Master. The people seemed to enjoy the service on the occasion mentioned above, as we contrasted Light and Dark- ness. As light is to the eye, so is knowledge to the mind. It makes manifest, it reveals, the future. Inspiration carries us up to the source of light and knowledge. We study with untiring interest the great lights in the world's history. But when the heart is illumined by the divine Spirit, we are able to see the true import of our text, "Ye are the Light of the World." (a) We are to teach, with unmistakable certainty, Christian principle instead of worldly policy. (b) Mercy instead of severity. (c) The un- bounded love of God to all men. From these thoughts, we urged the duty of loyalty to the cause, self-denial as a light to others; and brotherly love as the power to carry conviction to other hearts. If God will give us grace to die in triumph, then surely he can give us success in our efforts to work together for the honor of the church and for the salvation of our fellow men.

L. M. COTTELL.

Wisconsin.

MILTON.

President Whitford has been informed by Hon. E. R. Pope, Treasurer of the Seventh- day Baptist Memorial Fund, that two con- tributions for the benefit of Milton Col- lege have recently been paid into that Fund.

Sermons and Essays.

FAITH AND ITS REWARD.

BY JACOB BRINKERHOFF.

"Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.

From this scripture we may learn, first, that it is possible to please God; second, that God has been displeased; third, that we may come to him, may return to him; fourth, that God is, that he exists; fifth, that we must believe this; sixth, he rewards those that seek him; seventh, our seeking him must be a diligent one; eighth, we must have faith.

In the first place, the Scriptures inform us of the existence of the Supreme Being. He is first made known to us as the Creator of the heavens and the earth, and understood by us as the self-existent God, supreme, all-powerful, ever-present, all knowing. We observe the inanimate creation around us, the animal and the vegetable kingdoms, the grandeur of nature with its change of seasons and verdure, and we see that it could not have been created itself, neither could it have come by chance; there must have been a first cause. This first cause is the Supreme Being to whom nature points, teaching us that God exists, thus agreeing with the revealed Word. But the Scriptures reveal him also as a father, in providing for the wants of his creatures. In the Lord's Prayer, "Give us this day our daily bread," he is manifested as a father over his family, although our bread is not generally furnished us ready prepared; in his providence, he causes nature to produce grain and vegetables, flesh and fish, from which source of nature man must prepare his daily bread; his fatherly care is thus manifested, as well as his power and work as a Creator. The Bible also reveals him to us in the character of a Redeemer in having provided for us a Saviour, in the person of his only begotten Son, through whose merit and intercession we may be saved from our sins and from their penalty.

The belief in the self-existent Supreme Being is the foundation of Christianity, of true religion—Christianity itself, when coupled with faith in the saving blood of Christ. Belief in the true God leads to the enlightenment of mankind. Enlightened and leading nations of earth owe their prestige to the great truths of the Christian religion; and civilization has not gone beyond the influence of God's Word; upon whose precepts and morality the great nations of the earth have built themselves up. The Scriptures are republished every year, and millions of copies distributed. No other book or volume ever went into so many editions; it has survived the opposition and scorn of its enemies for ages, carrying its messages of love and light into the darkest nations, borne thither by Christian missionaries, who take their lives in their hands, for the sake of Jesus and his love. The Book of God has wrought wonderful transformations for all who accept a belief in the Supreme Being, and in the saving name of his Son.

Whenever earthly powers or potentates have called in question the existence and power of the great God, his power has been signally shown, to their discomfiture. To Pharaoh, the Lord sent his servants, Moses and Aaron, to let his people go, that they might serve him. But in his haughty pride, he said, "Who is the Lord, that I should obey his voice?" He could see no visible Deity or representation of him to worship or sacrifice to; he knew no being superior to the gods of Egypt. But when the divine power was manifested in superhuman infliction of chastisement, he was obliged to acknowledge the God of Israel, and confess his power to be greater than idol gods, and the true God received glory. So it was later in the history of the Israelites, although wandering from him in the time of the Judges, on returning to him he always manifested his superiority, that the heathen might know the God who sanctified his people. Sennacherib and Rab-shakeh defied the God of Israel, and he vindicated himself by a slaughter of 185,000 of the heathen army. At one time, when the apostles of Christ were persecuted and imprisoned, the prison was opened by angel hands, and Jehovah's power was shown above earthly opposition. Job represents the wicked as saying, "What is the Almighty that we should serve him? and what profit shall we have if we pray unto him?" But of them who thus ignore the great God, he says, "How oft is the candle of the wicked put out! and how oft cometh their destruction upon them!" The prophet Malachi has a message for the children of Judah,

representing them as saying, "It is vain to serve God; and what profit is it that we have kept his ordinances?" The blessing is pronounced upon them, with the glorious outcome of trusting in God, "A book of remembrance was written before God for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The acknowledgment of the Supreme Being is the foundation of divine religion. The Christian Church is built upon that, together with the declaration of faith made by Peter, upon which the Church of Christ is built—"Thou art the Christ, the Son of the living God."

Our text informs us that God has been displeased with man. He was once pleased with him, but disobedience put man out of favor, and also put him under its penalty—death; and mortality has reigned ever since. All the world is guilty before God, and another scripture says that God is angry with the wicked every day. But it is possible to please God yet. The two negatives of our text tell us that we can please him by faith, and here our text brings to view the glorious plan of human redemption, whereby we are saved—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." By the blood of Christ, we have remission of sins. His blood cleanseth us from all sin. The text represents an individual work to be done, each one to exercise faith for himself or herself. Paul to the Ephesians (2: 8), says, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." The grace and the salvation are the gift of God; it is ours to exercise the faith. Faith is a word that means a great deal. Paul says it is the evidence of things not seen, the substance, or groundwork of things hoped for. We have the promises of God in which to trust, his immutable Word on which to stand, his assurance of acceptance in the name and merits of Jesus Christ, and in these we are to have faith. We must also have faith to believe that God is, and that he is a rewarder of those who diligently seek him.

Our faith in Christ and in the Word of God takes hold of the fact of the reconciliation Christ has made with the Father, and between him and man. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 10. To reconcile is to make peace between enemies, or those who have been alienated. Christ mediated between, came between, died to make peace between offending men and an offended God. He died to reconcile us to God, which was to make us satisfied with his dealings, and his ways to man. He came in between us and God, sharing our penalty for sin by entering the death state, and purchased our redemption; and by his resurrection he obtains the same for us. Thus God is reconciled to us, and in the preaching of the gospel we are exhorted to exercise faith in the mediation of Christ, and be reconciled to God. "In 2 Cor. 5: 18-21, we read that to the apostles was committed the ministry of reconciliation; and Paul says, "We pray you, in Christ's stead, be ye reconciled to God." Also, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." The gospel is the word of reconciliation; and our reconciliation of peace with God, over the mediation of Jesus produces the atonement, and we are thus saved by the blood of Christ. Faith on our part, in the work of reconciliation, enables us to please God, to come before him in an acceptable manner, according to the text. Colossians 1: 20 presents the grand outcome of this reconciliation, all things reconciled or made at peace with God, shows the time when all things, then existing, of the creation of God, of the inanimate creation as well as the redeemed from among mankind, shall be brought back to God, to acknowledge his power and love. Isaiah 65: 17 presents that glorious time as the new heavens and earth, and in apocalyptic vision John sees the same. Rev. 21: 1. Under that future glorious reign of Christ, the earth shall be full of the knowledge of the Lord. Heb. 2: 14. Then will reconciliation be complete. Now, we are called upon to be reconciled to God; to please God by the exercise of faith in his Son. Being reconciled, we further please God by keeping his commandments. There could be no reconciliation with God, or him with us, if we continued in sin. It is necessary for us to repent and turn to God, and this implies obedience to his commandments. Not a partial obedience, but the observance of the Sabbath of the Lord our God, comprised in the fourth commandment, as well as the other nine

We obey God's commandments because we are saved by his grace.

The text heads a list of worthy examples of faithful men whose faith was seriously tried, and who stood the test. Abraham's faith and obedience are set forth as an example for us to follow, as well as the others. The faith of the dying thief on the cross is worthy of commendation. "Lord, remember me when thou comest into thy kingdom," and his prayer may well be made ours; and so it is, when we pray, as our Saviour taught, "Thy kingdom come." Our faith in Christ exalts that worthy name, than which there is no other whereby we can be saved. Faith in that name, and its influence, transforms the savage and the barbarian into peaceful men and women, ennobling and elevating them into heirs of the kingdom of heaven. Witness the South Sea Islanders, changed from cannibals to humble disciples of Jesus. See, also, the influence of the gospel in Africa, in the hands of faithful missionaries; also in China, where large numbers of its dense population are already stretching out their hands to God. Wherever the gospel goes, with its message of peace and good-will to man, a higher civilization and enlightenment follow, accompanied by our renowned works of art and science. And when the drunkard, reforming, accepts the gospel and its Saviour, his reformation is more apt to be genuine; for, trusting in the power and promises of God, he has something strong to lean upon.

We not only please God by an exercise of faith, but he is a rewarder of those who seek him. A reward is something given for service performed, and our Heavenly Father has promised it to the faithful of earth. We may not easily distinguish his rewards from his gifts. The gift of God is eternal life, through Jesus Christ, our Lord. Rom. 6: 23. And whatever honor, blessing, or special favors may be given in the world to come, they are bestowed in connection with the gift of eternal life, for it must first be possessed, before any others can be enjoyed.

Peter writes to us that God "hath begotten us to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us." This inheritance of citizenship in the future kingdom of God is the reward promised, or is connected with it. We are always looking forward, not satisfied with the present; it is so from infancy—Childhood, youth, and age, too, look forward to the other and better world than this for the fruitage of hope and joy. To Titus, the Apostle Paul writes to rejoice in hope of eternal life, "looking for that blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ." This reached, accomplishes the end of the gospel commission, our eternal salvation.

There is no reward short of the end of the Christian race, which Paul exhorts us to patiently run, looking unto Jesus, the author and finisher of our faith. Though we may be never so zealous and earnest, and labor acceptably for the Master, yet if we fall out by the way, we fail of the reward and lose what we might obtain. It is thus that we have received the grace of God in vain, not remaining faithful to our high calling. In Matthew 16: 23, the Saviour tells us when his rewards are bestowed, when "the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." The same in Revelation 22: "Behold, I come quickly, and my reward is with me, to give every man as his work shall be." This is the glorious outcome of the gospel, the second coming of Christ, with his rewards to all his trusting and faithful followers, when the dead in Christ shall be raised immortal, spiritual and glorious; death and the grave forever banished, and an eternity of joy for all the redeemed.

Our text closes with the fact that our seeking of God must be diligent. God is a rewarder of those who diligently seek him. It is not enough for us to make a profession of religion, and start in the service of God. It is not enough for us to profess repentance and belief in the name of the Son of God, and be baptized into Christ. It is not enough for us to have a theory of salvation, or to know the doctrines of the holy Scriptures. Besides all this, it remains for us to be diligent in the service of God, to make our calling and election sure, and the reward of faith shall be ours.

THE RIGHT KIND OF BOY.

If a boy is always ready for little deeds of kindness; if he is willing to give up his own plans to help along the plans of others; if he tells the truth though it may be against himself; if he obeys his parents cheerfully and promptly, even when the task is hard and disagreeable, it is easy for any one to see what that boy desires most. His wish is to do right, and such a wish is always granted, because the Holy Spirit is ever ready to lead the willing feet into the paths of righteousness. —Religious Intelligence.

Miscellany.

SADNESS AND JOY.

BY LUCY LARCOM.

I sat with open doors one day,
To greet the guest that God would send;
Joy entered, bid me of step and gait,
Saying, "I come thy long lost friend."
And all the dull and homely place
Grew splendid, lighted by her face.

But while her radiance filled the room,
A darkness close behind her drew,
A voice sighed inward through the gloom,
"Take her, O friend, but take me, too!"
With Joy must Sadness enter in
Always her shadow and her twin.

"Dear Joy," I said, "sit down with me!
Let us to-day shut Sadness out,
And prove how perfect life can be,
Apart from pain, regret and doubt."
"Not so!" said Joy, "I cannot be,
Without her, a true friend to thee."

"For Joy is Sadness; but for her
There were no depths within my eyes,
No power within my soul to stir
Thy soul toward lofty destinies;
Her tears have made my vision clear;
Her yearning heart has led me here."

So by the freight, flickering low,
Says Sadness, in a shadowed place,
Her moist eyes glistening in the glow
Of her sweet sister's rosy face;
I know not while I watch them there,
Which one is dearer, or more fair.

Silent, I lean out over earth
From windows that take in the sky,
And hear, through every burst of mirth,
A wailing undertone, the sigh
Of restless hearts, that in unrest,
More than in happiness, are blest.

Never was Joy yet born below
But Sadness too appeared, her twin;
Yet, from the far-off heavens, a glow
Illumes the dusky depths within;
A glimpse of Joy's divinest face,
When tears shall leave thereon no trace.

Come, Sadness, haunt me with high shame,
For loving things that cheat and cloy!
Stay till I learn thy dearer name,
The twin name of thy sister, Joy!
Stay till her eyes fill mine with fire
Of infinite, sublime desire!

—Youths Companion.

HELEN OF TROY.

BY OLIVE GREEN.

Helen of Troy bent over a long table in the city of her nativity and ironed, ironed, ironed; hour after hour, all day long, silently pushing aside with red and swollen hands the polished white cuffs which found their way to every part of the civilized world.

For the modern Helen was a "Troy Laundry Girl." Had you told her that the work done by her hands was actually sent not only to every part of her own land, but to Europe and the islands of the sea, she would have stared daily at you without in the least comprehending the scope of her work.

For in the curriculum of the school in which her education had been shaped, the only geography known was that of the streets. The whole world outside of Troy was labelled and set aside as "Unexplored Territory."

The thoroughfare on which stood the tenement in which she was born, was of that order common to our older cities, in which the proportion had long since been lost between the number of inhabitants, human, canine, and feline, and the visible supply of clothing and food—as had that also between the Christian graces, and the degradation and filth.

Duke's Alley was, in point of fact, the "Five Points" of thrifty, Christian, modern Troy.

Helen was a child of the Alley. Twenty years before our story opens she had been born the child of a thief, the first offspring of a marriage with a feeble-minded girl, poor and degraded as herself.

Not a percentage calculated to endow its children with shining virtues by any known laws of heredity.

For ten years she had fought and scratched and sworn her way through life in Duke's Alley, and "held her own with the best of them," which interpreted by the outer world would have read, "the worst of them."

In the ten years, almost as many little brothers and sisters had successively come, wailed out for a shorter or longer period their feeble protest against the hard conditions of their environment, and gone the silent way.

Only one had survived the struggle; Rhoda, four years younger than Helen.

The neighbors had been known to say, "It's lucky Bill's folk's young 'uns dies off, for I don't know how they'd ever raise 'em, in 'n they wouldn't be good for nothin' if they did raise 'em."

Bill's folks were not held in high esteem even in Duke's Alley.

"Don't let any on 'em lick ye, Nell! Let 'em know ye're as good as any on 'em," had been the parental counsel.

Bill's idea of "goodness" was not, perhaps, that held by his Christian and philanthropic fellow-citizens in the broader and less crowded streets near by.

To Bill its meets and bounds were, grit-muscle.

In the society of the Alley, "I'm as good a man as he," freely translated would have been, "He can't lick me."

Helen's leanings towards "goodness" had been developed solely on this line.

Untaught, defiant, stupid, the one tender spot in her heart was her love for Rhoda.

"Lay a hand on Rhody, 'n I'll scratch yer eyes out," was an edict frequently issued against her companions of the Alley, and they knew that safety lay in obedience.

An epidemic swept over the city, and Duke's Alley was decimated.

When the health officers invaded Bill's domicile and carried out its stricken inmates, kind Mistress Murphy, next door, took Nell and Rhoda into her own room behind the saloon to stay until their parents' return.

But an adversary "better" than Bill had at last tested strength with him, and he was forced to yield.

What could be expected of Bill's wife but that she should do now what she had unquestioningly done through all her wedded life, follow Bill.

So they never came back to the tenement in Duke's Alley.

Mistress Murphy told the orphans their parents were dead.

To Nell's dull intellect it meant little beyond a cessation of kicks and blows. She had not yet grappled with the problem of the food and clothing supply.

Mistress Murphy solved it for her.

"It's here 'ye'll stay and 'ye'll help me in the saloon for the bit of a bite and a sup 'ye'll nade; and as for Rhody, why 'wha't'll kape one'll kape two."

"But I'm thinkin' 'wha't'll I do wid her at all to kape her out of the way, for it's no earthly use she is for the work, and she'll be in the way in the saloon."

"It's thinkin' I am I'll jist send her around to the public school to kape her out of the way."

School for Rhody!

Nell seized upon the idea greedily, as something which in a dim, mysterious manner was to differentiate Rhoda from the denizens of the Alley, and give her a place among the children she had seen outside; the children whom in her envy she had jeered at as "big-bugs."

She, Nell, was to continue, unquestioningly, a part of the life of the Alley; but Rhoda was to take her place in the world outside.

The heart of poor, depraved Nell swelled, not with envy, but with pride.

Three years more passed. In school Rhoda easily outranked the children of her age.

Absorbing unconsciously something of respectability, the saloon with its brawling men and women, the saloon, which was to Nell the incarnate idea of life and pleasure, became to Rhoda intolerable.

"I hate it, Nell; the drinking and the fighting. I wish we didn't live here."

The words sank deep into Nell's heart, though she could not sympathize with the feeling which prompted them.

Day by day she pondered. She settled her plan doggedly before she ventured to unfold it to Mistress Murphy.

"I'm goin' to a laundry to work. Me an' Rhody is goin' to take a room and live. 'Ye're good to us, but it's the drinkin' an' the cussin' an' all, Rhody can't stand."

Now Mistress Murphy's theory that "wha't'll kape one'll kape two," while plausible enough as a theory, had failed in the testing. She not only consented to Nell's plan; she helped her with such disabled furniture as she could spare.

And now, for seven years, Helen of Troy had been the bread-winner.

It had been no light struggle, but somehow it had been done, and Rhoda had never known that the dinner-box Nell carried daily to the laundry was often carried empty.

"Rhody is goin' to garduate next week; I'm havin' her a lovely new dress made, 'n she'll look as good as any on 'em," said Helen to the girl who worked next her in the laundry.

"Yes; an' 'ye'll drop down dead in yer tracks before the day, if ye don't stop. It's worked to the bone ye are now wid sindin' Rhody to school! She's no better to come into the laundry an' earn her livin' 'n ye are."

The old spirit of "Lay a hand on Rhody 'n I'll scratch yer eyes out, flashed from the eyes of Helen. It was only for a moment; the years had taught her to conquer.

"Rhody's goin' to be a teacher. The Board has promised her a place soon as she graduates. She won't never have no such struggle as I've had. I'm goin' to take 'a little easier, too, when she gits so 'she can take care of herself."

"Yes," muttered Bridget, "if ye're alive. It's many's the day I've seen ye iron all day wid an empty stomach. I'll warrant Rhody didn't study without a bite of somethin'."

"Rhody didn't know, Bridget. I would not want she should."

Commencement day it was whispered that the girl who led her class was Bill's daughter; that by hard study she had worked herself up from the life of the slums.

But what mention of Helen? "Any more of Bill's family living?" inquired a guest.

"Yes, one. She's only a laundry girl. Can't read nor write. I should hope, if I were Rhoda, she would not find it convenient to be present to-day."

It had not "been convenient." With fevered face and glassy eyes she lay on her poor bed at home.

"I guess I fainted or somethin' to-day, Rhody. It was hot ironin' and I was tired."

She never went back to the laundry. Three months later, when Rhoda was fairly installed as public school teacher, Helen of Troy, Nell of the Alley, folded her tired hands, no longer red and swollen, and went to rest—a humble, unknown life went out. With patient toil she had lifted a human life to a higher plane.

They also serve who only stand and wait. Who shall estimate her work? "Only a laundry girl," but her influence may be felt through the ages.

"MY GOD."

"My God!" I cannot sound the bell
Nor toll the treasures it doth keep;
But precious is that word to me,
"I'll will be a God to thee!"

Strange that the high and lofty one
Should stoop from the eternal throne
And passing by angelic worth,
Should promise this to sons of earth.

Bow down, my soul! thy God add
Fountain of light, and love and peace
That light, that love, that power,
Jehovah whispers, "I am thine!"

"A God to thee, and to thy seed!
The promise covers all my need;
My feet, 'mid nature's wildest shock
Stand firm on the unshaken rock."

THE SUNSHINE OVERHEAD.

Little Alice lay curled up in a
the peach-tree in the orchard, w
buried in her sleeve.

"What are the clouds in my
sky to-day?"

"I know I'm very foolish,
sobbed Alice, "but I never saw
growing in my life before I came
I've been watching them all sum
were only six on the tree, and gr
might have half of them when th
I thought it would be such fun t
all myself, and I was going to
tea party this afternoon, and had
of the girls to come."

"Well, and what is there in a
about?"

"Why, grandpa forgot he I
half, and has gone and given
Cousin Maude. I met her just
ing in, and she had a big basket
eating one of the peaches; and
tell some one she got them in g
chard. I was so disappointed I
sit right down and cry. I wou
much, only Cousin Maude gets
things."

"Well, and what is Alice going
it—sit here and cry under ner li
look up and see if she can't e
shine somewhere? How would
big, rosy apples do for the tea-
"They would be nice, wou
And Alice dried her eyes. "I
have lots of them."

"And what do you think M
sick sister will say when she see
of peaches?"

"Oh, she'll be delighted! I'm
Louise have some, she has so l
her happy. I didn't think of it
"Now the sun is beginning
Did you know, my dear, that
often hide their faces in the
think it is raining, when the
sunshine overhead? Just look
Alice raised her eyes involun
there, just over her head, hung
glorious peaches.

"Why, Aunt Suel!" she cried
they get there?"

"They have been there all
dear, only you wouldn't look up
Grandpa told Maude to leave
for you; and her basket was f
ples, not peaches. I didn't tel
because I wanted you to learn a
"You'll remember it some time
thing seems to be dark—that
some golden blessing hanging,
peaches, just over your head.
will see them until you look up
shine.

A WORD TO BOYS.

I have made up my mind to
about a little matter, for I be
to do what is fair. Now,
study just the same books as
often go far ahead of you at s
many of them study stenogra
ing, and other kinds of bu
teachers, doctors, missionarie
are doing more and more c
right have you to sit about, a
and let these girls work and t
tired out, for your comfort, a
which you should attend

Don't they like to run and
you do? Don't they need t
fun that you get in the great
doors, just as much? Are y
ally stronger, and better ab
heat of the kitchen, and the
and over air of in-the-hou
Ought you not, then, in yo
good-natured fashion, "to g
every time, when the work
and to take care of your own
of theirs? It seems to me th
divide."

Let me tell you about thr
I knew once on a time. Th
and their dear mother was le
up and to earn the money w
it. So these young folk
her. By taking a few bow
work herself and practicing
this blessed woman kept
gave each of her sons a thot
visions. But if they had
beavers to help her, she
done it. Her oldest boy—
treated his mother as if she
loved best. He took the he
work of her hands, put on
went to work with a will; y
too, pounded the clothes,
for, waited on table, and
thing that he could do, an
and the two years, she sol
the right way, and she
the mother's love was an

epidemic swept over the city, and the Alley was decimated. When the health officers invaded Bill's...

"MY GOD." "My God!" I cannot sound the deep. Nor tell the treasures it doth keep; But precious is that word to me, "I will be a God to thee!"

cards. They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired, them.

statement, had a conscience. He was lazy, unspeakably lazy. One day his master, who was to be absent all day, set him for his task the cutting up of a pile of wood.

is held in its place by the soft tissues surrounding it, and that the artificial socket has nothing to do with anchoring it. The experiment described above was performed by Dr. G. M. Curtis, of Syracuse, N. Y., who after ward extracted the implanted tooth, and sent it to Dr. W. M. Gray, the microscopist of the surgeon general's office, who has made a very careful examination of it.

Advertisement for EPPS'S COCOA BREAKFAST. Includes text: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicious, flavored beverage which may save us many heavy doctors' bills."

THE SUNSHINE OVERHEAD.

Little Alice lay curled up in a heap under the peach-tree in the orchard, with her head buried in her sleeve. "What are the clouds in my little girl's sky to-day?"

NOT COASTING PRAYERS.

It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight.

SOMETIME.

Talmage strikes hard but he strikes fair. Commenting on the minister of the age and the causes which produce him he says, "He, i. e., the minister, comes into life cased down with a patch on both knees and several other places, and a hat that has been 'done over' four or five times, and so weak that the first sharp wind that whistles round the corner blows him into glory.

TWO MASSACHUSETTS SLAVES.

In the list of Revolutionary soldiers who served from Halifax are to be found the names of two negroes—Prince Richards and Dick Sturtevant. Prince was a slave of the Deacon Robert Waterman mentioned previously in this paper, and one of his descendants tells me that he remembers hearing his grandmother relate how she used to ride on Prince's shoulder to school in stormy, wintry weather.

IMPLANTING TEETH.—Dr. Yonger, of San Francisco, was the first dentist in this country to perform successfully the experiment of implanting teeth.

OUR SABBATH VISITOR

Is Published Weekly at ALFRED CENTRE, N. Y. TERMS. Single copies, per year..... 60 cents. Ten Copies and upwards, per copy..... 50 cents.

Advertisement for PATENTS. Includes text: "Obtained and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than any other remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge."

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: 27-35. April 14. The Ten Virgins. Matt. 24: 42-51. April 21. The Talents. Matt. 25: 14-30. April 28. The Judgment. Matt. 25: 31-46. May 5. The Lord's Supper. Matt. 26: 17-30. May 12. Jesus in Gethsemane. Matt. 26: 36-46. May 19. Peter's Denial. Matt. 26: 67-75. June 5. Jesus Crucified. Ma. 27: 33-50. June 12. Jesus Risen. Matt. 28: 1-15. June 19. The Great Commission. Matt. 28: 16-20. June 26. Review Service.

LESSON VI.—THE JUDGMENT.

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

For Sabbath-day, May 5, 1888.

SCRIPTURE LESSON.—MATTHEW 25: 31-46.

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory. 32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. 33. And he shall set the sheep on his right hand, but the goats on the left. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: 36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 37. When saw we thee a stranger, and took thee in? or naked, and clothed thee? 38. Or when saw we thee in prison, and came unto thee? 39. And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 40. Then shall he say also unto them on the left hand, Depart from me, etc. Separation between Christ and the determined ungodly is inevitable in the very nature of the case; it could not be otherwise without violating the very nature of moral being and moral law. But separation rests entirely on the dispositions of the ungodly. Christ has made every possible provision for their redemption, and they have stoutly refused to accept the provisions of redemption. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.

GOLDEN TEXT.—And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25: 46.

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

BIBLE READINGS.

- Sunday.—Consequences foretold. Matt. 25: 31-46. Monday.—The certainty of judgment. 2 Cor. 5: 1-11. Tuesday.—The day appointed. Acts 17: 32-31. Wednesday.—The Judge's majesty. Psa. 50: 1-23. Thursday.—The final scene. Rev. 20: 1-15. Friday.—The day of the Lord. 2 Pet. 3: 1-18. Sabbath.—Suddenness of judgment. Matt. 24: 29-31.

OUTLINES.

- I. The scene of judgment. v. 31-33. II. The act of acceptance. v. 34-40, 46. III. The act of rejection. v. 41-46.

INTRODUCTION.

Our Lord seems to pass, in this lesson, into a direct description of the judgment. His words are prophetic, and yet clothed in symbolism, which requires very careful discrimination of substance and form, which is always necessary in interpreting figurative language which is used as descriptive of reality and of coming actual events. The coming of the Lord here referred to, evidently involves in itself the consummation and complete triumph of the Messianic kingdom. Paul describes that event in 1 Thes. 4: 16, which description should be carefully studied.

EXPLANATORY NOTES.

V. 31-33. When the son of man shall come in his glory, . . . And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. This appearing of the Lord in his glory is for judgment. The work of redemption on his part has been completed and offered to the lost world. The great work now to be accomplished is the presentation of the plan of salvation, and the atonement made in Christ. Christ has commissioned his disciples to go into all the world and proclaim the gospel of salvation to all men in every condition of life, and he has promised that all who believe and are baptized, with these great provisions made and offered on the simple conditions of belief and acceptance, Christ comes in the judgment with all the nations gathered before him.

V. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. This is the first great act of the judgment, the welcoming of the real children of God to the inheritance of the kingdom that is prepared for them, and for which they are prepared in their heart-life. The word "blessed" is intensely expressive of the great exaltation and honor which is conferred upon the children of the kingdom.

V. 35, 36. For I was an hungred, and ye gave me meat; . . . naked and ye clothed me; . . . I was in prison and ye came unto me. These words expressed the ground for the judgment unto honor and glory for the children of God. Their love and faithful service had vindicated their loyalty to the Redeemer. It was not that they had done some great and remarkable deeds, but that they had constantly served in the every-day duties and relations of life. Nor was it that their services had always been rendered to their Lord and Master personally, but in every service to the hungry, the thirsty, the stranger, to the sick, and to those that were in prison they had rendered service to those that the Lord sought to redeem; and therefore so doing they had rendered service to the Lord.

V. 37-39. Then shall the righteous answer him,

saying, Lord, when saw we thee an hungred, and fed thee? . . . Or when saw we thee sick, or in prison, and came unto thee? In these words those who are the real children of the kingdom are represented as having been unmindful of any merit or worthiness on their own part. While they had been doing all these services out of the fullness of their love, they had not served simply in a way as purchasing a reward; they had not even thought of thus securing a reward.

V. 40. And the King shall answer and say unto them, . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. Service to God is always characterized by service to the needy and helpless of our fellow-men, and true compassionate, self-sacrificing love to our fellow-men is always indicative of real love to Christ. When such service is rendered to the most needy and to the most depraved, and to the most helpless ones, it is the more indicative of true love to God's image in poor lost humanity.

V. 41. Then shall he say also unto them on the left hand, Depart from me, etc. Separation between Christ and the determined ungodly is inevitable in the very nature of the case; it could not be otherwise without violating the very nature of moral being and moral law. But separation rests entirely on the dispositions of the ungodly. Christ has made every possible provision for their redemption, and they have stoutly refused to accept the provisions of redemption.

V. 42, 43. For I was an hungred and ye gave me no meat; . . . sick, and in prison, and ye visited me not. Here again the issue of the judgment rests entirely upon the disposition of those who are condemned. They have had opportunity to feed the hungry and to give drink to the thirsty, to befriend the stranger and to clothe the naked, but they have refused all these forms of service to the needy, and have sought only to serve themselves. Pure selfishness has ruled their lives, until in spirit they are in direct antagonism with all that is pure and true in moral life.

V. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirsty? etc. Condemnation, conscious guilt, awakens every possible device for self-defense. They begin by asking where they have ever neglected the services and duties that were so plainly due from them. This form of question is only a more intense, though indirect, form of affirming that they never neglected, as was charged against them. In short, it was a denial of the judgment so justly rendered.

V. 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me. We have the principle brought out here that guilt in one instance is a complete ground of condemnation. One voluntary refusal to obey the law of right settles the question as to the real disposition of heart. For a man to profess to love and serve God and at the same time to despise and rudely treat the claims of any poor, dependent fellow-being upon his mercy and benefaction, is to prove himself not a true child of God.

V. 46. And these shall go away into everlasting punishment, but the righteous into life eternal. There are but two conditions of moral being, either in this life or in the future; and these two conditions of soul are in direct antagonism. One is the condition of punishment, condemnation, moral death, separation from God on account of sin. The other is the condition of life which is the state of approval in the sight of God, communion with God, fellowship with all that is righteous and holy. Thus every man is in punishment or in justification, in moral death or in moral life, according as he voluntarily stands out of fellowship, or in fellowship, with God, and with God's requirements. The judgment is a conscious revelation of the heart life as it really is in the sight of God and in view of all God's mercies and benefactions. This judgment begins to take place in this life, and extends through all future being, ever becoming more intensely clear in its justice and divine love. Punishment is not a penalty inflicted upon the soul from without by some arbitrary hand or power, but it is the conscious guilt, condemnation and remorse that comes to take possession of the soul itself. It is no more possible for the guilty soul to escape this punishment than to escape itself, for it is the very state of the soul which is itself the punishment. That self-condemnation becomes even more intense as the soul contemplates more and more of the love of God. On the other hand, eternal life is not perpetuity of being; it is the state of being; it is fellowship with God; it is approval, conscious justification by virtue of the full and free acceptance of the atonement; "it is having Christ within the soul, the hope of glory;" "it is being clothed upon by Christ;" "it is being hid with Christ in God."

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

DIED.

In Almond, N. Y., April 11, 1888, ALVA M. JOHNSON, only son of Mrs. Elsie A. Johnson. He left his home at half-past twelve in perfect health, saying, "Good bye, ma, I will be home soon." Soon after he was found by the roadside, where he had fallen in a spasm. He was carried to the nearest house, a doctor summoned, and his mother sent for, but he did not regain consciousness, and died in a few minutes. His sudden death was caused by eating sweets, which he mistook for sweet-flag. He had no enemies, was never known to use bad language, and was dearly loved by a wife who knew him. His afflicted mother, three sisters and many friends mourn his sudden death.

SILAS MAXSON was born in Scott, N. Y., Decem ber 12, 1815, and died near Adams Centre, N. Y., April 15, 1888. He was a son of Dea. Holy Maxson, who died in Scott more than sixty years ago. He was a resident of Jefferson county fifty years, and of the home where he died forty-six years. He was also a faithful member of the Adams Church for forty-three years. January 26, 1841, he was happily married to Margarette Whitford, who survives him. In early youth he was converted to Christ, and through life he was a conscientious Christian. He ever took an active interest in church and denominational work, for which he contributed liberally of his substance. The quiet, consistent, Christian life of these devoted parents has left its impress upon their posterity. Before departing this life, Bro. Maxson had the satisfaction of seeing his five children, and all but the two youngest of his nine grandchildren, actively identified with the cause of Christ and loyal to the church and faith of their fathers. As in the case of Abraham "he commanded his children and his

household after him, and they kept the way of the Lord." When the hour of his departure came, with unclouded mind and strong faith in God, he declared himself ready to go, "for he looked for a city which hath foundations whose builder and maker is God." Heb. 11: 10.

At Westfield, Pa., April 11, 1888, ROBERT LIVINGSTON DAVIS, in the 83d year of his age. He was the son of Rogers and Loda Davis, was born in Brookfield Madison Co., N. Y., and at the age of sixteen years, united with the Second Seventh day Baptist Church in that town. He was twice married, to Charlotte Babcock in October, 1826, and to Lucy A. Thompson in April, 1844. In 1848, he removed to Westfield, Tioga Co., Pa., where he spent the remainder of his life.

In Greenfield, Pa., April 15, 1888, PARDON CLARK KENYON, aged 79 years, 1 month and 14 days. His death was the result of an accident, he being thrown from a wagon on a runaway team. He was one of a family of thirteen children, only one of whom survives him, viz., Mrs. Amy K. Green, wife of Duty Green, of Providence, R. I. The deceased was married December 4, 1836, to Miss Abby Burdick, at Westery, R. I., Elder Matthew Stillman officiating. He, with his wife, soon after moved into Greenfield, Lackawanna Co., (formerly Luzerne) Pa., where he has ever since resided. The deceased was hopefully converted during his early married life, and united with the Free-Will Baptist Church. A few years later he commenced the observance of the Bible Sabbath, his wife being a Sabbath keeper, and united with the Seventh day Baptist Church at Clifford, Pa., nine miles away. To this church Bro. Kenyon, through the long years of his earthly pilgrimage, went from Sabbath to Sabbath, through summer's heat and winter's cold, and by word and example he faithfully witnessed for the truth. He will be greatly missed. He was a man of probity, of correct habits, diligent in duty, of excellent judgment in matters of business, a wise counsellor, a faithful friend, tender-hearted, loving, peaceable—and in all a true Christian, and one, too, who had the courage of his convictions, and who suffered personally, and by malicious prosecution as a Sabbath-keeper. He has long and patiently witnessed for God's despised and down-trodden law and Sabbath. In his death, religious liberty has lost a friend and advocate. He died at the home of his daughter, Mrs. Harriet A. Pierce. His children, six in number, are surviving him. His wife died February 11, 1878. The funeral services were attended on the 17th inst., at the Baptist church, Clifford Corners. The writer of this notice having labored much on this field during the last ten years, was sent for to conduct the funeral services, in which he was assisted by Rev. Mr. Stearns, pastor of the Baptist Church. The text of Scripture chosen for the occasion was taken from 2 Timothy 4: 7, 8. "I have fought a good fight," etc. Our departed brother has, we believe, won in the battle of life, and gone to his rest and his reward. L. O. S.

At the residence of his son-in-law, in Niantic, R. I., March 28, 1888, STEPHEN WEAVER, aged 80 years, lacking two days. Funeral at the house, March 30th, attended by the writer, who spoke from 2 Cor. 4: 17, 18.

At his residence, in the town of Westery, near Niantic, R. I., April 15, 1888, CALLEB P. SAUNDERS, Bro. Saunders passed his 72d birthday the day previous to his death. In early life he united with the First Hopkinton Seventh-day Baptist Church, and continued a consistent member thereof till released by death. Being naturally of a gloomy turn of mind, life did not possess as much of sunshine for him as for many otherwise constituted, but he lived in the faith of Jesus, and in his latter days the shadows and doubts all disappeared from his mind, and the religion of the Bible came to be more of a reality to him. Bro. Saunders leaves a wife and two children to mourn his departure. He sits in the hope of the resurrection. The funeral was attended at the house by the writer, April 18th. Text, 2 Cor. 5: 1. E. A. W.

Books and Magazines.

WIDE AWAKE for April greets us with eighty pages overflowing with beautiful pictures, delightful stories and poems. Mrs. Sherwood's serial, "Those Cousins of Mabel's," enforces the usage of good society by the experience of the heroine. Lieut. Fremont's breezy Indian story for boys, a paper on "Old Ballads of London Bridge" (the London Bridge famous in the nursery jingle), an article on Landseer, the famous animal painter, beautifully illustrated, are all thoroughly entertaining, though written with a serious purpose. Your newsdealer has this issue for 20 cents, or it will be mailed by the publishers, D. Lothrop Company, Boston. A sample back number of any of the Lothrop magazines costs but 5 cents.

REQUESTS TO TRACT SOCIETY.

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

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. 391 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't, Alfred Centre, N. Y.

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. VICE-MODERATOR J. Kenyon. Preacher of Introductory Sermon, O. S. Mills. Paper, "The Songs of Solomon," L. C. Rogers. Paper, "Should our Churches Make Use of Evangelists for Revival Work?" L. A. Platis. 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. Fink, Secretary.

THE quarterly meeting of the First Hebrew, Hebrew Centre and Shingle House Churches, will convene with the First Hebrew Church, May 13, 1888.

Prayer meeting Sixth day evening, conducted by Rev. G. P. Kenyon. Sabbath morning, at 11 o'clock, sermon by Rev. J. Kenyon. Afternoon, sermon by Rev. L. C. Rogers; evening, sermon by Rev. H. D. Clarke. First day morning, sermon by Rev. J. Kenyon; afternoon, sermon by L. C. Rogers. A. V. TRACY, Clerk.

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. 8, 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.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH REFORMER, Alfred Centre, N. Y.

Notice of Sale.

ALLEGANY COUNTY COURT, SAMANTHA POTTER, Plaintiff, LEASER, 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 described as follows: "All that tract or parcel of land situate in the town of Alfred, in the county of Allegany and state of New York, better known as the Isiah Crandall homestead, and bounded on the north by lands formerly owned by Amel Whitney, and now by . . . ; on the east, by the center of the highway leading from Alfred to Almond; and on the south and west by the highway leading to the Moberly Valley; containing eight and 50-100 acres of land, be the same more or less." Being the same premises of which Milo Sweet died, seized. DATED, February 22, 1888. DAVID R. STILLMAN, Referee. HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas., D. E. TRITWORTH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J.

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. WHITFORD, Recording Secretary, Westerly, R. I. A. R. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 206 West Madison St.

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

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

W. W. CLARKE, DEALER IN BOOKS. Stationery, Jewelry, Musical Instruments, Fancy and Holiday Goods. Milton, Wis.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. " South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. " Central Association, Mrs. P. R. Burdick, Lincoln, N. Y. " Western Association, Mrs. E. T. Platis, Alfred Centre, N. Y. " North-Western Association, Mrs. Eliza Babcock, Albion, Wis.

Milton Junction, Wis.

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

BURDICK and GREEN, Manufacturers of Watch-cases, and Dealers in Bows, Agricultural Implements, and Hardware.

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

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies 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. LIVERMORE, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis.

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

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y. Alfred, R. I.

J. O. BURDICK, WATCHMAKER and ENGRAVER. AUBURN WATCHES a SPECIALTY. Andover, 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 BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 80 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. FINE, JOE M. TITSWORTH. Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSERS for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y. Plainfield, N. J.

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

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. WHITFORD, Recording Secretary, Westerly, R. I. A. R. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 206 West Madison St.

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

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

W. W. CLARKE, DEALER IN BOOKS. Stationery, Jewelry, Musical Instruments, Fancy and Holiday Goods. Milton, Wis.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. " South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. " Central Association, Mrs. P. R. Burdick, Lincoln, N. Y. " Western Association, Mrs. E. T. Platis, Alfred Centre, N. Y. " North-Western Association, Mrs. Eliza Babcock, Albion, Wis.

Milton Junction, Wis.

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

BURDICK and GREEN, Manufacturers of Watch-cases, and Dealers in Bows, Agricultural Implements, and Hardware.

PUBLISHED BY THE AMERICAN VOL. XLIV.—NO. 18.

The Sabbath

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

CONTENTS.

My Treasure Ships—Poetry. Glimpses of Europe—No. 23. The Future of Protestantism. The Coming Associations. PARAGRAPHS. An Appeal. From J. F. Shaw. From R. S. Wilson. From A. G. Crofoot. WOMAN'S WORK. The W. C. T. U. and its Sabbath Observance. An Interesting Meeting. Mrs. Wilder. SABBATH REFORM. The Sabbath in Russia. TEMPERANCE. Searching for an Honest Liquor-dealer. "Boy Billy" and the Beer. The Saloon Business. The Question of Compensation. EDITORIALS. Editorial Paragraphs. Buried by Baptism. COMMUNICATIONS. William Simpkins Farrow. West Virginia Letter. Washington Letter. HOME NEWS. Hornellsville, N. Y. Independence, N. Y. Nile and Friendship, N. Y. New York City. Jackson Centre, Ohio. Milton, Wis. Albion, Wis. CONDENSED NEWS. MISCELLANY. Be Careful—Poetry. The Pompernick Strike. To-day—Poetry. One of the Chills. Meekness. Strength for the Day. Influence of Sacred Music. The Unredeemed Slave—Poetry. Gamaliel Guah. Troublesome Children. Knowing Christ. POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS. THE SABBATH-SCHOOL. MARRIAGES AND DEATHS. SPECIAL NOTICES. BUSINESS DIRECTORY.

MY TREASURE SHIPS

BY SARAH S. D. BOON. I walk by the wide blue Living the past again, Singing soft to my lute. Many a dear old strain, But alas! the shore is low. Once so brilliant and gay, Not one is left of the joy. And I walk alone to day.

Once, o'er the sun-bright tides Proud ships went sailing Laden with treasures gold. And all of them sailed by. But now I stand idly gazing Over the lonely sea; The billows are bright, but But no ship sails there!

The sea sings its solemn song As grandly as of yore, But the voices which gave Can echo its chorus no. Then I heard only the tripe Which rings through it. Now I hear but the shiver Of its sad complaining.

Then my young feet dance After the sweeping wave. Now I walk softly along They are full of holy song. Alas! I can never leave. This lonely ocean shore. Must I ever wander about And hear that mournful

Sometime when the tide A little dark, frail and Will drift away through Into the vast unknown. And afar through the stars The gleam of sails is seen. And I shall go to the true That never can come.

GLIMPSES OF EUROPE

BY PROF. H. M. GENOA.

The ride from Pisa was a tiful one. At first the crowded and the