

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### CONTENTS.

Filting Sunward—No. 42.....	1
The Three Friends—Poetry.....	1
A Good Man Gone.....	1
Mother, Home, Heaven—A Tribute.....	1
The Hebrew Paper.....	1
MISCELLANEOUS.....	2
Paragaphs.....	2
New Orleans.....	2
From J. F. Shaw.....	2
From H. B. Lewis.....	2
From C. W. Threlkeld.....	2
Gospel Movement Among the Jews of Bessarabia.....	2
SABBATH TRACTS.....	3
The Christian Sabbath.....	3
EDUCATION.....	3
Science-Teaching in Public Schools.....	3
Princeton College One Hundred and Thirty-two years ago.....	3
Schools of New York.....	3
TEMPERANCE.....	3
The Saloon and the Supreme Court.....	3
EDITORIALS.....	4
A Symposium.....	4
COMMUNICATIONS.....	4
Glimpses of Europe—No. 9.....	4
Judge James I. Stillman.....	5
Correspondence.....	5
Help for the Brick Church.....	5
Quarterly Meeting at Shingle House, Pa.....	5
HOME NEWS.....	5
Leonardsville, N. Y.....	5
Brookfield, N. Y.....	5
Salam, W. Va.....	5
SERMONS AND ESSAYS.....	6
Aims and Operations of the American Reform Association.....	6
THE SABBATH-SCHOOL.....	8
MARRIAGES AND DEATHS.....	8
SPECIAL NOTICES.....	8
BUSINESS DIRECTORY.....	8

### FILTING SUNWARD.

NUMBER XLIII.

#### NORTH CAROLINA AND NORFOLK.

A night spent at the Orton House, in Wilmington, prepared us for another day's ride, which was to bring us to Norfolk, where we were to spend the Sabbath. The morning dawned dull and chill, but we were on our journey home, and rain could not stop us. So after an early breakfast we again took the train for the North. Most of the day's ride was through the "Old North State." We saw it at disadvantage, as rain soon began to fall, but at its best it does not impress itself upon the tourist, particularly in its eastern part, as the most delightful portion of Uncle Sam's farm. Pine forests, the tree trunks of which are scarred by turpentine gatherers, who, El Bah says, show their turpitude by marring the monarchs of the forest. Occasional saw-mills, and now and then a village, or, perhaps, a town of some pretension, with new two-story houses having two-story porches, and two brick chimneys each, make up the bulk of the scenery. In several places the land seemed to have been stumped to raise cotton, which it had done successfully. Numerous signs of growth appeared, not the least of which were many new and neat church edifices in the towns.

A turpentine still is not an extensive establishment like a sugar house. It usually consists of a roof set on posts, a mud chimney and fire-place, with a crude still, several barrels, and abundant scars on the adjacent trees. Whatever else there may be was not visible to us. Evidently the investment of capital cannot be large, though we presume it is considered a capital business in this region by the amount of it which seems to be done. We remember the old geography that we studied, we dare not think how long ago, used to tell us that "the chief productions of North Carolina were pitch, tar, turpentine and lumber." That is doubtless still true of the eastern portion of the state, which was all that was settled in those days; but at the present time, numerous other manufactures, as grist-mill products, cotton goods, and tobacco successfully dispute the supremacy in the state at large. The smell of turpentine is said to be wholesome, but is not pleasant to every one. It is a very singular fact that many of our perfumes and delightful flavors have precisely the same chemicals, and, so far as is known, the same physical composition as oil of turpentine. Some of these are the oils of lemons, orange peel, bergamont, cubeba, juniper, pepper, and the laurel oil of Guiana.

Toward noon we began to see patches of snow in the woods and on the wood-piles beside the way, and when we stopped at Weldon for dinner we found ourselves in a regular snow storm, the first we had seen since we left Ohio, six weeks before. It was a cool reception to meet in the Sunny South in April, and no doubt the peach trees thought so too, for they had on their new bright, pink spring dresses. It was evident either they

or "Old Probabilities" had made a mistake in the season. The cotton fields, with their old stalks still standing, looked dreary enough, the whiteness of winter mocking the white bloom of their youth. The dinner at Weldon also partook of the coolness and dreariness of the day; the meats were cold and not well cooked, and other things ditto and scarce; but many of the diners were hot enough at their inability to get sufficient to satisfy their appetites. One man claimed that he was actually starving to death, though he was seated at the table! No wonder the butter was scarce and poor, for this part of the state makes less than one pound a year for each inhabitant.

We changed cars at Weldon, taking the Seaboard & Roanoke Railway for Norfolk. Just as we left Weldon we crossed the Roanoke River at the head of navigation, and shortly afterwards we came into Virginia. The snow continued to fall, but the Scribe remarked, when we came to the Blackwater River, that "its waters were still black, notwithstanding the quantity of white snow which had fallen into it."

"Did you ever see any black snow?" asked La Belle.

"Oh yes, plenty of it in the streets of New York. It does not fall black, but very soon becomes so from the dirt and grime of the many muddy feet."

"So you see," said the philosopher, "that it is much easier to make white black, than to make black white; and this holds good in morals as well as in physics."

"Oh yes, I see," said El Bah. "I presume one of these darkies could be out in this snow-storm all day and be none the whiter when night came!"

Arrived at Portsmouth, we were taken on a steam-boat to Norfolk, where we found our rooms awaiting us at the Atlantic House, with open fires and an air of comfort which the blizzard without could not dispel. The next day was Sabbath and we spent it in quiet. The weather moderated. The sun came out, and spring again conquered winter, but the oaks and elms still kept their winter dress. In the evening we visited some of the streets and stores, and having made a few small purchases in one, we entered into conversation with the proprietor. His is a rare instance in this country, where a business has continued in a family for four generations, his great-grandfather having carried on the same business in the same town. The subject of the war naturally came up, whereupon he told us that he was an officer in the Confederate army. He said there was no animosity between the old soldiers. The sectional feeling is kept up only by those who had no experience in the war. To illustrate, he said he had no better friend than a certain Massachusetts colonel. The story is worth repeating.

In 1863, at Hillsboro, he captured a man dressed in citizen's clothes, within the Rebel lines, who, finding he could not escape, begged earnestly to be let go, for, he said, he was Captain Rice, of a Massachusetts regiment, on his way to see a lady and get some eggs, not knowing he was in the rebel lines; that he was no spy, and yet he was sure to be executed for one if sent in in citizen's clothes. His captor told him he would fix that all right, so he sent a flag over and got the Captain's uniform, took him in, and then applied to be detailed to take him to Richmond. Rice had some money which they knew would be confiscated at Libby prison, so they spent it freely on the way, stopping at hotels and having a good time. Rice had given his word that he would not escape, but one morning he was missing. After some search he was found, however, quietly sitting on the balcony, reading, though he might easily have gotten away. On their arrival in Richmond, they stayed at a hotel and went to a theater, and then he turned him over to the Commandant of Libby Prison, giving as a reason for the delay, the bad roads and the necessity of waiting for the transportation of troops, in which all the railroads were just then taxed to the utmost. This excuse was satisfactory, and so he left him in Libby, with a special request as he was a relative, for kind treatment and early exchange. He had heard no more from him, when, one day, soon after Lincoln was assassinated, an officer, in full colonel's uniform, stopped before his store and looked earnestly at the sign. He expected certainly to be arrested, when this officer asked if his name was Freeman, and if he

was not captain in the — Virginia? for the report was out that all Confederate officers were to be hung or imprisoned for real or fancied complicity in Booth's crime. But the next question was as to where he was in 1863, and the next thing the colonel fell upon his neck and made himself known as the former Captain Rice, saying he had never ceased to pray that he might have a chance to see him again and thank him. Soon after, he came again with his wife, who repeated the embrace, saying she had long wanted to see and thank the man who had saved her husband's life.

Sunday was mild and spring like, but we could not drive out to see the city, for all the carriages were engaged at a funeral. So we contented ourselves with a street-car ride. The city is as quiet on Sunday as a New England town. The market-place was deserted. We walked out to St. Paul's Church, one of the old landmarks. It is a stone church set in a large yard, and overgrown with ivy, one gable reminding us of Dryburgh Abbey. We wandered through the church yard, and read the inscriptions on the old graves, many of them of the last century. One, set in the wall of the church, was just two hundred years old. People were gathering for service, and we entered the building. It had a quiet interior, much of it old, but the organ was new and fine. Three priests officiated—quite English, you know—and we listened to a very good missionary sermon. The preacher said that within a few years there had been a great awakening on this subject in "the church," and he pleaded eloquently for the people of Africa, which had just been opened by the efforts of Livingstone. He did not refer to the great missionary work which has been carried on for nearly a hundred years by American missionary societies; I presume, because they are mostly the work of "dis-senters," and not properly, in his opinion, "church" work. The appeal to the South for mission work to Africa struck us as going a good way from home for work which was lying at their doors. The papers, that very morning, were full of the news of the refusal of Southern regiments to participate in the great National Drill, because some colored regiments had been registered.

Monday morning the Scribe went out to the market place. What the day before had been a deserted open space, was now covered with booths filled with impromptu counters and all manner of fruits vegetables and garden "truck." The booths were of canvas stretched on frame-work, which bore the look of long service and countless taking apart and putting together, while the counters were composed of equally well-worn boxes and trays. The market building, empty yesterday, was also now full of meats in all shapes, and business was lively. It reminded us more of the markets in German towns than anything else we had seen in America. G. H. B.

### Written for the Sabbath Recorder— THE THREE FRIENDS.

BY IDA FAIRFIELD.

Three maidens sat in the sunset glow,  
As friend with friend would meet,  
And talked together in accents low—  
And one was pale as the lily's snow,  
And one had cheeks like the rose's blow,  
And all were fair and sweet.

From childhood's dawn to its closing day,  
Their lives, like a pleasant rill,  
Had rippled along the self-same way.  
They had shared each other's books and play;  
And whether merry, or sad, or gay,  
They had loved each other still.

But now before them lay paths untried  
Awaiting their willing feet—  
The hills will the narrow streams divide,  
The rills become rivers, deep and wide,  
Which hurry on with this swollen tide,  
In the ocean depths to meet.

"I go," said one, "as a happy bride,  
In my loved one's home to dwell,  
He has chosen me from the world beside,  
And whatever of joy or woe betide,  
I shall safely walk by a strong man's side  
And bear my burdens well."

Then said another, "I thirst to drink  
From the waters pure and sweet  
Of knowledge—lesser aims must sink,  
The way is steep, but I shall not shrink,  
I will climb to the crystal fountain's brink,  
E'er I rest my weary feet."

And when from the fount my cup I bear  
With the dew distilled above,  
I will pour for others a generous share,  
And brighten the lines so filled with care,  
For this has been and is still my prayer;  
Not yet is the time for love."

And the third one said, "I know not yet  
What the future bears for me,  
But a pleasant home I can ne'er forget,  
And to me it seems like a jewel set  
In a golden band where gems have met;  
A woman's best life must be."

They met no more in that sunset hour.  
When a few brief months had flown,  
The fair, young bride, with her regal dower  
Of health, and beauty, and wealth and power,  
Was stricken down in a single hour,  
And the strong man wept alone.

And the scholar lay on a bed of pain,  
As the weary weeks went by,  
And heard from the hills the sweet refrain,  
"Come hither, earth's loss is heavenly gain;  
The wish and the prayer were not in vain,  
For the crystal fount is nigh."

The third one found in the path she trod  
The friend whom her heart would wed,  
And true he was to her home and God,  
Prepared to go—but the valley's clod,  
And the narrow chamber beneath the sod,  
Were made for her bridal bed.

The arrow its mission must fulfill,  
And the archer's hand obey—  
The shaft was sent by the Father's will—  
And robed in her bridal beauty, still,  
And white, as a winter-frozen rill,  
She slept on her wedding day.

The three had passed through the gates ajar  
And entered the promised land,  
Beyond the sun and the farthest star,  
Through the pathway of light, o'er the hills  
Afar  
In the home where the many mansions are,  
They met with a clasping hand.

The life, so brief to our mortal sight,  
Ere quenched in the darkness of tears,  
With songs of the ransomed, in glory bright,  
And harp, and palms, and garments of white,  
Flows freely on, like a river of light,  
In the peace of unending years.

### A GOOD MAN GONE.

To the Editor of the Sabbath Recorder:

Please give a few lines space to the following:

While we Seventh-day Baptist Hebrews mourn, in the death of Delos C. Burdick, of Nortonville, Kan., the loss of our best earthly friend, the friend of all Israel, yet we take comfort, being conscious of the fact that our brother has gone to receive his glorious crown. Bro. Burdick is not dead; he has only gone to heaven to enjoy the company of angels, who rejoice in the glorious work he has instituted here on earth. The *Eduth* is his living monument, still speaking, though his lips are now closed in death. For him to have lived would have been a gain for us, but his going to heaven is a gain for him. We trust he is sitting amongst the tribes of Israel, though he belonged to the Gentile race here on earth. His reward is sure. We only pray: "תרוי אריותו כמותו"—"Let our last end be like his." Numbers 23: 10.

CH. TH. LUCKY,  
J. M. CARMAN,  
SAM. GROSS,  
J. TH. ROSENBERG,  
J. HERSCHMAN,  
L. RITTER,  
JOSEPH F. LANDOW.

### MOTHER, HOME, HEAVEN.

A Tribute.

BY J. D. SPICER.

The recent death of a devoted Christian mother brings vividly to mind the deeper meaning of these three blessed words. As memory carries one back to the scenes of childhood, boyhood and young manhood, the first two of these loving words seem inseparable; for who that has ever known the joys of a Christian home with a Christian mother, can think of one and for a moment forget the other? Then to remember the kind instructions and tender counsel of one whose whole life, by precept and example, was pointing towards heaven, the last of the three words is instinctively associated with the other two. It was such a mother who first taught us to say, "Now I lay me down to sleep," and a little later, "Our Father who art in heaven."

With an unwavering faith in the divine Master, true to her profession, devoted to her church, always ready in responding to the calls of the needy, helpful in sickness and distress, full of charity for all, she can only be remembered as one who had lived to lift those about her up towards God. The eloquence of a holy life speaks in unmistakable tones to all who come within the sphere of its influence, and although we may not for the time fully realize the great help derived from contact with such a life yet, we may be permitted in later years to look back and see whence much of our help has come. This is often exemplified the Saviour's teaching, "Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven."

Rearing to maturity a family of eight sons and one daughter, my mother had the satisfaction of seeing them all go from the home roof members of Christ's church, and fairly fitted for the responsibilities of life. Retaining her faculties in a remarkable degree, being always able to recognize and glad to greet the absent ones at every homecoming, at the ripe age of ninety years and four months, she passed into rest on Dec. 19, 1887.

In her final illness, which was very brief, she was conscious so the last. A few minutes of distress for breath, then a moment of quiet peace, and as those by her bedside witnessed the sudden change that came over her face, she sank back upon her pillow, saying distinctly, "My dear Heavenly Father." And thus she was ushered into the joyous and everlasting presence of him she so dearly loved, and, for seventy-three, years had faithfully served.

### THE HEBREW PAPER.

The *Jewish Intelligence*, speaking of the future prospects of the Jewish missionary work, points to the places "where Greek and Roman Catholicism and Mohammedian hold sway as points of interest worthy especial effort." To the Jews scattered through Eastern and Central Europe, Asia and Africa, we call especial attention, where the gospel is unknown and the blessed light has never come. The population of Jews in the Holy Land is steadily growing, and the demands for new missions are consequently multiplying. Sixty thousand Jews in Arabia Felix claim our help. Where are the men and the means? Galicia has 700,000 souls, and is especially ripe for mission. Our Jewish paper in that country would be of great usefulness in proclaiming the gospel of Christ. Israel has claims upon us, our sympathy, our means. "Every effort possible should be put forth to bring God's promised blessing on those who seek" "the welfare of the children of Israel." From the same paper is clipped the following notice:

### "EDUTH LE ISRAEL."

A new Hebrew periodical, under the above title, has lately made its appearance in New York. It is edited by one of the ablest of modern Hebrew writers, and adapted to the requirements of the age, and supplies a long-felt want.

Conceived in a fervent love for Israel's cause, and conducted on Jewish national lines in the light of gospel teaching, it is an outspoken organ of Hebrew Christians—of that large body of Israelites, who, rallying round the banner of their Triune Jehovah, uphold their patriarchal faith, and labor for the amelioration of Israel's condition. This journal is thus in its essence a missionary publication in the truest sense of the term.

This is the first periodical of its kind in advocacy of gospel truths and doctrines, and in defense of Hebrew Christians. I say "defense," but there is, perhaps, no more necessity for that. The Christian Israelite needs no longer to defend his position, or to fight for standing ground. The signs of the times, when truly discerned, clearly indicate that the Jewish convert has outgrown the age of apologies. The time has arrived for him to assert his full rights, and in so doing he cannot help being aggressive, as the gospel is aggressive in its nature. "Go into all the world and preach," is emphatically a behest for aggressiveness.

Such is the object of this new journal. Of high literary value and in elegant Hebrew, it is at once attractive and instructive. Its scope is wide and varied, as may be seen from the programme, which is too long to be reproduced here. It comprises, in short, the whole *questio vezata judaica in toto et partibus*, the only true solution whereof the writer finds in Israel's return to their God and his Anointed by embracing his gospel.

Nor is the manner inferior to the matter. The style, vigorous, striking, yet clear and diverting, is characteristically Biblical, and breathes the Hebrew spirit which pervades it. The vocabulary and phraseology of the sacred tongue, though naturally scanty, being confined to limited sources, are at the editor's command in a masterly degree. In an elegant and easy flow, his language conveys modern ideas and phrases in fluent and forcible Hebrew, as if it was a living language. European idiosyncrasy is blended with the spirit of Oriental Hebrew. The ancient tongue has "renewed its youth," and flows from his pen as if he lived in the days of Isaiah.

Missions.

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

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

BRO. DAVIS says it is favorable for new missionaries to arrive in Shanghai any time between October 1st and March 1st, the months of October and November to be preferred.

OUR readers will be glad to know that Bro. D. H. Davis, of Shanghai has so far recovered from his recent severe illness as to be at work again. May all the laborers be kept in health and strength.

DR. ELLA F. SWINNEY writes from Shanghai, of the need of the most thorough preparation possible for the great duties on the foreign field—duties and cares greater than we who are so far away can realize.

UNDER date of Nov. 25th, Bro. D. H. Davis writes from Shanghai: "We are now having beautiful weather, as we nearly always do in the autumn. There are four of the girls in the school pleading for baptism and membership with the church. They seem to understand the doctrine well, and I hope they are really in earnest about the salvation of their souls. I expect it will be thought best to grant their request soon. It is our sincere prayer that the Holy Spirit may ever be present with us all, and that the cause of Christ may be greatly advanced here and in all the earth. I am reminded that it was eight years ago to-day that I bade farewell to my parents and started on our way westward for China. Mrs. Davis seems to be enjoying quite good health at present, but is kept very busy caring for the two babies, who are growing nicely.

NEW ORLEANS.

At the time of the Exposition, we are told, the Seventh-day Adventists began labors in this city by means of their publications, which have since been followed by book-canvassing, Bible-readings, and religious meetings. As a result, a number of persons have accepted the Sabbath, and are more or less in sympathy with that system of faith and practice whose headquarters are at Battle Creek, Mich.

Our impression is that the doctrine of the "Visions" of Mrs. White are not very generally or cordially accepted. This doctrine is so at variance with the Scriptures and with the testimony of Christian consciousness that, we think, it cannot usually be easily received. But their array of Bible texts in favor of what they teach concerning the nature of God and of man furnishes such specious proofs of their position that many are misled by the superficial fairness of their arguments.

We only planned to call, in company with Bro. Hewitt, of Beauregard, Miss., upon one whom we knew to be considerably out of fellowship with the ways and doctrines of Battle Creek; but we met two or three others, and were very kindly entertained during the day at the house of Mr. and Mrs. I. Q. Reynolds.

The one whom we proposed to visit is a physician, and seemed to me to be an intelligent, modest, Christian gentleman, and was, apparently, well-to-do and well connected. He had already formally withdrawn from the Seventh-day Adventist organization. We gave him some account of Seventh-day Baptists, and left with him a copy of the Hand-Book. He said that the Sabbath truth seemed to be in the very air; and confessed having some impressions of duty in the line of preaching.

He has a sister, living in another part of Louisiana, who had been keeping and advocating the Sabbath for a year or so; but, fearing his criticisms, she had not acknowledged her faith to him. Upon learning from him of his own change to the Sabbath, she was delighted and grateful. He also has an uncle living in Ascension Parish (county), who is a Baptist minister and the pastor of three churches; and who has been keeping the Sabbath for some time. He recently made public announcement to one of his congregations of his Sabbath principles. The nephew is very hopeful as to the readiness with which the people will accept the

doctrines of the Sabbath, when it comes to them as part of a purely evangelical and Baptist system of faith. And one Advent friend, in New Orleans, said he believed that Seventh-day Baptists could accomplish a great work among the colored people of the South.

FROM J. F. SHAW.

TEXARKANA, ARK., NOV. 23, 1887.

Your note from Beauregard, Miss., came a day or so ago. I was glad to hear of the organization of the church in North Carolina, and surprised to learn of the existence of another at Beauregard. But the Lord works, and none can hinder. I have sent the prospectuses, as you suggested. I am glad of your suggestion with reference to Bro. Wilson. It will build Bro. W. up, and help to make him a preacher. I heartily approve it. I went to DeWitt, and found the brethren very much encouraged. Bro. M. Booty, a licentiate Baptist preacher, a leading man in the county, and a man of means, who had, with his wife, kept the Sabbath for seven years, had already united with the church there. I went to his house, and preached several sermons, and baptized his wife and daughter and son-in-law, and had one accession from the Methodists, who had already been immersed. Six or seven requested baptism soon. Bros. Hull and Booty are doing good work, preaching. I hope to return there soon. May the Lord continue the good work.

DECEMBER 1, 1887.

The first four Sabbaths in this quarter were spent at home. On the 27th I went to Falls county. When I reached Rupee, I found the interest still kept up. There was some bitterness over the action of the First-day Baptist Church, mentioned in connection with the former visit. The brethren who had been cast out for their Sabbath faith, after consulting among themselves, wisely, we think, determined to withdraw all claim on the house, and make a sacrifice of what they had invested in it, rather than do an injury to the cause by continuing a wrangle for any length of time. Twenty-five or more had withdrawn from the church because of their dissatisfaction with the action of the church, in the case of the brethren and sisters already mentioned in a former report. We were permitted to hold meetings in the meeting-house until the announcement was made that the Sabbath-keepers would organize into a Seventh-day Baptist church on the evening of the 4th of October. On the evening of the 3d the clerk of the church brought notice in the name of what he said was the church, that we could not be allowed the use of the house for the purpose of organization. The school-house, about two miles away, was at once tendered for the occasion, and the evening of the 5th was put for the time. An immense congregation assembled at the time, and after an address, setting forth the history and the doctrines of the Seventh-day Baptists, nine brethren and sisters went into organization. They adopted the Expose of Faith and the Covenant set forth in the Hand-Book, and extended to each other the hand of fellowship. Bros. H. E. Whatley and W. N. Vaughn being already ordained deacons, were elected to serve this church in that capacity. Bro. Chas. Tyler was elected church clerk. They voted to call the church the Rupee Seventh-day Baptist Church. Post-office, Rupee, Falls county, Tex. Bro. Whatley will supply them for the present, though he desires some more able-bodied man to be called as pastor. These brethren and sisters have begun, like the early disciples, with the experience of being cast out of the synagogue or church. They have taken up the cross with all of its sufferings and consequences, looking to the conferring of the crown at the glorious coming of the Lord Jesus. On Sunday following, Bro. Dr. Whatley conveyed me to Temple. There I took the train for Itasca, where I visited my brother and also Eld. Wm. Matthews, to me a father in the ministry, waiting for his call home, at the age of 76 years. I then went to Arlington and stopped with Bro. D. S. Allen and his excellent family. He had made arrangements for me to preach in the Baptist church, and I did so on the evenings of the 14th and 15th. Eld. Martin came in unexpectedly to hold a revival meeting, and we had to give way.

I have already written concerning the wants of this field. I had intended to go to Rose Hill, but learning that Eld. Mayes was not at home, but had gone to hold a meeting in Jimtown, I. T., I concluded to go on home. I arrived there on the 18th, and spent a few days with my correspondence and the church. On the 25th of October I

went to DeWitt, Arkansas; here I found the brethren and sisters in fine spirits. Bro. Hull has been doing some good work, and is growing rapidly as a preacher. A Bro. M. Booty, spoken of in my last letter, lives south from our church about twenty miles; he learned of the DeWitt Church through seeing a resolution of thanks to Col. R. H. Crockett, and also some correspondence from Bro. Hull in the county paper, on the Sabbath question, and set out to find the church; and after finding them, asked for membership, and was received, as before stated. Quite a number more are waiting to come into the church. Bros. Hull and Booty are now preaching once a month at the church and once a month at Bro. Booty's, and preaching at other points as occasion offers. The work under these two brethren is prosperous, and in my judgment these brethren should be ordained, and put in charge of the work as soon as possible. It is too much to depend upon me, more than two hundred miles away, to meet them at every time a baptism is needed or any other ministerial labor to be performed; besides the, expense to the Board can then as well be expended upon some other point in extension of the work. I preached once at Prairieville, and was, by the kindness of Bro. Walter Crandall and family, conveyed from Goldman out to their house and forwarded, and reconveyed back to the railroad on return, for which kindness I am put under many obligations. Bro. A. S. Davis is teaching school at Prairieville. I should have mentioned that a school-house has lately been built near Bro. Monroe's, and it is arranged for the De Witt Church to use it for meetings steadily.

I had intended to go to Alabama, at the same time to visit the church at Attala, but means would not admit of it just then. As I have an opportunity now to go at half rates on the 21st of this month, I think I shall go.

We are now holding meetings at our church here as often as the weather will permit at evenings. I am being assisted by a Methodist brother, Eld. Barnes.

—Bro. Shaw reports 13 weeks of labor; 6 preaching places; 34 sermons; congregations from a dozen to 400; 4 other meetings; 38 visits and calls; the distribution of tracts; 14 additions—3 by baptism; and one church organized.

FROM H. E. LEWIS.

I have supplied this church regularly on the Sabbath during the quarter, excepting one Sabbath spent at Conference and three Sabbaths in New Jersey. Immediately after my return from our visit at Plainfield, we commenced a series of meetings in this church, and have held them every evening but two or three for the last five weeks. The interest increased as the meetings went on. Many were revived and confessed their wanderings. Sinners began to inquire what they should do to be saved. A goodly number came forward for prayers. The meetings still continue with unabated interest. We are resting two evenings this week, as I am worn out and sick. Sister Perie R. Burdick, being at her father's on a visit, kindly preached for us five excellent sermons. Eld. H. P. Burdick, from Middle Island, labored with us one week and did us good service in his warm and impressive sermons. I have preached twenty-two sermons during the meetings. The meetings are attended by different denominations, and all have been blessed with conversions. Last Sabbath I baptized five willing converts; six persons joined our church. There are more to follow.

Labor of the quarter not previously reported: Weeks of labor for the church, 10; sermons, 27; visits and calls, 40; preaching places, 2.

BERRA, W. Va., Nov. 30, 1887.

FROM C. W. THRELKELD.

Bro. Threlkeld, who has been visiting his children at Alfred Centre, sends the grateful news that the sight has come back to one of the eyes of his son Willie; and of himself and work he says:

I shall be here, perhaps, three weeks before starting to my work again. I feel that rest will greatly help me. I was very much pulled down from the long strain of six months' continued labor. You know I have expressed my concern, number of times relative to the work pressing so in so many different places. Now, while it is a fact that I am needed in Illinois every day, under the circumstances it seems to me that I ought to return through Kentucky. I am following your advice as to future engagements, so as to have as few disappointments as possible. My territory is 250 miles long, so it is impossible for me to reach the various places in it frequently; while such is the interest at each of the more than a dozen points, that as much as six months should be put in steadily, in order to the best results. I will tell you I have learned that mission life and work, as such, are just like any other calling or business a man must take a course in it

as a practical man and worker in order to be successful. With all the experience I, as an evangelistic worker, had had, to be a successful missionary, I find I needed all, and more, of this past experience. It is surely a truth that success in missions means something. I have never engaged in anything that just brought down such tension, mental and physical, day by day as the past six months of my work; and I never saw so clearly the need as now. While the process is slow, it nevertheless must be gone through just the same. Any advice or suggestion by yourself or the Board will be gladly received.

GOSPEL MOVEMENT AMONG THE JEWS OF Bessarabia.

Our readers will recall various notices of this movement in Southern Russia, as given in this Review within three years past; beginning with Rabinowitz's visit to Palestine with a view to obtain there a grant of land on which to colonize his Jewish brethren, so terribly persecuted in Russia. For the accounts we have given we have been indebted to different sources, but largely to the Jewish Herald.

Prof. G. H. Schodde, Ph.D., has recently gathered the main facts of this movement, from their various sources, into the following sketch which we gladly give our readers with this view of its leader, Joseph Rabinowitz:

Not since the days of the apostles has the history of gospel conquest witnessed an episode like the Jewish Christian movement among the Jews of the Russian province of Bessarabia, under the leadership of a learned lawyer, Joseph Rabinowitz. It is nothing more or less than the conversion of a large number of orthodox and Talmudic Israelites to the conviction that Jesus of Nazareth, whom their fathers crucified, is the Messiah promised by Moses and the prophets, and the birth and healthy growth of this conviction, not through the influence of Christian missions, but from an independent comparison of the Hebrew Scriptures with the records of Jesus' words and deeds in the New Testament. During the Russian and Rumanian persecution of the Jews in 1882, Rabinowitz went to Palestine in the interests of a colonization scheme for his unfortunate brethren in south-eastern Europe. While there the studies of many years ripened, and he returned with the device "Jesus our Brother," and "The key to the holy land lies in the hands of our brother Jesus." He began to preach this truth when he returned; he found open ears and hearts among his fellow Israelites in the city of Kichiner and elsewhere; and now a constantly growing communion of Jewish Christians has been established there under his leadership.

An event of such importance naturally attracted the attention of Christian workers everywhere, and the friends of the mission cause were on the qui vive as to the outcome of a gospel movement so unique in origin and character. Christian mission workers fortunately did not attempt to interfere with the development of the singular agitation, but on all sides the hopes, fears and prayers of earnest Christians attended the unfolding of every new feature in the movement. Naturally its importance could not be and was not measured by the number who were courageous enough to break the fetters forged by centuries of tradition and superstition, and join in with the recognition of Jesus as the Messiah, but by the evangelical spirit and inner development of the faith of the new converts. In this regard the hopes of the friends of the gospel cause have been fully realized.

Four years of steady growth in knowledge and faith have settled the character of the movement as one that is thoroughly evangelical in character, however this or that minor external feature may yet seem to us not to be in harmony with a full consciousness that Jesus is the Messiah. Of the official utterances of these peculiar people, but few are known to the general reader. It will, therefore, not be a work of supererogation to translate from these documents a few points, showing to what a degree of Christian knowledge this Jewish Christian communion has attained. In the thirteen original theses of Rabinowitz, adopted also by the congregation, the tenth reads as follows: "The man who unites within himself all these characteristics [i. e., those predicated of the Messiah by the Old Testament] we have, after a thorough examination of the books of the history of our people, the children of Israel, found in the one Jesus of Nazareth, who was killed at Jerusalem before the destruction of the second temple." In the "Articles of Faith of the National Jewish-Christian Congregation of the New Testament," after the various promises given to Israel are recorded in eight theses, the ninth continues: "The word of the Lord to Abraham, our father, and to Moses, our prophet, and to David, our king, and to his servants the prophets, was fulfilled and carried out about seventy years before the destruction of our second temple; for the Lord has taken pity and has exalted the horn of our salvation in the house of David his servant, and has caused to shoot forth the righteous branch, namely, the Lord Jesus, the Christ, who has gone forth for us from Bethlehem, the city of David, in order to become the ruler of Israel—he the mighty Son of the Most High, to whom his father has given the throne of David. He it is who rules over the house of Jacob eternally, and his kingdom has no end. He has suffered, and has been crucified, and has been buried for our salvation; he has arisen again from the dead, and lives, and, behold, he sits at the right hand of our Father in heaven."

The latest official utterance of the new congregation is the "Symbol of the Congre-

gation of Israelites of the New Covenant." This is a confession of faith, accepted and published by the congregation, of which the following paragraphs are of special interest in this connection:

2. "I believe with an unwavering faith that our Father in heaven, in accordance with his promises given to our fathers, our prophets, and our King David the son of Jesse, has awakened for Israel a Redeemer, namely, him who was born of Mary the Virgin, in the city of Bethlehem, Judea, who suffered, was crucified, died, and was buried for our salvation; who arose again from the dead and lives, and, behold, he is sitting at the right hand of our Father in heaven and will come from there to judge the circuit of the earth, the living and the dead, and he is King over the house of David forever, and his kingdom knows no end."

4. "I believe with an unwavering faith that only through faith in Jesus the Messiah any man can be justified, without the works of the law, and that there is one God, who, through faith, justifies the circumcised Jews and the uncircumcised Gentiles and that there is no difference between Jews and Greeks, servants and freemen, men and women; they are all one in Christ."

5. "I believe with an unwavering faith in one holy apostolic church."

6. "I confess one baptism unto the forgiveness of sins."

The other confessions of the faith made by these people are in full agreement with these words. The central truth of Christianity has been accepted; and that is certainly, under the circumstances, one of the greatest of gospel victories recorded in this century of mission activity and success. As yet the great and good work in Bessarabia is in its incipient stage; but its character and faith are more than reasonably sure guarantees that the same truth that has gained such a firm foothold, will continue in its mission conquering and to conquer. The Jewish Christian movement under Rabinowitz is a star of hope and promise that the Israel of the flesh also may, after centuries of error and rebellion, accept Christ the Lord as the fulfillment of the law and the prophets.

We may add to the above that, not wishing to identify himself and his movement with any of the Christian denominations or sects near him in Europe, Rabinowitz sought baptism at the hands of Prof. Mead, from America, then sojourning in Germany. Within a few months past he has visited London and some other places in Great Britain, impressing all minds with his humble faith and bearing, his unfeigned sincerity and his deep, abiding convictions of the great fundamental truths of Protestant Christianity. The latest we have heard or seen from him since his return from Bessarabia, is a brief letter to Dr. Saphir, from which we take the following extract:

I found many letters from Jewish brethren in different towns in Russia, who are anxious to enter upon the way of peace through the Prince of Peace. All the Jewish newspapers in Russia made mention of my journey to London, and of my addresses there, and many of our Jewish brethren, to whom my work for Christ is dear, are expecting great results. Passing through Leipzig, I saw Professor Delitzsch, who called upon me three times to confer about the work.

My journey to St. Petersburg was well timed and, by the grace of God, blessed and successful. I am permitted to preach the gospel, and to distribute the New Testament among Israel without any hindrance whatever, till the proper hour comes for establishing the community of the "Sons of Israel of the New Covenant." In the spring I hope to obtain permission from the authorities of Bessarabia to build a place of worship. I can obtain a site in one of the best parts of Kishineff, and will prepare the building materials when I have the necessary money in my hands.

I found in St. Petersburg a man who could assist me in my work here. He is about fifty years of age, and was brought to Christ through the movement in Russia. He is known to Professor Delitzsch, speaks Hebrew and Russian, and is familiar with the Talmud and the Kabbalah.

JOSEPH RABINOWITZ.

KISHINEFF, March 1st.

Are there not abundant grounds for hope and expectation in this movement, sufficient to inspire in all Christian hearts, earnest, persistent, fervent and effectual prayers to God in its behalf?—The Missionary Review.

SOME time since the Chinese government officials ordered that hereafter every foreign missionary should obtain a passport from his own government. Heretofore the French consuls have undertaken to exercise a protectorate not only over all Roman Catholic missionaries, but also over all their converts. On this account Romanism has been connected in the eyes of the Chinese with political affairs, and all converts to Romanism have been subject to the imputation among their fellow-citizens of being allies of the French, whom the Chinese hate cordially. Several months ago the Viceroy of Canton, in some correspondence with the French consul, repudiated utterly the right which had been claimed by the consul to act in behalf of native Christians within the province, and now this principle of non-intervention on the part of foreign officials has been extended so as to cover the whole empire. This makes a total severance of missionary enterprise from its political connection. The correspondent of the London Times sets forth this new attitude of the Chinese government, and rightly regards it as strengthening the position of missionaries, while there can be no question that it weakens, in some degree, the prestige of France within the empire.

Sabbath Reform.

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

THE CHRISTIAN SABBATH.

In the Standard of a recent date, J. Spilsbury writes of the "Christian Sabbath" as follows:

The observance of the first day of week cannot be based on the fourth commandment. That enactment speaks of the seventh-day. Nor is the first day in the place of the seventh by the fact that the completion of the work of redemption is of more importance than the fixing of the material creation. The story does not read that the day of the creation of the universe shall be celebrated; some greater event occurs on some day. The seventh day was to be "throughout their generations for a perpetual covenant, a sign between me and children of Israel forever." The commandment contains no clause covering a change of day.

If there occurred in our national history an event more important than the Declaration of Independence, we might celebrate a day on which this new event took place. But the new day would not necessarily put in the place of the Fourth of July should rather observe the old anniversary and the new one both. So the reason for observing the first day of the week do not put it in the place of the seventh. The days stand apart from each other as completely as Decoration-day and Washington's Birthday. The observance of the one nothing to do with the observance or non-observance of the other. And in the Christian centuries we find an observance of the two days, side by side.

Against the idea that baptism was put in the place of circumcision, it has been urged that had it been so Paul would have cited the fact as a reason why the Gentile convert need not be circumcised. So, the first day being put in the place of seventh, he would certainly have mentioned as a sufficient reason why no man should judge his brother for not observing the Sabbath. The silence of the Apostle shows the alleged substitution is a fiction of the logical imagination. When a man commands the command to observe the seventh day, a command to observe the first, is he laying himself liable to the charge of "having the word of God deceitfully?" If not dealing in an exegetical jugglery which betrays a slight lack of conscientiousness, his polemic?

The Seventh-day brother will perhaps think that in the foregoing case he has entirely given away to him. Let us ask him, in what chapter and verse Scripture are Gentiles commanded to keep the seventh day? The fourth commandment was not given to us. The preface "I am the Lord thy God which brought thee out of the land of Egypt," and the accompanying words, "that thy days may be long in the land which the Lord thy God giveth thee," show that it was addressed only to children of Israel. We honor our parents not because the Israelites at Sinai were commanded to honor theirs, but because God sundry times and in divers manners has given this injunction to us Gentiles. So if we to keep the seventh day, it cannot be because at Sinai God told the children of Israel to keep it, but because he somehow gave command to us Gentiles also. In what chapter and verse, then, is this precept found?

The word "remember" does not necessarily imply that the command had previously been given to all men. Indeed, the intent might be the exact opposite, namely that the special charge to remember the precept was laid down because, unlike other commands which had been given to men, this fourth injunction was a new ordinance peculiar to the Israelites, which needed especial attention less it be forgotten. Or the word may refer to an earlier establishment of Sabbath-observance, — the sending of the manna, — which observance was still enjoined on the Israelites also. Nor does the reference to the seventh in the history of creation necessarily imply that the observance of the day was established in the beginning. It may mean nothing more than that when — centuries afterwards — the Lord did command the Israelites to keep the day it was because that day he had rested from his work.

And a positive institution cannot be maintained on mere implication, inference or analogy. The Seventh-day people urge and with reason — that if God had willed discontinuance of the observance of the eighth day he would have ordered that discontinuance in just as plain terms as those used in the original establishment of observance. The repeal of a statute must be just as clear and explicit as its original enactment. So if God desired us Gentiles to keep the seventh day he would give the command to us as clearly and definitely as he gave it to the children of Israel. But we do find any such clear injunction. When the Seventh-day brother vaunts demands where in Scripture there is a command to keep the first day of the week he may be answered that it will be found in the very same chapter in which he finds the statute that the Gentiles shall observe the seventh.

The command to the children of Israel to observe the seventh day of the week cannot be twisted into a command to Gentiles to observe the first. The sanction of the Lord's-day cannot be maintained

**Sabbath Reform.**

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

**THE CHRISTIAN SABBATH.**

In the *Standard* of a recent date, John Spilsbury writes of the "Christian Sabbath" as follows:

The observance of the first day of the week cannot be based on the fourth commandment. That enactment speaks merely of the seventh-day. Nor is the first day put in the place of the seventh by the fact that the completion of the work of redemption is of more importance than the finishing of the material creation. The statute does not read that the day of the completion of the universe shall be celebrated until some greater event occurs on some other day. The seventh day was to be kept "throughout their generations for a perpetual covenant, a sign between me and the children of Israel forever." The commandment contains no clause covering a change in the day.

If there occurred in our national history an event more important than the Declaration of Independence, we might celebrate the day on which this new event took place. But the new day would not necessarily be put in the place of the Fourth of July; we should rather observe the old anniversary and the new one both. So the reasons for observing the first day of the week do not put it in the place of the seventh. The two days stand apart from each other as completely as Decoration-day and Washington's Birthday. The observance of the one has nothing to do with the observance or non-observance of the other. And in the early Christian centuries we find an observance of the two days, side by side.

Against the idea that baptism was put in the place of circumcision, it has been well urged that had it been so Paul would have cited the fact as a reason why the Gentile convert need not be circumcised. So, had the first day been put in the place of the seventh, he would certainly have mentioned this as a sufficient reason why no man should judge his brother for not observing the Sabbath. The silence of the Apostle shows that the alleged substitution is a fiction of the theological imagination. When a man construes the command to observe the seventh day as a command to observe the first, is he not laying himself liable to the charge of "handling the word of God deceitfully?" Is he not dealing in an exegetical jugglery which betrays a slight lack of conscientiousness in his polemics?

The Seventh-day brother will perhaps think that in the foregoing the case has been entirely given away to him. Let us then ask him, in what chapter and verse of Scripture are Gentiles commanded to keep the seventh day? The fourth commandment was not given to us. The preface: "I am the Lord thy God which brought thee out of the land of Egypt," and the accompanying words, "that thy days may be long in the land which the Lord thy God giveth thee," show that it was addressed only to the children of Israel. We honor our parents not because the Israelites at Sinai were commanded to honor theirs, but because God at sundry times and in divers manners has given this injunction to us Gentiles. So if we are to keep the seventh day, it cannot be because at Sinai God told the children of Israel to keep it, but because he somehow gives the command to us Gentiles also. In what chapter and verse, then, is this precept found?

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And a positive institution cannot be made to rest on mere implication, inference and analogy. The Seventh-day people urge—and with reason—that if God had willed the discontinuance of the observance of the seventh day he would have ordered that discontinuance in just as plain terms as those he used in the original establishment of the observance. The repeal of a statute must be just as clear and explicit as its original enactment. So if God desired us Gentiles to keep the seventh day he would give the command to us as clearly and definitely as he gave it to the children of Israel. But where do we find any such clear injunction? When the Seventh-day brother vauntingly demands where in Scripture there is any command to keep the first day of the week, he may be answered that it will be discovered in the very same chapter in which he finds the statute that the Gentiles shall keep the seventh.

The command to the children of Israel to observe the seventh day of the week cannot be twisted into a command to Gentile Christians to observe the first. The sanctity of the Lord's-day cannot be maintained by an

appeal to the fourth commandment. The Christian festival took its rise without any direct reference to the Jewish Sabbath. The Lord's-day festival grew up in the church as our annual Thanksgiving observance has done. Our Thanksgiving-day is not established by any formal precept, though it is suggested by thanksgiving festivals mentioned in Scripture; so there is no explicit divine command for the observance of the Lord's-day, though we have hints of apostolic precedent. The Christian heart feels it a proper thing that one day in the year should be set apart for a formal acknowledgement of God's mercies; so the idea commends itself to Christian fervor that one day in each week should be devoted to the celebration of Christ's resurrection. The Thanksgiving-day commends itself on secular grounds as a day of family and social happiness; so the Lord's-day, bringing with it a rest from toil and other temporal advantages, is valued even by men of no religion. The observance of the Lord's-day, like that of our Thanksgiving-day, has arisen not from formal precept, but from the impulses of Christian devotion supported on the one hand by Scripture precedent and on the other by secular wisdom.

The comparison of the Christian Sabbath to the Thanksgiving-day will suggest the spirit in which it should be observed. While a day of serious devotion, it should be a day of cheerfulness. While a day of rest from bodily toil, it should be a day of spiritual and mental activity. As the Thanksgiving-day is a joyous festival, long anticipated and long remembered, so the weekly resurrection festival should be a day of gladness, the brightest of the seven. As some make the Thanksgiving-day a day of godless dissipation, so the weekly Christian festival may be turned to unhallowed revelry; but picture to yourself the way in which the Thanksgiving-day should be kept and you have the manner in which the Lord's-day should be observed.

In this comparison we have also the principle of Sunday legislation. On the Lord's-day as on Thanksgiving-day the people are supposed to desire to rest from their ordinary callings, and assemble for worship. Therefore the courts and the banks are closed; that none be compelled to look after business affairs; all trade may be suspended by statute; that those who wish to rest may not have their customers decoyed away; street noises may be forbidden, that the worshippers be not disturbed, and liquor stores may be closed, that those who have suspended work may not fall into drunkenness and disorder. On the other hand, as the civil law cannot attribute any greater sanctity to the Sunday than to the Thanksgiving day, only those restrictions which may be demanded on the latter day can properly be asked for in Sunday legislation.

The observance of the Lord's-day can be maintained only on the true and proper grounds. What those grounds are is a matter deserving thought. Let the subject receive serious and candid consideration.

In the same issue with the foregoing, the editor, under the caption of "Institution or Holiday?" writes as follows:

What the original Elder John Spilsbury would say to the article of his namesake on our first page, this week, were he now alive, at the age of between two hundred and fifty and three hundred years, it is of course impossible to say, with any positiveness. Certain men, however, with whom in his lifetime he—the original John—was associated, set their names, now almost two hundred years ago—that is, in 1689—to a Baptist Confession of Faith, in which occurs the following:

As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his word in a positive, moral and perpetual commandment, binding all men, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which from the beginning of the world, to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's-day; and is to be continued to the end of the world as the Christian Sabbath; the observance of the last day of the week being abolished.

Mr. Spilsbury was probably not living when this Confession of Faith was adopted. His name is found, however, along with those of William Kiffin, and some others attached to this of 1689, signed to another, some forty-six years earlier, which is the original English Baptist Confession; from which circumstance it may be inferred that what we have quoted would have been Elder John Spilsbury's testimony as to the origin, meaning and obligation of the Christian Sabbath, had he been alive when this other Confession was adopted. The "John Spilsbury" who appears in the columns of *The Standard* this week may have evidence as to his pseudonymic ancestor's views upon this subject, which show that he was as doubtful as to the institutional character of the Christian Sabbath, as his pseudonymic descendant seems to be; but we must be pardoned for declining to accept such a thing as in the least certain.

Now, is the Christian Sabbath an institution, having divine authority and its consequent obligation? Or is it a commemorative holiday, like Christmas, like Thanksgiving-day, perhaps, even, like the Fourth of July? This question is fairly raised by our esteemed contributor, and may just as well be met at once.

It is remarkable, for one thing, that the Sabbatical law for Israel, at least in its form as found in the Decalogue, is there associated with nine other "commandments," every one of which is recognized, on all hands, as so far from being intended for Israel alone, in reality of universal obligation and force.

Respecting the nine this will be admitted at once. Is it not strange that this other one, if of purely temporary and national significance, should be placed in such an association, with nothing whatever to indicate in it an exceptional character in this respect? Then, it comes immediately after that first commandment of all which is the very foundation of all religion, not only, but of all morals as well, that which forbids idolatry of every kind, and enjoins the worship and service of one only living and true God. In direct, and to all appearance vital, connection with this comes the command to "Remember the Sabbath day, to keep it holy." Is it conceivable that these two should be placed thus in connection, not only with each other but with the eight fundamental moral laws which follow, unless for some sufficient reason they belong thus together and in that relation?

But let it be considered farther how it clearly happens that the first and second commandments are put in this relation to each other, as if the keeping of the Sabbath might be as much an essential part of religion as the worship of God itself is. In studying that question we must go back to the beginning of history and read the record, that "God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Now the question proper to be considered here is, whether this Sabbath appointment was purely a memorial one, or whether it had a far deeper and larger significance. Does the record mean that God made the seventh-day rest a memorial of the creation; this, and this alone? Was the Sabbath, as he appointed it, a commemoration only? If so, why did he "sanctify" it? A secular day will commemorate, as well as a "sanctified" one. It was not in the least necessary to the purpose of the Sabbath as a commemoration merely, that it should be anything else but a rest day. When we come to find, however, in the Decalogue this original appointment re-affirmed and put in terms of specific injunction, we discover that it is meant to be far more than just a memorial rest day. We are to "remember the Sabbath-day to keep it holy," and clearly because originally, in the act of God, in the very morning of history, as the absolutely first of all his appointments with respect to the race of mankind, it had been "sanctified," made "holy."

Bearing this in mind, we can see a reason why the first and second of the ten commandments in the Decalogue stand together in such a vitally intimate relation. Is there the least likelihood that the first of these commandments could have been made practically effective without the second, short of a miracle? Would there be any true religion in the world without the Sabbath? Did you ever know a man to be a Christian and to live like one, to whom the Sabbath had utterly ceased to be "a delight, holy of the Lord and honorable," and who used that day just as he used all other days of the week; or, even, who made no other use of it, habitually, and of distinct purpose and intention, than as a day of rest?

The article in that old Baptist Confession quoted above, begins by saying, "As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God," etc. Now, let us not be in a hurry to call this an old-fashioned way of talking. Some of those Baptist fathers knew, or at least realized, some things very much better than most of us do in these days of careless logic and hasty conviction. God made the Sabbath a part of religion because religion would be a crippled, ineffective thing without it. It is by a very "law of nature," as those ancient men called it, that there must be a specified appointment of time distinctively for religion. As men are constituted, their life in the world being such as it is, this apportionment of time is so essential to what is required in the command to worship God and serve him, that it becomes of moral obligation, deriving such obligation from that supreme law to whose practical enforcement it is so indispensable.

We are not at all certain that our first-page contributor really intends to represent the Christian Sabbath as what we mean by a "holiday," rather than what we mean by a Christian institution, like baptism and the Lord's Supper. Be that as it may, what he says of the manner in which the Christian Sabbath came into use, is entirely just, so far as respects the change from the seventh day to the first. But there was no change in the institution. All that the seventh day had been to the Jew, the first day became to the Christian, with this very important addition—that while as a seventh day, coming after six days of labor, it was the Sabbath as God "sanctified" it; as the first day, commemorating the Lord's resurrection, it had still a further meaning, one vitally important to every Christian, and to the Christian world. This change, as our friend shows, grew naturally out of events characterizing the very beginnings of Christian history. It has nowhere a special ordination, because it needed none.

"If there was ever any divine authority for the change of the Sabbath at the resurrection, why was not the Sabbath changed at that time in accordance with the command? Why did the people of Southern Europe continue to meet for worship on the seventh day of the week, until as late as the middle of the fifth century? Why did the people of Scotland continue to observe Saturday as the Sabbath until the year 1609, when Queen Margaret commanded that her subjects should work on Saturday and rest

on Sunday? Why do all the people of Southern and Eastern Europe and Western Asia continue to call the seventh day of the week the Sabbath, even to the present time?"

**Education.**

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

**SCIENCE-TEACHING IN PUBLIC SCHOOLS.**

We have the greatest sympathy with those educators who are endeavoring to secure the introduction of science-teaching into the public schools. We would advocate this addition to the present curriculum, not only because of the interest and value of scientific knowledge as such, but because of its value as general information. A great deal of that which is incorporated under the head of elementary science is really general information, and as such should be in the possession of every child in the grammar-schools of the country. We regard the little book entitled "Introductory Steps in Science," by the late Paul Bert, as invaluable in this connection, and the English translation should be in every school. Nowhere else are the facts stated as simply, as clearly, and as comprehensively as in this little book. That this subject is beginning to attract the attention which it deserves, is evident. At a recent meeting of the American Society of Naturalists at New Haven, it was elaborately and enthusiastically discussed, and now a valuable impetus is to be given to this movement among the teachers themselves by the proposition of the *Academy*, which is one of the best journals of secondary education published in this or any other country, to give a prize of fifty dollars for the best essay on "Science in Secondary Schools." The effect of this offer will be to stimulate the teachers of the country to investigate the subject in its practical bearing. It is announced that the committee of awards will give no weight to essays that are merely arguments in favor of science-teaching. This is as it should be, for, unless this condition was made, the majority of the essays would be given over to the threshing of old straw. Contestants are requested to confine themselves simply to the practical exposition of the results arrived at in the school-room, and to the best means of obtaining these results. The competition is open to all persons, without regard, as the announcement puts it, "to age, sex, color, or previous condition of servitude," and no paper is to exceed five thousand words in length. All essays must be received at the office of the *Academy*, Syracuse, N. Y., on or before March 15, 1888. We cordially recommend this competition to all persons interested in science-teaching. It gives them an excellent opportunity to be of practical service to the public-school system of the country.—*Science*.

**PRINCETON COLLEGE ONE HUNDRED AND THIRTY-TWO YEARS AGO.**

Looking over some old manuscripts a few days ago, I found among them the following subscription paper. I copy it, with the punctuation, capital letters, etc., as in the original, as it may interest some of the graduates and friends of Princeton College, now receiving its millions, to see from what small beginnings one of our largest and best institutions of learning has grown to its present prosperity and success. Does it not teach the lesson, that in every good undertaking we should never be discouraged in the day of small things? What was Princeton then, compared with what it is to-day?

"We, the Subscribers, being willing to countenance and encourage so laudable and important a Design as a Public Seminary of Learning, promise to pay, or cause to be paid to the Trustees of the College of New Jersey, or Order, the several Sums affixed to our respective Names, in Proclamation Money, on Demand, to be employed by them for the Benefit of said College, and no other use.

The hon'ble James Alexander, to a former	Subscription that was not presented	£20 00
Aaron Burr, paid.....	.....	20 00
John Sergeant, paid.....	.....	6 00
Dec. 15, 1755.		

**SCHOOLS OF NEW YORK.**

The annual report of the Superintendent of Public Instruction, sent to the Legislature, Jan. 17th, shows that \$14,461,774 94 was expended for educational purposes in the state this year.

This sum does not include the annual payment to Cornell University, the expenses of the office of the Regents of the University, to the appropriations to academies and academic departments in union schools which are paid through that office. Neither does it cover the cost of text-books, which are, in nearly all cases, supplied by parents. If we deduct from this sum the moneys paid for the support of the normal schools, teachers' institutes, Indian schools, institutions for the deaf and dumb and the blind, and for the expenses of supervision, we will find that the sum paid directly for common schools was \$13,760,669 57. This sum is increased \$475,682 93 over the corresponding item for last year. The sum expended in the cities was \$8,340,177 77 and in the towns \$5,420,551 80.

The total valuation of school buildings and sites is reported at \$36,376,558, of which \$24,217,240 is in the cities, and \$12,159,318 in the towns. There were paid for teachers' wages in the

last year \$9,306,425 88; for libraries \$3,722-45; for apparatus \$360,208 08; building sites, repairs, etc., \$2,393 04 35. The total number of volumes in district libraries is 737,716. The number of school districts outside of cities is 11,263. The total number of teachers employed during the year was 41,318.

The amount paid for teachers' wages was greater last year than ever before by the sum of \$204,157 11. The number of children in the state of school age (between five and twenty-one years) was 1,763,115. There are 173,173 more children of school age resident in the cities than in the towns of the state. The total number collected in the schools during the year was 1,037,812. The average daily attendance was 625,610. The whole number instructed in the common schools, normal schools, academies, colleges, private schools and medical schools was 1,229,298. There are 11,966 public school-houses in the state, of which 55 are log, 363 stone, 1,420 brick and 10,128 frame. The average number of weeks of school taught in the cities was 39.5, and in the towns 33.8.

Of the seventeen Presidents of the United States, eleven were college graduates; of twenty Vice Presidents, ten; of twenty-nine Secretaries of State, nineteen; of forty-one Associate Justices of the United States Supreme Court, thirty.

**Temperance.**

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

**THE SALOON AND THE SUPREME COURT.**

The saloon reels under the terrific blow dealt by the Supreme Court of the United States in the Kansas cases. It reels to and fro and staggers like a drunken man, and is at its wit's end. Its swagger is for the moment gone. Its loud, boastful tones have fallen into a hoarse whisper, and its impertinent challenge to the American people has lost its defiant ring. The power and majesty of law, which it has so often scorned, inspire it with an awe it never felt before. It has made its final appeal and has found that there is no way of escape for it from the mighty grip of law. Any state may now declare it a nuisance and proceed to abate it, and it has no remedy except in rebellion. Every phase of the saloon—the brewery, the distillery, the grocery, is subject to the exercise of this sovereign power; and the manufacture and the wholesale and the retail of intoxicants may be as rigorously suppressed as any other form of nuisance deemed detrimental to health or morals.

The decision of the Supreme Court declares that compensation for damage to property cannot be exacted from the state when the manufacture and sale of intoxicants are prohibited. This is the great point decided. Every man, henceforth, who enters into, or continues in, the business of making or selling intoxicants in any state, does so at his own risk. His business may at any time, either by legislative enactment or constitutional provision, be declared a nuisance and be suppressed as in Kansas, or be prohibited as in Maine and other states. It is in effect a notice to every brewer and distiller and dealer that he must be prepared to give up this business whenever his state commands him to. Formal action by the popular voice or by legislative process outlaws his business, and turns the criminal machinery of the state against him. The moral force of this fact is irresistible. It will crush the saloon as slavery was crushed. The supreme interpreter of our Supreme Law has given us this mighty weapon of warfare. Let us wield it with all our power.

The contest is narrowed down and simplified by this decision. The saloon, with its whole business in, in effect, delivered into the hands of the people. The people may do what they will with it. They may support it or they may tolerate it; they may cripple it or they may destroy it. Their right to deal with it is henceforth unquestioned.

The lessons for temperance men are these: 1st. Be of good cheer. Let this victory inspire you with larger hope and with greater courage. Make the most of it, both for the help of your own cause and the hindrance of that of the saloon. 2d. Do all that is possible to educate and strengthen public sentiment against the saloon. This extremely important work may be pushed by manifold processes. 3d. Combine wherever you can and as far as you can for the good of the cause. Combine to cripple as well as to destroy; combine in ward and village and town, as well as in county and state. Combine in legal action, in legislative effort, in political endeavor, and in religious and other organized movements intended to restrict and save from the curse. 4th. Do not drive those who do not agree with you in methods into the ranks of the enemy. There are some phases of the conflict in which they can be used. Make them allies in the educational work, if they can go no further; in the effort to rescue and reform, if they will not oppose license. 5th. Shut up a saloon wherever you can. Bring every provision of existing laws to bear against the business, and by using all influences, all methods, all advantages, you will steadily gain on the enemy and in the end route and overcome him.

The victory is with us; for the Supreme Being and the Supreme Court are on our side, and against the saloon, and from these it has no appeal.—*Independent*.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, Jan. 26, 1888.

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"We get back our mete as we measure. We cannot do wrong and feel right, Nor can we give pain and get pleasure, For justice avenges each slight."

A SYMPOSIUM.

It will be remembered that in Brother Main's account of his visit in North Carolina, he spoke of some questions raised by the brethren there which he suggested it might be well to have discussed. We have formulated three of those questions as follows: Are Deacons Elders? Should persons who have been immersed by Pedobaptists be rebaptized, on becoming Seventh-day Baptists? and, What is the status of Woman in the Church? We asked several brethren, representing different parts of the denomination, to give us brief statements of their views, from the Scriptural stand-point, upon these questions. Some of whom we made this request have not been able to respond, and one brother had already written. We give the result of our endeavor in the symposium which follows, allowing each writer to speak upon each question in regular order. Of course, we do not hold ourselves responsible for the views expressed. We trust this presentation of these subjects will help those who may have been in doubt with respect to any one of them to find the truth.

I. REV. WILLIAM C. DALAND.

The Editor of the SABBATH RECORDER has requested me to answer briefly three questions recently raised: 1. Are Deacons Elders? 2. Should persons who have been immersed by Pedobaptists be baptized on becoming Seventh-day Baptists? 3. What about women in the churches?

1. Deacons are not Elders. While very little is said in the New Testament about the office of deacon, what there is points to the above answer. 1 Tim. 3:1-16 and Phil. 1:1 discriminate deacons from bishops, and it is clear from Acts 20:17 and 28, and Titus 1:5-9, that in the apostolic church bishops and elders were identical. The fact that the word diakonos is so many times used in the general sense of servant in no respect invalidates the distinction. Paul speaks of himself as a diakonos in this sense. Would this make a deacon an apostle? A similar reference would by no means make a deacon an elder. There are but few such cases in the New Testament, and they all show the word to mean a servant in a general sense. Christ is so mentioned (Rom. 15:8), and the servants of Satan likewise. 2 Cor. 11:14, 15. So are earthly rulers not Christians. Rom. 13:4. We must seek in the synagogue the germ of the apostolic church organization, and we find there the distinction between elders and deacons. The deacons were the helpers of the elders, as were the seven of Acts 6. The elder was an overseer, and the deacon was his helper. This distinction reaches back to the synagogue and forward to the more complicated organization of post-apostolic times.

2. Such persons need not be baptized. The essentials to valid baptism are (a) previous repentance and faith, and (b) immersion in water in the name of the Father, the Son, and the Holy Ghost. Matt. 28:19, Mark 16:16, Acts 2:38, Rom. 6:3, 4.

The administrator is nothing. It is impossible to prove an uninterrupted succession in baptism from the time of the apostles, and if it could be proven it would amount to nothing. Neither ordination nor previous baptism are necessary to the administrator. We readily see that if a minister should turn out to have been a bad man, the baptisms performed by him would not be thereby invalidated. Why then would his own baptism or ordination have any effect in giving validity to the baptisms of his converts? Even the Roman Church recognizes the fact that the status of the administrator is nothing. The Rev. Thomas Armitage, D. D., is my authority for saying that the general opinion in the Baptist Church throughout the United States is that the validity of baptism is in no respect connected with the

status of the administrator. If one should come to me having been immersed upon confession of his faith, and questioned the validity of his own baptism, or if the church I served should question it, I would personally be willing to use the Episcopal form for hypothetical baptism, and say, "If thou art not already baptized, I baptize thee," etc. But I should consider the baptism valid, no matter by whom performed. It were better to have a good man baptize than a bad one, better a baptized believer than one not baptized, better possibly an ordained minister of the gospel than a simple Christian, but only for the sake of good order in the church and the greater certainty of establishing the facts of conversion and baptism.

3. This is a question of greater complexity. The position of women in the apostolic church seems to be quite an important one. Still in writing to Timothy, Paul says, "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." 1 Tim. 2:12, 13. Similar instruction is given in 1 Cor. 14:34, 35. The reason assigned is a universal one and the prohibition relates to all speaking. It applies to speaking in the Christian assembly absolutely and without qualification, just as much in the prayer-meeting as in church business meetings. The question now arises: Is this for all time and every place, or may it be merely temporary, or local, or both? The reasons given in 1 Tim. 2:13 and 1 Cor. 14:35 would seem to indicate that the prohibition is for all time and for every place.

But opposed to this are the following considerations:

1. Women prophesied, and that to a certain extent publicly. Luke 2:36-38, Acts 21:9, 1 Cor. 11:5.

2. One woman at least (Phebe) was a deaconess, and had business entrusted to her. Rom. 16:1, 2. The word diakonos must here refer to the ἐπιλογοῦσα, and hence indicates her official position.

3. Many congregations contained influential women. Aquila and Priscilla instructed Apollos. Acts 18:26. Tryphena, Tryphosa and Persis "labored in the Lord," and "labored much in the Lord," whatever that means. Rom. 16:12.

Therefore we see that we have certain prohibitions and injunctions, with some apparent exceptions. I think the following principles to be fair:

a. An apostolic injunction or prohibition is obligatory now, given the same conditions.

b. Apostolic practice is thereby recommended, given the same conditions.

c. What is neither enjoined, forbidden, or practiced is permissible, if not in conflict with a principle involved in some apostolic injunction or prohibition.

For myself I draw the following conclusions:

1. Women certainly ought to be allowed to participate in social meetings and even in church business meetings, provided they do so to edification and show wisdom and discretion, and exhibit becoming modesty of deportment. It goes without saying that if in any case in a church meeting the women should be arrayed against the men and outvote them, the plurality would not decide.

2. It would, perhaps, be well to have the office of deacon extended to women, for frequently cases arise where such women can do much "labor in the Lord" better and more becomingly than men.

3. Whether women ought to be ordained to the eldership or pastorate, may be gravely doubted. But much may be said on both sides of this question. To ordain women elders is certainly in direct contravention of Paul's word to Timothy, and there is so far as I can see no apostolic exception to this prohibition of authoritative public teaching.

II. S. D. DAVIS.

1. (Upon the question of Deacons and Elders, Bro. Davis has not spoken.—Ed.)

2. On the subject of baptism, I think that "history" will abundantly prove that all who practice immersion believe in it, or they would not practice it; the only argument of those who sometimes practice something else is that something else will do about as well. Their argument is fallacious, and the admission on the part of those that practice what they call "different modes of baptism," is a frank admission that immersion is baptism. The argument in favor of receiving those who have been immersed lies in the fact that the candidate cannot be responsible for the administrator, nor the administrator for the candidate, and whatsoever is not of faith is sin. To illustrate, "Christ made and baptized more disciples than John, though Christ himself baptized not, but his disciples." "Judas was a devil from the beginning." If the candidate must be responsible for the administrator,

then all those that Judas baptized should have been looked up and rebaptized; and if so, then the administrator must be responsible for the candidate; and who is sufficient for these things? A sister who was happily converted to God among the Methodists insisted on being immersed, that, in the language of a Methodist minister, she might "know she was baptized." And soon after, removing to Baptist community, she applied for membership with them. They were glad for the application, but insisted that she must be rebaptized. She said she had been baptized in good faith, and could not invalidate her profession thus made by being rebaptized. As she did not believe it to be her duty, it would be sin to her. Standing firmly by her convictions, she remained out of the Baptist society for years, though they frankly admitted that she was one of the best women in all that section of country. She was finally received without being rebaptized. This is all I care to say on this point.

3. I believe our brethren in North Carolina are right in that we have no Scripture example or precept for ordaining women in the sense that they are to take the pastoral care of churches or administer the ordinances of the gospel. I have felt for some time that it was my duty to say this to our people, inasmuch as I was, so far as I know, the first among us to write up a resolution and forward it, to the import that it was gospel order for women to preach. My convictions on this truth had become so deep that I feared we should never prosper as a people until we encouraged them to do this; and I do not go back on these convictions, founded as they were on the gospel. But God said in the beginning, "It is not good that the man should be alone. I will make him an helpmeet for him." God's idea of woman, as here indicated, runs through all the Inspired Volume. The women preachers or prophets in Scripture times were single women, and acted in the sphere in which they were created; that is, as helpmeets for those who were ordained under the divine direction. Let them remain single, and act in the sphere of evangelists, and they may help their brethren as Moses' sister helped him. Farther than this I see no precept or example in all the sacred pages.

I think our brethren are mistaken who think the sisters have no right to vote in our church meetings; and this mistaken idea has damaged us as a denomination more than any other practice we have indulged in, for which we plead the teachings of Scripture. A thorough examination of the Scriptures that are presented or quoted in defense of this error will show that the passages relied on simply teach that every organization must have a head, the family as well as the churches, and that in both the family and the church the man is that head.

III. REV. L. C. ROGERS.

1. Does the office of "deacon" and "minister" attach to one and the same person?

The word deacon found in the English New Testament, is the rendering of the Greek substantive (διακονος) diakonos, meaning a ministrant, and is from the verb (διακονω) diakoneo, to act as a ministrant. The substantive form occurs thirty times; and is translated minister twenty times, servant seven times, and deacon three times. The verb-form occurs thirty-six times, and is uniformly rendered, to minister, or to serve, except in 1 Tim. 3:10, 13. The other instances are Phil. 1:1, 1 Tim. 3:8, 12.

From the scriptures referred to it is evident that the terms minister and deacon, having one original, may be used interchangeably in most instances. They are not titles; the service which they indicate is functional rather than official. The exceptional use is where (διακονος) diakonos, deacon, is distinguished from (επισκοπος) episcopos, bishop, superintendent, overseer (Acts 20:28); these are called elders. Acts 20:17. Elder may then be substituted for bishop; both are official titles. So then, when, as in the scriptures cited above, the diaconate is in contradistinction with the episcopate, or eldership, office is indicated, and the two offices are attached to different persons, they indicate different official capacities.

2. What is necessary to a valid reception and administration of the ordinance of water baptism; and what circumstances, if any, will justify rebaptism? I answer, (1) that the candidate for immersion should be, in the view of the administrator, (a) truly penitent, confessing and forsaking all known sin. Matt. 3:6, 8, Mark 1:3-5, Luke 3:7-14, Acts 2:38; 13:24; 19:4, Luke 3:3.

(b) A true believer in Christ. Mark 16:16, Acts 8:12-37; 16:29-34; 18:8; 19:4.

(c) A true disciple of Christ; taught to observe all things commanded of God.

Matt. 28:19, 20, Isa. 54:13, John 6:45, Matt. 11:28-30, Col. 2:6, 7.

(d) A glad recipient and doer of the Word of God. Acts 2:41, 46, 47; 8:5-8, 12; 16:14.

(e) Having the answer of a good conscience, purged from dead works, and answering to the truth in Christ. 1 Pet. 3:21, Heb. 9:14, Rom. 9:1.

2. The administrator should, to the satisfaction both of the candidate and of the Christian public, be (a) a man sent of God to disciple and baptize as occasion may call for. Matt. 28:18-20, John 1:6-8; 29-33, Heb. 5:4, Isa. 1:12.

(b) One confessedly cleansed from sin, and separated unto the gospel of God. Rom. 1:1, Isa. 52:11, Num. 8:6, 14, 15, Psa. 24:3, 4, John 13:10, 11; 15:3.

(c) One who keeps, and who teaches others to keep, the commandments of God. John 15:14-16, Matt. 5:18, 19, Eccl. 12:13, 14, Rev. 14:12; 22:14, Matt. 19:16, 17, 2 John 10, 11, 3 John 11.

(d) One who administers the ordinances in a manner agreeable to their divine institution. Isa. 24:5, Lev. 18:4, Luke 1:7, Mal. 2:7, 8.

From these premises we conclude, (1) that a failure of the baptized candidate to meet these prerequisites invalidates the baptism, whenever the failure becomes evident; (2) a good profession in baptism is not obtained and witnessed to when the administrator himself does not possess the requisite qualifications, or does not administer gospel-wise. The case of Simon the Sorcerer bears on the first point. See Acts 8:13, 18-24. His baptism did not count. "Thou hast neither part nor lot in the matter." Baptism is for remission of sins. Acts 2:38, Mark 1:4, Luke 3:3, Luke 1:77; 24:47, Acts 22:16. The sins of a baptized sinner are not remitted; and when the righteous man returns to his sins, his sins return to him. Ezek. 33:13. Genuine repentance, with faith (Acts 10:43), witnessed to by baptism or rebaptism secures remission of sins. When the baptism is by an unworthy administrator, this does not invalidate the ordinance, if the candidate is not a partaker of his sins. When repentance as a first work is repeated, baptism would naturally follow. Rev. 2:5. According to Heb. 6:1, 2, the convert who does not go on to perfection—to full growth in grace—lays again the foundation of repentance, faith and baptism. We must be careful whom we employ to administer gospel ordinances. 1 Tim. 5:22, Eph. 5:6, 7, Rev. 18:4, 2 Tim. 3:5. We may not partake of the table of devils, nor employ Satan's ministers. 1 Cor. 10:21, 2 Cor. 11:13-15. But the wheat and the tares grow together in the existing order. Matt. 13:30. An instructive lesson may be found in Ezek. 44:4-16.

Seventh-day Baptists should be careful to draw the line in the matter of baptism just where the Bible teaching, rightly systematized and interpreted, draws it. We have found the scriptures here cited instructive and helpful.

3. What place is accorded to woman in the New Testament church? To this question I answer that woman's place in the New Testament is substantially what it was in the Old Testament church. With a few temporary exceptions, woman holds here equal place and privilege with man. She was a co-ordinate member of the *kahol*, the great religious assembly of Israel. See Joshua 8:35, Deut. 31:10-12, Neh. 8:1-3. Women conducted assemblies of their own sex, religious festivities (Ex. 15:20, 21), and led in triumphal marches. 1 Sam. 18:6, 7.

In that ancient theocratic church women shared richly in the dispensation of spiritual gifts. These exalted some to be laureate poetesses, commanders of armies, governors and judges, orators, law-makers and administrators, and public benefactors generally. In constructing the tabernacle for the worship God under the Old Testament economy, the women contributed gifts; and service not less than the men. See Ex. 35:20-29.

Women entered into contracts, covenants, and voluntary taxation for the service of the house of God (see Nehemiah 10:28-33); and in a special vow females were subject to tax by the priest, though of a lesser estimation than a male tax. Lev. 27:4.

Daughters could hold property in their own name and title, and were heirs next after the sons. Num. 27:7, 8.

Women were not subject to a civil tax, nor to military service, and hence were not enrolled; as a class, they were exempt from the duties of public administration, and from all other similar burdens. Num. 1:2, 3; 3:15. As in the state, so in the family, women were subordinate, as to authority, to the

men. Num. 30:1-16. But in the line of moral obligation and church privileges, men and women were on an equality; all were hearers of the law (Ex. 20:18); and women were as often corrupters of religion as were the men. 2 Kings 23:7, Neh. 13:26, Jer. 7:17, 18; 44:25, Ezek. 13:17, 18, Acts 13:50, 2 Tim. 3:6, 7. Peter speaks of those of an opposite character, as the holy women who, in the old time, trusted in God.

The church of God is a commonwealth, a popular government, where there is no class distinction based on race, service, or sex. See Gal. 3:27-29. Women were an integral part of the prayer and business meetings of the apostolic church. See Acts 1:14-26. They shared with the rest the baptism of the Holy Spirit on the day of Pentecost. Acts 2:1-4. See what their relation to Christ had been. Luke 8:2, 3, Matt. 27:55, 56; 28:1-10.

Women held Sabbath meetings when men were indifferent. Acts 16:13. The Bible recognizes the right of women to rank, titles, and public station. Psa. 45:9, Acts 17:4, 12, 34. The 144,000 seen in vision (Rev. 14:1-5) were women; a symbolical name, perhaps, but a high compliment to womanhood.

Women labored in the gospel no less than did the men. See Phil. 4:3. Women were allowed to pray and prophesy in public, but not with their heads shaven and uncovered, at least in Corinth. 1 Cor. 14:31; 10:1-16.

Women had the voice and authority in church affairs sufficient to command the recognition and assistance of the men. See Rom. 16:1, 2.

Priscilla was, equally with her husband, a teacher of the eloquent Apollos in the more advanced studies of theology (Acts 18:24-26); she was one of Paul's "helpers" (Rom. 16:3), as were others mentioned in this connection.

The silence enjoined in 1 Cor. 14:34, 35 was limited to those assemblies in which the supernatural gift of tongues was being exercised, this gift not being conferred upon women. Like restrictions were imposed upon the men. 1 Cor. 14:27-30. The object of this restriction was to avoid confusion. See v. 33. All, both men and women, could "prophesy" in these meetings—that is, give spiritual instructions and exhortations. See 1 Cor. 14:1, 24, 26, 31, 39, 40.

Other restrictions upon woman refer to her subordinate position in the matter of authority in the family, imposed by the Creator. Gen. 3:16. See 1 Peter 3:1-6, Titus 2:3-5, 1 Tim. 2:9-14, Eph. 5:22-25, Col. 3:18, 19. To make these restrictions apply to the church relation is unwarranted; it has led to much confusion.

"We welcome you to all the privileges and immunities of the church of God," is the form in which women are welcomed to Seventh-day Baptist churches. In devotional and business meetings of the church, and in the Sabbath-school, woman is as the man is, among equals—*unus inter pares*. The Heavenly Father thinks as much of his daughters as of his sons. See 2 Cor. 6:17, 18,

Communications.

GLIMPSSES OF EUROPE.—No. 9.

BY PROF. H. M. MAXSON.

HOLLAND.—CONTINUED.

As we landed at Haarlem, the line of hack-drivers began to shout in a way that would have done credit to an American crowd. There the similarity ceased, however, for when we reached our destination we found that all that noise was for a fee of twelve cents for carrying one trunk, three bags and four persons. How is that for cheapness?

Some of the ladies here wear a very peculiar style of head-dress, of which there are several varieties in different sections of the country. It can best be described, I think, by supposing a sheet of gold closely fitting the head, then cut away all but the pieces which cover the temples, and run up to the top of the head, where they are slightly joined. At each side, pieces are attached that come out near the eyes, as large as or larger than silver half-dollars. The North Frisian have a special kind which has hanging in front by the eyes a kind of spiral two or three inches long and an inch in diameter. This head-dress is partly covered with a white muslin cap, which, coming down to the neck and projecting beyond the bonnet in front and back, always catches the eye of a stranger. There is a very pretty story of its origin, that in the wild times of the country, years ago, one of the princesses received a wound across the forehead from a saber, and to hide the scar adopted a band of gold, passing across the forehead. That she might not appear conspicuous thereby,

her court ladies did the same; and as time passed this head-dress became the fashion being modified to suit the taste of different localities.

As to the women themselves, as we met them on the street, we see more that is attractive than we did in London. There is a neatness, grace and prettiness about some of them that is very pleasing. Then their dress fits better, and is more tasty than the we saw on the English streets, which often approached dowdiness.

In my walk this evening I was exceedingly interested in studying the crowds of people who fairly filled the principal street, road way and all. There seem to be few horse need here, except for cabs and cars, most of the carting being done by hand-carts—all of the trucking and peddling being done in that way. There are numerous square along the canals, or, in the middle of the streets, and around these stand huckster carts. In one place I found them selling fish, both fresh and dried. In another saw smoked eels piled up like so many can dles. One woman sold eggs and a great variety of pickles. Here I passed a shoe shop with a big string of wooden shoes piled up in front of the door. Yonder I saw a cheese store, and now and then I saw a window in a hardware store that might have been in New York, except for the way price were marked. In the window of a dry goods store, the highest price for a pair of hose was thirteen cents, and the lowest five cents, while ladies' collars sold for two cents.

Many of the houses are very old, it being no uncommon thing to see dates 1637, 1740 etc. The old city gate, the only one left was built in the fifteenth century. The older houses have a uniform style of front which is quite antique in appearance, but the newer ones do not look strikingly different from ours. Every Dutch town seems to have a park, and a beautiful one it invariably is, with dense foliage, pretty drives, and now and then a thick tangle of undergrowth that looks like primitive nature. I have never seen such dense shade combined with beautiful grass beneath as there is here. With the moist climate that they have, and the ground in a constant state of irrigation by reason of the net-work of canals that covers it, it is not strange that all kinds of vegetation should be easy of cultivation, but that this sober, industrious, phlegmatic people should even go crazy over tulips seems incredible. Yet I suppose neither the California gold fever, the Pennsylvania oil fever, nor the wildest of wheat speculations ever equaled the extravagance of this quiet people two hundred years ago, when acres of land and thousands of people were devoted to the culture of tulips, when one bulb sold for \$5,000, and an auction sale of a hundred brought thirty thousand dollars, and the fever ran to such a height that speculator sold for future delivery bulbs that they did not possess, until a greater number had been bought than all Holland could furnish. Of course a crash came and the Hollanders settled down to the sober trade of raising bulbs for the market, which he still follows.

How they do polish and scrub everything here! When I went to bed at 10.15 this girl was at work on the stairs, and when came down in the morning she was scouring away at something else. Brass-work of every description always shines beautifully. The copper milk cans glow in the sun, the pump spouts glisten and the servant-maids are the perfection of neatness. (The wages range from \$26 to \$40 per year. Even the walks and streets participate in their care, and are "as neat as a pin, though they do not go to the extreme of the little town of Rock, where 'tis said the scrub to the middle of the street, where a man could smoke unless his pipe had a cover to keep in the ashes, and all the carriages and cattle were obliged to go around the village lest they should soil its virgin purity.)

When we were in London, we sent word to Mr. Velthuisen of our intended visit to Haarlem, and it was not long after our arrival, before he came in with his son and daughter and Bro. Bakker, who had come down from Vrieschliet; and we had a very pleasant evening with them. To-morrow we are to attend church and then go home with the pastor.

The son and daughter of Mr. Velthuisen came for us about 10 o'clock, and we walked over to the church, entering at the rear of the building, and finding a plain chapel with about thirty persons present, the ladies one side and the gentlemen on the other. There were few children present. The singing sounded very natural in spite of being Dutch. Mr. Velthuisen's sermon was of course in Dutch, and we could

1-16. But in the line of... and church privileges, men... on an equality; all were... (Ex. 20: 18); and women... corrupters of religion as were... Kings 23: 7, Neh. 13: 26, Jer. 44: 25, Ezek. 13: 17, 18, Acts 13: 3, 6, 7. Peter speaks of these... character, as the holy women... the old time, trusted in God.

Church of God is a commonwealth, a... government, where there is no class... based on race, service, or sex. See... Women were an integral... prayer and business meetings of... church. See Acts 1: 14-26... with the rest the baptism of the... on the day of Pentecost. Acts... See what their relation to Christ... Luke 8: 2, 3, Matt. 27: 55, 56;

held Sabbath meetings when men... Acts 16: 13. The Bible... the right of women to rank, titles... station. Psa. 45: 9, Acts 17: 4... The 144,000 seen in vision (Rev. 14:... women; a symbolical name, per... a high compliment to womanhood... labored in the gospel no less than... See Phil. 4: 3. Women were... to pray and prophesy in public, but... their heads shaven and uncovered... Corinth. 1 Cor. 14: 31; 10: 1-16... had the voice and authority in... sufficient to command the rec... assistance of the men. See... 1, 2.

was, equally with her husband, a... of the eloquent Apollon in the more... studies of theology (Acts 18: 24-28);... one of Paul's "helpers" (Rom. 16:... others mentioned in this connec...

enjoyed in 1 Cor. 14: 34, 35... to those assemblies in which the... gift of tongues was being exer... its gift not being conferred upon... Like restrictions were imposed upon... 1 Cor. 14: 27-30. The object of... to avoid confusion. See v... both men and women, could "proph... these meetings—that is, give spirit... and exhortations. See 1 Cor... 26, 31, 39, 40.

restrictions upon woman refer to... position in the matter of au... the family, imposed by the Cre... 5: 16. See 1 Peter 3: 1-6, Titus... 2: 9-14, Eph. 5: 22-25, Col... To make these restrictions apply... relation is unwarranted; it has... confusion.

welcome you to all the privileges and... of the church of God," is the... which women are welcomed to Sev... Baptist churches. In devotional... meetings of the church, and in... school, woman is as the man is... equal—*unus inter pares*. The Heav... thinks as much of his daughters... See 2 Cor. 6: 17, 18,

Communications.

GLIMPSES OF EUROPE.—No. 9.

BY PROF. H. M. MAXSON.

HOLLAND—CONTINUED.

landed at Haarlem, the line of... began to shout in a way that... done credit to an American... There the similarity ceased, how... when we reached our destination... that all that noise was for a fee of... four persons. How is that for...

of the ladies here wear a very pecul... of head-dress, of which there are... varieties in different sections of the... It can best be described, I think... sheet of gold closely fitting... then out away all but the pieces... over the temples, and run up to... of the head, where they are slightly... At each side, pieces are attached... out near the eyes, as large as or... silver half-dollars. The North... have a special kind which has hang... by the eyes a kind of spiral... three inches long and an inch in... This head-dress is partly covered... white muslin cap, which, coming... the neck and projecting beyond the... front and back, always catches the... There is a very pretty... its origin, that in the wild times of... years ago, one of the princesses... round across the forehead from a... to hide the scar adopted a band... across the forehead. That... appear conspicuous thereby,

her court ladies did the same; and as time... passed this head-dress became the fashion... being modified to suit the taste of different... localities.

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get the benefit of it, for which I was sorry... as it seemed earnest and to the point.

After the service we had a general hand... shaking, for that is a common language, and... then went home with Mr. Velthuyzen, where... we again met most of the people, as it is... their pleasant custom to go there for a... cup of coffee after the services. We found... several of them who could speak English, and... had a very enjoyable hour. I was much... interested in drawing out from Miss Sarah... Velthuyzen an account of her temperance... work and the formation of her Band of... Hope, but I will not recount it as I hope she... will write it out herself for the RECORDER.

To us the Seventh-day Baptist Church is... the point of interest in Haarlem, and the... day has been most enjoyable; but the city... has many other points of interest, a beauti... ful park, excellent picture gallery, ancient... church, quaint houses, odd little streets and... interesting canals arched with beautiful... trees.

As guides in Amsterdam we had the... company of Gerard and Sarah Velthuyzen, and... were thus enabled to prolong our visit... with them. All over the country you can... see the roads at a distance, as they are lined... on each side by a row of trees, while the... rest of the landscape has scarcely any... Windmills are a very common sight, but... near Amsterdam they seem to fairly swarm... as it is a kind of gathering point of the canals... which are so numerous that the city is fre... quently called the Venice of the North. The... vicinity of Amsterdam and Haarlem is... higher than other parts of the country, and... on the way to the former we passed several... old forts that were so placed that if neces... sary, as in olden times, the country could be... flooded, leaving this part only above the... water, defended by forts at each end. We... shall be sorry to leave this beautiful country... with its fertile fields and peaceful cattle so... plentifully dotting the landscape. I am not... much of a stock fancier, but I just enjoy... seeing the cows here.

At Amsterdam we rode about the city a... little, seeing, as usual, the narrow streets... almost packed with people and numerous... policemen, with a short club, which have the... appearance of swords, at the side. The... need of any weapons of defense has not been... apparent during my stay, and in my walks... I have seen hardly one hard looking charac... ter, and nothing whatever rough or boi... trous.

Here we visited the King's palace, which... is merely an old town hall, altered to its... present shape, and has little of interest. The... picture gallery was very fine, and in its... presentation of the "Dutch School" must re... main unsurpassed, as it is the policy to co... ncentrate here the best from the other galler... ies. We also visited the Zoological Gardens... which were very extensive, but like many... other such things had to be seen by us quite... hastily. The collection of parrots was ex... tensive and excellent, and they had a hippo... potamus which is the ugliest, most ungainly... beast, I think, that I ever saw. The aquar... ium was interesting, and had a very fine... tank of sea anemones, which were truly... beautiful. I was much pleased also with... the eels, of which they had some very large... specimens. We could have watched the... tanks a long time with undiminished inter... est, but trains do not wait for ordinary... people, so we willingly admitted its claim... to be one of the finest zoological gardens in... the world, and passed on.

JUDGE JAMES I. STILLMAN.

James Irish Stillman, son of the late... Robert and Anna Stillman, was born in... the town of DeRuyter, Madison Co., N. Y.,... Nov. 21, 1853, and died in Vandalia, Fay... ette Co., Ill., Jan. 7, 1888. His mother... died when he was about two years old, and... his father soon after moved to the vicinity... of West Hallock, Peoria Co., Ill. After a... few years' residence there, they moved to... Dakota, Wis., from whence they came to... Farina, Ill., when James was twelve or... thirteen years of age. From that time... his home was in the vicinity of Farina, un... til nine years ago. In his boyhood he at... tended meetings and Sabbath-school in the... Seventh-day Baptist church of this place. He... pursued a course of study in Milton Col... lege, interrupted by some terms of absence... from school, when he assisted his father on... the farm or taught school. He worked his... own way through his course in large mea... sure, and graduated in 1878. In the follow... ing February he went to Vandalia, the... County seat of Fayette County, and entered... the law office of Mr. E. M. Ashcraft as a... student of law. In the summer of 1882 he... was admitted to the bar by the Supreme... Court of Illinois, and entered into partner... ship with his preceptor, Mr. Ashcraft.

This partnership continued until he entered... upon the duties of County Judge, in Decem... ber, 1886. He was elected to that office the... preceding November on the Republican... ticket when the opposing party had a major... ity in the county of 400 or 500; receiving... it is said, the votes of all the members of... the bar of Vandalia except one or two, though... some of them were opposed to him in poli... tics. His election took place seven years... and nine months after he went to... Vandalia as a law student, and in the very... month in which he completed the 33d year... of his age. He had been in the office of... judge a little over one year at the time of... his death. He was married to Miss Sarah... Meek, of Vandalia, just seven weeks before... the day of his burial. His disease was... putrid sore throat accompanied by inflamma... tion of the base of the brain.

After receiving the news of his death, the... citizens of Farina met, appointed a commi... tee to draft resolutions of respect, and a... delegation to represent them at the funeral;... the distance being too great and the roads... too bad to permit a general attendance. The... writer attended as one of this delegation;... and as a distant relative, and the only... blood relative in this part of the state, ac... companied his step-mother as a mourner at... the funeral. The religious exercises were... conducted by the pastor of the M. E. Church... of Vandalia, after which the members of... the Vandalia bar took charge of the remain... ing exercises, and acted as pall-bearers. A... series of resolutions which had been adopt... ed at a meeting of the Vandalia Bar Associ... ation, and also resolutions adopted by the... Methodist Sunday-school, of which Mr. Still... man was a member and constant attend... ant, were read, after which addresses were... delivered by Mr. E. M. Ashcraft, now of... Chicago, but formerly the law partner of... Mr. Stillman, and Mr. Henry of the Van... dalia Bar. Mr. Henry, in his address, said... he believed that Judge Stillman had never... in a single instance, resorted to pettifogging... to carry a point. Mr. Ashcraft said that... he had a very high ideal of the dignity of... the lawyer, and always tried to keep up to... his ideal. He also said that he never tried... to rise by attempting to pull another down... that his honesty was absolutely incorrupti... ble, and that, having a thorough knowledge... of the law, he was a safe and trusted coun... selor. Mr. Ashcraft, in conversation with... the writer, with manifestations of deep... emotion, spoke of their former intimate... relations as partners, and of the noble qual... ities of his deceased friend. I copy the fol... lowing from the Vandalia Union:

No death could have occurred which... would have cast a deeper gloom over our... community—a man, the soul of honor, un... versally liked and admired by all who have... ever come in contact with him, socially, or... in a business way, had been taken from us;... the town has been deprived of a useful... and upright citizen, his profession of a... bright particular star from its firmament... and the county of a just and eminently... qualified officer, whose sterling attributes... are best attested to by loving friends and... neighbors in accompanying resolutions.

The following are extracts from the... resolutions adopted by the Bar, and read at... the funeral:

Resolved, That Judge Stillman was our friend... therefore we praise him; he was amiable and kind... of heart, therefore we loved him; he was talented... and able, therefore we admired him; he was honor... able, therefore we esteemed and honored him.

Resolved, That in the death of Judge Stillman... the state has lost a son who gave promise of abili... ties to honor her, as well as possibilities of being... honored by her. The county has lost an able and... efficient officer; the community a good and worthy... citizen; the profession a bright ornament, and a... host of people a valued friend.

His step-mother, Mrs. Hannah Stillman... whose support he looked after, still resides... in Farina. His father died some nine or ten... years ago. C. A. B.

CORRESPONDENCE.

NORWICH, N. Y., Jan. 8, 1888.

To the Editor of the Sabbath Recorder: As I... send our subscriptions for the Help... ing Hand for this year, and also the address... of one of the ministers of our town for the... Outlook (which he seemed more than will... ing to receive), my mind runs back eight... years, when, in the Gospel Tent, the Sabbath... Tract Society's publications were first intro... duced to me. I see a great contrast in the... regard felt for them then and now. For the... tracts I had a great aversion, but admitted... a curiosity to see what kind of a weekly such... people published. Now our tracts are pearls... and of all our indispensable family papers, the... dear RECORDER is anticipated with the... keenest relish; and as its usual visit failed... the last week, there was realized such a... loneliness and loss that I could not but ex... claim, "How can any of our people do... without it?" The cheering reports of the... success of the laborers, both in home and

and foreign fields, is worth the price of the... paper, affording such a healthful stimulus... to increased effort for the spread of the... precious truths of the blessed Bible. Besi... des this, the interesting articles of the... various other departments furnish much... enjoyment. I have often wished we could... have the experience of some of the converts... of which the several little new churches are... constituted. It would be of intense interest... to those who have passed through similar... experiences, and doubtless to many others, and... possibly might encourage others to de... cide for truth and right. Every such testi... mony has given me great joy. May there be... many more tellings of the blessings of obedi... ence. Every Sabbath our little band joins... with you all in worship.

I wish you could read a letter I have just... received from a Methodist sister who moved... to California many years ago, and had re... cently learned of what she considered my... "falling into such a great error." Such a... mingling of lamentation, expostulation and... intercession for my recovery from "this... terrible delusion" is really affecting. If... the prayers of my many very sincere friends... who are thus distressed about me are an... swered, you will not be troubled with me... much longer. I appreciate their kind inter... est and anxiety, but equally mourn the... bigotry and ignorance which is so sadly... apparent. Pray for them. A. F. B.

HELP FOR THE BRICK CHURCH.

LOST CREEK, W. Va., Jan. 16, 1888.

To the Editor of the Sabbath Recorder: Please... permit me to acknowledge the receipt of... the following sums of money toward rebuild... ing the Brick Church. If there are others... whose names are not here attached, they... will please notify us at once. Other... expressions of thanks will be made by the... church, when the house is completed.

Table with 2 columns: Name and Amount. Includes: First Brookfield Church \$20 00, New Auburn 2 00, Adams 14 00, North-Loup 13 55, Berlin 8 20, Pawcastuck 38 38, Nortonville 5 45, First Hopkinton 20 00, Second Brookfield 10 00, Independence 20 00, Farina 7 00, First Genesee 13 00, West Hallock 19 83, Greenmanville 17 18, Walworth 15 00, Richburg 1 75, West Edmeston 5 73, Friendship 7 85, DeRuyter 13 00, New York 7 94, Dodge Centre 2 52, First Western 3 75, Second Western 3 82, Milton 15 00, Second Alfred 23 00, J. C. Maxson and wife 5 00, J. P. Lundquist 75, W. C. Titeworth 3 00, Nortonville Sabbath school 5 00, O. Davis and others 5 00, C. J. Sindall 1 00, C. H. West 1 00.

J. L. HUFFMAN.

QUARTERLY MEETING AT SHINGLE HOUSE, PA.

By invitation, the writer met with the... brethren from Hebron, Sharon, and vicinity... in their Quarterly Meeting, which convened... at Shingle House, Potter Co., Penn., Jan... 13, 14, and 15 1888. We were not fortun... ate enough to arrive in time for the first... meeting, which, we understand, was a prayer... and conference meeting, conducted by Bro... Jared Kenyon. But we are sure it was a... feast, with him as leader and so good a peo... ple as we found there to follow in confer... ence.

On Sabbath morning Bro. J. Kenyon... preached from 1 Timothy 4: 8, showing the... present and eternal profit of godliness. Surely... in these times, when the Yankee idea... of profit is so much thought of, men ought... to know the value of true religion. In the... afternoon the writer endeavored to draw a... lesson from the life of Esau, that profane... person who sold his birthright for a mo... mentary gratification of appetite. In the even... ing Bro. Kenyon again preached, from John... 16: 33, imparting comfort and cheer to those... who followed in conference, testifying to the... power of God's grace to help them "overco... me the world."

First-day morning, Bro. L. C. Rogers, of... Nile, gave one of his stirring sermons from... Rev. 14: 6, 7. May all who heard this "ev... erlasting gospel" on this occasion, indeed... "fear God and give glory to him . . . and... worship him that made heaven, and earth... and the sea, and the fountains of wate... rs." In the afternoon the writer again... preached. Bro. Rogers occupied the even... ing, discoursing from 1 John 2: 1, pleading... that we might all secure the services of the... Advocate, Jesus Christ the righteous, and... pleading guilty to the indictment against... us, secure pardon for all our sins.

Thus closed a most interesting, and we be...

lieve profitable, quarterly meeting. Many... of our Pennsylvania brethren coming several... miles, dinner was bountifully supplied at the... church, affording opportunity for social and... religious visiting. Eld. Leach, pastor of the... M. E. Church, was present most of the time, and... participated in the exercises.

Shingle House is a lively town with a large... graded-school building. The Seventh-day... Baptist meeting-house is the only one in the... village, and is very generously given to the... Methodists for their Sunday services. This... does not seem to be appreciated by their Fir... st-day friends, many of whom are very bitter... in their feelings toward Sabbath-keepers, and... the editor of the local paper nearly always... mentioned the church house as the M. E. Church... until requested not to do so, when he changed... it to Baptist church, refusing to say Seventh-day... Baptist. The M. E. congregation is small, and... but few Sabbath-keepers live in the village. The... conclusion is that a very small portion of the... population ever attend divine services.

The pastor, Bro. Geo. P. Kenyon, is doing... good work on the field, and we heard many... words of kind regard for him from the peo... ple, showing their attachment. May the Lord... visit the people there, giving them a rich... spiritual blessing. H. D. CLARKE.

Home News.

New York.

LEONARDSVILLE.

Rev. W. C. Daland gave a lecture on music... at the school-house, on Thursday evening, Jan... 12th, which was highly instructive and... entertaining. He went back to the days of... Solomon and depicted the character of the... music of the Jews and of other ancient... peoples. He traced the gradual develop... ment of the musical scale and of musical in... struments, giving frequent illustrations... showing how the music of the different pe... riods would sound to modern ears. It was... a matter of great surprise to the most of his... hearers to learn how modern is the science... of music as understood to-day and that the... "old masters" lived in the beginning of the... 10th century. We can hardly understand... why it should have taken the world nearly... four thousand years to discover the natural... in music.

Some interesting and helpful temperance... meetings are being held at the church. That... on Monday evening, Jan. 16th, was address... ed by Joseph English, of Poughkeepsie, and... was largely attended.

BROOKFIELD.

We are just now having a temperance re... vival in our village and vicinity. A noted... lecturer, Mr. Joseph P. English, of Pough... keepsie, has held a series of meetings in our... church that have, under the divine blessing... been the means of doing great good. A large... number of gentlemen have formed them... selves into a temperance club, elected offi... cers, and are rapidly getting themselves into... working order, ready for war on this terrible... enemy of our race—alcohol.

The women of the place are moving also... in the direction of work, and have formed a... W. C. T. U., with a large membership. Out... side of these organizations, large numbers... have signed the pledge, and tied on the red... ribbon. God help them to keep it!

Our young people have formed themselves... into a Society of Christian Endeavor, for the... purpose of greater efficiency as helpers in... church work, maintaining the prayer-meet... ings as well as all the other agencies to bring... sinners to Christ, and to reclaim from their... wanderings any and all who have lost their... first love.

The Sabbath-school was re-organized at... the beginning of the new year with an effi... cient corps of officers: W. C. Whitford, Su... perintendent, and seventeen teachers, with... of course, as many classes. If one can... stand before this Sabbath-school, looking... into the faces of these children and youth, and... not feel inspired, he must be dull indeed.

The pleasant relation of pastor and peo... ple has remained unbroken for nearly thirty... years, and has been mutually blessed in its... pleasing work. Before it shall be broken, may... greater blessings attend it, and at the time... of "bringing in the sheaves," may both... pastor and flock find mercy there.

West Virginia.

SALEM.

Eld. J. L. Huffman, of Lost Creek, has... just closed a series of meetings in this church... Though not a large number of conversions... can be reported, yet the work has been most... acceptable in the reviving and instructing... of the membership of the church. The great... need of this church is a pastor to carry... forward regularly and systematically this work... of instruction, and to lead the people out in... all noble Christian endeavor.

Sermons and Essays.

AIMS AND OPERATIONS OF THE AMERICAN REFORM ASSOCIATION.

BY REV. N. WARDNER, D. D.

TEXT.—"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I might not be delivered to the Jews; but now is my kingdom not from hence."—John 18: 36.

The Jews expected the Messiah to establish a kingdom and enforce his teachings by laws and penalties of a worldly nature; and when they drew from him the confession that he was the Christ, and still disappointed their expectations, they brought him before Pilate with the charge of treason against the Roman government. When Pilate asked him concerning it, he confessed, in the language of the text, and added, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Evidently, this truth. Pilate was convinced that Christ's kingdom was of a nature that would not interfere with human governments, and said to the Jews, "I find no fault in him at all." He could not have said this, had he understood that his kingdom was of a worldly nature, secured and maintained by political strife and physical force.

When the soldiers went to take Jesus, Peter expected he would resort to force to deliver himself, and drew his sword to that end. But Jesus said, "Put up thy sword; for all that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Matt. 26: 52, 53. He thus taught his disciples that turning to human power to advance his cause, was turning from him who said, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5. Neither Christ nor his apostles ever appealed to such power or authority to propagate their doctrines, or ever sought redress from that source. Christ said to his disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will be chief among you let him be your servant." Matt. 20: 25, 27. There were to be no lords, nor subordinates among them, but all were to be on equality under him.

True religion is voluntary. Enforced religion is a mockery. Paul says, "Though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10: 3, 4. In Eph. 6: 11, 17, he says, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood," hence no need of carnal weapons. The only weapon furnished in the Christian army is "the sword of the Spirit," "the Word of God." This is the only one used, or authorized to be used by Christ and his apostles, in propagating or defending Christianity. The cause would doubtless have been far in advance of what it is to-day, if no appeal had ever been made to human force for its promotion, but it had been treated as entirely above worldly wisdom, power, or policy.

By what method and spirit do the N. R. A. propose to accomplish their end? They shall speak for themselves. I give them credit for being conscientious. Saul of Tarsus was also conscientious in trying to propagate his faith by legal and forcible means, and overthrow what he thought opposed it. And, like him, the N. R. A. are evidently doing what is "contrary to Jesus of Nazareth."

Rev. M. A. Galt says, in the Christian Statesman, "Our remedy for all these malific influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." Suppose the Pope of Rome should be the one to interpret what the moral law enjoins, would he be satisfied? But, of course, the N. R. A. expect to have that prerogative.—Perhaps.—Well, let us see what they intend to do. In their Article 5, declaring reasons for amending the U. S. Constitution so as to make it a standard and guaranty of morality, Mr. Galt says, "We need it to correct our most unfortunate attitude under the first amendment, which restrains Congress from prohibiting the free exercise of any false religion, such as Mormonism, Oneida-

ism, Pagan idolatry, etc." This "etc." of course includes any religious beliefs and practices which they deem erroneous. The first amendment referred to reads thus: "Congress shall make no law respecting, or establishing religion, or prohibiting the free exercise thereof." Freedom to worship God according to one's own judgment and conscience, they think, should not be tolerated, except as their judgment and conscience dictate to be proper. This change, they teach, is to be accomplished peaceably, if all acquiesce, and otherwise by force.

Mr. Galt says, "Whether the constitution will be set right on the question of the moral supremacy of God's law in the government without a bloody revolution, will depend entirely upon the strength and resistance of the forces of anti-Christ." American Sentinel. What anarchist makes bloodier threats than this? It smacks strongly of the spirit of the Roman Catholicism. "Cardinal Manning insists that it is a sin, and even an 'insanity' to hold that men have an inalienable right to liberty of conscience and of worship; or to deny that Rome has the right to repress, by force, all religious observances save her own, or to teach that Protestants in a Catholic country should be allowed the exercise of their religion." Gratten Ginnis, in Christian Herald and Signs of our Times. Rev. W. J. Coleman said, at Lake Side, O., last August, "There ought to be a mighty army ready to pour out treasure and blood, if need be, to vindicate the authority of Christ. The Bible should be adopted as a standard to decide questions of political life, to decide between right and wrong. The idea of a divine law and a divine Christ should be forced into politics. There is now no religion in the Constitution of the United States. Our aim is to bring this nation to Christ, and to place it under the divine law. Our fundamental principles are, Christ is king of the nation, and the Bible is the rule of action." American Sentinel.

At the same convention Dr. McAlester said, "Those who oppose this work now will discover, when the religious amendment is made to the constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime." Id. The Roman Catholics will doubtless endorse this sentiment with the understanding that they shall be the ones to interpret, and the N. R. A. have already appealed to them to join with them in bringing this about. In an editorial of the Christian Statesman, Dec. 11, 1884, is the following: "Whenever they (R. C's) are ready to cooperate in resisting the progress of political atheism, we will gladly join hands with them." Id. Yes, even to shedding the blood of their Protestant brethren, who conscientiously differ from them in such measures. Here is an appeal, virtually, to the Pope in Rome to aid them in changing the constitution and government of the United States.

The following encyclical letter of Pope Leo 13 (A. D. 1885) shows that the Roman Catholics are striving for the same power as are the N. R. A. "We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible into the administration of civil affairs, must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of states and legislation to be molded to the principles of the true church. All Catholic writers and journalists should never lose, for an instant, from view the above principles. All Catholics should redouble their submission to authority, and unite their whole heart and soul and mind in defense of the church and Christian wisdom." Id. Compare this with a speech of Rev. Jonathan Edwards, D. D., LL.D., Vice-president of the N. R. A., in which he denounces Seventh-day Baptists as atheists. Speaking of atheists deists and Jews, he said: "The Seventh-day Baptists believe in God and Christianity, and are joined with other members of the class by the accident of differing with the mass of Christians upon the question of what particular day of the week should be observed as holy. These all are, for the occasion, so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us.

They must be treated, as for this question, as one party." Addressing the chairman, he said: "Tolerate Atheism, sir? There is nothing out of hell that I would not tolerate as soon." Id. What else does this mean than that those who oppose this measure, however sincere and godly, are no more to be tolerated than the worst thing out of hell? Does this language breathe the love and charity exhibited and taught by Christ? "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. "If they do these things in a green tree, what shall be done in the dry?" Luke 23: 31.

Their Article 6 says: The amendment "is necessary to maintain our present Christian institutions against the assaults of secularism and infidelity." Upon this point Dr. Crosby says (June, 1887): "If the state is to furnish religious instruction, there is another thing that it will have to furnish, and that is the inquisition. That will be the legitimate outcome of religious instruction by the state. If it is going to teach religion, it will have to compel the people to receive that religion, and in order to do that it will have to have the strong arm of the inquisition. But not only that, in our attempt to find out what sort of religion you are going to have taught in your schools, and what kind of teachers you are to get to instruct, you have got to deny and destroy the foundation of American independence. The foundation of it all before God is individual, independent, and mutual equality. And no mere majority clothes any man in that majority with power to say, 'you must be taught my religion.' Of all forms of wrong which men have suffered from each other, none have been less reasonable, or more merciless and unrelenting than those of religious zeal armed with civil power. There is no darker chapter in the history of governments than that which chronicles their misdeeds in the attempt to administer and propagate religion. The attempt is a horrid human tyranny begun, and every step of the process is that tyranny continued." I would say, let each district decide by vote whether the Bible shall be read in school, and let the law protect them in this right.

No one man ever injured the cause of Christ as did Constantine, by incorporating Christianity into his government as a political factor. Dr. Dowling says: "Many of the errors, indeed of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed until Constantine, the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the state of affluence, grandeur, and influence, in the empire, as had been enjoyed by pagan priests and secular officers of the state. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, and wealth, and dignity, the connection between the Christian faith and the cross was at an end." Hist. of Romanism, p. 29.

The N. R. A. would fain secure a similar state of things in the United States. In their Article 5, they say, the amendment "is necessary in order to secure a standard and guaranty of moral qualification in civil rulers, which is now wanting in our constitution." They imagine that by incorporating Christianity into the constitution, so that all must profess it in taking the oath of office, they will then be known to be Christians. But what more will it do than bring to the front a hoard of hypocrites? Will unprincipled politicians and office seekers hesitate to profess Christianity for the sake of office? If we must have infidels in office, who would not prefer an honest outspoken one, to a sheepskin-covered hypocrite?

Rev. Mr. Sommeville, in the Christian Nation (July 14, 1886), says: "Civil rulers owe it to their supreme Lord and to society to encourage and to stimulate the church in its work of faith and labor of love, and when it may be necessary, to give pecuniary aid to its ministers that the gospel may be preached in every part of their dominion and to all classes, without respect of persons, and to take public money to teach principles, enforce laws, and introduce customs to which many members of the community are conscientiously opposed." American Sentinel.

All the real success Christianity ever had was without the aid of civil government, and it has shone brightest and purest, even when worldly governments were arrayed against it. Then God's protecting care and power were most manifest. Its his-

tory has been, that in proportion as human governments have made it a political factor, it has been corrupted by designing men professing it as a stepping-stone to ambitious attainments. Nothing could injure the cause so much as to make it popular in such a worldly sense. Has Christianity lost its inherent power to compete with sin? Has Satan gained such a victory over Christ that he must now accept the offer made him by the devil on the mountain in order to save his cause from destruction? This would be to enthroned Satan as king of the nation instead of Christ.

In a pamphlet entitled "Aims and Operations of the N. R. A.," Mr. Galt says, "The object of this society shall be to maintain existing Christian features in the American government and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land." A very small minority of the inhabitants of the United States are true Christians. Will voting Christianity into the constitution make them such? If so, then all we have to do is to show our hands in the affirmative, and the whole nation is converted! Christians are not made that way; but hypocrites may be. If the constitution be so changed, then all who swear allegiance to it will profess Christianity, and only such can hold office under it. Thus a premium will be offered for the commission of moral perjury.

If all the "Christian institutions and usages" are incorporated into the constitution and laws, they must be enforced by penalties, even to the shedding of blood. What will this be but compelling people by police clubs, handcuffs, incarcerations, etc., to pretend to be Christians; even those who hate the name? Again, who are to decide what kind of "institutions and usages" are to be enforced? Of course those who take the lead in bringing this change about, will expect to have that matter in charge. Perhaps they will, and perhaps not. There is another party whose co-operation they are seeking, which will not rest till they get the control in their hands; and then these so-called reformers may not fare any better than the rest of us. Political matters are in the hands of politicians, and no amendments or oaths will prevent those who itch for office from putting themselves in an attitude to get it, and they will manage affairs to suit the wishes of the class which will have most influence at the polls. Whatever political party is in power, will be the one to decide what the Bible teaches. When these things come to exist, what else will it be but church and state, or Christianity and state, which is virtually the same thing? What essential difference will there be whether one denomination is thus united with the government, or half a dozen? Those outside this circle will not fare any better for being ruled by an aristocracy of churches instead of one. Then, perpetual strife will be sure to follow among these dominant churches as to which shall have the pre-eminence. Besides, they will not be satisfied with merely what they now contend for. These changes will suggest and necessitate many others. The W. O. T. U. started with one reform in view, and forty more have been added as growing out of this one. Our forefathers were wise in adding that "first amendment" to the constitution, and it should, by all means, be sustained, if Christian liberty is to be preserved in our nation.

T. P. Stevens says: "There are three questions on which the party of the future will be obliged to declare itself, and which will test its claims to be considered a Christian party. The first of these is the Sabbath question." Yes, the Sabbath question will come to the front in spite of all efforts to choke it down. Forcing it into politics will open the columns of political, if not religious, papers, to the discussion of its merits as a Bible institution, and we will have opportunities to plead for God's downtrodden Sabbath as never before, especially if persecution is waged against us. Slavery perished through the efforts of its friends to force it upon the nation so as to compel all to become partakers in the system. So, the sun's day will lose its hold upon the faith and hearts of the American people by the frantic and unreasoning efforts of its friends to force its observance upon all, as a sacred day, to the rejection of the only weekly Sabbath God has instituted. They claim that God is pouring out judgments upon this nation for Sabbath-breaking. Very likely. And what wonder, when the majority of his professed people are taking

the lead in it, desecrating the only day he has sanctified and made holy, and substituting, in his name, the memorial day of a heathen god. Yet they claim that the Bible is their only standard of religious faith and practice, while every intelligent reader of it has to admit that it contains no command to rest on the first day of the week, nor any designation of it, as a Sabbath, or sacred day, and that it nowhere teaches that the seventh day of the fourth commandment has ceased to be sacred, it being the only day referred to, in Scripture, as the weekly Sabbath; yet they discard it as such, and are trying to compel other people to desecrate it and keep holy a day that God commands us to secularize.

Rev. M. A. Galt, in his recent lecture here, at our request, gave the following outline of his theory, which is, of course, that of the N. R. A.

1st. That the Sabbath institution is one thing and the day of the Sabbath another, so that the day may be changed and the institution not be affected.

2d. That Ezekiel, 43: 26, 27, predicted such change.

3d. That the Greek of Matt. 28: 1 declares the cessation of the ancient Sabbath and the introduction of a new one.

4th. That the disciples always broke bread on Sunday after the resurrection of Christ.

5th. That the resurrection of Christ was the reason for keeping the first day as the Sabbath.

6th. That Heb. 4: 9 shows that a change of day had taken place.

7th. That church history shows the early observance of the first day, and hence it must have commenced with the apostles.

He admitted that Gen. 2: 2, 3 is the only record of the institution, which declares that God blessed and sanctified the seventh day of the creation week; because he had rested on it from his creative work. This act of sanctifying that day was what made it holy, and hence a common use of it sacrilegious, and therefore, it had all the force of a command forbidding such use of it. Remove that day, and where is the Sabbath institution? Out of existence. For there would be nothing left that had been sanctified or made holy, or to which the reason assigned could apply. The seventh day, and that only, was the institution. Substitute the first day of the week, and it would make God contradict himself three times in the fourth commandment. It charges him with saying that he rested on the first day, instead of the seventh. That he worked on the seventh day, instead of the first, and that he sanctified the first day instead of the seventh. If the fourth commandment now applies to the first day of the week, as it once did to the seventh, it utters these falsehoods every time it is so applied. God knew, when he wrote that command, whether it would ever be needful that it should be so applied, and to claim his authority for so applying it is charging him with deliberately falsifying himself. To say that he meant "a seventh day," when he wrote it "the seventh day," is charging him with intentional misrepresentation of his will, or with ignorance of the meaning of words. Did he not know what he meant to say, and how to say it? Then let God be true and every man a liar who presumes to change his words. No translator of the Bible ever dared risk his reputation as an honest man and scholar, by substituting "a" for "the" in the fourth commandment. Is it any less criminal to interpret a falsehood into a text, for an object, than to translate it there? What an absurdity to claim that a command to work on the first six days of the week, and rest on the seventh, is a command to work on the last six days of the week and rest on the first! That the same sanctifying act which made the seventh day of the week holy, and the first day common, makes the first day holy, and the seventh day common! Yet this is affirmed, in God's name, every time the fourth commandment is applied to the first day of the week as Sabbath.

2d. Mr. Galt claimed that Ezekiel 43: 26, 27, was a prediction of a change of the Sabbath from the seventh to the first day of the week. But there is no allusion here to the Sabbath, or to any other day of the week as such. There is no eighth day of the week named in Scripture; nor is the first day ever called the eighth. Compare this with Lev. 9, and it is plain to be seen that it is a repetition of the instruction there given concerning the dedication and cleansing of the tabernacle and priests, which were to occupy seven days irrespective of the days of the week on which they were to begin or end. This done, then on the next, or eighth day and onward they could offer sacrifices for the people. No First-day commentary that

I have read, gives any such interpretation Mr. Galt does. But all agree that Ezek. 4: 1, and Isa. 66: 22, 23 predict the universal observance of the seventh day, when, Christ taught his disciples to pray, God will shall be done on earth as it is in heaven. Isaiah says, "For as the new heavens and the new earth, which I shall make, shall remain before me, saith the Lord, so shall your seed and your name remain. And your seed shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." In Matt. 24: 20, Jesus foretelling the destruction of Jerusalem, commanded his disciples to pray that the fight might not be on the Sabbath-day. He, of course, meant the seventh day of the week, the only day called the Sabbath in Scripture, and it was to be the Sabbath that time.

3d. Mr. Galt, quoting Matt. 28: 1, repudiated all translations of it by his First-day brethren, and essayed to translate the original Sabbath out of existence and a new one into its place. Now, supposing all translations of the New Testament had been made by Seventh-day Baptists, and I were engaged in a Sabbath discussion with Mr. Galt, as to sustain my position I should repudiate all these translations, claiming that the Greek text taught a different idea, and just what wanted to establish, would not Mr. Galt, as everybody else, infer that I knew I was in tight place and could find no other way to escape but to resort to such pedantic assumption of superior scholarship to cover my weakness? He would laugh me to scorn. Now, every translation of the New Testament has been made by First-day men, as anxious as Mr. Galt, to bring out from the Greek text every shade of coloring that would favor the idea that the day of the Sabbath had been changed, that they, as honest men and scholars, dared to do; yet the ripe scholars in Europe and America, in the nineteenth century, declare that this text reads, "Late on the Sabbath-day, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulcher," and they found that Christ was already risen and gone.

If any class of persons have ground for complaint in regard to the revised or any other version on this subject, Seventh-day Baptists have; and yet we are ready to meet any opponent with the version as it is.

The Greek word ὀψέ will not allow the visit of the two Marys spoken of being in the morning; for it is never used in Scripture in reference to any time of day except late in the day, or evening; and the word πρωί, used by Mark, Luke and John, in reference to the visits to the tomb which they describe, always means morning, early, and never late or evening, and the two words are never used interchangeably in Scripture. In addition to these facts, the various circumstances recorded by Matthew which the other Evangelists do not allude to show very plainly that Matthew described what took place when Christ rose, "late on the Sabbath day," and the others described what happened the next morning.

4th. Mr. Galt said, every time the disciples broke bread, after the resurrection, was on the first day of the week. Had he read the New Testament with more care he would not have made such a statement. Does not know that eating any meal was called breaking bread? See Matt. 14: 19; Mark 4: 1; Luke 9: 16; Luke 24: 39; Acts 27: 3. In Acts 2: 46, we are told that they broke bread daily, i. e., six times on other days once on First-day. The Lord's Supper was instituted on a week day. We have evidence that the disciples ever ate the Lord's Supper on the first day, unless it was Troas (Acts 20: 7), and there is more reason to suppose this was a common meal. Whenever it was, the eight following verses prove that the disciples did not regard the day sacred on which they broke bread; they traveled to Mitylene that day, fifty to seventy miles. This is the only meeting for a religious purpose on the first day of the week recorded in the New Testament. It is doubtful whether this meeting would have been recorded had it not been for the miracle of raising Eutychus from the dead, the only instance of the kind in Paul's ministry.

5th. The reason Mr. Galt assigned for the change, was, that Christ rose on the first day. The Scriptures nowhere reveal such a fact, nor do they hint at such a reason for keeping any day or time. If Christ, or his apostles, made any such change for such a reason, it is very strange they should not reveal the fact, but the opposite. There is no trace of such an idea till long after they were all dead. When Mr. Galt was asked how could have application beyond the r

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son on which it was based, he admitted that it could not. Now the only reason God has revealed for the Sabbath institution and law, was the fact that he rested on the seventh day of the creation week. Therefore that law cannot apply to any other day of the week without uttering three falsehoods, as already shown; because that was the only day he rested on, and that rest is the only reason on which the fourth command is based.

ly the Epistles of Ignatius were added to, has been already seen, and many other examples, hardly less glaring, might be adduced. The MSS. of Tertullian are stated to be extremely faulty." (Cox's Sab. Manual, Vol. I, p. 123, note.)

of the day to save her own holy days from destruction. Whenever I come to the conclusion that the religion of love, taught by Christ, needs the arm of the state to support it, I will renounce it. Whenever I believe that the Baptist church covets secular power to save her holy days, I will be a Baptist no more.

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INTERNATIONAL LESSONS, 1888.

- FIRST QUARTER. Dec. 31. Herod and John the Baptist. Matt. 14: 1-13. Jan. 7. The Multitude Fed. Matt. 14: 13-21. Jan. 14. Jesus walking on the sea. Matt. 14: 22-36. Jan. 21. Jesus and the Afflicted. Matt. 15: 21-31. Jan. 28. Peter Confessing Christ. Matt. 16: 13-28. Feb. 4. The Transfiguration. Matt. 17: 1-13. Feb. 11. Jesus and the Little Ones. Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness. Matt. 18: 21-35. Feb. 25. The Rich Young Ruler. Matt. 19: 16-26. March 3. Christ's Last Journey to Jerusalem. Matt. 20: 17-29. March 10. Christ Entering Jerusalem. Matt. 21: 1-16. March 17. The Son Rejected. Matt. 21: 21-46. March 24. Review Service.

LESSON VI.—THE TRANSFIGURATION.

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

For Sabbath day, Feb. 4, 1888.

SCRIPTURE LESSON.—MATTHEW II: 1-13.

1. And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. 2. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. 3. And behold, there appeared unto them Moses and Elias talking with him. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. 6. And when the disciples heard it, they fell on their face, and were sore afraid. 7. And Jesus came and touched them, and said, Arise, and be not afraid. 8. And when they had lifted up their eyes, they saw no man, save Jesus only. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10. And his disciples asked him, saying, Why then say the scribes, that Elias must first come? 11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things: 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. 13. Then the disciples understood that he spake unto them of John the Baptist.

GOLDEN TEXT.—And there came a voice out of the cloud, saying, This is my beloved Son. Hear him. Luke 9: 35.

TIME.—One week after that of the last lesson, in the summer of the year A. D. 29.

PERSONS.—Jesus, Moses and Elias; Peter, James and John.

PLACE.—Mt. Hermon, in the vicinity of Caesarea Philippi, where Jesus and his disciples were the week before.

PARALLEL ACCOUNTS.—Mark 9: 2-13, Luke 9: 28-36.

OUTLINE.

- I. The transfiguration. 1-4. II. The divine message. 5-8. III. The charge and instruction. 9-13.

BIBLE READINGS.

- Sunday.—The Lord's disciples honored. Matt. 17: 1-13. Monday.—Mark's parallel narrative. Mark 9: 2-13. Tuesday.—Luke's parallel narrative. Luke 9: 28-36. Wednesday.—God disclosed to Moses. Exod. 33: 12-28. Thursday.—God disclosed to Elijah. 1 Kings 19: 1-18. Friday.—God disclosed to Ezekiel. Ezek. 1: 4-28. Sabbath.—God disclosed to the redeemed. Rev. 7: 9-17.

INTRODUCTION.

Each of the three Evangelists who record the transfiguration record it immediately after the preceding lesson, simply mentioning the interval of one week, without stating what occurred during that week. It is evident from all the narratives that our Lord was seeking retirement and rest, and also opportunity to instruct his disciples privately. This view harmonizes with the later views as to the place where his transfiguration was witnessed by the three disciples. Formerly it has been supposed that the transfiguration took place on Mt. Tabor, a little west of the southern end of the Lake of Galilee. This view, however, rested simply on tradition. But more careful and complete study of the records relating to it, makes it quite clear that Mt. Hermon was the scene of the transfiguration. This mountain is not very far from the scene of the last lesson, but a little more remote from the cities and towns where he had been so often surrounded by large crowds of people.

EXPLANATORY NOTES.

V. 1. And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart. The interval of time here mentioned is from the closing scene described at the close of the preceding chapter. The united narratives clearly indicate that Jesus remained some time in this extreme northern section of the country lying adjacent to Caesarea Philippi, and hence there can scarcely be any doubt that the scene of the transfiguration was some retired place on Mt. Hermon. Although Jesus accepted all his disciples into close fellowship and sympathy, some of them made more rapid attainment in spiritual growth and ability to apprehend divine revelation than others. So we observe that he sometimes takes with him a part those best prepared to receive higher and more spiritual revelation, while other disciples must wait until they have attained greater development, when they also shall receive the same revelations. On this occasion, he takes with him Peter, James and John, those who are most mature in spiritual attainment. He had had occasion to rebuke them for their slowness to apprehend spiritual things, and yet he loved them for their teachable dispositions, and their rapid attainment. The days, weeks and months of his earthly ministry were rapidly passing, and the revelations to be made to his disciples must be made as fast as they were possibly able to receive them. In a few months his earthly ministry must be closed, with all its eventful revelations.

face did shine as the sun, and his raiment was white as the light. The word transfigured implies something more than simply to be transformed. Nor is it a change of substance. It implies the removal of the limitations of the earthly vision, and permits the clear apprehension of the spiritual, the glorified body of Christ. So Christ, in this event, revealed his real self, his spiritual body to the full and clear spiritual apprehension of the three disciples.

V. 3. And behold, there appeared unto them Moses and Elias talking with him. The disciples were acquainted with Moses and Elijah as historical characters, but they had been removed from earth-life long centuries before. Now, if what Jesus had told them concerning the resurrection as a state or condition of the children of God, when removed from this earth-life, was a reality, it must be a reality with Moses and Elias. And it was of this same reality that he desired to teach them concerning himself. In a little while he was to be crucified and to be removed from their earthly vision and presence. He wanted to prepare them for the blessed assurance that though men might destroy the physical body, the spiritual, glorified body no earthly power could destroy. Such a lesson or revelation was imperatively needed for the comfort of the disciples when their Lord should be taken away, else they might think of him only as a dead, unconscious and unloving Master. No revelation could more triumphantly teach this grand lesson of what this resurrection is than this transfiguration of Christ and the attendance of Moses and Elias in the same resurrection bodies. To make the identical conditions of Moses, Elias and Christ more unmistakable to the minds of the disciples, the two visitants were heard to be talking with Christ, and their theme of conversation was concerning the very events of his approaching crucifixion and resurrection.

V. 4. Then answered Peter and said unto Jesus, Lord, it is good for us to be here. It is evident from this confession of Peter, that the three disciples were very deeply impressed with the significance of this revelation. It gave them a deeper insight into the realities of the future state of resurrection of God's children than they ever had before. If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. All three of the disciples were interested in this proposition. If their Lord would continue this interview with Moses and Elias, they were ready to do all in their power to provide for them.

V. 5. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. These words bring before us another and still stronger point in the revelation. Thus far, they had been permitted to behold their Lord in his glorified body, but at the same time they beheld Moses and Elias in the same glorified bodies. If the revelation had ceased here, they might have been in doubt as to whether their Lord was more than equal to Moses and Elias. But that they may have the true knowledge as to the real person of Christ, this additional testimony is given to them. When they no longer behold Moses and Elias, and venture to address their Lord, they are at once wrapped in a cloud of pure light, and they hear a voice—the voice of God—saying to them, "This is my beloved Son," "Hear ye him." Thus they are told by the highest authority in the universe that Christ, their Lord and Master, is the Son of God, is God himself. His words are to be accepted by them as of supreme authority.

V. 6. And when the disciples heard it, they fell on their face, and were sore afraid. They venerated their Lord. They had trusted that he was to be their Redeemer, but they had never before been made so deeply sensible that he was Divinity, the Son of God himself.

V. 7. And Jesus came and touched them, and said, Arise, and be not afraid. Overwhelmed with a sense of his divine nature and infinite holiness, they were prostrated at his feet as utterly unworthy of his companionship. How could they stand up and commune with such a holy being? But he stretches forth his hand and touches them and bids them arise and be not afraid; and thus assures them that he accepts them as his true disciples and companions.

V. 8. And when they had lifted up their eyes, they saw no man, save Jesus only. Again they found themselves in loving, free companionship with their Lord.

V. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. At first, this would seem to be a very strange prohibition to place upon the disciples. Why should they not tell? The other disciples were not prepared for this revelation, nor were they prepared to receive, without doubt, a report of it. But in a little while other events will occur which will prepare them to listen to this report; and by this report they will be the better prepared to understand the events that are coming to them. After my resurrection I shall be seen of them; then you may tell them of this event, and they will more readily believe that I am raised from the dead, that I am their living Lord and Saviour.

V. 10. And his disciples asked him saying, Why then say the scribes that Elias must first come? These three disciples were now puzzled. The Messiah had really come, and was now made known to them, but they had supposed that the ancient Elias was to come prior to the world's Redeemer. What does it mean that the Redeemer has come first, and not Elias?

V. 11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things. He hastens to assure them that that prophecy to which they refer is true when rightly understood. Their doubt, and also the mistake of the scribes, arises simply from a misunderstanding of the prophecy.

V. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. The scribes, to whom the disciples referred, did not know that John was the real forerunner of the Messiah. That very character of Elias in John had been utterly misunderstood by the scribes and Pharisees, and had been the occasion of his imprisonment and death. His lofty righteousness and his stern justice had excited hatred and animosity, which cut off his life in the very midst of his wonderful ministry. But his preaching, nevertheless,

had prepared the multitudes to hear the voice of the Messiah, the world's Redeemer. Likewise shall also the Son of man suffer of them. As they had treated John, the real Elias, so were they now ready to persecute and crucify the Son of man. Not only are they ready to do it, but Jesus declares to these disciples that they will do it.

V. 13. Then the disciples understood that he spake unto them of John the Baptist. The disciples came down from the mountain with such light in their hearts as they never had before. Not only had the long-promised Elias come already, and accomplished his wonderful work, and his life had been off, but the Messiah, the real Son of God, was now in their midst and had just now unveiled himself in his glorious divinity, attended by the ancient Moses and Elias in their resurrection bodies.

IRVING SAUNDERS expects to be at his Friendship Studio from Feb. 1st to 7th inclusive.

MARRIED.

At the residence of the pastor, in Friendship, N. Y., Jan. 18, 1888, by Eld. L. C. ROGERS, Mr. BURT F. ALLEN, of Belfast, and Miss LUELLA HATHAWAY, of Black Creek.

At the residence of the bride's parents in Brookfield, N. Y., on the evening of Dec. 25, 1887, by Rev. J. M. TODD, Mr. GEO. A. ROGERS, and Miss BERTHA L., daughter of R. S. Langworthy.

At the Seventh-day Baptist parsonage in Farina, Ill., Dec. 25, 1887, by Rev. C. A. BURDICK, Mr. LEON J. FERRILL, and Miss LUTHER CARLISLE, all of Farina.

DIED.

At the home of her parents, in Friendship, N. Y., Dec. 27, 1887, in the thirty-first year of her age, of consumption, WEALTHY S. SANFORD, daughter of John Sanford, deceased, and Mary S. Sanford, now wife of John B. Geer. At the age of thirteen, the subject of this notice experienced a hope in Christ, and united with the Seventh-day Baptist Church, West Genesee, N. Y. A few years later she joined the Seventh-day Adventist Church at Portville, N. Y., and about two years since, united with the church of like faith at Wellville, N. Y. The departed died as she had lived, in the hope of the better resurrection. In the absence of a minister of her faith and order, at the request of the family, and agreeably to the wishes of the deceased, the writer preached the funeral sermon at the Seventh-day Baptist church at Nile, N. Y., taking for a text of Scripture, these words: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. The remains were taken to West Genesee for interment. L. C. R.

In Berlin, N. Y., Jan. 15, 1888, of pneumonia, Mrs. AMABELLA CLARKE, in the 75th year of her age. In early life she gave her heart to Christ, and united with the Seventh-day Baptist Church in Berlin, of which she remained a consistent member till removed by death. She was a daughter of Amos and Nancy Greene, and the wife of Thomas Clarke, who passed to the unseen world several years since. For a little more than 18 years she had been an inmate of the family of E. R. Green, her nephew, from which she passed away. She leaves behind three brothers, one sister, and a large circle of relatives, who are consoled with the hope that it is well with their sister and friend. B. F. B.

In Dunellen, N. J., Jan. 12, 1888, Mrs. MYRTA LARKIN WHITFORD, wife of Dr. Myron Whitford, and daughter of George S. and Anna T. Larkin, in the 81st year of her age. Sister Whitford was a worthy member of the Seventh-day Baptist Church of Milton Junction, Wis., whither she removed from New Market, N. J., with her parents, about nineteen years ago. Though she had been an invalid for the past two years, still she was able to be around the house most of the time and occasionally at church and among her friends. She leaves a devoted husband and one child, together with a large circle of relatives and friends to mourn her early departure. L. E. L.

REQUESTS TO TRACT SOCIETY.

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

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

SPECIAL NOTICES.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 10.30 o'clock A.M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

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

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CONTENTS.

At the Door.—Poetry. Flitting Sunward. No. 43. Rev. Isaac P. Langworthy, D. D., M. D. D. C. Burdick. PARAPHRASES. From Dr. E. F. Swinney. Correspondence: Jacob E. Karstie, D. C. Burdick. Mr. Monier Williams on Christian and non-Christian Religions. SABBATH REPORTS. Sunday No Sabbath. EDUCATION. Uses of Microscopy. TRANSCIENCE. Tobacco as a Cause of Heart Trouble and Death. HISTORICAL. Editorial Paraphrases. Deacon of Pariah Truths. OCCASIONALS. Glimpses of Europe.—No. 10. Sisco, Fla. A Consecrated Pulpit. Mrs. Lucy Maxson Randolph. Walden, Mo. Washington Letter. BOOKS AND MAGAZINES. MERRILLANET. Huguenot Hymn.—Poetry. The Victorian Era of Missions. "At Home"—From Four to Six. The Called of God. Superficial. Big Things. Laborers.—Poetry. Pay of New York Editors. The Papacy in Italy. The Old Man's Mission. POPULAR SCIENCE. THE SABBATH-SCHOOL. MARRIAGES AND DEATHS. SPECIAL NOTICES. BUSINESS DIRECTORY.

Written for THE SABBATH RECORDER. AT THE DOOR.

BY SARAH S. D. SCOWELL.

"Behold, I stand at the door and knock. Make ready, O my weary soul. And search and strive no more, The Lord of grace will enter in, If thou but ope the door.

Long time thou'st wandered to and fro, Baffled and wounded sore. Nor needed that thy Saviour stood Still knocking at the door.

Still vainly seeking peace and rest, Thou'st sought creation o'er; Now turn thee from the fruitless quest, And open wide the door.

The Prince of Peace will enter in, And cheer with thee his store; With blessings thou'lt be satisfied, If thou but ope the door.

FLITTING SUNWARD.

NUMBER XLIII. HOME AGAIN.

Ten o'clock found us on board a steamer crossing Hampton Roads, famous for the scene of the duel between the Monitor and the Virginia, generally known as Merrimac, March 9, 1862, when for the time an iron-clad ship came under fire.

The "Yankee cheese-box on a raft," Monitor had been facetiously called, herself to be invincible at that time. Changes have come since then, so that present time the Monitor would stand poor a show in a naval engagement.

Then the Congress and the Cumberland. Though the Monitor at that time was the Virginia, it is worthy of note the strongest iron-clads of to-day more resemble the Virginia than they do the Monitor. At our right was "Sewell's Battery," where a famous battery of the rebellion was placed, and to our left, up the James River, Newport News. When first the Scribble it, before the Monitor was born, it came with the then Secretary of War.

family, it was a mere military camp, an earth-work battery, while in the near by the Scribe gathered passion for the ladies. Now its great grandeur and numerous prominent buildings present a port of importance. In front of Hampton, the place where Lord De La Warr established a trading post in 1610, there a ladies' seminary before the war, at the Hampton Institute for the education of the negro and Indian races. A little to the right of Hampton was Old Point Comfort, well named, because it was indeed a point of comfort to many invalids who spent it in summer and winter.

When we asked for rooms at the





Missions.

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

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

We trust that the article on "Unpaid Native Agency in Heathen Lands" will be read by all interested in our China mission. It is from a paper sent in by Bro. Davis, of Shanghai. We see that some of the best of workers find occasion and opportunity to change and improve their methods of work. Indeed, this is not against them, but proof that they are the best of workers. The article suggests plans of church "overseeing," and ways of work that we believe to be in harmony with the New Testament, and approved by experience.

UNPAID NATIVE AGENCY IN HEATHEN LANDS.

The following paper was commenced as a postscript to a letter written to a few missionaries joyfully toiling amongst the heathen. It was thought that others might be interested in the statements advanced, and we gladly give it a place in these pages.

Should not the dispatch this year of a hundred British workers to China stimulate us in a direction that may be more far-reaching—namely, in praying for, and expecting and working for, a vast army of natives, and the bulk of these natives entirely unpaid? The words of Dr. Nevius, American missionary, published in China's Millions, on his more recent methods, are exceedingly important. Is there not altogether a difference between a man such as Paul, who had to travel from place to place, and the localized overseers of the flock of Ephesus? Paul might have been paid, and often was paid; but how many read Acts 20 without noting that Paul enjoins all those elders of the flock at Ephesus, whom he styles bishops, to accept no salary. He who might have well received pay reminds these same overseers (Acts 20: 34, 35) that by his own hands he had supported himself and his co-workers, in order to set these overseers an example, that they should so labor, in order not only to sustain themselves, but to have an over plus to contribute to the weak.

We do not say that the New Testament lays down the same rule for all places. But with regard to the elders [overseers (A. V.) or bishops (R. V.)] of the flock of Ephesus, Paul is very particular on this point. Now, in the face of the allegations of Rev. James Johnston, returned Presbyterian missionary that since Carey's day the heathen and Mohammedans have increased 200,000,000 by births alone, whilst in the same hundred years Protestant missions have won only 3,000,000 out of them, might we not in our present emergency consider Paul's plan with the flock at Ephesus? In the face of the disaster of the simulated awakening excited by the love of money, experienced by Dr. Nevius in his earlier work, might we not in many places adopt that plan? When we hear of so many nominal native Christians in India, has not the time come, especially when we are told again and again that India believes in self-denial?

In vast China what can the few hundred European missionaries do of themselves, particularly if they are prevented imitating Paul, because so much of their time has to be occupied in overseeing a flock which Paul committed to the native overseers? But if these Europeans could mostly be engaged in initiatory work, as we venture to think Barnabas and Saul were, whilst almost every flock was speedily committed to a plurality of native overseers, how efficiently might the converts thus be watched, whilst the work would not be hindered from spreading.

Then there is another most important point brought prominently to notice at this time on account of the success attending the work in China, connected with Dr. Nevius. This was detailed at a recent conference, by Rev. Donald MacIver, of the Presbyterian Mission in Southern China. He says that the rapid increase of the converts from 100 to 800 has been accomplished, not by set sermons of Dr. Nevius or his assistants, or by his other missionary instrumentalities, but by the simple witness for Christ of the converts themselves.

Let it be remembered that just about the period of William Carey's appeal, Sunday-schools were started by Raikes, and he arranged that each teacher should receive wages. From this one circumstance, the Sunday-school movement for a time came to an absolute collapse; and it was left, not to Raikes, but to another, to devise the re-starting of the movement with a then unheard-of idea, viz., that all the teachers should be unpaid. Now, how many thousand Sunday-schools are at work over the world, and still they spread, and seem to have in them an element of indefinite expansion. It is hard to say whether they confer the greater blessing on the children or on the self-denying teachers. Many of us can tell

\* Scripture speaks of a plurality, but does not say how many.

what a blessing has been conferred upon ourselves during the years of our being privileged to be Sunday-school teachers. Why, then, should not our Indian, Chinese, and African fellow-Christians have a similar benefit by being made overseers of many a flock of their fellow-countrymen? By such means as are thus pointed to, might not the work have an indefinite expansion? We at home are bound to confess that our work in Britain often sadly lacks the element of go, of expansion, or of self-propagation. But still, may we not be allowed humbly to pray and long and expect for our more honored brothers and sisters from every church, now toiling amongst the heathen, a better success than we have at home? Surely we may say, without giving offense to any, that our methods in Britain, in America, and in many parts of Christendom, are often altogether too cumbersome, too unyielding, and too expensive, for rapidly overtaking the evangelization of the untold millions of the heathen and Mohammedan world.

Full well we know that to lean on any method would be to lean on a vapor. We must—may we not say we shall—lean only upon the living God. But in leaning wholly and only upon himself, as those who have neither any wisdom, nor any might, will he not teach us how to go forward? Seeing he says, "Advance," we must obey, if we love him.

It is good for the hundreds to be dispatched to China, and for hundreds to follow them from Europe and America into India, and to Africa, and into other parts of China; but surely the time has come for us to cry for thousands of natives to be sent forth by the Lord of the harvest. Yet, let there be no haste in recruiting; remembering that Gideon's 32,000 had no "go" in them. It was God's 300 who broke and chased the heathen multitudes; for, before the recruited 32,000 God went not; but before the recruited 300 he led the way to victory upon victory, even when they were hungry and faint, but still pursuing. To our honored brothers and sisters especially belongs the most emphatic promise of our Lord, in the last three verses of Matthew.

REGINALD RADCLIFFE. JAMES E. MATHIESON.

MARCH 16th. The following are the words used by Rev. Donald MacIver at Mildmay Missionary Conference, 1886:

"Dr. Nevius, one of the most prominent missionaries in China, in answering the question, 'Which method of work have really brought the greatest number of converts into the church?' states in The Chinese Recorder the various methods, as follows, beginning with what appear to be the least fruitful: (1) Bible distribution; (2) tract distribution; (3) chapel preaching; (4) translation and literary work; (5) schools; (6) itinerations.

"Such is Dr. Nevius' list, and it is probably correct as far as it goes. Medical missions and work among women should have been included. Both have been much blessed in recent years. Many Christian friends may be grieved at the low place assigned to Bible distribution; and yet I believe the experience of almost every Chinese missionary would confirm what Dr. Nevius says. Millions of Scriptures have been distributed to the Chinese during the past forty years, and the instances of good accomplished by them, without the living preacher, are comparatively rare. Doubtless there have been many instances of good done that will not come to light till 'that day.'

"But in connection with this question of comparative fruitfulness of methods, the most important statement has yet to be made. Dr. Nevius says of these methods, 'I am disposed to think that the number of conversions due to each of them would be found to increase about in the order in which they are mentioned above; and that the number traceable to them all together would be but a small fraction of the whole, and that by far the greater proportion is to be referred to private social intercourse.'

"That is certainly our experience in the south of China. Probably seven-eighths of our membership have been brought in, not directly as the result of the preaching, either of the European missionary or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbors about the Saviour they have found. This state of matters is, on the one hand, cause for thankfulness, for the evidence it gives of the reality of the religion of these Chinese Christians; and it also is full of hope as to the future of Christ's kingdom in China. If every individual member of the 30,000 Christians in China were a true missionary, then the Middle Kingdom would soon be evangelized.

"But it seems to me that this state of matters is full of important lessons for all interested in the progress of the gospel in that land. We are to give most attention to the method God's Spirit uses most. We are not to give up our preaching tours, nor our distribution of Scriptures and tracts; we are not to close our hospitals and schools; but we, as foreign missionaries, should give most attention to the work of training our converts in the knowledge of Scripture, developing their gifts and graces, and superintending and guiding their efforts to bring to the truth their friends and kindred."—The Christian (London).

FOR CHRIST'S SAKE.—When a teacher was wanted by the missionary, Dr. Mason, of Burma, for the war-like Bghais, he asked his boatman, Shapon, if he would go, and reminded him that, instead of the

fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter, he came back, and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but I can do it for Christ." And for Christ's sake he did go.

WHAT RETRENCHMENT MEANS.

I heard one of the officers of the Board remark recently, "It is not the debt that troubles me, but how we are to meet the current expenses of the year."

I asked, "Has the order for retrenchment gone forth?" "Oh, yes, and the wail of sorrow has come back." Dear friends do you realize what that word retrenchment means to the missionary? It is not personal discomfort that presses hardest; but the limitations imposed upon his work. He has found a locality where the people are hungry for the Word of Life; he cannot stay, but promises to try to send a teacher. On reaching home he finds a letter saying, "You must cut down your expenses." He sends word to those famishing souls—we must leave you to your darkness, for we have no money to send a teacher.

Again, a promising boy or girl comes begging admission into the Christian school. The missionary knows the ignorance, vice, and wretchedness of their so-called homes; but—that letter, commanding retrenchment, is on his table. With a groan he sends them back to die in their ignorance. In another place a flourishing school is in operation, of children gathered from just such homes as I have described; but the letter necessitates the closing of that school, and thereby the door of hope is closed against those poor children.—Mrs. A., in Presbyterian Home Missionary.

NOBLE MISSIONARIES.

What is the whole of Old Testament history since the deluge but the outcome of the work of one missionary, the patriarch Abraham? What was Abraham but the father of missionaries to a world which had lapsed into abominable idolatries? What were Isaiah, Jeremiah, Daniel, Ezekiel, but missionaries, speaking now with words of quiet meekness, and now with words of fire to apostatizing nations? What, in a new apocalypse, was John the Baptist but a torch to a church of Pharisees? Then, as the center of all history, as its explanation and its hope, to whom the prophets had looked forward with serious yearning, came the Lord and King of missionaries, lifting the gate of the centuries off its hinges with his bleeding hand, inspiring all the future, fulfilling all the past. God was his own missionary then, and every true Christian has been God's missionary since. Then came the new dispensation, and the most heroic of its sons was Paul. The great Greek poet tells us how, from mountain-top to mountain-top, the fire-signals flashed announcing the fall of Troy. The Acts of the Apostles tell us how, by the hands of Paul, the kindling beacons flashed from city to city, and from land to land, the tidings of the redemption of mankind, till, from Jerusalem and Antioch and Ephesus, the courier flame leaped over the sea to burn in Philippi and Athens and Corinth and imperial Rome.—The Missionary Herald, (English Baptist).

SIGNIFICANT INSTANCES.

A returned female missionary was anxious to form a women's foreign missionary society in a certain church, and was for a time opposed, on the plea that the church had too many home burdens to support, and that it could scarcely maintain its own expenses. She persevered, however, and a flourishing society was formed, and during the same year the church paid a heavy debt. Another instance has come under our own eye. In a church whose finances were supposed to be running behind, and whose foreign missionary collections had declined, a woman's society was formed, and began with an attendance of half a dozen members. At the same time a Young Ladies' Band was formed, and also a Children's Band. None of the wealthy ladies of the church were enlisted; only those of moderate means and some of the poor. During the last year over \$500 have been raised by these little organizations, and meanwhile the church has doubled the amount paid for the pastor's salary. If any pastors are afraid to encourage woman's work, such instances, of which scores might be given, ought to dissipate the fear.

What the church needs is the awakening of a benevolent, Christ-like interest, the turning away of the thoughts of Christians from the ten thousand forms of self-gratification to the wants of Christ's kingdom. There is money enough and to spare.—Evangelical Messenger.

"LIKE priest, like people," is a saying not always verified; for there are some churches which are so well ordered and full of life, that even an injudicious, unfaithful pastor cannot ruin them. And alas! there are others so stiffened and lifeless spiritually, that no mortal man can bring them to consciousness and activity. In the department of missionary interest and duty, the pastor may, indeed must be, the leader of his people, if he would have them awake and helpful. Those are the exceptional cases where the members take the burden of responsibility

and work, and leave the minister complacently to look on, and approve their enthusiasm and success. But if he is obliged first to sow, and then carefully tend and train the growth, he is generally rewarded by a comfortable harvest. The cases are not numerous where a thorough believer in, and wise advocate of, mission work fails to find response among his parishioners.—Heathen Woman's Friend.

Less than one-sixteenth of one per cent of the money made and held by church members in the United States, it is estimated, is annually given for foreign missions. If this pitiful contribution were increased to one per cent, we should find over ten million in the mission treasuries. If the "tenth" were set apart, as was done when God himself taught the children of Israel the proper rate of ecclesiastical benevolence, the "storehouse" of the church would shelter "tithes" to the amount of one hundred million annually.

The principal object of the Chicago Training School is to give to women over 20 years of age, who desire to devote their lives to missionary work, instruction mainly in the English Bible, Bible and church history, and elementary medicine, to afford practical knowledge in work with children, and house visitation under the direction of pastors. The building is owned by the incorporated society. The students pay \$12 per month, or \$100 per school year of eight and one-half months, which pays for the running expenses of the school.—From City, Home, and Foreign Mission Work.

AN INCREASE OF INTEREST in foreign missions is argued by the Foreign Mission Journal, for the following reasons:

- 1. "No great convocation in the interest of Christ's kingdom is now held without large reference to foreign missions." The Presbyterian Alliance at Edinburgh, in 1876, gave little attention to the subject. At Belfast, in 1884, it was the great interest of the occasion.
2. A few years ago Mr. Moody's work was confined to interest in, and work for, people of Christian lands. Now foreign missions are coming to the front.
3. Until recently the Y. M. C. A. work was wholly confined to efforts for young men in our cities and towns. Now it is suggested that this lay talent be not confined to home work, and foreign missions are attracting the attention of the leaders of the association. Each local association is being urged to put the best missionary literature on its shelves.

TREASURER'S REPORT.

Receipts in February.
The Young Ladies' Society, 2d Brookfield S. M. S. 15 00
The Young Ladies' Society, 2d Brookfield, G. F. 15 00
(\$12.00 to complete L. M. of Miss Arilla Burdick, \$18.00 to apply upon L. M. of Miss Kate E. Clarke.)
2d Alfred Sabbath school, birthday offerings, for S. M. S. 5 29
Dr. Edwin S. Maxson, Syracuse, N. Y., R. of C. M. 5 50
Received through Woman's Board from the Pawcatuck Ladies' Aid Society, Mechanics' Saving Bank, interest on Ministerial Fund. 25 00
S. N. Stillman, Alfred Centre, to make L. M. of John F. Langworthy and Mrs. John F. Langworthy. 50 00
Mrs. Emma J. Purdy, Preston, N. Y., \$ 2 00
Mrs. Nathan Rogers, " 10 00
A church member, " 3 00- 15 00
Rev. W. C. Daland and wife, Leonardsville, R. of C. M. 5 00
West Edmeston Church, " 7 50
Woman's Missionary Society, Nile, \$17 00
Mrs. Jennie Renwick, C. M. " 2 00- 19 00
Bradford (Pa.) Sabbath-school, " 5 00
Ladies of new York Church as follows:
Dr. P. J. B. Wait, M. M. 5 00
Mrs. Julia A. Burdick, " 5 00
Miss Hannah A. Babcock, " 5 00
Mrs. Stephen Babcock, " 5 00
L. A. Rogers, " 5 00
Miss M. G. Stillman, " 5 00
Mrs. Anna Dunn, " 25
Mrs. T. S. Rogers, " 5 00
Miss Hancy L. Rogers, " 1 00
Miss P. A. Stillman, " 1 00
Mrs. H. C. Rogers, " 1 00
H. G. Stillman, " 5 00
Mrs. A. C. Lewis, " 2 00- 45 25
John S. Bonham, executor of estate, John P. J. Davis, Bristol, N. J. 250 00
Mr. Dunham, Berlin, Wis. 10 00
Dea. Henry Ernst and wife, to complete L. M. of Mrs. W. H. Ernst. 5 00
Mary F. Randolph, Delhi, Ill. 6 00
Mrs. Emeline Crandall and daughter, West- 15 00
Received through Woman's Board, from Mrs. D. P. Rogers, Waterford, Conn., M. M. \$10 00
Ditto, to complete L. M. Mrs. Joshua Maxson, C. M. \$10 00- 20 00
Balance Jan. 31st. \$585 85
450 00
Payments in February. \$985 85
74 76
Balance, Feb. 29th. \$911 09
E. & O. E. A. L. CHESTER, Treasurer.
WESTERLY, R. I., Feb. 29, 1888.
P. S.—All receipts, for Missionary Society will be acknowledged through the Recorder every month, which, with the endorsement of the Treasurer upon all checks, drafts, money orders, postal notes and registered letters, will be considered a sufficient receipt for the money unless especially requested by the person sending the same, in which case a receipt will be cheerfully forwarded. Any person discovering any errors or omissions in the printed report, if they will promptly notify the Treasurer, all such errors or omissions will be promptly corrected. TREASURER.

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, M. F. Bailey, Milton, Wis.

THERE are now 2,400 unmarried women in the mission field.

IN Japan, where fourteen years ago not a Christian lived, there are now 160 churches.

THE Woman's Foreign Missionary Societies of Europe and America are invited to send delegates to the General Conference on Foreign Missions, to be held in Exeter Hall, London, in June next.

AMONG the obstacles just now, in the work of the foreign missionary workers, is the liquor traffic on the mission field. It has caused untold pangs to the hearts of the American women in their own land; but it is bringing swifter destruction upon the untutored tribes of Central Africa.

THE following are the totals for the work of 33 Woman's Foreign Mission Boards: 19,286 auxiliaries; 5,193 bands; 999 missionaries; 2,219 Bible-readers and teachers; 2,305 schools; 59,318 pupils; \$1,221,649 57 income; \$55,674 64, cost of home administration; \$12,579, expended on salaries.

EXCEPTING the assumption that the first day of the week is the "Lord's-day," and the connection of the subject therewith, the article on "Systematic and Proportionate Giving," from the Baptist Home Missionary Monthly, is one of the most satisfactory and helpful of any that have ever come under our notice. It is well worthy of careful study, and its principles of being put into practice.

SAYS a lady, writing for Life and Light, "I feel that it is worth while to make the long journey from America and Syria to gain the realization, which one seldom gets at home, of the power of the Christian religion when it gets thorough hold of men and women. It transforms them, soul, mind, and body. We complain that mission work is slow, and it is, but the conversion of one such woman compensates for much weary labor, and she, herself, sets the work forward in geometrical ratio. I am sure if the members of our auxiliaries could go with her from house to house, and see her in her earnest life, they would not regret any little sacrifice of time or money they had made for a cause which has such results.

NOTES.

The additions to the Christian churches of Japan are 500 per month.

The English Baptist Mission have opened a new station on the Congo at Lukolela.

It is said that 700 Buddhist temples in Japan have been abandoned to secular uses since 1871.

The Government college at Agra, in North India, is now prepared to give a complete medical education to women.

The proper business of the Church of today is to crowd the work of missions, and push heathenism to the wall.—Dr. McKen-zie.

"I met on my tour of the world several medical missionaries, whose opportunities for usefulness were immense, and were well occupied."—Joseph Cook.

Mr. Morgan writes from North China, "The ravages of opium are frightful. Many poor opium smokers come to us wanting to know if they can be cured."

"I have been a medical missionary, and can testify that there is no way in which the heathen can be approached so favorably as through medical and surgical instrumentalities."—Dr. Scudder.

"I have long entertained the idea that the work of the missionary and that of the physician ought to be carried on together by the preacher of the gospel of Christ, the Great Physician.—Bishop Fallows.

"My acquaintance with several medical missionaries who have labored in China and Burmah, in years gone by, has satisfied me of the superior facilities such men and women have for reaching many, especially of the educated heathen.—J. Spencer Ken-nard, D. D.

"Send us women to teach us the good and precious things you have got. You have the blessing; share it with us, and what you give you will get back a thousand-fold more from the loving and gracious Lord."—A Hindu lady's appeal.
Some churches, in the days of weakness and struggle, set before themselves the task of reaching self support with ease. They have reached that point at length, and have not found out that there is a higher point to which they ought to attain. They count their work done when it ought to be just begun.

Sabbath Reform.

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

ILLINOIS, Jan. 20, 1888.

Rev. N. Wardner, Dear Sir and Brother, I am in receipt of two discourses\* over your signature, and very highly appreciate the question I have long wanted to find some of learned and skilled in chronology sufficient to inform me in some intelligent manner which of the seven days of our week it was upon which the Creator rested and blessed and hallowed. Calling Saturday the seventh day and Sunday the first day of the week, a matter of no sort of consequence. Amid all the chronological changes it seems to me utterly impossible to tell, or in a manner find out, which is the seventh day of chronological reckoning, and no man knows or can know, it seems to me, which is the ready, anxious, and willing to keep the Sabbath-day holy. I desire to keep the Sabbath-day; but it only means to me one day seven, as no man as yet has told or tried to tell me which is the hebdomadal representative of the day blessed and hallowed. No if you can inform me which is which, I shall be very much relieved. This is not captious or carping criticism in my view, but the point in the controversy. I am truly, etc.,

MILTON JUNCTION, Wis., Feb. 22, 1888.

Dear Brother,—Your favor of Jan. 20 was duly received, and would have received earlier attention, had it not been for an unusual pressure by revival meetings, etc. may not be able to satisfy your mind; but seems to me that no fact of ancient time can be more clearly established than the identity of our seventh day of the week with the Sabbath that God sanctified. In Genesis we find an account of the institution of the Sabbath and evidences of observance of a weekly cycle. See Gen. 2: 2, 3; 4: 3; 29: 27, 28; 7: 4, 10; 10, 12.

As to chronological changes in regard to years and months, history records them we can know when and how they occurred, but no record is found of any change in weekly cycle, or in the number and order of the days in that cycle. George Smith says:

"In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month was divided into four weeks, and the seven days or Sabbaths are marked out as days on which no work should be undertaken. The calendar contains lists of work-bidden to be done on these days, which evidently corresponds with the Sabbath of the Jews."

In the Library of Universal Knowledge Art, Babylon, is the following:

"The dominant people of Babylonia, in earliest times, were the Accad or Accadi. They had come, originally, from the mountains of Elam to the east of the Tigris, and had their name Accad, which means highland. They brought with them the art of cuneiform writing, as well as other arts and sciences, especially astronomy. It is in the Turanian inscriptions of Babylonia are written many centuries. And when the Semitic tongue had become predominant, Accad now a dead language, was to the Assyrians what Latin has been to the nations of western Europe. Assyrian scholars translated Accadian literature into their own language and their technical and sacred terms borrowed from it. Every day is bringing to light new proofs of the influence of the Accadians upon the civilization of the Semitic nations, and through them upon that of Greece. It is well known, derive system of weights and measures from the Babylonian standard; but these have proved to be of Accadian origin. The Greek word muu, the fundamental unit of the monetary system, is the name of a Semitic, but an Accadian word, showing the origin of their system. The sexagesimal division of the circle, the signs of the Zodiac, a week of seven days, named as we now name them, and the seventh day of rest, an Accadian. Every large city has its public library. In the royal library of a Babylonian monarch, Sargon (about 2,000 years B. C.), every tablet was numbered, so that the reader had only to write down the number of the tablet he wanted, and it was handed him by the librarian."

Rev. Geo. S. Mott, D. D., President of New Jersey Sabbath Union, in an address Hackensack, N. J., confirms the above follows:

"The light thrown upon primeval by the modern discoveries in Assyria has disclosed the fact that the Sabbath has been known and observed, as a holy day from the beginning. Whole libraries of tablets, covered with the cuneiform characters, have been unearthed. The key to this strange language has been found and translations have been made. Prior to this

\*One delivered Oct. 18, 1887. "The Prophet Christ Concerning his Burial and Resurrection."

**Sabbath Reform.**

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**CORRESPONDENCE.**

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**REPLY.**

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Assyrian was a nation called Accadians, who probably were the first people who consolidated themselves into a nation. They appeared soon after the dispersion from the Tower of Babel. They built cities, and had a written language and a literature. They preserved the old traditions of the period before the flood. Their writings are not preserved, but upon these clay tablets of the old Assyrians are found extracts from their records, which were then extant. The descriptions that are given of the fall of man, and of the deluge, correspond closely with the accounts of Genesis. A series of tablets on the creation have been translated; one of them thus speaks of a holy day.

"The moon he appointed to rule the night, And to wander through the night, until the dawn of day. In the beginning of the month, at the rising of the night, It shot forth its horns to illuminate the heavens, On the seventh day he appointed a holy day, And to cease from all business he commanded."

What Mr. Mott here says about the Accadians preserving traditions of the period before the flood, is corroborated in Adams' Historical Chart, in an extract from Josephus, as follows:

"Methuselah, Noah and Shem, the year before the flood, inscribed on two pillars the history and discoveries of the world, which stood in Moses' time 777 years after. Methuselah talked with Adam 243 years, learning the world's history from the beginning. He wrote it on these two pillars or 'books.' Moses had access to these 'books.'"

Shem was cotemporary with Abraham for many years.

Thus we find that the earliest nations that can be traced in history kept the seventh day of the week as the Sabbath, and ascribed its origin to the Creator, as in the Scriptures. Every nation, in all ages since, who have preserved the weekly cycle, and most of them have, began it with Sunday—named after the sun, the first object of idolatrous worship—and ended it with Saturday, which they generally called Sabbath. There is no historic evidence that the seventh day of the week was ever understood to be merely a seventh day, or one day in seven, till less than 300 years ago. Such interpretation was invented by Dr. Brounson, of England, to extricate himself and his Puritan brethren from the attitude of self-contradiction, in claiming to be guided by the Bible, while they turned from God's Sabbath therein enjoined, and accepted the Roman Catholic Sunday.

If the seventh day of the fourth commandment means only one day in seven, it is equivalent to saying that neither the seventh nor the first day of the week is any day in particular; and, therefore, God did not rest from the work of creation on any day in particular, or bless any day in particular; and, therefore, it never was sinful to secularize any day in particular. If the fourth commandment simply means that man shall work six days and rest on the seventh, indefinitely, then, by divine authority, each individual has a right to commence work and to rest from it on whatever days best suit his personal convenience and interest, and no man or combination of men has a right to interfere with the liberty God has thus given him. If they have, then they may set aside any other divine law or grant. Suppose seven persons in the same neighborhood or family found it most convenient to commence work on seven succeeding days, each resting on the seventh after working six, how, according to your interpretation, could either be condemned for Sabbath-breaking or ungodly schism? Whatever confusion it might make, God authorized it, and no one would have a right to complain of others for not resting on the day he chose to. Thus the fourth commandment would contain within itself divine authority by which its end could be defeated. Is God such a legislator? The Apostle says, "Every one of us shall give an account for himself to God." Rom. 14: 12. Therefore, what God allows, men have no right to forbid; and the same Apostle says, "God is not the author of confusion." 1 Cor. 14: 33.

The falling of the manna, and its cessation on each seventh day of the week, for forty years, connected with three distinct miracles each week, pointing out, with unerring certainty, the seventh day which God, at that time, commanded to be kept holy, left no possible chance for any man to doubt which day of the week he sanctified (commanding that it be kept holy was also sanctifying it), and which days were appointed for labor. The Jewish nation, which fed on that manna for forty years, were constant witnesses of said miracles, and heard the proclamation of the fourth commandment from Mt. Sinai, and saw it as written with God's finger: "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; and they have scrupulously observed it ever since, in all their dispersions, and have never been in doubt as to which day it was. Whenever and wherever they meet they find themselves keeping the same day. The same order of days, in the same weekly cycle, still prevails

in all business and social life throughout the civilized world, and always has.

Again, the language of a nation is an unerring history of the sentiments and practices of the people using it. Military terms indicate knowledge and practice of the use of arms. Agricultural or commercial terms indicate the same in regard to agriculture and commerce. Now we find that, from the most ancient language down to the present, perfect agreement exists in regard to the weekly cycle, and which is the seventh day of that cycle.

Rev. Dr. Jones, of London, has spent many years, with the best opportunities for getting such knowledge, and has prepared a chart containing the testimony of 160 languages, in which the same weekly cycle is recognized, and in 108 of them, including the most ancient languages, the seventh day of that cycle has always been called "Sabbath." In the other 52 it is called "Saturn's day," or by some other title about as definite. In more modern times changes have been made in reckoning the years and the months; but none of these have affected the week, and there is no record of but one effort ever to change the weekly cycle—that of the French in the last century, which utterly failed.

It seems impossible that the record of the Sabbath and the weekly cycle could have come down to us through so many languages, from the remotest time, and that, too, without the slightest disagreement, had it not been so used by those who spoke the first language. It all harmonizes with what our Saviour says in Mark 2: 27; "The Sabbath was made for man," and so a divine Providence has preserved a correct history of it for man, which leaves us without excuse if we do not honor it as he has commanded.

Yours truly,  
N. WARDNER.

**THE SABBATH QUESTION.**

BY C. A. S. TEMPLE.

Dear Oynosure,—You publish (Oct. 27) a very singular letter upon this great subject. Whatever may be the learning or the ability of its author, it seems hardly credible that all of even your most intelligent readers can endorse either all of his "argument," or of your estimate of it. Unless he can sustain, at least, his chief assumptions by authority—which he has not done—they prove nothing. They are but the merest special pleading.

Without attempting to follow him through the mazes of his "moral naturals," "moral positives," etc.—"clouds without water"—we will begin with his "arguments" upon the words of David, of Paul and of Ezekiel. He claims that "the rest which remaineth for the people of God" (Heb. 4: 9), into which, as "our forerunner" (6: 20), "Christ has entered" (4: 10), the "to-day" of Psa. 95: 7 and of Heb. 3: 7-15; 4: 7; "the day the Lord hath made" (Psa. 118: 24) and "the eighth day" of Ezek. 43: 27—all are Sunday, "predictions" of what he calls "the Lord's day," "the Christian Sabbath!" But confidently as his scheme is presented, not one statement to that effect is proved, nor is it easy to see that he has even attempted it. He claims that that "rest," the Sunday Sabbath, "was predicted," as follows: That Paul, in Heb. 3: 15, quotes the words of Psa. 95: 7, "to make it emphatic that the prediction by David was fulfilled by a new Sabbath-day!" To any one who will carefully and candidly read and compare those texts in connection with their contexts, it will be fully apparent, self-evident even, that in them the language of both David and Paul was that of expostulation, admonition, or exhortation, and of nothing else. Not the faintest resemblance, even, to "prediction" of any kind. In Psa. 95: 1-6, the Psalmist exhorts his people to sing and "make a joyful noise unto the Rock of our salvation;" and then (verses 7, 8) he varies the exhortation with, "to-day, if ye will hear his voice harden not your heart." As a reason for all this, he reminds them (verses 8, 11) of those long and many and great "provocations," which, for forty years, God had borne from their fathers, in the wilderness, and of the oath of God (Num. 14: 23, 28-30) that, for this, "they should not see that land" which he had promised to their fathers, and to them "that good land," which typically, in verse 10 and in Heb. 3: 11, 18, he calls "My Rest." How astonishing that such words could ever be mistaken for "a prediction of a new Sabbath-day," or of anything else!

That "rest" was so-called because God had promised that there, in Canaan, he would appoint "a place to put his name there." Duet. 12: 11. That "place,"

which in a later age was called (Psa. 46: 4), "the city of God, the holy place of the tabernacles of the most High," was Jerusalem. In that "city of God" was to be "mount Zion," "beautiful for situation, the joy of the whole earth." Psa. 48: 2. Of it, God says, by David (Psa. 132: 13, 14),

"The Lord hath chosen Zion; He hath desired it for his habitation. This is my rest, forever. Here will I dwell; for I have desired it."

"My rest, forever." Rev. Version, "my resting place." Keep in mind the fact that the Hebrew, the language of the Old Testament, was pre-eminently a language of tropes and figures, of allegories, and of types and shadows, in which a mere emblem was often used as if it were the very thing signified by it; so that although neither Jerusalem nor mount Zion could, of itself, endure forever, yet both symbolized and represented "the heavenly Jerusalem," God's eternal "resting place." Heb. 12: 22, 23; 11: 13-16; 4: 1-11, 1 Kings 8: 30, 39, 43, 49. From Joshua till David the descendants of those unbelieving Jews had been in the possession and enjoyment of that typical "rest;" yet as David well knew—much more did God know—by their unbelief, by the hardness of their hearts, they were forfeiting, and in danger of losing,—as did their fathers—that celestial antitype, the eternal "rest" of heaven. So, too, in Paul's day were their descendants in danger of the same consequences, from the same cause. Hence, both David and Paul, each in his own time (by divine authority, and in the same words), warned them, "To-day, if ye will hear his voice," etc. In Heb. 3: 12, 13; 4: 1, 11, Paul continues and amplifies and urges this same exhortation. His meaning is unmistakable. It is as if he had said, "make your calling and election sure." "Now is the accepted time, now is the day of salvation."

Surely, that literary alchemy, which, from such materials can evolve such a remarkable "prediction" as is alleged in that letter, must be wonderful indeed!

"Another Day." (v. 8.) If the "rest" of Canaan had been all, God would not, by David, have spoken of another. But (v. 9.) beyond that, "there remaineth a rest"—Rev. Ver.—"a Sabbath rest" "to the people of God." This evidently put the earthly Sabbath and heaven as type and antitype, and shows that the former, with all its sacred and hallowed associations (Ex. 31: 15, margin), was to the believer a most appropriate and instructive emblem and precursor of that eternal "Sabbath rest," in heaven, which "remaineth for the people of God." cf. v. 3, Rev. 14: 13.

"Is entered into his rest." v. 10. As God, after he had finished his great six days' work of creation, "rested on the seventh day," so when Christ had finished his great work of redemption—the atonement—by his death on the cross, he too (after he had risen from the dead) "entered into his rest." cf. Heb. 1: 3; 10: 12; 6: 20.

"THREE SABBATH DISPENSATIONS." Continuing his fourth "argument," that writer informs us that Paul "alludes to three Sabbath dispensations in this fourth chapter to the Hebrews" (1) The Creation Sabbath, as a covenant of works, on the seventh day, v. 4. (2) The Jewish Sabbath (v. 5, 8), given on Sinai, introduced by Joshua into Canaan. (3) The Christian Sabbath as Christ's rest (v. 10), predicted by David, Psa. 95: 7, quoted and explained by Paul (Heb. 4: 7). This was in each instance a sign of the covenant, the first two using the seventh day, the last having, as Paul says, "another day!" All of which is "submitted" upon his own mere naked assertion, unproved; because it would seem that he must know that it was simply unprovable! We may safely assume that, had he any evidence of its truth, he would not have failed to present it. Let us look at the following facts.

1. Joshua did not "introduce" any new type of Sabbath into Canaan. Moses called attention to the Sabbath, in the wilderness, before that great scene on Sinai (Ex. 16: 21-30), as an already existing and well-known though probably a long-neglected ordinance, and enjoined its observance. If that could be called an "introduction," then the Sabbath was reintroduced just after Israel had passed through the Red Sea—long years before Joshua had attained any such distinction as when he led his people over Jordan. As a long-established ordinance, the original Sabbath was carried by Israel, with the rest of the law, into Canaan.

2. From "Sinai," till several centuries after the Christian era, it was known only as "the Sabbath of Jehovah." "Holiness unto Jehovah." Ex. 20: 10; 31: 15—margin, and Is. 58: 13. "My Holy Day." Neither Moses, nor Joshua, nor either of their successors among the prophets or

apostles, ever called it either the "Jewish," or the "Christian" Sabbath. Nor did the Master. He contradicted and corrected that designation in advance, when he said, "The Sabbath was made for man." Mark 2: 27.

Thus we see that from the beginning it has been only "the Sabbath of Jehovah our God." In all time, therefore, there never could be, there never can be, but one genuine legitimate "sabbath dispensation." Deut. 5: 32. Thus too we find this strange and even arrogant assumption, utterly void of authority, in Scripture, in reason, or in history, sacred or profane. Wisely, for, at least his "dispensation," that writer has not even attempted to prove either one of those remarkable allegations. They stand or fall on his word alone!

Psalm 118: 24. "This is the day Lord hath made, we will rejoice and be glad in it."

Our instructor quotes these words as "a clear, historical, prophetic allusion to a new Sabbath-day, which he (the Psalmist) identifies with the stone (Christ) being made the head of the corner." "Here," he adds, "we have not merely the rest, but the day alluded to." This, of course, is an intended intimation that that "day" is what he calls "the Christian Sabbath."

He says that in those words the Psalmist "alludes to a Sabbath-day!" Well, we have his word for it; but the proof? And then, if "a Sabbath-day," what proof that it is his "Christian" Sabbath? "Prove all things." But as usual, he assumes and affirms what he pleases, but proves nothing.

"The eighth day." Ezek. 43: 27. With this passage of the divine Word, we are treated to a new phase of this most singular "argument." He says: "The prophet sums up the New Testament features of divine ordinances, by saying, 'And when these days are expired, it shall be that on the eighth day, and so forward, the priests shall make your burnt offerings upon the altar . . . and I will accept you, saith the Lord God.'" Whoever heard before, that sacrifices and "offerings made by fire," "burnt offerings upon the altar," of "bullocks" and "rams and lambs and he goats," were "New Testament features of divine ordinances!" Yet such were the ordinances appointed, in the words he has so confidently quoted as a "prediction" and representation of the New Testament regime!

If we compare Ex. 29: 37-46 with Ezek. 43: 18-27, we shall find that the ordinances prescribed on Sinai, for the consecration and service of the altar, were the same in kind and nearly the same in details as those prescribed for the same purpose to Ezekiel. In each case, the seven days of dedicatory service for the altar, and "the burnt offerings upon the altar," "on the eighth day, and so forward," were essentially and almost literally the same. His description of such purely Old Testament observances, as "New Testament features of divine ordinances," and that without one word of proof or illustration is but another example of this painfully characteristic feature of that letter, a fitting finale to a remarkable series of anti-scriptural and utterly preposterous affirmations and claims! He takes his leave of this part of his letter with the following brief but characteristic peroration.

"This three fold cord of prophecy cannot be broken!" His "argument" on Matt. 28: 1, "and so forward," hereafter.

**HOME, NOT NATIONAL, RELIGION.**

In a note on the annual meeting of the National Reform Association, and its demand for national religion, the *Christian at Work* makes the suggestive remark that "it is noteworthy that nothing is said as to the deterioration of religious life in the family, nor is any allusion made as to the means for supplying that deficiency." That is true. Likewise there is nothing said of the deterioration of genuine godliness in the church. All the lack is in the hypothetical individual which they call the nation; that is the butt of all their complaints. They may plaster the national Constitution all over with religious amendments, but such methods will never plant practical religion in the family, nor supply the lack of vital godliness in the church. They may plead that it is by increased godliness in the family and in the church that they expect to get the religious amendment to the Constitution. But it is not so. That association is making no effort to increase godliness in either the family or the church. Its methods and its aims are wholly political, not moral. And this movement being so largely indorsed by the churches is proof positive and confessed that those churches are powerless to do the work which God gave the church to do. "Nor will a constitutional amendment supply the power. True, it will give the churches the power to force upon the ungodly their own form of godliness without the power, all which will only increase unto more ungodliness. And from all such people and their work the Word of God commands us to turn away.—*Signs of the Times.*"

**Woman's Work.**

"I 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 General Conference, M. F. Bailey, Milton.

There are now 2,400 unmarried women on the mission field.

In Japan, where fourteen years ago not a Christian lived, there are now 160 churches.

The Woman's Foreign Missionary Society of Europe and America are invited to send delegates to the General Conference on Foreign Missions, to be held in Exeter Hall, London, in June next.

Among the obstacles just now, in the work of the foreign missionary workers, is the poor traffic on the mission field. It has untold pangs to the hearts of the American women in their own land; but it brings swifter destruction upon the uncared tribes of Central Africa.

The following are the totals for the work of the Woman's Foreign Mission Boards: 286 auxiliaries; 5,193 bands; 999 missionaries; 2,219 Bible-readers and teachers; 2,305 pupils; 59,318 pupils; \$1,221,649 57 income; \$74 64, cost of home administration; \$579, expended on salaries.

Excepting the assumption that the first of the week is the "Lord's-day," and connection of the subject therewith, the title on "Systematic and Proportionate Living," from the *Baptist Home Missionary Monthly*, is one of the most satisfactory helpful of any that have ever come under our notice. It is well worthy of careful study, and its principles of being put into practice.

A lady, writing for *Life and Light*, feels that it is worth while to make the journey from America and Syria to the realization, which one seldom gets in the realization, of the power of the Christian religion when it gets thorough hold of men and women. It transforms them, soul, mind, and body. We complain that mission work is slow, and it is, but the conversion of one such woman compensates for much weary labor, and she, herself, sets the task forward in geometrical ratio. I am sure if the members of our auxiliaries could visit her from house to house, and see in her earnest life, they would not regret a little sacrifice of time or money they had made for a cause which has such results.

**NOTES.**

The additions to the Christian churches in Japan are 500 per month.

The English Baptist Mission have opened new stations on the Congo at Lukolela.

It is said that 700 Buddhist temples in Japan have been abandoned to secular uses since 1871.

The Government college at Agra, in North India, is now prepared to give a complete medical education to women.

The proper business of the church of today is to crowd the work of missions, and to smother heathenism to the wall.—*Dr. McKen-*

"I met on my tour of the world several medical missionaries, whose opportunities of usefulness were immense, and were well employed."—*Joseph Cook.*

Mr. Morgan writes from North China. The ravages of opium are frightful. Many poor opium smokers come to us wanting to know if they can be cured."

"I have been a medical missionary, and testify that there is no way in which heathen can be approached so favorably as through medical and surgical instrumentalities."—*Dr. Scudder.*

"I have long entertained the idea that the work of the missionary and that of the physician ought to be carried on together by a preacher of the gospel of Christ, the best Physician."—*Bishop Fallows.*

My acquaintance with several medical missionaries who have labored in China and Armenia, in years gone by, has satisfied me of the superior facilities such men and women have for reaching many, especially the educated heathen.—*J. Spencer Ken-*

*ney, D. D.*

"Send us women to teach us the good and precious things you have got. You are the blessing; share it with us, and you give you will get back a thousandfold more from the loving and gracious Lord."—*A Hindu lady's appeal.*

Some churches, in the days of weakness and struggle, set before themselves the task of reaching self-support with ease. They reached that point at length, and have found out that there is a higher point which they ought to attain. They count on work done when it ought to be just

\*One delivered Oct. 18, 1887, "The Prophecy of Christ Concerning his Burial and Resurrection."

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 15, 1888.

REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager.

REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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

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

TERMS: \$3 per year in advance.

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"Into a desolate land,  
White with the drifted snow;  
Into a weary land,  
Our truant footsteps go;  
Yet doth thy care, O Father,  
Ever thy wanderers keep;  
Still doth thy love, O Shepherd,  
Follow thy sheep."

THE wisdom of "Uncle Esek" is not quite equal to that of Solomon, but some of his sayings are worth remembering; as, for example, this: "Faith won't enable a man to lift a ton all at once, but it will, ten pounds at a time."

It is said that only 5 per cent of all the newspapers published in Italy uphold Catholicism. The antagonism is particularly strong against the political pretenses of the Pope. Italy being a Catholic country, this statement is all the more suggestive.

BRO. ANDREW J. WILLARD writes from White Bear Lake, Minn., under date of March 6th, stating that his wife is lying at the point of death. He requests the prayers of all his friends in Alfred, Little Genesee and Richburg, as well as those of all readers of the RECORDER, for her recovery. We trust that the urgent request will find a ready response, and that many prayers will ascend to the Throne of Grace for the recovery of the afflicted sister. "The fervent effectual prayer of a righteous man availeth much."

AGAIN we call the attention of our readers to the little Scripture leaflet on the subject of the Sabbath, recently published by the Tract Society. We can fill all orders on short notice. Now, brethren, don't let these tracts lie till they become shelf-worn, but send in your orders for 50, 100, or 1,000 copies, and then scatter them broadcast, wherever they will find readers. They are for use, and their place for usefulness is out among the masses, not on our shelves. They will be sent, post paid, to any address, for 2 cents apiece, or in lots of 50 or more at the rate of \$1 50 per hundred. Address all orders to this office.

ONE year ago we suggested that the third Sabbath in May be designated as Children's-day, and that the services of that day be arranged with special reference to the children of the various congregations, according to the best judgment of pastors and Sabbath-school superintendents. The suggestion was most heartily seconded by a number of our pastors and others, and interesting services were reported. May we not hope that a much larger number will adopt the plan this year, and that out of this observance a special blessing may come upon our children and upon all the church? The third Sabbath in May will be the 19th of the month, this year, between nine and ten weeks hence.

ON Sunday, March 4th, Amos Bronson Alcott, died at the home of his daughter, in Boston, in the 89th year of his age. He was a ripe scholar and the founder of what is known as the Concord School of Transcendental Philosophy. Two days later, his daughter, Louise May Alcott, died. Miss Alcott was one of the most charming writers of modern times. Her book, "Little Women," made for her an almost world-wide reputation. This was followed by numerous other healthful and helpful stories for girls and boys. The removal by death of this scholarly man and his brilliant daughter will be deeply felt by their associates in their respective departments of literary work, and by hosts of readers and admirers.

### INFANT BAPTISM.

In answer to the inquiries of a friend, one claiming the right to speak for the Congregationalists, gives this explanation of the relation of infant baptism to the faith of the parents of the child:

Congregationalists understand that infant baptism has no meaning apart from Christian life in the parents, involving the guarantee

of Christian education. No stream outries its fountain, and if there be no Christian faith in either of the parents, there is no foundation for any baptism of the children, and it degenerates into a pure and harmful formalism. It is sometimes mistaken for a saving rite with which—at all events—a child may be regarded as safer for eternity, should it die in childhood, than it would be without it. Such is not the Congregational belief. They regard it as the seal of the covenant which godly parents have the right to affix to their children, as Jewish parents circumcised their children. But the seal means nothing where the parents are not godly.

According to this explanation, then, infant baptism is a covenant entered into by godly parents to give their child a Christian training, without the consent or even the knowledge of the party on whom the ceremony is performed; while New Testament baptism follows the exercise of repentance and faith on the part of him who is baptized, and is a symbolical declaration of the fact that he has died to sin and risen to a new life in Christ Jesus. See Rom. 6:1-4, Col. 3:12. Now it is unquestionably an excellent thing to bring up children "in the nurture and admonition of the Lord." No one can question the duty of Christian parents to give their children a Christian training; and if parents wish to recognize this obligation in some formal way, at, or near, the birth of a child, we see no good reason why it should not be done. But that such an act, on the part of the parents, should be called the baptism of the child, and that the whole performance shall be substituted for a Bible ordinance which requires an antecedent act of repentance and faith on the part of the person baptized and which is "an outward sign of an inward grace" already wrought, seems to us wholly unwarranted and a sad perversion of a most important and beautiful ordinance. This, of course, is said respecting the proper subject of baptism, with no special reference to the mode of baptism. That is a question by itself.

### ABOUT THE "EDUTH."

This paper has now been published for one-half year. During this time some ten or twelve thousand copies, all told, have been put in circulation, chiefly among the educated classes of the Hebrew people in this country and in Europe. This has placed it where it has been subjected to the severest tests as to its literary character, its subject matter and its Christian spirit. That it should stand above criticism in all these particulars, was more than its most sanguine friends dared to hope for; that it has met with such general favor and warm commendation from all quarters, is a cause for thanksgiving, no less than an occasion of surprise. Some of us, at the beginning, looked upon the starting of the *Eduth* as an experiment. If unqualified and almost universal commendation of its spirit, its literary character, and its adaptation to the ends of mission work, and that by people who have no personal or denominational interest in it, is any indication of the success of the undertaking, surely we should no longer speak of it as an experiment. The following extracts from a letter written to the editor of the *Recorder*, by D. Landsmann, a missionary to the Jews in New York, are a fair sample of the comments which are made upon the *Eduth*, and will be read with interest:

Since the *Eduth* has been published, I have been a silent observer, saying nothing against or for it. But now as the numbers 4 and 5 are at hand, I feel it my duty both as a Hebrew Christian and as a Jewish missionary, to express my opinion publicly about the paper. That the *Eduth* is a very scholarly Hebrew paper and an ornament of the Christian church amongst Israel, there is no doubt. It is also a real living witness of the truth for Israel. It is worthy of its name, "Witness to Israel." It proclaims Jesus Christ the crucified as the Son of God, the Messiah of Israel who has come to save all who will believe in him, by his precious blood that was shed on calvary—the Jew first, and also the Gentile. Rom. 2:10.

The Jewish editors here, as well as in Europe, who generally, if they notice something done or written by proselytes, criticize it and not seldom ridicule it, stand toward the *Eduth* respectfully silent, because of its high, scholarly Biblical language. They are not able to cope with the editor of the *Eduth*; he is by far superior to them both in the Hebrew language and in Biblical learning. I am sure that the *Eduth* in time will be a great blessing to Israel, and I may say it has already become a blessing as it awakens those who read it from their hard sleep and shows them Jesus the Messiah of whom Moses, David and all the prophets have spoken.

It is true the Jews have been smitten with blindness for eighteen hundred years, and no one can know the difficulties in Jewish mission work but those who have had experience in it, but still they will be saved. We have the promise as well from the prophets as from the apostles, that Israel shall be saved. Compare Hosea 3:2, Rom. 11:26.

The Jewish mission, I might say, "is the most difficult mission, since we have not to deal with heathens, but with scholarly and highly educated people, who know the Bible very well, but are blinded by rabbinical commentaries and false explanations, which lead them astray from the truth. Indeed, these are the main obstacles that lay in the way of the conversion of the Jews; and the *Eduth* is admirably adapted to the work of clearing away these obstacles. There has never been such a practicable instrument for the Jewish mission work as the *Eduth* is.

Therefore courage! my Christian friends. Don't spare your gifts for this holy purpose. Sow the seed of the gospel with patience and hope, and surely the Lord will let us live to see the fruits thereof, some thirty-fold, some sixty-fold, and some an hundred-fold. The promise has been given us by Isaiah, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it." Isaiah 55:11. And his words are yea and amen.

## Communications.

FROM BRO. VELTHUYSEN.

HAARLEM, Holland, Feb. 28, 1888.

Our readers will all rejoice in the good news conveyed in the following extracts from a letter just received by the Corresponding Secretary of the Tract Society.

Dear Brother,—By the unspeakable goodness of our Heavenly Father, it is granted me to tell the Board that, since the last time, such an improvement of my health took place that I feel able to enter anew on my usual labors. The restoration of my health was accompanied with the tranquilizing of my mind, and now I feel in every respect like before. Knowing that so many prayers were sent up by the brotherhood, I feel bound to send this news, thanking you all for your sympathy and prayers. No doubt you will thank the Lord for his mercy on me and my family by this great benevolence, and I recommend myself anew in your prayers; for indeed, more than ever, I have learned the great privilege of a sound body and mind, and above all of the communion with God through Jesus Christ our Saviour and only Guide.

During all the time of my indisposition our Dutch paper went its usual way. My elder son performed all the work for it, and, as all the friends judge unanimously, he did it very well, so that in no respect the paper suffered any loss; perhaps this may much serve to bring him to an exercise that will be a blessing for himself and do good for others. Not long ago we received a letter from somebody, living at Nymegen, who told us that *de Boodschapper* was the means of leading him to Scriptural baptism, some years ago, and now the same paper has brought to him the truth of the Sabbath of the Lord. Like he had followed in obedience his Saviour in baptism, so he wished to keep his command of the Sabbath. If I understand well some of his expressions, he was till now a Plymouth brother; at least, one who had his dear friends among them. He intended to keep this same week, for the first time, the Sabbath of the Lord. I suppose he is a man who gains his livelihood by handwork. He says his struggle is a heavy one; the more that he has nobody with him but opponents.

From Michigan we got a letter from one who felt himself awakened to write to me because he "had become acquainted with us by reading the *Boodschapper*," for two years past. He says, "We have many Dutchmen in our neighborhood, and having read your paper with much pleasure, I ask you to send me some copies; then I will give myself the trouble to call the Dutch people and to seek for subscribers; and as much money as I get for it I will send to you. At the place where I am living, we have a Dutch church and a respectable minister; probably some collision will be caused, but our desire is to spread the truth, and if God is on our side, who will be against us?" Immediately after the receipt of this letter we sent twenty-five copies, and so we hope to do every month. Perhaps it pleases the Lord to do something in that way among our former fellow-countrymen in that region.

Since some time Seventh-day Adventists are working in Holland. They have a great expectation on that labor. Elds. Haskell and Conradi called on us some four weeks ago. At Basel, or Bale (Switzerland), their press is used for Dutch printing work too; they took a Dutch printer with them. Their intention is to use canvassers, and in that way introduce their doctrines. Bro. v. d. Schuur, who was formerly with us, as you remember, perhaps will be one of these colporteurs.

Mrs. Velthuisen and my children join me in respectful salutation to you all. May our Heavenly Father give strength to the Society and to the members of the Board, and bless all their labor of love for the good of

mankind and the glory of his name, through Christ!

In a private letter he says:

"We expect that two friends who assisted since some weeks our meetings on Sabbath-day, will soon ask for membership of our little church. The one is a maid-servant; she was a member of a First-day Baptist church here. The other is the wife of a deacon of the Dissented Reformed Church, and her experience was a difficult one, since she spoke out her opinion on the Sabbath. Her husband is greatly averse to baptism and Sabbath according to the Scriptures."

### WAYSIDE NOTES.

A twenty-three hours' ride from St. Louis brought us into Texarkana, Ark., after dark, when the train should have reached the place at 3.30, if on time. Bro. Shaw was at the station, but in the darkness we missed each other, and finding his residence was out of the city on College Hill, and the roads thither almost impassable, we took lodgings at the Benefield House, where we found good fare at reasonable rates. To our surprise, we found our landlord to be a Christian man, whose faith is shown by the absence of all liquor-selling from his large and attractive establishment. And we were gratified to learn that another of the leading hotels is kept upon the same temperance plan. The next morning we were just leaving the city for the "Hill," when Bro. Shaw overtook us on horseback. By his peremptory order, we were seated in the saddle, while he escorted us on foot to his residence among the pines. It will be a matter of interest to the reader perhaps to know that Bro. Shaw's children—five in number—two boys and three girls, contributed not a little to the writer's enjoyment during his stay among them. The sons are practical printers, one of them having been foreman, for some time, in the office of the *Daily Independent*.

We have spent two Sabbaths with the church of Texarkana, and assisted Bro. Shaw in meetings for nine days, preaching thirteen times. The mud and unpleasant weather made the attendance small most of the time, but toward the last the house became well filled, and at the closing meeting, First-day night, eight or nine, mostly adults, declared their purpose to seek the Lord, and requested prayers. Having made arrangements to start for Rupee on Second-day, the meetings were closed with the expectation that they would be resumed on our return from the Texas field. We left the work in good hands, and hope to find it prospering.

Eld. Jacob Brinkerhoff, of Marion Iowa; has made arrangements to move to Texarkana this spring, to enter a printing establishment as compositor, and to associate himself with our people in the work of the Lord. The number of persons, old and young, connected with the families of the church of Texarkana is nearly one hundred, and if they can all be brought to the truth they will add much strength to our cause. The field there is large, and rapidly growing. There is good prospect that the population, now about 12,000, in another decade will reach 25,000 or 30,000. The Seventh-day Baptist church is the only one in that part of the city which is separated from the main portion by railroads and a creek, through a strip of low land nearly half a mile wide that is not suitable for residences, but is now in part, and is likely to be mainly, occupied with mills and factories. The house is merely enclosed, and cannot be made comfortable in cold weather. It is a matter of great importance that it should be completed soon. It is hoped that the citizens generally will aid the enterprise. Work on the Normal School buildings, to be erected on that side, and the building of residences, gives a boom to that section this season, and a work of so much interest to the public as a house of worship should not, at such a time, fail of advancement. The house is of good size, and plans are under way for painting the outside. The walls ought to be ceiled or plastered before the summer is over, and it should be made an honor to the people who own it, and to the cause to which, when finished, it will be dedicated.

Our people have a large field there, and may do much for the truth. Texarkana reminds one of the Siamese Twins. It is two distinct cities about equally divided, a street between, half in Arkansas and half in Texas, each having its post-office, officers, and everything else municipal, under separate administration. The two cities have eight or nine churches, white and colored, with seating capacity for less than 2,000, which leaves 10,000 or more in the outside classes. These are cosmopolitan, and include Indians, Italians, Chinese and Japanese.

May our brethren be consecrated to the Lord fully, and excel in efforts to save the erring and lost. The *Outpost* is a large undertaking, and evinces much faith and zeal, and if it could be sown broadcast by the thousands in the South-west it would bring forth much fruit. The extent of this field may be appreciated when it is understood that Texas alone has a larger area than all New England with the addition of New York, Pennsylvania, New Jersey, West Virginia, Maryland and Ohio. And when you connect with Texas, Arkansas, Louisiana and Mississippi, you have a territory for missionary labor of vast possibilities. Some of our brethren here in far-seeing faith are considering broad plans to secure the facilities for denominational growth by means of the press and schools, and other agencies, all for the sake of the Lord and the day he has made holy for mankind.

RUPEE, Tex., March 2, 1888.

J. B. C.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, March 9, 1888.

The customary batch of Prohibition petitions presented in the Senate last week was even larger than usual. Senator Platt, of Connecticut, led off with a number of petitions from citizens of New Jersey, Virginia and West Virginia, mostly from members of the order of Good Templars, praying for the passage of a prohibition law for the District of Columbia. Then Senator Vance followed with the petition of 3,000 male citizens of the District, remonstrating against such legislation. In presenting the petition, the North Carolina Senator remarked pointedly that it did not come from New Jersey or West Virginia, but from people who live in this District and who would be affected by the law. Senator Cullon followed next with another petition in favor of prohibition. This, he said, casting his eyes towards Senator Vance, came not from citizens of this District, but from citizens of Illinois. Petitions favoring prohibition were also presented by Senators Sherman, Evarts, Wilson and Stockbridge. The Senate Committee on the District agreed that at its regular meeting to-day, the question of prohibition, as embodied in the bill by Senator Platt and in other phases, shall be finally disposed of.

Last week witnessed the obsequies of Washington's foremost private citizen and philanthropist, beloved of those who knew of him as much as by those who had the honor of a personal acquaintance. Although Mr. Corcoran died on last Friday, his remains were not laid away in the handsome family mausoleum until Tuesday morning. Throughout the city flags floated at half mast from the day of his death until his burial, and at the Capitol his death elicited as much comment from Senators and Representatives as if he had been in public life. Among the many tributes paid to his memory I mention one by a New York Congressman, who had come in contact with Mr. Corcoran only in business relations. He said, "He was the finest exponent of practical Christianity that I have ever seen."

A bill has been introduced in the Senate by Senator Gorman, for remodeling the U. S. Patent Office and its laws. This seems timely in connection with the wail that is coming up from inventors all over the country to the effect that they cannot get patents, mingled with the wail of the patent lawyers that they are powerless under the existing state of affairs in the Patent Office, where work is months and months in arrears. In the Spring of 1884 the U. S. Patent Office made a spurt and did an enormous amount of work. The then Commissioner of Patents hoped to be retained by Mr. Cleveland, and he issued an order that those examiners who were behind with their work should work additional hours until they had cleared their dockets. The way those examiners worked both during regular and extra hours had more edification in it than was ever claimed by a mountebank for his side-show. In six weeks those who had been four and five months in arrears had caught up, and it was possible for an inventor to get his patent in a week or ten days after application. That Commissioner of Patents ought to have been retained, and it is not too late to re-appoint him. The present Commissioner, Mr. Hall, is an educated, intelligent man, so erudite indeed that the patent lawyers cannot get at the meaning of his rulings. He ought to have retirement and leisure to write abstract treatises on the divisions of applications. His presence is an obstruction to business, and his genius is not in accord with a practical people and a progressive age. The bill just presented provides for a Court of Patent Appeals from the rulings of the Commissioner, and patent attorneys say it has many excellent features.

In connection with the notice issued re-

cently by the Civil Service Commission stating that it had need of stenographers and type-writers in the Washington Departments, in addition to ordinary clerical appointments, I will just mention some that may be interesting. The entry grades in the Departments are usually \$1,000, and \$1,200. The examination stenography consists of exercise in dicta and at least eighty-five words a minute, to be written accurately. In type writing speed of twenty-five words a minute is required. Applicants may be examined in Washington on any Monday, and blanks be obtained by addressing the Commission of Civil Service. The new tariff bill last in shape. It has been given to press. It provides for a reduction of 000,000 in the annual revenue.

### HAMMOND, LA.

For more than a year we have lived Hammond, La., a state generally supposed to abound in swamps, morasses, large quitoes, alleigators, fever and ague, yellow fever and general unhealthfulness.

This town, or hamlet, is fifty-two miles north of New Orleans, twelve miles north of Mansac Pass, on Lake Ponchartraine, in pine wood region. My first impression gained by a few days' inspection one ago last November, have been fully realized.

The soil is thin and poor, almost as much so as some portions of New York state, varies, however, with location. The Hammock land, as it is called, is mostly a sandy loam, and more fertile than the lower-lying lands, but all soil here can be made fertile by the use of fertilizer. When that is done, which may be with great outlay, the results are eminently satisfactory. Three crops from the same ground may be realized each year. If it is strawberries, \$200 or \$300 is not an unnet profit per acre. Last season more than that was realized from cucumbers, followed which came a crop of hay, then of shall a kind of early onion, being marketed in Peas, cucumbers, Irish potatoes, radishes lettuce are all profitable early crops. They are all easily grown. The soil works more easily than at the North, having sand in its composition. The second crop from breaking (which can be done with horse), the land will yield a paying crop put in properly. There is one objection to this country. An ambitious man may himself at work, for there is no winter which to loaf. Crops grow in winter as in summer. Ten acres is enough in country. Five will afford a good living, will cost from five to twenty-five dollars acre wild, with or without the timber, plenty of stumps if trees are cut off. The suitable locations are being rapidly taken by Northern people, looking for homes, about Very much land hereabouts has changed hands within the past year. Most of land is sold to bona fide settlers. The markets are mostly Northern—Chicago, Kansas City, St. Louis, Milwaukee, etc. Illinois Central Railroad, on which the town is located, is a continuous line from Orleans to Chicago, a fact which makes location very desirable in a business point of view, as there can be no better market facilities except there were a competing city, which will not be the case in this general It has advantage, in this respect, over places in the South, at least the South. It is earliest in market of any location north of New Orleans. A four-thousand-ton depot was built here last spring. There several small stores, including three ones; one large hotel; a sash, door and blind factory is to be put up soon, worth plant of \$9,000, by Northern men. There are two steam saw-mills near, one contains a run of stone for grinding. There is a large brick and tile factory. The climate all that a reasonable ambition could desire in point of health and equable temperature. Last summer the mercury stopped at the highest, and this present winter it reached six degrees below freezing but Strawberries, of which there are one-dred and ten acres here, are in full bloom this writing; also peach and plum trees some pears. Wild flowers begin to sweeten atmosphere. Peas and cucumbers are Irish potatoes are coming out of the ground.

There are at present thirty Sabbath-schools here, with more coming. We hold bath services in the Hall each Sabbath is a very pleasant room, provided with delier-lamps, piano, table, reading-desk is seated with chairs. It contains a public library. The use of this hall is given us by the proprietor. Our Sabbath school follows the morning service.

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As a stock country, this is not excelled anywhere. It is a continuous range of grass for a hundred miles north, east and west. Stock-raising or trucking is the principal business with farmers. These specialties are the profitable ones. General farming does not pay so well. All the flour, and most of the corn and oats, come from the North, and usually costs twice as much as in Illinois. Cotton-seed meal, rice-polish and bran are largely used for feed, instead of corn and oats, being about as good, and cheaper. New Orleans is headquarters for all supplies, which may be shipped by railroad or by schooner to Wadesboro or Springfield, river towns seven miles distant, hauling in on wagons from these places at less expense. Flour, best brands, from five to six dollars per barrel here. Groceries about the same as at the North. Soft climate, soft water and wood free—no charge for those. Excellent people, ambitious, intelligent, progressive, social, make up the society. It is largely Northern.

Schools are not yet what they will be. The Hammond school has increased in members 300 per cent in a year. The state pays for only four months school per year. We hope soon to have an efficient graded school, with more teachers. It employs but two now, but the continuous influx from the North will furnish material for a good school before long. It is quite possible that a select school may be established here soon, which may, and likely will, grow into a permanent institution.

There is but one organized church as yet, but it is not probable things will remain long in that situation, as there are many Methodists, Congregationalists, Baptists and Presbyterians already here. An editor has recently purchased lots, and will publish a weekly paper. The musical ambition of the young may be gratified, there being no less than four music teachers here who are entirely competent to instruct.

That many who have written me for information may get some glimpse of the situation here in this Southland among the pines, I have written this desultory epistle. Very much more could be said that would be of interest, but I forbear. There is yet room, and the latch-string is out.

W. R. POTTER.

February 17, 1888.

TRACT SOCIETY. Receipts in February, 1888.

Table with 2 columns: Name and Amount. Includes Mrs. S. A. Gillings, Akron, N. Y. \$10.00; A. J. Burdick, Emporia, Kan. 1.00; R. R. Bowen, Chicago, Ill. 1.00; Mr. and Mrs. P. M. Green, Milton, Wis. 3.00; Ezra Crandall, 25.00; Mrs. H. W. Green, 2.00; E. D. Bliss, 5.00; Mrs. Amarilla C. Babcock, 5.00; L. W. Randolph and family, L.M., 10.00; L. A. Leofboro, 4.00; C. W. Crumb, 1.00; Mr. and Mrs. C. V. Wells, 3.00; Mrs. Clarissa B. Vincent, Milton Junction, 50.00; Judson Wells, 2.00; Alfred M. Wells, 1.00; Mrs. H. B. Hamilton, 5.00; W. H. Greenman, 5.00; Mrs. Miles Rice, 1.00; A friend, 5.00; Mr. and Mrs. E. L. Burdick, 5.00; Mrs. J. Monroe, 5.00; A friend, 3.00; Ladies' Guild, 4.50; Church, Wellsville, N. Y., 1.77; "New Auburn, Minn., 1.00; A friend, Alfred Centre, N. Y., 1.00; S. N. Stillman, making Mr. and Mrs. J. F. Langworthy L. M., 50.00; Mrs. Nathan Rogers, Preston, on L. M., 10.00; A Lady Friend, 3.00; Emma J. Purdy, 1.00; Church, West Edmeston, 7.50; "Andover, 4.30; Mrs. E. C. Burr, Englewood, Ill., complete, 10.00; Income from gift of D. C. Burdick, 125.00; Church, West Hallock, Ill., 20.00; Balance of bequest of John T. Davis, 250.00; Wm. C. Stanton, Westerly, R. I., 15.00; Eli B. Ayers, Dodge Centre, Minn., 5.00; "Light of Home, 5.00; Church, Leonardville, N. Y., 6.47; Sabbath school, 5.35; Mrs. Sally P. Saunders, New York City, to apply on L. M., 12.00; E. A. Stillman, Alfred Centre, 4.19; J. A. Baldwin, Beach Pond, Pa., 3.20; "Light of Home, 3.20; Dr. C. H. West, Kilbourn City, Wis., 7.50; A friend, 1.50; Divided City National Bank Stock, 17.50.

Book sales: 16 Sabbath and Sunday Histories... \$20.00; 32 Hand Books... 8.00; 8 Quarterlies... 4.00; 1 Brown's Review... 85; 1 Sabbath and Sunday, Vol. 1, (paper) 30; 2 Calendars... 40; 280 Leaflets, Sabbath and Bible... 3.90-37.25; \$703.98.

HEBREW PAPER FUND. Donations from London, England, \$6.82; Mrs. H. M. Dougherty, Newark, N. J., 1.00; Miss C. H. Chamberlain, Alfred Centre, N. Y., 1.00; Rev. A. Tomory, Constantinople, Turkey, 5.00-13.82; E. & O. E., J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., March 1, 1888.

Home News. New York. NEW YORK CITY. Last Sabbath (March 3d) there were twenty-seven in attendance upon our services. Some of them were new ones who have just commenced keeping the Sabbath. We are encouraged; and it seems possible that, with proper effort, our church may be considerably enlarged and built up.

Illinois. WEST HALLOCK. An accident occurred at West Hallock, Monday afternoon, February 27th, which resulted in the death of William H. Boving-

ton. He was engaged with others in sawing wood by horse-power at the residence of E. W. Burdick, his father-in-law, with whom he resided. The speed of the saw had been raised to an exceptionally high rate, in order to carry it through a larger stick than usual, when the fly-wheel bursted and a large piece passed through Bovington's right leg, cutting the flesh from the bone, from the knee to the thigh, and leaving a jagged hole extending the whole distance. Doctors Hoover and Wilmot attended him, and, as neither bone or artery were touched, thought he might survive; but, after a period of great pain, he died Tuesday evening at 8.30. It is now believed that a portion of the wheel entered his vitals from the wound, and that this was the direct cause of his death. It is difficult to place the blame of the accident upon any one, but an over-high rate of speed, combined with a defective wheel, was undoubtedly the cause. The deceased was an estimable young man and highly regarded by all who knew him. He leaves a wife and one child, an infant.

Iowa. WELTON. While the religious interest in this place is not as great as we would be glad to report, and while our regular appointments have been sustained as usual, yet we feel that we are under great obligations of thankfulness for the many tokens of God's care for us. Early in the winter a few extra meetings were held, and some who had never made a public profession spoke of their desire to live Christian lives. Bad weather and other hindrances interrupted the meetings. The community was visited by such a scourge of measles as is seldom known, and the scarlet fever followed this in close succession. At this writing two in this society are lying in a critical condition, yet hope of their recovery is entertained. Thus far God has mercifully preserved us. The last of this month (March) will close the writer's fifth year's pastorate in the Welton Church. During all this time he has not been called upon to officiate at the grave of one of his own society. A good degree of health and financial and spiritual prosperity have attended us. Oh, that these mercies might bring us to greater consecration! The church is arranging this year to repair the parsonage, and is making such other changes as are necessary to permanence. We would invite those who are looking for homes to give us a call.

It was the privilege of the writer to visit a little band of Sabbath-keepers at Grand Junction, Green Co., of this state, of whom we desire to speak in this connection. We found there a company of thirty-six Sabbath-keepers, mostly Seventh-day Baptists. We spent five days there, preaching every evening; and on the Sabbath organized a Sabbath-school in connection with the preaching service. Grand Junction is on the main line of the Chicago & North-Western Railroad, and is about two and a half miles from the school-house where our people hold their services. Any Seventh-day Baptist, and especially a minister, would receive a hearty welcome. A note addressed to D. P. McWilliams or B. C. Babcock would insure any one conveyance from Grand Junction. J. T. DAVIS.

Kansas. NORTONVILLE. February 23d was the pastor's birthday, and some one having discovered that fact, he was not allowed to celebrate it alone. The pastor's family, in company with other invited guests, enjoyed a good dinner and a pleasant day at the home of Hon. Joshua Wheeler, and in the evening above one hundred assembled at the church, and after an hour of social chat and a piece of music, the pastor and wife were invited front, when R. J. Maxson, in a few well-chosen words, offered some thoughts upon the minister's work and calling; and the lessons of these recurring birthdays, and then in behalf of the audience and other donors, he presented the pastor with a purse of over thirty-five dollars, to all of which the pastor made grateful acknowledgment, after which there was a general hand-shaking. Like all such remembrances, this has a two-fold value to the pastor. It has its full face value in dollars and cents; for, as in the present case, a minister's regular income often fails to meet the necessary running expenses of the year; and secondly, it is valuable in its expression of the good will of the people, concerning which pastors may often be in doubt; for I suppose it is an open secret among ministers that at least the sensitive pastor is prone to imagine that all delinquencies, shortcomings, absences, etc., are on his ac-

count, which of course is not the case. The sum raised, we think, was intended to be as many dollars as the pastor was years old, which was not exactly the case; but this was no fault of theirs, but a fault of our own that we were older than we ought to have been, which fact renders us too modest to mention the number of the birthday. All who planned or assisted in this enterprise have the profound thanks of the pastor.

On Wednesday evening, Feb. 29th, a concert was given in our church, consisting of vocal and instrumental music, solos, duets, quartets, choruses, organ, piano and cornet band. An excellent programme and well received. On account of bad weather, the attendance was not large, yet the net proceeds was about fifteen dollars, to be applied in paying parsonage debt.

The Queen Esther Cantata was rendered in the village, in January, under the directorship of Prof. A. J. Davis, of Atchison, many of our own people taking part in the same, and greatly enjoying this beautiful, sacred, historical and musical narrative.

There are some changes in our society this winter and spring, two or three of our families removing to other parts, and as many more coming among us to take their places; among the latter will be Eld. D. K. Davis and family, from Humboldt, Neb.

Am thankful to Geo. C. Babcock, for his correction in the Recorder of the 23d ult. From what had been given me of, the estimated value of said land, I thought I was quite within bounds in the figures I used.

We still have some hopes of getting the North and South Railroad, which was surveyed through Nortonville last year, connecting St. Joe with Lawrence and the South county with a branch from the County Seat of Jefferson county to Kansas city.

Next week, Wednesday evening, March 7th, our Y. P. S. C. E. give a Beecher Memorial Parlor Entertainment at Deacon Grifins, this being the anniversary of Mr. Beecher's death, which occurred March 7, 1887. The Y. P. S. C. E. are editing a temperance column in the village paper the last issue of each month. They also put up on the church doors the second Sabbath of each month a box for "penny" contributions for Jewish missions. These boxes have not been so largely patronized as we hope they may be in the future.

Last year was altogether the best year our Sabbath-school has ever had, its average attendance being 119, its largest 202. R. J. Maxson was re-elected superintendent. We will have to do much better for the balance of this year than we have done thus far, if we make as good a record as last year. The delinquencies for the past two or three months are doubtless due mainly to bad weather. Among all the virtues of Seventh-day Baptists in Kansas, I don't think it can be said that they are good to get out to meeting in wet weather. Why this should be so, I cannot tell, and wish it were otherwise. Probably they become so accustomed to sunny weather that a little rain intimidates; else that the earth may have it all, they are unwilling to go out and thus interfere with nature's merciful design. The Ladies' Society has suffered much for past few months from some cause. G. M. C.

Condensed News.

Garrett Roach, son of the late John Roach, the ship-builder, died at New York, March 2d, of pneumonia.

The prosecution has abandoned the case against Squire and Flynn, on a ruling by Judge Lawrence, of New York.

The curate of a large estate in Montreal has absconded to New York, leaving behind him a deficiency of over \$100,000.

The Manistee Salt and Lumber Company at Manistee, Mich., assigned March 1st. Liabilities \$864,000, assets \$1,880,000.

The engineers and firemen on the Pittsburg, Cincinnati & St. Louis Railway and its connections, have been granted an advance in wages.

The Secretary of the Treasury is advised of an organized movement for emigration of German convicts to this country, and has taken steps to guard against the landing of all such passengers.

The Standard Oil Company has commenced the preliminary work for the building of an immense pipe line from Lima, O., to Chicago. A line from that oil and gas center to New York City is also contemplated.

An ordinance has been introduced in the Chicago City Council, granting a franchise to the Chicago Fuel Company to pipe natural or other gas through the city. The gas is to be brought from Indiana. A company with a capital of \$12,000,000 has been formed.

Superintendent of Prisons, Lathrop, sent a communication to the Legislature, March 1st, stating that the \$250,000 appropriated will be exhausted March 15th, and that the convicts will again be thrown into idleness unless another appropriation is made.

The President has sent the following nominations to the Senate: John R. Reed, to be United States Attorney for the Eastern District of Pennsylvania; George G. Sill, to be United States Attorney for Connecticut; Alexander B. Cooper, to be United States Attorney for Delaware; John Lee Logan, of New York, to be Associate Justice of the Supreme Court of Idaho; George Hollis, of Massachusetts, to be Consul at Capetown.

Foreign. A violent sand storm has been raging in Egypt since Saturday, stopping traffic on the Suez Canal.

An avalanche fell upon the hospice of St. Bernard, Geneva, March 5th, burying the church, but causing no loss of life.

All railway traffic in Sweden and Denmark has been stopped by heavy snow falls. Traffic on the lines in north-east Germany is all interrupted. Dantzie is cut off.

Advices from Victoria, B. C., state that a man answering the description in every particular of Tascott, the alleged murderer of Millionaire Snell in Chicago, has been arrested there.

Extradition proceedings were begun in Montreal, March 5th, against Flora Samuels, the Jewess of Utica, N. Y., who fled last December after embezzling \$3,000 worth of diamonds and jewelry and committing forgeries on Bernard Bronner, of New York, and others.

M. Wilson, the son-in-law of ex-President Grevy, of France, who has been on trial for complicity in the legion of honor decoration scandals, has been convicted. He was sentenced to two years' imprisonment, to pay a fine of 3,000 francs, and to be deprived of civil rights for five years.

MARRIED. In Alfred, N. Y., March 9, 1888, by Rev. Jas. Sumnerbell, at his residence, Mr. Ed. E. SHERMAN, Alfred Centre, and Miss ALICE E. CLAIR, of Alfred.

DIED. In Clarksville, N. Y., Feb. 23, 1888, of typhoid pneumonia, HORACE FOSTER, in the 64th year of his age. By this stroke of Providence a wife has been left a widow a second time, and eight children are fatherless, four of whom are married and have families. He was a man of decided character, just principles, and strict honesty; an obliging neighbor, a loving companion and father. His funeral was largely attended. So another good man is at rest. At rest in Jesus. Oh, blessed thought. In endless bliss. When the battle is fought. S. B. C.

At Duellens, N. J., March 8, 1888, HANNAH, daughter of Lewis T. and Emily B. Tisworth, aged 7 years and 5 months. The funeral service was conducted at the house, March 11th.

At Cartwright, Wis., Feb. 29, 1888, Mrs. EVA D., wife of Mr. F. E. Mack and only daughter of David Cartwright, aged 31 years, 4 months and 1 day. She was baptized by Dr. Maxson, D. D., and was a graduate of Milton College. She was generally reported by her neighbors to be a loving, devoted wife, a faithful daughter and an exemplary Christian. She leaves a fond husband, a six year old boy, two aged parents, four brothers, and many appreciative and sympathizing friends to mourn their loss. Her funeral was largely attended. Sermon from Job 14: 14. N. W.

At Osborne, Kansas, Feb. 29, 1888, Uncle HENRY WILLIAMS, aged 86 years and 8 months. Called from labor to rest. C. F. W.

CORRECTION.—The obituary of EDGAR HALL, Andover, N. Y., published last week, should have read, "He leaves one brother and three sisters to mourn their loss."

Books and Magazines. THE Old Testament Student for March comes to our desk with the usual helpful and suggestive reading. Its pages, as its name implies, are for study, and not simply for cursory reading. The Inductive Bible Studies are continued, reaching the 28th number. They constitute a leading feature of the magazine for this year.

LEADING articles in Babyhood for March are Diphtheria, (illustrated), The Appetite of Children, and Self-reliance in the nursery. The Kindergarten at Home is continued, and the Mothers' Parliament, Nursery Problems, Nursery Observations, and Editorial Notes are all suggestive and instructive. Babyhood Publishing Co., 5 Beekman Street, New York.

Notice of Sale. ALLEGANY COUNTY COURT, SAMANTHA POTTER, Plaintiff, against PERRY SWEET & OTHERS, Defendants. By virtue of a judgment of partition and sale, made in the above entitled action, on the 14th day of February, 1888, the Subscriber a referee for that purpose, duly appointed, will sell at public auction, to the highest bidder, at the "Keller House," in the town of Alfred, in the county of Allegany, on the 19th day of April, 1888, at one o'clock in the afternoon, the real property directed by said judgment to be sold, and therein described as follows: "All that tract or parcel of land situate in the town of Almond, in the county of Allegany and state of New York, better known as the Leishah Cranford homestead, and bounded on the north by lands formerly owned by Am Whitney, and now by J. Page on the east, by the center of the highway leading from Alfred to Almond, and on the south and west by the highway leading to the McHenry Valley; containing eight and 55-100 acres of land, be the same more or less." Being the same premises of which Milo Sweet died, seized. DATED, February 29, 1888. DAVID E. STILLMAN, Referee. HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

A NEW MAP OF THE CITY OF ST. ANDREWS BAY. First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews, showing the location of every public business place, and private residences, docks, etc. Every lot in each block and the adjoining addition to the Company's lands, with a full description of the place. The size of the map is 30x50 inches. Limited number now for sale at \$2.00 each. BLAS AYERS, Publisher. ST. ANDREWS BAY, Washington Co., Fla.

Miscellany.

FORGOTTEN WORKERS.

They lived and they were useful; this we know, And naught beside; No record of their names is left, to show How soon they died; They did their work, and then they passed away, An unknown band; But they shall shine in endless day, in the Fair, shining land.

-Baptist Weekly.

THE LORD'S PRAYER.

Father, who hast in heaven thy throne, All hallowed be thy name. Thy kingdom come, thy will be done In earth and heaven the same.

-Selected.

CHILDHOOD AS AN EDUCATOR.

A Study from Life.

BY NORMAND PATTERSON.

There is an education of vital import to all men, which is beyond the power of men to impart to man. To deal fairly with men, we must be able to put ourselves in the place of men; not less must we be able to put ourselves in the place of children before we can deal fairly with children—or with men.

The warm days had lingered on until the keen edge of an autumn wind severed the season, and turned the summer adrift to the mists of the silent sea.

I had touched the match to the paper and bits of light wood in the furnace. My little boy of four and a half years—superbly built, noble fellow that he was!—stood by with his two chubby hands filled with sticks of kindling, ready to throw them into the fire when I should open the door and give the order.

The flames were roaring up the chimney. "Now," I said, "when I open the door, you shall see the fire, and you must throw in the sticks quickly, or the smoke will pour out into the cellar." It was an exciting experience.

"Quick!" I said, "while the door is open." One stick after another flew into the flames; then one struck the door-frame, and fell on the floor. History was repeating itself with painful accuracy of detail.

"Now look at that dirty wood against your

clean dress! I told you you should not come down here if you did that!"

He looked confused a moment, then dropped the wood, turned round, and ran toward the stairs, ascended and disappeared. In that critical moment, what silent criticism might the keen logical sense, the half-god-like instinct, of childhood, have passed on me!

I loved that boy. I loved to teach him; but the trouble was I ought to have sat at childhood's feet to learn, before I expected him to sit profitably at mine.

When the next autumn came, I would have given my life to see again that childish expectancy, those little hands filled with wood, that noble head and regal form lit up with weird glow from the furnace flames.

One, two, three, four years passed. But I was more than four years older. I had had time to sit down and think. In the silence of my sorrow, I could turn over the pages of the past.

Five years went by. The keen November wind came again. "Would you like to go down into the cellar and help papa make a fire?" I said.

The flames were roaring up the pipe again, and my little man was standing, as did his brother, years before, with his hands loaded with wood. I almost trembled as the past came before me and so overlaid the present that each seemed to lose its own identity.

"Quick!" I said, "while the door is open. Throw in the wood, quick!" One stick after another flew into the flames; then one struck the door-frame, and fell on the floor. History was repeating itself with painful accuracy of detail.

We started upstairs together. His trusting little hand was laid in mine. A serene little face looked smilingly up to me.

Then I heard his little feet

outrun me, not to his mother for refuge from trouble, but for very joy to tell her that he had been my helper.

And somehow I think the angels knew that I held two little hands, and saw two little faces, and answered two little voices, and sought to lighten two little hearts, when I said, "You helped me!"

—Sunday School Times.

MASCULINE WOMEN AND FEMININE MEN.

The Rev. Dr. Talmage recently preached on Deut. 22: 5: "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God."

Many years ago a French authoress, signing herself George Sand, by her corrupt but brilliant writings deprived homes and libraries innumerable, and was a literary grandmother of all the present French and American authors who have written things so much worse that they have made her putrefaction quite presentable.

What a sickening thing it is to see a man copying the speech, the walk, the manner of a woman. The trouble is that they do not imitate a sensible woman, but some female imbecile.

Alike repugnant are masculine women. They copy a man's stalking gait, and go down the street with the stride of a walking-beam. They wish they could smoke cigarettes, and some of them do.

There are in most communities individual Christians whose piety is largely concealed from the world, and, as Vinet would say, even from themselves.

DOUBTING CHRISTIANS.

BY PROF. JOHN FULLERTON, D. D.

There are in most communities individual Christians whose piety is largely concealed from the world, and, as Vinet would say, even from themselves.

Now these persons may be simply acting out the nature God has given them. They are constitutionally diffident and self-distrustful. They were not born Christians, but glided into religion with so little resistance that the change was hardly perceptible, even to themselves.

Sometimes, in the dying hour, their true character betrays itself in the experience of Christian triumph and Christian exultation. They may be provoked earlier to a bold avowal of Christ.

A poor Scotch woman went to her pastor to offer herself for church membership. He asked her to give "a reason of the hope that was in her,"—in other words, to "relate her Christian experience."

Now let us not attempt to force such retiring and shrinking souls out of their appropriate sphere.

either of Christian experience or of Christian confession.

Especially, do not set up such a rule as a test of Christian character. There are those who say they never doubted their conversion, or their present acceptance with God.

I ask pastors to seek out, and tenderly cherish this class of Christians. Remember that their prayers, at least, for you and your work avail with God.

Reader, do you believe in this sort of thing? Or, what is the same, do you believe in a living and operative God? or in some useless Baal who, the prophet intimates, may be asleep, or wandering about on a journey, indifferent to the affairs of men?

QUEER NOTIONS CONCERNING AMERICA.

An English lady who had traveled over the greater part of Europe said she had a great desire to come to America, and her principal object in doing so was to shoot Niagara.

A well educated middle-aged gentleman told me that the reason our civil war lasted so long was that we had no military men in our country, and that a war carried on entirely by civilians could not proceed very rapidly.

But it is not only English people who appear to know very little about America. A German countess once asked me if we had any theaters in New York, and when I told her that there were not only a great many theaters in that city, but that it possessed two grand opera-houses at which, at that time, two of the leading prima donnas of the world were singing on the same nights,

WICKED JIM.

"Do you see that boy?" said a policeman just off duty on one of the down-town streets in New York city to a man in whom he was beginning to have confidence as a Christian worker.

"I want you to be a better boy. But here we are," and he preceded his guest into an alcove of a small, neat restaurant, saying "Sit down here opposite me at the table, and order what you want; we will talk later."

"When its worth while. What's up? What do you want with me?"

"I want you to be a better boy. But here we are," and he preceded his guest into an alcove of a small, neat restaurant, saying "Sit down here opposite me at the table, and order what you want; we will talk later."

Jim availed himself, with alacrity, of the privilege given him, glancing often at his companion, who partook of his breakfast more leisurely, and in less quantity, reading his paper meantime.

"I don't know much about him. I don't think he cares much about me." "Oh, yes, he does. He sent me this morning to give you a breakfast. I came up from the ferry to go to Broadway.

"He must be tired of keeping an eye on me. What makes you think God led you around where I was?"

"Because it was a good influence. Satan might have put it into the heart of some one to find some mischief for you to do. Only God would send some one to try to make a better boy of you."

"I know it; but you must first want a new heart. You must want to be good and desire to lead a better life. You must believe there is a God, and that his Son, Jesus Christ, died to save you."

"I know about that. I heard a man preach it once in a little country jail where I stayed three months because I was tramping. I've thought about that Christ, how he sweat great drops of blood, but I don't see what good that did me."

"He was God. He knew there would be a 'Wicked Jim' here in New York to day, who would have to die and be punished for his sins, and he said, 'Let me suffer the punishment, and then if Jim will only believe that I suffered for him, and will accept a clean heart, and leaving off all his wicked ways, try to live a new life for my sake, that is all I will ask.'"

"Is that the truth, boss?" said Jim, with his great, blue, dilated eyes full of tears. "Yes. Shall I pray to him and ask him to help you to be a good boy?"

"I wish you would," said the boy; and he knelt, sobbing, completely melted, as the prayer, in simple language that he could understand, went on.

After awhile he said, "I feel better. I feel as if 'Wicked Jim' had strayed away down town, and as if this was a new Jim, who wanted to be a good boy."

"The name shall go with 'Wicked Jim,'" said the missionary. "You are Newlife hereafter. I shall call you James Newlife. Come now and have a bath and I will get you a new outfit in the way of clothes; and the gentleman took him upstairs, for the restaurant was connected with a mission, and he was soon thoroughly transformed in appearance.

"If ye love me, keep my commandments." This is the test of our devotion to Christ. Obedience means far more than profession. What is the chief command of Christ? It is found among his last messages to his church ere he ascended to his throne: "Go teach all nations." Judged by this test, what proof is the church giving of its devotion to Christ? Judged by this test what is the evidence of our personal fidelity to Christ?

"Then you will have no objection pray by myself, I suppose?" said the yo

GREATNESS.

He may be great who proudly rears For coming years strong pyramids; But greater he who hourly builds A character by noble deeds.

He may be wise whose mind is filled With all the wisdom time has given; Who sees and does his duty well Is wiser in the sight of heaven.

It may be grand to deck the walls With pictures by rare genius wrought; Greater it is to line the soul With tints and gems of noble thought.

He may be great who can indite Songs that shall every bosom thrill; He who knows how to make his life A poem grand is greater still.

-Miss F. H. Marr, in Youth's Companion.

MOFFAT.

One day a Scotch lad, not yet six, started from home to take charge of a tleman's garden in Cheshire, England.

"Now, my Robert," she said, as came in sight of the ferry, "let us see here for a few minutes; I wish to ask favor of you before we part."

"What is it, mother," answered the boy. "Promise me that you will do what I going to ask you."

"I cannot, mother," replied the can boy, "till you tell me what your wish is." "O, Robert," she exclaimed, "the tears rolled down her cheeks, "would I you to do anything that is not right?"

"I know you do, but you do not regularly. I shall return home with a heart, seeing you have promised me to the Scriptures daily."

The lad went his way. He kept his promise and read every day his Bible. He read however, because he loved his mother, from any pleasure he found in the Book. At length, inattentive though he was, the truths he daily came in contact, aroused his conscience.

"Can it be possible," he said to himself, "that I have never understood what I read again and again?"

Peace came to his mind, and he felt himself earnestly desiring to know and do the will of God. That will was made known to him in a simple way. One night as entered a neighboring town, he read a card announcing that a missionary meeting was to be held.

WHAT TO READ WHEN THE DAY IS OVER.

It is wise at night to read, if but for a minutes, some book which will compose sooth the mind; which will bring us face face with the true facts of life, death, eternity; which will make us remember man doth not live by bread alone; which give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him.

In a large and respectable school Boston, two boys, from different states strangers to each other, were compelled room together. It was the beginning of term, and the students spent the first day arranging their room and getting acquainted.

praying in half a room.



The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- FIRST QUARTER. Dec. 31. Herod and John the Baptist. Matt. 14: 1-12. Jan. 7. The Multitude Fed. Matt. 14: 13-21. Jan. 14. Jesus walking on the sea. Matt. 14: 22-36. Jan. 21. Jesus and the Afflicted. Matt. 15: 21-31. Jan. 28. Peter Confessing Christ. Matt. 16: 13-28. Feb. 4. The Transfiguration. Matt. 17: 1-13. Feb. 11. Jesus and the Little Ones. Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness. Matt. 18: 21-35. Feb. 25. The Rich Young Ruler. Matt. 19: 16-23. March 3. Christ's Last Journey to Jerusalem. Matt. 20: 17-32. March 10. Christ Entering Jerusalem. Matt. 21: 1-14. March 17. The Son Rejected. Matt. 21: 33-44. March 24. Review Service.

LESSON XIII.—REVIEW SERVICE.

THE LOVE OF JESUS NEARING THE CROSS.

BY PRESTON F. RANDOLPH. For Sabbath-day, March 24, 1888.

I. INTRODUCTION.—Drill upon the Titles and Golden Texts. Name the incident and the Title of the lesson suggesting each of the following, viz: A mother, unwise with her daughter; another, wise about her daughter; a third, ambitious for her boys; children's rights contrasted with dogs; the child as an object lesson before the class; a children's praise meeting; office-seekers called children; getting into trouble by swearing at a pleasure party; an old fisherman learning a new lesson upon the water; a sharp answer about dogs; a pert man scolding his employer; three men frightened in the mountain; a farmer looking for stray stock; a slave scene, a woman and children to be sold; a good boy, only not willing to be a Christian; political wire-pullers defeated in their plans; Salvation Army making ado in the streets; a band of robbers murdering for property; a den of thieves broken up; a dance and its terrible consequences; a ghost story of the sea; ungentlemanly treatment of a lady disapproved, supposing Andrew to be a bad boy, mistreating brother Peter very often; a female politician; much ado while riding a colt the first time; complaining of children's entertainment in the church; leaders restrained by the laymen.

II. PLACES.—On blackboard or other map, show Capernaum, where Jesus was, and Magdala, the place of John's imprisonment, I.; trace the route and narrate the events of Jesus' journey; to a desert place; the multitude fed, II.; walking on the sea, III.; to Gennesaret; teaching; to Tyre and Sidon; heals the afflicted, IV.; to the Sea of Galilee; more loaves and fishes; to Magdala; of leaven; to Caesarea Philippi; Peter confessing, V.; to the Mount of Transfiguration, VI.; the transfiguration; to Capernaum; tribute; little ones, VII.; trespass; forgiveness, VIII.; beyond Jordan to Judaea; divorce; journey, IX.; twelve thronged; laborer's hire; last journey, X.; blind man at Jericho; entering Jerusalem, XI.; lodging at Bethany; rejected, XII.

III. PERSONS.—Give (1) John the Baptist's protest against wrong, his imprisonment and death; (2) Herod the Tetrarch's life and retributive death in exile; (3) Salome's request, and her attendance at the cross and the sepulcher; (4) Peter, James and John's favored intimacy with Jesus.

IV. OUTLINE. The love of Jesus in bereavement. Les. I. The love of Jesus in want. Les. II. The love of Jesus in trouble. Les. III. The love of Jesus in affliction. Les. IV. The love of Jesus in confession. Les. V. The love of Jesus in intimacy. Les. VI. The love of Jesus in humility. Les. VII. The love of Jesus in repentance. Les. VIII. The love of Jesus in obedience. Les. IX. The love of Jesus in ambition. Les. X. The love of Jesus in adoration. Les. XI. The love of Jesus in rejection. Les. XII.

V. THE LESSONS. Lesson I.—"Herod and John the Baptist." Matt. 14: 1-12. Topic.—The love of Jesus in bereavement. What did Herod hear of Jesus? What had Jesus done to give him fame? Who did Herod think Jesus was? Why did he think so, or be troubled about it? Relate, briefly, John's imprisonment and death. To whom did the bereaved disciples go? See Golden Text. Why did they go to him? The wicked are troubled at the works of Jesus, but the disciples tell their sorrows to him. Lesson II.—"The Multitude Fed." Matt. 14: 13-21. Topic.—The love of Jesus in want. What was the multitude doing? How did Jesus feel toward those who followed him? What was he unwilling the people should be compelled to do? What do the hungry need which cannot be had by going away from Jesus? See Golden Text. How did Jesus arrange the people to be fed? Mark 6: 40. What did he do before breaking bread? After that had eaten, what did he direct to be done? John 6: 12. How does his example teach order? Thankfulness? Economy? Jesus knows and supplies, in the best manner, all the wants of those who follow him. Lesson III.—"Jesus walking on the Sea." Matt. 14: 22-36. Topic.—The love of Jesus in trouble. Why did the disciples leave Jesus and go on the sea? What trouble arose there? To whom did Jesus go in the storm? When the disciples were afraid, what did Jesus say to them? See Golden Text. When Peter wanted to go to Jesus on the water, what did Jesus say? What trouble came to Peter then? How was he saved? What occurred when Jesus came into the ship? When Jesus sends into danger, he will meet the obedient there and save them in all their troubles. Lesson IV.—"Jesus and the Afflicted." Matt. 15: 21-31. Topic.—The love of Jesus in affliction. What afflictions are first mentioned in this lesson?

Did the mother ask mercy on herself, or on her child? Who opposed her? How did she renew her pleadings? How did Jesus appear to refuse her? How did she show deep humility? What did Jesus commend in her? How was her persistent pleading rewarded? What other afflictions did Jesus relieve? Show from the lesson that (1) parents feel the child's afflictions as their own; (2) we should take our children and friends to Jesus. What is the instruction of the Golden Text? Jesus will yield to the humble, persistent pleadings of faith for the afflicted. Lesson V.—"Peter Confessing Christ." Matt. 16: 13-28. Topic.—The love of Jesus in confession. About what were there different opinions? What question were the disciples to answer for themselves? Everyone must answer that question, and be for or against Christ. Why did Jesus call Peter blessed? What power was given him who thus confessed Christ? It is true of all, who, confessing Christ, act in his spirit, that what they bind or loose on earth, is bound or loosed in heaven. Golden Text? After the confession, what did Jesus begin to show? Notice the first shadows of the approaching cross, and its offense. Why was Peter reproved after such promises to him? Confessing Christ secures great blessing and power, though reproof may yet be needed. Lesson VI.—"The Transfiguration." Matt. 17: 1-13. Topic.—The love of Jesus in intimacy. What disciples saw the transfiguration? Why did they go? On what other occasions were these three admitted to similar intimacy? Mark 5: 37, Matt. 26: 37. Describe Christ's glorious appearance. Who else appeared in glory? Of what did they speak? Luke 9: 31. Notice again the approaching cross, and now the glory there. What voice spake of the Beloved One? What command in the Golden Text? What did they next hear Jesus say? As he spake, what did he do to these favored ones? Those most intimate with Jesus have the most precious manifestations of his love and glory. Lesson VII.—"Jesus and the Little Ones." Matt. 18: 1-14. Topic.—The love of Jesus in humility. What question shows the disciples had selfish ambition? What object was presented them as a lesson? What characteristic of the child did they first need? Why, in the Golden Text, does Jesus speak so lovingly of little children? Name other child traits, besides humility, that Christians must possess. What does Jesus promise him who humbles himself as the child? How does Jesus show the terrible wickedness of causing the humble to sin? What would we better lose than do wrong? What reason is given why we should not despise one of these humble ones? How great is the Heavenly Father's care to save one such? The humblest Christian has the most tender love and the greatest watchcare of heaven. Lesson VIII.—"A Lesson on Forgiveness." Matt. 18: 21-35. Topic.—The love of Jesus in repentance. What practical question did Peter ask the Lord? What does the answer show as to the extent of Christian forgiveness? In the parable, why did the king forgive his servant? What right did the servant claim? What was wrong in enforcing his legal right? What was the result to him? From whom, and under what circumstances, may we expect such treatment? How far have we a right to ask forgiveness? See Golden Text. Divine love is sufficient for the pleading penitent, but he is deceived who holds malice and thinks he is saved. Lesson IX.—"The Rich Young Ruler." Matt. 19: 16-26. Topic.—The love of Jesus in obedience. What did the young man ask how to obtain? What was he told to do to enter life? What did he claim he had done? What question shows there was an unsatisfied want? How did Jesus feel toward him? Mark 10: 21. What one thing did the rich man yet lack? What two things was it impossible for him to do? See Golden Text. Which did he love most, Jesus or his possessions? Which did he choose, to follow Jesus, or to go away? What were his feelings? Jesus loves the obedient; but one thing loved more than Jesus brings sorrow to the soul. Lesson X.—"Christ's Last Journey to Jerusalem." Matt. 20: 1-13. Topic.—The love of Jesus in ambition. What nearer view of the cross is given in this lesson? What sufferings are specified? What honor were two disciples seeking? What is Jesus' first reply? What were the "cup" and the "baptism" of which he asked them? What did they say as to suffering these? What is Jesus' final answer to their ambitious request? What should the greatest among them be? What, the chief? What is the mission of Christ whom they were to follow? See Golden Text. In view of the cross, selfish ambition, though suffering much, gains nothing; the humblest servant is the most exalted. Lesson XI.—"Christ Entering Jerusalem." Matt. 21: 1-13. Topic.—The love of Jesus in adoration. What arrangements did Jesus make to enter the Jewish capital? What is here called in the prophecy fulfilled? What is his disposition? Was his mode of entrance that of a conqueror, or of peaceful sovereignty? What loyalty was shown him? What praise was shouted? Give the Golden Text. Who sang that? Luke 19: 37. As he came near and beheld the city, how were his feelings moved? Luke 19: 41. What authority did he exercise in the temple? What did he do for the afflicted? What did he say of the children's praise? In the midst of praise and power, Jesus is meek, helpful and loving, and weeps for the erring. Lesson XII.—"The Son Rejected." Matt. 21: 33-46. Topic.—The love of Jesus in rejection. In the parable, whom does the householder represent? With what great care did he provide a vineyard? Who were the servants so mistreated? What judgment did the rulers pass upon the husbandman? When they understood that Jesus spake of them,

what did they want to do with the Son? Give the Golden Text. Who were "his own"? How had they condemned themselves? What vineyard has the Lord now? Who are the servants he sends to us? What ought we to render him? If we do not render these, but reject the Son, what will be the result of our choice? Divine love provides and repeatedly calls; if sinners perish it is from their own choice. Lesson XIII.—Review. Eph. 3: 18, 19. Topic.—The love of Jesus nearing the cross. How in these lessons does Jesus show his love to children? See also Mark 10: 14, 16. What young man did he love? What young lady did he wondrously bless? What did he do for the parent? What infirmities of body did he cure? What weak minds did he restore? What strong men did he tenderly touch and encourage? Who came to him when a friend was dead? Who came when there was sickness at home? When they needed help themselves? When they sought relief for friends? What was done for the poor? How did he feel toward the rich man? From what instant danger did he stretch forth his hand to save? What did he say, "It is I"? How often did he say, "Be not afraid"? For whom did he provide bread? What bread can he alone supply? Which is the more precious, soul or body? It caused him comparatively little suffering to relieve the body, what did it cost to save a soul? When Jesus began to speak of his death, what offense did it cause? With whom, in glory, did he again talk of his death? As he approached the city to die, how did he manifest his love for those he knew would condemn him to the cross? Why need he come to suffer such a death? How wonderful must be his love for sinners to thus willingly approach the shame and agony of the cross to save them! What does the Golden Text of the Review teach that we ought to know? The love of Jesus meets all the wants of soul and body in every age and condition. Nearing the cross, it appears the greater. It is our duty to come to the cross and know that love.

OUR SABBATH VISITOR. The amount pledged by Conference of 1888, towards paying the indebtedness of Our Sabbath Visitor, has been received and credited as follows: Church, Scio. \$ 5 00 First Alfred Church, Ladies' Evangelical Society and S. S. 105 87 Martha Coon, Villa Ridge, Ill. 50 Sabbath school, Bradford, Pa. 4 05 Church, Dodge Centre, Minn. 10 00 Sabbath school, Adams Centre. 25 00 " North Loup, Neb. 4 05 " Second Brookfield. 13 00 Church, West Hallowell, Ill. 5 85 Sabbath school, Nortonville, Kan. 10 00 Church, First Hopkinton, R. I. 30 00 Y. P. S. C. E. 10 00 Miss Eliza Burdick, Hopkinton. 1 00 Mrs. Lydia Burdick, Adams Centre. 1 00 Mrs. Susan Church Rockville, R. I. 50 Welton, Iowa. 5 20 Church, DeRuyter, N. Y. 10 58 " Second Alfred. 4 05 " L. A. S., Hebron, Pa. 10 00 Mrs. Nathan Rogers, Oxford, N. Y. 15 15 Sabbath school, Paris, Ill. 15 00 Quarterly Meeting, New Market, N. J. 5 70 Sabbath school, Walworth, Wis. 15 00 " Independence. 8 25 A Friend. 50 L. B. S., Milton, Wis. 15 00 Church and Society, Mystic Bridge, Conn. 6 50 Martha A. Burdick. 1 00 H. Washburn. 15 Sabbath school, Nile. 15 00 " Richburg (pledge). 20 00 " Hornsleville. 2 00 Church, Pawcatuck, R. I. 35 34 Sabbath school, Berlin, N. Y. 10 00 Mrs. H. Washburn, South Hamilton, N. Y. 5 00 Sabbath school, Scott. 4 00 " Cuyler. 4 00 " First Genesee. 28 51 " Humboldt, Neb. 6 17 Mrs. Cortland Burch. 1 00 J. W. Morton. 1 00 Sabbath school, Scott, N. Y. 78 First Alfred Church. 10 71 Sabbath school, Independence. 1 35 First Brookfield Church. 2 50 Sabbath school, Brookfield. 3 50 Waterford Church. 5 00 Second Hopkinton Church. 10 00 Andover Church. 2 45 Sabbath school, Plainfield. 10 00 Nimble Fingers, Wellsville. 1 00 Sabbath school, Lost Creek, W. Va. 2 00 " First Hopkinton. 35 00 Martha Coon. 1 00 Second Alfred Church. 4 80 Independence Church. 9 65 " Church. 10 50 Contributions at General Conference 1887. 42 49 Total. \$601 00 E. S. BLISS, Treasurer Sabbath-School Board.

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CONTENTS.

Abide Thy Time.—Poetry. Glimpses of Europe.—No. 17. About Deacons. The Loneliness of Sin. Ministers. Paragraphs. Letter from Mrs. Davis to Mrs. O. U. Whitford. From S. D. Davis. From R. B. Hewitt. WOMAN'S WORK. Paragraphs. Living Temples. SABBATH REFORM. The Sabbath Question.—No. 2. The Bible on the Sabbath. EDUCATION. Miss Maria Mitchell. Self-Control. Clippings. Editorial Paragraphs. Ordination of G. H. F. Randolph. Invite Them In. COMMUNICATIONS. Sunday and Prohibition. Royalty Abroad. Chicago Mission Work. Tract Board Meeting. Ordination Services. Washington Letter. Tract Society. HOME NEWS. Alfred Centre, N. Y. Milton, Wis. CONDENSED NEWS. SABBATHS AND SABBATHS. Medicine: Scientific and Barbaric. MISCELLANY. Relief from Many Cures.—Poetry. The Silver Lilies. Wasted Preachers. Amen.—Poetry. How Lilly Got Lost. A Cup of Cold Water. POPULAR SCIENCE. CATALOGUES OF PUBLICATIONS, ETC. THE SABBATH-SCHOOL. MARRIAGES AND DEATHS. SPECIAL NOTICES. BUSINESS DIRECTORY.

ABIDE THY TIME.

Abide thy time, my child, And cease thy sighing; Let not thy heart be wild, I hear thy crying— Abide thy time. The way seems long, I know, And rough, and trying; But if thy steps be slow, On Me relying— Abide thy time. The road leads on for miles, O'er hills of climbing, Beest with awful wiles Of sin's designing— Abide thy time. The cross! Thy feet shall walk Beneath it, bleeding; And yet, though terrors stalk, To Me give heed— Abide thy time. To thee shall come glad rest, And sweet reclining, In fields with verdure dress'd, And streams soft gliding. Abide thy time. —Elizabeth Seabury Sherman

GLIMPSES OF EUROPE.—No. 17.

BY PROF. H. M. MAXSON.

VENICE.

One morning I took a walk to St. Mark Square before breakfast, and was in time to see a parade of Garibaldi's veterans. conspicuous parts of their uniforms were shirts and a long pheasant feather that waved above each hat. The music was odd, but a potpourri of Garibaldi's battle pieces. the head of the line marched a man would have made a good model for a bar while many of his followers well sustained the same character, and the march across the square was so free and easy, the music was so wild and quaint, the dress and appearance of the veterans so strange, that whole affair fitted in exactly with the surroundings of the place. Our visit to the Palace of the Doge was very interesting from the historical and literary associations which it called up. "Who is the Doge? The Doge (pronounced Doj) was the president of the state, and was elected for Venice is often called a republic, but it never was a more cruel, selfish, remorseless oppressive aristocracy than this so-called republic. At one time in its early history the people did have a voice in the government, but it was soon taken away from them by the nobles, and the Doge was henceforth elected by a body of twenty-four electors chosen from the aristocracy. Beginning an almost supreme ruler, the powers of office were more and more restricted by jealous nobles until the fourteenth century when those laws were passed which reduced it simply to a commander of the army created fetters of iron for the nobles themselves in the shape of that terrible, inalienable, irresponsible Council of Ten. Doge was from that time the one citizen Venice who had no freedom in life.