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CONDENSED NEWS..... Be Careful.-Poetry. ..

CATALOGUE OF PUBLICATIONS, ETC..... BUSINESS DIRECTORY.....

BY SARAH S. D. SCCWELL. I walk by the wide blue ocean, Living the past again, Singing soft to my listening heart Many a dear old strain.

But alas! the shore is lonely, Once so brilliant and gay, Not one is left of the joyous throng, And I walk alone to day. Once, o'er the sun-bright billows, Proud ships went sailing free,

Laden with treasures gold cannot buy, And all of them sailed for me. But now I stand idly gazing Over the lonely sea; The billows are bright, the wind is fair. But no ship sails there for me.

The sea sings its solemn anthem As grandly as of yore, But the voices which gave it a human thrill Can echo its chorus no more. Then I heard only the triumph Which rings through its sounding tones; Now I hear but the shivering thrill Of its sad complaining moans.

Then my young feet danced gayly After the sweeping waves; Now I walk softly along the sands— They are full of holy graves. Alas! can I never leave it-This lonely ocean shore? Must I ever wander among these graves And hear that mournful roar?

Sometime when the tide is ebbing, A little bark, frail and lone, Will drift away through the solemn night, Into the vast unknown. And afar through the starry darkness. The gleam of sails I shall see; And I shall go to the treasure ships That never can come to me.

GLIMPSES OF EUROPE.—No. 28.

BY PROF. H. M. MAXSON.

GBNOA. TUESDAY, Aug. 2d. The ride from Pisa was an unusually beautiful one. At first the cars were much crowded and the train very long, but half of them were dropped at Via Reggia, a waterthatched with hay from ground to ridge-pole. There was a door in each end, which had to of it was a man and a woman walking, tread- mother had gone. One was two children mill fashion, so as to turn the wheel and at the tomb, looking up imploringly to the draw up water for irrigating the fields. spirit of the mother, which is ascending tosupposed to be cork trees; to-day we saw an- gone before, are looking down anxiously to start.

other new tree in abundance, the olive, both the wild and the cultivated.

In the first of our journeying in Italy, we had some doubt as to whether the engineer of the road preferred to go under or over the ground. To-day the last doubt was removed —he prefers to go under. During the last sixty or seventy miles of our ride, more than half our time must have been spent underground, but the tunnels are cool, airy, and not especially uncomfortable, except that the view is somewhat restricted. It was along the shores of the Mediterranean, where the mountains come down to the coast, and run out into the sea in bold headlands of rock, so that now we would be in a tunnel and then running along an embankment high up above the sea, which we could overlook far and wide for a few minutes, and then run into another tunnel. Sometimes we would have just time enough in the light to see that we were running across a ravine that was fairly packed with houses, with perhaps three or four rods of sea beach on which rested a fishing smack pulled high above the water line. Again we would halt at some station with a fine pebbly beach stretching away for a mile or more, up which the waves ran with a bathers who were sporting among them. The water was clear and beautiful, and dotted now and then with the oddly-shaped sails of a fishing-smack.

Do you recall in Longfellow's "Tales of a Wayside Inn," that description of Atri?

A small town Of arcient Roman date, but scant renown, One of those little places that have run Half up the hill beneath a blazing sun, And there sat down to rest, as if to say, "I climb no farther upward, come what may."

I don't know where Atri is, but we must have seen half a dozen of them to-day, the description fits so appropriately the little hamlets we see clustered on the hillsides.

At last, after our final tunnel, we passed great monument to Columbus and knew that we had reached Genoa, but oddly enough one of the first sights was a very familiar one-

circus tent. I never thought to go to Genoa to visit a cemetery, yet that was really the first place we went to after our arrival. The Campo Santo, they call it here, and a most beautiful and interesting one we found it. In some of its features, I think it must be unsurpassed. Imagine two wide and high halls running side by side about the four sides of a large quadrangle, remove the inner wall of the inside hall so that it forms an open portico looking out upon the enclosed square, and you get a good general idea of the place. One side of this enclosure is a hillside on which is a fine chapel. The ground is used for temporary burial only, and is covered with small crosses that mark the temporary resting places of the bodies. It is the colonnade that constitues the glory of the place. When there is a funeral, the friends come only just within the outer portal, where the body is placed in a receiving vault to remain until evening. The attendants then bury it in the ground of the enclosure, where it rests three years. The remains are then taken up and placed in the floor or sides of these porticos. The outer portico or hall is arranged somewhat after the plan of the Catacombs. with niches or berths in both walls several tiers high, each one closed. This is called secondclass, the space being cheaper than in the inner or open portico. These second-class passages present a singular aspect, as the friends have brought wreathes and flowers of glass or wire work, pictures of the deceased lanterns and other mementos, and placed them on the floor beneath the tombs, so that ing-place on the Mediterranean. We soon each side of the hall is lined with them the reached the mountains where the Carrars whole length. The portico with the open and other fine marbles are obtained, and the front is first-class. A place in the floor, just rest of the way was through a mountainous large enough for a body, costs \$160; one alcountry. We saw one or two little hamlets cove on the wall costs \$1,200. Along the made up of houses with no windows, but corridor, on each side, were hundreds of beautiful marble statues and groups, life size, representing an infinite variety of ideas. supply light, as well as entrance and exit. Here is the figure of a wife grieving for her In one place we saw a water-wheel, but of husband; there is the marble counterpart of a new kind, for instead of the water running a son and a daughter returned to the tomb the wheel, the wheel ran the water. It was of a parent to find the door open, and an anabout ten feet in diameter, and on the top | gel pointing upward, to show whither the

welcome her. Another is the figure of a young wife who has taken poison, and holds an asp in her hand, to signify her inconsolability at the loss of her husband. There were very many of these statues, and some very fine ones. Some owners had built a regular little chapel underground, where they could pray and mourn. There is, in process of completion, a very fine large chapel with pillars of black marble that look like iron. Its dome has an eche almost equal to that of the Pisa Baptistery. The number and excellence of the statues make the place very interesting, and, because they are somewhat protected from the weather, they are fresh

and beautiful. Returning to the city, we drove through the old part, by one of the four streets that are large enough for carriages. From these main thoroughfares tun off an infinite number of narrow alleys and winding passages, sometimes up the steep hillsides and sometimes down, for Genoa is built on the sides of a kind of natural amphitheatre which looks down upon, and partially encloses, the harbor. By an exceedingly zigzag drive, we climbed to the top, whence we could overlook the city and harbor. The view is interesting, but we judge swish and a rush that sounded so cool, so that the city must have obtained its ancient saw the outside of several palaces (we seldom' go inside now-a days). The interest of the city is chiefly in its quaintness and old associations and the Campo Santo.

Here at Genoa, the proper style of hair dressing for ladies of the better class is to do the hair up into a knot on the very top of the head. The market women, however, are not spirit of toleration. In time, Sweden threw so stylish, and have the knot a little lower her power into the thirty-years-war, and than the Grecian.

our location, is even worse. It seemed as if and desperate struggle to crush Protestantevery cart in the city came up the street un- asm by force of arms. True, the peace of older, than is the miracle of the great aposder our window, and every driver had a woman or two with him, and that when they reached granted equal civil rights to Lutherans, the square in front of our hotel, every iden- Calvinists and Catholics alike. It was also tical man, woman and child, went to talking made to adjust and preserve the balance of and shouting in a loud tone of voice, and political power in Europe, an adjustment kept it up, without cessation, all night, only which has practically continued until the increasing towards morning. At quite an present day. early hour I put my head out of the window to get a view of the neighborhood, and exclaimed with astonishment at the scene which met my eyes. The incessant shouting was explained. There in the large all departments of thought, Germany besquare which showed nothing but the bare pavement, last night, had sprung up a perfect wilderness of market baskets and hucksters. Every foot of the stone pavement was occupied. I hurried out to get a nearer view of the scene, which I found very interesting. Nearly all the sellers, with a large proportion of the buyers, were women, and scarcely one of them wore a hat. Whatever was bought ism. The characteristics of the German was sold by weight and carried away in a mind, fortered and developed by the inflularge bandanna handkerchief. Some of the articles I noticed were fresh figs, plums, dry corn husks, green vegetables of every descrip-tion, including little pumpkins that had not grown enough to shake off the blessoms from the end. (Did I tell you that in Venice I saw pumpkin blossoms for sale? They fry them.) Then the same waters, risk anspenders, buttons suspenders, buttons and des of various kinds, an eat baskets, gralso a but nearly all arra Every seller was almost and the buyer were moving in and and and the backets. seeking for bargains. I then book a walk among the narrow side streets ranking up and down the hill, quamt and odd, often running only a short distance, and very bleep and narrow, between lofty buildings, Some times they are hardly more than a succession

After breakfast we started for Turin, but

before reaching that place we changed our minds and went on to Milan. It was quite mountainous to Alemandria, when it became quite level and fertile. Beyond Turin it was muddy water running along in channels, about ten feet wide, and fitted with gates to let the water into narrower trenches, running off at intervals on each side. Then the corn and other crops were planted in straight rows, so that water could be turned in and run up one furrow and down the next, watering the whole field. Mowing lots and wheat fields had hollows or thenches running across about twelve feet spart in a similar way. There is much corn grown, some hemp or we found it, and glad we were to get to Milan, with the prospect of a two days halt there, wards the three little ones who, having o rest un and get ready for a new

#### THE FUTURE OF PROTESTANTISM.

The following, from one of Dr. A. H. Lewis's lect ures to the Class in Church History, in Alfred University, will be of interest to our readers.

GENERAL CONCLUSION.

The century which followed the breaking out of the Reformation was one of intense strife and unrest. Thought and activity were awakened on every hand, and especially in all departments of religion and morals. Under-currents of political, as well as of religious influence were everywhere at work, with action and interaction, complicating the problems, and pushing the tide of agitating influences still farther on. Previous to this time, national isolation had had sought to prevent any change, since its power was most advanced and its influence most permanent when nations were submissive, and national life was stagnant. This state of things could not continue after Luther's voice had broken the silence, and fresh and inviting, that I fairly envied the name of "The Superb" from the view from forms of reformation, brought about interthe sea. We also visited a church or two, and course between nations, destroyed the old sleepy indifference which the Middle Ages been, and are to be, the culminating fruit of Christian influence. With this grew the broke the reign of Romanism, giving to We thought there was a noise in the streets | Europe and the world the blessed peace of | if not the greatest, of the silent influences of Florence, during the night, but Genoa, at Westphalia, in 1646. Thus ended the long Judaism, with its wondrous tenacity, is not

> The influence of the work of the sixteenth century not only remains, but the work itself is only fairly begun. Through the peace of Westphalia, and the influence in came the home of toleration and the great work shop of the Western world in all matters of thought. Her universities are filled by many of the ablest thinkers of the world. and German thought is slowly, but steadily, approaching a higher and more evangelical Christianity than was possible at the time of its first emancipation from the rule of Roman ences of the Reformatory period, have developed that tendency for careful and thorough investigation, without which no great truth in science or religion has been, or can be, developed. That the Reformation should have its home in Germany, and that Germany should remain the center of critical investigation, and of independent thought, me at much a part of "the smenal fitness of things of that Christ about appear when Rome and conquered the world, and Greece had developed her parket language in which to enshrine and preserve the world's latest revelation in the New Testament. He takes but a narrow view of God's dealings with man, who does not see that the redemption of religious thought, and of the Christian church from the influence of Romanism and the poison of the Middle Ages, could not be accomplished in a century. On the other hand, Protestantism and [Protestant movements obtaining a broad, level valley, and almost every acre their rightful impetus from the early Ref-of it irrigated. We would see streams of ormation, have been taken up by the more active and executive Anglo Saxon minds, and, between the thoughtful German, the applicative Saxon, and the restless Englishspeaking people of our own time, the work of reformation is destined to go forward until, under God, it belts the earth. I cannot leave this point without urging

you to consider the bearing of these general ing their earnest attention to it. May ve facts upon the future of Christianity, a part not, then, specially ask all the churches to jute, but very few grapes. A very dirty ride of which future you are to make. The hope of all needful reform in the future is involved largely in a right conception of its vance in the Redeemer's kingdom? relation to the reforms already attained.

The weakness of Episcopalianism to-day, as well as of Lutheranism, is found in the tenacity with which it clings to things as they have been. The weakness of free thinkers and radicals is found in the recklessness with which they discard what has been. I'he weakness of the average evangelical Christian is found in his want of faith as to the success of those great reforms which are still needed. If your work as Seventh-day Baptist ministers is to have point and power, it must not only be grounded in that deep faith in Christ and the law of God, which is the rock of all hope, but in the conviction that the Protestant Reformation has left undone, up to this time, some of the most important parts of its work. prevailed. The Roman Catholic Church That work could not well be accomplished earlier. We have passed through the preparatory stages, and are approaching that ripening period, when the authority of God as lawgiver, shall be recognized as being equal with the authority and power of Christ, as him who redeems from the penthe current of reformation, like the waters alty of law. In the one-sided view so natof a stream held back by the ice jam, swept | ural in the beginning of all great reforms, on toward the sea. The thirty-years-war, Germany did not pass beyond the first stage and kindred convulsions in politics, the of thought,—Christ as Redeemer. During springing up of various sects, and various all the history of Protestantism that old and baneful error, Antinomianism, has asserted and re-asserted itself, until it is yet the barriers of exclusiveness, drove out the most dangerous element to Protestant success. Meanwhile, Romanism, with a tehad brought upon the world, and began the nacity of life worthy a better system, chang-

development of those conceptions of uni- ing its forms and methods to suit the versal brotherhood and kinship which have changing history of the world, seems likely to attain, even in America, by indirection, the power of which it was shorn by the Protestant movement in Europe. The Roman Catholic Church, no longer able to dictate the policy of nations as a political power, is, nevertheless, one of the greater, a greater miracle in history, except that it is Westphalia was a sort of compromise which tate church, three fourths pagan, oneeighth Jewish, and one eighth Christian after the New Testament standard, which yet, in one way and another, sways the destiny of the Western world. With the conception constantly before you that the work of Protestantism is but fairly begun, that it has an immense and blessed future before it, in which will come the re-establishment of the law of God and the re enthronement of the Sabbath of the Lord, under a larger and more Christ-like conceptionthan any we have yet reached, you cannot fail to be upheld. energized and made to hope amid the most

> These, with many similar thoughts. crowd upon the mind as we attempt to summarize the Reformation of the sixteenth

discouraging influences.

THE COMING ASSOCIATIONS.

It is hardly a month till the commencement of these annual gatherings. On Fifthday before the last Sabbath in May (34th). the South-Eastern Association will meet in the new brick church at Lost Creek. W. Va. the Eastern will meet the next week, and on the following the Central, and so on.

At these annual meetings it is exceedingly important that every church be represented by delegate and letter.

1st. Each church has its own interest to justain and its part, also, in the common cause, and these Associations are for inspiration and help. Seventh-day Baptists are so for so contered, that to them inspire med with are most inspering and helpful. And the gathering of large aumbers for worship and counsel, and topocially the reports and appeals from the tepresentatives of war great societies, swaken new life and newer. Indeed, our work is spreading so widely, and events are culminating so rapidly, that our people, who want to keep abreast of the work can hardly afford to stay at home. May we not ask, then, every one who can possibly up,

2d. It is important that each church send its annual letter. It will be expected, it will be needed, and it will do each church good to take great pains in preparing it. Levit contain carefully revised statistics and a statement of the church's spiritual condition.
This can readily be done if church officers and leading brethren and sisters take it in hand. At the last session of the Central Association only three fourths of the chuiches sent letters, and the Corresponding Scarstary was instructed to write to each of them callcarefully prepare and promptly forward their letters, that the coming meetings may prove a blessing to the churches and a marked ad-

"Go ye into all the world; and preach the gospe

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

A LETTER from Hammond, La., says tha another Seventh-day Baptist family is about to locate there, and that the town is improving fast.

BRO. SHAW, writing from Housely, Texas April 6th, says: "Bro. J. B Clarke is here with me, and we are having a very fine in terest. Several have declared themselves interested for salvation—eleven last evening and we are hoping and praying for conversions." arranging has Become moreover

Characters we to to not not make a terror total appro-PROF. AND MRS. JOHN FRYER, of Shanghai, have our thanks for the following: Report of the Chinese Prize Essay Scheme in connection with the Chinese Polytechnic Institution and Reading Rooms, Shanghai, for 1886 and 1887," John Fryer, Hop. Secretary. "Report of the Chinese Scienti fic Book Depot, Shanghai, 1887," John Fryer; and "A Statement and Appeal," published by the White Shield Union, of Shanghai, 1887. Prof. Fryer will be glad to know that his little tract on the use of tobacco is already doing missionary work here in Florida, and in a family of his own country and church newer meet not not remember

of closely in the second second of the contract of the contrac WE have received Vol. 1. No. 1., of Work in Chinasa new missionary quarterly, mublished at the American Presbyterian Mission Press. Shanghai. It will aim to keep the reader informed respecting work in China; to be a bond of union between the missionaries and those that pray and contribute for the work; and to give to all a chance to bring their ideas, plans, methods, joys and sorrows before churches and missionary societies. As soon; as practicable it will be changed into a monthly. It ought to be of special interest and value to our people. Mr. Campion Cutter, 5th Ave, and 12th keep out of debt." Street, New York, or of Mr. Alonzo Far hum, 181 Monroe Streets Chicagos Ill. wood

THE ROY COLLY OF AN APPEAR THE TWO PERSONS AND

dir Timber, ein broo<del>f to</del>dding hig ver ein From vear to year, as the work of our missionary Board is presented to the Society at the meeting of our General Conference, we receive their hearty approval, accompanied with with a scommand in 'Forward march! expand the work, rather than eretrench!" and these orders are backed by the Society's, pledge to give their hearty support

to-carry them out. vancious to no lar norms Acting upon atheses orders y and arecommendations, backed by this pledge, wthe Board lays out, carefully and unxiously, the work for the year. Missionaries are employed, their salaries fixed, with a pledge that they shall be paid at stated times. Before we proceed very far, with the work of the year, there comes a time when these salaries are due, and the Board grants orders on the tressury for their payment. If this ended the business sit would all be very emooth work; but, unfortunately, we are frequently confronted with a statement from the Treasurer that the needed funds to DeWitt, four or five persons have applied meet these payments, which, by agreements, for baptism and membership in the neighare honestly and fairly due, are not at his borhood of Bro. Booty's, and are awaiting an command. One of two things must then be opportunity for baptism. We hope to visit done Ether let these salaries which are them in May, and attend to that duty. Two due the missioneries and upon which they members who left the Sabbath for a while depend for the necessaries of life, remain un have returned to it, and have been restored paid, which to say the least, would be a grave to membership in the De Witt Church. Bro. injustice to them; or else hire the needed Whatley writes from Rupee that the church obtain them at a bank some one must become written me that he was engaged in an interresponsible for their payments in the form esting meeting near Arlington. Our church of an endorser. v Hence to the labors and at Texarkana has become greatly improved, anxiety of the Board, for which they receive and the new life they are taking on gives been almost impossible to have evening meet no remuneration, is added the furnishing of me great cause of rejoicing, and I hope the the payment of these obligations as they arrive at maturity. Repeatedly has the efficient Treasurer of the Society met this rewhich were presented at our last Conference,

and also printed in the RECORDER ... In

order for the Board to retain his valuable

to be provided which should relieve him

from thus repeatedly endorsing the So-

which are given to raise the money to, meet the demands of the Society when due, while 21st of February, and remained until the there are other members who cannot see their | 27th, preaching thirteen sermons and makway clear to thus become responsible. With | ing a number of visits. Only the unfitness these facts before us, the thought presents of the weather for holding meetings in our itself, How long will this plan work? And unfinished house caused him to go on to we are therefore not only led to ask the Texas at the time, suspending our meetings question: How shall this trouble be obviated? | until his return, when we expect to resume and also, is it right that the Treasurer and them, praying that God will bless them and members of the Board shall, besides giving | greatly revive our people. their time, be obliged to thus become personally responsible for these obligations Iowa, arrived here on the last day of Febwhen the Society have pledged themselves ruary, and now makes this his home. He to furnish the means to carry on the work?

of each year, donations are received much valuable factor in the gospel extension. more freely than during the preceding quarequal in amount to those of the last. As a through the early part of the year, is continperplexing question of raising the needed have long gratuitously given their services, who do not feel it to be their duty to beits bills. Hence we urgently appeal to the | be greatly strengthened by this little help. denomination to give this matter serious consideration (\*\*: We ask them to remember that when one year ends, even with its bills all paid, that another immediately commences in which bills at once begin to accumulate which must be met. And it is not infrequently that as these new years commence, members of the Board are told: "We hope Subscription, price \$1. It may be ordered of you will be cautious enough this year to

> Brethren, the only way we can do so is for the donations to come in systematically, or else limit all our work to ready funds in hand, which would be to cripple all the plans of the Society. If those proposing to give five inten; twenty, fifty, one hundred, or more dollars during the year would promptly do so in advance, or by quarterly payments, then this harrassing question would be settled, and we believe it would be quite as easy for the donors as to wait and do their donating at the sends of the year, while it would save the Board much trouble. Can not something like this be effected?

2273 St. 146 AcMember of the Board. ware in to below the West

SHAW.

TEXARKANA, Ark., March 5, 1888. Dear Brother, - I feel that my report for this quarter, is in the main, unimportant. Still there are many things for which gratitude is due. While the winter has been very unfavorable for missionary labor, and we have done no labor away from home, yet our correspondence has brought us many cheering letters from our brethren in the different parts of the field. Since I was at glorious revival here.

the truth all over our field. We well know dresses; average congregations, Sabbaths that sacrifices must be made, but we realize 35; evenings, 33; 4 other meetings; 36 visits and Japan is verifying the prediction that "a coming personally responsible for these notes Lord. Therefore the contract of the contract of

Bro. J. B. Clarke reached our field on the

Eld. Jacob Brinkerhoff, from Marion, preached for our church last Sabbath. We It is an old time saying, "That what is are most favorably impressed with him and everybody's business is nobody's," and this his wife and daughter as devout Christians. idea seems to apply in this matter. There | They tell me that they have for quite a while evidently is a lack of system in regard to been very favorably drawn towards the raising our funds. Here we believe lies the | Seventh-day Baptists, and if they had known trouble more than in a lack of intention to of them several years ago would have united furnish the means to meet these demands with them. We trust that he can unite when they are due. During the last quarter | with us in the Master's work and become a

I have been exceedingly anxious to have ters, which have bills to be paid nearly or quite the little church at Eagle Lake, Texas, aided in some way. Bro. Smith, who was inresult of this state of things, the Board, all strumental in leading out those brethren has moved away from them, and they are left ually harrassed to know whether funds suf- without a minister. An arrangement has ficient are coming in to meet the demands of been suggested for Bro. M. F. Whatley to the year as before stated and have to meet this | visit them once in two months and spend two weeks at least on each visit. Six months funds by loan. We believe this condition of remain of the Conference year, which would things, beside being unpleasant, will ulti- give three visits. But it will require at mately do permanent injury to the work un- least fifty dollars to defray all expenses for less in some way a remedy is provided. the three visits. The church can pay twen-There are members of the Board who have ty dollars, I think; and if the Board can the interests of the work at heart, and who make an allowance of twenty dollars to the church, I think that the remainder can be raised on the South-western field. I hope come personally bound by endorsing notes of the Board will consider this proposition. the Missionary Society for the payments of | The church and cause there would doubtless

> I have promised to meet Bro. Clarke at Black Jack Grove, Texas, and remain with him until he leaves the state, and also go with him to DeWitt, Ark.

16 sermons; congregations of 18; 12 other meetings; 21 visits and calls; and 30 tracts, etc., distributed.

ATTALLA, Ala., March 12, 1888.

I now send in my first report of mission work in Alabama. I have done but very little work this quarter, as in the commencement of the quarter I was not able to do much; and after I got able to work, the weather was so cold and rainy we could not meet often. On the fourth Sunday in January, my brother, A. F. Wilson, was taken sick with typhoid fever, and died the 26th of February. I had to spend much of my time with him. At my last appointment at Bethlehem, on Sand Mountain, I rode six teen miles in the rain; and it was so cold and rainy that the people could not attend, either Sabbath or Sunday. We have had several rainy Sabbaths and Sundays this winter. We hope to organize a Sabbathschool here at Flatwoods Church next Sabbath. The people on the Sand Mountain seem to be very much interested in the Sabbath question. I expect to preach on the subject of the Sabbath at Bethlehem the fourth Sunday in April, by request of the people of that community.

-Five weeks of labor; 5 preaching places; 9 sermons; congregations from 16 to 40; 5 other meetings; 20 visits and calls; 1,072 pages of tracts, etc., distributed.

#### FROM A. G. CROPOOT.

west trees New Auburn, Minn., March 1, 1888. Dear Brother Main, By invitation of the First day Baptist minister, I united with funds to ment these demands. In order to there remains firm. Bro. Mayes has just him in holding some extra meetings in December. These meetings continued about three weeks, but were broken up a part of the time by storms. Since Christmas it has ings, still we have maintained our regular some responsible party who shall guarantee present interest is but the beginning of a weekly prayer-meeting with two exceptions. We have had meeting and Bible-school every The Outpost has been put on foot, accord Sabbath but one, congregations varying ing to the plans adopted last fall; and al- from sixteen to sixty. A few have accepted aponaibility himself, in addition to the other ready, with three issues, we can see that the Christ, but have not united with any church duties connected with his office as Treasurer, steady determination to ignore the presence yet. The winter has been so gevere that which are in and of themselves no small of the Seventh-day Baptists in the South- some have not been able to attend church Burden, as could be readily seen by all who west is being thwarted, and the Sunday more than once or twice within the last two heard or read his report and statements people are being convinced that the Sabbath months. We are trying to do our duty question has come up for earnest investiga- faithfully as missionaries of the cross, and tion. While the association that has the we ask the prayers of God's people that the of the Woman's Board of Missions of the publication of the paper in hand are poor in cause of truth may triumph in Minnesota, services as Treasurer, some plan had this world's goods, they are determined to as well as in other parts of our beloved Zoon. make it the engine for the propagation of Thirteen weeks; 22 sermons and 4 ad-

### Woman's Work.

'If ve 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,

> "Gon alone Beholds the end of what is sown: Beyond our vision weak and dim. The harvest time is hid with him.

"Yet, unforgotten where it lies, That end of generous sacrifice, Though seeming on the desert cast, Shall rise with bloom and fruit at last."

#### THE W. C. T. U. AND ITS SABBATH OBSERVANCE DEPARTMENT.

The resolutions of the states concerning what is called the "Sabbath observance department are, in the spirit of them, in tended by Christian women to bring about a better observance and, by this means, to do the twofold duty to God and to man of sanctifying a Sabbath unto the Lord, and of diminishing Sunday drunkenness and its ac companying evils, all of which are practiced with increased wantonness upon that day. The National Superintendent says, and wisely, that "This work is absolutely vital in our land, not even temperance more so, and they are strands of the same cord. The cry everywhere is. 'So many Christians and ministers are lax and indifferent.' The more need that our White Ribbon Army realize that this all-important work is our work, that we are called to it by God and our National Union, and that none of us should ignore our responsibility. The work is difficult, but God leads and will lead, and there are indications of a rising tide which we must help | in the college, with reference to gaining inswell and direct." In her effort to prosecute her work, a Sabbath League Pledge was presented to the Nashville Convention, which

Sabbath League Pledge. I agree, 1. To observe the Sabbath as a day of rest and worship 2. To neither purchase nor patronize -Eight weeks of labor; 2 preaching places; Sunday newspapers. 3. To use my influence by word and example, against railroad and steam-boat travel and excursions on the Sab bath. 4. To use my influence by word and example against the opening of any store, barber shop, news stand, drug store (except for medicine), bakery, or other place of unnecessary work on the Sabbath. 5. Not to post or receive mail on the Sabbath. 6. To endeavor to make the necessary Sabbath work | Two ladies were there who were under anat home light and simple, that all may enjoy pointment of the Board for foreign fields. the privileges of the day. 7. To use my in- Life and Light, from which the above is fluence for legislation that will preserve the gathered, gives a fuller account of this meet-Sabbath in its quiet sanctity as a day of rest ing.

> The objects sought to be obtained by using this pledge are fourfold. 1. To make our own example consistent and a safe guide. 2. To give our Unions practical work, which | The Missionary Review, and Grace E. Wildwill, we believe, increase their interest in this er, the daughter, sailed for Kolapoor, department. 3. To create general discussion, | Western India, on the 26th of November, and discussion brings light and increases under the auspices of the Presbyterian Board public sentiment. 4. To mass public sentil of Foreign Missions. Miss Grace was born ment against the more flagrant forms of des- there, and the mother spent thirty years of ecration, that it may thereby gain weight and her life there in missionary work in con-

Concerning Seventh-day believers, the department Superintendent says. "By their fruits ye shall know them."

The nerve center of a Christian nation is the Sabbath—the sign between God and man. The whole influence of this sect of errorists is to cut this nerve and plunge us into heathenism. We meet their opposition to all Sabbath work and legislation in many a Bible-reader, on her own charges. Her states. Let us beware. A leaflet to those of the W. C. T. U. who have embraced this faith has been issued and a more general one will soon follow."

the department, presented last November, at

1. That the Unions be requested to make this a special line of work this year. 2 That we adopt and recommend the Sabbath pledge, 3. That we work for a strong Sabbath plank in all political platforms, pointed resolutions at religious gatherings, observe first week of April for prayer, and secure sermons from all pulpits, and instruction in all Sabbath schools the same week.

The recommendations of one year ago were in harmony with the resolutions of the body touching this line of work, from which, the one or the other, the spirit, and much of the wording of the state resolutions were gathered, which resolutions, have already to her sisters in India, and with trembling been put before you.

The motto—if you please to call it thatof the department is, "Agitate and educate." (To be continued.)

#### AN INTERESTING MEETING.

There were 170 delegates in attendance at the annual meeting in Boston, in January, Congregational Church.

132 Bible women. Eight nationalities are now to be found in its Constantinople home,

sum total paid into the treasury, for the twenty years since the organization of the Board. has been \$1,553,709. Miss Maria A. West, a veteran missionary, 35 years in Turkey, gave a testimony to the honor of the women of the Orient in that they have rendered good service in return for the blessings bestowed upon them.

One particularly interesting feature of the

occasion was the introduction of a number of ladies connected with colleges and semi. naries for women, who were to illustrate the relations of these institutions to woman's work for women during the last twenty years. Bradford Academy was opened in 1803, and leads the van by the precious names of Harriet Newell and Ann Haseltine. Miss Nancy Jones, a colored woman, graduate of Fisk University, appointed to East Central Africa under the Woman's Board of the Interior, gave a brief account of her home in Memphis, Tenn., and the influence upon her of a teacher who had a strong missionary spirit. Abbott Academy was represented by a paper. She has sent forth thirty pupils to mission fields. Wellesley was represented by Miss Mary C. Knox, who riveted the attention of the audience, as she portrayed the qualifications of the college-bred graduate to meet the demands upon her in missionary work. Wellesley has seventeen graduates in mission fields. Mount Holyoke, the strongest of missionary schools amongst women, was represented by Miss Anna C. Edwards. Mount Holyoke has furnished one-fifth of the women missionaries now abroad. Mrs. Kapp, who spoke for Smith College, expressed her faith in college girls as having responsive hearts. and readiness to minister to the needs of their times. Systematic work is carried on formation concerning mission work, and in giving for it. Smith College has sent two graduates to mission fields.

Mrs. Stanwood spoke of Ipswich Seminary. a pioneer which has sent from its walls representative missionary workers, some of whom have been, through the blessing of the divine hand, the makers of missionariesthough not themselves upon foreign fields. and also congratulated her upon having furnished to the Woman's Board, for the twenty years of its existence, its one president. Wheaton Seminary was represented by a graduate, Miss Hartwell, of Foochow, China, who begged her sisters to be patient for China.

#### MRS WILDER.

Mrs Wilder, widow of the late editor of nection with her devoted husband. She had a school of 300 girls, at one time, and gave Christian education to a large number of the native women of India, who regard her in the light of a mother. Denied the privilege of going back to her work, after twelve years' absence, in company with her venerated husband, she, after his death, begged to be allowed to go back with her daughter and resume active work there, as first love is still fresh and strong, and poor India, for whom she and her life companion sacrificed so much, is dearer to her than her native land, and even the sons whom she The following are the recommendations of leaves behind. The daughter inherits a full measure of her parents' spirit, and, having rendered her father important help on The Missionary Review, and received rare training for the work, consecrates her life to the same blessed service. And one son, now in Union Seminary, New York, who has gone among our colleges lately and helped to kindle the missionary spirit among the students, will follow his aged mother and youthful sister as soon as his studies are completed.

What heroism have we here! The timid maiden and the solitary, aged widow, parting with children dear, the comforts of a good home and the dust of her loved one, and braving the winter storms of ocean, embarks joyfully for her long voyage, to carry once more the message of redeeming love voice to repeat to the children the sacred lessons she taught in early life to their

The God of the widow and the Father of the fatherless preserve and speed them on their glorious mission and spare them to sow the seed of an abundant harvest! Just before his death, the husband and father said to the writer: "I consider it a privilege and a joy inexpressibly great to have been permitted to spend forty two years of my life in the services of Christian missions, and my desire to day is now that you have This Board supports 112 missionaries, and kindly relieved me of this Review, to be spared to go back to India and lay my wornout body to rest among the people there, whom I love. Yes, I would gladly start, some members of the Board are in turn be and rejoice that the sacrifice is made to the and calls; 500 pages of tracts, etc., distribution shall be born in a day." The receipts my body find a grave in the deep."—S., in the year 1887 were \$123,220 45. The

Sabbath Bef Remember the Sabbath-day, Six days shalt thou labor, and do al

Tradition has ever had a g

in molding the opinions and

the seventh day is the Sabhath of the

people. The story of the fall temptation of Adam and Ev pent; the drowning of the p world by a flood, except a i saved in an ark; an hebdomac the last day of the cycle a day been traditional in every age every section of the world. has swayed the mind of the from the earliest times. The dealings with the children of in all lands long before the c Saviour and the dispersion of throughout Asia ever kept stories in the hearts of the whom they went. As a conse dispersion, the monotheism bathism of these people of much greater influence over nations in the East than in th influence was felt very early of the Christian Church, and such force as at last to divid into two great divisions, the Western. In the East, Jo entered largely into the teach tices of the church; while pagan thought was domina tinction has continued to a extent in the Christian Ch days of the apostles to the Rome sought to unite all the kingdom, so the Roman Chu be the head of the kingd Unity of faith and practice the watchword of the Roman the Eastern Church has been As Jewish influence was muc nent in the East than in the teachings and customs had a hold in the Eastern than i Church. This was early ma the Passover and Arian co thought and practice, and those formerly held by the r East, baptism was performed in water, significant of the d rection of our Saviour, while Rome very early adopted the sprinkling or affasion as cleanses from all sin. For the Sabbath was long held in the Eastern Church, but after a few centuries, it was Jewish to be allowed. The Christ was a prominent facto lishment of the Christian memorial of this event has from very early times in the in the West; but in the East has never displaced that of it has in the European coun his "Holy Eastern Church' Vol. 1, p. 380, Note a), says Church, that the Liturgy is

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#### MRS WILDER.

Wilder, widow of the late editor of issionary Review, and Grace E. Wilde daughter, sailed for Kolapoor, n India, on the 26th of November, the auspices of the Presbyterian Board eign Missions. Miss Grace was born and the mother spent thirty years of e there in missionary work in conwith her devoted husband. She school of 300 girls, at one time, and hristian education to a large number native women of India, who regard the light of a mother. Denied the ge of going back to her work, after years' absence, in company with her ted husband, she, after his death, to be allowed to go back with her ter and resume active work there, as -reader, on her own charges. Her ve is still fresh and strong, and poor for whom she and her life companion ed so much, is dearer to her than her land, and even the sons whom she behind. The daughter inherits a full e of her parents' spirit, and, having d her father important help on The nary Review, and received rare trainthe work, consecrates her life to the lessed service. And one son, now in Seminary, New York, who has gone our colleges lately and helped to the missionary spirit among the s, will follow his aged mother and il sister as soon as his studies are

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God of the widow and the Father of ierless preserve and speed them on lorious mission and spare them to seed of an abundant harvest! Just his death, the husband and father the writer: "I consider it a privd a joy inexpressibly great to have fmitted to spend forty two years of in the services of Christian pranjous, desire to day is most that you have relieved me of this Bories, to be o go back to lasts, and lay in work-Donic pol Sabbath Beform.

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

#### THE SABBATH IN RUSSIA.

Tradition has ever had a great influence in molding the opinions and practices of people. The story of the fall of man; the temptation of Adam and Eve by the serpent; the drowning of the people of the world by a flood, except a few who were saved in an ark; an hebdomadal cycle with the last day of the cycle a day of rest-have heen traditional in every age and in nearly every section of the world. Monotheism has swayed the mind of the human race from the earliest times. The story of God's dealings with the children of Israel was told in all lands long before the coming of our Saviour and the dispersion of the Israelites throughout Asia ever kept alive these stories in the hearts of the people among whom they went. As a consequence of this dispersion, the monotheism and the Sabhathism of these people of God have had much greater influence over the Gentile nations in the East than in the West. This influence was felt very early in the history of the Christian Church, and continued with anch force as at last to divide the church into two great divisions, the Eastern and the Western. In the East, Jewish thought entered largely into the teachings and practices of the church; while in the West, pagan thought was dominant. This distinction has continued to a greater or less extent in the Christian Church from the days of the apostles to the present. As Rome sought to unite all the world into one kingdom, so the Roman Church sought to be the head of the kingdom of Christ. (by birth, would have been likely to have Unity of faith and practice has ever been the watchword of the Roman Church, while the Eastern Church has been more tolerant. As Jewish influence was much more prominent in the East than in the West, Jewish teachings and customs had a much stronger hold in the Eastern than in the Western Church. This was early manifested in both | the seventh day of the week, as nearly all the Passover and Arian controversies, the of them contain to this day the name Su-Eastern Christians holding to the Jewish | bata or Subbata for the seventh day, or else thought and practice, and the Western to a term signifying that this day was not a those formerly held by the pagans. In the work day. East, baptism was performed by immersion in water, significant of the death and resurrection of our Saviour, while the Church of Rome very early adopted the pagan rite of sprinkling or affasion as the act which cleanses from all sin. For a like reason, the Sabbath was long held in high esteem this question has been made by the enemies in the Eastern Church, but in the West, after a few centuries, it was ruled out as too | Church, and therefore the practices of these Jewish to be allowed. The resurrection of Christ was a prominent factor in the establishment of the Christian religion, and a memorial of this event has been observed from very early times in the East as well as in the West; but in the East its observance has never displaced that of the Sabbath as it has in the European countries. Neal, in his "Holy Eastern Church" (London, 1850, Vol. 1, p. 380, Note a), says:

Church, that the Liturgy is not to be celebrated excepting on Saturday and Sunday, a rule only to be set aside during the great fast, and when any great festival of our Lord or his Mother occurs. The excuse is, the respect which they feel for that holy mystery.

On page 731 he says:

The observation of the Saturday is, as every one knows, a subject of bitter dispute between the Greeks and the Latins. . Among both Greeks and Armenians Saturday is viewed in the light of a second Sunday; the Liturgy is then celebrated even when on other days of the week it is not; communions are more frequent, and, as we shall see, the troparia, etc., are varied as for a day of peculiar solemnity.

E. F. K. Fortescue, in the "Armenian

Ohurch " (London, 1872, p. 53), says: It must not be forgotten that, throughout the East, Saturday is looked upon as a Saturday as a day in honor of Almighty God, the creator of things, and Sunday in commemoration of the New Creation brought Lord Jesus Christ.

The Liturgy is celebrated on both days. The churches in Greece, as we find on the evidence of the Rev. Justin Perkins (Resiobservance of Saturday as the Sabbath and day for public worship, while Sunday is nearly allied to the teachings of the apostles. given up to visiting and pleasure. Concerning the religion of the Syrians, Edward and Russian Dissent," pp. 184, 185, says: Brerewood says (Enquiries Touching the Diversing of Languages and Religions religious movements seems to have been ex-London, 1674, p. 161):

on the Sabbath as on the Lord's day. They keep that day festival, eating therein flesh, and fast no Saturday in the year but Easter

The Russian Church, though a branch of the Eastern Church, does not observe the Sabbath with as much distinction as do the Greek, Syrian and Armenian branches, yet it is held in much greater esteem by it than by the Romans. A Catechism of the Russian Church, by R. W. Blackmore, says, on page 128:

Why is it commanded to keep the seventh, rather than any other day, holy to God?

Answer. Because God in six days made the world, and on the seventh day rested from all the work of creation.

Is the Sabbath kept in the Christian

Answer. It is not kept, strictly speaking, as a holy day; but still, in memory of the its original observance, it is distinguished the year 1470 some of these people, then from the other days of the week by a relaxation of the rule of fasting.

How then does the Christian Church obey the fourth commandment?

Answer. She still to every six days keeps a seventh, only not the last of the seven, which is the Sabbath, but the first day in every week, which is the day of the resurrection, or Lord's day.

These questions and answers show that the Russians have no thought that the Sabbath has ever been changed from the seventh to the first day of the week. Like the Church of Rome, it still calls the seventh day the Sabbath.

Tradition tell us that the apostle Andrew, following up the western coast of the Black Sea, and the river Dnieper, went as far north as the hill on which now stands the city Kiev, and there preached the gospel, converting many thousands of the heathens of the country round about. If there be any truth in the tradition, Andrew, being a Jew taught the continued obligation of the Sabbath. But whatever were the early practices of the Russians, little can be learned of them now except what can be determined by the several languages still existing in the country. From these we know that whatever Sabbath they did have was observed on

There are two great hindrances in the

way of obtaining very much information of

Sabbath-observance in Russia. The first

is that there was but very little Russian literature previous to the last century; and second, that most of the literature touching of those not in communion with the Russian people are often misrepresented and much of the truth suppressed. We are to remem ber that the religion of the Russian Church is a state religion, and that dissenters are usually tolerated only at great sacrifices to Moscow in 1491. themselves. While elsewhere in Europe there were many who rose up to denounce the corruptions and anti-Christian practices of the Roman Church, so in Russia there were many who, holding to the traditions of It is a regulation of the Armenian their fathers, saw little similarity between the religion taught and practiced by the Russian priests, and that taught by Christ and his disciples, and therefore they became heretics, or rather continued as heretics, to SEARCHING FOR AN HONEST LIQUOR DEALER the church. Five hundred years before Wyckliff gave the Bible to the English in their mother tongue, Cyril and Methodius translated it into the language of the barof the words and spirit of Jesus and the apostles, and to compare those words with by the invasion of the Tartars of the East, deposing king after king and bishop after bishop, and the intriguing of the Roman those men for priests and bishops of second Sunday. The Armenians keep the Russian Church who had no qualification for the position; and it is not strange that the weakness of the church, and the about by the resurrection of our blessed disgust for its officers, resulted in dissidents all over the country. Long before Luther saw and denounced the corruptions of the Roman Church, there were many in Russia who dissented from the doctrines and dence in Persia, p. 62), still continue in the practices of the church, and, from what can be learned, held to those much more

Popular sympathy with those early

Albert F. Heard, in "The Russian Church

of worship as more akin to, and in harmony most reliable, revelation of divine truth. and vilest specimens of human kind. Already in these obscure dessensions of the the Raskol-that is to say, scrupulous regard for the letter of the law, formalismbegins to assert itself. An annalist of Novgorod, in the fifteenth century, mourn- of a public investigation, such as their breth- Father Zende!" fully complains that some of the clergy have ren in Philadelphia have been compelled to impiously changed the ancient invocation submit to, the exhibition would probably be when I have paid for it. My boy, you drank

which these people held to tradition, and to the letter of the Word of God; hence we can see with what tenscity the Raskolniks, or stamp and dye. It is the chief study of the mean in his manners." dessenters, would be likely to hold to the literal rendering of the fourth commandment and continue in the observance of the ancient Sabbath. Among the earliest of the dissenters known, we see this Sabbathism creation of the world and in continuation of very prominent and wide-spread. About known as Jedovstchina, or a sect of Judaizers, were discovered in Novgorod, then the capital of a republic of the same name on the east of the Baltic. The above-named writer, speaking of this heresy (on pages 183. 184), says:

It was introduced from Lithnania by learned Jew, Zachariah, a man profoundly versed in the cabalistic arts, generally believed in those days to be the peculiar inheritance of his race, and the source of impossible to associate anything pure or Soloman's fabled wisdom. Taught in secret, manly, right or true, with the saloon. The it had already acquired formidable proportions before it was detected. It was supposed to have been grafted upon the former errors of the Stingolniki, which, not yet of that city. The quest will be in vain entirely forgotten, still remained latent in the mysterious undercurrents of popular belief, there was, however, no apparent affiliation or resemblance, save as regards a common hatred of the priesthood and opposition to clerical authority. This new sect rejected entirely the doctrine of the Christian religion; it denied the divinity, and even the existence of the Saviour, proclaiming that the Messiah was yet to come. Apart from circumcision, it inculcated the tenets of the Jewish faith; promulgated in mystery, it was readily received by a credulous, ignorant people, chafing under the onerous exactions of a grasping, covetous in connection with such a business as that of priesthood, which it despised more heartily than it feared. The adherents of this sect be to speak of an honest highwayman, or a were scrupulously observant of all the rites reputable cut-throat. Honor and the rumand ceremonies of the Orthodox Church, trade are separated by all the distance that and, by their crafty dissimulation, for a lies between what is absolutely good and ong period they escaped discovery. Among | what is absolutely bad. We might as Zachariah's early proselytes were two priests | try to legislate the spots off the face of the of Novgorod, Alexis and Dionysius, who, while secretly spreading error, maintained unblemished reputations as faithful miniscannot be elevated which does not exist.ters of the church; by their apparent zeal Observer. and devotion they gained the confidence of the great prince Ivan III., and were summoned by him to Moscow; there he installed them as archpriests or deans, one in the Cathedral of the Assumption, the other in the Church of the Archangel. At the tian Zende, an honest German, who was and distilled damnation."-Rev. Reven capital their efforts were, for a while, crowned with success; many in high position, among them Feodor Kouritsin, secretary of the prince, Helena, his daughter inlaw, and Zosimus, an archimandrite, became their disciples. The latter, by the influence of Alexis over the Tsar, was, by him, arbitrarily appointed metropolitan of

(To be continued.)

## Cemperance.

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

been engaged for the past three or four weeks an honest man among the liquor dealers of mad, Billy. Open your mouth." barians of Russia, and thus they were ena- that city. It is hardly necessary to add that the teachings of the priests of the church. of the revelations that were made in regard knife-point, made Billy howl. The long unsettled condition of the country to the character and previous record of the applicants. A number of the licenses granted few weeks ago have already been revoked of turpentine made Billy cry. on account of subsequent evidence submitted to the Court. The facts unearthed in the power in the West, aided to place in position course of the investigation have been a source of surprise even to those who have been acseveral occasions the Judges of the License hop pollen and saltpeter. Court have openly expressed their astonishment and indignation at the effrontery and brazen impudence of applicants who, on their own testimony, have been engaged for kill me, Father Zende?" years in defying the laws and outraging more, and yet he had the audacity to come There is much water in beer." before the Court to ask leave to continue his business. The Judges very properly ordered on. him out of court with the remark that he deserved to be sent to jail on his own testimony. The facts brought out thus far in the investigation together constitute a record of dishonor, corruption, and shameless disrethrough the Chief Parts of the World" cited both by the dislike and contempt felt spect of the laws that it would be impossible for an ignorant, greedy, and rapacious to parallel in the conduct of any other

of, "Lord! have pity upon us!" for "O, Lord! even more startling and repulsive. The them fast, to-day." have pity upon us!" "Oh, they make liquor-traffic cannot bear the light of day. This well illustrates the tenacity with Its whole course from beginning to end from the still and the brewery to the throat of the toper at the bar, is marked by fraud. dishonesty, corruption and crime of every majority of those engaged in the traffic how to evade the laws, how to resist their enforcement, how to cheat and defraud the government out of its lawful revenues. Organizations are formed among the liquor-men for these very purposes. They make no pretense of concealing their contempt for the laws, or their intentions in regard to the violation of them.

the liquor-traffic itself, the basis on which it

stands, and the character of the support it

receives, it is not surprising that its gen-

eral accompaniments should be such as we

have indicated. A business that lives and

natural that the saloon should breed lawlessness, indecency, and every foul thing, as is that a viper should breed vipers. It is Philadelphia License Court has set before the problem of trying to find a class of honorable men to manage the drinking place No honorable man, no man with an enlight ened conscience, can deliberately engage in the business of ministering to the depraved appetites of his fellow-men—the business of making drunkards and debauchees. It is sometimes said that one advantage of high license would be to restrict the business to reputable and honest dealers. We have advocated high license on certain grounds, but never or such a ground as this. We admit that there is a difference between the keeper of a "dive, and the keeper of a fashionable bar-room, but the difference is only one of degree. I is a mockery to speak of honor and probity dram selling, as much so, in fact, as it would moon as to endeavor, by legislation, to "ele-

#### "BOY BILLY" AND THE BEER.

vate the character." of the saloons. That

"Boy Billy" was the adopted son of Chrismuch shocked one day at seeing the boy in a Thomas, D. D., in Brooklyn Chronicle. lager-beer saloon, tossing off a foaming glass of beer. He bade the boy go home, but said nothing till evening. After tea, Zende seated himself at the table, and placed before him a variety of things. Billy looked on with curiosity.

"Why were you in the beer-shop to-day? Why do you drink beer, my boy? "O-O-because it's good," said Billy,

some strychnine which is used to kill rats!"

"There is much alcohol in beer. Here ran for more water.

and seizing him, he put the cork of an am- the people. Let a decision be rendered to priesthood, and by a preference, already business. It is shown that a large propor monia bottle to his lips, then a drop of that effect, and we would support it with all tion of the liquor-dealers themselves are honey, a taste of sugar, a drop of molasses, the power we have at command.

ruffians and professional criminals, and their a drop of gall. "There, Billy! here is a with, the earliest and, consequently, the places of business the resorts of the lowest jalap, copperas, sulphuric acid and nux vomica. Open your mouth."

Already in these obscure dessensions of the It is not to be supposed, however, that "Oh, no, no," said Billy. "Let me go. Middle Ages, the fundamental principle of the liquor sellers of Philadelphia are any I hate beer. I'll never drink any more. I'll worse than the average of their kind in any never go in that shop again. Oh, let me other city or community. If the rum sellers go! I can't eat those things. My mouth of New York were brought under the focus tastes awful now. Oh, take them away,

"Take them away! Take away good beer

"Oh, they make me sick !" said Billy. "A man drinks all these bad things mixed up in water. He gets red in the face: he gets big in his body; he gets shaky in his hands; he gets weak in his eyes; he gets

Billy was satisfied on the beer question.— Little Star, from the German.

#### THE SALOON BUSINESS.

Say what we may to the contrary, license means the sanction, shelter, and protection When we consider the true character of of saloons, and the employment by the public of saloon-keepers. If not, why are all saloon men in favor of license? The talk of "regulating the traffic" by means of license is little better than baby talk. Unless license thrives only on corruption can hardly be fees are so high as to make the trade unprofitother than corruption itself. It is just as able, limitation does not amount, in its effectiveness, to a row of pins.

> A saloon is a building where drink is sold to be consumed on the premises. The saloons of this country are the licensed resorts of drunkards, of gamblers, of conspirators against the public peace, of all kinds of criminals, of men who starve their wives and children in order to gratify their guzzling propensities, of all bad men and all bad women, of each and every kind of badness. Under the name of brandy, gin, whisky, rum, distilled decoctions of the fieriest and vilest kind are sold—not the real thing at all. Men are ruined physically as well as morally and socially by these distilled and misnamed decoctions. The comparatively innocent beers are adulterated so as to promote thirst. Wines are vended under forged names; so called wines are bought at a few cents a bottle, and sold at five to ten times their cost to men and women who suppose that they are celebrating birthdays and wedding days on port and other fashionable drinks. With the exception of light beers, this whole saloon business is a monstrous swindle. There is no truth in it. It is the most gigantic of frauds, mendacities and impositions. It is utterly shameless in its metnods of carrying on its business. Yet a respectable, even genteel and somewhat aristocratic town, is asked to sanction, shelter and protect it!

As a matter of simple honesty, no community ought to license men to sell articles which it does not undertake to verify as free from adulteration. In the case of the decoctions sold by saloon men, the verification is impossible—no standard of purity having been fixed for these articles, which the great Robert Hall called "liquid fire

#### THE QUESTION OF COMPENSATION.

The New York Observer, in an editoral "Come here, Billy," said Christian Zende. with the above heading, commenting upon the liquor dealer's claim for compensation.

Of course the state has no right to pass "No, Billy, it is not good to the mouth. a law which shall work injury to any honor-I did never see so big faces as you did make. able business, without providing for compen-Billy, you think it will taste good by and by, sation to the injured parties. It is right and it looks like a man to drink, and so you here, however, that the issue is made with drink: Now, Billy, if it is good, have it. I the liquor traffic. It is admitted everywhere will not hinder you from what is good and to be a business that demands restriction or manly, but drink it at home, take your drink regulation, and for this purpose our license pure, Billy, and let me pay for it. Come, laws are framed. If a state can rightly enmy boy, you like beer. Well, open your mouth. force local option, high license, or any form I have all the beer stuff, pure from the shop. of license, it seems clear enough that it may The License Court of Philadelphia has Come, open your mouth, and I will put it in." go farther, if it chooses, and abolish the Billy drew near, but kept his mouth close liquor business altogether. It might be in going about with a lantern in search of shut. Said Zende, "Don't you make me justly claimed, we suppose, that all laws that tend to restrict the sale of liquor are damag-Thus exhorted, Billy opened his mouth, ing to the liquor-seller. Local eption and bled at this early period to know something up to date its quest has not been remarkably and Zende put a small bit of alum in it. high license certainly have more or less of successful. In twelve wards of the city it Billy drew up his face. A bit of aloes fol- that effect. Once admit that a state has a was decided to reject about seventy-five per lowed. This was worse. Billy winced, right to circumscribe the business at all. and cent of the applications for license on account The last morrel of red pepper, now, from a it is difficult to see where it can be stopped from total prohibition. The liquor traffic "What, not like beer?" said Zende. now stands before the law in the same light "Open your mouth." A knife dipped in oil as does the sale of poisonous drugs, subject to the same kind of limitations. And if "Open your mouth, the beer is not half limited at all, who shall say where the limit may be drawn? No reasonable person will And Billy's tongue got the least dusting of dispute the fact that the liquor traffic is not lime and potash and saleratus. Billy now only highly injurious to public morals, but customed to dealing with liquor cases. On cried loudly. Then came a grain of licorice, detrimental in many ways to the commercial interests of a community. It entails vact Look, Billy! Here is some arsenic, and | burdens upon the state, in the way of criminal expenditures, and the maintenance of "I shall die! 0-0-do you want to work houses and asylums filled with the victims of the liquor habit. A demand for "Kill him liust by a little beer, all good compensation comes with very poor grace public decency. In one case examined last and pure ! He tells me he likes beer, and it from a business that is costing the country week the applicant acknowledged that he had is manly to drink it, and when I give him every year its millions upon millions of doibeen selling without a license for a year or some, he cries I kill him. Here is water. lars, to say nothing of the loss it causes in the ruin and degradation of men. When Billy drank the water eagerly. Zende went | the liquor power has footed some of the bills chargeable to its account, it will be time for it to talk of compensation. It would be fir open your mouth," and he dropped four more just and reasonable to demand that it drops, of raw spirit carefully on his tongue. shall return to the state of Kansas. Iow Billy went dancing about the room, and then and Georgia, some of the proceeds of its plunderings, some of the riches which it hes "Come here," the beer is not done, Billy; been coining from the shame and misery f

### The Sabbath Becorder

Alfred Centre, N. Y., Pifth-day, May 3, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission. ary Editor.

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All other communications, whether on business or for publication, should be addressed to the SARBATH RECORDER, Alfred Centre, Allegany coun-

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

"THE eye of faith, when clear and bright, Can pierce the gloom of darkest night, And draw from heaven a flood of light. No false alarms, Or suffering real, can then affright The soul, which, by its inner sight, Beholds itself encircled quite, Of everlasting love.'

A LETTER, just received from Dr. A. E Main, informs us that he comes North, with his family, this week. His address will be Ashaway, R. I., until further notice.

DR. NATHANAEL WEST forcibly says, "Culture is not grace; education is not holiness; civilization is not the kingdom of God." Culture, education and civilization are all good, but grace, holiness and the kingdom of God are the substance of which the others are but the shadows.

A DISASTROUS fire in Hopkinton, R. I., during the night after the Sabbath, April 21st, destroyed, among other property, the house in which brother L. F. Randolph, pastor of the Second Hopkinton Church, was living. Bro. Randolph saved only a part of his goods, which were partially insured.

THE ILLUSTRATED CHRISTIAN WEEKLY relates the following little incident, which points its own moral: "A man carried a valice filled with money. It rained hard. He complained of the weather. Reaching a thick forest, a robber attempted to shoot | had asked some questions about the meanhim. The powder was wet. The man escaped. He then said, 'How wrong was I | the introduction, contains some personalities, not to endure the rain patiently as sent by which we omit. Omitting also a short para-Providence! If it had been dry, I should graph at the close of the article, for a simiprobably have been killed. The rain saved lar reason, we give the argument of the my life and property.' So we too often murmur at our mercies. If we had our way, perhaps we might lose our property, our lives, our souls. We often complain where we should congratulate ourselves. We are peevish when we should be full of praise to God."

THE Ladies' Evangelical Society of the First Alfred Church, at its recent quarterly meeting, pledged \$50 for the Jewish Mission during the coming year, and appropriated \$20 to the relief of the church at Salemville, Pa. The Society has also recently sent \$10 each to brethren F. M. Mayes and J. F. Shaw, to aid them in their work, and has just paid into the hands of the Treasurer of the Woman's Board of the General Conference the sum of \$50 to the fund for sending a lady helper to the school work in China. This mention is made for the purpose of calling attention to some of the various ways in which our women can help in our common work, and in the hope that it may be an encouragement to others to lend a hand according to their ability.

WE are pleased to note that Brother H. D. Clarke, of Independence, N. Y., has prepared a "Service" for Children's-day, consisting of "Responsive Readings, Original Recitations, and Music." Bro. Clarke the Jordan. Clement of Alexandria says sent a manuscript copy of this service to the John Church Publishing Company, 74 West Fourth Street, Cincinnati, Ohio, which the company bought and are publishing for general use on such occasions. In most other denominations, Children's day occurs in June, so this service may not be in the general market in time for those of our churches who would like to use it; but we have no doubt a postal card sent to the Company at the above address, would receive prompt attention. We have not seen the exercise, but feel sure that it will contain nothing contrary to the spirit and teaching of our churches generally.

RELIABLE information is a good thing. Here, for instance, is a new, cheap, and " reliable" evelopedia, which, in speaking of the Seventh-day Baptists, says that they have a printing office at Alfred, New York. at which they print a weekly paper. True, as far as it goes. But then at this same printing office, they print two weeklies; three monthlies,—one in English, one in Swedish. and one in Hebrew; and two quarterlies.

The Outlook and Sabbath Quarterly, and the Helping Hand in Bible-School' Work: besides books, tracts, etc. The same article says of the Seventh-day Baptists, that they have a University at Alfred, and Colleges at Shiloh, Ill., and Milltown, N. J. Of course, most of our readers do not need to be told that we have a College at Milton, Wis., and once had an Academy at Shiloh, N. J. It is sometimes amusing, if it is not always instructive, to "see ourselves as ithers see us;" but in this case, it does not "frae mony a blunder free us."

ONCE more we desire to put on record our conviction that, among the various objects to which we as a people are asked to contrib ute, none will pay larger dividends in permanent results to our cause, for the amount invested, than the Meeting-House Fund. Two Sabbaths in May have been suggested as days for taking special collections for this fund—the first Sabbath, and the third Sab bath, the latter being Children's Day. Some will find it more convenient to take the collection on one day, and some on the other. It makes no difference to us which day is preferred in any given case, only let the collection be taken in every church, and let it be a generous one. Two or three thousand dollars, put into this fund in the month of May, could be used most advantageously during the summer, and would place a good many of our little churches in condition for the coming winter, and for all coming time, to do better work than they can do without it. Make all remittances to Hon. A. L. Chester. Treasurer Missionary Society, Westerly, R. I.

#### BURIED BY BAPTISM.

A correspondent writes that he has been for some time contemplating sending to the RECORDER his thoughts on the subject of baptism; but finding them expressed in a recent article in the Congregationalist, better than he could express them, he sends us that article instead. The article was written by way of answer to a Baptist brother who ing of Rom. 6: 3, 4, and Col. 2: 12; and, in Congregationalist entire:

Now, as to the two scriptures alleged as being "clear" against sprinkling in baptism. we have to say that, in point of fact, those texts, in our judgment, make no reference whatever to the manner of administration of the ordinance; only to its effect.

Our Baptist brethren have sometimes carried their good principle of sticking close to the Bible, requiring a "thus saith the Lord" for every proposition, so far as to lead them mistakenly to claim that the sacred writers teach more than they do teach. The earliest expositors of the Word of God did their work under great disadvantages; chief among which was the tendency of the early Christian centuries to allegorize and personify, and crowd more senses than one into the simplest inspired statement. Rabbi Agiba insisted that a meaning ought to be found in every monosyllable of Scripture. Although the intentional variations of the Septuagint from the original amount to scores, and its unintentional blunders to hundreds, and although the Vulgate fairly swarms with errors, the early exegetes of the Church almost always took those versions as their point of departure for the development of the inspired meaning. Justin Martyr saw proof of the divinity of Christ in Gen. 19: 24: "The Lord rained upon Sodom and Gomorrah sulphur and fire from the Lord out of heaven," Tertullian found the twelve apostles symbolized in the Wells of Elim, the gemson the high priest's breastplate, and the stones taken from the bed of that the five barley loaves, in the feeding of five thousand, refer to the Jews. and the two small fishes to the Gentiles. Origen declares that every passage of Scripture has a threefold meaning-literal, moral and mystic; and, for example, that the ass (Matt. 21:2) is the letter of the Old Testament, the colt the New Testament, and the two apostles sent to untie them, the moral and mystic senses. Chrysostom was by far the best of this family of interpreters, but knew nothing about Hebrew, and nothing the larger paragraph in his article to an critically even of Greek, and held to the 'mystic sense," and defended allegory. Jerome metaphorizes so simple a statement of fact as the shekel in the fish's mouth (Matt. 17: 27), and Christ's entry into Jerusalem. Augustine insists that Scripture is pan harmonic, and self-interpretative, and yet tells us that "leaven" means either truth or wickedness, and a "lion" either the devil or Christ; that the "fig leaves" in Eden were hypocrisy, and the "four rivers" of the Garden, the four cardinal virtues; and as much as denounces as s fool any man who fails to see that David's

I laid me down and slept; I awaked; for Jehovah sustaineth me,

(Psa. 3: 5):

We have always noticed that it is impossithe rushing spring streams of a clayey country, and a like difficulty stands in the way of getting any limpid and crystal sense of a text, uncolored by its surroundings, from the pens of commentators so impregnated with false principles. Yet it was this same Augustine—with Chrysostom before him—who started our Baptist brethren on their sectarian explanation of the words of Romans under consideration.

admit, that, in the torrid Orient, the rite of baptism may have sometimes involved ablation with complete physical immersion. Our contention simply is: (1) that surely in some of the cases of its New Testament administration, in all reason, the rite must have taken effect by affusion, or sprinkling; (2) that sprinkling having been used by inspiration, both with regard to the original application of the blood of the typical lamb, God to the sinner, there is inferable warrent of natural consistency for that manner; (3) that, scarcely a hundred years after the last apostle, sprinkling is found actually valid in the churches, in exceptional cases, indorsed by Cyprian; and (4) that if any one method of applying the water of baptism be, more than another, in the sight of God essential, we have here the only known instance in which the Bible has left truth important to man's spiritual welfare without | Baptist, but as a Christain scholar. full and exact statement.

It was a matter of course that the early fathers, ever on the watch for latent and far-branching senses of the word, should see, in this ordinance, all that could be seen, if not a little more. And as the recipient learning and piety. Mr. Conybeare died in by immersion sank under the water, and came out again, they would not have been themselves, if, the words of Paul to the Romans in mind, they had not imagined that they saw death and burial and resurrection symbolized in the very manner of the administration, and supposed that it would be doing the apostle injustice not to represent him as so teaching. Thus, very naturallyone might say inevitably—they rendered the consepulti enim sumus cum illo per baptismum in mortem, of the Vulgate: "We are buried with him in baptism unto death," etc., as if the immersion were the burial, and the subsequent emersion, "the likeness of his resurrection."

Now let us look at the passage in its connection, in its simplicity, as Paul really dictated it to the hand of Tertius, Rom. 6: 3, 4: "Do you not know that all we who have been baptized into Christ have been baptized into his death? We have been buried with ume 2, page 169, translates Rom. 6:3, 4 as time he was at church, the pastor being him through the baptism into his death; follows: "Or have you forgotten that all absent, there was a prayer and conference that, as Christ rose from the dead through of us, when we were baptized into fellowship meeting, and he was called upon to pray for the glory of the Father, so we also should walk about in a new life."

Now we submit there is nothing pictorial here: the obvious sense of this language referring it in no way whatever to the administration of the ordinance, as being by immersion or otherwise; but only to it as signalizing the death of the penitent sinner receiving it to his old sinful manner of living, and his resurrection to a new and consecrated career. That is, we are buried with him through the fact of our baptism, and not by the manner of it. The next verse goes on to say: "We have been planted together in the likeness of his death" (Calwe to infer light on the manner of the ordinance hence? And if not here, why in the previous verse? And still the next verse adds: "Our old man was crucified with him." Why should our Baptist friends, on their theory, overlook this as offering a possibility of "following the Lord"?

The parallel passage [Col. 2; 11, 12] likens baptism to circumcision, which our brethren draw away from, because, if the rite have so taken the place of circumcision that it can fairly be said of one baptized that he has "been circumcised," it must follow in the absence of express caution to the contrary, that the children of the Church have the same right to baptism which they used to have to circumcision. And then Paul goes on to say again: Having been buried with him through the baptism, by which ye were also raised with him through faith," etc. This is precisely the same thing which had been said already in the text to the Ro-

What had taken place then was not that these Roman or Colossian Christians had been buried with Christ in the act and fact of being plunged all over under the water; scholarship of this century asserts, apart but that however baptized. by much water from any sectarian purposes or prejudices. or little water, in the name of the Father and of the Son and of the Holy Chost-in the act and fact of that baptism, they had ended, and become dead to, an old life, and been raised to, and begun, a new one.

It will be seen from the foregoing, that our learned contemporary devotes by far illustration of the "tendency of the early Christian centuries to allegorize and personify, and crowd more senses than one into the simple inspired statement," the point of which illustration seems to be in the statement that "it was this same Augustine-with Chrysostom before him-who started our Baptist brethren on their sectarian explanation of the words of Romans under consider-

question in debate, in all this? Is it true Church. Being convinced of his error in and quiet as low, as Nebuchadnezzar's image. that, with the primary meaning of the orig- keeping the First-day as the Sabbath, when It would be very pleasant here, if it were all inal word "baptize" to "plunge," to about twenty-three, he embraced the Sab- gold. It would, in some respects, be pleasant refers to the death and resurrection of our "dip," to "immerse," we strain a point This bracket is inserted by Mr. Conybears, not iron and clay. It would be pleasant if some

mode of baptism as well as to the fact, when bath of Jehovah and joined the Honey Creek ble to dip anything but turbid water out of he said, "buried with him by baptism into Seventh-day Baptist Church, Clark county, death," etc.? Are they to be accused of Ohio. His was the same old story of oppo. sectarian bias and motives who so interpret sition by friends and relatives, for he alone of this passage? On the contrary, we find them all obeyed the Lord. April 19, 1822. some of the ripest scholarship of this gener- he was married to Elizabeth Maxson, daugh. ation giving support to our interpretation of ter of Jesse Maxson, of Clark county. the passages under discussion. Dr. Philip To them were born twelve children, four Schaff, now Professor of Ecclesiastical His tory in the Union Theological Seminary, in Of course we all understand, and heartily New York, for some time Professor of New Testament Exegesis in the same Seminary, and one of the most scholarly men of this him. The widow and three daughters live century, in his edition of Lange on the Romans, says of this passage, "The phrase baptizein eis retains the most direct figurative reference of baptism. It means strictly to immerse into Christ, that is, into the fellowship of Christ." And on verse four he says, and of the antitypical blood of the Lamb of "To be buried is a stronger expression than to die, for the burial confirms the death and raises it beyond doubt; it withdraws the dead from our sight, and annihilates him, as it were. The same figure [is used] in Col. 2: churches are now extinct. He emigrated

Port Jefferson Seventh-day Baptist Church, 12." Dr. Schaff is, we believe, a Congregationalist, but his candor and learning now called Long Branch, Sept. 28, 1856. compel him to give this interpretation, not as a Congregationalist, certainly not as a

Conybeare and Howson are accepted as The following summer, this family was join. authority on the "Life and Epistles of ed by four others, namely, those of J. G. St. Paul." They were both clergymen in Babcock, J. S. Babcock, John F. Randolph the Charch of England, eminent for their and John Furrow, and in the fall by others. 1857, and Mr. Howson in 1885. In their "Life and Epistles of St. Paul," Volume 1, page 439, Mr. Howson, speaking of Apos- on July 10, 1863, were organized into a tolic baptism, says: "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin; and then raised from this momentary | dedicated by Eld. Jas. Bailey, Dec. 15, 1866. burial, to represent his resurrection to the This house was long used as a school house, life of righteousness. It must be a subject of regret that the general discontinuance of | terms, many years ago. this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."

Mr. Conybeare, in the same work, Volwith Christ Jesus, were baptized into fellow- a returning wanderer, which he did with his ship with his death? With him, therefore, usual fervor. This was but a few weeks we were buried by the baptism wherein we before his death. He was one of the most shared his death [when we sank beneath earnest, honest and conscientions of men the waters; and were raised from under He was always the same candid, consistent them],\* that even as Christ was raised up man. In his Christian duty, the writer from the dead by the glory of the Father, never knew him to fail or be tardy; he so we likewise might walk in newness of was always ready. His story of the cross life." In a foot note to this translation, the | was always unusually pathetic and attractive. author refers to Col. 2: 12, as supplementing | His prayers were earnest and prevailing, the passage under consideration, and then drawing down the blessings of God upon all. adds: "This cannot be understood unless vin renders it "have been ingrafted"); are it be borne in mind, that the primitive baptism was by immersion."

be accused of having been started off on a sectarian tangent of the Baptist order, by a tendency of the early commentators to allegorize, personify, etc. On the contrary, while their personal beliefs and practices are unbaptistic, their scholarship compels them. when studying this question in its naked simplicity, to give the interpretation to it which they have given. We beg leave, therefore, to dissent from the Congregationalist's insinuation that the Baptists are reading into these passages senses which do not belong in them. When we say that, in using the figure of baptism to denote our death and burial to the old life of sin, and our resurrection to the new life of righteousness dom. And we all feel sure that he found in Jesus Christ, Paul had in his mind the primitive mode of baptism-immersionwe simply assert what the ripest Christian For our own part, this is all we have ever claimed for these passages in the discussion of the Righteous. Text, Num. 23: 10. of the mode of baptism.

### Communications.

#### WILLIAM SIMPKINS FURBOW.

This grand old man was born at Rock Bridge, Montgomery Co., Va., Feb. 12, 1797, and died, in ripe old age, at the home of his son-in-law, Wm. Hurley, at Long Branch. Neb., Feb. 18, 1888, being 91 years and 6 But is not the writer assuming the very years of age, and joined the Freewill Baptist erates, and runs down in quality much like,

sons and eight daughters, who grew to ma. turity, were married and became parents. His aged widow, now eighty four years old. and two sons and three daughters, survive at Long Branch, Neb. The oldest son, Jesse, lives at Garwin, Iowa; and the second son, John, in Nez Perces county, Idaho. There were born eighty-eight grandchildren and seventy-one great-grandchildren. Father Furrow moved his membership to

Shelby county, Ohio, where he served as deacon, then to Stokes Township, Logan county, in the same state. These three to Nebraska Territory, settling at what is being then fifty-nine years old. Few know what hardships these first settlers endured; but they trusted in God and went forward. Here they planted the banner of God's truth, the Sabbath of Jehovah, held meetings from house to house, grew in numbers, and, church, by Eld. Thos. E. Babcock, known as the Long Branch Seventh day Baptist Church. But few of the constituent members are now living. In the fall of 1866. they built a house of worship, which was in which the writer taught a number of

Uncle William, as he was familiarly called by everybody, was a constituent member of this church and died in its fellowship. He was an honored, active, useful member, and died in the harness. The next to the last In his last days, being somewhat deaf, he sat just in front of the desk with his right side turned toward the speaker, so that he could These eminent modern scholars can hardly the better hear; and many of our ministers will well remember Uncle William on this account. Thus he used to sit when the writer was a young man and supplied the Long Branch Church; thus he sat when the writer came, years afterward, July, 1887, to take the pastoral care of the church. He was known to the writer from his earliest recollection. We need not say that he will be missed. Not a great man but a good man has passed to his reward. In his paroxysms, when asked what he was doing, he said: "I am feeling for the strait gate." Thank God he had found Christ, the door to the narrow way, many, many years ago, and now was seeking the gate to the heavenly kingthat gate. May his mantle fall on some

The pastor being absent and many relatives sick, the funeral sermon was postponed. April 14, 1888, a large audience assembled to hear his memorial sermon. Subject, Death

U. M. BABCOCK.

#### WEST VIRGINIA LETTER.

BY REV. H. P. BURDICK.

I have delayed writing, first, because others have written who know more of the people and country than I do; and, second, because I could not yet write what I most wished to

Religiously, there is a bright as well as days old. When seven years old, his parents dark side to the picture. Beginning our moved to Clark county, Chio. He esponsed religious picture with pure gold (and you the cause of Christ when about twenty-two can find it here if anywhere), it then degenof the religious and intellectual. picks itself out and goes to Alfred on better form and polish would again. We can well afford to span niture awhile, for the sake of var and polish; but when in the fa dered money, previous claims honest protests and pleadings, ou selections and memorial gifts are pay the bill, it comes rather hard who have once enjoyed them. W absent ones none the less, becau three have returned from the do Jonathan, Darwin, Thomas, Al and their faithful co laborers, to ginia, with better forms and brigh who have for years been doing physically, intellectually, finance ally and spiritually. I would be have a dozen more of the young and I would be glad to have one o I think the time has fully come right kind of a young man and we start a school in this country th little time, would do well. The first time I ever offered m

vices to the public was after I

go South as a missionary, accomp number of first-class teachers, if al should deem it wise. The Gener ence thought the plan a good one, was too young." Soon the ques "Can you go?" By that time th in whom I placed so much confid whom I expected great help, were in different states, and I was about as committed for life. Years changes have come and gone. I field of my first choice for a few m But my anxiety to see good faitl tians and teachers from Alfred, where I try to preach, is not in abated. I would like to see the experiment tried: Associate with active ministers of this Associati six live Christian teachers, for years, and test the question whe their combined influences would some of the many parents whose not attend Bible school, and d maturity leave the Sabbath, to ta CORDER. Only in extreme pove find religious or denomination among our people where the R not taken. Christian friends in your symmethies are not misplace prayers misdirected, when you pathize with, and earnestly pray Christian friends here who are hard to come out of time-hou and prejudices to a higher and in Christ, and bring their less a devoted friends with them. If here does not result in as much as we could wish, we hope that has been or will be sown, the shall be gathered in due time.

I have delivered one hundred one religious and temperance to left home, some of them while o and have baptized thirteen woman's aid society has been the Middle Island Church, wh public session the 15th inst., th interesting, and I trust beneficia meetings are regularly attenmonth, when those subjects th most important to the physical epiritual welfare of the family over, after the special topics for have been presented and discu the old-mehicaed gossip shall out, and books written by go women, topice that tend to ele lighten, yes, any one of the forty of the W. O. T. U., or some p topic, takes its place, the mothe ilies and the world will be the b West Virginia has not only

ties, but many decided advant looking for new homes. There here then in any other state emonstate releable back and to ioliowing to be extreme of ex

"A suite valuat tree on 

n let kan some siek Property of the second 

hovah and joined the Honey Creek Baptist Church, Clark county. is was the same old story of oppotriends and relatives, for he alone of beyed the Lord. April 19, 1822. rried to Elizabeth Maxson, daugh. esse Maxson, of Clark county. were born twelve children, four eight daughters, who grew to maere married and became parents widow, now eighty-four years old. ons and three daughters, survive e widow and three daughters live Branch, Neb. The oldest son. es at Garwin, Iowa; and the sec-John, in Nez Perces county, Idaho. re born eighty-eight grandchildren ty-one great-grandchildren. Furrow moved his membership to

rson Seventh-day Baptist Church. unty, Ohio, where he served as desen to Stokes Township, Locan in the same state. These three are now extinct. He emigrated ka Territory, settling at what is d Long Branch, Sept. 28, 1856. n fifty-nine years old. Few know iships these first settlers endured: trusted in God and went forward. wing summer, this family was joinur others, namely, those of J. G. J. S. Babcock, John F. Randolph Furrow, and in the fall by others. planted the banner of God's truth. ath of Jehovah, held meetings se to house, grew in numbers, and. 10, 1863, were organized into a by Eld. Thos. E. Babcock, known as Branch Seventh day Baptist But few of the constituent memlow living. In the fall of 1866. a house of worship, which was by Eld. Jas. Bailey, Dec. 15, 1866. se was long used as a school house.

the writer taught a number of a**ny years** ago. William, as he was familiarly called ody, was a constituent member of ch and died in its fellowship. He pnored, active, useful member, and he harness. The next to the last was at church, the pastor being here was a prayer and conference ng wanderer, which he did with his vor. This was but a few weeks death. He was one of the most honest and conscientious of men ways the same candid, consistent his Christian duty, the writer ew him to fail or be tardy; he ys ready. His story of the cross ys unusually pathetic and attractive. ers were earnest and prevailing. down the blessings of God upon all. t days, being somewhat deaf. he sat ont of the desk with his right side ward the speaker, so that he could hear; and many of our ministers remember Uncle William on this Thus he used to sit when the s a young man and supplied the nch Church; thus he sat when the me, years afterward, July, 1887, to pastoral care of the church. He n to the writer from his earliest on. We need not say that ne will . Not a great man but a good man d to his reward. In his paroxysms, ed what he was doing, he said: "I ng for the strait gate." Thank had found Christ, the door to the

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onaly, there is a bright as well as to the picture. Beginning our picture with pure gold (and you there if anywhere), it then degenat runs down in quality much like. des low, as Nebuchsdnezzer surser is pary pleasant here, if it were all 

of the religious and intellectual gold that picks itself out and goes to Alfred to take health-destroying habits, hence there is more gested the name. properties form and polish would come back sickness, especially fevers, than usual. again. We can well afford to spare our fur-

#### WASHINGTON LETTER.

niture awhile, for the sake of varnish, plate

and polish; but when in the face of ten-

dered money, previous claims and titles,

absent ones none the less, because two or

go South as a missionary, accompanied by a

number of first-class teachers, if all interested

should deem it wise. The General Confer-

ence thought the plan a good one, "but Hiram

was too young." Soon the question came:

"Can you go?" By that time the teachers

in whom I placed so much confidence, from

whom I expected great help, were scattered

in different states, and I was about the same

as committed for life. Years and their

changes have come and gone. I am on the

field of my first choice for a few months only.

tians and teachers from Alfred, in places

where I try to preach, is not in the least

active ministers of this Association four or

eix live Christian teachers, for a term of

years, and test the question whether or not

not attend Bible school, and on or before

maturity leave the Sabbath, to take the Re-

not taken. Christian friends in the North,

your sympathies are not misplaced, nor your

prayers misdirected, when you deeply sym-

pathize with, and earnestly pray for, your

Christian friends here who are struggling

hard to come out of time-honored errors

in Christ, and bring their less anxious, less

as we could wish, we hope that some seed

has been or will be sown, the harvest of

I have delivered one hundred and seventy

one religious and temperance talks since

left home, some of them while on the way

woman's aid society has been organized in

the Middle Island Church, which held

public session the 15th inst., that was very

interesting, and I trust beneficial. Mothers

month, when those subjects thought to be

most important to the physical, moral and

spiritual welfare of the family are talked

over, after the special topics for the meeting

have been presented and discussed. When

the old-fashioned gossip shall have dropped

out, and books written by godly men and

women, topics that tend to elevate and en-

lighten, yes, any one of the forty departments

of the W. C. T. U, or some practical Bible

topic, takes its place, the mothers, their fam-

ilies and the world will be the better for it.

West Virginia has not only many possibili-

ties, but many decided advantages to those

looking for new homes. There is more coal

here than in any other state, and a large

amount of valuable bark and timber. If the

following is the extreme of extremes, it has

"WALNUTS VS. GRASSHOPPERS"

"A curly walnut tree on Pond Fork, of

Coal River, this state, has recently been sold

to New York parties for \$625, which will re-

alize about \$16.000 when cut up into veneer-

There has been some sickness here this

year, but I think it more the result of bad

much of it is shut up in a close pen, and

sickened, in filth, until it looks as if it would

800n die if not killed. This, with the large

amount of tobacco and other unhealthy

things they use, is enough to make people

sick in the most healthy country. This year

meetings are regularly attended once

and have baptized thirteen persons.

shall be gathered in due time.

little time, would do well.

(From our Regular Correspondent.)

WASHINGTON, April 27, 1888.

honest protests and pleadings, our fancied selections and memorial gifts are all sold to During the week the Senate has interpay the bill, it comes rather hard to those spersed its discussions on the Copyright bill who have once enjoyed them. We miss the and Pleuro Pneumonia with tariff talks, while the House of Representatives has given three have returned from the dominions of exclusive attention to the great work of the Jonathan, Darwin, Thomas, Abigail, Ida, session—the consideration of the Mills tariff and their faithful co laborers, to West Virbill. In that end of the Capitol one tariff ginia, with better forms and brighter polish, speech has followed another at the rate of who have for years been doing great good five a day and two at night, evening sessions physically, intellectually, financially, morhaving been decided upon for the sake of ally and spiritually. I would be glad to hastening action on the measure. After have a dozen more of the young people go, much disagreement in regard to the length and I would be glad to have one come back. of time the tariff debate shall be allowed to I think the time has fully come when the run, an agreement has finally been reached. right kind of a young man and woman could The general debate is to continue two weeks start a school in this country that, after a longer, with three night sessions each week, and an equal division of time among the The first time I ever offered my poor ser-Democratic and Republican speakers. vices to the public was after I planned to

An unusual scene was witnessed in the Sen ate Chamber on Tuesday last, when Rev. Dr. Mendez, Rabbi of the Spanish and Portugese congregation of New York, opened the Senate with prayer. He prayed with his hat on, according to the Jewish custom. This is the second instance in the history of the government when a Jew has offered prayer in the Senate.

Inasmuch as the spring races are about to begin at the Washington race-course, the sudden passage by the Senate on Tuesday of the bill prohibiting book-making and pool-But my anxiety to see good faithful Chris- selling in the cities of Washington and Georgetown was well timed. It was in view of the approaching races that Senator Blackabated. I would like to see the following burn, of Kentuchy, was anxious to press the experiment tried: Associate with one of our | bill to passage; of course the bill passed does not correct the evil, but it gives the poolsellers a good deal of inconvenience in compelling them to move their room out of the their combined influences would persuade 1 city. "The horse-pool business," said a police some of the many parents whose children do official, "is one of the greatest evils that we have to contend with here. It is similar to a game of policy or lottery, only there are live CORDER. Only in extreme poverty do we issues in the horse pool. It has been the cause find religious or denominational interest of the downfall of many a promising young among our people where the RECORDER is man. They become infatuated with pool gambling, and put up their money from day to day until their last dollar is gone. By that time he is in such a frame of mind to him, and the next thing he finds himself behind the bars. Oh, we receive letter after and prejudices to a higher and nobler life letter from parents concerning their sons' devoted friends with them. If our coming habits of hanging about and spending all here does not result in as much of a harvest their money in these places."

A cigarette bill was introduced in the Senate on Tuesday by Senator Chase, of Rhode Island, and furnished the occasion for quite a little impromptu discussion Petitions were presented signed by eighty-six pastors of churches, 554 superintendents, officers and teachers of public schools, and 257 physicians of the District of Columbia, asking legislation to prohibit the sale of cigars, cigarettes, or tobacco to boys under sixteen years of age. In his remarks upon the subject, Senator Stewart, of Nevada, stated that the use of cigarettes was destroying the ris. ing generation and affecting injuriously the prosperity of the country. The House Committee on Appropriations has agreed to report favorably the Cincinnati Centennial resolution appropriating \$150,000 for a government exhibit; and the Senate Committee on Agriculture has decided to make a favorable port on the bill introduced by Security George, of Mississippi, to enlarge the powers and duties of the Department of Agriculture and make the head of that Department a member of the Cabinet. It is the same bill that the Senate passed during the last Con-

The Chief Justiceship is still an unsettled mestion. The party of Congressmen who called upon the President a few days ago to advise against the appointment of Minister Phelps to that office, could not make sure what Mr. Cleveland intended to do about it. Indeed they said they were unable to form any idea from their interview with the President whether the latter ever had any inten tion of appointing Mr. Phelps. "I would like to see the man who could go to the White House on such an errand as ours," said Representative Campbell, of New York, "and come back with any knowledge of what living than of an unhealthy climate. People the President intended to do." here eat a great amount of pork. Quite too

One thing he noticed that surprised him, however, and that was that Mr. Cleveland has a wonderful knowledge of the men of this country. At that interview he said the names of a great many good lawyers were they have little or no fruit to neutralise the President seemed to know more about the fifteen days and nights.

bad effects of their unwholesome diet and man than was known by the one who sug-

## Jome Mews.

New York. HORNELLSVILLE.

Sabbath-day, April 28th, was a pleasant day for our little church here. It was the occasion of our communion, which was preceded by the covenant meeting. The pastor spoke briefly on the "Christian Passover," from the text: "For even Christ our passover is sacrificed for us," after which every professing Christian present bore grateful testimony to the love of God, and expressed a renewed purpose to serve him | ble for many of the members to attend, it faithfully through life. Then followed the administration of the Lord's Supper. One person was received to membership by letter, and Brother and Sister Ingham, of Milton, Wis., being present, cheered us with cordial expressions of Christian fellowship and love.

INDEPENDENCE.

We had a very precious covenant and communion service on Sabbath, the 21st. Owing to the amount of sickness, the attendance was smaller than usual, but all the is almost an entire failure. Many farmers members of God's Zion present, with the exception of three, bore earnest testimony to their faith in Christ and purpose to fulfill their covenant obligations. This was very cheering to us, and could we have the united prayers and efforts of all our resident and non resident brethren, we firmly believe that God would speedily revive the church and lead many unconverted to accept of salvation. Brethren, will you meet the responsibility when you entered into covenant relations with God and this people? What hinders the prevalence of brotherly love and active, aggressive effort to build up the truth? Come into active service, friends, and receive your promised blessings from him who bountifully rewards his servants Many cheering letters from non-residents were read on the above-mentioned occasion.

We hope to see a large number present from home and abroad at the Ministerial Conference here on the evening of May 7th and morning and afternoon of the 8th.

H. D. CLARKE.

NILE AND FRIENDSHIP. We are having delicious spring weather here in the Nile country: we are glad to turn out our ges fires in the hear of the day. We that he will do snything to raise money, or is have just closed a fair maple sugar season. tempted to take money that does not belong The farmers are sowing the spring grains, and planting gardens. Winter clung to the skirts of spring with more than usual tenacity; but though the season is late, we hope to have good crops when the harvest time comes. "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."

#### NEW YORK CITY.

Our services were of especial interest today, April 28th, as we had with us Bro. Joseph P. Landow and some of the other Jewish converts, with other visitors from Newark and New Market, N. J., and Bradford, Pa. The Rev. Mr. Cook, Episcopal missionary of No. 340 E. 23d St., an old acquaintance of Rev. Jas. Summerbell, was also present. A special collection was taken for this Jewish mission. Bro. Landow gave us a short account of his experience in coming to Christ. Mr. Cook spoke a few words of encouragement, bidding us Godspeed in new missionary enterprise. Bro. Lyon told some good news regarding the Hebrew paper, from a Rabbi in Bradford, Pa., to whom he had present-

I have been often asked, "Does Bro. Lucky preach Sabbath truth in his paper?" I would answer, No; for the simple reason that it is unnecessary. We are trying to convert the Jews to Christ, they keep the Sabbath. The great barrier which other denominations find is this very fact, the Jew loves his Sabbath. When he gives up "the law and the prophets," he generally becomes an infidel. All we need to do is to bring them to Christ, leaving the Sabbath with them, as they

Brother Theophilus Rosenberg, a member of the New Market Church, returns home soon, to take possession of his inheritance. His mother died some time last winter, leaving to his care a younger brother, 12 years

Next Sabbath we donate the collection to the Church-building Fund.

#### Ohio.

JACKSON CENTRE.

April 18th, Bro. S. D. Davis returned to his home in West Virginia after a series of mentioned to him, and in every instance the meetings with this church, extending over

As the result of these meetings, the church has been greatly revived and harmonized, and three additions have been made to our numbers. Two of those were by profession of faith in Christ and baptism, and one by letter from the Middle Island Church, of West Virginia. On the last Sabbath of Bro. Davis' stay with us, we visited the baptismal waters, where he immersed those two, one of whom -a lady of middle age—has always, up to the last year, kept the First day as the Sab

elected. It was with sincere regret that the meetings were brought to a close, as the interest seemed to be steadily increasing; but owing to the lateness of the season and the rush to get in crops, which made it almost impossiwas thought best to close the meetings.

Thursday, May 3d, Jackson Centre holds an election to decide whether or not we will have local option. An effort was made to have the election come on the Sabbath, as the saloon element said that if they could only fix it so the "Seven Days" could not vote, they would be sure to carry. It will probably be a hotly contested election.

Wheat, through this part of the country, are plowing up their wheat fields for corn, and probably not one-fourth of the acreage sown will be allowed to stand. L. M. C.

#### Wisconsin. MILTON

We had the pleasure of baptizing four in our baptistery last Sixth day evening, April 20th. We hope there will be others soon.

I go to Garwin, Iowa, this week to spend a fortnight with the church there. They are without a pastor. Thus while our brethren in the East are arranging to attend the Great Missionary Conference, to be held in London, in June, and we are right glad that they can do so, we of the West are arranging to do a little of the missionary work itself among our feeble churches which are located still farther West.

#### ALBION.

Thinking that a brief statement of a little

more than a quarter's work upon this field, together with a statement of the condition of the field, might interest the lovers of our Zion, we make the following note. Since coming to this pastorate, we have visited 135 families for religious conversation and prayer, made 85 deplicate visits, and, besides filling the regular appointments of the church, have preached 10 sermons outside, and given 3 lectures. The weekly prayer and covenant meetings of the church, and meetings of the Society of Christian Endeavor are well attended, and characterized by a good, if not a growing, interest. The second and third Sabbaths in April we administered baptism, and, as the days were pleasant, a large number witnessed this service. Sabbath, April 21st, we observed the Lord's Supper, two weeks in anticipation of the regular time, because of the presence of A. B. Lawton, our senior deacon, and the anticipated absence of the pastor. The occasion was one of special interest, as five new members were received to the church under hand and by the right hand of fellowship, making, with six received by letter, eleven added during the quarter. For these tokens of God's gracious favor, as well as for the brightening prospects for the future of this church, we render thanks to the gracious Heavenly Father.

The school passed a large and successful winter term in charge of Prof. Maxson, and the spring term has opened with an unusually full attendance. The conviction grows that Prof. Maxson is in the right place, and that there is a brilliant future for Albion

Albion is a good place to live for all who would avail themselves of religious and educational advantages. If you have children to educate, you had better go where you can command the facilities to aid you in your noble work. Better put your money into brain culture for your children, than into bank or railroad stocks, or farms, East or J. CLARKE.

ALFRED CENTRE, N. Y. April 25, 1888.

## Condensed Mews.

#### Domestic.

Whitley, the notorious outlaw and trainrebber, has been captured at Libertyville,

The Churchman states the Rt. Rev. Monsignor Bouland has withdrawn from the Roman Catholic Church.

The steamer Bohemia, which arrived from Hamburg in New York bay, Thursday night, April 26th, with 1,283 steerage passengers, iniscences of her visit to Berlin, cannot but has been detained at quarantine with small- have a favorable effect upon the political repox in her steerage.

A cyclone struck the east edge of the city of Pratt, Kaness, Thursday afternoon, April 26th, demolishing several houses and killing Mrs. William Fisher. Many other persons were hurt by flying debris.

A San Francisco gentleman says that it has been demonstrated by English scientists that an excellent quality of sugar can be made from coal tar and the refuse matter of

W. W. Brown, of Wayne county, Ohio, is the oldest office holder in that section. He has served fifty years as school director in Clinton township, and has just been re-

Fire losses in this country last year were nearly \$120,000,000. The increase over the loss of the previous year was thirteen per cent. Thirteen is certainly an unlucky number in this instance.

Some interesting figures are made regarding the proportion of railway train travel to population. For every 1,000 inhabitants the United States runs trains 9,700 miles annually, Great Britain runs 7,500, Belgium 4,500, France 3,550 and Germany 3,250.

The Republican National Convention, which meets in Chicago June 19th, will be composed of 818 delegates—802 state delegates and 16 from the territories. As the majority rule prevails in this body, 410 delegates will be necessary to nominate.

The Rev. A. W. Weaver, a Methodist minister, who preached his first sermon at Noponok, Ulster county, N. Y., on Sunday, April 22d, was taken suddenly ill, after dinner on that day, having eaten canned vegetables. He suffered terribly till Tuesday, when he died. He had just been appointed

The District Commissioners have removed John F. Cook, tax collector of the District of Columbia, and appointed E. G. Davis in his place. Cook is one of the most noted colored men about Washington, and one of the wealthiest of his race in the United States. He has held the office for more than twenty

Chin Sing, a Chinaman, was received into membership in the Immanuel Baptist Church, Chicago, Sunday night, April 22d. The church was crowded with a fashionable congregation. The Rev. George C. Lorimore baptized the Celestial. He is the first Chinaman who ever united with the Baptist denomination in Chicago. The Methodists have several Chinese members, and one belongs to the Presbyterian Church.

#### Foreign.

Three thousand Berlin shoemakers are on a strike. The ship-builders at Schwerin have also struck.

A new Servian ministry has been formed with M. Nicola Cristics as Prime Minister and Minister of the Interior.

Madrid theaters are to be lighted entirely by electricity, he gas or oil to be allowed. This is rendered obligatory by royal decree.

In spite of Boulanger's asserted devotion to the French Republic, his success has aroused the monarchists to renewed activity. The Toronto city council has passed a res-

olution emphatically protesting against the continuance of the practice of shipping to Canada destitute persons from charitable institutions of Great Britain. Admiral Krantz, French Minister of Ma-

ine, will introduce a bill in the Chamber of Deputies asking for a credit of 62,000,000 francs, to be expended upon defense works at Brest, Cherbourg and Toulon.

The Gatling Gun Company, with a capital of £800,000 subscribed in London, has been formed with the object of transacting the business of the Gun Trust in the Eastern Hemisphere. Earl De Gray has been elected Chairman of the Company.

A cable dispatch from Rome to the New York Catholic News, says, "The Vatican has issued a decree condemning boycotting and the plan of campaign. The decree distinguishes the national movement from the revolutionary means. It condemns only the

An affray has occurred between Turks and Christians at Khania. One Christian was killed and his body mutilated, and one Turk was wounded. Five hundred Mussulmans threatened the governor and the Christian inhabitants, but ten of the ring-leaders were arrested and quiet was restored.

President Carnot laid the foundation of a new lyceum at Agen, France, April 26th. The President met with a grand reception. The day's ceremony was marred by a serious accident. A platform, which had been built for the accommodation of guests, collapsed, and twenty persons were injured. There were several hundred persons on the platform

Notice has been given in the French Chamber of Deputies of the proposed introduction of a resolution signed by 112 members, representing the necessity of attending the present system of international law, and expressing a particular wish for an understanding between France and the United States, with a view to obtaining the definitive acceptance of the principle of arbitration among civilized

The North German Gazette dilates upon the hearty reception accorded to the Queenof England by the people of Germany and hopes that she may favorably remember Berlin. "We consider it as a matter of course." it says, "that the Queen's visit was for the purpose of a personal exchange of views, but the impressions made upon her and the rem iniscences of her visit to Berlin, cannot but lations or Germany and England.

## Miscellany.

Be careful what you sow, boys For seed will surely grow, boys The dew will fall, The rain will splash, The clouds will darken, And the sunshine flash, And the boy who sows good seed to-day Shall reap the crop to morrow.

Be careful what you sow, girls! For every seed will grow, girls! Though it may fall Where you cannot know, Yet in summer and shade It will surely grow, And the girl who sows good seed to-day, Shall reap the crop to morrow.

Be careful what you sow, boys! For the weeds will surely grow, boys! If you plant bad seed By the wayside high, You must reap the harvest By and by. And the boy who sows wild oats to-day

Must reap wild oats to morrow. Then let us sow good seed now! And not the briars and weeds now That when the harvest For us shall come,

We may have good sheaves To carry home. For the seed we sow in our lives to day Shall grow and bear fruit forever. —Christian Standard.

#### THE PEMPERTON STRIKE.

BY LEIGH NOTT.

Groups of men with sullen, discontented faces were standing around the streets engaged in murmured colloquy. The mill bells sounded; a few of the idlers obeyed. Others remained unmoved.

A woman appeared and entered the building; scowls darkened some faces as she went by. Tall and finely formed, her poor dress scarcely hid the noble carriage of her head and shoulders; an absent, harassed look detracted from her beauty.

"Why don't you go to work?" The voice was pleasant, the words peremptory. The speaker paused ere he too entered. He was of good height, with clear cut face and bright, keen eyes. A rare smile gave gentleness to an otherwise stern countenance. His general appearance bespoke the master.

Later a man entered the office. Ross Gilbert looked up, ill-pleased at an interruption. The intruder stood, shuffling uneasily, his voice a little husky.

'n't willin' to have women folks | ning to prevail.

The proprietor's eyes flashed. "You and the men may go! I won't be dictated to. Tell them to attend to their own business, Roberts, and I'll attend to mine. Bullying will do no good." And shutting his desk with a snap, he returned to his writing.

turned away. No change of countenance betrayed Mr. Gilbert's consciousness of black | home. looks or anything special through the day. But at home keener eyes watched him.

"Ross, what's the matter?" his wife spoke. A fair woman with soft, bright hair, rounded figure, delicately molded features and dark blue eyes, animated and expressive. Some modern difficulty with the sight caused her to wear glasses, adding a penetrating quality to her glance.

"How do you know anything is the matter?" his look softening as it rested upon

"No subterfuges!" she cried playfully. "You always feel better to confess." "Well-mischief, and a woman at the bottom of it. I've employed one at the mill and the men don't approve, a stranger who came because she heard there was work. She is satisfactory and I mean to keep her, that's personal grudge against Eunice was surmised

"Isn't it something new to employ women?

"I hope there won't be trouble," she eaid, sighing.

"Shall I give up and send her off?" "Certainly not, only dear, in an issue, be

gentle." In the front room of a small house a girl

was clearing away the supper. An older woman, traces of sorrow on her face, sat daughter.

manage, Eunice?" "Yes, if we're to have any luck." The

woman sighed and relapsed into silence till a knock startled them.

Eunice opened the door, shrinking back the Champions of Freedom? Its a society over now and we shall be happy together." and we expect all what works with us to belong."

"I don't know anything about it. I don't want to join anything," said the girl in a trembling voice.

"You'd find it to your advantage."
"I'd rather not," she answered.

"You wont then; that's final?" don't want to join."

"Beware!" cried a voice in the darkness | way." as they turned away.

tears. "Oh, have we come away from one gently, "if Eunice can forgive, all others trouble just to get into something worse! should, and I will do what I can." I'd better have done as they wished. At "A thousand thanks," Harvey said as he least I should have found out something." | left. "I hope you'll pardon my boldness."

tenderness in the touch which smoothed the girl's dark hair.

"I must join their society. I'll never get | which would make them feel a personal on unless I do."

"Act as you think best," the mother re- not be possible?" plied.

been taking shape. Numerous meetings husband said." were held and a course of action decided; when the girl applied she was refused.

mother had held aloof in a manner to give harmony reigned thereafter as a result of offense. Mr. Gilbert, too, was a new- Mrs. Gilbert's good work. comer; his manner of conducting affairs differed from his predecessor's, and though prompt in payment, he was strict as to hours, etc., and had not gained popularity. Once more the "boss's" calculations were interrupted by a deputation. "We've come to give notice that unless the wages is riz and that girl discharged, we quit."

"I'll do neither, and you know it," Ross Gilbert thundered.

"Maybe he takes a pertickler interest in the young woman!"

There was no mistaking the insinuation of the tone. Ross sprang to his feet, but a detaining hand was laid on his shoulder. "Gently, sir! The fellows don't know what a sweet lady you have."

"What, Harvey! You in with this set of rascals?"

"We wont call hard names, sir. I've done my best to dissuade them. I don't mean to quit." He was a tall fellow, with a fine face. "Don't make threats," he continued, seeing the other about to speak, "now when you're angered, if I may make the voice by their inquiring glances, were so free as to say it. Things you'd be sorry sharp also. Every quick movement told that for after, but felt you had to stick to."

"I've given you my answer, men, and it is final.'

"Then quit's the word," said the spokesman, and they filed out. Many of the townspeople agreed to stand by Mr. Gilbert; others thought him unreasonable, and the employment of a woman objectionable. Six men, including Harvey, remained, and the girl, the casus belli, added one more.

"We'll do what we can short-handed, Ross said to his wife, "and if it comes to the worst, close down. I won't yield."

The closer contact which the small numbers entailed, threw Eunice and Harvey much together, friendship ripening into a warmer feeling. But it was becoming al "Me and the men want you to discharge most impossible for Mr. Gilbert to go on, that young woman, Boss. It's a man's and murmurs and discontent were begin-

nervousness. Hastening home one evening, awe. As for her failure to appreciate him, she heard a rustling in the bushes and an he was used to that; he did not appreciate unseen hand hurled a stone at her which felled her unconscious to the ground. Happily Harvey had left the mill shortly after, and was a witness, though not in time Evidently not prepared with further to see the perpetrator. With an impreca argument, the man stood a moment, then tion he sprang forward and bent over her, then raised her in his arms and carried her

> "Is it true, Ross, that they have killed that poor girl."

"I'm afraid so."

Tears sprang to Mrs. Gilbert's eyes and hot words to her lips, but she controlled

"It is hard to be just and not blame the innocent for the guilty," she said.

Her husband stooped, kissing her soberly. "You are a good woman. Yes, go at once," in answer to her suggestion, "if any one can help them, you can."

The stone which felled Eunice Gordon was the death blow to the strike. Horror at the deed was universal, nor was there much doubt as to the guilty person. Jim Farrell had made the insulting speech to Mr. Gilbert; he alone was missing. That he had a by some; but none else had been concerned in the outrage, and few mourned his about of business. What do you make of a sence. The mill was closed; the girl's life fellow like that?" hung by a thread.

"I want to see Mrs. Gilbert." It was George Harvey who asked.

The men would be glad to come back if Mr. | malaria free. He had a wife—a poor, tired-Gilbert would open the mill-we can't live out, sickly creature and two or three townear, turning occasionally to look at her doing nothing—yet they don't like to ask headed children, with faces about as express him. Perhaps you don't know that Eunice ive as his own. - He worked like a slave to "You like the work and think you'll had promised to be my wife, and if that support them, doing as well as he knew how, stone had killed her-well, I don't like to think about it-I can't say how I would feel out any judgment, taking hold of everything towards them. But, thank God, the doctor says she'll pull through. She's clear in her head to day and begged me to come and ask as she faced a group of men. "Good Mr. Gilbert to take them back. She's had evenin'. We called to ask if you would join much trouble in the old country, but it is slower work, and then they all died of a low victories no less renowned than war." The broken-hearted." Sacred song has this ad-

your pardon, Mr. Gilbert's pretty quick and many." pretty steady to stick to a thing, and I—we don't know what he may have said he'd do He looked up at the two men with his depor wouldn't do. But Eunice thought if you recatory smile, as if not quite certain how man in full possession of the earth. Under its giving, adoration, confession and contrition, "No," she said, "I'm obliged to you, but would use your influence maybe he'd let his greeting or presence would be received, bygones be bygones and meet the fellows half and hastily added to his "good mornin" an

Tired and harassed, Eunice burst into answered, with quiet dignity, "but," more

You're done out. You'd better get to "Ross, will you take those men back if tor looked after it with his superior smile. grains,

"Never!" sprang to his lips, but his better sense as well as his finger tips across his as on his office furniture. He had been lib- angry, violent man. Every aged man is his Eunice returned to work heavy-hearted. mouth prevented his uttering it. So she erally educated, had had his year, abroad father, and every aged weman is his mother: Unfriendly glances had followed her before, told him Eunice's entreaty. "Don't think but she had been unconscious; now she had me meddlesome, but would it not be possible settled in this thriving village, with a grow- every house is open to him, and every or. an uneasy sense of being ostracized. "I to inaugurate a co-operative system whereby ing practice, a cosy home, the dearest of chard and field is ready to minister to his can't stand it," she said after a day or two. | the workers might have a share in the profits, interest in the master's success? Would it

"You've a level head on those pretty Meanwhile the simmering discontent had shoulders, Sue, I'll think about it," her

So it happened that the ringing of George Harvey's wedding bells inaugurated a new A stranger in the place, she and her system in the Pemperton Mills, where

#### TO DAY.

Give us our daily bread, Not less, or more; We may not claim this nick of time, Though much is past, or lies before.

Give us the promised strength For this day's life; Our yesterday is gone, and not for us May be the morrow's strife.

Give us a daily faith In which to stand: Nor looking back or forth, content, Our times are in thy hand. -Lucy Randolph Fleming.

#### ONE OF THE CHIPS.

BY KATE W. HAMILTON.

"Jake!" The call was as sharp as it well could be from a mouth half filled with pins, and the black eyes, which supplemented the village dressmaker was a woman of busi "Thank you," Mr. Gilbert said quietly. ness. "What on earth are you about now?"

"Only tinkerin', M'nervy," answered in slow, deprecating tones, the object of her search, as he appeared around a corner. "Takes a good deal of tinkerin' to keep things up.

"I wish to goodness you ever did anything else! I don't find time to tinker. I can tell you; it's solid, hard work with me. Well the barn-door or gate-hinges, or whatever it is, can wait now, for I want some hooks and eyes from Hodge's-Hodge's mind, for they give six cards for a quarter. And don't stop

to 'tend to anything by the way." She whirled into the house, and Jake drew his sleeve across his perspiring forehead, and slowly replaced the old hat he had pushed back. He was willing enough to go down street, or anywhere else, for Minerva. He had an admiration for her thrift and Eunice, though happy, felt a strange business capacity that amounted almost to himself very highly."

"She's the smart one of the family. Al ways had lots of faculty, M'nervy did. Why, she used to boss me round when we wasn't neither of us higher'n that," he was wont to explain, denoting the limited stature by one awkward brown hand held near the ground.

He wondered a little in his dull way, as he went down the street that morning, why the "faculty" had been so unequally di vided. He had a dim consciousness that his life had been mostly "tinkering," as his sister said, instead of accomplishing much. No one seeing him would have expected anything more. The honest, heavy face, the great hands, strong, but unskillful, the bent shoulders, and awkward, shambling gait, told what he was. Dr. Arnold, standing in the doorway of the carpenter's shop, pointed him out to his companion.

"The workman is known by his chips," said the doctor, with his complacent laugh "There comes one of them now. What grand master workman, such as you would have me believe in, would turn out so much rubbish as that? Why, deacon, if your carpenter shop were as full of misfits and fail ures as this world is, you would be thrown

"Jake does as well as he knows how,"

answered Deacon Rogers, uneasily. "Of course." The doctor laughed again She thought him a fine fellow, bade him "The question is, why doesn't he know how be seated, and said smiling, "I perceive you to some purpose? When I was here five or have important business with me, George." six years ago, he lived in a little cabin down "You see, ma'am, it stands this way. on the flats, where land was cheap and as you say, using all his brute strength withat the wrong end, and letting go at the Cæsars and the Napoleons are supposed to and the opening of the prison doors to them wrong time. By digging early and late he be the world's conquerors; but this is a mis- that are bound" in chains of ignorance and managed to fight off starvation long enough take. It is the meek that inherit the earth; sin. He came to heal the sick, to preach to give the miasma a chance to finish its they conquer the world. "Peace hath her the gospel to the poor and "to bind up the fever—the best thing they could have done soft word breaks the bones. He that rules vantage over the formal gospel sermon, the "I am very glad, George," Mrs. Gilbert under the circumstances. That ended his his own spirit is stronger then he that cap- truth it teaches touches the heart of the answered, "but what is it you want me to experience as the head of a family. What tures a city; so taught Solomon. Mighty hearer when he is not the defensive did it all amount to? What is the good of was the meekest man on the face of the against the gospek Specially adapted to "Just this. You know, ma'am, begging a life like his? And he is only one of earth—a powerful ruler, and resistless war- this are the Bible songs found in the book

Jake's near approach prevented a reply. apologetic statement that he had "got to go "My husband will do what is just," she clear down to the depot to get a particlar kind of hooks and eyes for M'nervy." The feeling that his goings and doings always steam harnessed, and lightnings made to providence of God in the affairs of men. part of him.

He was comparatively a young man; the The meek man—meek by the Holy Spirit ence of the moral law.—Exchange.

gloss of newness yet lingered on his opinions and his hospital experience, and now he was he finds brothers and sisters everywhere: wives, and a child. The doctor's keen eyes pleasure. His progress through life is a grew suddenly tender as that idol of his triumphant march, a constant oyation. heart passed by, in the care of its nurse, and the dimpled fingers threw him a kiss. Altogether he was very comfortable. He considered that the world was chiefly what he live out half his days;" he dies before his had made it, and he was satisfied with his time. Anger excites wrath, and violence work. Why was not he competent to criticise the rest of the universe? He forgot his argument for a moment in

back to him, and he watched the little one's tumn, the Indian summer of the meek man. flying curls and dainty ribbons until they grown gray in the way of righteousness, and were out of sight. But as he returned to softening and mellowing for heaven. his office, the thought of Jake recurred to him, and with it came the idea of using him | meek man's Canaan; to him earth is but a as an illustration of his views in his next symbol of the reign of righteousness and paper for the Farsighted—a journal that was liberal after the doctor's own fashion, by giving away a great deal that did not be- of the "new heaven and new earth, wherein long to it. He decided to spend a spare dwelleth righteousness." The judgment half hour in studying his subject more close- past, and the new earth is ushered in; its ly, and so picking up his hat, he sauntered four-square metropolis, with streets of gold, down the pleasant street toward the depot.

The long platform had numerous occupants at that hour. The arrival and departure of trains always drew groups of idlers, and there were, besides, a few strangers. The puffing of engines, the ringing of bells, loaded trucks running here and there, and hoarse voices shouting orders, made up the usual busy scene. Jake stood near the net- | shall the meek enter upon their inheritance work of track, watching it all with the wondering interest that such displays of energy fadeth not away."—Richmond Christian and might always awakened in him. The awful power of the great locomotives was a never-ceasing attraction. The doctor meanwhile, watched him, purposing to go nearer, as soon as the bustle should be over, and draw out Jake's views of life—if he had any.

Suddenly, above the confusion of sounds, s woman's piercing scream rangout, drowned instantly by the deafening shricks of a steam whistle.

"What is it? O-h!"

A cry of horror ran through the crowd as white-robed, childish figure was discovered directly in front of an advancing train. The little one had slipped away unnoticed, and paused bewildered, in the very jaws of death.

"My baby! O God!"

Involuntarily, as instinctively as the humblest believer. Dr. Arnold threw up his hands, in agonized, passionate appeal to the takes us to the bitter Marah streams, but he Power above him, as he recognized that little reveals also the hidden branch. Paul is golden head. He pushed his way to the hurled down from the third heavens to endure front like one demented. Too late; he the smarting of his "thorn," but he rises like

Another had seen, and sprang forward, ing grace of an "all-sufficient God." and a murmur of mingled admiration and terror followed him, for it seemed that the is, that God proportions his grace to the natcruel wheel had gained two victims instead of ure and the season of trial. He does not one. No! What was that white bundle tossed | forestall or advance a supply of grace, but safely backward with a last desperate effort? Some one picked up the frightened child, unharmed, and placed her in her father's are imparted. Reader, do not morbidly arms; and the long train as it swept on seemed crushing the hearts of the breathless watchers. Slower and more slowly it moved and stopped. The force that had done such fearful work was controlled at last. A crushed and mangled form was brought to honor him, not by anticipating trial, but by the platform by tender hands—hands that had roughly pushed and jostled him half an his assurance, that no temptation will be sent hour before. They made way for the doctor, but there was nothing that medical skill insufficient of yourself for any trial-but could do for poor Jake.

sobs that only a strong man can know.

The dimming eyes turned toward him. "Couldn't stand to see her hurt-purty strength be."-J. R. Macduff, D. D. little thing like that! Made me think of them hooks and eyes for M'nervo's in my-

The last words were homely and commonplace as his life had been.

"But he died like a hero!" said the doctor, when, a little later he turned away from the face that already had taken on the mysterious dignity of death.

"And he was only 'one of the chips,' said Deacon Roger's voice, huskily. Doctor what must he be-the great Master work man—seeing that all the unselfishness, compassion and love that are continually shining out in our humanity are but the faint reflec tions of him?"

Dr. Arnold silently, reverently lifted his hat and looked upward, but he spoke no word of reply.—Congregationalist.

#### MEEKNESS.

The Hannibals, the Alexanders, the "came to preach deliverance to the captives rior. And he that was "meek and lowly in of Psalms. They combine history, theology, heart" was the omnipotent God, the ever- poetry, biography, personal experience, faith lasting Father. Peace and not war shall put | in the supernatural and the divine, thanks. mild sway arts and sciences flourish, cities and so blended in one is all that is sweet, spring up as by magic, empires are born and tender and touching in human emotions, mature, wild beasts are domesticated, swamps feeling, and religious affections, as to fasten reclaimed, barren wastes fertilized, the on the most hardened, ignorant, and guilty, rigors of climate modified, oceans subdued, a sense of power, presence, and personal needed explanation, and excuse had become obey the behests of man. Where peace Educate the hearts of the people by sacred reigns, earth smiles with verdure, blooms song set to sacred music, and the head and As the shabby figure passed on, the doc- with flowers, and teems with fruits and heart will be educated to better thoughts

-enjoys the things of this world beyond the Length of days is guaranteed to filial love and obedience; the same also to wisdom. "The bloody and deceitful man shall not breeds danger to the violent man. He falls into his own pit, and dies at the edge of his own sword. Men mete to him his own the peal of childish laughter that floated measure. But prolonged is the golden au. The kingdom of heaven on earth is the

peace. Earth is also to him a symbol of the "land of rest," or it may be the predecessor walls of jasper, and foundations of all man. ner of precious stones, radiant with the light of God, will descend from heaven, and the things of earth shall bring their riches unto it. Wars will cease unto the ends of the earth, nations learn war no more, nothing hurt or destroy the holy mountain, none say they are sick, none weep or die; then indeed that is "incorruptible, undefiled, and that Advocate.

#### STRENGTH FOR THE DAY.

"As thy days, so shall thy strength be."-Deut.

Believer! hast thou not felt it so? Hast thou not found plants distilling balm growing beside sorrow's path?—succors and supports vouchsafed, which were undreamt of till the dreaded cloud had burst, and the day of trial had come? Trouble not thyself regarding an unknown and veiled future, but cast all thy care on God. "Our sandals." said a saint now in glory, "are proof against the roughest path." He whose name is "the God of all grace" is better than his Word. He will be found equal to all the emergencies of his people—enough for each moment and each hour as it comes. He never a giant from his fall, exulting in the sustain-

The beautiful peculiarity of this premise when the needed season and exigency comes, then the appropriate strength and support brood on the future. Live on the promises. When the morrow comes with its trials, Jesus will come with the morrow, and with its trials too. Present grace is enough for present necessity. Trust God for the future. We confiding in his faithfulness, and crediting greater than we are able to bear. You are your "sufficiency is of God." The promise "You gave your life for my child," said is not "Thy grace," but "My grace is suffi-the father, his breath coming in the heavy cient." Oh, trust his "all-sufficiency in all things." See written over every trying hour of the future, "As thy days, so shall thy

#### INFLUENCE OF SACRED MUSIC.

Martial music is objectionable. It gener-

ates a martial spirit. This spirit may drift

into open war. Sacred music and song, on the contrary, may inspire a spirit of peace and good-will to men. In our alms houses and poor-houses are many weary, sad, hopeless ones-old men and women, long strangers to the gentle ministrations of love and peace. In our county and state prisons are many dull intellects and hearts hardened against direct and avowed religious efforts. In our orphan's homes and public hospitals are many suffering ones, worn with pain, weak in body, and wearied in mind-near, it may be, the spirit world, for which they have received no adequate preparation. To each and all of these may be borne on wings of song softening and subduing influences—the words of everlasting life from him, who and feelings, and the life to a better obediTHE UNRECORDED SAIL

" He wept, so saith the Evangel Of him the holy, undefiled, Whom angels 'mid their chanting Amazed. None ever said, 'he

"Why should he? Smiles betoken But ain and woe and death suffi All mortal sweetness to destroy, Even for the human heart of Ch "He for the bliss to be revealed,

Wrapped Godhead up in clay, Its light, ineffable, concealed, The while he walked this earth Thus spake the preacher. Softly, A child close caught her mother Strong protest flashing in her eye

Her lips apart with quick dema "Does not the gospel clearly say— Who reads St. Matthew's page t That little children left their play To come and sit upon his knee

" Would tears have drawn the happ If tears had made those feature No-no! If Jesus had not smiled The children had not come to h —Margare

I met him on the street

### GAMALIEL GUSH.

grasped my hand with both of h out with characteristic effusive dear friend, I am delighted to se It seems an age since I had the looking upon your face, which radiant with intelligence and After I had been literally deluge pliments, I asked Gamaliel he getting along in his church, for tist. He replied in low, confide "I tell you, Oldschool, just b selves, that new preacher of ou Why, he gave us yesterday two sermons that I ever heard. people were asleep before he drawl."

I replied that I was sorry, for that Mr. A. would prove to be t in the right place. We talked minutes, and just as I was away, a stranger with a white n along. I had not yet seen Mr. Baptist preacher, but guessed at was he. And I was not mistak as Brother Gash saw him, he di of his hands from mine, and the new-comer and cried, " providential! I have longed for ure of making you two noble me ed with each other. I know the appreciate each other, for you a spirite."

After a fulsome dose of six ments he turned to Mr. A. an whisper, which he pretended hear, but meant that I should, dear Brother A. I want to tell lighted we all were with those of mons vesterday. Your exposition ure were so able, and your ill graphic, that I could have lister longer without getting wear that the Lord has sent you here work. I hope that he will spar church for many years. But that some of the other churches

ciation will try to steal you from A few hours after, meeting again, I button holed him and here, Gamaliel, how could you A. about his sermons, when told me how dull and uninte

were?" "Why, my good friend Oba plied, without even the semblar you know that I had to say Mr. A. Of course I could not I told you, so I told him what please him. I want to be

with him as long as he is our n "And in order to please him a mess of lies. Do you th right? And how about what me? Were you as sincere in t you said to him? When you ing did you tell somebody else that I was a miserable old fogy a great bore to meet and talk rush up and declare that you v to meet me? Do you always just what you think will plea

caring whether it is true or fal Gamaliel saw that he was co held on to him until I had faithful lecture upon the sin assured him that in the day of would not find any distinctio lies, some white, some blac gray; but that all would appear ful in the sight of God; and the polite ones included, wor part in the lake that burneth

brimstone. See Rev. 21: 8. I report this incident, which aginary one, because I fear family is very extensive. Son my neighbor Gamaliel, may be religion and senders of this p want to ask them to look in t ror and see themselves as God

Mrs. X., you are always at the ing, and are regarded as one in Israel. But do you remen said the other day, when you bell ring? You said, "Oh, is some stupid caller come to and I am so busy." And w girl brought in the card, and the name of Mrs. Y., you and dear me, what on earth has b to day! She is awfully tireso put on your sweetest smiles a the parlor, exclaiming, "My am delighted to see you. It you have been here. You

oys the things of this world beyond the , violent man. Every aged man is his r, and every aged we man is his mother: nds brothers and sisters everywhere: house is open to him, and every orl and field is ready to minister to his ure. His progress through life is a phant march, a constant ovation. th of days is guaranteed to filial love obedience; the same also to wisdom. e bloody and deceitful man shall not out half his days;" he dies before his Anger excites wrath, and violence is danger to the violent man. He falls his own pit, and dies at the edge of his sword. Men mete to him his own ure. But prolonged is the golden au-, the Indian summer of the meek man. n gray in the way of righteousness, and

ning and mellowing for heaven. e kingdom of heaven on earth is the man's Canaan; to him earth is but a ol of the reign of righteousness and Earth is also to him a symbol of the d of rest," or it may be the predecessor e "new heaven and new earth, wherein eth righteousness." The judgment and the new earth is ushered in; its square metropolis, with streets of gold. of jasper, and foundations of all manf precious stones, radiant with the light d, will descend from heaven, and the s of earth shall bring their riches unto Wars will cease unto the ends of the , nations learn war no more, nothing or destroy the holy mountain, none say are sick, none weep or die; then indeed the meek enter upon their inheritance s "incorruptible, undefiled, and that h not away."-Richmond Christian

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nat God proportions his grace to the natand the season of trial. He does not tall or advance a supply of grace, but the needed season and exigency comes, the appropriate strength and support imparted. Reader, do not morbidly d on the future. Live on the promises. n the morrow comes with its trials. Jesus come with the morrow, and with its trioo. Present grace is enough for present sity. Trust God for the future. We r him, not by anticipating trial, but by ling in his faithfulness, and crediting ssurance, that no temptation will be sent er than we are able to bear. You are ficient of yourself for any trial—but "sufficiency is of God." The promise t "Thy grace," but "My grace is suffi-." Oh, trust his "all-sufficiency in all s." See written over every trying hour e future, "As thy days, so shall thy gth be."-J. R. Macduff, D. D.

### INFLUENCE OF SACRED MUSIC.

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#### THE UNRECORDED SMILE.

"He wept,' so saith the Evangelist Of him the holy, undefiled, Whom angels 'mid their chantings missed Amazed. None ever said, 'he smiled.'

"Why should he? Smiles betoken joy; But sin and woe and death sufficed All mortal sweetness to destroy, Even for the human heart of Christ.

"He for the bliss to be revealed, Wrapped Godhead up in clay, and kept Its light, ineffable, concealed, The while he walked this earth and wept!"

Thus spake the preacher. Softly, shy, A child close caught her mother's hand; Strong protest flashing in her eye, Her lips apart with quick demand:

"Does not the gospel clearly say— Who reads St. Matthew's page may see— That little children left their play To come and sit upon his knee? "Would tears have drawn the happy child, If tears had made those features dim?

No-no! If Jesus had not smiled. The children had not come to him!" -Margaret J. Preston.

#### GAMALIEL GUSH.

I met him on the street to day. He grasped my hand with both of his and cried out with characteristic effusiveness, "My dear friend, I am delighted to see you again. It seems an age since I had the pleasure of looking upon your face, which is always radiant with intelligence and goodness." After I had been literally deluged with compliments, I asked Gamaliel how they are getting along in his church, for he is a Bap tist. He replied in low, confidential tones: "I tell you, Oldschool, just between ourselves, that new preacher of ours won't do. Why, he gave us yesterday two of the driest sermons that I ever heard. Half of the people were asleep before he finished his

I replied that I was sorry, for I had hoped that Mr. A. would prove to be the right man in the right place. We talked on for a few minutes, and just as I was trying to get away, a stranger with a white necktic came along. I had not yet seen Mr. A., the new Baptist preacher, but guessed at once that it was he. And I was not mistaken. As soon as Brother Gush saw him, he disengaged one of his hands from mine, and with it seized the new-comer and cried, "Now this is providential! I have longed for the pleasure of making you two noble men acquainted with each other. I know that you will appreciate each other, for you are congenial

After a fulsome dose of similar compliments he turned to Mr. A. and, in a stage whisper, which he pretended I was not to hear, but meant that I should, he said: "My dear Brother A. I want to tell you how delighted we all were with those excellent sermons vesterday. Your expositions of Scriptlonger without getting weary. I believe that the Lord has sent you here to do a great work. I hope that he will spare you to our that some of the other churches in the association will try to steal you from us."

please him. I, want to be on good terms with him as long as he is our minister."

him a mess of lies. Do you think that was you said to him? When you saw me coming did you tell somebody else confidentially, a great bore to meet and talk with me, and rush up and declare that you were delighted cast out.—Drummond. to meet me? Do you always say to people just what you think will please them, not caring whether it is true or false?"

Gamaliel saw that he was caught. But I held on to him until I had given him a faithful lecture upon the sin of lying. I assured him that in the day of judgment he lies,—some white, some black, and some gray; but that all would appear equally hate ful in the sight of God; and that all liars, the polite ones included, would have their part in the lake that burneth with fire and

brimstone. See Ray, 21: 8. I report this incident, which is not an imaginary one, because I fear that the Gush family is very extensive. Some of them, like my neighbor Gamaliel, may be professors of religion and rectors of this paper. If so, I want to ask them to look in the gospel mir-

for and see themselves as God sees them. Mrs. X., you are always at the prayer-meet-

more sociable." And when, after she had cet.

talked and talked for an hour, and you listened as if you were sitting on nettles, she cent calculation, the highest waterfalls in rose to go, you said, "Oh, don't go yet, but the world are the three Krimbs Falls in the if you must, be sure to come again soon." Upper Prinzgau; these falls have a total You say that you were merely polite. You height of 1,148 ft. The three falls next in could not have been so rude as to tell Mrs. | height are found in Scandinavia-the Verme Y. you were not glad to see her. But does Foss, in Romsdal, 984 ft.; the Vettis Foss, politeness justify lying? Does not God say, on the Sogne Fjord, 853 ft.; the Rjuken every man truth with his neighbor"? Eph. crease in height of 213 ft., the three Velino 4: 25. There is no exception here for what | Falls, 591 ft., near Zerni (the birthplace of might be called the lies of society—the in- | Tacitus), follow next in order, and they are sincere compliments and professions which succeeded by the three Tessa Falls, in the are considered necessary to keep the machin- | Val Formazza, 541 ft. The Gastein Falls. ery of social intercourse well oiled. Oil is in the Gastein Valley, 469 ft., rank between excellent in its place. But friction is useful | the Skjaggedal Foss, in the Hardanger Fjord, sometimes. Paul gives the rule in Eph. 4: 424 ft., and the Boring Foss, in the same 15,-" Speaking the truth in love." Sin- fjord. If the width of the falls is taken into cerity lubricated with charity is far better consideration, the most imposing are those of than polite and effusive insincerity.—Obadiah Oldschool.

#### TROUBLESOME CHILDREN.

Children of force, vitality, sensitiveness, individuality, will quarrel more or less in spite of everything. Grown people possessing these qualities do so. The aggressive man was an aggressive boy; the enterprising, energetic man was an enterprising, restless ing: "Who is sufficient to these things!" thing we can do is to leave events with God, and not cripple our energies, nor waste our time in the contemplation of our own inefficiency and the weight of responsibility resting on us.

When we have implanted an earnest desire in the hearts of our children to grow every day more and more noble and true; when we have kindled within them the fires of our earnest and unquenchable aspiration toward whatever dignifies and exalts human character; when we have given them an habitual impulse upwards and forwards, we have done well by them. The leaven once hidden in their measure of meal will work till their whole

lump is leavened. It takes God himself, not to speak irreverently, ages to make such a world as this; ages more to bring the human race to its present state of improvement. He bears with criminals and human hyenas, and waits for the good to triumph over the evil. Cannot we wait for our children to mature into a ripened manhood and womanhood?—New | image in the glass. In both these cases an York Tribune.

#### KNOWING CHRIST.

up and build upon in some respects, but, "And in order to please him you told friends if ye do whatsoever I command you"

### Hoyular Science.

THERE has recently been discovered in the would not find any distinction of color in high Alps near the summit of the great St. Bernard, five large granite altars and numerous other relics of the Stone Age, used in pagan epochs for sacrifices. Swiss scientists consider this discovery a proof that Mount St. Bernard was a place of sacrifice in pagan times, and that the Canton of Valais must have been inhabited by human beings as far back as the Stone Age.

A NEW TEST FOR MILK.—A new test for water-that is, for pump-water-in milk has been proposed by Herr Szilasi. This depends ing, and are regarded as one of the mothers on the fact that the sulphate of diphenylain Israel. But do you remember what you mine is colored blue by an exceedingly dilute gald the other day, when you heard the door- solution of a nitrate. As well-water always bell ring? You said, "Oh, dear me, there contains more or less nitrate, its presence in 18 some stupid caller come to interrupt me, milk can be detected. The test is carried and I am so busy." And when the door out thus: Twenty minims of sulphate of girl brought in the card, and you read on it dephenylamine is placed in a small porcelain the name of Mrs. Y., you said again, "Oh, vessel, and a few drops of the milk which is dear me, what on earth has brought her here to be examined added to it. If this contains to day! She is awfully tiresome." But you even five per cent of average well-water, a put on your sweetest smiles and rushed into blue tinge will gradually, distinctly appear. the parlor, exclaiming, "My dear Mrs. Y., I Sulphate of diphenylamine is easily obtain. am delighted to see you. It is an age since able, and only costs about six pence an ounce, you have been here. You must try to be so the test may be readily tried.—The Lan-

GREAT WATERFALLS. -According to a re-"Wherefore putting away lying, speak Foss, in Thelemarken, 804 ft. With a dethe Victoria Falls of the Zambesi, which are 394 ft. high, with a width of 8,200 ft. A long way behind these falls come the Niagara Falls, 177 ft. high and 1,968 ft. wide. Exchange.

ILLUSIONS OF SIGHT AND MOTION.—The senses are subject to illusions in proportion to the remoteness of the information that they give from the immediate necessities of the organism. Touch, the most immediate boy, often a very uncomfortable boy to get | and least inferential of the senses, is least along with. Sensitiveness and impatience subject to illusions; while sight is so very are by no means inconsistent with a fine and much so, that the blind often say they have noble character. There isn't a mother an advantage over the seeing in being free alive to the interest of her children and her bodily motion are much nearer to those of wheeler, A. M. 32 pp. 7 cents

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents sight, and yet they can under certain con-But when we have done our best, the wisest ditions be induced through visual impressions. Of this the writer has recently had two interesting examples. He was standing upon the floor of a railroad depot, the boards of which were laid with a considerable open space between them; and the shadow of an electric light was moving up and down by 16 pp. the swinging of the light in the wind. Looking at the floor, it seemed as though 40 pp. the shadow was stationary, and the floorboards moving. From this it followed that the person on it was moving too, and the writer distinctly felt the swinging sensation:
in fact, his attention was called to the phenomena by this feeling of motion. The other observation was as follows: While Topical Series.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp. riding in the cars and looking out of the window, the trees are all seen to move in the opposite direction. If, now, one looks in a mirror so situated that it reflects the passing landscape, which, however, must not be visible except in the mirror, one has the illusion of moving in the opposite to the real direction of motion, owing to the reversal of the immediate bodily sensation is induced by a more or less unconscious inference throug visual sensations. - Science.

KEROSENE OIL AS AN ANTI INCRUSTATOR How do we get to know Christ? Put FOR STEAM BOILERS.—Mr. Lewis F. Lvne away all doctrines and try to become a little read a paper before the last meeting of the ure were so able, and your illustrations so child in answering this. Just in the same American Society of Mechanical Engineers graphic, that I could have listened an hour way as you get to know anybody else. Per- upon the use of kerosene oil for preventing sonal acquaintance generally begins by two incrustation in steam boilers. The experior three words of conversation, and so with ence upon which the paper was based was religion. Don't take your inquirer to a text gained in connection with the working of church for many years. But I am afraid in the first place. You may give it to him the Jersey City Electric Light Company's as a documentary evidence that he may look station, where there are in operation two 100 horse power Root's boilers and one boiler A few hours after, meeting Mr. Gush rather than that, introduce him to your of the same type developing 155 horse-power. again, I button holed him and said, "See friend, and get him to talk to him. Start The water used in these boilers made a great here, Gamaliel, how could you talk to Mr. the two in life together. Get him to go deal of scale—so much. indeed. as to half A. about his sermons, when you had just down on his knees, and open communion fill with hard deposit the 4 inch tubes of told me how dull and uninteresting they with Jesus Christ. Then you have him at which the boilers are principally constructonce in the heart of things. He does not ed. Finding that no other expedient would "Why, my good friend Obadiah," he re- have to wait ten years before he learns how rectify this evil, Mr. Lyne commenced to plied, without even the semblance of a blush, to abide in Christ. He begins at the outset, experiment with kerosene oil, allowing some "you know that I had to say something to and, supposing he lived a thousand years, of this kind of oil to flow into the boilers by Mr. A. Of course I could not tell him what you could not do anything more than take means of an arrangement like a large steam I told you, so I told him what I knew would him to Christ, and leave it to him. The cylinder tallow cup fixed upon the water single Copies, per year...... 60 cents whole of religion is summed up in coming to feed pipe. When the experiment was Ten Copies and upwards, per copy ............. 50 cents. Christ and sitting there. "Ye are my started, there was about one-fourth inch of scale in the boiler tubes. Two quarts of -cause and effect. There will be begotten kerosene were put into the boiler every alterright? And how about what you said to in you, all those things which he has: Peace nate day for a month, when it was found me? Were you as sincere in that as in what and forgiveness, and joy and love. The that the scale was so far dissolved and whole duty is to come to Christ; their status loosened that a scraper would clear off most has been determined by the principles of of it. Continuance of the treatment that I was a m serable old fogy—that it was eternity, and they may have that confidence eventually cleared the boiler from scale in that, coming to him, they will in no wise be every part. Finally the rule was adopted of putting in one quart of kerosene oil per day for each 100 horse-power boiler, and three pints per day for the 155-horse power boiler. The water is blown down two gauges every week, and the entire contents once a month. Water is never used to wash the boilers out, nor is a scraper necessary, for the mud all goes away with the water. Another thing worthy of notice is that, whereas it was im possible to keep gauge glass tubes in use more than a month or two, because they became badly corroded and grooved, and consequently broke, since kerosene has been regularly employed this corrosive action has ceased. - Scientific American.

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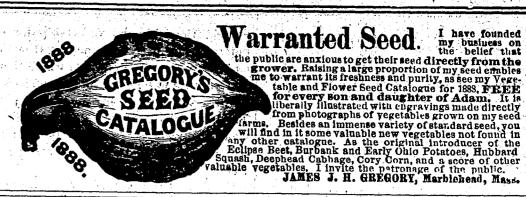
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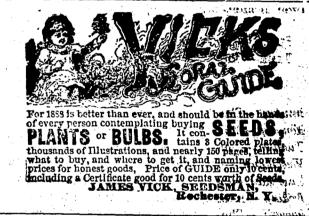
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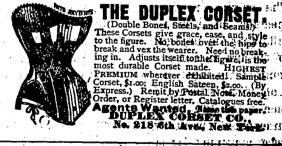


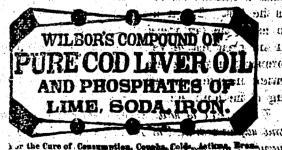
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### INTERNATIONAL LESSONS, 1888.

SECOND QUARTER.

March 31. The Marriage Feast. Matt. 22. 1-14. April 7. Christ's Last Warning. Matt. 23: 27-89. April 14. Christian Watchfulness. Matt. 24: 42-51. April 21. The Ten Virgins. Matt. 25: 1-13. April 28. ,The Talents. Matt. 25:14-80. May 5. The Judgment. Matt. 25: 81-46. May 12. The Lord's Supper. Matt. 26: 17-80. May 19. Jesus in Gethsemane. Matt. 26: 36-46. May 26. Peter's Denial, Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 27: 83-50. June 9. Jesus Risen. Matt. 28: 1-15. June 16. The Great Commission. Matt. 28: 16-20. June 23. Review Service.

LESSON VII.—THE LORD'S SUPPER.

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

For Sabbath-day, May 12, 1888.

SCRIPTURE LESSON,--MATTHEW 26: 17-30.

17. Now the first day of the feast of unleavened bread, the les came to Jesus, saying unto him, Where wilt thou hat we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover. 20. Now when the even was come, he sat down with the 21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippoth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is between it had unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take,

eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30. And when they had sung an hymn, they went out into

GOLDEN TEXT.-For even Christ our pass over is sacrificed for us. 1 Cor. 5: 7.

Place.—An upper room in Jerusalem.

TIME.—The 14th of Nisan, or April 6, A. D. 80.

#### BIBLE READINGS.

Sunday.—The Lord's Supper. Matt. 26: 17-30. Monday. -- Mark's narrative. Mark 14: 12-25. Tuesday.—Luke's narrative. Luke 22: 7-20 Wednesday.—Paul's narrative. 1 Cor. 11: 23-26. Thursday.—Before the supper. John 13: 1-20. Friday.—After the supper. John 14: 1-31. Sabbath.—The parting prayer. John 17: 1-26.

#### OUTLINES.

I. The Lord's passover. v. 17-20. II. The Lord's betraval. v. 21-25. III. The Lord's Supper. v. 26-30.

#### INTRODUCTION.

Matthew mentions several incidents as intervening between the last lesson and this; viz., the consultation of the rulers (Matt. 26: 1-5), the supper at Bethany (v. 6-13), and the treacherous agreement of Judas. v. 14-16. It is not quite clear as to the precise time of the supper at Bethany. See John 12: 1-12. This passage seems to imply that it occurred just before the triumphal entry to Jerusalem, but Mark places it where Matthew does. There has been some difthe day on which the Lord ate the passover with his desciples. Able discussions on this subject may be found in the writings of Andrews, in his "Life of our Lord; and by Farrar in the appendix to his Life

#### EXPLANATORY NOTES.

V. 17. Now the first day of the feast of unleaved bread the disciples camelto Jesus, saying unto him, Where will thou that we prepare for thee to eat the passover? The original provisions for this passover supper, specified that it should take place on the evening following the daylight hours of the fourteenth day of the first month of the Jewish year. As the Jews counted the days, this evening would be the beginning of the fifteenth day of the month. By reference to the 12th chapter of Exodus, the first day of unleavened bread was the fifteenth day; and the feast continued for seven days, this being reckoned as the first. But in later times it became customary to count the day preceding the 15th as also included in the great festive week, because on this day the preparation for the feast took place. This preparation included the selection of a place, andthe killing of the lamb, etc.

V. 18. And he said, Go into the city to such a man and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. These words indicate that the disciples were directed to a particular man, and also that this man was a disciple who could readily understand the request of the Master. It is not improbable that some understanding had been reached with this householder as preparatory to the application for his house, for this purpose. This is indicated by the words. "The Master saith my time is at hand." etc. There is no doubt, that the Lord had personal intercourse and acquaintance with very many disciples, of which no record is left except in these alight indications. From the pineteenth verse it seems that the disciples obtained the use of the room at once and made all necessary preparations.

V. 20. Now when the even was come, he sat down with the twelve. The Passover lamb was slain between three and six o'clock in the afternoon, or, as only survivor is Mr. George Johnson, of Iowa. In the Old Testament phrases it, "between the eve- arranging for the care of the children, Anna was nings." The time here referred to, when the supper was eaten, was the time between six and nine o'clock, the later evening. In John 18: 30, it is re-

unto you, that one of you shall betray me. This act of eating together was an act expressive of the which Rev. Elon Galusha was then pastor, the sub- are especially invited to attend the service.

despest friendship and fellowship for each other, nothing could have been more startling to the disciples than the announcement which their Lord and Master made to them in the very midst of that supper, when he said, "One of you shall betray me." These disciples had already learned that their Master had an insight into their very hearts, and that whatever he should affirm concerning them was

V. 22. And they were exceeding sorrowful, and began every one of them to say unto him. Lord, is it I? Their sorrow was occasioned by their consciousness that what he had said, though fearful to contemplate, was nevertheless true. With no thought of suspecting each other or criminating each other they began at once to ask, "Is it I?" and they directed this question to the Lord himself, who surely must know.

V. 23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. This answer was probably given while Jesus was in the very act of distributing the morsels to the disciples, and as he was about to hand the morsel to Judas.

V. 24. The Son of man goeth, as it is written of him: but wee unto that man by whom the Son of man is betrayed. The "woe" expresses both a lamentation and denunciation. No word in the language is better fitted for the purpose. Here was a man coun ted as one of his disciples, who professed to be a true friend and follower, and was admitted into the close relationship by which he knew all about him that any disciple could know. He was in the very act of expressing his deepest fellowship with his Lord and Master. He had already, as he supposed secretly completed a plan for the betrayal of his Lord. With all these facts distinctly in mind, the Lord gives expression to his sorrow of heart and to the inevitable condemnation that must rest upon such hypocrisy.

V. 25. Then Judas which betrayed him answered and said, Master is it I? He said unto him, Thou hast said. The other disciples themselves had already asked this question. He had answered them in a general way, expressing the terrible fate of the guilty one. Judas could no longer cover his heart from the searching eye of his Lord. His question, "Is it I?" was expressive of his conscious guilt. The Lord's reply to him, assured Judas that he was himself betrayed into the omniscience of the very person whom he had planned to betray.

V. 26. And as they were eating, Jesus took bread, and blessed it, etc. Previous to this act of Jesus, in which he blessed and broke the bread, he had said to Judas," That thou doest do quickly," and Judas had gone out. See John 13: 21-30. The eleven disciples innocent of the terrible crime of Judas, who had gore out, now received a new lesson, which was to be perpetuated down through the ages of the Christian Church. He took the bread, such as had been used in the passover feast, "and blessed it, and brake it, and gave it to the disciples. and said, Take, eat; this is my body." Here we have the idea again of multiplying in the act of blessing; and with the act of multiplying comes the act of distributing, and the invitation to take and eat, that is, to receive and to appropriate to them selves individually. By the expression, "This is my body," it is very clear that he means to say to them this is and shall be to you, and to all my disciples, the emblem of my body, and of my life, which is given for all who will accept.

V. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. In this act he repeats and intensifies the former act.

V. 28. For this is my blood of the new testament, which is shed for many for the remission of sins. Blood in the symbol represents life. He is, by this act, sealing the divine covenant, "the new testament." This covenant he makes as a pledge for ference of interpretation of the passages relating to the remission of sins, for all who will accept the

> V. 29. But I say unto you, I will not drink henceforth, etc. He here implies that this is his last Jewish passover feast with his disciples, and it is really the first Christian passover, for his disciples to repeat and to perpetuate through all coming time. It is also in itself a promise of a reunion when he with them shall partake of the great supper in his Father's kingdom. The 30th verse simply describes the manner of closing the supper by singing a hymn.

> Inving Saunders expects to be at his Friendship Studio from May 3d to 9th inclusive.

#### MARRIED.

At the residence of Mr. and Mrs. Nicholas Wetherbee, parents of the bride, in Clarksville, Allegany Co., N. Y., April 26, 1888, by Rev. L. C. Rogers Mr. George P. Wall, of Hawley, Wayne Co., Pa., to Miss M. ISODEAN WETHERBY, of Clarksville.

On Wednesday, April 18, 1888, at the residence of the bride's father, 9th Ave., and 84 St., New York, by Rev. R. S. McArthur, FRANK BATTLES, of Philadelphia, and Lucy Bell, daughter of William B. Wait.

#### DIED.

In DeRuyter, N. Y., at the residence of her brother, B. I. Burdick, April 22, 1888, Miss Peace Bundick, aged 82 years 8 months and 27 days. Born in Rhode Island, she came here with her parents; and held to their principles, and died in the hope of the future life.

Mrs. Anna Johnson Stillman, widow of the late Mr. Abel Stillman, died at her home in Leonardsville, N. Y., on Sabbath morning, April 21st, in the 85th year of her age. Her funeral was attended on Tuesday afternoon, April 24th, Rev. W. C. Daland conducting the services, and the bearers being her swo step sons in law Jason B. Wells and Geo. B. Utter, and her two step grandsons Franklin S. Wells and Edgar H. Stillman. Mrs. Stillman was a daughter of Benjamin Johnson, and was born in Whitestown, N. Y., Sept. 6, 1803. Her father was a soldier in the war of 1812-14, and died from disease contracted in the service, leaving a family of two sons and five caughters, of whom the taken into the family of Mr. Reuben Wilcox, whose wife was a sister of Mr. Johnson-a circumstance which led to her becoming early acquainted with the leading Seventh day Baptist ministers of that time, who were in the habit of visiting the family

Bible study at 10.30 A. M., followed by the regular V. 21. And as they did eat, he said, Verily I say then residing in that vicinity. In 1826, during a revival in the Baptist Church at Whitestown, of comed, and any friends in the city over the Sabb

ject of this notice, and other members of Mr Wilcox's family, made a profession of religion, and were baptized by the late Rev. Wm. B. Maxson, then the pastor of the First Seventh day Baptist Church in Brookfield, with which church in due time they became connected. Her home continued to be in Whitestown most of the time until 1855, when she married Mr Stillman, and went to live with him in Poland N. Y. Sixteen years later, Mr. Stillman retired from business there, and the family removed to Leonardsville, to enjoy during their declining years the privileges of Christian society with which they were in harmony. In Poland and in Leonardsville, as well as in many widely scattered families in some way connected with the old Wilcox homestead in Whitestown, the reading of this notice will awaken grateful memories of deeds of kindness and love at the hands of the deceased.

On Randall's Island, N. Y., April 8, 1888, of pneumonia, Leslie E. Youngs, aged 35 years. The subject of this notice had for several years spent much of his time at work away from home. He never made a public profession of religion, but for some time before his death he gave some evidence that his mind was undergoing a change relative to his spiritual interest, and to his sister, who was called to his bedside before his death, he left the hope that he was accepted in Christ. He leaves behind a wife, who is the daughter of Maxson and Frances Saunders, and two children. He was brought to his native town, Petersburgh, for burial The writer was called to officiate at his funeral and delivered a discourse founded on 1 Kings 20 31, "Peradventure he will save thy life."

#### BEQUESTS TO TRACT SOCIETY.

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

#### FORM OF BEQUEST.

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

#### SPECIAL NOTICES.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 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,

H. D. Clarke. J. Kenyon. O. S. Mills. VICE-MODERATOR. Preacher of Introductory Sermon. Paper, "The Songs of Solomon," L. C. Rogers. Paper, "Should our Churches Make

Use of Evangelists for Revival Work?" L. A. Platts. Paper, "Organization of Young People for Church Work. Is it best

H. D. Clarke. or not?" Paper, "Pulpit Exchanges." T. R. Williams. Paper, "Relation of Baptism to Church Membership." Paper, "The Intermediate State." G. P. Kenyon. B. E. FISK, Secretary.

THE SOUTH EASTERN ASSOCIATION WILL convene with the church at Lost Creek, W. Va., May 24, 1888. The following programme las been arranged:

#### FIFTH-DAY, MORNING.

10 o'clock, call to order by Moderator, and prayer. Introductory sermon, by Geo. B. Kagarise; H. B. Lewis, alternate. Report of Executive Committee.

Letters from churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of Standing Committees.

AFTERNOON. 2 o'clock, devotional exercises. 2.15, essay," How can we best educate our people o support the gospel." Emza F. Randolph. Sermon, by delegate from North-Western Asso-Reports of committees, annual and special.

SIXTH DAY, MORNING. 9 o'clock, devotional exercises. 9.15, calling roll of delegates.

Reports of committees, and miscellaneous business. 10. sermon, by delegate from the Western Asso-11, missic nary hour. AFTERNOON.

2 o'clock, devotional exercises. 2.15, mission work, under the direction of the Woma n's Board. 8.15, sermon by delegate from Central Associ-

SABBATH-DAY, MORNING. 9 o'clock, devotional exercises. 9.80, Bible school, conducted by C. N. Max-

10.30, sermon, by A. E. Main. AFTERNOON.

2 o'clock, sermon by delegate from Eastern Asso ciation, followed by conference meeting, conducted by S. D. Davis. FIRST DAY, MORNING.

9 o'clock, devetional exercises. 9 15, essay, "How can we best glorify God with the means in our hards?" L. B. Davis, Jr.

Tract Society's work. 10.30 o'clock, dedication of Lost Creek Church AFTERNOON, 2 o'clock, devotional exercises.

2.15, unfinished business, circular letter, etc. 2, sermon by A. H. Lewis. 8 o'clock, temperance lecture by H. P. Burdick.

THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3, Y preaching services. Strangers are cordially wel-

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

Prayer meeting Sixth day evening, conducted by Rev. G. P. Kenyon. Sabbath morning, at 11 o'clock, sermon by Rev. 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, Olerk.

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal

Templers, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M A. Tuttle, on Main Street, every Salbath, 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 wel-

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POPULAR SCIENCE.....

CATALOGUE OF PUBLICATIONS, E

THE MIRACLE OF

"What has thou in thine house?

Of one, who in affliction The path of sorrow trod. Her husband she had burried;

> Were seeking to enslave. Recount thy treasures o'er!

For thee, laid up in store? No silken robe, or mantle, Or web of filmy lace No circlet for thy finger,

From distant lands, dost own No long forgotten jewel Which, when thou wast a me Didst, like a star at midnight, Gleam in thy dark hair's brai

"Nay, stay thy words, O, proj No gold, no gem, no spoil Have I within my dwelling. Naught save a pot of oil." The holy prophet said,

Till thou hast borrowed Then from thy scanty store, Thy one poor little pot of oil, Continue to out pour Till e'en the last and smallest, With oil is running o'er. Sell thou of it, thy debts repay,

Her reverent hand uplifted, Doth falter not nor fail Till in the liquid treasure Which crowds the space arou

What hast thou in thy house, A hoard of yellow gold? Fear not to lose thy treasure. Returning to thy bosom, Thy store shall multiply, O'errun the bounds of earth an

What has thou in thy house, O A silver gifted tongue, Upon whose words of eloquence Admiring crowds have nung Go. speak! He bids—the Mast Speak words of holy truth! Surviving all disaster

In ever fresh ning youth They shall live on, and on, and While roll stornal years.

la ever bright immortal life

The Lord's -Poetry..... Paragraph.... Ramabai Association....

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How to be Happy.—Poetry..... 

> MARRIAGES AND DEATHS..... SPECIAL NOTICES.....

Read before the Woman's Evange the First Alfred Church, and req

Thus questioned a holy man of

Her two sons, bright and bray Hard and cruel creditors "What has thou in thine house Hast thou no goodly raiment

Which in thy far-off girlhood Thou worest with gentle grad Set with a precious stone, Or curiously wrought girdle

"Then haste thee to thy neigh "Nor slack thee in thy labors Full many an empty vessel;

Thy brave boys' freedom bu That which remains shall day Their needs and thine supply And now, a solemn priestess, She stands within the veil.

Oh jny that knows no measure Freedom her sons have found Pour forth! An hundred fo

Thy garner in the sky.