		1		
Alfred, N. J. BURDICK, WATCHMAKER and ENGRAVER AUROBA WATCHES A SPECIALITY.	U	he zat	bath R	ecorder
Andever, N. Y. WOODARD, DENTIST, D. MARINE ibber Plates by a new process. His own	PUBLISHED BY THE AMERICAN SABBATE TRACT	SOCIETY. "THE	HEVENTH-DAY IS THE LORD THY GO!	<b>λ</b> π
. The best thing out. Send for circular. . COTTRELL, Breeder of Percheros orses. Six State Fair premiums out of	VOL. XLIVNO. 20.	ALFRI	D CENTRE, N. Y., FIFTH-DAY, MAY	17, 1888.
ibits. Berlin, N. Y.				stood this mass of rocks which we now see m
GREEN & SON. DEALERS IN GENERAL MERCHANDER Drugs and Paints.	a second-class mail matter at the post-	Our visit to the dining-room seems, to	we would see the snow lying in the ravines far up on the mountains, but nearly always	overgrown with trees. Is it any wonder on the swiss now guard their protecting forests with such strict laws?
New York City. BABCOCK & WILCOX CO.	CONTENTS.	visit Italy in the summer, for almost the only other occupants are two young men	the grass and trees ran to the very mountain top. The gradual change of the character	At the other end of this little emerald sa lake, where that cluster of houses is huddled yo
Patent Water-tube Steam Bollers, I. BABCOJE, Pres. 30 Cortlandt St.	Glimpaes of Barry of Missions ?	us. Leaving them at Liverpool, we sat	gano this morning to the scanty growth of	together, is the little city, famous for its ea antique buildings and old fashioned ways give
TITS WORTH, MANUFACTURER OF TE CLOTHING. Custom Work & Specielty. CITSWORTH. 800 Canal St.	Mistions. A Prayer Poetry	er in the little hotel in Haerlem, as they	little country really has six or seven climates.	where there is another scene of memorial and disaster. Twice in years past has the soft he bank of the lake dropped down, carrying te
TTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St.	From the Treasurer. 2 From W K Johnson 2 A Giving Reviv 1	here at Lugano our paths cross again.	spruces as we ascended, and even the houses	houses and people with it. This summer it is has a third time wrought destruction.
R. Ja. H. W. FISH. JOS. M. TITSWORTS. Leonardsville, N. I.	SABBATH ILLFORM.	which now serves as a hotel, the chapel seems to have escaped, for the delicious	ered with flat pieces of stone that answered as shingles and were laid in the same way	Verily, the Swiss peasant is beset by danger O on all sides.
TRONG HEATER, LINE EXTRACTOR, and CONDENSES for Steam Engines. RONG HEATER Co., Leonardsville, N. Y.	Correspondence	profound stillness of the hotel has induced	overlapping each other. The stories were very low, only seven or eight feet between joists, and there would sometimes be seen	last civilized community to give up the use
Plainfield, N. J.	Artistic Artlanship	almost at our very ears, and as our toilet is	three rows of windows in the gable ends	ing ceased to use it only a few years ago, an when compelled to do so by the federal m
ICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. B., Pres., J. F. HUBBARD, Treas	specim n of the work bone inside the second state in the Sa'o in has no Rights	vice comes stealing through our windows. But the early awakening is not unwelcome,	there were three stories under the roof over the one, or at most two stories below. In	power of Switzerland. But they have a the right to considerable conservatism, for they
TSWOTEH, Sec., G. H. BABCOCK, Cor. Bea. infield, N. J. Plainfield, N. J. Ar meeting of the Board, at Plainfield, N. econd First-day of each month, at 2 P. M	By Their Frui 8	for it gives me time to take a morning stroll along the lake shore, watching the	the end of one house I saw twenty-eight windows arranged in five rows, ranging	have always been a sturdy race, and does not p Cæsar say in his Commentaries that the m
SEVENTH-DAY BAPTIST MEMORIAL BOARD.	Beauregard, Miss		from seven in each of the two below the eaves to three in the row up under the peak.	
POTTER, President, Plainfield, N. J., POPE, Treasurer, Plainfield, N. J., IUBBARD, Secretary, Plainfield, N. J.	Subbath-tay C. llection:       5         Ministerial Conference       Western Association       5         A Word to Girls       5         Washington Letter       5	where a few sous load me down with lus-	could be seen the herds eagerly croping the	on the mountain! Not a sound to be heard u save the hum of the bees that explore the m
for all Denominational Interests solicited. payment of all obligations requested, TER PRESS WORKS.	HOME NEWS. First Alfred, N. Y	ride in one of those picturesque boats that you so often see in Italian pictures.	musical tinklings of the bells, and some of the sleek cows come almost to the very top,	harebells, in the blue carpet on which we gave sitting. Now and then we hear "the
Builders of Printing Presses. PTTER, JR., & Co., Proprietons	SPECIAL NOTICES	mar the impression of restfulness and	so luxurious is the growth of grass wherever it can find a lodgement! Last night a flock	cows are all belled here), or the faint sound 1
M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.	The Jews' Religion	examination of the hotel bill, as we are	viewed the scene by moonlight.	of the distant church bell, and even the rail- way trains.creep noislessly along the tracks
Westerly, B. I.	"Kindling."	about to depart, makes us feel resigned that we can stay no longer, for Lugano is the one place where we feel that we were	found the grass full of flowers of the great-	in the valley below. Once in a while a Ger- man word from a party on the cliff above us reaches our ears, but not very often. Quiet
. BARBOUR & CO., DBUGGISTS AND PHARMACISTS. No. 1, Bridge Block.	POPULAR SOLENCE	charged exorbitantly. Our purchase of stamps to mail a letter has informed us	bills in such limitless profusion that the	with just sufficient warmth to counteract
N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES	MARRIAGES AND DEATHS	that we are now in Switzerland, and as we read the bill we are reminded of "the two	pinks, huge white daisies and many other	the coolness of the elevation and the breezes
t Repairing Solicited. Please try us. STILLMAN & SON,	BUSINESS DIRECTORY	war and the love of money," that Louis of France recognized when for a round sum he	almost rival the common yellow pond lily in	
MANUFACTURERS OF STILLMAR'S AXLE OIL. paly acle of made which is INFIRMLY YNDE making Substances.	GATHER THEN IN. By D. E. LIVERMORE.	hired them to break their truce with Austria four centuries ago.	like a buttercup. One cannot wonder at the	light. The view is simply without equal, it the fertile plain and brilliant lakes stretch-
BEVENTH-DAY BAPTIST MISSION ARY SOCIETY B GREENMAN, President, Mystic Bridge, O.	The king has made ready the royal feast,	MT. RIGHI. RIGHI KULM, Aug. 6th.	have such a wealth of beauty and fragrance to forage among.	wonderful snowy peaks above them. I have
WHITFORN, Recording Secretary, Westerly L LAIN, Corresponding Secretary, Ashaway, R. L. T. L. CHESTER, Treasurer, Westerly, R. L.	And sent out his servants West and East To bring them, when the Lord doth call, And welcome them to the marriage hall.	This has been a wonderfully enjoyable day. Leaving Lugano yesterday about 10	papers and went out to a grassy terrace, just	This looks exactly like one. We have been
Chicago, Ill.	Oh, Christians! awake to the Master's call, And search them cut, the great and small, Out in the highways and haunts of sin, Tell them the Lord invites them in.		down, down almost three quarters of a mile,	tien mosther mitheast for aland or migt the
WAY & CO., E R C H A N T T A I L O B S 205 West Madison St.	Oh, do not wait till the years roll by. And silver lines on your foreheads lie,	and was very beautiful with the rugge	d which lies spread out beneath us with bays, e promontories and shorts marked out as if on	entrancing of the many delightful expe- riences of our trip, closing it with a fine sun-
COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. r at Westerly, R. I. 112 Monroe St.	But lead them along. the young and fair, and gather them in with tenderest care. Let earnest zeal your spirits move,	fences than in all our previous trips, bu they were largely along the railroad, an	t a moulding board in the school-room, while d every now and then we see slowly moving	through a thin stratum of cloud and looked
Milton, Wis. A GREEN, DEALER IN	And thus your Christian calling prove, Let love and faith still glow within, Then go ye forth and call them in.	stone, about the shape of a grave stone, se	f across it little steamers that look like large t white "lucky bugs" leaving a trail on the	met in Rome and later in Milan, -came up;
umber, Sash. Doors, Blinds, Salt, Cement, d Building Material. TON COLLEGE, Milton, Wis.	A noble mission yours shall be, If in the future you shall see One dear soul you sought to win,	fence. The chief products of the countr	water behind, like those we used to chase in y our boyhood. The houses in the little vil w lages along its shores stand out like a child'	but they stayed only about an hour in the worst part of the day. In the morning
The Spring Term opens March 14, 1888. Rav. W. C. WHITFORD, D. D., President.	By gentle words you've gathered in. How patiently waits your heavenly King	many pretty waterfalls, and passed throug some wonderful tunnels besides the famou	h village built of toy houses on the floor, while the highways and railroads stretch across the	mountains to Lucerne. We have indeed
P. CLARKE, REGISTERED PHARMAOIST, Milton. Wis	For you your garnered sheaves to bring, Then go ye out in the world of sin, By faith and prayer you may gather them in. INDEPENDENCE, N. Y., April, 1888.	one of St. Gothard. The St. Gothard Tunnel, of course, su	country like silver threads, and the train r. creep along the tracks like magnified cater	ing such a remarkably clear day, so fine a sunset and two clear sunrises. To day when
MAN'S EXECUTIVE BOARD OF THE ENERAL CONFERENCE. at, Mrs. S. J. Clarke, Milton, Wis.	GLIMPSES OF EUROPE.—No. 25.	of length, and we were nearly a half how	er pillars. We can even see the reflection of the trees in the smooth surface of the lak at some miles away. Hills and hollows show	we made the descent it was more hazy than at any time during our stay.
ry, Miss Mary F. Bailey, " "W, Mrs. W. H. Ingham, " ", Eastern Association, Mrs. O. U. Whitford,	BY PROF. H. M. MAXSON.	when an engineer takes to constructing tunnels in the shape of a corkecrew with	in specks over the landscape. Just a little be	One interesting fact about Mt. Righi is that it is made up of pudding-stone, a rock
Westerly, R. I South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va.	SWITZERLAND-LUGANO.	the mountain, he undertakes a task th seems more difficult than a tunnel of gre	at low us, on a small inclined natural terrace at two men are cutting grad in places where	by water, but are now cemented together
Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. Western Association, Mrs. E. T. Platts, Alfred Centre, N. Y.	<sup>o'clock</sup> in the afternoon of August 4th. Su	P mountain that there is quite an elevation	on they tie it into great bundles and bring it u	p around Attleboro. The side we ascended has guite a slope (in the direction of the
Aired Centre, N. I. North Western Association, Mrs. Elisa Babcock, Albion, Wis.	httle town at the head of one of Italy's mo	by to climb before it can be entered. The sub- st lay of the land is such that this elevation is connot well be gained on the surface. So the	he the trail on their backs, on As we sit here looking across this prett he Lake Zng, we notice that a very large part of	y strata) while the other side is quite abrupt, showing the broken ends of the strata. As
Hilton Junction, Wis. BOGERS, Entern Duble Chasmanne and Town Clark.	<sup>upon a</sup> side hill. When you alight fro the cars you can enter the car of an incline	m road plunges into the mountain and begined to ascend in a spiral through the solid roc	ns the brow of Mount, Roszberg, opposit k. us. is stripped completely of all herbage	I did not walk to the bottom I cannot tell if the lowest strata is also conglomerate. The
Netery Public, Consequences, and Town Clark. Res at readence, Milton Junction, Wis.	<sup>Bpeedily</sup> , or you may climb into the stag	ry After some time spent in the darkness ge the tunnel, we rush out into the light agai	of even the grasses seeming to refuse to grown, In the valley below we see a curious hill the	great elevations, as for its fine views of snow-
e Sabbath Becorder. PUBLISHED WEEKLY	<sup>and</sup> drive down a winding, steeply incline <sup>Way, now</sup> and then overhung by fig tree	ed and on looking down the cliff, see below s, the hole that we entered some minutes h	us seems entirely composed of rocks, as if, lik	d and the surrounding country.
AMERICAN SABBATH TRACT SOCIETY,	and draw up before an old monaste	te, we entered it but some rods higher up t	been deposited by an iceberg ages ago, whe he the country was the bottom of some vast se cle As we curiously note the facts it flashes upo	A. WHI CITE TO MISOLWARD
TELES OF SUBCRIFTINE.	uses of a hotel. A large, airy, buildin	ar in the hill. Hardly have we noticed the	ese us, that this little valley, now smiling with the verdure. was once the scene of one of the	bound to feel interested in the well-being of bound to feel interested when the Author
the foreign countries will be charged to each of on account of postage. per discontinued until arrearages are paid; country then of the publisher.	With the waters of the lake gently lappin	en, ness to come out later a few rods high ng still. Thus we, in climbing up to the gro	ner most awful of those terrible disasters, in the set fear of which so many of the Swiss live	of our religion was illustrating the meaning e. of the word "neighbor," he told a story in
ADVENTIONS DEFAURTURE.	blue expanse spread out before the eve. t	its tunuel and in descending the other side, we	ent Roszberg, like Righi, is composed of layer ch, of conglomerate, considerably tilted. O September evening, eighty years ago, a ma	most prominent characters. The Jews and Someritant were on the worst possible terms.
drestining extensively, or for long birner advertisements inserted at legal rette survertisements of objectionable electrony will be ad-	""inight, and now and then a fisherm	an We had a compass with us and could	see of this rock, a hundred feet deep, a thousan gh feet wide and two or three miles long, to	Hereditary hatred. Now the parable of the "Good Samaritan" gets much of its point
remanded of objectionable character will be as -	the unwary fish, the hotel see	ms east, south and west to north again as	we a slide into the valley.	from this hereditary hatred. The humane

missions. "No," said the man, "I have r enough to do to help my neighbors." "Well," said Dr. Skinner, "who are your neighbors?" "The people who join lands with me," said the farmer. "Very well," a said Dr. Skinner, "and how far down does i your land extend?" "To the centre of the s earth, I suppose." "All right. Now the man who joins land with you on the other side of the globe is living in heathenism, and I want you to give me something to it help send him the gospel." Christianity teaches that every man who needs your help

TERMS-SS A YEAR, IN ADVANCE

WHOLE NO. 2257.

imilde Raudolph & 88.

t is your neighbor. 2. Because it will help my own soul. This is not a selfish, but a thoroughly r Christian, motive. Anything that will broaden our souls and open them and exe pand within them the purer and more unselfish instincts of our nature, is a good thing for us to do. "Charity" does not "be-gin at home." The comfort, convenience. , and happiness of your own household are so much a part of your own personal happiness, that "charity" is rarely ever thought of when you pay for your wife's new shoes or your daughter's new piano. But when you put your hand in your pocket to help a man who has no claim upon you except that he is a human being, then you are doing a charitable act, and it is by training gurselves to sacrifices of this kind, that a really broad and Christian charity is built up within us. If it is ever to be worth much to us, or to the world, it must be a growth, and this growth requires careful, painstaking cultivation. If this is not true, why should Paul have taken the trouble to write such a passage as the 13th chapter of 1st Corinthians?

3. Because Christ commands it. "How shall they hear without a preacher?" and "how shall they preach except they be sent?" These questions are arguments, made by one of the closest of all reasoners, iet and based upon the assumption that the spread of the gospel is a part of the gosact pel; that the good news must be circulated. The life of Christ, as given by the evangelists, was really a missionary tour. The Acts of the Apostles is a missionary mager azine, containing little but missionary intelligence: The Epistles are mostly letters written by missionaries to the mission churches they had founded. The Apocalypse, "Revelation," is fall of instruction ch- and warning to mission churches. The the whole New Testament is a mission document. Can von be an intelligent, conscientious Christian, and not help missions?-Dr. J. C. Hiden.

of the lake are quite abrupt, hemmed in by nels as these it is not hard to believe that little hamlets, with their five hundred inmountains that offer unlimited temptations the road cost nearly fifty million dollars to habitants, their cosy house and smiling gar-

v in the and rms. in the from this hereditary hatred. The humane strength cannot be a ruling motive of action. a delightful place for a rest. The shores came out. After going through such tun- When the horrible roar had ceased, five Semaritan traveler felt the claims of a The claim upon him, and from which he out of help draws inspiration. is from a higher source. brother man who was in sore need of help, draws inspiration, is from a higher source,

WHY NOT SPEAK TO THEM!

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own especial favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the up; subject of religion. Looking down into the the thoughtful, loving eyes under a sudden ing impulse, she asked the question: "Mande, my darling, do you love Jesus?"

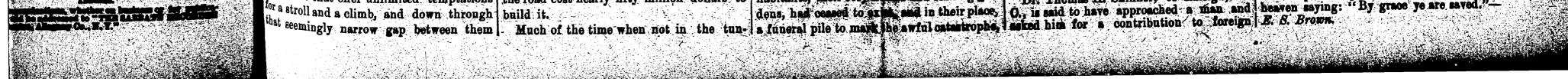
To her astonishment, the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, he a and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, she said: "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you is have! Every time I have been to your ock house I hoped you would say something, and I was beginning to think you never would."

It was a keen reproach to her friend, and one that she never forgot.

Little Maude is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and certainly it gives her character an attractive grace which nothing else could give. How many poor, sad seeking souls, like The little Maude, wonder why Christians never speak to them of the things nearer their hearts! O Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?

#### THE RULING BEASON.

A little fellow was crying bitterly, and I are stopped to ask what was the matter. He g of said another boy struck him. Wishing to thor impress a good moral on his young soul, I ning remarked, that I hoped that he would not wish to strike back, and out from his sobs I gathered the words, "No, sir; he is bigger than me." This quality of a superior force may be a sort of a peacemaker from a world's stand-point, but it is a higher motive that rules or should rule the servant of Christ. point That his opponent should be of inferior and thus he behaved in a neighborly way. and thus he behaved in a neighborly way. Dr. Thomas H. Skinner, of Baleigh, N. shines upon his path, he hears a voice from beaven saying: "By grace ye are saved."



# Missions.

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

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

#### A PRAYER.

Lord of the harvest, hear! We plead at Christ's command; The harvest time is near-It comes in every land: But oh! how few to reap The blessed frui's for theel Cast forth the workers, Lord, Like the sunbeams, wide and free. Cast forth the treasure, Lord, To send them on their way; Let rich and poor accord To keep them where they stay; Teach thou thy church to bring Their gifts for Jesus' name, As men gold freely fling To pleasure, folly, fame.

-Foreign Missionary

#### A CENTENABY OF PROTESTANT MISSIONS.

A General Cenference on Foreign Missions is to be held in Exeter Hall, London, England, from the 9th to the 19th of June, 1888. The following is a general outline of the meetings of the Conference:

I. Twenty one meetings in sections com posed of members of Conference. 1st. Missionary Methods: (1) The Agents. (2) Modes of Working. (3) Dealing with So-cial Customs. (4) How to deal with differ-ent forms of Religious Belief. 2d. Medical Missions: (1) The Agents. (2) The Agencies. 3d. Women's Work in the Mission Field: (1) The Agents. (2) The Work. '4th. The Place of Education in Missionary Work: (1) The Principles. (2) Special Cases. (3) The College. 5th. The Training and Support of Native Workers: (1) Organization. (2) Training. (3) Support. 6th. The Missionary in Relation to Literature: (1) General. (2) Bible Societies. (3) Tract and Book Societies 7th. Home Work for Missions: (1) Spiritual Agencies. (2) Material Agencies. 8th. Missionary Comity: (1) Mutual Treasurer's position is one of care, work, Relations. (2) Coöperation. 9th. Commerce and Diplomacy, in Relation to Missions

II. Five afternoon meetings of Conference. Ist. The Increase of Islam, and the Social, Political, and Religious Influences of Mo. payable June 1, 1888, he, and the Secretary hammedanism. 2d. Buddhism and other Heathen Systems: Their Character and Influence Compared with those of Christianity. " The Light of Asia," and " The Light of the Catholic Church: their Character, Extent, Influence, and Lessons. 4th. The State of the World a Hundred Years Ago and Now, as Regards the Prospect of Foreign Missions. 5th. The Intimate Relations between Home and Foreign Missions: or the Re-action of Foreign Missions on the Life and Unity of the Church. III. Six public meetings in Exeter. Hall. Great Missionary Meeting. The **1st.** Condition and Increase of the Heathen and their Claims upon the Christian Church. Medical Missions. 3d. Commerce 2d. and Christian Missions. 4th. Women's Mission to Women. 5th. The Benefits Conferred by Christian Missions. 6th. The Church's Duty, and a New Departure in Missionary Enterprise. IV. Fifteen public meetings in different parts of London. Description of missionary work in all parts of the heathen world. 1st. India and Burmah, two or three meetings. 2d. China and Japan, two or three meetings. 3d. Africa and Madagascar, two or three meetings. 4th. Turkey and Persia, one or ica, one or two meetings. 6th. Polynesia and Australia, etc., two or three meetings.

a translated paper from these societies. Alsong, but in pocket. The consecration deready nine societies on the continent of manded is not of our pravers, but of our Europe have sent intimation of the appoint. purses to the claims of God. It is so easy ment of fourteen delegates, and more are on the conscience to preach and listen to promised. These are from all regionspreaching, and so difficult for preachers and from France and Switzerland on the south. hearers alike to do the will of God. We Berlin and Rotterdam on the east and west. Baptists need this revival in giving more and Sweden and Denmark on the north, and than we need any other. We should blush it was only the want of a knowledge of Enat the record of giving the past year! We glish that made Finland regretfully decline. need at once a giving revival in churches and The distances separating the head quarters and Sunday-schools. The next three months, of the societies in America has prevented if spent in nothing else but in promoting the announcement of the decision of more Christian giving of silver and gold coin and than eight societies in that country. But as nickels, would be the best three months ever these have delegated twenty representatives, spent.-G. S. Abbott, D. D., in The Worker. we anticipate a large number will be sent, when all have reported. Not one society has as yet declined to send, and it is known THE frequent statement that an indis-

that many which have not reported fully inpensable element of mission work is the irreproachable and attractive Christian life tend to send representatives. Besides these twenty, representing societies, twenty distinof the missionary, is very familiar, and is guished men have been directly appointed accepted without question. We are perfectly by the committee in New York as represent willing, indeed we earnestly desire, that our representatives in the mission fields should The Secretary again calls on us to urge our thoroughly exemplyfy the truths they go to teach. Theoretically we should be doing constituents to pray for those who have the duty of making arrangements. The more the same at home. We are "known and vast the prospects of the Conference become read of all men," but alas! not always as "living epistles." We do not bear in mind the greater the responsibility and difficulty that the eyes of those about us, who have not accepted Christ, are sharp and quick We expect to be criticised and judged by our fellow-men, and we are altogether too resigned to the experience. Poor Christians There will be one feature about making who have their daily bread to earn, rich out a regular report for a definite period, Christians who have large business interests say for three quarters, which will not be quite to superintend. Christian mothers whose so pleasant; and that will be that we shall be diligent hands alone must do the family home work, Christian women whose abund. obliged to report such a large indebtedness ant means give them release from labor. at that time. At the end of the third and instead make them responsible for pub quarter we are always the farthest in debt; lic benevolences and private charities-all these busy people could bear constant witand during the last quarter we get in the ness for the Lord, whom they wish to serve, if most money. Many will not understand they would but remember that they are " the that, and will think, if the Society is so body of Christ."-Heathen Woman's Friend.

civilizing power of the missions, the revolutions which have been consequent on their work, the colonization of which they were the pioneers, the growing empires founded on European and American civilization of proved; also, "If any lack wisdom, let him which they laid the foundations, the enlightening influences which have spread among barbarous nations from their points of labor, all these command the profound respect of all men of sense. The one great fact, that the spread of the power of the English language, as the language of comm rce and of advancing civilization, receives he be furnished with funds to meet the bills an assured impetus from missions of English-speaking people, makes these missions

Woman's Work. 'If ye shall ask anything in my name I will do it. Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, **V**i8.

"THE Lord of the seed field takes care of his own. And the world shall yet reap what his sowers have

#### MY SISTER'S KEEPER.

Am I my sister's keeper? It may te Had I a single word of comfort spoken It might have cheered some over-burdened hear Without it broken,

Am I my sister's keeper ? It may be Had I but stopped but one little hour to aid her, That little hour had wrought her task, before The toil dismayed her.

My sister's keeper ! yet I passed her by Uncheered, unhelped, unwarned of coming danger.

Hard pressed by sin, and hust by cruel scorn, To love a stranger.

My sister's keeper! will the Lord forgive. For while my useless hands were idle lying, She fell neglected in the weary way, Worn, wounded dying.

#### COBRESPONDENCE.

#### PLAINFIELD, N. J., April 8, 1888.

Dear Miss Bailey,-You ask my reasons for working in the W. C. T. U., and I hasten to give them, knowing that while some of our workers may not endorse all of my views, I alone am responsible for the wider position I have taken as my Heavenly Father has given me light and guidance.

1st. In working for God and humanity, I have advanced spiritually, as I never did be-SETTING all religious questions aside, the fore, and in doing the "whatsoever," which embraces large things, God has blessed me richly. He has said, "Open your mouth, and I will fill it," which promise I have ask God who giveth liberally." He has never failed, and my testimony is only one of thousands in the White Ribbon Army.

> 2d. Because I am proud to have my name classed with the 250,000 fair champions in America and other lands, who are sacrificing much of ease and comfort that precious ones may be saved; who are fearless in denounc-

don this work; but the rather a reason for every Seventh-day Baptist sister's working earnestly in this temperance work to uphold the light of God's truth in regard to the Bi. ble Sabbath. It seems to me a good opening for Sabbath-keepers to make their influence Your sister in the work, felt. PERIE R. BURDICK.

PLAINFIELD, N. J. Your kind note of inquiry was received in due time, and I hasten to answer. You ask why I am in working sympathy with the W. C. T. U. of our land. I would say: 1. Be. cause it gives woman a glorious opportunity to work for her Master in putting down a fearful evil. 2. I know of no agency which has proved so effective in protecting the home from the curse of rum. 3. It is an organization which has been signally blessed of God, in rescuing the perishing and bind. ing up of the broken hearted. In working with so much zeal as the W. C. T. U. has shown, it would be surprising if it did not make some mistakes, as evidenced in the Sah bath question. But let us hope that even this mistake may lead to good in God's hands.

MRS. A. H. LEWIS. MILTON, Wis. We are members of the W. C. T. U., be. cause the women composing it are working

for the annihilation of the liquor traffic and its cause. In this we are with them heart and hand, and in all their efforts to lift fallen humanity. But we are not with any of the workers who favor the "National Reform movement;" but we would the rather do what we can to help them to see their error in attaching this to their work. Some of us are especially interested in the Juvenile department; believing that the system. atic instruction received in the L. T. L. can and will fortify the children against the temptations of tobacco and alcohol, and make them practical workers from the outset of their lives. MRS. SAUNDERS. MRS. CLARK. MRS. PLACE. (To be continued.)

### **OBJECTIONS ANSWERED**.

An objection has been made, says The

Sabbath Be

Remember the Sabbath-day. fix days shalt thou labor, and do the seventh day is the Sabbath of th

CORRESPONDENCE

Not long since, we came in the name and address of a bro son County, Kentucky, wh keeper, and principal of a sen ing. We opened correspond with a view to mutual acqui following letter has recently in answer to inquiries made 12th. Although not intende for publication, we venture to readers feeling sure that it wi interest and pleasure by all. the private character of the le hold the name and address.

Dear Brother,-Your most is received, also samples of publications, for which ple sincere thanks. I find in commend, and very little criticism. I think that artic Outlook entitled "The Sat Lord's day " is a strong del truth. conclusive incontrover to me, however, that it for us in defending the Sabba in question the time-honor "Christ rose from the dead of the week." The claim is, hard to refute to the sati masses, and carries with it, weight whatever against us.

In reply to your inquiries say (1.) That I have been s the seventh-day Sabbath fo vears; and I am now thirty-o (2.) I was led to a considerat bath question solely by reading God and finding therein no any sacredness attached to th Sunday. I was brought up dists. and never saw a Sabba an article written by one, u become convinced that Sa Bible Sabbath. (3.) There a vocates of the Sabbath in th some are "almost persuad church (Free Will Baptist) Sunday as the Sabbath; but entertain serious doubts, pray God their doubts may tive convictions, and their o tion of erro fense of divine truth. (5.) the "Free Baptists" of wh I recollect reading in the where the states and the states

Speaking of this Conference, the Chronicle of the London Missionary Society says:

Our readers will be glad to hear that the preparations for this great Conference in June are being rapidly completed. Through the courtsey of the Rev. James Johnston, Secretary of the Conference, we have seen the programme in proof, combining the hesitation in saying that nothing so comprehensive and exhaustive has ever been proposed for a missionary conference. To overtake it would be impossible, were it not that it is proposed to hold simultaneous meetings in sections like those in the meetings of the British Association, besides having committees to consider and report on such matters as may not be of sufficient importance for formal discussion at one of the meetings. No fewer than twenty-eight meetings of Conference will be held, besides a large number of public meetings in Exeter Hall and other places throughout London in the evenings.

We are rejoiced to see the ardor and enthusiasm with which the meetings of Conference are being taken up in America and in Europe, Not one society has as yet declined to send delegates on either of these continents, except for reasons which are altogether conclusive, and which are given with expressions of sincere regret. On the continent it is the want of any one on their committees who can use the English tongue

too, indeed the whole Board, would be happier than pastors are after generous donations made for their personal benefit. What World." 3d. The Missions of the Roman say you, dear readers? The beckoning harvest demands laborers. . "The laborer is worthy of his hire." Our churches are able to furnish the means for paying the " hire." Are we to be willing and cheerful givers and therefore, blessed and beloved by our Lord?

atives of the churches.

of providing for the meetings.

FROM THE TREASURER.

much behind at the end of the third quarter

what will they be at the end of the year

Now, our pastors, superintendents, and

few others, have it in their power to great-

ly and happily disappoint the Treasurer, and

prove his fears not to have been well founded.

The time is short, but still it can be

accomplished in one-month. Brethren, the

anxiety. But very few among us contribute

as much for missions as he gives in time,

besides money; and time is money. Could

A. L. CHESTER, Treasurer.

#### FROM W. K. JOHNSON.

I am thankful to God for recent results in Southern Missouri, or at least, this part of it. I have visited Bro. Redwine, of Corsicana, Barry Co. Did not preach any on account of having a severe cold, but took in the present situation of the work in that section. Bro. Redwine thinks that if I can come and spend as much as two weeks, we can organize a church. We will make the effort in May if God will, and will aid us in the effort. I also visited Delaware Church last Sabbath and First-day. The church is in good order, in peace and harmony, though two meetings. 5th. South and North Amer- not holding a Sabbath-school. Congregations good. Bro. Skaggs is supplying the church with preaching. There were services Sabbath-day at 11, A. M, preaching by the writer. After preaching the church received into her fellowship Bro. Rev. R. S. Holderby, from the First-day, or Missionary Baptist Church, Preaching at night, after Sabbath, by Bro. Holderby. On First-day, at 11 A. M., and 4 P. M., by the writer, topics for discussion suggested by the New | with good congregations and good attention. York and London committees, and have no I now am making some progress in the cause of the Sabbath in Billings. One Methodist minister has about given up the first day for the seventh. He says when we settle the subject of baptism we will be together, which we are now considering in private investigation. A Congregational minister is reading some of our Sabbath tracts, and told me he was going to write to Bro. Wardner, asking him some hard questions, relative to his tract, "Bible Doctrine of Weekly Sabbath." Others also investigating the subiect.

> BILLINGS, Mo., April 18, 1888. A GIVING BEVIVAL.

There have been revivals born of spirit aality. Methodism was born in such under the Wesleys; joint preaching and singing revivals, as under Moody and Sankey; Bible reading revivals, such as eminently that of Dr. Munhall. But what is needed in the If the same amount were asked for recoverwith such freedom as to profit in a bona fide Baptist churches of America to-day, is a ing lost souls in this province, it would hurt Conference, as distinguished from an occa- giving revival not of preaching, the economic conscience, I am afraid, not

British and American commerce.-Journal of Commerce.

THE Baptist Home Mission Monthly editorially says: O. brethren of the West struggling against tremendous odds; groaning to see others pre occupying fields where giant curse that defiantly seeks to destroy Baptists have the largest following; trying, with one-third of the resources at the command of others. to do what ought to be done; brethren of the West you have our sympathy, our pity, our prayers, but the society cannot give you another dollar unless there is a great awakening of the liberal spirit are suffering from this terrible evil) in our among our Baptist host. O. brethren of the East ! what will you say-nay, what will you do-to cheer these who for us are fighting the fight of faith in the West? Can you give more? will you give more for home oppressed. missions that the society may help more largely in these needy fields?

ONE THIRD of the whole pagan world is now actually under the sway of Protestant rulers. It is a fact of immense import that in lands inhabited by at least 300,000,000 of pagans, among whom Carey could not have | Loyal Temperance Legion, and Kitchen garset his foot, the Christian missionary/may den, we are training a vast army who will not now enter, freely travel, and everywhere proclaim the gospel of Christ; and that he may do this under the sure protection of laws dictated and administered by Protestant | license, but will make him shake with fear powers; while among the other 400,000,000 until he is compelled to surrender uncondi-utterly and hopelessly inaccessible in Oarey's tionally under the pure white banner of Proday, he enters unchallenged, and pursues his work sheltered by valid treaties whose permanence and extension are made surer with every passing year.

the American Board, speaking of the "Self-Support of Native Churches," says, that "of the 293 churches connected with the different missions, of the Board, 139 are self supporting;" that "there has been no increase in the number of ordained missionaries for 30 years, while the field actually occupied is at least fourfold greater; at less than double the expense;" and that this economical expansion is chiefly "due to the self-supporting native churches, and the young men and young women they have given to Christ."

REV. C. W. CHAMBERLAIN. on a recent tour in Parana, the south-western province of Brazil, writes: "An English company of engineers have abandoned at this point (Tibagy) a river-dredge, which they mounted with expensive machinery to scoop up the worst enemy of the home, and the greatgravel from the river bottom, expecting the est hindrance to the growth of the Christian diamonds to come to the surface. There are \$50,000 rusting away in the middle of the river Tibagy, and no one in the columns of the London Times or the New York Tribune cries: 'To what purpose is this waste?'

of paramount importance to the spread of ing error in every form, and are endeavoring Missionary, to ladies' foreign missionary by every good word and work to hasten the coming of his kingdom upon earth even as it is in heaven.

> 3d. I am laboring that my home and our it is justly said, is a missionary society; homes shall be protected by law, from this our husbands, sons, brothers, yes and the wives, daughters, and sisters of our free Re-

public, enslaving them in chains more cruel than were the shackles of slavery. The women of this organization (many of whom mother love arise as one, and in the might and power of the Holy Spirit, are determined to win the victory, by giving liberty to the

4th. In the various departments of the National W. C. T. U., which every state and local union can adopt as necessity demands, every class in society, every profession and occupation is reached, and thus by literature, lectures, meetings, by the Sabbath-school; only cause King Alcohol to tremble as he now does under compromise with evil, viz., high kind of work will bring the enthusiasm for hibition. We have worked and waited; but thank God for the little cloud which is destined to grow in answer to faithful prayers, and will bring "Showers of Blessings," ulti-THE Rev. Dr. Clark, senior secretary of mately in God's own time, and in his own way; sooner than many of us expect; for the Lord will do great things for us, if we do our work well.

> Still, our onward course pursuing, God speed the right; Every foe at length subduing, God speed the right. Truth, thy cause, whate'er delay it, There's no power on earth can stay it, God speed the right. Very cordially,

> > MABY D. TOMLINSON. BELMONT, N. Y., April 26, 1888.

Can answer your question readily and without any mental reservation. I am a W. C. T. U. worker because I believe it to be the duty of every Christian woman to identify herself with the cause, and help drive from our land religion which there is in existence.

MRS. V. A. WILLARD.

LINCKLARN CENTRE, N. Y., April 22, 1888. I am a member of the W. C. T. U., and am in hearty sympathy with its work, except tionship to work while children-bold the effort made by some to legalize Sunday. | boys and girls-while the girls and boys

societies, directed against the segregation of one class in the church for a work which should devolve upon all. The whole church, why, therefore, organize a woman's missionary society? Is it the intention to commit this great enterprise to the female members of the church?

This type of objection is met in its columns by the thought that the foreign missionary enterprise is committed to the whole church. In the sacramental host, as in the national army, thorough drill and effective movement can be secured only when the mass is broken up into detachments. There should be men's missionary societies, in which men should study the foreign mission work, and plan and pray for it. There should be young people's missionary 80. cieties and juvenile societies, in which the young people and the children should do the same thing. When the women of the church wish to plan and pray for the work

of their own sex in foreign lands, it is well for them to meet separately for this. This foreign missionary work into all classes of the church. A proof of the value of this argument is brought forward by offering the statistics of an individual church, in which the missionary work was well systematized and the fruit of this sowing was an increase to that church during the year, of about twenty-five per cent, ninety-three additions,

eighty of them upon profession of faith. There are other reasons than the foregoing why woman's missionary societies should exist, even in aggressiveness. If it might be granted that any portion of the human race had so established itself in goodness as to be thoroughly furnished unto every good work, still it would be true that these same very excellent people could not possibly assume or meet the individual obligations of any person outside of each his own self. Neither yet has any person the opportunity offered him to allow another to try to do the work of the two. The methods of labor in a church should be as varied as the classes of people in that church, and there will be sure to be the old and the young man, women and children. Woman's sym Pethies for woman in paganism are true and better for her, than man's can be Children cannot better be fitted for the duties of later life, than by responsible rely

fanskar productier friter the particula Seminary with which I am teacher's training school, mary, Intermediate, Academ Preparatory Departments; it institution and belongs to m The property, though not ve cost me several years hard i economy. During winter te ance is from forty to maty.

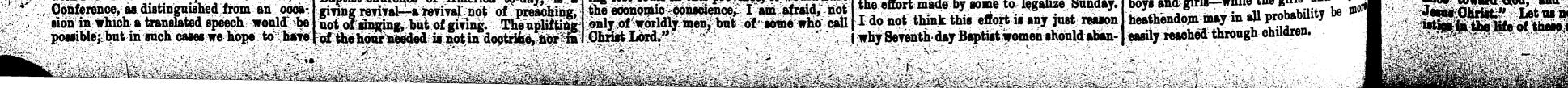
and the second

Perhaps I have wearied already, so I must close by th favors received, and by pro hearty sympathy in the wor are so earnestly engaged, a deavors in behalf of your pu

# PRIMITIVE CHRIST

Who were they, and what and do? The first Primiti who believed Jesus of Naza Son of God, the promise their daily life, religious an were the true representative their conduct being shaped doing unto others as they do to them. They were ha with one another and with Christianity in their lives examples for their Gentild Apostle Paul had regard wrote to the church at The "But ye, brethren, became churches of God, which in Christ Jesus." 1 Thees. this may sound strange to been accustomed to lool Okristian as disconnected everything Jowish, the la become obnoxious to the But the Apostle states the brethren of the Gentile at Themalonica were imit ish Ohristian churches the estine. And why not? C own and dwelt among the were under his personal also eye witnesses of his resurrection, and teachers men. from house to house had commanded them. But what of these J their spiritual life and do deeds were the outcome the heart. Their first s was Christ. who was sportles and their hel churches continued to r

in all that pertained to go mary of duty being com Jems Ohrist." Let us no



this work; but the rather a reason for Seventh-day Baptist sister's working estly in this temperance work to uphold ight of God's truth in regard to the Bi. sabbath. It seems to me a good opening sabbath-keepers to make their influence Your sister in the work,

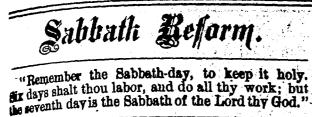
PERIE R. BURDICK.

PLAINFIELD, N. J. our kind note of inquiry was received in time, and I hasten to answer. You ask I am in working sympathy with the W. C. U. of our land. I would say: 1. Be. e it gives woman a glorious opportunity rork for her Master in putting down a ful evil. 2. I know of no agency which proved so effective in protecting the te from the curse of rum. 3. It is an inization which has been signally blessed lod, in rescuing the perishing and bindup of the broken hearted. In working a so much zeal as the W. C. T. U. has wn, it would be surprising if it did not te some mistakes, as evidenced in the Saba question. But let us hope that even mistake may lead to good in God's hands. MRS. A. H. LEWIS.

MILTON, Wie. Ve are members of the W. C. T. U., bere the women composing it are working the annihilation of the liquor traffic and cause. In this we are with them heart I hand, and in all their efforts to lift en humanity. But we are not with any the workers who favor the "National Rem movement;" but we would the rather what we can to help them to see their or in attaching this to their work. Some us are especially interested in the Juvee department; believing that the systemc instruction received in the L. T. L. a and will fortify the children against the nptations of tobacco and alcohol, and ke them practical workers from the outof their lives. MRS. SAUNDERS. MRS. CLARK. MRS. PLACE.

> (To be continued.) **OBJECTIONS ANSWERED.**

An objection has been made. says The issionary, to ladies' foreign missionary cieties, directed against the segregation one class in the church for a work which build devolve upon all. The whole charch. is justly said, is a missionary society; hy, therefore, organize a woman's misonary society? Is it the intention to comit this great enterprise to the female memers of the church?



CORBESPONDENCE.

Not long since, we came in possession of the name and address of a brother in John son County, Kentucky, who is a Sabbath keeper, and principal of a seminary of learn ing. We opened correspondence with him with a view to mutual acqueintance. The following letter has recently been received. in answer to inquiries made by us April 12th. Although not intended by the writer for publication, we venture to give it to our readers feeling sure that it will be read with interest and pleasure by all. On account of the private character of the letter, we withhold the name and address.

Dear Brother,-Your most welcome favor is received, also samples of your valuable sincere thanks. I find in them much to commend, and very little that is open to criticism. I think that article in the April Outlook entitled "The Sabbath and the Lord's day" is a strong defense of Bible truth, conclusive incontrovertible. It seems to me, however, that it would be wiser for us in defending the Sabbath, not to call in question the time-honored claim that "Christ rose from the dead on the first day of the week." The claim is, it seems to me. hard to refute to the satisfaction of the masses, and carries with it, if admitted. no weight whatever against us.

gay (1.) That I have been an advocate of the seventh-day Sabbath for about twelve. years; and I am now thirty-one years of age. (2.) I was led to a consideration of the Sab. bath question solely by reading the Word of God and finding therein no intimation of any sacredness attached to the first day, or Sunday. I was brought up by strict Methodists, and never saw a Sabbatarian, or read an article written by one, until after I had become convinced that Saturday was the Bible Sabbath. (3.) There are no other ad-Bible Sabbath. (3.) There are no other ad-vocates of the Sabbath in this vicinity, but some are "almost persuaded." (4) My church (Free Will Baptist) officially claims Sunday as the Sabbath; but many members entertain serious doubts, and I sincerely pray God their doubts may ripen into posi-tive convictions, and their convictions into an open renunciation of error and active de-fense of divine truth. (5.) I know-little of the math not." Men were not to be eased that others might be burdened, but rather equality was to obtain, or each was to bear is part. 2 Cor. 8: 12-14. 6. It is evident that these Judzean churches were Sabbath-keepers. So far as their history, synagogue, and church-life are entertain of error and active de-fense of divine truth. (5.) I know-little of the "free Bantiats" of whom you meak. economy. During winter terms the attend- 46:1. ance is from forty to sixty.

THE

The words of the formula, recorded in the day of leisure they possess. Yet when a Acts of the Apostles, are, "in the name of Jesus Christ," 2:38; "in the name of the episcopal body calmer shut their eyes while Lord Jesus," 8: 16; "in the name of the Lord Jesus," 19: 5.

4. That these Hebrew believers were 4. That these Hebrew believers were ening, men were bury in their shirtsleeves, taught to regard their baptism as specially unloading the appartmances of a dressing significant of the burial and resurrection of Christ, and of their own resurrection. as well as of being born of the Word and spirit, may be gathered from Rom, 6: 3-5; 1 Cor. 15:29, Col. 2:12, and 1 Peter 3:21. 5. Coming to other particulars of their conduct, it is evident that they were careful to provide liberally for the wants of the poor: "Distribution was made unto every man according as he had need." Liberal

giving was always characteristic of God's ancient people: Abraham went to war and mublications, for which please accept my delivered his neighbors from slavery at his own charges. The people under Moses, who were "of a willing heart," brought "much more than enough for the service of the work, which the Lord commanded to make:" so that a command had "to be proclaimed throughout the camp " to restrain the people "from bringing" any more. "For the stuff they had was sufficient for all the work to make it, and too much," Exod. 35: 5: 36:5-7. A poor widow gave two mites 'even all her living," for that day at least. Zaccheus bestowed half his goods on the poor, and for any cheating that he had done, he repaid it by fourfold. Some of In reply to your inquiries, allow me to these Judzean Christian disciples sold their houses and lands, and delivered the price of them to the spostles. The Gentile churches of Corinth and Galatia sent relief to the suffering poor in Jerusalem. As followers of the mother churches they responded cheerfully and liberally to the apostles' call for help. The apostolic rule of giving was, "As God had prospered" them, 1 Cor. 16: 2. And also, giving could be acceptable only from "a willing mind," "according to that a man hath, and not according to that he hath not." Men were not to be eased

the "Free Baptists" of whom you speak them. Many had heard the Saviour my I recollect reading in the Morning Star, that he was " Lord of the Sabbath," and i reconcect reading in the mersting Star, that he was "Lord of the Saddath, and the second start, the merstage of the lord's support. We do not find in something more than a soulles machine, the New Testament a single hint that and so make his work more interesting and cannot give the particulars. (6.) The Christ's resurrection was ever celebrated by Seminary with which I am connected is a laday, or an hour, or a week, or by any teacher's training school, embracing Pri-mary, Intermediate, Academic and College- show that these model Judsan churches Preparatory Departments; it is a chartered | set apart the 25th of December for the institution and belongs to me individually. | birth of their Lord as to try to prove that The property, though not very valuable, has they used Sunday otherwise than as one of cost me several years hard labor and rigid the "six working days" of the week. Ezek. 7. Again, these Judsan churches lived a godly life in Christ Jesus. They suffered in meekness and patience much persecution from their own nation; and the Thessalonian brethren suffered the like things from are so earnestly engaged, and my best en- | their own countrymen, and so were partners in the trials and joys of their exemplars. A very interesting account of the spiritual life of these model churches is given in Acts. 9: 31: "Then had the churches rest throughout all Judza, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and-in the comfort of the Holy Ghost, were multiplied." Thus these Jewish Son of God, the promised Messiah. "In churches, which Paul says were "in Christ." their daily life, religious and secular, they were most active, liberal, and self-sacrificing, and so busily engaged in persuading their own people to believe the Messiah, and become loving, obedient and good, that they seem not to have had time to think of with one another and with all the world, church authority and power, and a strong Christianity in their lives made them worthy government. These things were left to a examples for their Gentile brethren. The subsequent age, for a worldly spirit from Apostle Paul had regard to this when he among the pagan Gentiles to introduce and wrote to the church at Thessalonica, saying, | mar "the faith once for all delivered to" these "saints," and to spoil the simplicity that is in Ohrist. The Hebrews, as to Christ Jesus." 1 Thess. 2: 14. Possibly character, had an "advantage" over others. because they were the keepers of "the oracles of God," and were not therefore cor- | create. rupted by idolatrous worship and philosphy. When once they had accepted the Messiah-"were in Christ Jesus"-they formed the purest, the most humble, lovable, and enterprising models of Christian and church life of that or of any subsequent age. Let us follow them as they followed Christ.-Sab

SAPBALL COPB, MAY 17, 1888.

1. The members of the Judiean churches were a people of much prayer. Consult Acts 1: 14; 2: 1; 3: 1; 4: 24-31, etc. 2. They gladly received the word, and believed that God had raised up his Son, Jesus, from the dead. 3. They were baptized, probably in the name of the Father, Son, and Holy Spirit. The words of the formula recorded in the name of the father, Son, and Holy Spirit. editors and leaders of thought generally? court function was in preparation, the same The extension of our boundaries may properly be aimed at, but there is also needed an London's Abbey was closed as a house of internal building up. Not only more, but Lord," 10: 48; and, "in the name of the prayer, and turned into a house of Sunday also more intelligent church members are when the insolence and lawlessness of the toil. Between nine and ten last Sunday eyneeded. When there shall be in our denomi- saloon will be effectually suppressed. nation education and culture in proportion room, and carrying them in by the west indeed. door. Whether or no there was any necessi-

We can learn something from our Roman Catholic neighbors. Their church-building work and other work weighs heavily upon them, but, nevertheless, they are making education a great, if not their main endeav. or. They are establishing primary schools in every parish, and then in each wider district they are organizing high schools and colleges, with a great university. Our needs are similar to theirs. Millions of ignorant colored people are in our ranks, and they must be educated in order to be a real force for Christ. We may not need to go to work in the exact way the Catholics are working, but we may learn from them that nothing is more important to a denomination than the building up of a strong system of schools. There must come at an early day a change in our "Home" work. It will not be many years before Minnesota, Dakota and other new states and territories which now are mission ground, will have become as able as speak of. - Chicago Currant. Ohio and Illinois and Indiana have become to take care of themselves. The growing wealth of the West will soon enable each state to take care of itself, and in place of a gigantic national home mission work such as we now have there will be merely state and associational missions such as are now found in the New England and Middle States. Men who are no longer young will live to see the day when the bulk of the contributurned into some other channel. Whither can they be so well directed as to great educational enterprises ? Is not our educational work soon to be the great work of the denomination?

In this work there is already needed an alliance. There is needed union of effort and for that formal connection will, under the of the home they built together, and take enterprise, leading it to take the right form. Information will be extend as to the strength of the claims of various undertakings. And valuable to the community. On every hand in important cases, enterprises in whose aid all our people should be united, there will be a medium through which all can be by saying that "the saloon should be made reached. It is a good thing that this convention has been called. Each brother should make an especial effort to attend it.-Christian Inquirer.

The time has come when just and wholesome law will be permitted to remain as a dead letter, but the time is fast approaching sentiment in that direction is rapidly develto our numbers our army will be strong oping, and nothing has done more to quicken it than the saloon itself. Its disregard for

law, its arrogance, its lobbying in legislative halls, and dictating to convention and caucuses, have done more than all else to create a sentiment against it that will control it or suppress it altogether. It should consider that it has no claim on the public at all. It is no part of legitimate industry; it has no part in commercial prosperity. It exists in opposition to all principles of industry and commercial interests. The people have the highest right recognizable to suppress it entirely-the right of self protection. For the saloon to talk about rights is foolish. It has none. It only exists by sufferance, and there is nothing on which it can base a claim for protection. It is an industry that weakens everything it touches, one that adds nothing to individual or national prosperity, but is a heavy burden upon both. The revenue it yields is too insignificant, compared to the tax it makes necessary, to

WHAT A BOY IS WORTH.

If you want to find out what a boy is worth, go and ask his mother. By the time she goes into the jaws of death to give him birth, and then puts into him her days of love and her nights of care. and he stands before her strong and clean tions from the older states, which now are and tall at twenty-one, she can tell you devoted to Western missions, can best be what he is worth from the crown of his head to the soles of his feet; and when the legalized dram-shop takes hold of him. tears him down fibre by fibre, and puts oathe on the lips that she used to kiss. and crushes out his mother's hopes, it is no

wonder she makes outery. If you want to know what a home is worth go, and ask and there is needed union of hearts. Con- loving woman who has kept herself as pure sultation and a general exchange of ideas as God's lilies for her marriage day, when. will result in clearer ideas as to the best with a great shine in her eyes, the put methods of proceedure, and a union in sym- herself over into the hands of one man, for pathy of all our educational enterprises will better or for worse, for richer or for poorer. strengthen each. If only a nominal union until life's end. And when the dram-shop is formed, something will be accomplished; with it's fearful curse crosses the threshold exigencies of the case, fast become an active down her strong tower of hope, stone by will be a moral influence exerted on each new dren, it is no wonder she makes outcry.

This type of objection is met in its colmns by the thought that the foreign issionary enterprise is committed to the hole church. In the sacramental host, as the national army, thorough drill and fective movement can be secured only when e mass is broken up into detachments. here should be men's missionary societies, which men should study the foreign mison work, and plan and pray for it. There ould be young people's missionary soeties and juvenile societies, in which the oung people and the children should do the me thing. When the women of the wish to plan and pray for the work their own sex in foreign lands, it is well r them to meet separately for this. This nd of work will bring the enthusiasm for reign missionary work into all classes of e church. A proof of the value of this gument is brought forward by offering the stistics of an individual church, in which e missionary work was well systematized d the fruit of this sowing was an increase that church during the year, of about venty-five per cent, ninety-three additions,

ghty of them upon profession of faith. There are other reasons than the foreing why woman's missionary societies ould exist, even in aggressiveness. If it ight be granted that any portion of the man race had so established itself in goodas to be thoroughly furnished unto every od work, still it would be true that these me very excellent people could not posbly assume or meet the individual obligsans of any person outside of each his own If. Neither yet has any person the oppornity offered him to allow another to try t the work of the two. The methods of bor in a church should be as varied as the asses of people in that church, and there ll be sure to be the old and the young n, women and children. Woman's or thics for woman in paganium are true d better for her, than man's can be hildren cannot better be fitted for the tics of later life, than by responsible relation onship the work while children-bol ys and girls while the girls and boys I schendom may in all probability is that By reached through all prot

Perhaps I have wearied your patience already, so I must close by thanking you for favors received, and by promising you my hearty sympathy in the work in which you deavors in behalf of your publications.

#### PRIMITIVE CHRISTIANS.

Who were they, and what did they believe and do? The first Primitives were Jews. who believed Jesus of Nazareth to be the were the true representatives of Christianity, their conduct being shaped by the rule of doing unto others as they wished others to do to them. They were honest and truthful "But ye, brethren, became followers of the churches of God, which in Judes are in this may sound strange to those who have been accustomed to look at everything Christian as disconnected entirely from everything Jewish, the latter term having become obnoxious to their Gentile ears. But the Apostle states as a fact that the brethren of the Gentile Christian church at Thessalonica were imitators of the Jewish Christian churches then located in Pal estine. And why not? Christ came to his bath Memorial own and dwelt among them; many of these were under his personal instruction; being also eye witnesses of his glory, after his resurrection, and teachers of their countrymen, from house to house, of all that he had commanded them.

But what of these Judsean churches, their spiritual life and doings? Their good deeds were the outcome of divine love in the heart. Their first and great teacher in all that pertained to gospel life, the summary of duty being comprised in "repentance toward God, and faith in our Lord istics in the life of these disciples:

#### SHAM SUNDAY-OBSERVANCE.

The so-called Sunday-Observance Society publicly lectured Mr. Irving a week or two ago because, in his anxiety to secure the greatest possible success for a charitable benefit, he had encroached on the early hours of the first day of the week for a rehearsal. was Christ, who was succeeded by the But we have sought in vain for any word apostles and their helpers. Thus the of remonstrance from this society against churches continued to receive instruction the open manner in which work for the Jubilee was carried on in London last Sunday. It is ever thus. Those who are apparently always on the lookout for any excuse to cast haps nothing just at present so important is on the paper, I did that; but if you mean for us is to put the organ in the saloon, and Jesus Christ," Let us note a few character- a stone at the stage, maintain a studious for Baptists as the subject of education. In the man, you did that ! This morning, see if it won't keep our members out of that

and the second the state the people are calling for American senti ment and designs. Industries are awakening to supply this market with good art products demanded by a deeper and wider modern civilization, and on all sides comes the acknowledgment that American money. which ought to be kept here, is being poured

ty for this we cannot say; but after such an

open disregard of enrical teaching, the doors

of the museums should no longer be kept

barred. To have one law for the rich and another for the post is bad enough; but the

idea of one Sunday for the bishops and an-

other for their flock would be monstrous.-

Education.

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

ARTINTIC ARTISANSHIP.

The New York Independent says that a

movement is on foot to inaugurate in New

York (or its immediate vicinity), an Art

University for "Artist Artisans," or those

workers and classes of industry which re-

quire the combination of artistic taste with

practical industrial skill. Mr. John Ward

Stimson, a graduate of Yale, and of the

Paris Beaux Arts, who has been for some

years endeavoring to secure the cooperation

of the Metropolitan Museum in this idea

while over their art schools as superintend-

ent, and who lately gave up the trustees as

hopelessly conservative, is now organizing

the movement independently and appealing

to the intelligent business men and practical

artistic industries for sympathy and cooper-

ation. Hir sim, according to the circulars

which we have received, is "to bring good

Lloyd's Weekly, June 26, 1887.

ing."

into Europe, and foreigners are being imported to take the principal roles in all our skilled industries, and are imposing upon us their foreign designs instead of 'responding to our own American feeling and civilization. Mr. Stimson is a thorough American, though he has for years studied in Europe the best schools and principles of art. But he believes that art principles are vitally the same, though their application is infinitely varied, and that, instead of servilely copying European modes, methods and manners, the trained artistic genius should re-adapt and re-apply principles to home needs and products. This is the key-note of his movement. The students of the country are strongly with him and are enrolling fast, but what he thinks the movement needs is the frank and generous sympathy- and coöperation of business men, especially those who sincerely appreciate the value of art to a nation's refinement and production, and who will step forward to secure for the work those essential quarters and material for study which the poor student or artisan's means are not sufficient to supply. He claims that it would not require so very much, as it is quality rather than quantity which is needed with intelligent artistic taste to analyze, assimilate, re-adapt and re-

### THE CONING EDUCATIONAL CONVENTION.

The educational convention which will open the coming series of meetings in Washington is anticipated with much interest. The fact that it is a new feature of the anniversary assemblies will secure for it attention, and again it will be enjoyed as a gathering of Baptists from South and North togetherhalf the convention, will be new men to sight, | work done inside." although all will be men of national reputa-

best thoughts of our wisest brethren. The general subject is one of great im- that?" portance to any denomination, and of special silence when the church breaks down its own the mere matter of numbers the Baptists when he arose, he was sober; when he place also."-Western Recorder.

Cemperance.

"Look not thou upon the wine when it is red. when it giveth its color in the cup, when it moveth itself aright.'

"At last it biteth like a serpent; and stingeth like an adder."

## SPECIMEN OF THE WORL DONE INSIDE.

The following story by Rev. Charles Garrett, though familian is well worth repeating :--

"One of my friends is a verw earnest. shrewd man, who seems to always know how to do the bast thing at the right time. One day he was passing a gin-shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street; and, entering a grocer's cluding even the wife of the President of shop, addressing the master, said :

"Will you oblige me with the largest sheet of paper you have ?"

"What for, my friend? What's the matter ? ? "

"Oh, you shall see in a minute or you have.'

"The sheet of paper was soon procured. "'Now, will you lend me a piece of chalk ?' said my friend.

". Why, whatever are you going to do ?' "' You shall see presently.

"He then quickly printed, in large let-

"SPECIMEN OF THE WORK DONE INSIDE."

"He then fastened the paper right over the brotherhood of the whole United States. stance. In a few moments several passers-by in the habit of going into the saloon and Among the speakers will be many who, to stopped and read aloud, Specimen of the taking a drink whenever he felt like it, but

tion. Papers on important topics are to be and the publican, hearing the noise and you bring that organ in here, it will split presented by able and widely known men, laughter outside, came out to see what it, the church. I and a number of others will and the discussion on the formation of a was all about. He eagerly bent down and leave." The pastor then spoke, saying: permanent organization will call out the read the inscription on the paper; and then | can preach either with or without the organization demanded, in an angry voice, Who did in the church. It is a matter of indiffer-

importance to the Baptist. There is per joined the 'crowd. 'If you mean, what out of the church, I think the wisest course



Dr. Lyman Abbott justifies high license to pay fully for the wrong it does," and this H part of the wrong he savs it does

"As a deceiver and a liar, it swindles the poor and rich. it creates the base and horrible appetite on which it lives. it is a breeder of crime and poverty beyond anything else, it corrupts juries and courts of justice, it fills almshouses and idiot and insane asylums, it makes orphans of children, and widows of wives, breaks up homes innumerable. robs men of their mental and spiritual worth: slavery never so robbed the workingmen of his wages: Mormonism never so debanched womanhood, and struck so fatal blows at the home; it is a corruptor of the nation at the very source of its power," etc.

Now, will Dr. Abbott take pencil and paper, and figure up for us just how high the license should be for the saloons "to pay fully" in dollars and cents for these wrongs which it inflicts upon society ? Come, Doctor, try your hand at it.-The Voice.

THE panderers to vice, in tobacco shops. liquor saloons, and elsewhere, have carried to such an extent the suggestive and improper use of the pictures of women. inthe United States, as to provoke legislative interference to repress the growing evil. Representative Thomas, of Illinois, recently introduced in the House of Representatives. a bill, making it a high misdemeanor to display an advertisement picture of any Amertwo. Please let it be the very largest sheet | ican woman for any patent medicine or any similar purpose, without her written consent, under a penalty of a fine of not less than \$500 or more than \$5,000, and imprisonment till the fine is paid. It is to be hoped that the bill may speedily become a law, and public opinion be created which will demand its strict enforcement.

A COMPROMISE .-- A church in a certain town in Kentucky was much divided on the the drunken man, and retired a short dis. | organ question. One of the members was had a holy horror of an organ in church. "In a very short time a crowd assembled: In a discussion of the subject, he said: "If ence to me. But as the church is divided " Which ?' asked my friend, who now about it, and some say it will drive them



# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 17, 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.

Communications designed for the Missionary Department should be addressed to REV. A. H MAIN, D. D., Ashaway, R. I.

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

TERMS: \$9 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"For, oh, but the world is fair, is fair ! And, oh, but the world is sweet ! I will out in the gold of the blossoming mold And sit at the Master's feet. And the love my heart would speak I will fold in the lily's brim, That the lips of the blossoms, more pure an meek, May offer it up to him."

A LETTER just received from Elmdale, Kan., says, "We have prayer meetings here every Fourth day evening, which are growing in interest, to some at least."

WE are requested to say that the next Semi-Annual Meeting of the Minnesota Churches will be held with the church at Trenton, beginning on Sixth-day before the second Sabbath in June (June 8th). Fuller particulars may be looked for in the Specials, in a week or two.

An exchange says experience shows that churches are generally prosperous where there is preaching; in its absence, declension prevails. This seems to accord with Paul's the Lord's acre a changeable, uncertain piece statement that when "the world by wisdom of land? knew not God, it pleased God by the foolishness of preaching to save them that believe."

In our educational column this week will be found an article with reference to a Baptist educational convention, soon to be held | Board to send certain candidates to the forin the city of Washington. Although it is | eign fields, on account of unsoundness in

won success before us. Second, it will do us good to remember that when we shall have thus done our life work and laid its burdens down for the crown which our Lord will give his faithful servants, there will be no lack of men who can fill our places quite as well as we have filled them; and so the Lord's work, which we love so well, shall move grandly on. But when the Master of the vineyard shall have spoken to us his "Well done," and we shall have entered upon the joy of the reward summed up in " the joy of thy Lord," it will not matter much whether men mourned over our de-

parture from the world 'or scrambled for the places we vacated.

A good story is told of a colored man who gave the product of one acre of hissmall farm every year to the Lord, and of the way he did it. Leaning on his hoe, he proudly said to his neighbor. "Yes. one acre every year to the Lord. There is nothing like systematic When his neighbor asked him giving." which acre it was that was doing such good service, he replied that it was not always the

same acre; that, indeed, it was changed nearly every year. "When the season is very wet, then it is in the low land, but when it

is very dry, then I give to the Lord the very top acre of the whole lot." When reminded that this arrangement would always give the poorest to the Lord, he replied, "Most certainly, sir, you don't suppose I am going to portion of our sunny South land; and I, rob my family, in order to give to the Lord, do you?" Then he resumed his work with an air of satisfaction, which only he can wear

who has succeeded in fitting his benevolent operations to his most selfish plans and worldly ambitions. With how many of us is

# BY THBIR FRUITS.

The controversy which arose a year or so ago, particularly in the Congregational Church, over the refusal of the American written from a denominational stand-point, | Christian doctrine, according to the acceptthere are suggestions in it which deserve ed orthodox standards, engendered not a little bitterness, perhaps on both sides of the ested in educational movements. Seventh day | question. It could hardly have been other-Baptists, in particular, need to ponder well wise. And yet, good undoubtedly came of it. The orthodox body had occasion to meet and thoroughly consider what must be admitted to be honest doubt, and, it may be THE first requisite in any work is faith in | hoped, learned some lessons of charity for those whose faith cannot always be pressed into the exact molds of thought of a past ly." As soon as a man's faith begins to age, or expressed by the phraseology of generations long gone by. The world moves. And if truth is eternal, the methods of getting at it, and the modes of expressing it are ligion. There is great alarm in certain constantly changing. It is well to remember this, and to exercise wisdom, patience and charity accordingly. On the other hand, the self styled liberal than the surface. Down deep in the hearts | wing of the church has had opportunity to of the people there is a lack of faith in the learn that those doctrines of the church which have had condensed into their forms sacred or holy uses. At such a time we need of statement both the learning and piety of generation after generation of earnest men grounded in the eternal Word, that so our are not to be set aside lightly, and that lives may be without reproach, and that those who continue to hold to them have with power we may persuade men to obey some more substantial reasons for doing so God. It is equally important that, at every than the simple fact that they are the doctrines held by their fathers. But we took up pen not so much to draw lessons from the form of the controversy, now quieting down, as to call attention to the following sentences from the Foreign Missionary, which touch the subject matter involved in that controversy at a vital point; for if it can be shown that the fruit of any "movement" is a weakening of faith in divine things, a relaxing of effort for the salvation of men, and an aimless drifting of thought and life, that "movement" stands before the bar of all sound judgment selfcondemned. "By their fruits ye shall know them." This is what the Forsign Missionary 8878 : It is a significant fact that questions of theology, not unlike those which have recently disturbed the American Board, sprang up among the Congregational churches of New England near the beginning of our century. On the one side remained the great body of the orthodox churches, which held to the moral ruin of all mankind, and the indispensable necessity of proclaiming the gospel of a divine and all sufficient Saviour. cessor to such men, has moved the carping On the other hand was a widespread defecpunster to say, "Nothing succeeds like the tion of those who, under the various names of Unitarians, Universalists, Restorationists, etc., rejected the doctrines of Christ's equal divinity and his vicarious sacrifice, or the whatever our calling in life, however great indispensable need of regeneration and an acceptance of the gospel by a personal faith. The sifted orthodox churches soon became

Thus have the great and good labored and their power felt throughout the world. The Mississippi, consisting of iron, magnesia, seceding churches, while active in many lines of social and political reform, have, in logical consistency with their doctrines, done almost nothing for the heathen world. At this time they have not a missionary nor a missionary station on the globe. The orthodox wing of that early theological division was blessed from time to time by revivals by which its own life was invigorated, until it has become strong, not only in every city and hamlet of the East, but has extended its home missionary churches from ocean to ocean. The other branch has not only remained weak in numbers and resources, but has been still further depleted by repeated defections to almost all shades and degrees of liberalism and infidelity.

# Communications.

#### BEAUBEGARD, MISS.

The following letter was written to Bro. V. L Davis, of this place, in answer to some inquiries concerning the colony scheme, etc. By request of the writer, the letter has been handed to us, and we indigenous to the country, naturally would, gladly give it a wider circulation.

BEAUREGARD, Miss., April 24, 1888. Dear Brother,-I proceed to answer your commuication of the 20th inst., which is before me and contents duly noted.

We have in past time organized an Immigration and Land Association, for the purpose of inducing immigrants of good character and standing to settle among us and aid us in developing the latent resources of this wish others, especially the citizens of this "wilderness blossom like the rose." Under section, are ever ready to welcome to our midst any and all persons of this class who day. may be desirous of casting in their lot with us Hence, I take pleasure in communicating with you, and in giving you briefly an out line of our standing respecting church, schools, and all other religious and secular for a furniture manufactory. With all the foundation for them.

which was duly organized August 15, 1887, and which, since that time, we have increased in numerical strength to fifteen good members, with the prospect of more in the near future who are preparing to keep the Sabbath. We have paid for a church lot. and in due time expect to build. Therefore, I feel safe in saying that the foundations of our church as laid are secure and firm, and frequent additions are being smade thereto that will increase its influence and make it an influence for good that soon will be felt far and near. For all of this I am very thankful to Almighty God, whose mercies are so abundant. 2. Our second project is our school. We have organized an educational society or association under the auspices of the Seventh day Baptists, with a constitution the same in purport, aim and intention as that of the Education Society of the Seventhday Baptists of the North and North-west, with the intention and fixed determination to create a Southern institution of learning, under the control and government of the Educational Association, and in direct connection with the church, hoping to make its work efficient and influential in various ways, in its onward march, hand in hand with the church, each in their respective spheres, laboring for and to the general enlightment of the people. The school contains the Primary, Intermediate and High School Departments, which includes in its curriculum a thorough and complete English course. The Classics-Latin, Greek and Hebrew-Music, Commercial Law and Commercial Book-keeping complete, and also a Theological Départment which will be free to all who contemplate entering the ministry. 3. We have a good country and a genial climate unsurpassed by any in the world. Our colony is located about 140 miles north of New Orleans, upon the extreme western ridge and southern spur of the foothills of the Blue, Ridge Mountains. Our elevation is about 400 or 500 feet above the sea level, at which we enjoy a medium climate, both winter and summer, never reaching extremes of cold or heat; hence we are free from all miasmatic influences, the elevation being sufficiently high above the Mississippi swamps on the west and the Pearl River on the east, being also sufficiently tempered with the ocean breezes which reach us from the south daily, borne to us from the Gulf coast which is about 100 miles south of us. From this brief description, you will see that in regard to climate, we are especially blessed. While New Orleans, Mobile, Pensacola, Natchez, Vicksburg, Grenada, Holly Spring, Meridian and other points around us at a distance, are all more or less afflicted with epidemics of various kinds, we gan to organize those missionary operations are wonderfully exempt, and always have of the mouth of God, which he spake mid keep in it unto the end. Will not the readcration as though the work must certainly which through seventy years have planted been. We are in possession also of a cluster the thunderings and lightnings of Mt. Sinai? ers of the RECORDER pray for all such?

sulpher and other minerals. With a fine, we hope to see completed in the near future. these natural advantages would combine to

make the place attractive to tourists, and would tend to do much toward the development of the country.

4. Our soil is composed of disintegrated rock, gravel and leaf mold, ranging from six to fourteen inches in depth, resting upon a subsoil of rich red and brown clay, which gives it greater value, as it enables the lands to be improved, making them susceptible of deep and varied cultivation, taking manures well, retaining all the phosphates and elements that enrich the land. Our lands are therefore very prolific, producing all manner of vegetables, small fruits, berries, peaches, apples, plums, apricots, cherries, etc., in

abundance and of the richest flavor. We have the finest grape and peach country in the world. The grape, especially, being under cultivation and careful training, produce abundantly. Cotton, corn, and other crops are produced in their regular order, but vegetables, melons, strawberries, raspberries, blackberries, etc., with peaches,

apples, apricots, cherries, grapes and other fruits, also sugar cane-are, and will be, the coming crops of this section of the great Mississippi Valley. In due course of time, immigration, capital, energy, perservance and patience will all combine to make this the blessing of God, I hope soon to see the

5. The opportunities for manufacturing are varied, but I will mention a few that are open, and which we are anxious to have occupied. First, there is a good opening 1. Our first great project is the church, ornamenntal frniture for the markets close. fail to be a thriving industry. The timber consists of various oaks, cherry, maple, pine, gum-swcet and tupelo-, cotton-wood, sycabusiness there is a fortune awaiting some After the sermon, the proposed members of one with enterprise and a little capital, and to the man or men who will establish a factory of this kind we can give encouragement in many substantial ways. There is also a promising opening for a canning factory. Also a dairy and creamery can find a sccessful opening with a wide field for operations. There is good grazing, winter and summer, with both a local and foreign market for all the butter, cheese, milk and other products of such an enterprise, returning first-class prices. These are three enterprises that are now awaiting capital and energy to come and occupy and develop them. Whoever engages in either of them will, I think, realize a large per cent on the money invested. There is also an opening banks of genuine clay suitable for the manufacture of porcelain and crockery ware of all kinds, there being thousands of tons of clay in sight and not a particle of sand or grit in it. This for the capital invested is the best thing we have to offer; and we hope soon to be able to put the same upon the market. There is also iron in abundance, with limestone fed hematite iron, and limestone for fluxing, etc. Many other industries could be started here, and will, as the country settles up and develops. Cotton and woolen mills have a good opportunity, and there is room for all, and more too.

going to begin thus to live? For Jesus Bays you shall do so, and so long as you do not large hotel, erected on the grounds, which thus live, you live in open violation of, and disobedience to, Christ's "shall," and God's command.

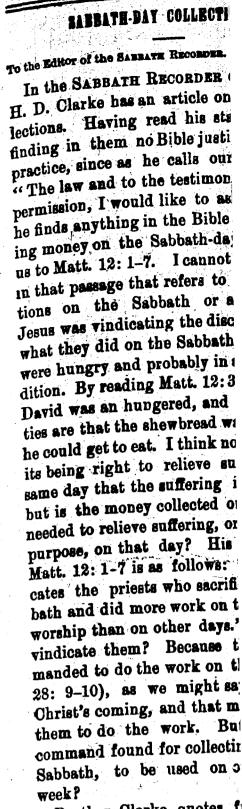
> Let each one ask himself the above ques. tion, and then after prayerfully and carefully reading the Word of God, answer it for him. self by the light thereof. May God in his mercy help all to do so is my prayer. A. F. BELO.

RUPEE, Tex., May, 1888. FROM C. W. THRELKELD.

CRAB ORCHARD, Ill., May 7, 1888. To the Editor of the SABRATH RECORDER:

As a number of our people from abroad have contributed to the material aid of this interest in the erection of a house of worship. I feel that they will be interested in hear. ing, at any time, of steps in the advance. Last Sabbath and First-day was the time for the gathering together of the little band here, and empowering them to go forth into the great field of labor, as commission bear. ers in organized form as a church. The mother church, Stone Fort, was well represented.

On Sabbath-day, Elder M. B. Kelley gave us a sound, practical discourse from Prov. 23:23. Night after Sabbath, Eld. F. F. Johnson gave a discourse on 1 John 4:8: theme, "Love, '---followed with brief remarks by the writer. Opportunity was given for offerings for church membership, when a sister, a late convert to Christ and to the Sabbath, (O, that appears so much like a whole conversion!) came boldly forward. forsaking (socially) husband, father, mother and all, and asked, upon a profession of her faith, baptism and church-fellowship with us, which was granted; and on First day projects and anticipated enterprises, and manner of woods, hard and soft, right at the morning the church and a good congregadoor, which may be made into useful and tion proceeded to the water, where the candidate was, by the writer, "buried in the by, and with the means of transportation likeness of his death." From the water we running right by the door, this could hardly went to the church-house where the council was formed with Eld. M. B. Kelly, moderator; Eld. F. F. Johnson, Secretary, and the writer was appointed to deliver the dismore, and other varieties. In this line of course, which he did from Matt. 28: 18-20.



Brother Clarke quotes f Clarke's commentary on 1 follows: "It was a regular the Jews to make these col poor on the Sabbath-day. purpose of making this prov a purse which was called " ekali' 'The purse of the a Clarke trying to prove that ing to the Jews, or was he that where Paul says "Up of the week let every one of in store" that Paul wanted the passage to mean, upon let every one of you put yo collection box as is the cus Oan H. D. Clarke give so comment, according to the 16: 1, 2? I think Paul was not in collections. In the ear Clarke's article, he says, " that convenience or amoun in this argument, if the m unscriptural." I believe t for convenience and savi the belief that there is mo by taking collections on practice would be of very

the careful consideration of all people intersome things set forth in the paper above referred to.

it. As Carlyle says, "At all times a man who will do faithfully, needs to believe firmwaver, on any given point, his conduct, at the same point, begins to grow uncertain. This is especially true in all matters of requarters just now concerning the prevalent looseness in the matter of Sunday observ-But the real trouble lies deeper ance. divine appointment of Sunday for any to take double care that our own faith is other possible point of faith, we be strong in the Lord. Then only can our lives be without reproach.

WHAT is fame? One of the most eminent jurists of the present generation was Chief Justice Waite, who for fourteen years sat at the head of the Supreme Court of the United States. On his death, for a few days, the newspapers recognized his distinguished services and mourned his loss; then for as many weeks, possibly for as many months, the absorbing topic is, Who shall succeed him? Or, a man like Dr. Anderson. of Rochester, or President McCosh, of Princeton, is compelled, on account of failing health or advancing years, to give-up the presidency of a great school of learning, whereupon there is, probably, ten times as much said about who shall be their successors as about the eminent services they have rendered to the world in training young men to be the world's workers. This centering of interest in the question of the sucsuccessor." There is at least a two-fold lesson here to the thoughtful soul. First, or small our talent, or however wide or limited our sphere of labor, we should do our work with as much earnestness and conse-

6. The prices of land range for village or town lots from \$10 to \$40, size 50 x 200 feet. Land ranges from \$7 to \$15 or \$20 per acre, all according to location, other lands might possibly be purchased cheaper farther back in the country, some distance from the railroad, etc. Yours very respectfully,

R. B. HEWITT,

#### EVERY WORD.

When "Jesus was led up of the Spirit into

the new church presented themselves, receiving and adopting, one by one, the Articles of Faith and Church Covenant as published in the Seventh-day Baptist Hand Book. The charge was then given to the "Crab Orchard Church" by Eld. Robt. Lewis, who is their devoted pastor.

Thus another little organized band goes forth to do battle for the truth of God, and for the salvation of men. Brethren, pray for them.

By earnest request, I commenced in the village of Crab Orchard, last night, a series of meetings, occupying the stand that Eld. Titsworth and others of our brethren have occupied before me. I addressed a large and attentive audience, which, at the end here for a crockery manufactory of first- of the discourse, by an over-whelming risclass order. We have in possession large ing vote, pressed the continuation of the work upon me. As your missionary, I need

your prayers.



There is no higher life to live than that of a Christian. It is noble and grand to live in harmony with God, and to be a laborer for, and with, him. God gives us our lifetime in which to live for him and do the work which he assigns us. There is thus time enough to do our work, but there is no time to idle away. There are very many about us who are perishing for the bread of life, and it may be that just the word we might speak to them, or the deed of kindness we might perform, in the name of Jesus, for them is just what is needed to bring them to God. This makes it a very responsible thing to be a Christian. Oh that we might all feel our responsibility, and be faithful to our duty ! Those who live away from church privileges can work for God in this way as much as those who enjoy greater

privileges. I am much interested in the Lord's work the wilderness to be tempted of the devil," | everywhere, but especially in that which is his reply was, "Man shall not live by bread | being done for China and other heathen alone, but by every word that proceedeth out | lands. The reinforcement of our own China of the mouth of God," prefixed by the words, | mission is a work in which we may all have "It is written." Where do we find it writ- a part. Let us not cease our labors, but ten? If we will look in Deuteronomy 8: 3, | continue our search until we find the proper we will find these words, "That man doth woman to go to take charge of the school not live by bread only, but by every word work, and then support her in that. I am that proceedeth out of the mouth of the Lord also much interested that all young people doth man live." Now the question I want | who, like myself, are just beginning this to ask every conscientious Christian is, Are noble Christian life, may find the right you living by every word that proceeded out place for work in the Lord's vineyard, and

## MINISTEBIAL CONFERENCE-TION.

According to adjournm Conference of the Wester vened with the Independ day evening, May 7th. ent, because of the usua the spring season.

The Secretary, B. E. ent, G. W. Lewis, was tem. O. S. Mills, appo Introductory Sermon, a oause of sickness, E. H tion, preached in his ste Luke 18: 22, "Yet lack After the usual Mi Meeting, the session adj the following morning curred the review and mon of the previous eve Hills, L. C. Rogers, an ticipated.

A paper on the "Son sented by L. C. Roge Platts on "Should ou Evangelists for Reviva on "Organization of Church Work. Is it sented. These were marked attention, foll discussion on some pa

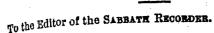
The ministering br Kenyon, L. C. Roger Socwell, G. W. Hil G. H. F. Randolph. The remainder of essarily omitted becau easyists or their pa

a programme for the ference adjourned to Alfred Ohurob.

It is to be hoped



#### SABBATH DAY COLLECTIONS.



In the SABBATH RECORDER of April 12th, H. D. Clarke has an article on Sabbath collections. Having read his statements, and finding in them no Bible justification of the practice, since as he calls our attention to "The law and to the testimony," with your permission, I would like to ask him where he finds anything in the Bible about collecting money on the Sabbath-day? He refers us to Matt. 12: 1-7. I cannot find anything in that passage that refers to taking collections on the Sabbath or any other day. Jesus was vindicating the disciples for doing what they did on the Sabbath, because they were hungry and probably in a suffering condition. By reading Matt. 12:3, we learn that David was an hungered, and the probabilities are that the shewbread was the only food he could get to eat. I think no one will doubt its being right to relieve suffering on the same day that the suffering is experienced. but is the money collected on the Sabbath needed to relieve suffering, or for any other purpose, on that day? His explanation of Matt. 12: 1-7 is as follows: " Christ vindicates the priests who sacrificed on the Sabhath and did more work on that day in his

worship than on other days." Why did he vindicate them? Because they were commanded to do the work on that day (Num. 28: 9-10), as we might say, to show forth Christ's coming, and that made it right for them to do the work. But, where is the command found for collecting money on the Sabbath, to be used on other days of the week?

Brother Clarke quotes from Dr. Adam Clarke's commentary on 1 Cor. 16: 1, 2, as follows: "It was a regular custom among the Jews to make these collections for the noor on the Sabbath day. . . . For the purpose of making this provision, they had a purse which was called 'Arnki shel tsid ekali'' The purse of the alms." Was Dr. Clarke trying to prove that Paul was writ ing to the Jews, or was he trying to prove that where Paul says "Upon the first day of the week let every one of you lay by him in store" that Paul wanted us to understand the passage to mean, upon the Sabbath day let every one of you put your gift into the collection box as is the custom of the Jews Can H. D. Clarke give some light on the comment, according to the reading of 1 Cor-16:1, 2? I think Paul was not in favor of taking collections. In the early part of Bro. Clarke's article, he says, " But we concede in this argument, if the method proposed be unscriptural." I believe that if it were not for convenience and saving of time, and the belief that there is more money made up by taking collections on the Sabbath, the practice would be of very short duration. INQUIRER.

hereafter come at some more favorable season of the year, or else that the people will redouble, or regain, their former interest, particularly the ministers.

H. D. CLARKE, Moderator. G. W. LEWIS, Secretary.

A WORD TO GIBLS.

I want to say a word to the girls who keep the Seventh day Sabbath. Be very careful how you link your life in marriage with one who keeps First-day. It may look all very plausible to you, that you can keep the day you choose, that he will not interfere with your conscience in the matter, that you can have your Sabbath. But I tell you, you cannot do it. Suppose you go on a farm. When the Seventh day comes, you will have to work or have trouble. There will be times. like threshing-time, and many others, when your cares will be many on Seventh-day. Again, it is a hard thing for children to understand why their mother should keep one day and their father another. So I say, think carefully, think seriously, before you take a step on which so much of your future happiness depends.

# WASHINGTON LETTER. (From our regular correspondent).

WASHINGTON, May 11, 1998.

States Senate. Scon after the Senate met, Mr. Ingalls, the President pro tem, left the chair and went to his place on the floor, it being understood that Mr. Voorhees had decided to make an apology for the use of unparliamentary language in his debate with Mr. Ingalls a week ago. Senator Harris, of Tennessee, had been called (as he very frequently is) to preside, and after the discharge of some morning business, Mr. Voorhees rose and said if it would not in terfere with other matters he would like to make a statement which he considered due to the Senate. He had been absent from the Capitol since the day of his famous en by letter. counter with the Kansas Senator on account of a carbuncle affliction. He said: "It is known that I have been confined to my the church living at Alden, when Rev. Joshua room during the past week, seriously indis posed. I visited the Senate yesterday with the intention of making the statement which I shall now make, but the opportunity did not present itself, and suffering so much, I withdrew and went home. In reference to the discussion in which I participated last week, I desire to say to the Senate that, however severe the provocation given, I at that convenience or amount weighs nothing that time made use of language contrary to the rules, usages and decorum of the Senate. I regret having used such language, and tender a proper apology to the United States Senate for doing so. My high respect for the dignity of this body, as well as my self-respect, induce me to make this state ment." After this handsome apology, and without any comment on his part, Mr. Ingalls resumed his seat as presiding officer. Then Senator Hoar, of Massachusetts, presented a memorial of the NewEnglandConference of the Methodist Episcopal Chruch, prctesting against the ratification of the Chinese treaty, or any treaty that precludes Chinese ministers of the gospel, or Chinese delegates to religions conventions coming into the country, characterizing it as utterly un-American and un-Christian. They were a little too late with this protest, the treaty having been ratified by the Senate on Monday. The Massachusetts Senator remarked that "until there could be an appeal from tion, preached in his stead, from a portion of the American people drunk to the American people sober, the matter might be considered settled. He, therefore, asked that the memorial might be laid on the table, and it was so ordered. Next, Senator Palmer, of Michigan. wanted to make an apology. In his speech in reference to the irregularities of certain land-grants, he found in the Record that he was quoted as saying that all these grants were "covered with the trail of the serpent." Platts on "Should our churches make use of This sentence had occurred in his manuscript, but he had omitted it in his speech. on "Organization of Young People for Although he thought there had been a good deal of the trail of the serpent about these grants, he thought the remark was too general in its character, and he wanted to have it stricken out. Both Senators having "owned up" like "little men," business was resumed, and the Senate moved on serenely. On next Tuesday the largest gathering The remainder of the programme was nec- of members of the Baptist denomination essarily omitted because of the absence of the ever held in this city will begin an eightday's meeting at Calvary Church. The oc- results appeared rather discouraging, and casion will be the anniversary meetings of the three great societies of the Baptist faith in the undertaking. But is there not dan-Church, the American Baptist Home Mis-| ger of relying too much on immediate results

Union, having charge of foreign missions, and the American Baptist Publication Society. The societies will not be in session at the same time, but as fast as one adjourns another will take its place, each holding a session every day. They are distinct, proceedings of the others. Between two

and three thousand delegates are expected to be in attendance, including many prominent pastors and laymen in the church. besides a number of foreign missionaries. At a convention held by the Pastor's Alliance of the District of Columbia in this city during the week, the question, "Shall we admit a Mormon state ?" was discussed. Mr. Joseph Nimmo, Jr., made a notable speech in opposition to the attempt of the Mormons to induce Congress to grant them the immunities of statehood, and in favor of placing the territory of Utah under a legislative commission, the form of territorial government that was approved by Presidents Jefferson, Madison and Monroe. The speaker urged that it is especially the duty of the clergy to oppose the domination of Utah by an ecclesiastical organization, and also to protect the missionaries thus engaged in the great work of advancing our Chris-

of the Mormon Church.

prophetic indications of Scripture, and God's own time for results? We need to re-read the strong, prophetic utterances concerning the final restoration of God's chosen people, and see how perfectly these forecasts have been fulfilled in their history thus far. And and yet are held together by the similarity | yet there remains much to be fulfilled. "I of the work they have in charge, and the say then, Hath God cast away his people? members of one are entitled to a voice in the God forbid . . . God hath not cast away his people which he foreknew." Rom. 11: 1, 2. L. E. L.

MAY 10, 1888.

#### Wisconsin.

CARTWRIGHT.

Rev. R. Trewartha, for many years clergyman of the Protestant Episcopal Church, and a late convert to the Seventh-day Baptist faith and practice, has just been elected pastor of this church.

Eld. J. W. Morton, of Chicago, has also been with us for a few days, and we are looking for the blessing of God upon the labors of his servants for the building up of Christ's church here. Pray for us.

#### SPECIAL NOTICES.

EASTERN ASSOCIATION. - The Executive Committee of the Seventh day Baptist Eastern Associa tion have arranged the following programme, subject to changes if found necessary : tian civilization against the political power FIFTH DAY. MAY 81, 1888. Morning Session. 10 30, Address by the Moderator, J. G. Burdick. Appointment of committees. Some Mews. Communications from churches. 12.00, Adjournment. Afternoon Ecesion. New York. 2.00, Praise service, conducted by Arthur E. Green. 2.15, Miscellaneous communications. FIRST ALFRED. Reports of officers. Reports of delegates to sister Associations. Last Sabbath was the communion meason Communications from corresponding bodies. with this church, and was a very pleasant 8.90. Prayer and conference. occasion. At the covenant meeting, in the 4.99, Miscellaneous business. 4.80, Acjournment, afternoon of Sixth-day, three young persons Beening Session. were received for baptism; at the evening 7.30, Praise service, conducted by W. C. Daland. 8.00, Sermon by delegate from the South Eastern service, which was a continuation of that be-Association ginning in the afternoon, the ordinance of SIXTH-DAY. baptism was administered, and in the morning Morning Session. 2. Devotionals. those baptized were received into the church, 9.30. Devotional exercises. 8.45, Reports of committees; miscellaneous brut together with six others, who were received 10.80, Paper, " Is there probation after death?" by B. F. Rogers. Next Sabbath it is expected that Dr. Wil-11.00, Sermon by J. C. Bowen. liams will hold a service with the members of 11.45, Devotional exercises.

12.00, Adjournment.

Afternoon Session. 2.00, Prayer service. 2.15, Conference of the Woman's Executive Board. under the direction of Vice President Mrs. E. A. Whitford. 8.15, Discussion of resolutions. 4.80, Adjournment. Evening Session. 7.80, Praise service, led by J. G. Burdick. 8.00, Prayer and conference meeting, led by L. F Randolph. SABBATH-DAY. Morning Session. 10.80, Sermon by L. E. Livermore, delegate from the Western Association, followed by a joint collection for the Missionary and Tract Societies. Afternoon Session.

BIXTH 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 Association.

11, missionary hour. AFTERNOON.

2 o'clock, devotional exercises. 2.15, mission work, under the direction of the Woma n's Board. 3.15. sermon by delegate from Central Amoci-

ation. SABBATH DAY, MORNING.

9 o'clock, devotional exercises. 9.30, Bible school, conducted by C. N. Max-

10.30, sermon, by A. E. Main.

AFTERNOON.

2 o'clock, sermon by delegate from Eastern Association, 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 hands?"

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.

EVENING

8 o'clock, temperance lecture by H. P. Burdick,

AT a meeting of the Executive Committee of the Western Association, held May 9th, the following programme was arranged for the coming session, to convene at Little Genesee, June 14, 1888.

FIFTH-DAY. Morning Scenion,

10 o, clock, Introductory Sermon, H. D. Clarke; call to order by the Moderator; report of the Executive Committee. and notices.

Afternoon Session.

2. Devotional exercises. 2.15. Communications from churches and corre-

sponding bodies; annual reports; reports of delerates: miscellaneous business.

Evening Session 7.45. Devotionals. 8. Sermon, by J. T. Davis, delegate from the North

Western Association. SIXTH-DAY.

Morning Session.

9.15. Devotionals. 9.30. Reports of committees; miscellaneous busi-

10.80. Essay, "The Relation of Original Sin to Personal Transgression," G. W. Burdick.

Afternoon Semion.

2.15. Report of committees; unfinished business. 2.45. Essay, "The work of the Minister as preach-and pastor," D. E. Maxson; followed by the Ed-ucason Society's Hour.

Evening Section. 745 Preyer and confr sage meeting, conducted by L. C. Rogen

Morning Section. 10.30. Sermon by the delegate from the Heritan Association, followed by joint collection for Madee ary and Tract Societies. Afternoon Scenion. 2.80. Sabbath-school, conducted by the Superintendent of the Sabbath-school of the First Geneses Church. Evening Section: 7.45. Woman's Work.

Tuesday was apologists day in the United

ew church presented themselves, reg and adopting, one by one, the Artif Faith and Church Covenant as pubin the Seventh-day Baptist Hand The charge was then given to the b Orchard Church " by Eld. Bobt. , who is their devoted pastor.

to begin thus to live? For Jesus anys

hall do so, and so long as you do not

ive, you live in open violation of, and

dience to, Christ's "shall," and God's

each one ask himself the above ques-

and then after prayerfully and carefully

in the Word of God, answer it for him-

y the light thereof. May God in his

CRAB ORCHARD, Ill., May 7, 1888.

a number of our people from abroad

contributed to the material aid of this

st in the erection of a house of worship,

that they will be interested in hear.

t any time, of steps in the advance.

sabbath and First-day was the time for

athering together of the little band

and empowering them to go forth into

eat field of labor, as commission bear-

organized form as a church. The

r church, Stone Fort, was well repre-

Sabbath-day, Elder M. B. Kelley gave

ound, practical discourse from Prov.

on gave a discourse on 1 John 4:8;

"Love,"-followed with brief remarks

writer. Opportunity was given for

ogs for church membership, when a

a late convert to Christ and to the

th, (O, that appears so much like a

conversion!) came boldly forward.

ing (socially) husband, father, mother

Il, and asked, upon a profession of her

baptism and church-felloyship with

hich was granted; and on First-day

ng the church and a good congrega-

roceeded to the water, where the can-

was, by the writer, "buried in the

s of his death." From the water we

to the church-house where the council

prmed with Eld. M. B. Kelly, modera-

ld. F. F. Johnson, Secretary, and the

was appointed to deliver the dis-

e, which he did from Matt. 28: 18-20.

the sermon, the proposed members of

Night after Sabbath, Eld. F. F.

A. F. BELO.

help all to do so is my prayer.

FROM C. W. THRBLKBLD.

Editor of the SABBATH RECORDER:

**III,** Tex., May, 1888.

and.

as another little organized band goes to do battle for the truth of God, and e salvation of men. Brethren, pray for

carnest request, I commenced in the of Crab Orchard, last night, a series tings, occupying the stand that Eld. orth and others of our brethren have ed before me. I addressed a large tentive audience, which, at the end discourse, by an over-whelming risote, pressed the continuation of the pon me. As your missionary, I need rayers.

#### THE CHRISTIAN LIPE.

re is no higher life to live than that of tian. It is noble and grand to live nony with God, and to be a laborer d with, him. God gives us our lifewhich to live for him and do the which he assigns us. There is thus bugh to do our work, but there is no dile away. There are very many who are perishing for the bread of d it may be that just the word we speak to them, or the deed of kinde might perform, in the name of for them is just what is needed to hem to God. This makes it a very ible thing to be a Christian. Oh that ht all feel our responsibility, and be to our duty ! Those who live away urch privileges can work for God in as much as those who enjoy greater

much interested in the Lord's work ere, but especially in that which is one for China and other heathen The reinforcement of our own China is a work in which we may all have Let us not cease our labors, but our search until we find the proper to go to take charge of the school id then support her in that. I are th interested that all young people e myself, are just beginning this hristian life, may find the right work in the Lord's vineyard, and t unto the end. Will not the read-RECORDER pray for all enough

#### MINISTEBIAL CONFERENCE-WESTEBN ASSOCIA-TION.

According to adjournment, the Ministerial Conference of the Western Association convened with the Independence Church, Monday evening, May 7th. But few were present, because of the usual hurry that attends the spring season.

The Secretary, B. E. Fisk, not being present, G. W. Lewis, was elected Secretary pro tem. O. S. Mills, appointed to preach the Introductory Sermon, also being absent, because of sickness, E. H. Socwell, by invita-Luke 18: 22, "Yet lackest thou one thing."

After the usual Ministers' Experience Meeting, the session adjourned until 9 o'clock the following morning, at which time occurred the review and criticisms of the sermon of the previous evening, in which G. W. Hills, L. C. Rogers, and E. H. Socwell participated.

A paper on the "Song of Songs" was presented by L. C. Rogers; a paper by L. A. Evangelists for Revival Work?" and a paper Church Work. Is it best?" were also presented. These were all listened to with marked attention, followed by quite aspirited discussion on some particular points.

The ministering brethren present were J. Kenyon, L. C. Rogers, H. D. Clarke, E. H. Socwell, G. W. Hills, G. W. Lewis, and G. H. F. Randolph.

essayists or their papers. After arranging a programme for the next session, the conference adjourned to meet with the Second Alfred Church.

Clarke, of Albion, Wis., will preach for us. E. B.

> New Jerzey. NEW MARKET.

The spring opened later than usual, with us, but vegetation is now in a fair state of progress.

Bro. J. P. Landow arrived in New Market the next week after his ordination in the First Alfred Church, and the following Sabbatin preached his first sermon in his mother church. His sermon was well written and remarkably well delivered, considering that he had then been only about fifteen months in America.

Bro. Lucky, of New York, was also with us that Sabbath (April 14th), and, after Bro. Landow's sermon, made very appropriate remarks. Both of these brethren made brief and interesting addresses before the Sabbathschool.

There are many difficulties and dangers ev idently confronting one entering upon a Protestant Sabbath-keeping mission in Gali cia, a country under Catholic rule, and where stringent laws and intolerant customs prevail. The laws forbid proselyting in the interests of any other faith than the Roman Catholic, hence the danger of persecution and imprisonment.

Bro. Landow spent Sabbath, April 21st, in Westerly and Ashaway, R. I.; the 28th in New York, then returned to New Market, where he remained a few days. On Tuesday evening, May 1st, a number of his friends met him at Bro. Abram Dunham's, which he calls his New Market home, and spent a very pleasant evening. Sabbath, May 5th, he was in Shiloh, to visit the mother church for missionaries, and returning to New Market he made ready for his voyage. On Wednesday, the 9th inst., he sailed with a cheerful heart, thanking the Lord and his American brethren for the unspeakable privilege of bearing the message of Jesus, the true Messiah, to his long-deluded, but not God-forsaken, countrymen.

Thus another missionary enterprise has been undertaken by our people; another obligation and responsibility assumed. To the writer it has always seemed peculiarly appropriate for Seventh-day Baptists to interest themselves especially in missions to the Jews. In our earlier efforts in that direction, the quite a number of excellent brethren lost

2.30, Sabbath-school, conducted by the Superin-tendent of the Berlin school, Thomas E. Greenman. Evening Session.

7.30. Praise service.

8.00, Sermon by delegate from the North-Western Association.

FIRST-DAY. Morning Session

10.00. Devotional exercises.

10.15, Educational conference. under direction of L. E. Livermore.

11.00, Sermon by W. C. Daland, delegate from the Central Association, followed by a joint collection for Tract and Missionary

Societies. 12.00, Adjournment.

Afternoon Session. 2.00, Devotional exercises.

2.15. Consideration of the work of the Missionarv and Tract Societies, under the direction of the Association.

4.00, Miscellaneous business. 4.30. Adjournment.

Evening Session. 7.80, Praise service, led by W. C. Daland. 8.00, Sermon by A. H. Lewis. Adjournment.

EASTERN ASSOCIATION.-As our railroad acilities just now are not of the highest order. I would say to those desiring to attend the meeting of the Eastern Association, that Berlin is most easily reached by taking the boat from New York to Troy, arriving at Troy about 6 A. M. A train leaves for Ber. lin, via Petersburgh Junction, at 7.50 A. M., reaching Berlin at 10.30 A. M., in time for an 11 o'clock session. Those desiring to reach Berlin the day previous can do so by leaving the Grand Central depot, New York, at about 9.80 A. M., arriving in Berlin 6.45 P. M. B. F. R.

THE SOUTH-EASTERN ASSOCIATION Will convene with the church at Lost Creek, W. Va., May 24, 1888. The following programme 1 as been arranged :

FIFTH-DAY, MORNING.

10 o'clock, call to order by Moderstor, 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, easay," How can we best educate our people to support the gospel." Emza F. Randolph. Sermon, by delegate from North Western Amociation.

Christ? Reports of committees, annual and special.

8.15. Sermon by the delegate from the South-Eastern Association FIRST-DAY.

Morning Session.

9.15. Devotionals. 9.30. Roll call of delegates; miscellaneous busi-

10. American Sabbath Tract Society's Hour. 11. Sermon by the delegate from the Central As-sociation, followed by a joint collection for Missionary and Tract Societies.

Afternoon Session.

2. Miscellaneous business. 8.-Seventh day Baptist Missionary Society's Hour.

Evening Session.

7.45. Sermon, by G. H. F. Randolph, followed by closing conference. D. R. STILLMAN, Moderator,

G. W. LEWIS, Secretary.

The quarterly meeting of the Rhode Island and Connecticut churches will hold its next such with the Rockville Church, commencing the evening before the Sabbath, May 26, 1888. The following programme has been arranged:

Sabbath evening, May 25th, prayer and confer-ence meeting, led by Elder Henry Clarke. Sabbath morning session, 10.80; sermon, by O. D. Sherman

Afternoon session, 2.80 o'clock, study of the Sabbath school lesson, conducted by superintendent of of the Rockville school.

Evening session, 7.45 o'clock, sermon, by E. A. Witter, followed by conference meeting. Sunday morning session, 10 o'clock, paper by. Al-fred A Langworthy, followed with preaching by I.

L. Cottrell L. Cottren. Afternoon session, 2 o'clock, sermon by L. F. Randolph, followed by a paper by Wm. L. Clarke. E. A. WITTER, Ses.

THE next meeting of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will be held with the Church at

Rcck River, on Sixth-day, May 25, 1888, commencing at 10 o'clock A. M., with the following pro gramme:

Define the difference between the Natural and Spiritual body, spoken of by Paul in 1 Cor. 15: 44. S. L. Marson.

What relation has Bible Geography and Bible History to religious truth as revealed in God' A. C. Burdick. Word?

What is the Abomination of Desolation, mentioned N. Wardner. in Matt 24: 15? Illustrate each of the three methods of treating a

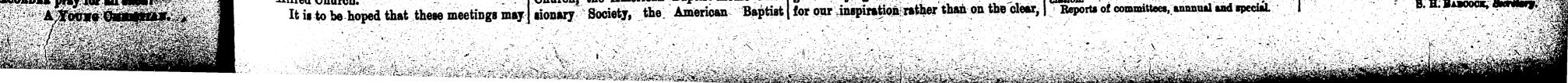
text; viz., the textual, the topical and the compos-E. M. Dunn.

To what extent, if any, is the reading of sermons by ministers of the gospel desirable and profitable? B. Saunders

What is the Scripture meaning of reconciliation J. Clarke or atonement? Do the Scriptures teach that there is an intermedi ate state between death and the resurrection? If so.

what do they teach concerning it and what may we reasonably conjecture concerning it which is not in conflict with Scripture teaching? R. Trewarths. Does the Bible teach the post-millenial coming of Christ?

B. H. BABOOCE, Secretary.



# Sermons and Essays. THE JEWS' BELIGION. BY REV. J. W. MORTON A sermon preached in Chicago, March 10, 1888, and requested for publication, by a vote of the church "For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure

I persecuted the church of God, and made havoc of it; and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." Gal. 1: 13, 14.

The great Apostle of the Gentiles often found himself in collision with the members of the Sanhedrim, and other leading Jews of his day, on the subject of religion. Before his conversion, he was with them, heart and soul. Brought up at the feet of Gamaliel, he was familiar with the law, as they understood and explained it. Equally with the best of them, he was skillful in splitting hairs and distinguishing between their north and south sides. He knew just how many paces made a "Sabbath day's journey;" what garden herbs should be tithed; and how a man might legally get rid of the obligation to support his aged parents. He was, like the rest, an adept in observing the letter of the law; while violating its spirit. But, after his conversion, a great change came over him. The "old things" had passed away; behold, they were all become "new." He saw with new eyes; he heard with new ears; he felt the throbbings of a new heart even his intellect seemed to be new-created Now he loves what before he hated; and hates what before he loved. Now he chooses companions whom before he shunned, or sought only to persecute and annoy them. Before, he hated the very name of Jesus of Nazareth; now, his is the "name above all others," at which Paul is ready to bow, in company with the hosts of heaven, earth and the under-world.

But this radical change in Paul's feelings and conduct occasioned a most bitter enmity toward him on the part of his unbelieving countrymen. They were naturally disarpointed at losing a young man on miom they counted largely as an expeander of their law. He had been educated at great care and expense; his talents were recogets, but was simply "the Jews' religion," It was substantially an apostasy, though it the old divine faith.

Before his conversion, Paul believed and practiced "the Jews' religion." Had he been devoted to the religion of the patriconversion, any more than Simeon, or even than Jesus himself. But although he was an eminent disciple of the Rabbins, and had gone further than most of his countrymen in | "the Great Synagogue." This body was the study of the popular faith, he had, by said to have been organized by Ezra and Nethis means, only placed himself at a greater | hemiah, at time of the return from Babylon, distance from the true foundation of faith. With all his zeal and learning, he was in the gall of bitterness and in the bond of iniquity. "The Jews' religion" was, essentially, a false religion; because it denied the most

essential doctrines of a saving faith. I propose to enumerate and discuss briefly a few of the more important of the false doctrines held and taught by the Jewish Church of Paul's day; the object being to sustained a relation to the ancient and true church similar to that sustained by the Roman apostasy, in the time of Luther, to the apostolic church; and that Paul and his fellow-laborers, like Luther, Calvin, Zwingli word, Reformers, who did not antagonize the old religion, but only that corrupt sys tem called "the Jews' religion."

1. They denied the divinity of the Messiah; and that, too, in the face of some of the plainest declarations of those very Scriptures which they still professed to revere. One prophet had said: "This is his name whereby he shall be called the Lord-Jehovah-Our Righteousness." Another had said "And his name shall be called, Wondorful, Counselor, The Mighty God, The Everlast ing Father, the Prince of Peace." The Psalmist, addressing him, had said: "Thy throne, O God, is forever and ever: the scepter of thy kingdom is a scepter of righteoraness." Besides, he is often spoken of by the prophets of the Old Testament under the name of Jehovah, which is the incommunicable name of God. The theory of his divinity was universally received in the Jewish Church in the days of its greatest purity. Notwithstanding all these and other testi monies, the leading Jews of Christ's day not only denied the divinity of the Messiah, but be the Son of God-thus, as they maintained, pretext for putting him to death. They called him a blasphemer because he said. "I am the Son of God." 2. They denied the spirituality of the Messiah's kingdom. The only position they were willing to assign him was that of a temporal king, sitting on the literal throne of David. His humiliation, his sufferings, his death by wicked hands, all were ignored by the scribes and doctors of the law; though all these had been recognized by their interpreters of the older and purer times. Because he was not born in a palace, or at least in the home of a rich man; because he grew up in the despised province of Galilee, and the contemptible city of Nazareth; bethe ancient faith.

and out of themselves. This even apostate Judaism never claimed. Romanism does, still possessed some features in common with | however, maintain many doctrines and practices on the authority of so-called apostolic tradition. This form of Judaical corruption originated some years before the advent, of of lambs or of he-goats. Bring no more Christ, and had assumed alarming proporarchs and prophets, he would have needed no | tions in his day. It probably came to Jeru-

pretended authority of what they called

and was invested with large powers, both leg- | ple worship had become an abomination in islative and judicial. Among other things, it the sight of God. is claimed by the Jews that they settled the canon of Scripture up to that day. But the most important function of the Great Synagogue, according to them, was to receive from Ezra the unwritten or traditional law, belief is substantially the same with that of the which had been handed down orally, from father to son, from the time of Moses. They claimed that Moses received this body of earnestly affirmed by the Reformer than this: religion of Moses and the prophets that he show that that corrupt and apostate church laws on Mount Sinai, but was forbidden to "That justification in the sight of God is write it, because God would have it transmitted to his people through the priest- and not by one's own obedience." They hood by word of mouth. We do not claim affirmed; their opponents denied; and the the human heart by the Creatur, then in its that these traditions had obtained universal reformation might almost be said to have essential principles, engraven on two tables sway over the Jewish mind in the time of and Knox, were, in the highest sense of the Jesus, or even in Paul's day; nor that they were commonly taught in the synagogues when Jesus frequented them. Doubtless what is true now was equally true then, that false doctrines were more commonly advanced God's righteousness, and going about to esin the schools of theology than in the houses | tablish their own righteousness, have not | for salvation; and at the same time, to of worship. Jesus could exhort his disciples to hear the instructions of the scribes and Pharisees, who sat in Moses' seat; not because their lives were pure and their faith orthodox, but because they were restrained by public feeling and the prejudices of education from publicly attacking the old idea of atoning blood. He had kept the faith. They taught the truth, but practiced law, as he supposed, from his youth up, and error; or, as Jesus said of them, "They say, and do not." Their works did not corre- yet?" Poor man! He lacked the very essence spond to their teaching. But even then they had in some way introduced many of their traditions among the people, "teaching for doctrines the commandments of many of the other sects. How very different men." Jesus said to them on one occasion, "Full well do ye reject the commandment entire Hebrew Church! Abraham, the of God, that ye may keep your tradition." father of the faithful, believed. God, and it As an illustration, he shows how they had was counted to him for righteousness annulled the fifth commandment, and adds: Justification was then, as it is now, by faith. "And many such like things ye do." We True, there was, then, as there is now, aneven seized upon the fact that he claimed to have reason to believe that the influence of other kind of justification that was by works. "making himself equal with God"-as their the death of Christ, when the better and purer elements of the nation had left the Issac. But the patriarch never trusted for synagogues of the unbelievers, and attached salvation to anything but the mercy of God it is almost certain, that Paul had more of this kind of opposition to contend with than Jesus had in the days of his ministry. No wonder that Paul, having himself been a Pharisee, and being familiar with the traditions of the elders, to which he was zealously attached, should have been impelled by love for the simple truths of the gospel, to denounce that system, of which these traditions formed an essential part. 4. They denied both the fact and the necessity of the atonement. When Jesus said to them: "The bread that I will give is cause he associated with the poor, and not my flesh, which I will give for the life of the with the wealthy; because he spent his time | world," they asked in derision: "How can in works of charity and in teaching religion, this man give us his flesh to eat?" When he with no visible leaning toward military announced the glorious fact: "I lay down science or politics; because he even refused | my life for the sheep," so ignorant were the worldly honors that his inconsiderate they of God's plan of salvation, that friends seemed anxious to thrust upon him; they cried out: "He hath a demon, and is because he denounced the rich hypocrites, mad; Why hear ye him?" Again, when he whose favor it would have been wise, in their said to them: "And I, if I be lifted up from estimation to court-they were disgusted and the earth, will draw all men unto me; " sig- of the law, judgment, mercy and faith: these my hearth were gradually seasoning the indignant, evidently regarding him as one of nifying his death by crucifizion, they anthe most stupendous frauds of that or any swered: "We have heard out of the law, other age. Even his own brothers, accord- that the Christ abideth forever; and how ing to the flesh, seem to have fallen into the sayest thou, the Son of man must be lifted common error. They all forgot the predic- up? Who is this Son of man?" The truth tion, that he should not strive nor cry. nor is, the scribes and Pharisees had not the should his voice be heard in the streets; that slightest idea that the Messiah should die he should come to them meek and lowly, for the sins of the world. They expected riding on an ass's colt. They were weighed him to reign as an earthly king, forever and d ownunder the Roman yoke, from which ever. How they could honestly imbibe such they longed to be delivered; but they had notions is, indeed, a mystery. The bloody slight sense of the still more galling yoke of sacrifices were mute, but eloquent witnesses sin, from which the Messiah came first to of the atonement. They heard the voices of free them, therefore, "He came to his own, the prophets, read in the synagogues every and his own received him not." In a word, Sabbath-day, who proclaimed: "He is led the prophecies relating to his first advent as a lamb to the slaughter; and as a sheep were entirely overlooked, while those relat- before her shearers is dumb, so he openeth ing to his second advent were misapplied. | not his mouth." "Thou shalt make his Thus they made shipwreck of this part of soul an offering for sin." "The Lord hath laid on him the iniquity of us all." These, 3. They set the traditions of the elders above | and a host of similar passages of Scripture,

the multitude of your sacrifices unto me? offerings of rame, and the fat of fed beasts: and I delight not in the blood of bullocks or vain oblations; incense is an abomination to me; the new moons and Sabbaths, the callsalem from Babylon, and was promulgated ing of assemblies, I cannot away with; it is of sin. chiefly by the sect of the Pharisees, on the iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." There is every reason to believe that in the time of Paul, the tem-

> 5. They had adopted and stoutly maintained the belief, that man attains justification and final salvation by the deeds of the law; that is, by his own obedience. This Roman Church of to day, and of the time of the Reformation. There was no doctrine more attained by faith in the Lord Jesus Christ, hinged upon this one vital doctrine. So it of stone; and now written by the Holy Spirit was in Paul's day. He affirmed the same on the heart of every true believer, is, always proposition; his opponents, the defenders of has been, and always will be, the infallible "the Jews' religion," denied. His charge | rule of right and wrong. against them is that "they being ignorant of

> submitted themselves to the righteousness of show our faith by our new obedience to God." We find traces of the same false doc- all his revealed will! trine in the gospel history. When the rich young ruler came to Jesus, his question was: "What good thing shall I do that I may inherit eternal life?" He evidently had no proudly asked the Master: "What lack I of saving faith. He was trying to climb to heaven without a Saviour. This was then true of most of the Pharisees, and doubtless of this from the faith of Abraham, and of the

> been applied to them: "To what purpose is charge, it is only necessary to call attention to the stoning of Stephen, the confessions of saith the Lord: I am full of the burnt- Paul himself, and the frequent arrests, im. prisonments and beatings of the apostles. Nor should we forget the malicious persecutions and final martyrdom of Jesus, whose holiness was so obviously complete that his most bitter enemies could not convict him

In conclusion there are four things that we should be sure to remember:

1. That the gospel which was preached to Abraham and by the prophets, was the very same gospel that we have-that is, salvation by grace, without the deeds of the law: always remembering that it absolutely re. quired repentance toward God, and faith in his Christ.

2. That good works, or a "new obedience" are now, as they always have been, required as an evidence of faith and repentance.

3. That when Paul or Jesus seems to speak disparagingly of Judaism, it is not the antagonizes, but that spurious article called "the Jews' religion."

4. That God's moral law, first written on

May God help us all to believe on the Lord Jesus Christ, and trust him alone

# **H**liscellany.

# A COMMONPLACE LIFE.

commonplace life, we say, and we sigh; But why should we sigh as we say ? The commonplace sun in the common place sky Makes up the common place day.

The moon and the stars are common place things. The flower that blooms and the bird that sings. But sad were the world, and dark our lot, If flowers failed, and the sun shone not. And God who sees each separate soul. Out of commonplace lives makes his beautiful whole. -Susan Coolidae.

# "LUST FOR WANT OF

"Lost for want of a word! Fallen among thieves and dy Priceis and Levites passing The place where he is lying He is too faint to call, Too far off to be heard ;-

There are those beside life's h Lost for want of a word !

"Lost for want of a word!" All in the black night stray Among the mazes of thought, False light ever betraying. O, that a human voice The murky darkness had m Lost and benighted forever! Lost for want of a word!

"Lost for want of a word!" A word that you might have Who knows what eyes may Or what hearts may be ach Go, scatter beside all waters, Nor sicken at hope deferre Let never a soul by thy dumb Be lost for want of a word.

## FRANK'S BEGINNI

BY GUSSIE M. WATER

"The school-house is light Frank Miles, looking out ac prairie from the doorway of H shanty before sitting down the winter evening.

"Oh. it's the prayer-mee that." He watched for a seco few dark figures moving toward the school-house, th keen night air, and took his the little red-hot stove.

"Too cold to go to meetin read the papers through inste Frank did all his talking there was no one else in the t

its one wee window, its bed bench, stove, and two or t shelves. Hueston had gone I was hired to take care of cattle for the winter.

Frank had attended the pi few times when it was a net settlement, and some of the he had heard, some of the offered, had lain lightly on his heart-soil for a little t prey-seeker, "going about," these slight impressions away man should give his life-ser instead of the evil.

Somehow Frank could not that evening as he was wont t his early life would rise befor him stop to think. "Don't get far away from Those were his mother's last had left his Eastern home. Poor mother ! Her soul she thought of the rough W its peculiar temptations, a ached with the burden, the she could not express to her prayers had followed him, and Christian literature acte against the pernicious books amusements of pioneer p Frank felt himself farther the life hid with Christ m at home under the direct mother and the fuller pr gospel. "I'm no worse than an said aloud, trying to silence science. "I have to play fellows if I want to get alon all, and go to a dance now do no worse, and I'm su one of them who would si these papers,-they'd wa novels. or nothing; so I better than they. And as i to meeting, there's some and tell their experience, tle if it suited 'em. So I'n of them who live as they l Lord when they feel like those boys who come he cards. and go to town p and take a glass when it get converted, I'd think

nized: his zeal was well known, and had been Aruny tested. Already was he a chosen leader in suppressing the growing sect of the Nazarenes. Others might fail in the hour of trial, but on Saul of Tarsus they might safely depend. No wonder that his acceptance of Jesus as his Lord and Master should bring down upon his head the most bitter hatred of his former associates. Regarding him as a vile renegade, they looked upon him with mingled feelings of pity, contempt and loathing.

Jesus himself had something of the same experience, in the time of his public ministry. At first, the scribes and Pharisees were attracted by his talents, his great familiarity with the Scriptures, and his holy life. But when he began to unfold the spirituality of the law of God, tore off the mask of their hypocrisy, and laid down the fundamental principles of the kingdom of heaven, they were not only disgusted and indignant, but were even ready to stone him to death.

Now, there must have been some good reason for this bitter antipathy between the scribes and Pharisees, on the one side, and Jesus and his apostles on the other; and, as their disputations always grew out of questions pertaining to religion, we may safely conjecture that there were serious differences of faith and practice between them: and such was the actual fact.

Jesus taught and practiced that simple and spiritual religion which was given by inspiration to the ancient patriarchs and prophets, and was exemplified in the life of the bitter class of God's people. It was a religion of faith and hope, centering in the coming Christ, from whom it drew all its inspiration. E Jesus was at once the "hope of Israel" and the perfect example of a true religious faith. Simeon and Anna, and doubtless many others, less eminent, were waiting for the coming Messiah, the "hope of Israel:" and. like Abraham, rejoiced to see his day. These had retained the ancient faith, in substantial purity. To them, the infant Jesus came as a light "to lighten the Gentiles, and the glory of his people Israel." But the responsible leaders of the Jewish nation had abandoned all spirituality in religious things, and settled down among the delusions of a spurious faith, a false hope.

the Word of God. In this respect, there is a should have prepared their minds for the comes a persecutor of dissenters; and the complete parallel between "the Jews' relig- joyful acceptance of reconciliation through severity of her persecutions will be found to bless us. He does, and he will. But if our and a formal and heartless service. In other ion" and that of modern "Romanism;" the atoning blood. But so completely had be almost in exact proportion to the extent words, in everything but the name, they had with the exception that the former professed they apostatized from the faith of Abraham of her departure from the faith of the goschanged their religion, which, in its most to draw their traditions from Moses, while and the prophets, that they could see no pel. True, there are exceptions; but this is important features, was no longer that of the latter claim the right, by divine author- need of a divine sacrifice. The severe de- the general rule. In order to prove that ing faith which sets the heart affame.-The

and new obedience, he offered up his son always been by grace, and by grace alone. This is the teaching of the divine religion, whether old or new. But "the Jews' refalse religion-a miserable perversion of the true. No wonder that it was antagonized by the great Apostle.

6. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in

harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ. But a literal and slavish obedience to the letter rather tends Christ, and in the days of Paul. They were slaves to the letter. Christ says to them: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters ought ye to have done, and not to leave the other undone." The same slavish devotion to the forms of a literal observance characterized the apostates in the days of Isaiah. It was while they were wearying Jehovah with their sacrifices and new moons and sabbaths. that their hands were full of blood, and they oppressed the widow and the fatherless. Indeed, formalism may be said to be at once the cause and the result of apostasy.

7. Finally they possessed a persecuting spirit. This is an almost certain sign of an apostate church, or at least of a corrupt think worth trying, will be blessed of God church. No doubt many religious organizations that never held, or knew, the divine religion, have persecuted their fellow-men; as, for example, the pagan Reman Church. But when any branch of the church of Ohrist has widely departed from the faith of the gospel, especially if she has the control of civil authority, she almost invariably be-

" KINDLING

Somebody, I have forgotten who, wrote a book a few years ago about "kindling." It the traditionary law grew very rapidly after | This Abraham had when; in the spirit of a true | was, no doubt, a learned treatise on the philosophy of spiritual quickening. But we don't need to philosophize elaborately. We know how to kindle fires in fire-places, we must kindle them in the house of God just themselves to Jesus as the Messiah. So that through the Anointed One. Salvation has as we do in our own. Coming home the other day I found a heap of ashes on the hearth and a pile of dry wood near by. Knowing that there were live coals in the ashes, I soon raked them out, brought ligion" taught salvation by works, and by them together, and laid my kindlings over works alone. Hence, it was essentially a them. The coals began to glow and brighten from contact with the air and each other. Their heat made the dry kindlings still drier. But there was no blaze. Then I took a piece of paper from my waste-basket and threw it upon the coals. In an instant it flamed up and was gone, but it started the fire. The flames which it brought out of the coals kindled upon the wood, and

soon the whole pile was aglow. And then I thought how many churches need just what was needed in my fire-place. There are hearts in them that love God, and that long for his salvation. There are souls around them that are interested in the truth, to lead away from Christ. It had just this but not yet kindled by it. The problem is, effect upon the apostate Jews in the time of how to bring the piety of the church so in contact with the men and women in the congregation, or the community, that they shall be awakened and converted. The church is exerting some influence upon the people within its sphere, just as the coals on wood. But this does not satisfy the true minister or the earnest Christian. He wants to see the impenitent, not merely respecting religion and attending Sabbath services, but rejoicing in the hope that is full of glory. Can not the minister or Christian do just what I did just now? Can'the start a blaze? Can't he do something that shall kindle to a glow his own faith, and that of his brethren? Can't he, by one earnest effort, make the latent piety of the church active-set its burning coals aflame? It did not require much to change my smoking brands to a cheerful fire—only a bit of paper. And it may be that a little thing, which you hardly

> in the revival of his work. It is not necessary to appoint a series of meetings, or to send for an evangelist. You have the live coals and the partially seasoned wood, and they are in contact with each other. It ought to be easy to kindle that wood. The Holy Spirit is ready to fan the flame as soon as it is kindled. He waits for us to do something in faith that he can energize for good. We are going over and over a round of duties, and asking God to work is formal, our prayers will he; and though the coals be kept alive, and the wood will be slowly seasoned, we will not be as happy or as useful as if we had that liv

something in it." So he excused himself, till the light died out o window, and three or four loud laughter and talk, bu he sat among his newspar "Hello, old feller," cr.

"you'd oughter ben to fun."

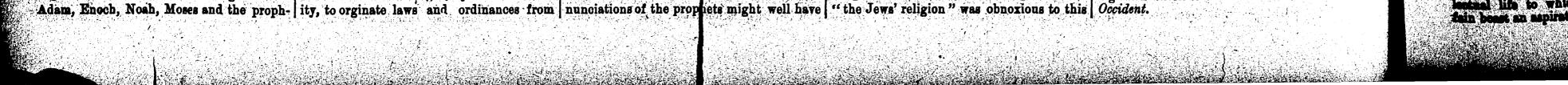
"Yes." joined in anot got converted." "No, he sint," said

only stood up to be p queer, I tell yer !" "Oh, I thought 'twas

the second lad; "s'pose h as havin' any fun's concel drew from his pocket pack, and the four proc selves wholly to the b those games which caus to spiritual things amo young North-western set Frank's thoughts con joined in the careless, g

the evening, laughing Grant's "getting pious." midnight when the card the revelers flung the short sleep before breas wind homeward.

Strange recreation, W the hours for restorin peration for the endur cold and storm; donbi estant life to which



#### SABBATH RECORDER, MAY 17, 1888. THE

		e telefore developmente e se la processe que para la proprie de la calendaria de la complete de la complete de	a an an tar a the same she to the the the term of the total the terminant and a second the terminance and a se	and a second	en andere and an and a second and an and a second and an an and a second and a second second and a second secon
cessary to call attention	WANG OF A HODD !!			An and the set of the second second second second second second	
COUCH THE CONFLET	"LUST FOB WANT OF A WORD."	Frank's thoughts ran on, crossing and re-	"We'll help each other, Hrank," said		TT BTPING HAND
he frequent arrests, im.		crossing each other when he was alone again,	Sam I nere's a good deal of endeavoring	He wrapped a towel around the third, and	그는 것 같은 것 같
atings of the arrests, im.		getting his breakfast and feeding his cows and horses.		began to file a hole in its shell. A hiss and	A 39-page quarterly; containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price & cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. T.
atings of the apostles.	Fallen among thieves and dying,			an explosion followed, which knocked over	Published at the RECORDER office. Price 26 cents a copy per
et the malicious persecu-	Priests and Levites passing The place where he is lying.	"If I'd been there last night I might have	en freger en st <del>ande 🗢 🗢 🗮 en freger i</del> en freger i	and astonished Dr. Baur, and when he re-	year ; 7 cents a quarter. Address all orders to the AMERICAN SABRATH TRACT SOCIETY, Alfred Cantre, N. Y.
VICIOM of loans -1	The is too faint to call.	stood up too-I'd never'd dare to alone!	WHAT CAN WOMEN DO ?		
OUSIV complete that the	The for off to be heard :	What would I want to stand up for, though ?	WHAT CAN WUMBA DU I	with the contents of the shell. None of the	
could not convict him	mbore are those beside life's highway	Do I really want to be a Christian? I must		stuff had hit him in the eyes, but his face	ערות לישראל
and not convict him	Lost for want of a word !	be some time, but I don't see how I could	T Call to mind a peaking women of Mew !	was considerable cut up. He says that the	("WITNESS TO ISRAEL.")
	ALT ast for WARLOI & WORLI	now, and come out square. Down on all	York city who has recently gone to the "city	first two eggs had been punctured and treated with sulphate of mercury, which	A SIXTEEN PAGE MONTHLY,
ar things that we	All in the black night straying	these nights with the other fellows ! I said	that hath foundations " who some means		and a second
	Among the mazes of thought.	I'd believe there was something real in relig-	in the earnest meeting where a friend took	prevents formentation, while the third had	In the Hebrew language, devoted to the Christianisation
eached to	False light ever betraying.	ion if one of the wildest ones got converted,	has man anomand from how life of all and the	and and the tong toyage had suffice up a tor	SUBSCRIPTION PRICE.
the very		and Sam Grant's about as wild as any of 'em.	in the set of most componential to OI if i	of powerful gas inside its 18 <sup>1</sup> / <sub>2</sub> inch circum- ference shell, which burst as soon as the file	Domestic subscriptions
the very	Tost and henighted forever!	Dut then, he may give up after all, and go	A ALL ALL AN ALL ANAL		
salvation	Lost for want of a word!	only so lar. Flenty do. But if it's real he	the second s	had weakened it enough. The shell is an	Published by the AMERICAN SABBATH TRACT SO- CIETY, Alfred Centre, N. Y. CH. TH. LUCKY, Editor,
	"Lost for want of a word!"	ought to tell us so, and try to help us. I	"What must I do; tell me what next; for	eighth of an men blick, and so cough that	
Intola	1 that man might have another	'most believe I'd give up and be a Christian	I have given myself and all I have to Christ?"	it cannot readily be broken. As far as can	
faith in	Who knows what eves may be dim.	if Sam Grant'd come to me and say he	Her friend said : "Perhaps you had bet-	be learned, it is the only accident of the	
taith in	Or what hearts may be aching and broken.	wanted me to ! Would I; though ? It's so	ter employ a Bible-woman."	kind on record.	AN EIGHT PAGE MONTHLY FOR THE FAMILY.
	Go, scatter beside all waters,	easy to drift along with the rest, and so hard	"Do you know of one?" she asked.		TIRNS.
obedience,	Nor sicken at hope deferred; Let never a soul by thy dumbness,	to turn square round. I believe I'm lazy,	Her friend said : "Yes, 1 do; all that is	ATALOGUE OF	Single copies\$ 10
Teomine a	Be lost for want of a word.	for certain, and a coward, too! Hard to	needed is money."	C BOOKS, AND TRACTS	12 copies to one address
snce.	Christian Inquirer.	say of one's self, but I must own it. It	The check was made out for the year's		50 · · · · · · · · · · · · · · · · · · ·
seems to		must be something pretty good, this relig-	salary that afternoon, and in the utmost	PUBLISHED BY THE	100 ** **
seems to		ion, if it can give a fellow peace and quiet-	simplicity my lovely friend went on in the.	AMERICAN SABBATH TRACT SOCIETY	Published by the AMERICAN SABBATH TRACT SOCIE
is not the	FBANK'S BEGINNING.	ness in his mind. But there, I'm a sober,	new life that had dawned on her. After a		TY, Alfred Centre, N. Y.
thet h.		steady boy compared to some of'em. Why	time her faithful Bible-reader, who had re-	ALFRED CENTRE, N. Y.	TY, Alfred Centre, N. Y. A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.
e called	BY GUSSIE M. WATERMAN.	should I fear anything if I didn't get any	nanted the measure to here and		CORDESPONDENCE.
re called		worse than I am? Well, I wonder what	"Mrs, you know the Master touched	NATURE'S GOD AND HIS MEMORIAL. A Series of Four Ser-	
$\mathbf{r} \in \mathbf{R}^{n}$ , $\mathbf{r}$	"The school-house is lighted up," said	Sam'll do !"	those whom he healed and he did not need	ner, D. D., late missionary at Shanghal, China, subsequent-	Communications regarding literary matter should be ad- dressed to the Editor.
ten on	Frank Miles, looking out across the snowy	Frank did not wonder very long, for Sam	to do so: he could have healed them without	NATURE'S GOD AND HIS MENOBIAL. A Series of Four Ser- mons on the subject of the Sabbath. By Nathan Ward- ner, D. D., late missionary at Shanghal, Chins, subsequent- ly engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.	
en in its	the decompany of Lineaton's claim		the touch And T have falt it might do		
tables	shanty before sitting down to while away	I UAV EVENINE. AND SUIPINED TIANK by asking	more good if you mould not gome at logat	THE SABBATH AND THE SUNDAY. BY Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History.	OUTLOOK AND SABBATH QUARTERLY.
y Spirit	the winter evening.	him to go to town with him to attend a	of those whom your money helps."	16mo. 268 pp. Fine Cloth, \$1 25.	A THIRTY-TWO PAGE RELIGIOUS QUARTERLY.
y Spirit	"Oh, it's the prayer-meeting. I forgot	meeting in the church there.	She said . (( Will you take me now ?" and	This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This	TERKS.
, always	that." He watched for a second or two the	"It's only six o'clock now, so we'll have	ordering her carriage, she went with her	edition of this work is nearly exhausted ; but it has been re-	Single copies, per year
fallible	few dark figures moving over the snow	time enough if you are quick," said Sam.	Dible reader who tools has to soo a poor	vised by the author, and enlarged, and is published in	Published by the AMERICAN SABBATH TRACT SOCI
	toward the school-house, then shut out the	I i Stanlay said ha'd take me on his sied and	]		TY, Alfred Centre, N. Y.
on the	toward bie sonoor-nouse, then shut out the	as many as I could bring. So we'll walk up	who was seeking Christ. And as my friend	VOL. L-BIBIJCAL TRACHINGS CONCERNING THE SABBATH AND	A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. Porras, M. D., Associate Editor, Adams Centre, N. Y.
alone			laid back the hair from the forehead of the		
alone	"Too cold to go to meeting to-night; I'll	vice, Frank?"	poor girl who "had sinned," and stooped and		CORRESPONDENCE.
ime, to	and the nenerg throng n instead		kissed her in that moment the neace of God	process of publication.	shore.
ience to	Time la did all his telking to himself for	Frank hadn't felt like it all winter, though	filled the near child's heart. She said it	VOL. IIA CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin,	. Communications regarding literary matter should be ad- dressed to the Editor, as above.
	is mean and also in the ting ophin with	the road was good, and a sled and team were	loomed on if an angel had bigged her and a	\$1 25. Twenty-five per cent discount to clergymen. 588	
	the man mindom its had table about	lat hig dignossi. "What was the use f	I doop hantiam camp to the soul of the door	pages.	T R BOODGOGADDES
	i i i atomo and two or three cuphesid	I There were church members all afound mim	I women who had never kieged such an one he.	FROM A. D. 321 TO 1888, 12mo. cloth. Price. \$1 25	B BOODSCHAPPER,
	1 June Treaton had cone Heat and Hrank	I staving at nome bunday after bulday. They	I found Both are in nurading to day Mrs.	FROM A. D. 321 TO 1888. 12mo, cloth. Price, \$1 25. Published by D. Appleton & Co., New York.	A SIXTEEN-PAGE RELIGIOUS MONTHLY
	snelves. Incours and big horses and	couldn't love their church privileges very	Bottome in Christian Advocate.		-IN THE-
	11. for the minton	I much why should be reel interested in Gous	DU0001165 616 0161 0300610 AC0006008.	OTHER AUTHORS ON THE SARBATH. By the late Rev. Thos. B. Brown. Second Edition, 125 pp. Fine Cloth, 35 cents.	HOLLAND LANGUAGE.
	cattle for the winter. Frank had attended the prayer-meeting a	worship?" So Frank had argued. "I		Paper, 10 cents.	
	Frank had attended the prayer-meeting a	didn't feel like going once, Frank," said	Manulya Scianca	This book is a careful review of the arguments in favor	Subscription price
	few times when it was a new thing in the	Sam, while his friend hurried on his Sunday	Joyular Science.	of Sunday, and especially of the work of James Gilfillan, of	FUBLISHED BY
	settlement, and some of the prevers there	clothes, "but I see different now, thank		Scotland, which has been widely circulated among the clergymen of America.	
ce sky	he had neard, some of the prayers there	God? I'm determined to be a Christian, if	A wrow and authantia again of trance or	Ciergymen of America.	DE BOODSCHAPPER (The Messenger) is an able exponent of
	offered, nad lain lightly on the surface of	there's any help for me. Won't you say the	A NEW and authentic case of trance, or	Narrative of Recent Events. Part Second. Divine As-	DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol- landers in this country, to call their attention to these im- portant truths.
things,	his heart-soil for a little time; then the	ama Frank ?"	suspended animation, has lately been re-	pointment of the Seventh Day. By Rev. J. W. Morton	landers in this country, to call their attention to these im.
unge, Oge,	prey-seeker, "going about," had snatched	Front's heart came un in his mouth and	ported in medical circles. Emma Toms, a	Church. 66 pp. Paper, 5 cents.	portant truths.
	these slight impressions away, lest the young	the could not gov a word at first	I vound girl at Attica. N. Y., has been in a	The first edition is practically exhausted, but the second	
	man should give his life-service to the good	"Wo've lived for ourselves long enough.	trance since March 11th. She had lain	edition will be out soon.	T VANGELII HAROLD
ul whole.	instead of the evil.	Frank. You've been a better boy than I,	awake for the previous eight days and nights.	THE ROYAL LAW CONTENDED FOR. By Edward Stennet.	L A FOUR-PAGE RELIGIOUS MONTHLY
Coolidge.	Somehow Frank could not read as quietly	hut I know you a'n't a Christian "	A little liquid nourishment is administered,	First printed in London, in 1658. 64 pp. Paper, 10 cents.	
	that evening as he was wont to do. Scenes of	(1'm glad for you Sam I halieve you're	but she does not move, and her limbs are	LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbin-	
<ul> <li>The second se second second se</li></ul>	his carly life mould rise before him, making	1 I II SIGN TOL YOU' NUMBER I DOLLOTO YOU IC	I are due accessed the way way were	A TOARD I AND THOMAS TO THE ALL THE THE TARK AND	SWEDES OF AMERICA.

**M**iscellany.

onplace life, we say, and we sigh; hy should we sigh as we say ? monplace sun in the common place sky up the common place day.

n and the stars are common place things, er that blooms and the bird that sings, were the world, and dark our lot, s failed, and the sun shone not. who sees each separate soul, ommonplace lives makes his beautiful whole. -Susan Coolidge.

his early life would rise before him, making

"I'm glad for you, Sam. 1 believe you're | but she does not move, was all Frank could say, and they | white and cold.

of Bethany, Va. Reprinted from the ger Extra." 50 pp. Price, 6 cents.

#### "KINDLING"

body, I have forgotten who, wrote a few years ago about "kindling." It doubt, a learned treatise on the phy of spiritual quickening. But we eed to philosophize elaborately. We ow to kindle fires in fire-places, we indle them in the house of God just o in our own. Coming home the lay I found a heap of ashes on the and a pile of dry wood near by. ig that there were live coals in as, I soon raked them out, brought gether, and laid my kindlings over The coals began to glow and brighten ontact with the air and each other. lest made the dry kindlings still But there was no blaze. Then I nece of paper from my waste-basket. ew it upon the coals. In an instant d up and was gone, but it started The flames which it brought out coals kindled upon the wood, and whole pile was aglow.

hen I thought how many churches t what was needed in my fire-place. re hearts in them that love God, and g for his salvation. There are souls them that are interested in the truth, yet kindled by it. The problem is, bring the piety of the church so in with the men and women in the ation, or the community, that they awakened and converted. The sexerting some influence upon the ithin its sphere, just as the coals on rth were gradually seasoning the But this does not satisfy the true or the earnest Christian. He wants e impenitent, not merely respecting and attending Sabbath services, but in the hope that is full of glory. the minister or Christian do just id just now? Can't he start a blaze? do something that shall kindle to is own faith, and that of his brethm't he, by one earnest effort, make t piety of the church active set its coals aflame? It did not require change my smoking brands to a fire-only a bit of paper. And it hat a little thing, which you hardly with trying, will be blessed of God vival of his work.

not necessary to appoint a series of or to send for an evangelist. You live coals and the partially seasoned d they are in contact with each t ought to be easy to kindle that The Hely Spirit is ready to fan the oon as it is kindled. He waits for something in faith that he can for good. We are going over and und of duties, and asking God to He does, and he will. But if our formal, our prayers will be; and the coals be kept alive, and the be slowly seasoned, we will not be or as useful as if we had that livwhich sets the heart allame. The

him stop to think.

had left his Eastern home.

and Christian literature acted as an antidote against the pernicious books and the grosser | Locke and all of 'm ?" questioned Frank. gospel.

said aloud, trying to silence an uneasy conthese papers,-they'd want some strong preacher told us about this mornin'. novels, or nothing; so I think I'm a little better than they. And as for going regularly wish I could feel the same, but how am I to to meeting, there's some who go, and pray. | begin?" and tell their experience, who'd swear a little if it suited 'em. So I'm as good as plenty night Frank," Sam answered, as they of them who live as they like, and serve the reached their destination, and jumped on Lord when they feel like it. Now if one of Stanley's big sled. those boys who come here nights to play cards, and go to town playing for money, church seven miles away, that winter evenand take a glass when it suits them, would ing ! Men and women, young in spirit, get converted, I'd think there was really blended their prayers and praises with those something in it."

till the light died out of the school-house pressions of love to Jesus from the lips of window, and three or four young men, with those for whom they had long besought loud laughter and talk, burst in upon him as converting grace. Women's tremulous It has the appearance of a rock harder than he sat among his newspapers.

fun."

got converted.

queer, I tell ver !"

the second lad; "s'pose he's done for now ' far | young woman, said in a gentle voice : as havin' any fun's concerned." The speaker drew from his pocket a well-worn card with a sense of sin and of the need of the pack, and the four proceeded to give them- Saviour, yet who knows not just how to beselves wholly to the baleful influence of gin the heavenly way ?" Frank's head those games which cause so much deadness went down upon his hands in the realization to spiritual things among the youth of the of his great need and his great weakness. young North-western settlements.

joined in the careless, godless amusements of Jesus, that you can't do without him, and the evening, laughing and jesting over Sam that you give yourself wholly to him." Grant's "getting pious." It was long after The tears ran down Sam's cheeks as Frank

"Don't get far away from God, Frank." | walked silently toward Stanley's house until Those were his mother's last words when he | Sam spoke again.

"There's a new society started in town Poor mother ! Her soul was troubled as for young people, 'Christian Endeavor,' I she thought of the rough Western life, with think they call it; and they say it's a good Paris, has been adopted if the prison at its peculiar temptations, and her heart thing to help us fellows begin right and ached with the burden, the anguish of which stick to it. They have their meetings she could not express to her only son. Her Sunday nights, and I'm going to join the of the prisoner, accurate measurements of prayers had followed him, and her letters society and try to start on the right track." "Dare you cut all those fellows, Lee and head, the length of the middle and little amusements of pioneer prairie life; yet "I a'n't eshamed to let 'em know I'm sorry the stretch of the arms, descriptions of scars, Frank felt himself farther from God and for my past livin', and want to give up all color of the eyes, and so on, are recorded: the life hid with Christ in God, than when that's bad, 'n seek for what's good," ans- and it is thus possible to identify prisoners 40 pp. at home under the direct influence of his wered Sam, fearlessly. "And, O Frank, if assuming false names with far greater ease mother and the fuller privileges of the you'd begin, too, we could pray together and than was before possible. It is asserted, work together for the rest of 'em. I tell you that, in the two years that the system has

prairie to find yourself, by-and by, goin' to criminals arrested under assumed names have science. "I have, to play cards with the leave everything here and go, we don't know been identified. Besides the practical utility fellows if I want to get along with them at where. It's awful to lose your way,-we of the system, it amasses very valuable statall, and go to a dance now and then, but I both know that, -- and have nothing to take istical data contributing towards the natural do no worse, and I'm sure there isn't any hold of to give us a hope o'gettin' some- history of the criminal classes.-Science. one of them who would sit down and read where. I want to get hold of Jesus, as the

"Well. Sam, hearing you talk makes me

"Maybe they'll tell us all about it to-

What a meeting there was in that little of young beginners in the Ohristian life. So he excused himself, reading alternately Sunday-school teachers rejoiced to hear exvoices spoke pledges of allegiance to the "Hello, old feller," cried Locke McLeod; Saviour; young men, decided and earnest, "you'd oughter ben to meetin' to see the enlisted under the banner of Immanuel, and those of tender age asked that they might "Yes," joined in another, "Sam Grant's be among the true lamb's of Christ's flock.

Frank's heart beat violently as Sam Grant 'No, he aint," said Lee Conrad, "he stood up, confessing his past wicked life, only stood up to be prayed for. Looked and declaring his purpose to be on the Lord's side. And when, after a heartfelt "Oh, I thought 'twas all the same," said prayer for the new recruit, the leader, a

"Is there one here who is tossed about

oung North-western settlements. Frank's thoughts conflicted strangely as he on. "Make the avowal that you need

midnight when the card-playing ended, and stood up, trembling, and said, "I don't know the revelers flung themselves down for a what to do; I can't get along without Jesus. short sleep before breasting the sharp prairie I give myself to him just as I am, to show

THE ANTHROPOMETRICAL METHOD of identifying criminals, originating from Joliet. Ill. In addition to the photograph finger, of the foot, the fore arm, the car. "I'm no worse than any one else," he it's somethin', I think, like bein' lost on the been in operation in Paris, 826 habitual

THE SAND FREEZING PROCESS .- A mine shaft is being successfully sunk by M. Alexandre, of the Houssu Company, in Belgium, through a stratum of moist sand 12 m. thick, met with at 70 m. depth, by the Poetsch method, which consists in freezing the sand, then excavating it like rock. In the present case ten iron tubes, with cutting crown, are inserted in the sand at about 1 m. interval, penetrating the coal below. Into these are put other tubes, through which is passed a very cold liquid, to return by the larger tubes-generally chloride of magnesium cooled by expansion of ammonia. The sand is frozen more than 3 m. around the tubes. the compact chalk of the English Channel tunnel. It is sparkling and speckled with particles of coal. The chloride of magnesium, injected at -14° C., returns at -12°. A thermometer inserted 10 cm. in the stratum read -8°. M. Poetsch's method was a small depth under part of the city of Stock-

COMMUNION, OR LORD'S SUFFER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SARBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 39 pp. 7 cents

A PASTOR'S LETTER TO AN ABSENCE MERSON, on the Abro-gation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp.- 2 cents.

SURDAY : IS IT GOD'S SARBATH OR MAR'S? A letter addressed to Chicago Ministers. By Rev. E. Bonayne. 15 pp.

THE BIBLE AND THE SABBATH, containing Scripture pas-sages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

Religious Liberty Endangered by Legislative Enactments

An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 8, The Sab-bath 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, 30 pp.; No. 7, The Day of the Sabbath, 24 pp.

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

Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh Day. By Geo. W. McCready. 4 pp FOUR-PAGE SERIES.-By Rev. N. Wardner, D. D.-The Sab-bath: A Seventh Day or The Seventh Day; Which?

The Lord's-day, or Christian Sabbath.

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

Constantine and the Sunday. The New Testament Sabbath.

Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and

Gentile Which Day of the Week-did Christians Keep as the Sab bath during 300 years after Christ ?

GERMAN TRACTS,-The series by Dr. Wardner, as above shed in the German language.

SWEDISH TRACTS.-The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. A Biblical Mistory of the Sabbath. 24 pp.

The Reason why I do not keep Sunday; and, Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their an nual contributions to the Society. Life Members are enti tled to 1,000 pages annually. Sample packages will be sent, some time ago applied to making a tunnel at on application, to all who wish to investigate the subject. Address AMERICAN SABBATH TRAOT SOCIETY, Alfred Centre, N.Y.

#### UR SABBATH VISITOR Is Published Weekly at.

ALFRED CENTRE, N. Y. TERMS.

Ten Copies and upwards, per copy ..... 50 cents

CORRESPONDENCE. All communications relating to business should be ad All communications relating to pusiness should be ad-dressed to Our SABBATH VISITOR. All communications for the Editor should be addressed to MRS. L. T. STANTON, Alfred Centre N. Y.

A NEW MAP

CITY OF ST. ANDREWS BAY.

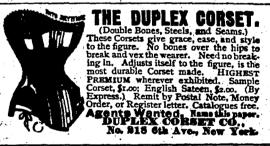
OF THE

Three copies, to one address, one year ...... \$1 0 

Published by the AMERICAN SABBATH TRACT SOCIE-TE, Alfred Centre, N. T. L. A. PLATTS, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. EF Persons having the names and addresses of Swedes who do not take this paper will please send them to this of fice, that sample copies may be furnished.

AGENTS WANTED FOR FULTON'S BOOK, "WHY PRIESTS SHOULD WED." Sent to any address on receipt of price, \$1 50. SELLERS & CO., 198 TREMONT ST., BOSTON.





No better remedy can be found for every form of cough, colds, bronchitis and general debility, or for consumption in any of its stages, than Dr. Wilbor's Compound of Pure Cod-Liver Oil and Phosphates of Lime, Soda and Iron. It is the fruit of long experi-ence and experiment, and in its present form can be recommended as the best preparation known to re-store vitality and vigor to flesh, nerve, blood and brair It is manufactured only by DR. ALEXANDEE B. WILBOR, Chemist, Boston, who will send an illus-trated circular free on application.



PLANTS or BULBS. It con- Colored plate PLANTS or BULBS. tains 3 Colored plate were the state of LAN 10 housands of Illustrations, and nearly 160 parce, what to buy, and where to get it, and naming lowers prices for honest goods. Price of GUIDE only locents, bounding a Certificate good for 10 cents worth of Seeds. JAMES VICK, SEEDSMAN, Rechester, N. T.

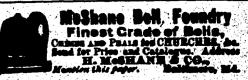


lended to for MODERATE FEES opposite the U.S. Patent Office, and we can a tain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patent-ability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED

For circular, advice, terms and references to actual clients in your own State, County, City or

A SNI WAC Opposite Patent Office, Washington, D. C.

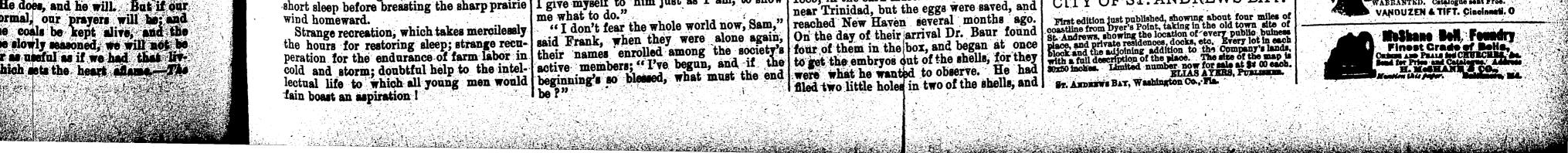




EXPLOSION OF AN EGG.-There was an explosion of an ostrich egg in the hands of Dr. Baur, in the Peabody Museum, at New was experimenting with it. It is said that an oder was produced in the building worse than condensed sulphureted hydrogen and rotten eggs combined. When Dr. Baur came to New Haven to assist Prof. Marsh in the Peabody Museum, he wrote to Dr. Atherstone, in South Africa, for some ostrich eggs. They were shipped on November 14,

1885, in the bark Aurelia. She was wrecked near Trinidad, but the eggs were saved, and

holm.—Annales Industrielles





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

#### INTERNATIONAL LESSONS, 1888.

#### SECOND QUARTER.

March 31. The Marriage Feast. Matt. 22. 1-14. Auril 7. Christ's Last Warning. Matt. 23 : 27-39. April 14. Christian Watchfulness. Matt. 24: 42-51. April 21. The Ten Virgins. Matt. 25: 1-18. April 28. The Talents. Matt. 25: 14-30. May 5. The Judgment. Matt. 25: 31-46. May 12. The Lord's Supper. Matt. 26: 17-80. May 19. Jesus in Gethsemane. Matt. 26: 86-46. May 26. Peter's Denial. Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 27: 33-50. June 9. Jesus Risen. Matt. 28: 1-15. June 16. The Great Commission. Matt. 28: 16-20. June 23. Review Service.

LESSON IX.--PETER'S DENIAL.

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

For Sabbath-day, May 26, 1888.

SCRIPTURE LESSON .-- MATTHEW 26 : 67-75.

67. Then did they spit in his face and buffeted him; and others smote him with the palms of their hands. 68. Saying, Frophesy unto us, thou Christ, Who is he that smote thee? 69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Gali

ee. 70. But he denied before them all, saying, I know not what

thou sayest. 71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72. And again he denied with an oath, I do not know the

man. 73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. 74. Then began he to curse and to swear, saying, I know

not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out and wept bitterly.

GOLDEN TEXT .- Wherefore let him that thinketh he standeth takeheed lest he fall, -1 Cor. 10 : 12.

PLACE.---The palace in Jerusalem where Caiaphas resided.

TIME.—Probably from two to four o'clock in the morning of the 15th of Nisan, April 7, A. D. 30. PABALLEL ACCOUNTS-Mark 14: 65-72, Luke 23: 55-65, John 18: 15-18, 25-27.

#### **BIBLE READINGS.**

Sunday.-Denied by his friends. Matt. 26: 67-75. Monday.-Mark's parallel narrative. Mark 14: 66-72. Tuesday.-Luke's parallel narrative. Luke 22: 54-62. Wednesday .-- John's parallel narrative. John 18: 15-18, 25-27.

Thursday.-Confessing Christ. Matt. 10: 24-42.

priest ; but Peter followed him at a distance, and Church. From this he with his wife were dismissed finally came into the court yard, where were assem bled careless individuals who were warming them selves by a fire on the pavement. Peter tried to assume the same indifference that pervaded these wicked men who had followed out of mere curiosity. The fact was, Peter was filled with fear since his effort in the garden an hour before to smite off the head of the high priest's servant. While he was sitting out in this court with this rabble, a damse came unto him and, in the presence of these proface men, charged him with being in company with Jesus of Galilce.

so full of terror that he forgot everything but his Sun Symbol," "Nature Worship in Prehistoric Reown personal safety. His denial was in the form of claiming to be ignorant of what she was talking "Indians of Puget Sound," etc., besides interesting about.

V. 71. And when he was gone out into the perch. another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. There was nothing so very portentious in the charge of simply being in company with Jesus, and yet to Peter's mind, filled with consternation, it was fearful charge.

V. 72. And again he denied with an oath, I do not know the man. Peter was evidently becoming more and more overcome by his fear, for he now replies with an oath. This matter of profane language was evidently one of his wicked habits before he became a Christian man, and now in his excited state, brought about by great fear, he betrays his old wicked habit.

V. 73. And after a while came unto him they that stood by, and said to Peter, surely thou also art one of them, for thy speech betrayeth thee. The two charges already made had turned the attention of these fellows to Peter, and then his excitement had also deepened their suspicion, so that they scrutinized him both as to his dress and to his dialect. And perhaps more for their own amusement charged him again the third time of being in sympathy with this man Jesus of Nazareth.

V. 74. Then he began to curse and to swear, saying, I know not the man. His 'excitement had now reached its height, and he had completely lost all self-control. And immediately the cock crew. If we remember that in those times people had to depend upon the cock crowing in the night, to know the hour of the night we shall see how this little incident comes to be mentioned as indicating the time of the morning.

V. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice: And he went out and wept bitterly. This incident of the crowing of the cock served to bring Peter to himself again, and he remembered that sad conversation of his Lord a few hours before. By this he was brought to his full sense of his entire weakness in himself, and his utter failure to keep his own better resolutions. His soul seemed | settled. for the time to sink down in despair. The enemies

areth. No wonder that Peter, when he should come

to see himself in all this failing should go, out and

weep bitterly. The first lesson taught in this lesson

is in the first two verses. Here we see how wicked

men are encouraged in their vile propensities by

the false positions and wrong dispositions of those

who profess to be godly men. The second lesson

is found in the next six verses, where Peter's solici-

tude for personal safety induced him first to follow

his Lord at a distance, and then when accused to

deny all acquaintance with him, and finally to give

way to excited passion. If he had followed closely

with him, as John did, these charges, though trifling

in their nature, would never have been made against

him, and he would not have thought of denying his

Lord. The simple trouble with Peter was that he

was lacking in moral courage to stand by his better

convictions. The third and last lesson is the fact

that the remembrance of Jesus and his words of

love will be brought back to the guilty soul, often

by the smallest incidents of common life. Then the

soul will feel in its very depths its own unworthi

ness and utter helplessness without the sustaining

MABRIED.

In DeRuyter, Madison Co., N. Y., May 9, 1888

by Rev. J. Clarke, GILES D. JOHNSON, of the above

named place, and Mrs. HELEN STANBRO, of Otselic.

DIED.

In Cuyler, N. Y., May 3, 1888, SARAH A., wife Wm. D. Marble, aged 30 years, 9 months and 17

and joined the DeRuyter Church. In the revival

of religion, at Lincklaen a year ago, she and her

At Adams Centre, N. Y., May 7, 1888, FRED A GRAVES, aged 27 years, 6 months and 25 days. This

sad providence which takes a noble young man

from his family and the world's work, has pro-foundly stirred our entire community. He was a

man of fine abilities and accomplishments, and an

earnest Christian. He was widely known and highly

esteemed by his townsmen. His genial, honest nat-

ure drew people to him in the warmest friendship.

At the time of his death he held the offices of post

master, town clerk, and trustee of the Seventh-day

Baptist Church. In 1883, he married Mattie Coon,

who, with two children that had come to bless their

happy home, is left to struggle with the world.

Three years ago he publicly professed faith in

Christ and united with the Adams Church. He has

been an active Christian and church member, and

died in the full assurance of faith. Why a happy

home should be thus desolated and the world de-

prived of the services of such a man, is one of the

things we do not know now, but we shall know here-

after. John 13: 7. His funeral was very largely at-

BENJAMIN S. BURDICK was born in the town of

tended.

power of Christ.

had taken his Lord to do with him as they would, killed by electricity while repairing an and he himself had utterly failed to do anything as electric light wire. a loyal disciple in this hour of his Lord's trial. More

by letter, July 1858, and became charter members of the 2d Westerly Church, organized soon after. Sister Burdick passed away in 1872, since which time Brother Burdick has lived alone, or with friends who have kindly cared for him in his de-clining years. In his last sickness he professed a belief that he should be accepted of the Father and rewarded with eternal life. The funeral services were held, by request of the deceased, in the First Hopkinton church, May 8th. The writer spoke, using as a text 1 John 3: 2, 8. E. A. W.

#### Books and Magazines.

The American Antiquarian for May embraces in V. 70. But he denied before them all, etc. He was its table of contents articles on "The Circle as a ligions," "Prehistoric Artificial Terraces in Ohio," editorials, literary notes, and book reviews. S. D. Peet, Mendon, Ill.

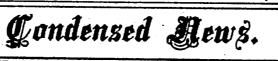
> THE Library Magazine is published by John B. Alden, 893 Pearl St., New York. The May num ber contains several articles upon a wide range of interesting topics, by some of the best writers of Europe and America. We notice articles from the pen of such men as Geo. W. Cable, Hon. E. J. Phelps, Francis Power Cobbe, etc., and selections from the Westminster Review and Blackwood's Magazine. S. 4. 2

#### 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 described property to wit....) to be applied to the uses and purposes of said Society, and under its direction and control forever.



Domestie.

The differences between the United States and Moorish governments have been

At New York, recently, T. H. Murray was

The French League of Patriots has issued manifesto in which General Boulanger is styled the leader of the National Party.

The Reichanziger, of Berlin, publishes list of persons promoted in office and rank. The grade of Noble is conferred upon Professor Gneist and upon Dr. Siemens, the electrician.

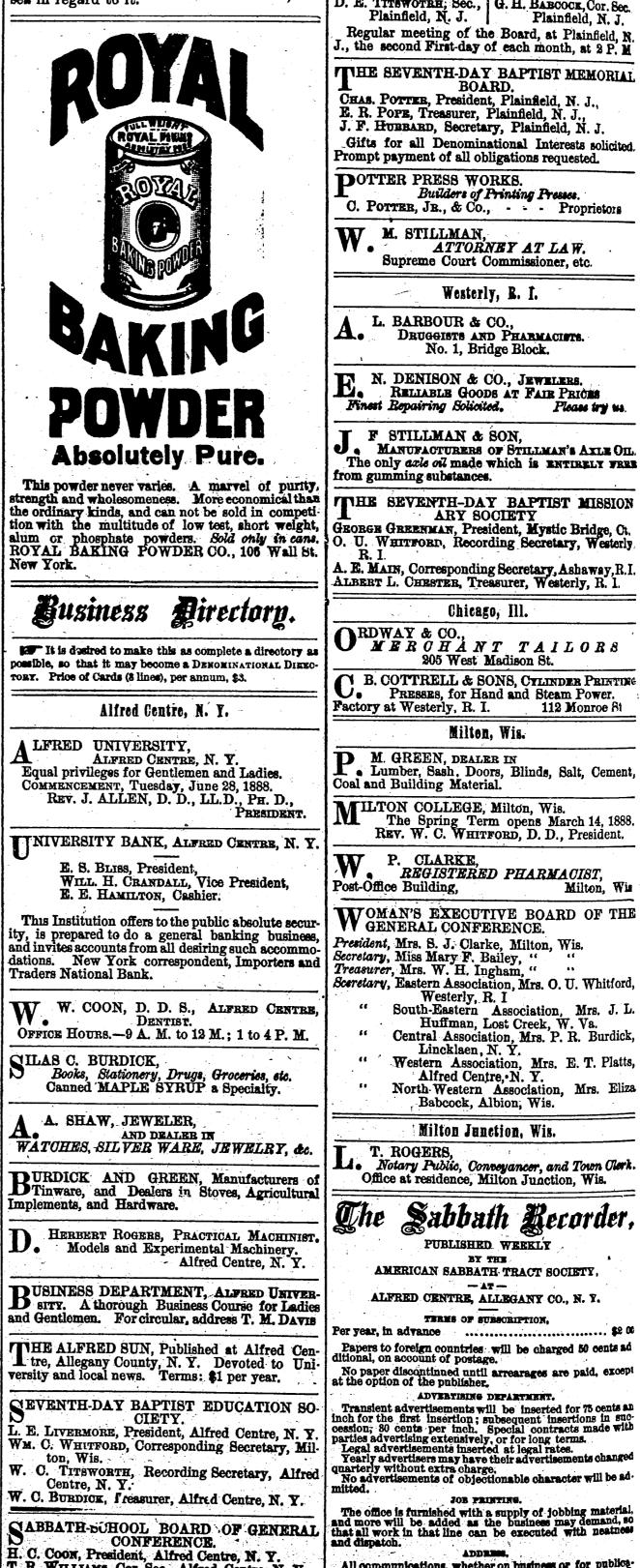
A National League meeting at Sligo, Ireland. recently adopted resolutions condemning the Pope's rescript, and pledging those present to submit themselves to Parnell's guidance.

General Boulanger has been elected Municipal Councillor for Tulle by the spontane ous action of the workmen in the arms factory there, all of whom voted for the general. independent of the electoral commissioners.

E.

The Empress of Germany attended a meeting of the Inundation Relief Committee. She was given a hearty reception. She She was given a hearty reception. She made a speech in which she advocated the R. M. TITS WORTH, MANUFACTUR adoption of a system for saving life and property from destruction by floods, and recommended that districts liable to inundation be provided with life boats.

The Irish Times says that at the meeting of the Irish Catholic bishops held on Wed. nesday, May 9th, to consider the pontifical rescript, it was resolved that the principles of the rescipt, which might be good from a philosophical, theological or political point of view, must be considered in connection with local circumstances. Therefore, while treating the rescript with every respect, they felt bound to communicate with the holy sea in regard to it.



## Alfred, N. Y. C. BURDICK WATCHMAKER and ENGRA AUBORA WATCHES A SPECIALITY. Andover, N. F. A. B. WOODARD, DENTIST, IS Rubber Plates by a new process. invention. The best thing out. Send for E. A. COTTRELL, Breeder of Fer Horses, Six State Fair premiums Berlin, N. Y. R. GREEN & SON, DEALERS IN GENERAL MERCHAN Drugs and Paints. New York City. THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GRO. H. BABCOUK, Pres. 80 Cortlar A. L. TITSWOBTH. 300 Car C. POTTER, JR. & CO. PRINTING PRESSES 12 & 14 Spruce St.

#### C. POTTER, JB. H. W. FISH. JOS. M. TITE Leonardsville, N. Y. RMSTRONG HEATER, LIME EXTRACTO CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsvill Plainfield, N. J. MERICAN SABBATH TRACT SOCI EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD. D. E. TITSWOTRH, Sec., G. H. BABCOCK, C. Plainfield Regular meeting of the Board, at Plaint , the second First-day of each month, at THE SEVENTH-DAY BAPTIST MEM BOARD. CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. Gifts for all Denominational Interests a Prompt payment of all obligations requested DOTTER PRESS WORKS. Builders of Printing Presses. C. POTTEB, JB., & Co., - Propri ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, B. I.

DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICE

112 Monroe St

Milton, Wis

VER.	
	PUBLISHED BY THE AMERICAN
MAKING	
lis own	
circular,	
rcheron	VOL. XLIVNO. 21.
out of	
	The Sabbath
IDINI (	Entered as second-class mail n
	office at Alfred Centre, N. Y.
	CONTENTS.
1	Glimpses of EuropeNo. 26 Wayside Notes
dt St.	MISSIONS.
	•
ER OF	Paragraphs Call to Prayer. From Dr. Swinney.
peciality.	WORK WIE WORK
al St.	Correspondence
	Woman and Woman's Work in Asia A Brave Woman
3.	arodical MINSIULS.
WORTE.	GARRATH REFORM.
WORTE.	The National W. C. T. U. and Sabbath The Sunday-Sabbath Creed
OR, and	Overdoing 11. Three Noted Educators Clippings
e, N. Y.	Temperance.
o, A. I,	The Bug in the Bottle
	The Bug in the Botto Rum and Manhood EpitoBiala:
ETY.	The Milton Sabbath School
Treas	COMMUNICATIONS.
or. Sec.	"Eduth" Correspondence Quarterly Meeting at Hebron, Pa
N. J.	Tract Board Meeting Washington Letter
field, N.	HOWE NEWS.
2 P. M	First Alfred, N. Y. New York City, N. Y.
ODTAN	New York City, N. Y Milton, Wis
ORIAL	MARRIAGES AND DEATHS
	SPECIAL NOTICES
•	SERMONS AND ESSAYS.
J	The Song of Songs
olicited.	MISCELLANY.
	An AcknowledgmentPoetry.
	Dumpkin Pies.
	Mystery on the Ocean Bottom Strength or Finish.—Poetry
etors 🕤 🖓	The kansomed Slave
	The Sin of the Anteoliuviaus
	Little Soldiers.—Poetry The Political Power of the Pope
	Falso Tiphts
	Witty Raplies Teasing Children
	POPULAR SCIENCE
	CATALOGUE OF PUBLICATIONS,
	THE SABBATH-SCHOOL
	BOOKS AND MAGAZINES
	CONDENSED NEWS
	BUSINESS DIRECTORY
7 <b>3</b> 86.	
·	GLIMPSES OF EUROPE
-	Let the second s

Friday.—Confessing Christ. Luke 12: 1-12. Sabbath.-Confession blessed. Rom. 10: 1-13.

**OUTLINES.** I. Jesus mocked. v. 67-68. II. Peter's denial. v. 69-74. III. Peter's repentance. v. 75.

21

#### INTRODUCTION.

The account given in the last lesson concerning our Lord and his disciples in the garden of Geth semane, is immediately followed by the description of his betrayal (see verses 47-56). He was immediately led away from the garden to the palace of the high priest in the city. By comparing the several narratives of this event, it appears quite likely that the ex-high priest Annas, and the then officiating high priest, Caiaphas, live in the same palace, though occupying different apartments. It seems, also, that the high priests anticipated this trial, and were assembled together for this purpose. Their first concern was to find witnesses by whom they might sustain their false charges against him; "at the last came two false witnesses and said, This fellow said I am able to destroy the temple of God, and to build it in three days." The presiding high priest then appealed to the prisoner himself to know what he might say under this charge. Jesus finally answered "Thou hast said." Then the high priest charged him with blasphemy, and the council "answered and said, he is guilty of death."

#### **EXPLANATORY NOTES.**

V. 67. Then did they spit in his face and buffeted him. As soon as the high priest had declared him guilty of blasphemy and worthy of death, the subordinates who stood by, and may be supposed to have the prisoner in charge, began to insult him, first by spitting in his face and striking him with their fists. They were encouraged to take this liberty by having observed the hatred and determina tion of the high priests to put him to death. And others smote him with the palms of their hands. That is, they slapped him on the sides of his face and head with their open hands.

V. 68. Saying, Prophesy unto us, thou Uhrist, Who is he that smote thee? It seems probable that they first blind-folded him and then smote him and challenged him to tell who it was that smote him, thus ridiculing his power of prophecy.

V. 69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. We must bear in mind something of the form of these palaces. They were built in such a style as to include an open court surrounded by the various apartments. The main part of the palace, however, was in the rear of this open court. The apartment in front of the court was used as an entrance or porch, through which persons would pass from the street into the palace, first through an outer door and then through an inner door into the open court, and from that court into the apart ments occupied by the high priest. Now, the persons having taken Jesus hal led him unto this palace through the court into the hall first of Annas. the ex-high priest, who had desired to question him first in an informal way. As soon as this was over he was led into the hall of Caiaphas, where the formal trial was held and where the insulting abuse was afterwards perpetrated by those who stood by. When he was led into the palace, John seems to

James Vernon, a regularly ordained than that, he had tried to conceal all sympathy that preacher of Healdton, I. T., was jailed the he might have felt; had tried to make these wicked other day charged with stealing cattle. men believe that he did not know this Jesus of Naz-

The South Pennsylvania Railroad stock-holders have agreed to go ahead with the work of reorganization and reconstruction. It appears settled that a formal call to the permanent pastorate of Plymouth Church. Brooklyn, will be accepted by Dr. Lyman Abbott.

The estate of Roscoe Conkling amounts to \$200,000. By a will dated in 1867, the year he entered the Senate, all his property is left to Mrs. Conkling

The new high licence and local option law passed by the recent legislature went into effect throughout New Jersey last week, and was generally observed.

The Illinois Supreme Court has affirmed the decision of the lower courts in the Cook county boodlers' cases, and the defendants will all have to serve their terms in prison, Mr. Chauncey M. Depew carries policies

on his life amounting in all to \$500,000. Wannamaker, the great merchant of Philadelphia, is insured for half a million also; but Mr. Hostetter, of patent medicine fame. carries no less than \$750,000.

It is announced that since 1886 the Knights of Labor have fallen off in numbers from 702,000 enrolled members to 240,000. A few men have managed the organization too much for their own ambition, and hence the decrease.

Edward Lloyd, the famous English oratorio tenor, arrived at New York last days. Soon after her marriage she made a profes-sion of religion, was baptized by Eld. J. Clarke, week on the steamer Etruria. He comes to America to take part in the musical festival to be held at Oincinnati, commencing Monhusband took an active part, and soon after requestday, the 12th inst.

ed letters and united with that church, as it was much nearer. Her anxie'y and prayers for her children were blessed of God in the conversion and A cablegram to the Wood Mowing Machine Works at Hoosick Falls, announces baptism of their oldest son, who also united at that the Walter A. Wood enclosed gear Lincklaen. For some time she had thought that mower received the first prize, a gold medal, her death was approaching and, though all was at the French government field trials for done that love could suggest, the end came and she the colonies of Algeria and the protectorate of Tunis.

> At Chicago, Judge Tuley has rendered a decision in a contested will case that is of considerable importance to all children born in slavery and to many of the descendants of such children. He pronounces such children illegitimate, and holds that they cannot inherit property from the father. The ground of the decision is that slaves, being chattles, no legal marriage was possible.

#### Foreign.

A sovere earthquake is reported in Japan. Three thousand persons have been drowned by a flood in the Canton River.

The fisheries treaty has passed both houses of the New Foundland legislature.

Lord Stanley, of Preston, England, is gazetted as Governor-General of Canada.

Hopkinton, R. I., June 27, 1804, and died at his The Brazilian Chamber of Deputies has residence in Niantic, May 6, 1888. Quite early in passed a bill for the immediate abolition of

Alfred Centre, N. Y. North Western Association, Mrs. Eliza Babcock, Albion, Wis. Milton Junction, Wis. T. ROGERS, • Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis. The Sabbath Recorder, AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. \$2 00 ......... Papers to foreign countries will be charged 50 cents ad altional, on account of postage. No paper discontinued until arrearages are paid, except ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in suc-cession; 80 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge; No advertisements of objectionable character will be ad-mitted. JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness ADDRESS.

and dispatch.

BY PROF. H. M. MAX

SWITZERLAND-LUC

Our ride to Lucerne showed ful the view from the mount we there thought to be level to abound in hills of conside and the lake that appeared to foot of the mountain is, in miles away. After hundreds way travel, the ride on the la ful change. The little steam finely appointed, and the sta ping is done in a business-li refreshing to an American wh ence of European pleasure et on the Thames boats.

Lucerne is, indeed, a beau its little steamers plying bac numerous little hamlets ne trees on its shores, its trang ing in the sunlight as if storm. And yet this is th subject to sudden storms i wont to sav:

"Cast a stone in, and you'll At once a fearful storm w The rain will pour, the lu

Years ago, so the story r Pilate, "a man unblest," the Tiber. The presence object threw the waters in tion that the body had to was thrown into the Rhon Lake Geneva. As each bec it was finally brought to th which, in its turn, became ish. At length a student o ghost," and now it comes 1 the insult of a stone. We perhaps, that is why we sa its smiling mood.

The city of Lucerne se much modernized within ades. It is situated at th where the waters pour out and the lake front is built u upon which fronts an alm of hotels, some of great sis of the city still contains so quaint gables and overha there are some old towers tification running up ove business of the city seem tourists (as indeed it is all and this has raised many modern style.

