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# Wrs Margaret Davir Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATE TRACT SOCIETY.

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

#### TERMS-\$\$ A YEAR, IN ADVANCE.

VOL. XLIV.-NO. 6.

#### ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 9, 1888.

WHOLE NO. 2248

he Sabbath Recorder	•
Intered as second-class mail matter at the po ce at Alfred Centre, N. Y.	st-
CONTENTS.	II.
In Memoriam.—Poetry Glimpses of Europe.—No. 11 Kansas Letter	111
Kansas Letter. Quarterly Meeting at Coloma, Wis Paul and "Speaking Women." The old Gospel	111
TANG.	
Paragraphs One Dollar for Each General Conference on Foreign Missions, 1888	2
From D. N. Newton, Fayetteville, N. C From S. D. Davis Woman's Influence in Systematic Giving	2
Woman's Influence in Systematic Giving Number of Jews Baptized in a Year Missionary Boards.	8 8 S
ATT REFORM.	3
Sunday Legislation and Religious Liberty	
Milton College Complementary Clippings	333
TORIALS.	
Jesus' Mission	4
Rebaptism by Seventh-day Baptists	4
The Brick Church Tract Society.—Receipts	- 4
E NEWS. Alfred Centre, N. Y Independence, N. Y	55
Friendship, N. Y.	0 5
Adams Centre, N. Y Westerly, R. I New Market, N. J	. 5
Albion, Wis	.5 5
WELLANET.	
Calvary.—Poetry The Marked Bible	• 6
He Knows.—Poetry The Old Scotchman's Prayer, A Temper Regulator	• 6 • 6
The Snow. The Psychology of Joking. A Boy on a Farm.	. 6 . 6
Children and the Church The Solitary Places of Life	. 6
Show Your Colors Sin Couching at the Door	. 7 . 7
VIAR SCIENCE	. 7
B SABBATH-SCHOOL RFIAGES AND DEATHS	. 8
CIAL NOTICES	. 8 . 8
IN MEMORIAM.	
BY, ANNIE L. HOLBERTON.	
(Howard Aubrey, son of Robert and May V. resford, was born Dec. 1, 1886, and died Dec	н . 9,
87.) The baby voice is silent now,	
His little form is laid to rest, While we in tearful sorrow bow.	
He's folded to the Saviour's breast. We miss him, oh, how sadly still,	
Hearts thus bereft alone can know; Yet, since it is our Father's will,	
God give us grace to bear the blow.	
Sickness and pain no more shall dim The brow that now is wreathed in joy,	•
Where heavenly voices welcome him, Our angel babe, our darling boy.	
Sweet innocence unstained by sin,	
Life's griefs and cares he'll never bear; Lent for awhile our souls to win That we may strive to meet him there	,
That we may strive to meet him there. Think of those little, loving hands	
As beckoning from the other shore; Among the shining angel bands	
He waits his parents' clasp once more.	
And while love's parting tears must fall, Let us for Christ decide to day,	
Accept, obey this earnest call; God's truth alone can light the way.	
GLIMPSES OF EUBOPE.—No. 11.	
BY PROF. H. M. MAXSON.	
BERLIN—CONCLUDED.	
Our first visit was to the King's Pa	.ace
there we saw some fine rooms-halls w	oul
e a better term to apply to them, as vere so large as tom lose all appearance	<del>в</del> (
omfort as a place of residence. The f	00
re of hard woods inlaid and very hi olished. Before we started on our tou	gh] F
nvestigation, we each had to put on ove	
hoes a pair of huge felt slippers. In o	rd
o keep them on we had to move with a	
f a skating movement, and when the area to es protruded from beneath the la	
kirts, the effect was irresistibly ludicrou	<b>18.</b>
The rooms we passed through were	la
shly ornamented with massive cornices rescoes that were sometimes even tawd	
heir effect.	J .
There were some fine pictures, and portraits and mementoes of the va	nai

ne celebrated danseuse -----," or, " This , and cost five million francs." much prefer to see the people in their than to visit acres of palaces such as seen. And yet the latter are interafter all, in a general way, although merican idea of the word palace is met by most of the buildings to the term is here applied. They are ommonplace, architecturally, and dey wanting in that elegance which is and comfortable.

m the King's Palace we went to the allery, which is in a very fine buildr, more properly speaking, a series of ngs. The guide took us first to the in collection, and we found it very enle indeed, many of the pictures being ally interesting to us because the suballed up our knowledge of history or ure, as the "Burning of John Huss," ining a powerful portrait of the great ner, the "Portrait of Mommsen" and historical scenes.

collection of royal mementoes of the Hohenzollern, in the Monbijou Palwhich contains relics of the various and queens, is quite interesting to who likes that kind of thing;" clothes hey wore, cradles in which they were d, tables on which they wrote, etc. of the objects were beautiful in themas the china medallions clocks. etc. e Parliament House is an unpretending ing inside and out, but to me was as interesting as a palace. The palace elic of the past, used as a show room; arliament House is the focus of modern ry. Here it is that Bismarck has the nal Legislature transmute his will into Parliament is not now in session, but s interesting to see the various commitooms, and fix in the "mind's eye" for e illustration of newspaper reports from any, the place where the great Duke of the country. nd the location of the different parties. ne left of the speaker are the Progrests and Socialists, on the right are the rals and Conservatives, while the Cathoccupy a position in the center between ne great park of Berlin is called Theiren or Zoological garden because there is e collection of animals at one end of it. ive through it showed that the Gerknow how to make a park. About miles long and a mile wide, it is one of beautiful trees, with beautiful cool es cut through thick roads well sprinkand in perfect condition, with innumeropportunities for walking and horseriding and with ornamental ponds bles. Corn is worth, at the present time, 55 streams for rowing. There were also y statues and fountains, and along one were some of the finest residences in city. he Royal stables are on a magnificent , and contain a large number of fine es, those of the Emperor being invariablack, while the ladies of the Imperial deavored to get as many subscribers as possiehold prefer bay. There was also a very ble for our papers, and especially for the resting collection of state coaches, some hem quite antique. he city abounds in fine pieces of statuplaced on its squares and parks. The st, I think, is that so well known from be far distant when we shall have an organiictures, Kiss' "Amazon," a very spirgroup showing an Amazon mounted on orse repelling the attack of a tiger clingto the horse's haunches. The famous ue of Frederick the Great was also rekably fine, but we were not prepared to reciate it so fully as if it had been the statportraits and mementoes of the various ue of some other man, for we have seen his on the Missouri Pacific Railroad. Downs, members of royalty. I was interested when | face so often and in so many different ways | though counted a pretty hard place, has We spent nearly the whole of our third Methodist Episcopal, Free Methodist Episday in the Old Museum, most of it in the copal, and Christian or Campbellite. rooms contaning the "old masters." One seem to be working harmoniously, the Chrisrequires something of an education in art tian and Congregational worshiping in the to reap the highest benefit and enjoyment same building, owned by the former. There tian alabaster and a large cross of immense from such a collection, and I cannot say that are two schools located here, a city school I am in love with the old masters.

covered, chandeliers put into cases svrian sculpture, gems, coins and antique e populace led through in squads at objects illustrating ancient life, beautiful ch a head, while a guide says, "This vases that are more than two thousand years some modern factory, jewelery, gems and weapons worn in the days of Caesar, Pericles or the Pharoahs, and even the mummified bodies of the people themselves. The collection of coins alone numbers about one hundred thousand. One very pleasing thing about some of the rooms is their beautiful frescoes and wall paintings by celebrated artists which are often specially appropriate to the collection they contain. Thus the walls of the Greek cabinet are adorned with scenes illustrating the daily life of the Greeks: and those of the Egyptian museum represent

the Egyptian museum is arranged to represent the old temple of Karnak, while another hall contains tombs reconstructed as they were used for burial by the Egyptians. These, with the wall decorations, the mummies, scrolls and other objects, give a grand object lesson on life in Ancient Egypt. You can readily see that there is enough

in this one museum to occupy days of sightseeing without even looking at the five hundred thousand prints and engravings which are shown only on Sundays.

As a contrast to the palace we paid a morning visit to the market, which proved very interesting. Nearly all the fish are sold alive, being kept in marble tanks and killed when sold. It was quite amusing to see the women (for nearly all the selling is done by women) dip up a fine eel, cut its throat, twist it up in a net, and hand it to her customer. The people buying and selling were interesting in their ways, and we saw several characteristic costumes.

-a combination of these manufacturing and preached to a good congregation at the mercantile enterprises, with the fine dwelling school-house, Coloma Station, and am now houses and beautiful site, makes Downs a at Bro. Lowe's, waiting for the train to conpicture of King Frederick advancing old, yet look as if they were the product of desirable place for those seeking a home in vev me home.

our Western towns. While in Downs, we had the pleasure of that, before coming to this Quarterly Meetmeeting with some of our old friends from ing, I visited Glenbeulah, Sheboygan county. Adams, Watson, and Verona, N. Y. Among Wis., where I found our brethren and these are Bro. Clarke Renne and family, of Verona; Bro. Harry Williams and family and God. There are still some there who would Bro. Alven Williams, both from Watson; like to be baptized and keep the Sabbath, also Bro. Charles Williams, son of the late but there are still obstacles in the way. We Deacon Daniel Williams, of Watson. While hope these obstacles may yet give way to visiting with the friends and others, we found the force of truth. I organized a Societhem desirous of having a meeting held in ty of Christian Endeavor, with fifteen this place, and a church organized on the members, five of whom are already Sabbathsolid and truthful foundation-the Bible- | keepers, while about four or five others are Egyptian life and scenery. The outer court of from the Sabbath stand-point. Judging likely to keep the Sabbath ere long. It is from what we learned while in that place, we with unspeakable gratitude to God that I believe them to be very much in need of a witness the great moral and spiritual immissionary, and know that there could be provement in that hitherto neglected neighmuch and lasting good done in the name of borhood. I have described it as "Glenbeuand for our blessed Master.

> Any one desirous of knowing more about It is situated between Glenbeulah and Downs will receive such information by addressing Mr. Clarke V. Renne, of that place. For fear the Editor may think our missive I have preferred the other name. Will the too long, we will bring it to a close by stat- | brethren pray for this interest, and for the ing, all questions will be gladly answered by

Your brother, S. S. COON. ADELL, Sheridan Co., Kan., Jan. 14, 1888.

### QUARTERLY MEETING AT COLOMA, WIS.

This meeting convened on the eve of Sabbath, January 14, 1888. Two ministers, A. McLearn, of Berlin, Wis., and J. W. Morton, general missionary, were present. Two brethren from Berlin and two from Deerfield, Wis., were all who were in attendance from other parts of the field. The It did attract their attention, but not to her weather was not so favorable as might have work as a missionary. They had never been desired, the spirit thermometer marking as low as 50° below zero on Sabbath morning. The roads also were imperfectly very well understood among themselves. broken. A few of the Sabbath-keepers in Accordingly, the missionaries of the station, we will endeavor to give a brief description the vicinity, consequently, were not able on learning what was being done, hurried to be present. There was, however, a fair at once to secure a stay of proceedings. 1st. Adell, Sheridan Co., Kan., our place of attendance at all the meetings. The people in the little village of Coloma turned out without respect to denominational preferences, and helped in the singing and other named town. Adell is but a small country exercises. Bro. McLearn preached twice during the occasion, and the writer three times, besides filling an appointment at Coloma Station on Sunday evening. Eld. Crowder, pastor of the Congregational Church, preached on Sunday morning, his regular appointment. Bro. Michaels, the Methodist pastor, attended most of our meetings, and worked heartily with us. The little church at Coloma seems to be holding the fort under rather discouraging circumstances. They have had no regular always at the time, and in the circumstances, preaching since Bro. McLearn and I visited | do that which is promotive of good order, them in the summer. Since that time Bro. Michaels has been holding meetings at Coloma Station, and a goodly number have embraced the Saviour, and united with the M. E. Church; thus materially changing the aspect of that part of the field. I intended to hold several meetings at that place, but, finding the field occupied, I concluded to hold but one service there on this visit. At a business session, the Quarterly Meeting unanimously voted to request Bro. Thos. Lowe, deacon of the Coloma Church, to exercise his gifts in public as a preacher of the Word, and to prepare for the next Quarzation here founded upon the truth as it is in terly Meeting a Bible reading and a discourse, as trials, with a view to a formal licensure. He accepted the invitation, and we are all hoping that his usefullness may thoughts of God. Freshness and force acbe greatly enhanced by this means. The next meeting was appointed to be held with the brethren at Marquette, Green Lake

It is proper that I should mention here, sisters firm in the faith and giving glory to lah," because that is the nearest post-office Plymouth, and its proper name is "Mankato," but, as there is no such post-office Coloma field?

J. W. MORTON.

PAUL AND "SPEAKING WOMEN." BY REV. JOHN OTIS BARBOWS.

Once, in a certain Eastern city, a single ady, earnest and faithful in her missionary work, but, for the time, without due thought of the interpretation which Mohammedans would give to her act, sat near the door of her house, and played some of the sweet tunes of our church music, to attract the attention of those who were passing by. known a women to sing or play to a company of men for any good purpose. In their ears such songs had but one meaning, and that Their good name was in jeopardy. Their whole work would be misunderstood and occasion scandal. But suppose the same lady-her innocent heart filled with the same love and zealhad played the same tunes on an organ in her parlor in "America. Would any be injured, should they chance to hear the sweet notes as they were passing in the street? And would it be necessary for a Christian teacher, who might speak with some kind of authority in regard to what is proper and becoming and of good report, to say, "I suffer not a woman to do such a thing?" Why, in American society, at the present time, should not a women be permitted thus to play on a musical instrument? Is not the whole gist of the Apostle's argument this, that all, either men or women, should purity and the highest interests of the Christian Church? "By their fruits ye shall know them." These words of our Lord not only apply to false prophets, but, in some sense, at least, to all kinds of prophets, and to teachers of either sex. What does good? What is owned and adopted by the spirit, as means to be used in saving and blessing mankind?

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ivertisers may have their ad y without extra obsrge.

JOB PRINTING ished with a supply of 1 added as the business at line can be execute the guide said of one object. "This was that it has really become a bore.

originally made of silver, but King --melted it up to get money for his war." Even kings get "hard up," it seems. The chapel was beautiful in its architecture and decoration, having two fine pillars of Egypprecious stones, worth thousands of dollars.

One of the most striking things in these locked up in a comparatively useless form.

The collection of antique statuary is verv palaces is the immense amount of wealth large and contains some very pleasing pieces; ments. Two papers; twenty stores, consist-

KANSAS LETTER.

Thinking a description of western Kansas and some of its flouring towns might be interesting to the readers of your valuable paper.

residence. We came from Lincklaen, Chenango Co., N. Y., about two years ago, and located with our children near the abovetown, consisting of one dry goods and grocery

store, post-office, blacksmith shop, church house and school house. The people in this vicinity are keepers of the first day. The country surrounding Adell is a productive, level plain, but at this present writing, much of it lies in its natural state, belonging largely to speculators, but can be bought at reason able prices, ranging from \$7 to \$9 per acre. The principal products here are corn, wheat, rye, potatoes and all kinds of garden vegeta-

cents per bushel; potatoes, \$1; rye, 75 cents; oats, 50 cents; wheat, 75 cents. Any person desiring a home will do well to give this part of God's vineyard a call before locating. We are at present the only Sabbath keepers in our neighborhood. Although standing alone, we have circulated our tracts freely, and en-Light of Home. We hope some day in the near future to awaken the people in our vicinity to the truth of God's Word. We are laboring and praying that the day may not

Christ Jesus. We have had the pleasure of spending three

or four weeks in Downs, Osborn county, this state, visiting with our children. Downs is located on the Solomon River, one hundred and ten miles east of Adell-is a division station several churches,-Congregational, Baptist All

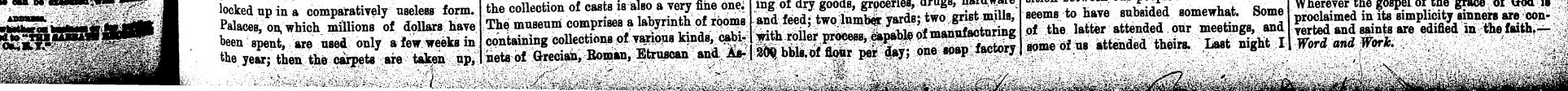
and a high school, the latter being able to graduate students in the English depart-

county, on the first Sabbath of June. After the Quarterly Meeting I went with Bro. Hamel to Deerfield, where we held eight meetings. I also preached at the funeral of a little child. Some of these meetings were thinly attended, on account of the cold and the snow-drifts; others were fully attended, and in all there was a good interest manifested. I trust that believers were much encouraged and strengthened, but cannot say whether there were any conversions or not. Time will tell. The oppothe collection of casts is also a very fine one. ing of dry goods, groceries, drugs, hardware sition between our people and the Adventists

### THE OLD GOSPEL.

Modern sermons may be artistic in conception and elegant in expression, yet, with few exceptions, they lack the power to touch the conscience and move the heart. No acuteness of exposition or grandeur of speculative fancy can compensate for the absence of truth. The thoughts of man, even at his best, are a sorry substitute for the quired by departure from the "old paths" may gratify an Athenian appetite for novelty, but to carry life to a dead soul we need nothing less than the word and witness of the Holy Ghost.

The droctrines which determined the great spiritual awakenings of the sixteenth and seventeenth centuries have not lost their potency for good. They proved effectual in repelling the skepticism and vivifying the death of the eighteenth century, and their force is unspent though we are nearing the close of the nineteenth. It may be that thousands are doubtful as to their truth. and thousands more meet them with a bold denial; nevertheless, the same old gospel which Paul preached, and Luther recovered at the Reformation, is the "power of God unto salvation to every one that believeth." Wherever the gospel of the grace of God is proclaimed in its simplicity sinners are con-



# Missions.

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

2

The Corresponding Secretary having temporarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meet ings 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.

Is IMMERSION performed by an unimmersed minister, New Testament and valid baptism? What has been the doctrine and practice of Seventh day Baptists on this point? What is the belief to day? Our Southeren brethren, at least, want to hear from our fathers and theologians on this subject?

IN 1878 a General Conference on Foreign Missions was held in London, representing nearly forty missions, and the societies of different lands. Missions were considered from the points of view of geographical distribution, and of the extent and effectiveness of the great work carried on in so many parts of the globe. Much information was obtained, and considerable stimulus given to the grand enterprise of spreading the gospel of Jesus Christ. It is now proposed to hold another Conference in 1888, and in another column we publish a circular relating to it.

THE regular price of the excellent Homiletic Review, published by Messers. Funk & Wagnalls, New York, 18 \$3 a year. To ministers and theological students \$2 50. At our suggestion, the publishers have made special offers for our home missionaries. If there are three subscriptions the price will be \$2 each for five, \$1 90; and for eight, \$1 75. A more valuable or helpful invest ment or present could not easily be made than a year's subscription to this religious and theological magazine. We should be glad to hear from several of our readers on this subject, and to receive and forward subscriptions.

glorious work of Christian missions. This per, and his name be exceedingly glorified is considerably more than the present total of our yearly offerings for this cause; but it every part of the earth, into the kingdom and stayed over night at Cherry Creek. The is not greater than the sum we are going to of his dear Son, Jesus Christ. give annually for missions, we believe, before

many years. Why not? The cause demands it, and Seventh day Baptists have the money. The Lord is opening the way before us, in a wonderful manner; and we profess to be his servants and fellow-workers.

We speak deliberately when we say that it would require no great self denial or self- was once pastor of the church where you On the 27th I went north of Salem to visit sacrifice on our part, as a denomination, to preached, and who had formerly been inter- isolated Sabbath-keeping families on Robinraise \$20,000 for missions this very Coffer- ested in the Sabbath question. I wished to son Fork. I preached three sermons at ence year. Let us at once admit-and know his present attitude in reference to the Vermont. After visiting three families, I gratefully, too-that there are many who are subject. Services had commenced when I returned to Salem, and came home on the doing their whole duty in this line. But there arrived. After their conclusion he came to 29th, having visited all the Sabbath keeping must also be very many who give but little me and spoke, and, after speaking to others, families in the town and north of it. This or nothing at all. We are now contributing, say, \$10,000 a year, for missions; or an aver- and mentioned the subject himself, inti- the church has been without a pastor, but age of one dollar apiece. Now, persons mating at the same time that he was sat- for the want of time it has been deferred unwhose offerings are \$2, \$5, \$10, \$25, \$50, \$100, \$200, or \$500 a year, respectively fered him some tracts, which he accepted very 9, 24, 49, 99, 199 and 499 persons, who do | hearing, that he "decided that Saturday was not contribute one cent. But if these present non-contributor would only give one church;" since that time, however, the in- of hands after baptism; and one church ordollar each, the total of our yearly offerings | fluence exerted over him, has been strong in for missions would be greatly increased. purposes compared with what we spend for personal comforts, gratifications and luxuries. We do not condemn the enjoyment of the comforts and luxuries of life by those who

can afford them. Our Maker did not create a it, and referred to it as inconsistent. I fear very plain world, but a very beautiful, a magnificent world; and this is only his footstool. But we do insist that Christian character is not developing as it ought, that Christian obligations are not fulfilled, until liberal faith. Christian giving has a prominent place among the things in which the soul also finds satisfaction and delight.

In our endeavor to set forth, with emphasis and clearness, these principles of the Christian religion and the New Testament Scriptures, we judge no individual fellow. disciple of our Lord; but we unhesitatingly declare our conviction that the Seventh day Baptist denomination is now able to annually contribute \$20,000 for missions; that 10,000 Seventh day Baptists are able to give on the

in the ingathering of great multitudes, in next day. On the 17th I started for Salem R. SCOTT MONCRIEFF, Secretary,

BIBLE HOUSE, 146 QueenVictoria Street, ) London, E. C.

# FROM D. N. NEWTON, FAYETTEVILLE, N. C.

Last Sunday I went to hear a minister who | pects brightening. To Gcd be all the glory. sat down and asked me to take a seat by him, visit I have been contemplating ever since isfied with the observance of Sunday. I of- | til now. favor of Sunday-observance. He reads the Again, how small are our gifts for religious Outlook, and says "The arguments are strong." As I told you it would be, the "report" has been circulated, and is fast spreading among Baptists that we accept "alien immersion." The minister had heard that it will sadly cripple our influence over Baptists and add nothing to our influence over Pedo-Baptists. Pray for the brother, that he may be guided and assisted by divine

### FROM S. D. DAVIS.

This quarter has been to me one of more than usual interest, for which I thank and praise the Lord. I left my home Sept. 2d, for Middle Island, where I assisted in quarterly meeting and Bible-school institute. This church has now for its pastor Eld. H. P. Burdick, who has charge of the Green- debt, golden opportunities at home and brier Church also. Sept. 21st I started for abroad are missed, mission boards bear a Copen, Braxton Co., W. Va. We had a precious meeting at this place, which closed Oct. 8th, with a growing interest and a large audience. On the 9th I went to Indian may well believe. Fork, a branch of the Hanawha River, to visit an isolated family of Sabbath-keepers. On the 14th I went to Buckeye Run and began a series of meetings, which continued but bearing, with its gentle pressure, upon until Oct. 28th. This meeting was a pre- rich and poor according to the ability given cious revival season. Nov. 4th I went to Roanoke and conducted a quarterly meeting. On the 10th I started, in company with Eld J. L. Huffman, for Copen. That evening we conducted a meeting at Roanoke church, better proof that our labors have not been in and reached Copen the next day, where we met Eld. H. P. Burdick and fourteen others, who had come as delegates from the several churches to sit in council with reference to organizing a church at that place. The council was unanimously in favor of organizing at once. Eld. Burdick presided over the deliberations, E. J. Davis acted as secretary, and Bro. Huffman preached on the subject of "Church organzation." Fourteen brethren and sisters became constituent members, adopting the denominational faith as laid down in our Hand Book, with an of these young men and women would have additional article on the laying on of hands been looking forward to prominent positions in the reception of members. S. D. Davis in the home land, instead of offering themoffered prayer and laid on hands, and then gave the hand of fellowship to all the members, which was followed by all the delegates the correspondence in funds, which is needed in turn giving them the hand of fellowship. to enable these young people to enter upon A. Shock was chosen moderator; U. C. the work they have chosen. Shock, clerk; W. T. W. Davis, treasurer and Wm. Wildman, deacon. J. L. Huff man examined the candidate; H. P. Bur dick offered the consecrating prayer; Dea. Asa Randolph gave the charge to the candidate, and S. D. Davis gave the charge to the church. Thus sprang into existence the Seventh-day Baptist Church of Copen, Brax-

service in the evening, and came home the

next day I went to Salem, conducted the quarterly meeting, and remained through the week, visiting and preaching. This church is now out of debt (unless it may have some back dues to Conference) and is taking active measures to secure a pastor. Thus the work is prospering and our pros-

-Bro. Davis reports 8 weeks and 5 days bring up the average to one dollar, for 1, 4, readily. He once told me, or said in my of labor; 7 preaching places; 59 sermons; congregations of 125; 30 prayer-meetings; the right day to keep, before he joined the 99 visits; 17 additions, 12 by the laying on ganized.

### VOMAN'S INFLUENCE IN SYSTEMATIC GIVING

Continually the conviction grows that the great need in mission work is a return to the Scriptural method of systematic giving. So also grows the conviction that woman must lead in this reform.

If it be asked, How ? we reply, both by example and precept; by personally acting upon her own convictions; by 'persuasive words with husband and brother; by patient teach ing of children, and provision of some way by which they shall have of their "very own " to give.

If each wife and mother would begin, the reform would soon become general, and what imagination can picture the beneficial results?

We have tried the old way of giving occasionally, or under some fitful impulse of duty or interest, what we may happen to have to spare, and know that under this system, or want of system, every good cause languishes; churches are burdened with

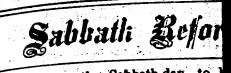
annually 60,000 or 80,000, and in China proportionately 100,000. "It may be interesting to our readers to

learn something of the social position of the one hundred and eighty-one Jews who em. braced Christianity in Vienna in 1882. There were six doctors, three professors, three lawyers, two governesses, ten students, two military officers, three civil officers, one solicitor, four journalists, one academical artist, twelve merchants, twenty seven book. keepers and clerks, two actors, two act. resses, one musician, seven tradesman and printers, four male laborers, fifty two females of the same class, one failway officer. and two servants. The occupation of the rest is not given by the Fremdenblatt. Now. it must be obvious to every one who reads the above authenticated facts, that large numbers of Jews, from one cause or another, embrace Christianity year by year. We learn, then, that modern Judaism has in these days less hold upon its adherents than it had in former years."



We believe in mission boards. We long to see each branch of Christ's church enthusiastically enlisted in preaching Christ to the heathen, each and all its workers abroad so placed and directed as to be in full sight of their brethren at home, the connecting link close and vital, all at home watching every movement abroad, rejoicing in every step of progess, prompt to send all needful supplies, and still more eager by their prayers to bring down upon their brethren abroad the divine inspiration and power which insure victory, all victories brought distinct. ly in view of each and all the churches at home, and becoming a fresh inspiration for more volunteers, more generous giving, and more earnest and prevailing prayer.

These opaque Boards, which become an mpenetrable wall between the church at home and its workers abroad, check the vital currents and cause stagnation and barrenness both here and there. Let us have done with them, and have agencies transparent as the light, content with their own limited responsibilities, without usurp. ng Christ-forbidden powers, and let them leave both to the home churches and the workers abroad their own Christ-imposed responsibilities, a sense of which should ever be made as active and vital as possible. We repeat, that our mission boards and officers must practice more economy, must urnish in their own persons and lives exam-



"Remember the Sabbath-day, to I Bit days shalt thou labor, and do all the seventh day is the Sabbath of the Lo

# KUNDAY LEGISLATION AND BELIGIOU

The "memorial" of our peopl sis to the legislature of that s think, an admirable document, spirit and matter. If any one is to the practical effect of Sunday upon the religious liberty of our consequently as to the position take upon this subject, a careful this "memorial" will remove all We give it entire.

To the people of the State of Arkansa Honorable Senators and Honorabl tives in General Assembly:

Fellow Citizens,-Devoutly be the Government of the Unit founded upon the principle th should establish no form of r prohibit the free exercise thereof the constitution of no state sho anything antagonistic to the the Constitution of the United that it is the duty of the general and of each state to attend stri matters, leaving each individual low the dictates of his own c matters purely religious; and that should be left to take care of it meddling in the affairs of state,

Whereas, our people, a Chris nation known as Seventh day B those people known as Seventh ists, who are citizens of the sta sas, are restrained by law from ercise of our religious belief re duty to God in the observance of we do therefore most solemnly as the special guardians of civil and religious, to grant con what we do most earnestly beli to be grievances, which we suffer unjustly, and from which to grant us relief by such ad acknowledge the right for our in the conscientious observance ligious faith, as the principles o ment most rightfully demand.

VOLUME 1, NUMBER 1, of The Sabbath Outpost, of Texarkana, Ark., edited by Rev. J. F. Shaw, of Texarkana, and J. S. Powers, of Bulcher, Texas, has come to us. We congratulate the editors upon the quality and appearance of the first number of their paper, and wish for it great success and usefulness. It is a family and religious paper, devoted to Bible studies, mission work and Sabbath reform. Published monthly, by the South-Western Seventh-day Baptist Publishing Society. Subscription, 50 cents per annum. Our readers already know what our views are of the importance and promise of the great South west, and the Outpost has set out to fill an important mission.

THE author has our thanks for "A discourse on the aims and operations of the American Reform Association. By N. Wardner, Milton Junction, Wis., Oct. 8, 1887." While we cannot accept Dr. Wardner's views as to the time of our Lord's resurrection, his sermon is a vigorous and timely protest against the endeavor "to gospel of Jesus Christ amongst the Jews, as 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;" and against the bigoted spirit of Rev. Jonathan Edwards, D. D., LL. D., vice president of the National Reform Association, who holds that so far as the proposed measures for christianizing the constitution and the nation are conserned, Seventh-day Baptists, Atheists, Deists and Jews, are of one class! Oh, ye spirits that ruled in the Dark Ages, make hades re echo with your exulting shouts; for some of your mantles have fallen on the shoulders of men worthy to be heralded as the descendants of you who once dwelt in the flesh! The Milton Junction Church requested the publication of the discouse, and provided means for printing 5,000 copies: and we do not doubt but that copies for reading and distribution could be obtained by addressing the author as above.

# ONE DOLLAR FOR EACH.

who, although not members of our churches, are yet adherents, it is, to speak, within bounds, safe to say hat there are 10,000 persons who might contribute something for missions. An average of one dollar for home missions,

average, \$2 each a year for this cause, one dollar for the home work, one dollar for the foreign field.

\$20,000 A YEAR FOR MISSIONS. Let this be our motto. And when this sum shall have been reached, we shall stil increase our offerings, glad to see new fields of labor, and grateful for enlargement of duties and privileges.

# GENBBAL CONFEBENCE ON FOBEIGN MISSIONS,

1888.

Rev. A. E. Main, D. D.-I am instructed by the Committee of the General Conference on Foreign Missions proposed to be held in 1888, to draw your attention to the accompanying statement of the proceedings at a meeting held here on 25th ult., at which it was unanimously resolved to convene the conference.

It will be the third General Mission Con. ference held in this country, and the committee are exceedingly desirous that it should be not only widely representive of societies employed in seeking to spread the also amongst the Mohammedan and heathen nations, but that it should prove fruitful in practical results for the glory of God.

They wish it, therefore, to be made widely known amongst those who are zealous for the cause of Christ, that such a conference will be held, if the Lord permit, in 1888, and that they will most thankfully receive, and take into consideration, suggestions as to subjects deemed most worthy of being brought forward at it for discussion.

The committee will be very thankful also for any donations which may be sent to the Treasurer, or to the Secretary, towards meeting the expenditure which holding the conton county. ference may involve.

The committee are most solemnly impressed with the conviction that there has never been a time, since the days of the its first business session in organic capacity, apostles, when it was of more urgent importance than it is now that all who love the that was truly gratifying to all its sympathiz-

Counting the children, youth and adults, the world," and preached "unto every congregation so large that standing room creature." They therefore entreat that earnest and continued prayer may be offered unto God by his people that it may please fromeach person, and the same for foreign mis- ference, and eventually to grant such an and help; and with this, their prospects for

The next day, at 10.30 A. M., Eld. Bur dick preached on the duties of church membership. At 4 P. M., the church met for and proceeded with its business in a way Lord Jesus Christ in sincerity should labor ers. Your missionary preached that after-"in the unity of the Spirit and the bond of noon at Epseba, about six miles away, at peace" in order that "the gospel of the the request of the citizens of the place. At kingdom of God may be carried out into all night Bro. Huffman preached again to a could not be had in the house for all the attendance; and those that could not get in gathered fuel and made a large fire out-ofhim in all things to direct their efforts, as a doors near by, to keep themselves warm. committee, on behalf of the proposed con- This new church at Copen needs our care

cruel burden of anxiety, missionaries are discouraged, and all who love the cause sympathize in the distress. The world looks on pitying or despising, and Satan rejoices, we

In his Word, the Lord has given us a sys tem of giving, so simple that all can under stand it, so easy that all may, practice it, so equable that none shall be overburdened; of God. Truly wonderful it is that we are so slow to accept it.

The history of women's societies should encourage women to take the initiative in a reform of methods of giving. We know no vain, than the company of young men and women in our seminaries and colleges who are now offering themselves for service in mis sion work. Does any one suppose that this consecration is the result of sudden impulse awakened at Mt. Hermon, or by the messengers sent around to the seminaries? Is it not rather the culmination of influences which have been gathering strength in the homes, under the impulse of our societies i Is it not the fruitage of our mission bands, -the result of evening talks at the mother's knee, and of evening readings around the

family table ? If our women's societies had never been formed, probably the larger part selves for self-denying service abroad.

Encouraged by success in one direction, let us use our influence now to bring about

In all mission work woman has been greatly honored, ever since the Lord sent Mary as the first messenger to announce his resurrec tion; and we verily believe that in the return to the Scriptural method of giving, woman is to lead the way.—Helping Hand.

### NUMBER OF JEWS BAPTIZED IN A YEAR.

The Rev. J. de la Roi, missionary of the London Society for Promoting Christianity amongst the Jews in Breslau, Germany, has recently collected statistics concerning the number of Jews who are annually brought to the Christian faith and baptized through the agency of the Church of England, the American Church, and the various societies on the Continent of Europe. He finds the number to range from 1,000 to 1,500 annually. Commenting upon these ascertained facts, the Rev. A. Bernstein writes as follows in the Jewish Intelligence, the

missionary periodical of the London So-

ciety: "Now, if the average of Jewish converts annually is from 1,000 to 1,500, the friends her people, and in some parishes one to fifty of the cause of Christ among Isreal have thousand. Of 400,000 people in Hamburg, reason to rejoice and be thankful. For, but 5,000 are attendants. Leipzig, the cenconsidering the probability that there are ter of Lutheranism, affords but a slightly not more than 5,000,000 of Jews in the better proportion. And yet these figures are

ples of truer Christian self sacrifice and consecration, such as will avail, more than all rhetoric and orstory, to lift individuals and churches to a like standard in giving, going, working and praying for the salvation of the heathen. -- Missionary Review.

D. C. GREENE, D. D., Kyoto, Japan, says, 'The eyes of Japan are upon the Christian world. If her appeal is generously responded to, the strictly missionary work will soon become a matter of history. Are there not a few scores of men ready to take up the work of Christian education here? There is hardly a large town which is not ready with an urgent invitation for earnest Christian men to come to aid it in putting their academies and colleges under thoroughly Christian influences. Missionaries are needed for the general missionary work, say four or five for our mission; but even they must lend a hand to the educational work. The future is opening grandly. May the church in America be worthy of her opportunity.-Missionary Herald.

EIGHTY SIX years ago the honorable directors of the East India Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions 18 the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since, Sir Rivers\_Thompson, Lieutenant Governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." So great is the difference between the fears of prejudice and the facts of God's hand.

ONE-HALF the population of New York City are reckoned as Protestants (600,000); of these but 250,000 at most are considered to be regular or occasional attendants upon religious service, while yet there is one church to 2,468 inhabitants. In Cleveland one quarter of the population are nonattendants. It is generally estimated that at least forty per cent of our city population attend no place of worship. The Connecticut Bible Society canvassers have found 14,838 families who avowed that they had no connection with any church, and 16,219 children not in Sunday-school, figures which are said to fall below the actual facts, which many are ashamed to admit.

ONLY two per cent, or 20,000 of 1,000,000 in Berlin are ever found in her churches, which average but one to twenty thousand of

#### OUR HISTORY.

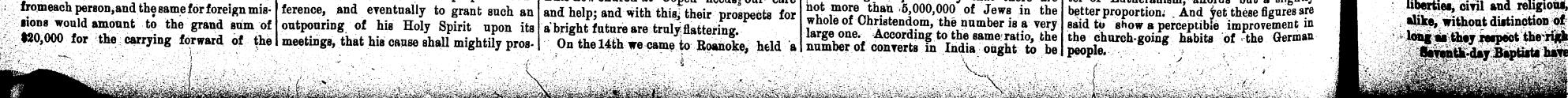
If the history of our people a ciples they profess had their recent fanatical development, v less cause to complain. But ready to testify to the antiquit and practice, and the long lin will never cease to plead the sin consciences. Fleeing to the early centuries to find a refuge of persecution; driven thence spirit of relentless intoleran dered into Germany and Ho find the same oppressiveness. sued, they took refuge in Engli they were equally under the b that Protestant realm. Lea world, they sought an asylum the home of religious liberty, intolerance and oppression, a to Bhode Island in 1664, and first Seventh-day Baptist C port in 1671. At the commer war of American Independen settled in communities in New Jersey and Pennsylvani arms and fought side by side held different views on religio

for that liberty so sweet to all and which the famous Declar pendence declares to be "t right of all men."

Among these was Rev. Eb who graduated at Provider 1772, serving as a chaplain, n in the American Army, and the service in 1788, near History has failed to leave us others on record who faught cause of liberty.

But it has recorded that brethren in Pennsylvania vo to their own establishment be five hundred wounded Amer at the Battle of Brandywine, with their own hands and fed their own stores, for which asked nor received any peo from the American Governm doing it as a service both to Piety and of sacred liberty.

Seventh-day Baptists were in the adoption of the prese of the United States, an int they considered was designed liberties, civil and religious,



keep the seventh-day Sabbath, or Saturday.

day as the day of religious assemblage is pre-

ferred to that mode that adopts Saturday as

6. The stringent laws that absolutely re-

quire all men to abstain from labor on Sun-

day are designed to protect those denomina

tions who worship on Sunday, and restrain

those who worship on Saturday. We are

thus denied the provisions required and

guaranteed in Art. 2, section 25, of the con-

A PROTEST.

trated upon Christian Seventh-day Sabbata-

rians, in that our protection for labor on

Sunday should be taken from us on the plea

that it is done to suppress drunkenness and

control the saloon business. Such charges

us with being the promoters and abettors, if

not the direct agents, of all evils of intemper-

ance. The history of our people will show

that they have ever been among the most

zealous supporters and earnest advocates of

We do protest and maintain that the vices

which the law contemplates suppressing on

Sundays are much fostered and encouraged

We protest that a great wrong is perpe-

the day of religious assemblage.

stitution of the state.

temperance reform.

5. That mode of worship that adopts Sun-

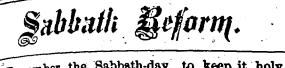
# 60,000 or 80,000, and in China protely 100.000.

ay be interesting to our readers to nething of the social position of the Ired and eighty-one Jews who em. Christianity in Vienna in 1882. vere six doctors, three professors, vyers, two governesses, ten students, tary officers, three civil officers, one four journalists, one academical relve merchants, twenty-seven book. and clerks, two actors, two actone musician, seven tradesman and four male laborers, fifty two fethe same class, one failway officer. servants. The occupation of the ot given by the Fremdenblatt. Now. be obvious to every one who reads e authenticated facts, that large of Jews; from one cause or another, Christianity year by year. We en, that modern Judaism has in ve less hold upon its adherents than former years."

MISSIONABY BOARDS:

lieve in mission boards. We long sh branch of Christ's church enthuv enlisted in preaching Christ to ien, each and all its workers abroad and directed as to be in full sight prethren at home, the connecting s and vital, all at home watching vement abroad, rejoicing in every rogess, prompt to send all needful and still more eager by their prayers down upon their brethren abroad ne inspiration and power which ctory, all victories brought distinct. v of each and all the churches at d becoming a fresh inspiration for unteers, more generous giving, and nest and prevailing prayer.

opaque Boards, which become an able wall between the church at 1 its workers abroad, check the rents and cause stagnation and as both here and there. Let us e with them, and have agencies ent as the light, content with their ted responsibilities, without usurp. st-forbidden powers, and let them th to the home churches and the abroad their own Christ-imposed pilities, a sense of which should nade as active and vital as possible. peat, that our mission boards and nust practice more economy, must n their own persons and lives examtruer Christian self sacrifice and tion, such as will avail, more than ric and orstory, to lift individuals ches to a like standard in giving, orking and praying for the salvathe heathen. - Missionary Review.



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

# AUNDAY LEGISLATION AND RELIGIOUS LIBERTY

sis to the legislature of that state is, we think, an admirable document, both in its and inventors. Their principles as advo- day; yet the law empowers any and every one pirit and matter. If any one is in doubt as npon the religious liberty of our people, and do not conflict with the laws of God. consequently as to the position we should take upon this subject, a careful reading of this "memorial" will remove all such doubt. We give it entire.

To the people of the State of Arkansas, and to their Honorable Senators and Honorable Rapresentatives in General Assembly:

Fellow Citizens,-Devoutly believing that | respects and particulars. the Government of the United States is founded upon the principle that Congress should establish no form of religion, nor prohibit the free exercise thereof; and that the constitution of no state should contain God.

anything antagonistic to the principles of the Constitution of the United States; and that it is the duty of the general government and of each state to attend strictly to civil matters, leaving each individual free to folany human legislation. low the dictates of his own conscience in

matters purely religious; and that the church should be left to take care of itself without meddling in the affairs of state, and,

Whereas, our people, a Christian denomination known as Seventh day Baptists, and those people known as Seventh-day Adventists, who are citizens of the state of Arkanass, are restrained by law from the free exercise of our religious belief respecting our duty to God in the observance of the Sabbath: we do therefore most solemnly appeal to you as the special guardians of our liberties, civil and religious, to grant consideration of what we do most earnestly believe and insist

to be grievances, which we are made to We find in the Bible no precept nor history suffer unjustly, and from which we ask you to grant us relief by such action as will ment most rightfully demand. abrogated.

our own consciences." For we believe that design of the general government in its do their part in advancing the intellectual, moral and material prosperity of our great God is honored by laboring six days as well commonwealth. They founded and are now as by resting on the seventh day of the week, supporting the University of Alfred, New and therefore it robs us of what we believe York, and Milton College and Albion Acad-God has given us for secular use. emy in Wisconsin, where many useful men 2. The same section says: "No human

Sunday.

and women of different sects and denomina- | authority can in any manner whatever, contions have received their training for life. | trol or interfere with the right of conscience." The "memorial" of our people in Arkan- Among them also are numbered some of the Our consciences teach us that there is no sin most prominent educators, manufacturers | in laboring at honorable occupation on Sun-

OUR RELIGIOUS BELIEF.

We believe that Almighty God is our creator, and as such his claim upon our obea religious establishment. dience is supreme; and that no human authority can so interfere as to remove or keep Sunday, or first-day, Sabbath are, by relax our obligation to his commands in all provisions of law, preferred to those who

We believe that our present and future happiness, both temporal and spiritual, are awarded in proportion to the faithfulness with which we obey the commandments of

We believe that the Holy Bible is the revelation of God's will to man, and that it contains all the rules for our Christian conduct, both towards God and towards man and that they are positive and unalterable by

We learn from the Bible that God blessed and sanctified the seventh day of the week,

and made it a Sabbath for man; that he has commanded that we should remember to keep it holy, by abstaining from all servile or secular labor on that day—that is to say labor by which we procure pecuniary gain. We learn also from the Bible that God left us free to pursue all legitimate occupations for the maintenance of ourselves and families, and the necessities of society, on the first six days of the week, in the language, "six days shalt thou labor and do all thy work."

that the Sabbath of the Decalogue-the seventh day-has ever been changed from acknowledge the right for our people to live | the seventh to any other day of the week; in the conscientious observance of their re- nor that the reason for its observance given ligious faith, as the principles of free govern- in the Decalogue has been altered; nor that the obligation to keep the Sabbath has been

formation and at the adoption of the Constitution of the United States, with which all state governments and state constitutions are required to correspond in principle, to secure religious liberty to all sects and denomina-

tions alike. The views of General George Washington, cated and practiced have been to obey the who feels aggrieved at our difference of a Baptist society in the state of Virginia in every side of the subject presented by an to the practical effect of Sunday legislation laws of the country in all things wherin they opinions to compel us to conform to theirs, answer to a request made to him for a state- acknowledged authority. This third series perchance we should be found laboring on

> 3. Sunday as a religious establishment is preferred by law to the Saturday Sabbath as 4. Those religious denominations that an extract from said letter:

> > If I had the least idea of any difficulty | tained at the public expense. resulting from the constitution adopted by the convention of which I had the honor to the President when it was formed so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that liberty of conscience was endangered. I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience. GEORGE WASHINGTON. [Signed.] This determines the intent of the framera of the constitution, and so the intent of the

constitution itself.

Certain memorials were sent to the 43 Session of Congress, A. D. 1830, asking that body to prohibit the carrying of mails and opening of post-offices on Sunday. It was referred to the Committee on Post-offices and Post-roads. They reported unfavorably to the prayer of the memorialists. The report was adopted and printed by order of the Senate of the United States and the committee was discharged from further consid eration of the subject. The following extract of their report is subjoined. We look in vain to that instrument (the constitution) to say whether the First-day, or Seventh-day, or whether any day, has been made holy by the Almighty. . . . The constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither . If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obli gation, even to the forms and ceremonies of worship, the endowments of the church and the support of the clergy. . . . The framers of the constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are con-

laws, has sustained so many martyrs in tort-

principle, which nothing can eradicate.

of our commonwealth politically, socially,

morally and religiously, we do pray such

enactments as will protect us in the enjoy-

the public school which are thrusting themselves upon the public conscience and demand solution, such as, "What should be taught?" "How should teaching be done?" "What is the proper attitude of the public school to the local and to the national government and to the churches?" These problems will be treated from the points of President of the convention that formed the view of the practical teacher, the statesman, Constitution of the United States, are pre- | the physician and the clergymen (Protestant served in a letter written to a committee of and Catholic), the purpose being to have ment of his views of the meaning and effi- of articles was begun in the January number ciency of that instrument to protect the by the Rev. M. J. Savage, who states the rights of conscience. It was written while whole group of problems, and as a liberal he was President of the United States, under | Protestant makes an argument for manual date of August 4, 1789. The following is and moral training, but opposes the teaching of any religion whatever in schools main-

**3** 

## MILTON COLLEGE.

The usual winter sessions of the literary societies occurred Jan. 19th. 21st. and 23d. The Orophilians were disappointed in their address, State Superintendent J. B. Thayer, an old member, disappointing them at the last moment. Most of their members were young and their session was not up to the standard. The other two sessions were excellent as a whole.

The students held a number of extra meetings after the week of prayer, with a good degree of interest and enthusiasm.

The college life moves on well. A new system of rhetoricals has been adopted. All students meet together in the chapel and only the most advanced students take part. The extra preparation secured by a larger audience and more time, and the music interspersed, make the exercises very enjoyable. At the close of the rhetoricals each time, Dr. Ella J. Clarke gives the young ladies a lecture on some health topic. They are said to be very interesting and valuable.

A large number of students are carrying on a society for political education, following in the main the course of reading of the New York society, interspersed with discussions, etc. A little effort has added 275 volumes to the college library within a few weeks. Chas. Potter, Esq., of Plainfield, N. J., gave \$25 in cash, the students raised a good collection, and the rest has come in gifts of books from many friends. The influx of books is not yet over. W. F. P.

FREENE, D. D., Kyoto, Japan, says, es of Japan are upon the Christian If her appeal is generously respondstrictly missionary work will soon matter of history. Are there not res of men ready to take up the Inristian education here? There is arge town which is not ready with t invitation for earnest Christian me to aid it in putting their acadcolleges under thoroughly Chrisences. Missionaries are needed for al missionary work, say four or five ussion; but even they must lend a ne educational work. The future is randly. May the church in Amerthy of her opportunity .-- Mission-

SIX years ago the honorable dithe East India Company placed on cord: "The sending of Christian es into our Eastern possessions is est, most expensive, most unwarroject that was ever proposed by a hasiast." A few months since, Thompson, Lieutenant Governor , said: "In my judgment, Chrisonaries have done more real and d to the people of India than all cies combined." So great is the between the fears of prejudice and God's hand.

LF the population of New York ckoned as Protestants (600,000); t 250,000 at most are considered ar or occasional attendants upon rvice, while yet there is one 2,468 inhabitants. In Cleveland of the population are non-It is generally estimated that ty per cent of our city populano place of worship. The Conble Society canvassers have found llies who avowed that they had on with any church. and 16.219 t in Sunday-school. figures which fall below the actual facts, which hamed to admit.

<sup>D</sup> per cent, or 20,000 of 1,000,000 re ever found in her churches, ge but one to twenty thousand of and in some parishes one to fifty Of 400,000 people in Hamburg, e attendante. Leipzig, the ceneranism, affords but a slightly rtion. And yet these figures are

#### OUR HISTORY.

If the history of our people and the principles they profess had their origin in any recent fanatical development, we should have less cause to complain. But history stands ready to testify to the antiquity of our faity and practice, and the long line of martyrs will never cease to plead the sincerity of their consciences. Fleeing to the Alps in the early centuries to find a refuge from the fires of persecution; driven thence by the same spirit of relentless intolerance, they wandered into Germany and Holland only to find the same oppressiveness. Further pursued, they took refuge in England and found they were equally under the ban of law in that Protestant realm. Leaving the old world, they sought an asylum in America, the home of religious liberty, away from the intolerance and oppression, and came first to Bhode Island in 1664, and established the first Seventh-day Baptist Church at Newport in 1671. At the commencement of the war of American Independence, they had settled in communities in New England, New Jersey and Pennsylvania. They bore arms and fought side by side with those who held different views on religion, struggling for that liberty so sweet to all noble minds, and which the famous Declaration of Independence declares to be "the inalienable right of all men."

Among these was Rev. Ebenezer David, who graduated at Providence College in 1772, serving as a chaplain, much esteemed in the American Army, and died while in the service in 1788, near Philadelphia. History has failed to leave us the names of others on record who faught and died in the cause of liberty.

But it has recorded that our Ephrata brethren in Pennsylvania voluntarily took to their own establishment between four and ive hundred wounded Americans who fell at the Battle of Brandywine, nursed them with their own hands and fed them out of their own stores, for which they neither asked nor received any pecuniary reward from the American Government or people doing it as a service both to the cause of Piety and of sacred liberty.

Seventh-day Baptists were equally zealous in the adoption of the present Constitution of the United States, an instrument which they considered was designed to secure the liberties, civil and religious, of all citizens

We believe that all men should keep the Sabbath on the day of God's own appoint ment, and for the reason he himself assigns, and in the manner he prescribes; and that the Lord Jesus, by the example of his own personal life among men, is the very best and only true exposition of the day of the week to be kept, the manner of keeping, and the reason for keeping it.

We confess our obligation to God in these things to be above human law, compelling us to obey him in spite of the disadvantages surrounding us in the matter of public opinion, human contempt, or human law.

#### OUR GRIEVANCES.

While we acknowledge that the law does not forbid us to keep freely the Sabbath according to our consciences, it does forbid that we should be employed at secular labor on the first day of the week, or Sunday, on which day we believe that God has left us to be free to labor; and so we are deprived of a God-given right.

The effect of the law is:

1st. To force us in act, to acknowledge religious creed, contrary to our consciences, and which we believe to be human and op posed to the Bible.

2d. To discriminate against us in such way as to compel us to lose one-sixth of the time we ought to be allowed to labor for ourselves and families, and compels us to pay taxes as all other citizens after suffering al losses therefrom.

3d. To further discriminate against us by legally exempting a large class of men from the observance of any day, who earn good wages or large profits on every day alike, such as employees on railroads, steam-boats, ferries, mail and express service, druggists, confectioners, etc.

4th. To class us as criminals for endeavoring to follow the dictates of our consciences, and earning a livelihood, by laboring at hon orable occupations on Sunday; punishing us with fines and imprisonment for daring to interpret the Bible for ourselves and practicing according to their teachings.

5th. To force us because being a minority, to give up our own religious belief and adopt the belief of the majority.

OUR PLEA OF RIGHTS.

Contrary to Art. 2d, section 24th, of the Constitution of the State of Arkansas, the

by the holidayism engendered by the law it self, and that the fact of our people laboring upon that day has nothing to do with encouraging or extending those evils.

We do protest against being classed as denomination of criminals, professing criminal designs, because we labor at honest occupations on Sundays.

If it were for injuries done to the persons, estates, or interests of our fellow-citizens that we are prosecuted, fined and imprisoned, we should have no just reason to complain. Or, if it were on the charge of lewdness, intemperance or profanation of churches, we would admit the justice on the proof of guilt. But the only charge is that by laboring peaceably at our daily business on Sunday or the first day of the week in obedience to the dictates of our own consciences and the law of God, that we injure the religious feelings of some others. The law presumes to protect their religious feelings, but leaves ours to be trampled upon without any redress. We have asked for no legislative interference for our feelings, which are as consciousness which, in defiance of human dear to us on the day we observe as the Sabbath-day as are the feelings of others on the day they observe, and we regard that to ask to God was superior to human enactments, any statutory compulsion of respect for our and that man could exercise no authority feelings, beyond protection to peaceably asover their consciences. It is an inborn semble and worship without molestation, to be treason against that most sacred right-

to worship God according to the dictates of conscience. It is urged that because those who keep

Sunday and differ with us on the question of the Sabbath are a great majority, that we who are only a small minority should duty to God, in building up the prosperity yield our honest convictions and conform to the views and practices of the majority. Should we do so with our present understanding of the Bible, we should become consumate hypocrites.

Others claim that because we are but a few in number that we are only rebels against the opinions of the masses, and that we ought to be coerced. But we insist that human government has no right to exercise over, or fetter in the least, the religious rights of even an individual. Might is not right; neither does the accident of being a

rights of the minority. It is the usurpation of authority to oppress the minority, or set

We have never asked any legislation to

#### COMPLEMENTARY.

We clip the following from the Northern Christian Advocate, published at Syracuse, N.Y. Many of our readers will recognize the young lady mentioned in it as the daughter of Dr. E. R. Maxson, LL. D., of that citv:

A recent number of the Portland (Me.), Daily Press contains an interesting account of Kent's Hill Seminary. This is the oldest institution of learning in America, erected under the auspices of the Methodist Episcopal Church, being founded in 1821. To meet the demands of the increased patronage, a new building is to be erected for the departments of art, music and the library. scious of it in our own bosoms. It is this The Press says, "In the commercial and art departments the greatest advance has recently been made. In both, the classes are ures and flames. They felt that their duty large, the course thorough and intensely practical. The art department is under the direction of Miss Sara M. Maxson, Ph. M., B. P., a graduate of the College of Fine Arts

of Syracuse University. It is seldom that Trusting in the wisdom of the General one finds a person so peculiarly fitted as to Assembly as the representatives of the people inspire a class to take up the fundamental work in all departments of art, yet Miss of Arkansas to recognize our rights to our Maxson seems to be as successful with her religious faith and practice, as conscientious scholars in modeling as in painting, in and law-abiding citizens of the state of Aretching as in free-hand drawing, and the kansas, who, desiring to injure no one, but work done in the several branches reflects rather to aid in all ways not contrary to our great credit on the institution."

CLIPPINSS.

At a meeting of the Trustees of Cornell University, held recently, a new professorship of horticulture was created in the department of agriculture. This department is being improved to use the \$15,000 annual appropriation which Congress has given to the state colleges founded under the land grant act.

Vanderbilt University is a magnificent institution, and one where visitors are always welcome. The grounds are beautifully laid out, with the residences of the professors and officers embowdered in trees. It is fast assuming a position of one of the finest institutions of learning of which our country can boast.

Belgium annually spends 450,000,000 francs for spirituous liquors. Throughout the kingdom there is a beer or liquor saleon to every 44 inhabitants. The amount consumed per annum is, for every person, women and children included, 12 quarts of on "How I Was Educated," and "Books whisky and 240 quarts of beer. The num-

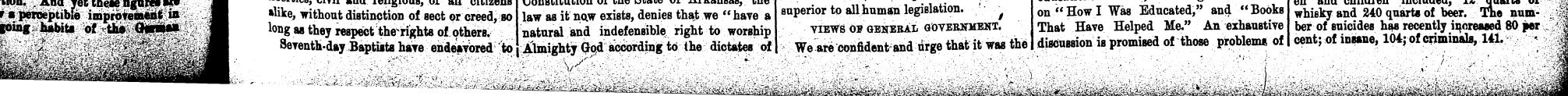
ment of our religion. In behalf of the denomination: J. F. Shaw, C. G. Beard, B. F. Granberry, E. F. Cummings, J. N. Box, T. B. DeVore, D. W. Smith, Washington Boggs, J. F. Roper, Jackson Roper, Wesly Johnson, of Texarkana, Ark. FA. S. Davis, T. H. Monroe, J. L. Hull, G majority give any claim to trample on the

at naught their indefeasible rights.

compel any one to observe the Seventh-day, or Saturday, as the Sabbath-day; for we hold the law of God respecting the Sabbath

W. McCarty, of DeWitt, Ark. Education. "Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand

ing." THE Forum has begun a third series of educational articles, following the two series





4

Alfred Centre, N. Y., Fifth-day, Feb. 9, 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 busi-ters or for publication, should be addressed to the BABBATH RECORDER, Alfred Centre, Allegany coun W, N. Y.

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

> WE lose what on ourselves we spend; We have as treasures without end Whatever, Lord, to Thee we lend, Who giveth all.

DR. ASA GRAY, the distinguished American botanist, died at his home in Cambridge, Mass., Jan. 31st, in the 78th year of his age.

AN item of Home News from Leonardsville, in our issue of Jan. 26th, was made from an item taken out of a local paper. The writer of the lecture referred to in that is not proper to take her religion. paragraph requests us to say, "It will make 10th century."

THE Minutes and Annual Reports of the General Conference and of the several soa few days. They are now being put into the covers. Various causes, which need not be rehearsed, have combined to delay this work, as much to our own annoyance as to that of any others who have been anxious for their appearance. They make a stout pamphlet of nearly 200 pages.

AT the suggestion of Bro. D. H. Davis, of Shanghai, China, we again remind those who write or who send packages to persons connected with that mission, that letter postage, via Pacific Mail, must be prepaid at the rate of five cents for every half ounce or fractional part thereof; and paper packages must be prepaid at the rate of one cent for two ounces or fractional part of two ounces. If letters or packages are sen with postage partially paid, it will cost the receiver of the same, to make up the defi ciency, twice as much as it would cost the sender to prepay it properly.

asked for information. The answer sufficed to show that it was to benefit the church, and not the synagogue. The pamphlet which now lies before us contains criticisms on the state of Judaism in America, and reviews of Professor Franz Delitzsch's works, specially of his more recent Hebrew translation of the New Testament. The same friend has forwarded us a copy of Rev. William C. Daland's dramatic version of "The Song of Songs," based upon the Hebrew, the style of which is well conceived and excellently developed, together with a preface, notes, etc. This pamphlet makes attractive reading."

SOMETIMES a little incident which, when first told. only excites a little laughter, will on second thought, furnish a strong argument on a vexed question. Here is something which was told quite extensively last summer in the funny column of the newspapers. It tells in its own way what a theater going woman, and a church going woman instinctively thought of the fitness of wor-

shiping in a theater. We leave our readers to judge for themselves whether it is a proper thing for a Christian to go where it

My wife is the daughter of a minister, and sense if one reads 19th century instead of had never been in a theater until she came to Boston with me, and I was to meet her and our hostess at the Park Theater one night. By some mischance I was late, and

flurried and disappointed. The two ladies were ushered down what seemed to the coun cieties will be distributed from this office in [ try woman an interminable aisle, to the third row of seats from the front. My wife, as she sank into her seat, dropped her head at once devoutly upon the rail in front. At this moment her companion gasped: "Sara, what are you going to do?" "Take off my rubbers," said the quick-witted woman, abandoning her prayers to clutch at a foot that was guiltless of overshoe.

#### JESUS' MISSION.

It has been truly said that Christology, or the doctrine of the Person and work of Christ, is the center of Christian theology. From a true conception of that Person and work may be derived the majesty of God's law, and at least a glimpse of the divine could not be better summed up than in the justice and mercy; here, better than anywhere else, we can learn the exceeding sinfulness of sin and the true worth of the human soul; here the power of the world to come is revealed as from no other point of view; and in the light of the revelations of the cross is to be seen the true end and aim of life, and from it are derived the truest aspirations after the better way. It is important, therefore, that, so far as possible,

almost indefinitely; those already given are sufficient and are instructive.

1. They all give the one object of Jesus' work to save men. We desire to emphasize this Scriptural statement for the reason that there is a tendency among religious teachers to magnify the incidental results of his work, thereby obscuring the main work itself. For example, one teacher so magnifies the moral influence of Jesus' love as to hide from sight the central, vital work of Jesus which sprang from that love; others see in him a teacher of vast wisdom and profound ability as a teacher of men; while still others magnify his power to persuade men to choose right ways, thus leading them out of paths of sin. Now all these things are true of Jesus. His life was a constant exhibition of the divine love, he was a teacher come from God, his power over men was marvel ous, but none of these things, nor all of them taken together constituted the central work of Jesus, which was "to save sinners."

This means that, without him, men are deplorably, hopelessly lost, and that by him, and by him only, they can be saved. All other services to mankind from him, and they are many and great, are subsidiary to, or grow out of, this one central, all comprehensive work.

2. It is worthy of notice that in all the passages quoted there is not a single attempt to state in any way the philosophy of salvation. There is evidently no design to answer the question as to hew Jesus saves men. In other scriptures, which might be quoted it is made plain that, in some way, our sal vation is made possible by the sacrifice which Jesus made of himself on the cross "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." Heb. 9: 26. Even this state ment conducts us one step further back into the mysteries of God's counsels, and leaves the question as to how Jesus' death can save the sinner from death, unanswered. If we leave that side of the question and turn to the inquiry as to how man can appropriate the divine gift, the answer is ready: By faith in the divine giver. The whole case

now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Qommunications.

## **BEBAPTISM BY SEVENTH DAY BAPTISTS.**

BY REV. A. H. LEWIS, D. D. (Author of the Seventh-day Baptist Hand Book.)

To the Editor of the SABBATH RECORDER A letter from a Southern state lies before me. asking the meaning of the sentence on page by Mr. McKerge to Susie several years ago. 25 of the Seventh day Baptist Hand Book: on one of her birth days. It has grown to "Seventh-day Baptists do not rebaptize a beautiful tree about ten feet high. This those who have been immersed." The same | tree we dug up, taking care not to injure it, letter adds that it not infrequently happens leaving a large quantity of the earth undisin the South that administrators who boast that they have not been immersed, and do this we carried tree and all into the Chapel. not believe in the propriety or the necessity It was impossible for us to complete our arof immersion, will, nevertheless; perform it, rangements so as to have the tree on Christwhen candidates for membership in their mas eve, and we were invited to take Chirstchurches demand it. Familiarity with such | mas dinner at Mr. and Mrs. Dalziel's, so we scenes has raised the question concerning fixed upon Monday afternoon at two o'clock. the meaning of the passage in the Hand | When the things were put upon the tree it Book. When writing the sentence, I had in mind only the rebaptizing of persons, ercises of the afternoon were as follows: who had been properly baptized before, be-cause they had embraced the Sabbath. I Singing, "I am so glad that our Father in heaver, Tells of his love in the Book he has given," do not recall an instance during a ministry Praver. of twenty-seven years like that described by my correspondent, nor similar to it. I think that Seventh-day Baptists lay more stress upon baptism as evincing regeneration and resurrection to a new and obedient life on the part of the candidate, than upon it as a "saving ordinance" on any theory of "apostolic succession;" nevertheless, I know of no church which would sanction such irregularities as my correspondent refers to. While I had no thought of such cases a firmly upon the doctrine of " believer's bapevinced their faith by their works, in following the example of him who was buried

righteousness." Permit me to add that my historic studies will to men." Had Christ never come to yield abundant proof that the doctrine of earth, the world would never have had this

cles labeled with the name of the person who was to receive it. There were between forty and fifty names of persons who were to receive gifts.

Then came the work of procuring a tree. had bargained for one to be brought us. but I suppose the man thought he would get a double price if he waited until just the time when we wanted it, so he did not bring it. We waited until Friday, Dec. 23d. and as the tree did not come, I decided to take up a nice evergreen we had standing in the corner of our yard. This tree was given turbed about the roots; fastening a rope to gave a very beautiful appearance. The ex-

Singing, "We Praise thee, O God for the Son of thy love.'

Remarks

The following is the substance of my ad. dréss:

Christmas, the supposed birth-day of Christ, is the most joyous holiday of all the holidays observed by man. At this season of the year a song of joy and gladness goes up to God from almost every part of the habitable globe, and all because God so loved the world as to send his only Son Jesus to be our brethren in the South are familiar with, its Saviour. At this season of the year it I do not hesitate to counsel them to stand has become a custom for friends to give gifts to friends. This has all grown out of the tism," administered by believers who have fact that God gave the greatest of all gifts to the world, in giving his only Son. Had Christ never been given, man would never in the Jordan, that he might "fulfill all have learned to sing the song the angels sang-"Glory to God, Peace on earth good

was seated with movable benches. opposite sides, were holes through wh ballet had passed, -a reminiscence spects paid to some union soldiers enc within by confederate soldiers from a boring hill. Fortunately no harm was gave the puncturing of the walls. had been selected on an elevation ac to the "pike," in the edge of a gr young trees, with a fine slope in front pike, and a steep declivity a little way from the building spot down to a litt There was a soap-stone bottom in t which afterward formed the floor of tismal pool. Clay was found in a co the lot from which bricks were made walls of the house. The earliest recoll I have of Bro. Abram Sullivan, jaft a graduate of Alfred University, and a successful teacher of graded school connected with his work in that bric When the house was built and rea dedication, the brethren sent for Broa Lewis, who had some time previously in that country as an agent of the Au Sabbath Tract Society, to come and the dedicatory sermon. A farewell was held in the old "Frame," I th the Sabbath, and a discourse was p from the text, "My presence shall's thee, and I will give thee rest. And unto him, if thy presence go not w carry us not up hence." I am n whether that discourse was preached Lewis, or Eld. S. D. Davis, the past the next day the people met in building and the dedication serm preached by Eld. Lewis. At the the service, the writer proposed many friends of Eld. Lewis who had opportunity as yet to speak with him come forward, take his hand, and it such free-will offerings as they w make toward paying his expenses. collection was the result. This was gin of the method since followed meetings of the South-Eastern As when taking collections for denom work. Some delegate from the N a representative of the Society for the collection is to be taken, stands, of the congregation, and each con comes forward, takes his hand, a his contribution, the congregation ing during the service. It gave brethren and sisters opportunity of into personal, relations with the from the North. I remember it us a melting time, in which hearts of wide as pockets. The building of which I have bee ing was said to be the best country in the county, and as it stood near leading from Clarksburg to Weston widely known as "The Brick As the writer was pastor of that about two years, the tidings that th Church" was burned brought a personal loss. I can testify that the ren of Lost Creek Church are wort assistance which has been given fo

SEVERAL inquiries about the meaning of the statement in the Hand Book that "Seventh-day Baptists do not rebaptize persons who have been immersed," have lately been made of us, and we have referred them to the editor of the Hand Book. In another co'umn he explains, at length, what he understands to be the faith and practice of our people on that subject. With this explanation, which leaves large room for liberty of conscience in the matter, we think all Baptists will agree. Adopting the Baptist doc trine, "The Bible and the Bible only as the rule of faith and practice," and granting the right of individual judgment in the interpretation of the Bible, which all Baptists claim, it is nearly or quite impossible to frame a doctrinal statement upon this point and of it say, "This and only this is right." It is better, therefore, to leave a question of this kind, as the explanation of Dr. Lewis leaves it, where the act of baptism, or of rebaptism may answer the demands of a "good conscience" on the part of him whose conscience is most concerned in the act, namely, the candidate himself.

THE JEWISH EXPONENT is a paper pub. | his name JESUS, for he shall save his people lished in Philadelphia, in the interest of moderate orthodox Judaism. Its editor is the (Luke 19: 10), "The Son of man is come to son of a prominent Rabbi of that city. In seek and to save that which was lost." a comparatively late issue of his paper he makes editorial note of "two pamphlets of two kinds," in which our readers will be interested. The editor's conclusion that the Eduth is to be an annual is, of course, a mistake, as that paper is now being issued monthly. Our readers will doubtless recognize the second pamphlet referred to in this note, as the one which we mentioned some time since as being on sale at this office, a liberal per cent of the sale of which the author proposed to give to the Tract Society. The editor of the Exponent says : "An esteemed friend has sent us a pamphlet written in good Hebrew, entitled Eduth le Israel, and published in Alfred Centre, New York. It would seem that the editor, whose name does not appear, intends his production as an annual in the interest of Christianity. Its initial number tells us that a prospectus had been issued two years ago, but that circum- | the uttermost that come unto God by him, |

we have right views on this subject. It is not the province of this paper to go into abstract theological discussions, nor is it the purpose of this article to even attempt Christ, further than to say that his was a divine-human nature; he was a person of whom all the predicates of divinity could be made, and all the essential predicates of humanity as well. Nothing less than this will fulfill the prophecies of the Old Testament, account for the history of the New Testament, or answer the doctrinal requirements of both Testaments. It is, however, the object of this article to state the central doctrine of Jesus' mission to the world. A few passages of Scripture will put this in its true light. Paul to Timothy said (1 Tim. 1: 15), "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." With this apostolic conception agree the words of the angel to Joseph before the birth of the wonderful child (Matt. 1: 21), "Thou shalt call from their sins;" and Jesus said of himself Peter, before the Jewish council, having explained the healing of the lame man at the Beautiful gate of the temple, boldly declared the central doctrine of Jesus' mission in those ever memorable words (Acts 4:12), "Neither 1s there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The Philippian jailer had a deep sense of his want when he fell down at the feet of Paul

saved." Acts 16:30, 31. And the writer of the Epistle to the Hebrews comprehends | selfishness, ---and so make sure their final and its mighty sweep in these words (7: 25), "Wherefore he is able also to save them to

God so loved the world, that he gave his only begotten Son, that whoseever believeth in him should not perish, but have everlasting life." Here, then, is the whole statement in a nutshell. Man is lost; he needs not simply an instructor, a faithful guide, a loving friend, but a Saviour. Jesus Christ came into the world to save sinners; apart from this grand work he had no other mission to the earth; in him is full salvation, and in

words of Jesus himself (John 3: 16), "For

no other. Man receives the blessings of this salvation through faith in Jesus as his Saviour. This should be the burden of all our a statement of the doctrine of the person of teaching as preachers, as Christian teachers, as a missionary people. Our life as individ uals and as a Christian people will be healthy and strong only as we adhere to these fundamental truths. To profess to be wise beyond what is written concerning the philosophy of salvation, is not wise; and to deny the doctrine because our finite reasons cannot fathom the mysteries in which the divine wisdom has seen fit to leave the methods of human salvation, is supremest folly. Reason about it as we may, or deny it if we will, it is still "a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners," and that in him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." 1 Tim. 1:15, Eph. 1:7. 3. It is instructive to notice what it is from which Jesus came to save men; it is their sins. It is true that the salvation of Jesus rescues the man saved by . it from a final fearful doom, but it is, we believe, contrary to the spirit of the Scriptures to speak of that as the main point in the question. Men out of Christ are in sin, and to be in sin is to be in a state of condemnation; and it is from this state of sin, and its consequent condemnation, from which Jesus saves men. This brings the life of Jesus into the lives of traveled from place to place, and how many men in this world and makes them sons of pleasant recollections of the past were re-God even now. 1 John 3:1.2. Thus instead of leaving men to live along in their prayer to God to bless all those who had sins, or in an indifferent 'manner through contributed to this our joy. So far as these and Silas with the cry, "Sirs, what must I life, with a vague, uncertain hope that in gifts were presented to myself and family. do to be saved?" The answer of the apos- some mysterious manner at its close they tles was as full of confidence and hope as the | will be saved, and so "reach heaven at last," cry was full of woe and despair, "Believe on Jesus would come into the hearts and lives the kindness they have shown to us. and the the Lord Jesus Christ, and thou shalt be of men now and save them now from their work in which we are engaged. It was desins-from all impurity, worldliness, and

and to the glories of the heavenly life, be-

"baptismal regeneration," i. e., the doctrine that the application of water in any form as a religious rite produces spiritual purity-was prevalent in the pagan world long before Christ. From this theory sprang to implant in the heart of man something of the idea that the method of applying water was a matter of no account. Single immer- he himself possessed, the friends in Amersion, tripple immersion, sprinkling (with a brush), the use of "holy water," and other like things were all common in Asia and things have not been sent as rewards of Egypt, and Northern Europe before Christ had "bowed his head in Jordan's sacred flood," and thus set his seal upon that rite which tells of a soul regenerated through divine mercy, and risen to a life of faith and obedience.

We counsel charity, and freedom from bigotry in judging others, but equally do we urge such loyality to "Seventh-day Baptist doctrine" as makes the Bible our only rule of faith and practice. As to the practical point involved, I think any Seventh-day Baptist minister ought to rebaptize a candidate who should honestly conclude that because of an improper administrator, or an imperfect understanding on his own part, his baptism did not "answer a good conscience." The writer certainly would. PLAINFIELD, N. J., Feb. 1, 1888.

# CHINA LETTER

SHANGHAI, Dec. 30, 1887. To the Editor of the SABBATH RECORDER:

I desire through the RECORDER to thank the many friends who have interested themselves in sending a Christmas-box to us in China, and to inform them of its safe arrival in this celestial land, some ten days before Christmas. The opening of it was a time of great pleasure to us all. As we read the various names of persons, how our minds called, and anon our hearts would breath a I desire to extend to the givers our sincere thanks, and assure them that we appreciate

joyous time. Had he never come, we should not be here to-day. We should have had no tree laden with these gifts. Had Christ never come to gladden the hearts of men, and the same spirit of love for humanity which ica would have had no disposition to send these beautiful things to this land. These merit. They are gifts of grace. We should all first thank God through whom we have received such favor. We should thank all those who have so kindly remembered us. I referred to the difficulty we had had in

determining how to distribute these various things among them all. I told them that we had done the work as well as we knew how, and I hoped that whatever they received they would feel greatful for it, and not attempt to fix a cash value upon it, nor to compare the value of what they received with what some one else received, and that if they did this they would loose the real meaning intended. They should think of why these things have been sent, the love they express, and not the number of cash they represent. After remarks came the distribution of the

presents, and it was a very pleasant time. We trust that those present may be imbued with a greater spirit of love for Christ and his cause. Having freely received, may they each freely give to Christ the love of their heart, and the labor of their hands.

> Sincerely yours, DAVID H. DAVIS.

# THE BRICK CHURCH.

The burning of the Brick Church at Lost Creek, and the various items concerning it, which have appeared in the SABBATH RE-CORDER, have called up in my mind some interesting recollections of incidents conected with that church and the old "Frame" Church which preceded it, and with the going "out of the old house into the new." The house of worship which was known throughout that section of country as the "Frame Church," was still occupied when I commenced missionary labors in West Virginia. In the first winter of my labors in cided that we would have a Christmas tree. | that county, and the last winter of occupa-Then came the most difficult and perplex- tion of the old house, there was an extensive both the gracious purpose of Jesus' musion salvation from the condemnation of death ing task of all, to decide what should be revival of religion there, in which not only given to each different man, woman and the Lost Creek Church but other churches cause they are already saved from their sins, child connected with our work. It was no in the vicinity shared, the meetings being and have in that salvation been made "par- easy matter to determine what would be held in the "Frame" Church. The buildstances delayed the issue. The late Hebrew seeing he ever liveth to make intercession takers of the divine nature, having escaped most appropriate for each, but after a day ing, as I now recollect it, was a square, barn-

TRACT SOCIETY. Receipts in January, 1888

Church. Garwin. Is Alfred, N. Y Daytons, Fla., to apply on L.

Mrs. Charles B. Rogers ...... E. S. Maxson, M. D., Syracuse, N. Y Rent of house, Little Genesee, N. Y. Church, Nortonville, Kan. Mrs. Charles Lindsey, Adams Centre, 1 Nathan A. Collins, Westerly, R. I.... A brother, Forest City, Ia., Harold. A sister. A sister

Mrs. G. L. Green, Noank, Conn., Bood Mrs. Nathan Rogers, Oxford, N. Y.,

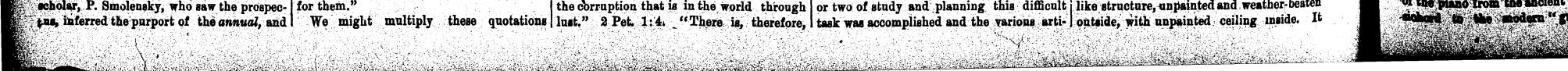
schapper. Mrs. Nathan Rogers, Oxford, N. Y.,

Home. Mrs. Emeline Crandall. Westsrly, R. Mrs. Sue Saunders, Leadville, Čolo. Two friends, Fayetteville, N. C..... Bettie Woods, Black Jack Grove, Te Alfred Collins, Charlestown, R. I., and Light of Home.....

HEBREW PAPER FUND C. E. Crandall, New Haven, Conn. Rev. P. Werber, Baltimore, Md... Mrs. Jane Manson, Marion, Ia..... Mrs. S. E. Brinkerhoff, Marion, Ia. E. & O. E.

J. F. HUBBAR PLAINFIELD, N. J., Jan. 81, 1888 Jome Hen

New York. ALFRED CENTRE. The thirteenth in the serie citals was given at Prof. Willi the University Hall, on Tue Jan. 81st. Prof. Williams g introduction, a brief history o



with the name of the person receive it. There were between ty names of persons who were to

ae the work of procuring a tree. ined for one to be brought us. we the man thought he would price if he waited until just en we wanted it, so he did not Ve waited until Friday, Dec. 23d, ree did not come, I decided to ce evergreen we had standing in f our yard. This tree was given Kerge to Susie several years ago. er birth days. It has grown to tree about ten feet high. This up, taking care not to injure it, ge quantity of the earth undist the roots; fastening a rope to ied tree and all into the Chapel. ssible for us to complete our arso as to have the tree on Christd we were invited to take Chirstat Mr. and Mrs. Dalziel's, so we Londay afternoon at two o'clock. hings were put upon the tree it beantiful appearance. The exe afternoon were as follows: tures, Matt. 2: 1-12, Luke 2: 1-20. m so glad that our Father in heaven, is love in the Book he has given."

Praise thee, O God for the Son of

# wing is the substance of my ad-

the supposed birth-day of e most joyous holiday of all the erved by man. At this season of ing of joy and gladness goes up almost every part of the habitand all because God so loved the send his only Son Jesus to be At this season of the year it a custom for friends to give gifts This has all grown out of the d gave the greatest of all gifts , in giving his only Son. Had r been given, man would never d to sing the song the angels ry to God, Peace on earth good Had Christ never come to orld would never have had this Had he never come, we should to-day. We should have had no with these gifts. Had Ohrist to gladden the hearts of men, and n the heart of man something of rit of love for humanity which. possessed, the friends in Amerwe had no disposition to send ful things to this land. These not been sent as rewards of y are gifts of grace. We should k God through whom we have n favor. We should thank all we so kindly remembered us. to the difficulty we had had in how to distribute these various g them all. I told them that e the work as well as we knew hoped that whatever they rewould feel greatful for it, and to fix a cash value upon it, nor he value of what they received me one else received, and that if they would loose the real mean-They should think of why these een sent, the love they express. number of cash they represent. rks came the distribution of the it was a very pleasant time. those present may be imbued r spirit of love for Christ and aving freely received, may they ve to Christ the love of their e labor of their hands. Sincerely yours.

#### SABBATH RECORDER, FEBRUARY 9, 1888. THE

was seated with movable benches. On two which is, in truth, a three cornered instruopposite sides, were holes through which ment. The selections were from such masballet had passed, -a reminiscence of reters as Rubenstein, Mendelssohn, Bach, spects paid to some union soldiers encamped Gounod, Chopin, and others, and a brief within by confederate soldiers from a neighsketch of each writer was given before the boring hill. Fortunately no harm was done rendering of his selection. Prof. Williams save the puncturing of the walls. A site played the instrumental parts in a most dehad been selected on an elevation adjacent lightful manner, and vocal parts were very to the "pike," in the edge of a grove of acceptably rendered by Mrs. Lottie Shepverng trees, with a fine slope in front to the pard, of Wellsville, and Mr. Alfred Williams, nike, and a steep declivity a little way back Miss M. E. Coates reading the biographical from the building spot down to a little run. sketches. It is not too much to say that There was a soap-stone bottom in the run these recitals have done much to elevate the which afterward formed the floor of a bapmusical taste of the community, and to tismal pool. Clay was found in a corner of create a higher standard of musical culture the lot from which bricks were made for the in the University.

walls of the house. The earliest recollections On the first day of February, 1863, Silas Thave of Bro. Abram Sullivan, Hafterward C. Burdick, of Alfred, and Mary Taylor, of a graduate of Alfred University, and since Wirt, were married, by Eld. Thos. B. Brown, a successful teacher of graded schools, are at his home in Little Genesee. Since then. connected with his work in that brick-yard. twenty-five years have run swiftly away. When the house was built and ready for dealing kindly with Silas and Mary in its dedication, the brethren sent for Bro. A. H. flight. Of this fact, without their previous Lewis, who had some time previously labored knowledge or consent, their friends, to the in that country as an agent of the American number of nearly one hundred, pleasantly Sabbath Tract Society, to come and preach | reminded them, on Wednesday evening last. the dedicatory sermon. A farewell service A letter and poem form Mr. and Mrs. O. D. was held in the old "Frame," I think on Sherman, of Mystic, Conn., was read, conthe Sabbath, and a discourse was preached gratulatory remarks were made by a number from the text, " My presence shall go with of the party, and responses were made by the thee, and I will give thee rest. And he said bride and groom. The guests departed unto him, if thy presence go not with me, leaving with Mr. and Mrs. Burdick many carry us not up hence." I am not sure expressions of hearty good-will, the sincerwhether that discourse was preached by Eld. ity of which was attested by substantial Lewis, or Eld. S. D. Davis, the pastor. On | tokens.

the next day the people met in the new On the evening after the Sabbath, Februbuilding and the dedication sermon was ary 4th, Mrs. Mary A. Livermore, whose preached by Eld. Lewis. At the close of fame as a lecturer is in all the land, gave a the service, the writer proposed that the lecture at Chapel Hall, under the auspices many friends of Eld. Lewis who had had no of the Athensean Lyceum, on "The Boy of opportunity as yet to speak with him, should | to-day." It was an earnest, strong and elocome forward, take his hand, and leave in quent plea for a higher standard of morals it such free-will offerings as they wished to for boys and men. People who have no boys make toward paying his expenses. A liberal of their own were solemnly impressed with collection was the result. This was the orithe duty of parents to give their boys a betgin of the method since followed in the ter training. It may be hoped that parents meetings of the South-Eastern Association of sons were similarly impressed.

when taking collections for denominational Mrs. Livermore having occasion to rework. Some delegate from the North, as main in Alfred over Sunday, consented to a representative of the Society for which give another lecture on Sunday evening. the collection is to be taken, stands in front | This time it was on "Superfluous Women,"

for hay and potatoes, the two articles that are largely shipped from this station. Dea. C. J. York, from Cuyler Hill, is do-

ing a good business in the dry-goods trade, and has lately bought out and added the grocery department. He and his father-inlaw, Bro. E. Irish, have purchased a fine residence on Uortland Street. Bro. Grant Burdick, from Lincklaen, with an experienced partner from Cortland, has opened a dyeing and laundry establishment on Utica Street. Bro. S. D. Johnson & Son have opened a market in this village the past

season, and report a good line of trade. Bro. B. G. Stillman & Son state that the harness making business the past year has been

better than for many years; and there is still room for active, devoted Sabbath-keepers in DeRuyter, and a chance to make a living by honesty and industry. For my part I believe that God intends Sabbath-keepers shall occupy the best places, if, like Mordecai and Daniel, they are well qualified to fill them. Dea. Asa F. Randolph, of West Virginia, made us a short visit, which we would have gladly prolonged; but having visited his children, his bereaved heart turned longing-

ly towards home.

given their hearts to Jesus.

L. R. S. ADAMS CENTRE.

As one result of a series of revival meetings conducted here, ten have been baptized and five others have offered themselves for that ordinance. Other results, not so easily counted, but it may be quite as substantial, have been reached in quickening the church and in the nearer approach to Christ-like. ness on the part of those who have already

> Rhode Island. WESTERLY.

There is no special effort in the churches here this winter. The attendance at church, Bible schools, prayer-meetings, and religious appointments in general, has been good, considering the cold weather and the icy condition of the sidewalks and streets.

The village has voted to have electric lights, and our streets from early evening to midnight are beautifully lighted. Westerly has not lacked in entertainment for the of the congregation, and each contributor of whom, evidently, Mrs. Livermore is not past month. Besides the excellent lecture

more than two inches of snow, with just rain enough to nail it down, giving us a beautiful run of sleighing.

We shall be pleased to correspond with any Seventh day Baptists who would like to locate in this vicinity, where they can have the advantages of a good religious society, schools, superior markets and many privileges common to localities near our large cities and watering places, and in a mild climate. L. E. LIVERMORE.

FEBBUARY 1, 1888.

#### WIsconsin.

#### ALBION.

I left Alfred Centre, N. Y., for this, my old field, January 11th, having accepted a call to this pastorate. In consequence of the blockade of the railroads, by the unprecedented storm of the winter, I barely reached here in time for the Sabbath service, the 14th instant. The following week cold weather prevailed, and on Sabbath, the 21st, the thermometer indicated 40° below zero at 7 A. M.

As soon as I could arrange for comfortable quarters during the winter, I commenced

the canvass of this church. I have already visited more than forty families for religious conversation and praver, while there remains more than sixty others to be visited. Yesterday was a pleasant Sabbath, and a large congregation was in attendance upon divine service. The communion, having been necessarily postponed, was observed mos respectfully, the whole audience remaining except a few young persons who retired as the congregation took their seats at the close of singing. Nearly all the membership present participated. In the more than

forty years of my ministry, I have seldom, if ever, attended a more interesting and impressive communion service. I need not say that my former relations to this field and the hearty welcomes I receive upon my return to it are most encouraging to me.

The school, under the charge of Rev. S. L. Maxson and a competent corps of teachers, is doing a noble work. It numbers about 115 students this term, and everything looks now as though there was to be a brilliant future for Albion Academy. Alcourse we are having, and the many inferior | though the church and academy are loshows, we have been finely entertained and cated upon opposite sides of the Main street The friends of William Clark and wife instructed by Philip Philips three evenings; in the village may all the friends of and Dr. B. F. Beardsley, of Hartford, Ct., Christ's work earnestly pray that they may has given us a grand series of lectures in live in perpetual holy wedlock, and that the duction. They will also furnish any orchestra the A very nice hanging lamp was put up in their Armory Hall for a week, on practical fruitage of the union may be abundant and glorious. My correspondents will please address me at Albion, Dane Co., Wis. J. CLARKE.

Foreign.

The street-car drivers of Guayaquil, Ecuador. are women.

5

The sewerage of Paris is to be utilized for fertilizing the valley of the Seine.

Galician papers confirm the reports of continued movement of Russian troops toward the Austrian frontier.

Cardinal Manning has forbidden the proposed religious services in memory of Prince Charles Edward Stewart.

Advices from Massowah say it is reported that King Menelek, of Shoa, has revolted against King John of Abyssinia.

The British Geological Society has conferred the Muxchison medal upon Dr. Newberry. of Columbia College, New York.

Negotiations with the Rothschild's syndicate for an issue of four percent rentes to the amount of \$15,000,000 has been concluded by Hungary.

At a special meeting of the municipal council, of Dublin, Feb. 2d, the freedom of the city was conferred upon Lord Ripon and John Morley.

The semi-official announcement has been made in St. Petersburg that Russia must be upon the alert in consequence of the continued increase of the armaments of Germany.

In accordance with suggestions received from the imperial war authorities, the Canadiangovernment will include in the estimates for the militia and defense department this year a considerable sum toward the commencement of works for coast defenses.

Prince Oscar, of Sweden, was formally betrothed to Miss Munck in the Royal Palace at Stockholm, Jan. 29th. The ceremony was a brilliant one and was witnessed by all the members of the royal family and the cabinet ministers. The king proposed a toast to his son's health.

The debt of Canada is nearly three hundred million dollars-or a little more per capita than the debt of the United States at its highest point, just after the war. The debt of Canada is increasing all the while, and threatens to be a source of serious trouble in the near future.

#### Books and Magazines.

WE have just received from the publishers, F. A. North & Co., two charming musical compositions Visions of Rest Waltzes," by Fred T. Baker, price 60 cents; and a waltz song, "A Bunch of Flowers," by Ion Arnold, price 50 cents. The former is a popular set of waltzes for piano or orchestra, and was played with great success by all the leading orchestras at the seaside and mountain resorts last summer. "A Bunch of Flowers" is a beautiful waltz song suitable for parlor or concert room. Messers. North & Co. will mail both these pieces to any address on receipt of only 60 cents, as an intro complete parts for the "Visions of Rest Waltzes" at the low price of 30 cents for introduction, and will mail to any brass band complete parts of the famous 'American Line March," by Fred. T. Baker, on receipt of 25 cents. Address, F. A. North & Co., 1308 Chestnut Street. Philadelphia, Pa. JAMES H. GREGORY, Seedsman of Marblehead. Mass., is out with a flaming catalogue of seeds, etc., for farm and garden, for 1888. Write to him and he will send you one. THE Century for February is an excellent num, ber. In letter press, in engraving, and in variety and quality of its matter, it is unsurpassed by any rival Prominence is given in this number to Walter Sav age Landor, there being a full page frontice-piece portrait, a brief sketch of the man and his books, by Boyle. There are continued stories, short sketches, continuation of the war series and the Lincoln his tory, editorials, open letters, etc. THE Swiss Cross continues to conduct its young readers delightfully into the fields of science. The February number, now before us, contains readings on plants, shells, animals, photography, biography, PERHAPS the most valuable paper in Babyhood for February is Dr. Alice M. Farnham's "The Emergencies of Childhood," a practical compend of suggestion as to what to do with baby in a variety of contin gencies which are liable to occur in the life of any Pleuro-pneumonia prevails among cattle baby. Other papers on a variety of practical topics

HE BRICK CHURCH.

DAVID H. DAVIS.

g of the Brick Church at Lost e various items concerning it, ppeared in the SABBATH REcalled up in my mind some collections of incidents conected urch and the old "Frame" h preceded it, and with the the old house into the new." f worship which was known at section of country as the ch," was still occupied when missionary labors in West Virfirst winter of my labors in nd the last winter of occupahouse, there was an extensive ion there, in which not only Church but other churches shared, the meetings being Frame" Church. The buildecollect it, was a square, barncomes forward, takes his hand, and leaves his contribution, the congregation singing during the service. It gave all the brethren and sisters opportunity of coming into personal relations with the brother from the North. I remember it used to be a melting time, in which hearts opened as wide as pockets.

The building of which I have been speaking was said to be the best country church leading from Clarksburg to Weston, it was widely known as "The Brick Church." As the writer was pastor of that church about two years, the tidings that the "Brick personal loss. I can testify that the brethren of Lost Creek Church are worthy of the assistance which has been given for rebuild-C. A. B.

> TRACT SOCIETY. Receipts in January, 1888.

Unurch, Garwin, Ia..... \$ 2 25 Alfred, N. Y.... 18 90 Daytona. Fla., to apply on L. M., Mrs. Charles B. Rogers ..... E. S. Maxson, M. D., Syracuse, N. Y..... 11 22 Rent of house, Little Genesee, N. Y..... 20 00 Church, Nortonville, Kan. Mrs. Charles Lindsey, Adams Centre, N. Y. Nathan A. Collins, Westerly, R. I..... 18 20 A brother, Forest City, Ia., Harold..... A sister. ........ .. .. .. A sister Mrs. G. L. Green, Noank, Conn., Boodschap. Mrs. Nathan Rogers, Oxford, N. Y., Bood schapper. Mrs. Nathan Rogers, Oxford, N. Y., Outlook 1 00 Light of Home. Mrs. Emeline Crandall, Westsrly, R. I.....

Mrs. Sue Saunders, Leadville, Čolo..... Two friends, Fayetteville, N. C..... Bettie Woods, Black Jack Grove. Tex..... Alfred Collins, Charlestown, R. I., Outlook and Light of Home.....

1 00

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\$106 67

HEBREW PAPER FUND.	
C. E. Crandall, New Haven, Conn. Rev. P. Werber, Baltimore, Md Mrs. Jane Manson, Marion, Ia	\$10 00 5 00 4 00
Mrs. S. E. Brinkerhoff, Marion, Ia	1 00
E. & O. E.	\$20 00
J. F. HUBBARD, Treas PLAINFIELD, N. J., Jan. 31, 1888.	urer.
Home Mews.	
New York.	

INDEPENDENCE.

gave them a very happy surprise, at their new house, on the evening of Jan. 19, 1888. parlor by the friends, which will be a constant reminder to them of loved ones. We think those of us who were present, about in the county, and as it stood near the pike seventy in number, enjoyed the visit much better because we had been happily surprised in the recovery of Bro. Clark from a sickness we thought would be unto death, just be-Church " was burned brought a sense of fore his house was completed. Of course we | engaged in the business above mentioned. had a splendid supper, served by the visitors. We left them with the prayers that they may long enjoy their beautiful new home.

FRIENDSHIP.

J. K.

7. 'he Seventh-day Baptist Church of Nile, N. Y., gave their pastor, Eld. L. C. Rogers, a donation visit on the afternoon of January 24th, and evening following. The ladies served an excellent supper at the church, of which over one hundred persons partook. The visit was a very pleasant one, and in harmony with the extra meetings which 5 00 were being held. The donations in money and valuables amounted to nearly sixty dollars. The pastor and his family were gen-5 004 65 erously remembered also at the Christmas 1 00 time.

P. A. Burdick's total-abstinence meetings in Academy Hall, Friendship, opened on the

30th ult., with a full house, and will continue every evening. Yesterday afternoon Mr. Burdick spoke to a full house at the Nile Seventh day Baptist church. The meeting at Academy Hall last evening was a memorable one. Nearly three hundred signed the pledge, among the number many of intemperate habits. The meetings

are under the auspices of the W. C. T. U. both of Nile and of Friendship; all praise to L. C. B. the Unions. FEBRUARY 1, 1888,

DE RUYTER.

The business outlook here is improved since the town decided to try to settle the Midland Railroad bonds instead of contesting them in the courts. For years this has been urged, but only at the last town-meet-

physiology, hygiene, physical culture and health, splendidly illustrated with manikin, models, paintings and extensive apparatus. Business is very dull. The Press Works and the building firms are doing about all

the business. Our people do not feel the hard times as much as others, since they are 0. U. W.

New Jersey. NEW MARKET. After a vacation of four and one-third

years, we resumed our pastoral care of the New Market Church (better known on the records as the Piscataway Church), the first week in January. The cordial reception by old friends and new was very pleasant, and it was difficult to make it seem like a reality that we had been so long absent. We found union meetings, during the week of prayer, already in progress in our church on our arrival. These were continued very pleasantly for three weeks, resulting in no extensive awakening, yet the membership of the two churches seemed much interested and

quickened. Bro. Cuberly, pastor of the Baptist Church, is an earnest and pleasant

co-laborer. Our church appears to be in a good healthy condition. There are many evidences of faithful work during the past four years by brethren J. G. Burdick and E. P. Saunders, respecting whose labors we often hear kindly | refuge in the rigging and were rescued. references by our people.

Our Sabbath school is attended by nearly our entire congregation, and immediately after the close of the school we have a Sabbath-school prayer-meeting, of fifteen minutes, when the precious truths of the lesson are more deeply impressed and the power of the Holy Spirit is invoked to deepen convic-

tion and to lead to holy living. The Young People's Literary and Helping Hand Society is alive and flourishing. Its sessions are held twice each month in the lecture-room of the church, and the enter ing was it carried, and now the exchange of tainments are very creditable, consisting of

JANUARY 29. 1888.

Condensed Mews.

Domestic. The increased taxable value of Texas land last year is \$17,000,000.

The-ten-year-old daughter of Dr. F. C. Walsey, of Detroit, has been stricken with hydrophobia. She was bitten by a large dog James Russel Lowell, and some letters to Miss Mary in southern Michigan last August.

A January thaw is prevailing all over the northwest. High temperature and bright, pleasant weather is reported from all parts of Montana, Dakota and Minnesota.

There are now twenty-one furnaces out of blast in the Lehigh Valley alone. Thirtytwo furnaces are still in blast, but some of etc A valuable magazine. them may be blown out any day.

Mrs. Jeremiah Porter was buried in Chicago, on Tuesday, January 17th. She taught the first school, and her husband preached the first sermon, in Chicago.

on Staten Island to an alarming extent. It are written by specialists and are valuable. The is feared the disease will become epidemic. | magazine is well edited. During the past two weeks fifty-three head have been slaughtered.

The steamer Blanche Henderson, from Jamaica, with a cargo of fruit, was stove in by the ice in the Deleware River at Philadel phia, Feb. 2d, and sunk. The men took

Charles Arbuckle has filed notice of an appeal to the general term of Supreme Court from the judgment of \$46,182 obtain- ing tranquility to the troubled, and quickening the ed against him by Miss Clara Campbell in discouraged into the very mood and power of victhe recent breach of promice suit.

Bradstreet's weekly report says: From all directions word comes that the outlook for the spring business was never better, and that the volume of goods distributed during January exceeded the like total in

The landslides on the California & Oregon Railroad are even more serious than first reported. It is now feared that the tracks will not be cleared until spring. About 100 miles of track are covered with

JUST PUBLISHED. BE STRONG TO HOPE.

BY REV. FRANK S. CHILD.

16MO, CLOTH. 75 CENTS.

A book of comfort and good cheer for the wearv. burdened and depressed: strong and helpful, bring-

"God bless this hearty, wholesome, cheery book." -William Elliot Griffis, D. D.

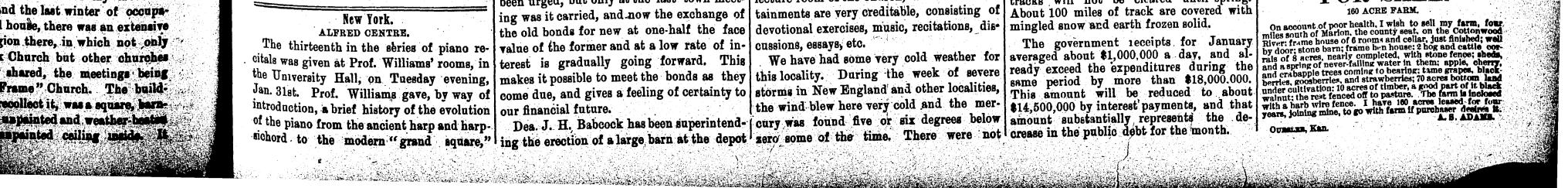
"I find The better medicine than that which the doctor brought me."-Prof. Edward North, L. H. D. Sent postpaid on receipt of price by

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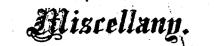
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### FOR SALE. 160 ACRE FARM.



# THE SABBATH / RECORDER, FEBRUARY 9, 1888



For the SABBATH RECORDER: CALVARY.

BY SARAH S D. SOCWELL

Up the hill of Calvary I climb with bleeding feet, Lord, thou knowest the dreary way-Let me thy presence meet.

Up the hill of Calvary With streaming tears I go; Blessed Lord, thine eyes have wept-Let me thy pity know.

Up the hill of Calvary I bear my cross alone; Let me lean on thee, my Lord-This anguish thou hast known.

Calvaries my soul hath found All along my way--Never hast thou failed me, Lord, Fail me not now, I pray.

THE MARKED BIBLE.

We will introduce our reader into the drawing-room of a well-furnished house in London. A priest is in conversation with a lady, whose desponding aspect and downcast looks may well have suggested the words that he has just uttered, "You are depressed; you have allowed your mind to become morbid; ill. do not let this continue, but try to shake it off."

The lady looks up a little less hopelessly, and seeing that his words are taking effect, Father B. continues in a soothing tone, "There is to be a concert to-day; go to it, you need rousing."

Following the advice of her counselor, Mrs. A. found herself on the afternoon of the same day in the St. James' Hall, where the concert was to be held. She had not been seated long in the rapidly filling hall before she noticed the absence of all musical instruments, and, greatly surprised, she inquired the cause.

"There is to be a concert here this evening," replied the lady whom she had addressed, " but this afternoon Mr. C. is going to give a gospel address."

"Oh, then I have made a very great mistake !" exclaimed Mrs. A., "I cannot stay for this, I must go at once." She rose hurriedly, hoping to be able to leave before the soul !" speaker, who had just stepped upon the platform, should begin, but at that moment a number of umbrellas behind her seat fell down. Confused at the slight disturbance

who was considered to be very well up in all man's heart, nevertheless the counsel of the matters of controversy, and a long time was | Lord shall stand." Prov. 19:21. spent by him in trying to convince his hearer

that she was blinded by heresies. But while which is of recent occurrence, now take the he was endeavoring to try to win her back by Word of God, and see if there be not, even every subtle persuasion within his reach, she to-day, a salvation for lost sinners as perfect was seeking in prayer for strength and wisdom as it is divine, and "may God bless it to to speak to him of eternal life; for from the mo- your soul."- Words and Weapons.

# HE KNOWS.

He knows thy every need. Why dost thou beat against thy prison bars ? Thy very thoughts l.e heeds; He holds within his hand the countless stars.

And not one sparrow lives Without his ever constant, watchful care; All perfect gifts he gives,

And hears in highest heaven thy simplest prayer.

When sorrow's darkest night Above, around, like a thick cloud doth fall, Though thou canst see no light, Yet God still lives and watches over all.

1.1

Then trust his loving care; Pray always, though thy feeble sight be dim; Thy burdens he will bear, If thou canst only leave all things with him.

-Golden Rule.

#### THE OLD SCOTCHMAN'S PRAYER.

his holidays, a message arrived, begging her I was pleased the other day with a story which an aged man told me about an old Scotchman who was on his way to some mission week services. The old pilgrim was poor and ill clad, and partially deaf, but he of peace, may henceforth rest on you, and is tracing relations of resemblance and trusted in the Lord whom he served, and a mother's heart and the sense that she ought rejoiced in his kind providence. On his as well as every principle and passion of your what a thing is, is to say what it is like and way to the meeting he fell in with another inmost soul. Christian brother, a younger man, bound she mentally reasoned, "and I can go the on the same errand, and they traveled on together. When they had nearly reached the place of meeting, it was proposed they should turn aside and have a little prayer. lowing morning for the monastery, where the They did so, and the old man, who had young priest lived. But one glance, as she learned in everything to let his requests be made known unto God, presented his case the stillness too unmistakable and the figure in language like the following:

of a sister of mercy kneeling in prayer was "Lord, ye ken weel enough that I'm deaf, enough; he was gone, for death had waited not and that I want a seat on the first bench if for the opportunity which she had lost; and ye can let me have it, so that I can hear thy looking upon the mute lips, which but yes-Word; and ye see that my toes are sticking terday could have answered the question through my shoes, and therefore want ye which now she was obliged to put to a to get me a pair of new ones; and ye ken I stranger, her whole soul bowed itself in an- have nae siller, and I want to stay during me a place to stay."

The sister of mercy rose, her cold composure contrasting with the earnestness of the petition, and they had started on, his young. gentleness, meekness, long-suffering? Child the odds and ends, the most difficult things. visitor. "I will tell you," she replied; "he er brother gently suggested to him that he of that God who is love! Disciple of that died cursing you, and cursing your Bible." | thought his prayer was rather free in its | Saviour who, "when he was reviled, reviled form of expression, and hardly so rever. not again; but, as a lamb before her shearers was it to curse her, and let her hear his ental as seemed proper to him in approaching is dumb, so he opened not his mouth "---oh! dying breath curse her marked Bible, that the Supreme Being. But the old man did is it in such a state you would wish to be not accept the implication of irreverence. "He's my Eather," said he, "and he's the sudden appearance of the Son of God?-well acquainted with me, and I take great Rev. Hugh White, A. M., of Ireland. liberties with him.

advocates; and thus involve in suspicion the sincerity of their profession or the soundness Reader, having read this true account, of their views. For if the Scriptural stand- great debt to the first, punster, because he ard of the Christian character be the Saviour's, and if likeness to him be the true test of his real disciples, must not an habitually peevish, or proud, or passionate-

tempered Christian be considered as anomalous a contradiction in terms as a profligate, or profane, or drunken Christian? for is not the spirit of the meek, the mild, the merciful Jesus-the gentle Lamb. of God-the lowly, long-suffering, loving Saviour of mankind, as utterly uncongenial with the one class as with the other?

Reader! dost thou in truth love the Saviour, even as his own people love him, and desire to glorify his dear and honored name? And dost thou labor under the sore trial of Again: "I think that observation confirms. a temper which is altogether, in its natural what a priori seems likely, -- that pari passy state, unlike thy Saviour's, and by the in. with the evolution of the sentiment of dulgence of which thou hast often brought jocosity (playing at unreality) is the evobitter anguish on thine own soul, and deep lution of power of realistic scientific concep. reproach on thy Redeemer's cause?

the retrospect of the past, resolve that for things, up to sense of humor with parallel the future you will watch, and pray, and realistic conception of complex things," strive, with especial solicitude and earnest-ness, to be preserved by the sanctifying in- "mental diplopia" in which there is a fluences of the Holy Spirit from ever again double mental vision, but not of the kind thus disgracing the Saviour's gospel and dishonoring his name. Study his character with especial supplication that your temper

grace, be cast into the very mold of his; and that his spirit of meekness and gentle. ness, of tenderness and love, of patience and regulate even the very aspect of your voice, difference, from simplest preception-to say

Faithfully apply the rule we have laid down-seek to be always in such a temper, internally before God, and externally before those with whom you live, as you would wish the Saviour, if suddenly appearing, to find you cherishing. And, oh! need I say, what horror you would feel at his finding are highly compound. We have the 'play' you, were he unexpectedly to appear, with of mind in three degrees of evolution, three your spirit discomposed, and your features stages of increasingly complex incongruous

distorted, by the dark broodings or fierce outbreakings of an unsubdued and unsanctified temper! Your countenance, clouded

with sullenness, or your cheek flushed with rage! Anger flashing from your eyes, or bitterness burning on your tongue! Are these the evidences of your being the temple guish. "His soul! oh, tell me about his the meetings, and therefore I want ye to get of the Holy Ghost-the habitation of that Spirit who descended on Jesus in the form When the old man had finished his quaint of a dove, and whose fruit is peace, love, After everybody else is through he is to fin-

this is simply a caricature of the normal preess of thought. Again: the world ower began the "play" of the mind (in the same sense as art is founded on the play-instinct). and so detached himself from the grossiv useful, and showed a surplus energy capable of developing into the highest traits of man. kind. To lack a sense of humor is a bad thing. "The man who has no sense of humor, who takes things to be literally as distinct as they superficially appear, does not see fundamental similarities in the midst of great superficial differences, overlooks the transitions between great contrasts, do not mean because he has no sense of humor, but because he has not the surplus intellect which sense of humor implies," tion,-from sense of the merely ridiculous While humbled, in heartfelt penitence, by with parallel realistic conception of simple conducive to useful ends. It is something like the thought in dreams. He sums up

his views in these words: "The process of may, by the renewing influence of divine all thought is double, in degrees from a stereoscopic unity of subject and object to manifest diplopia (two objective states in one subject). The process of all thought unlike-up to most complex abstract reason. ing. The formula of the caricature of the normal process of thought is the ' pretence' of some resemblance between things vath different, from punning, where the pretended resemblances and real differences are of a simple order, up to humor, where both

> nesses."-Science. A BOY ON A FARM.

It is my impression that a farm without a boy would very soon come to grief. What a boy does is the life of the farm. He is the factotum, always in demand, and always expected to do the thousand and one things that nobody else will do. Upon him falls

# THE SOLITARY PLACES OF LIFE

It is said of Christ, when in the of Gethsemane, that he " went a lit ther" to endure the great agony of apart from his friends. They co follow him there. Their sympat sweet to him for a time; but hour of his greatest anguish no hum: could help. He must be alone w

So there will be times in our live God. our fellow-creatures will fail us. W their impulse to help, aid will be im however unwilling we may be to ourselves from them, yes, though with our arms around them, yet v selves,—all our thoughts and the of our hearts--will go "a little f We may be disappointed; our as may not be realized or some hope foiled, the dearest wish of the hear we have not whispered in any eart or it may be ours to experience the desolation in the loss of those we l all these sorrows, how insufficien powerless is human sympathy! T theart crieth out for the living G is difficult for us to feel in the g shine that the days of darkness wi and we do not realize that we are termining in what way we shall me coming days. We may live now so God that we can find "grace to help of need."

But what is this God to us? mighty sovereign who has power these troubles upon us, and so or we fear and dare not defy? Or do him a being good and wise but far one to whom we never confide those of our daily life in which we have interest; one who never has distu plans, and so one of whom we seldo Happy for us is it if none of the

conception of God; but if he is th whom we turn for sympathy in all and for counsel in all our plans. ] is to us this loving Father, this Friend, then the coming sorrows, ing experiences, the bitterness w own heart knoweth, and with which stranger nor our nearest and dearest termeddleth, we may hope to ha vivid sense of the presence of to feel underneath us " the e arms."-Golden Rule.

SHOW YOUR COLORS. BY REV. THEODORE L. CUYLER I am no believer in the doctrine

of which she was the cause, and not willing to become the center of observation, she quietly sat down.

"This is exceedingly unpleasant," she thought, "but it is too late now, and after all I need not listen." Soon, however, her whole attention was absorbed. The evangelist was declaring, as an ambassador for Christ, a message of love and forgiveness from God, a present and immediate salvation, "for he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36. There were ears that remained dull, and hearts untouched; for the same story has been repeated many hundreds of times, and to some it was so familiar that they wearied of it; but to Mrs. A. the gospel came in all freshness-to her it was good news indeed. The Holy Spirit was opening her understanding that she should believe the Scriptures, and find the gospel what it really is-"the power of God unto salvation.'

The address over, the lady went up to the speaker and anxiously asked :

saying is really true ?"

this one, and you will see for yourself." Turning to John 5:24, he made the in- given it to him, with the message that he **not** come into condemnation; but is passed from death unto life." And again, "These things have I written unto you that believe | and human righteousness, little knowing the on the name of the Son of God, that ye may know that ye have eternal life." 1 John **5** : 13.

they parted a Christian present at the meet- love in giving Jesus to atone for sin, nor even sincere Christians, are often more de-ing pressed his own into her hands, begging eternal life as God's free gift, (John. 10: plorably defective, and exhibit a more defibless it to your soul." And he who "is ing of "the love of Christ which passeth all temper. able to do exceeding abundantly above all knowledge." Eph. 19. And how could Too many, alas! even of the children of that we ask or think," fully answered the she? The words of God were to her a God, leave the infirmities or inregularities of prayer.

by the priest. "Well," he said, as he glanced God's Holy Spirit, she studied it. Like its impetuosity uncurbed, or its petulance at the changed expression of the face before him, "I need not ask how you are; I can see how well my remedy has succeeded !"

visitor of the afternoon's mistake and how it had set forth to be a propitiation through temper, to stand in doubt of them), a saving had ended.

once, "I see how it is-you have been among fallen." And he angrily withdrew.

fallen." And he angrily withdrew. "The entrance to the works, as means of salvation and approach it giveth understanding unto the 'simple.' Psa. 119:130. It was by the Word of God that Mrs. A. had learned that she was lost; it was by the Word of God that she had found Christ, in whom her heart's desire had found to him she would wild her heart a would wild h

Could this be so? Was it possible?he had sent for her yesterday? But this was all the sister of mercy had to say; there was nothing more she would tell, and she withdrew.

ment that he had entered her room, and she

had remarked his pale, emaciated face and evi-

dently failing strength, she had been con-

vinced that, as the flower of the grass, his life

was passing away, and "the grace of the fash-

The conversation ended, the young priest

rose to go; but as he did so, Mrs. A. laid her

hand upon his arm, and, "Now," she said, "will you listen to me? You are ill-

But though he listened, there was no re-

sponse. "Faith cometh by hearing, and

hearing by the Word of God." She would

give him that Word, she thought, and taking

her Bible, with its marked pages, and telling him how God had blessed it to her soul, she

said, "Take it, and should there ever be a

time when you would like to speak with me

again on these things, send and I will go to you, wherever I may be."

as Mrs. A. was preparing to leave London

for Eton, in order to bring her son back for

to come to the young priest, who was very

"What can I do? What ought I do?

she thought. "My child is expecting me."

It was difficult to decide between the love of

to obey the summons. But nature pre-

first thing to-morrow." And so the doubt-

Mrs. A. lost no time in starting the fol-

stood at the half-opened door of his room-

ful question was settled.

vailed. "A day can make no difference,"

Some months passed, when one morning,

ion of it."

dying."

And now amid her newly found happiness. a shadow as of death fell upon Mrs. A., who could not escape from the remorse which overtook her as she mourned over her delay in answering the request of the dying man. Some time afterward she left England for the continent. When there, she was one day surprised by the announcement of a visitor with whom she was acquainted. "You will not know me," the lady hastened to ex-plain—" you will not recognize me ?"

Not as she was then dressed was the sister of mercy recognized. She had long sought, but until that moment fruitlessly, for Mrs. A., for her conscience was burdened under the sense of guilt in having taken part in the lie which was framed respecting the death of the young priest. He had not died as she "How may I be sure that all you have been had said-cursing the Word of God. No, indeed, but rejoicing in Christ as his Saviour, "Have you a Bible," inquired Mr. C. and resting in his finished work. Dying, he "Never mind," he added kindly, "look over had pleaded that those around him would give the Bible back to the one who had quirer read the words which had been un- blessed it and blessed her. In obeying her derlined, "Verily, verily, I say unto you, he superiors, the sister of mercy had kept all that heareth my word, and believeth on him | these particulars from the lady's knowledge. that sent me, hath everlasting life, and shall | But she had lived only to obey the voice of the Church of Rome, and she herself had sought to win salvation by works of charity

ruin of man and the hopelessness of presenting works, however fair, wrought by a sinner, before a holy and sin-condemning God. Mrs. A. did not possess a Bible, but as See. Isa. 64, 6. She knew neither God's strange and unknown language ! But when their natural temper uncorrected, its sour-It was not long before Mrs. A. was visited the marked Bible fell into her hands, led by ness unsweetened, its roughness unsoftened,

light, its divine truths shone in upon her unsubdued, even after their convictions. heart, dispelling its darkness, till by faith habits and pursuits have undergone a visible she too learned to rest in the salvation and, we would trust (though compelled at Very quietly and gladly Mrs. A. told her wrought out by the Son of God, "whom God times, by these ebullitions of an unsanctified faith in his blood" (Rom. 3:25), and to see change. "Ah," exclaimed Father B. with vehem- herself "accepted in the beloved." Eph. 1:6. One who was thus sensibly brought nigh manifold, and deeply to be deplored. Such heretics! I will not stay to argue," he to God could not long remain amid ignorance | Christians, by these unrestrained exhibitions added, rising, "but I will send one well able and superstition of the system which keeps of a temper uncongenial with the spirit of to refute the errors into which you have the sinner far from God, or teaches him to the gospel, which breathes the very soul of trust in rites and ceremonies, ordinances and gentleness and love, deprive themselves of

So they went on to the meeting together. The old man stood for a while in the rear, making an ear-trumpet of his hand, to catch the words, until some one noticed him, and beckoning him forward, gave him good seat upon the front bench. A lady who had noticed his shoes asked him at the close of the service, "Are these the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair soon."

"Come with me," said the lady, "and will get you a new pair."

" Shall you stay to the end of the meetings?"

"I would, but I and a stranger in this place and have nae siller."

"Well," said she, "you shall be welcome to make your home at my house during the meetings."

The old man thanked the Lord that he had given him all he had asked for, and while his brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a rever ence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace, and to find all needed help in every trying hour.—The Watchword

#### A TEMPER REGULATOR.

There is no point, perhaps, in which many, even sincere Christians, are often more deher to read over and over again those pas- 28,) consequent upon the finished work cient, if not distorted, delineation of the sages which were marked, adding, "May God of Christ. John 19:30. She knew noth- Christian character, than in the article of

The mischiefs of this inconsistency are

surprised by the sudden stroke of death, or

#### THE SNOW.

Surely, of all things that are, snow is the most beautiful and the most feeble. Born of air-drops less than the fallen dew, disorganized by a puff of warmth, driven everywhere by the least motion of the winds, each particle light and soft, falls to the earth with such noisless gentleness that the wings of ten million times ten million make no sound in the air, and the footfall of thrice as many makes no noise upon the ground, —what can be more helpless, powerless, harmless?

But not the thunder itself speaks God's power more than this very snow. . . While it is in the air, it is lord of the ocean and the prairies. Ships are blinded by it. All harbors are silent under this plushy embargo. . . The prairies are given up to its behests; and woe to him that dares to venture against the omnipotence of soft falling snow upon those trackless wastes! In one night it hides the engineering of a hundred years. Towns and villages yield up the earth, and obey this white, diffusive despot!

When flake is joined to flake, and the frosts within the soil join their forces to the frosts descended from the clouds, who shall unlock their clasped hands? Gathered in the mountains, banked and piled till they the church doors are being opened more and again touch the very clouds in which they more widely to children who give evidence were once born and rocked-how terrible is of conversion. It was comparatively but their cold, and more terrible their stroke a few years ago that, in many of our churchwhen some avalanche comes slipping down es, to receive a child into membership was the mountain-side.

an unheard of thing; and a child's voice in But, behold again! That august might the prayer meeting was also unheard that buried the fields, that wound the very Thank God, this is all changed now, and wilderness with a burial sheet, and sat the sweet treble of hundreds of thousands watchful over its work from the tops of of children's voices praise God in the sanctmountains, defying men, and storms even; uary. Dr. Bushnell's little book on "Christian Nurture" did more, perhaps, in the which, when once enthroned, could not move or change its mighty power-that very might, beginning, to emancipate our churches from when God pleases, shall go as quick and as silent as it came. When God remembers the publication; for years the leaven has been earth from the south, and his breath returns again, warm and life giving, in an instant church has very largely changed its attitude the snow goes back to its former state. Its

drinks up the depths and banks that hid its practice imposes a new responsibility on the fate; and the ice and snow that sat silent on church, to train the children and young the hills now sing down the brooks and rills, people for Christ's service. Under the old prophets of the coming flowers.-H. W.

# THE PSYCHOLOGY OF JOKING.

Beecher.

ish up. His work is like a woman's-perpetually waiting on others. Everybody knows how much easier it is to cook a good dinner than to wash the dishes afterwards. Consider what a boy on a farm is required to do-things that must be done, or life would actually stop. It is understood, in the first place, that he is to do all the errands, to go to the store, to the post-office, and to carry all sorts of messages. If he had as many legs as the centipede, they would tire before night. He is the one who spreads the grass as the men cut it; he stows it away in the barn; he rides the horse to cultivate the corn up and down the hot weary rows: he picks up the potatoes when they are dug; he brings wood and water and splits kindling; he gets up the horse and turns out the horse. Whether he is in the house or out of the house, there is always something to do. Just before school in the winter he shovels paths; in the summer he turns the grindstone. And yet, with his mind full of schemes of what he would like to do, and his hands full of occupation, he is an idle boy who has nothing to busy himself with but schools and chores. He would gladly do all the work if somebody else would do all the chores, he thinks; and yet, I doubt if any boy ever amounted to any-

thing in the world, or was of much use as

a man, who did not enjoy the advantages of

a liberal education in the way of chores.-

CHILDREN AND THE CHURCH.

We rejoice to see frequent indications that

into full church-membership; there was

nothing for them to do, no appropriate place

for them to express their religious life; and

too many of them, even in the rare instances

Charles Dudley Warner.

known as "Apostolic Succession;" is one apostle who has quite too ma sors in these days. It is poor, cowa when he denied his Master in the of the Judgment Hall at Jerusalen chance to have played the hero (as we once heard Sam Jones, the say,) Peter, instead of acting like had pushed his way through t crowd, and throwing his arms buffeted Saviour had cried out, " Master, this is the Son of God-h who knows what the result might h Sure enough; and one result saved his character, and he have h the bitterest tears of his life. He showed his colors as a loyal serva Christ, instead of "showing the er" as a coward.

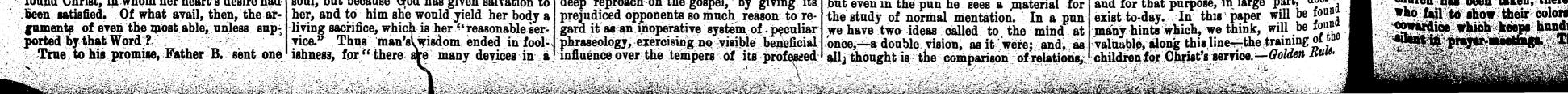
When Christ bestows convertin expects confessing grace on our pa soever shall confess me before me I also confess before my Father heaven." The secret root of f heart is not enough without the v and fruit-bearing branches. "L shine before men "-and not be bed or corn-measure. Christ deu less, outspoken, love-inspired a ment of him as Lord and Saviou person who hopes to be acknowle at the day of judgment.

We frequently meet with ha people who have a trembling fai and a feeble hope that they are They may be such, but they are afraid to let the world know it. lamp would brighten up if t courage to bring it out into the hide it away, and it is dying do have seen a candle go out in a c want of oxygen. No one is th these clandestine Christians wh along towards heaven on tiplo body discover them. This is style of life. We do not affirm can be saved who does not oper Christian church; but we do affi day spent by a truly converted an outside of the church of Ch a day lost.

Every honest convert should list for the Master, but put on Otherwise he is living under fa loses the wholesome sense of 1 he loses opportunities to do go he loses self-respect and is in da the favor of him who has said, is ashamed of me before men, be ashamed when I come in m No one should rashly unite wi who has not given his or her Christ. But with the inward come prompt and spontaneous sion. A soldier who expects burn the bridges of retreat There is no presumption in the fighting under the omnipotent his salvation."

But after the first step of u church has been taken, there who fail to show their colors

false ideas on this subject than any other working, until now the whole Christian on this subject. But this change of view and change of flakes die to drops of dew, and the field regime it was not safe to receive children



# THE SOLITARY PLACES OF LIFE

God. we have not whispered in any earthly ear; follower of Christ. or it may be ours to experience the greatest There is an incident which used to be cur-God that we can find "grace to help in time

of need." mighty sovereign who has power to bring these troubles upon us, and so one whom we fear and dare not defy? Or do we think answer?" him a being good and wise but far awayone to whom we never confide those things your advice for two or three evenings; but I whom we turn for sympathy in all our joys, [with them.' and for counsel in all our plans. If now he is to us this loving Father, this tender Friend, then the coming sorrows, the trying experiences, the bitterness which our own heart knoweth, and with which neither stranger nor our nearest and dearest friend intermeddleth, we may hope to have a more vivid sense of the presence of God, and to feel underneath us " the everlasting arms."-Golden Rule.

# SHOW YOUR COLOBS.

BY REV. THEODORE L. CUYLER, D. D. l am no believer in the doctrine commonly

talking at social gatherings. A veteran Chris-It is said of Christ, when in the garden tian once said to me, "I could face a battery It is said of the said of the said of Lee's army during the civil war, but I of Getnseman, the great agony of his life can't face a prayer-meeting." "Yes, you trical service like this, all one needs is a there is a free big friends. They could not can." I replied "if you actually the it. " ther his friends. They could not can," I replied, "if you actually try it; we apart them there. Their sympathy was will pick you up if you fall." The good old to him for a time; but in the man did make the attempt, and found such weet to and the set of his greatest anguish no human heart help of God, and also such solid satisfaction The party at the table may thus enjoy the hour of help. He must be alone with his in doing his duty, that he continued to take most perfect privacy, and allow conversation

our fellow-creatures will fail us. Whatever to open his lips for Christ at once, or else their impulse to help, aid will be impossible; Satan will hamstring him with cowardice. If however unwilling we may be to separate there is a fire of love to Jesus kindled in ourselves from them, yes, though we sit your soul, my young friend, let it flame out! with our arms around them, yet we, our- Immodesty is not the besetting sin with gelves, -all our thoughts and the longings | young converts commonly; there is far more of our hearts--will go "a little further." | danger of concealment or of compromise We may be disappointed; our aspirations through cowardice. In whatever company may not be realized or some hope may be you are, or under whatever circumstances, foiled, the dearest wish of the heart, which never be ashamed to show your colors as a

desolation in the loss of those we love. In rent during the war times, which will bear all these sorrows, how insufficient, how to be repeated. It affords a capital illustrapowerless is human sympathy! Then the tion that our Master will always bless the "heart crieth out for the living God." It faithful servant who dares to do his duty. is difficult for us to feel in the glad sun- "Last night." said a Christian soldier to shine that the days of darkness will come, his chaplain, "in my barrack, before going and we do not realize that we are now de- to bed, I knelt down and prayed; when sudtermining in what way we shall meet these denly, my comrades raised a loud laugh, and coming days. We may live now so close to began to throw boots and clothes at me." "Well," replied the chaplain, "suppose you defer your pravers till after you retire. But what is this God to us? Is he a and then silently lift up your heart to God.'

> "You took my advice, I suppose; how did it "Sir," replied the soldier, "I did take

of our daily life in which we have a real began to think it looked like denying my interest; one who never has disturbed our Saviour; so I once more knelt down and plans, and so one of whom we seldom think? prayed as at first." "What followed? why, Happy for us is it if none of these is our sir, not one of them laughs now. The conception of God; but if he is the one to whole fifteen now kneel down too, and I pray



The reading of the Revised Version in Gen. 4:6, 7 especially when we take its marginal alternative in the last clause of the alter its taste. Thus preserved, it suffices seventh verse, makes perfectly clear what to immerse the meat in water before using was before almost incomprehensible and gives point to a very important and practical lesson. It is as follows: "And the Lord said unto Cain, Why art thou wroth ? and why is thy countenance faller? If thou doest well, shalt thou not be accepted, and if thou doest not well, sin coucheth at the door, and unto thee is its desire, but thou shouldest rule over it." Thus the reference of these last words is known as "Apostolic Succession;" but there | not, as the former rendering seemed to make isone apostle who has quite too many succes- | it, to Abel, but to sin, and the whole is a sors in these days. It is poor, cowardly Peter, | warning, which if Cain had taken it would when he denied his Master in the court yard | have kept him from committing murder. It of the Judgment Hall at Jerusalem. What a is as if the Lord nad said to him : If thou chance to have played the hero! Suppose choosest thou mayest yet repent and make (as we once heard Sam Jones, the evangelist, an offering like thy brother's; and then for say,) Peter, instead of acting like a poltroon, | thee as for him there will be acceptance. But pushed his way through the jcering if thou persistest in thy present envious crowd, and throwing his arms around his mood, thou wilt be hurried by it in some great iniquity, for it is like a wild beast couching at the door; and, if thou dost not control and overmaster it, it will ultimately attack and overmaster thee." But Cain did not heed the warning. He would not acknowledge the danger, and therefore he took no means to guard against it, but went on in his self-conceit and self-confidence, until at length when he was with his brother in the field the coucher leapt in upon him and he was hurried on by uncontrolled passion to

enough in selling goods, and fluent enough in pleases to be sent from the kitchen. A 'commutator" enables the master to reverse the current and send the car forward or backward as he pleases. With an elecgood cook in the kitchen and a servant there to put the dishes on the car and take them off when they are sent back. part freely in devotional meetings until his to be utterly free and untrammeled by the So there will be times in our lives when dying day. A young convert ought to begin presence of servants.—Scientific American.

> A NEW DISINFECTANT FROM COAL OIL.-We read in Le Monde Pharmaceutique that a new disinfectant of great energy has been introduced in Paris. It is a brown liquid of syrupy consistence. Water is turned milky by a small addition, and the odor imparted is not disagreeable. An examination of the product justifies the supposition that it is a peculiar saponification of coal oil by caustic soda. It is especially adapted for disinfect-

ing localities where epidemics rage. It cures skin diseases in animals, and gives luster to the hair. It destroys moss and fungus on trees and plants. By sponging a horse with a solution (100 grammes in 10 liters of water), flies are kept off.—National Druggist.

PRESERVATION OF MEAT BY SUGAR.-It results from a special report made to the French Minister of Agriculture that sugar is an excellent agent for preserving meat, and possesses some advantages over salt. In Meeting him soon after, the chaplain said, | fact, salt absorbs à portion of the nutritive substances and of the flavor of meat. When an analysis is made of a solution of the salt dissolved by water contained in meat, we find albuminoid bodies, extractive substances, potassa, and phosphoric acid. Salt deprives meat of these substances so much the more readily in proportion as it enters the tissues more deeply or acts for a longer time. It then results that the meat, when taken from the saline solution, has lost nutritive element of genuine importance. Powdered sugar, on the contrary, being less soluble, produces less liquid. It forms around the meat a solid crust, which removes very little water from it and does not it. Although this treatment costs a little more than preservation by salt, account must be taken of the final result and of the loss prevented, which offsets the difference

COMMUNION, OR LOBD'S SUPPER. A Sermon delivered at Milton Junction, Wis.; June 15, 1878. By Rev. N. Ward-ner, D. D. 20 pp.

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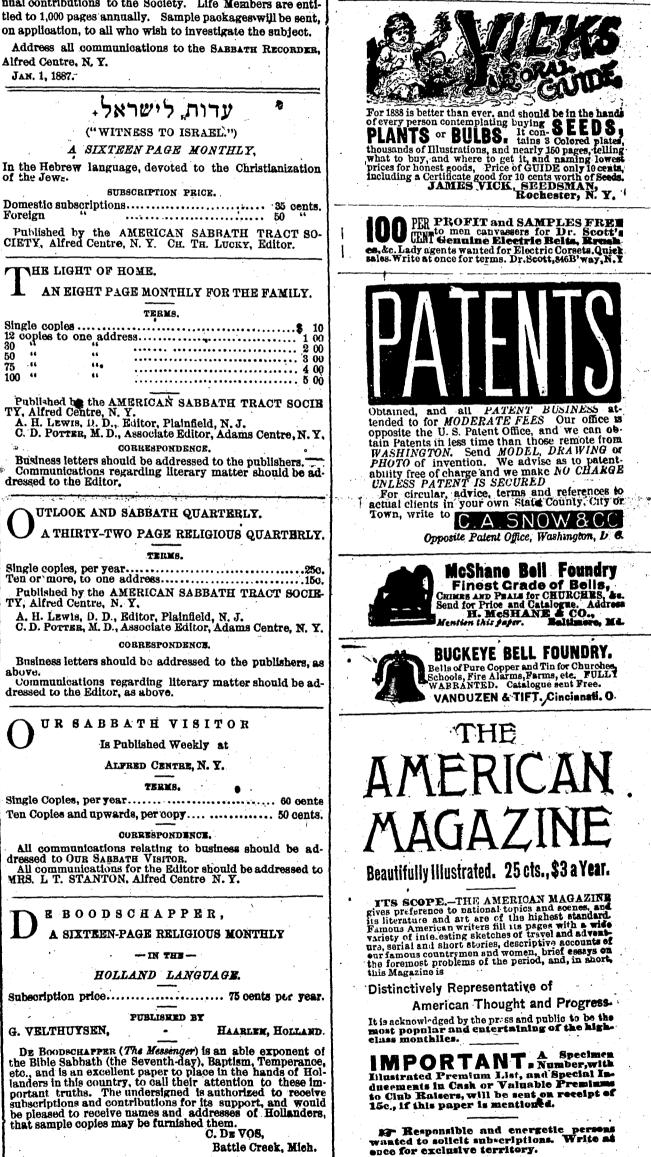
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ALFRED, N. Y., Dec. 27, 1887.



in cost between the two preservative agents. We think that navigators might profit by 30 this.—Revue Generale de la Marine Marchande.

His work is like a woman's-perly waiting on others. Everybody s how much easier it is to cook a good r than to wash the dishes afterwards. der what a boy on a farm is required things that must be done, or life actually stop. It is understood, in rst place, that he is to do all the is, to go to the store, to the post-office, o carry all sorts of messages. If he s many legs as the centipede, they tire before night. He is the one who s the grass as the men cut it; he stows y in the barn; he rides the horse to ste the corn up and down the hot rows; he picks up the potatoes when re dug; he brings wood and water and kindling; he gets up the horse and out the horse. Whether he is in the or out of the house, there is always ing to do. Just before school in the he shovels paths; in the summer he the grindstone. And yet, with his all of schemes of what he would like and his hands full of occupation, he lle boy who has nothing to busy himth but schools and chores. He would do all the work if somebody else do all the chores, he thinks; and yet, t if any boy ever amounted to anyn the world, or was of much use as who did not enjoy the advantages of al education in the way of chores.s Dudley Warner.

simply a caricature of the normal pre-

thought. Again: the world own a debt to the first, punster, because he

the " play " of the mind (in the same

as art is founded on the play-instinct).

detached himself from the grossly

eloping into the highest traits of man.

and showed a surplus energy capable

To lack a sense of humor is a bad

"The man who has no sense of

r, who takes things to be literally as

ct as they superficially appear, does

e fundamental similarities in the midst

est superficial differences, overlooks

ansitions between great contrasts. I

t mean because he has no sense of

r, but because he has not the surplus

: "I think that observation confirms,

priori seems likely,-that pari passu

the evolution of the sentiment of

ty (playing at unreality) is the evo-

of power of realistic scientific concep.

from sense of the merely ridiculous

parallel realistic conception of simple

, up to sense of humor with parallel

ic conception of complex things."

ckson then looks upon punning as a

tal diplopia" in which there is

e mental vision, but not of the kind

cive to useful ends. It is something

e thought in dreams. He sums up

ws in these words: "The process of

ought is double, in degrees from a

scopic unity of subject and object to

est diplopia (two objective states in

ibject). The process of all thought

scing relations of resemblance and

ence, from simplest preception-to say

a thing is, is to say what it is like and

-up to most complex abstract reason-

The formula of the caricature of the

I process of thought is the ' pretence'

he resemblance between things vastly

nt, from punning, where the pretend-

emblances and real differences are of

ble order, up to humor, where both

ghly compound. We have the 'play'

nd in three degrees of evolution, three

of increasingly complex incongruous-

s my impression that a farm without

would very soon come to grief. What

does is the life of the farm. He is

ctotum, always in demand, and always

ted to do the thousand and one things

nobody else will do. Upon him falls

ids and ends, the most difficult things.

everybody else is through he is to fin-

A BOY ON A FARM.

."-Science.

et which sense of humor implies."

### CHILDBEN AND THE CHUBCH.

ejoice to see frequent indications that irch doors are being opened more and idely to children who give evidence version. It was comparatively but ears ago that, in many of our churcheceive a child into membership was eard of thing; and a child's voice in rayer meeting was also unheard. God, this is all changed now, and et treble of hundreds of thousands ren's voices praise God in the sanct-Dr. Bushnell's little book on "Chrisirture" did more, perhaps, in the ng, to emancipate our churches from eas on this subject than any other tion; for years the leaven has been g, until now the whole Ohristian has very largely changed its attitude subject.

this change of view and change of imposes a new responsibility on the to train the children and young or Christ's service. Under the old t was not safe to receive children ll church-membership; there was for them to do, no appropriate place to express their religious life; and y of them, even in the rare instances ey were brought into the church, r interest after awhile, and did sot

pply just this lack was the Society tian Endeavor originally formed, that purpose, in large part, does it day. In this paper will be fonnd buffeted Saviour had cried out, "This is my Master, this is the Son of God—hands off!" who knows what the result might have been?" Sure enough; and one result would have saved his character, and he have been spared the bitterest tears of his life. He would have showed his colors as a loyal servant of Jesus Christ, instead of "showing the white feather" as a coward.

When Christ bestows converting grace he expects confessing grace on our part. "Whosoever shall confess me before men, him will 1 also confess before my Father which is in heaven." The secret root of faith in the heart is not enough without the visible trunk and fruit-bearing branches. "Let your light bed or corn-measure. Christ demands a fearless, outspoken, love-inspired acknowledgement of him as Lord and Saviour from every person who hopes to be acknowledged by him at the day of judgment.

We frequently meet with halting, timid people who have a trembling faith in Christ, and a feeble hope that they are Christians. iamp would brighten up if they had the courage to bring it out into the air; but they these clandestine Christians who try to steal along towards heaven on tipice, lest somebody discover them. This is a miserable style of life. We do not affirm that no one can be saved who does not openly join some Christian church; but we do affirm that every day spent by a truly converted man or wom an outside of the church of Christ is almost A day lost.

Every honest convert should not only enlist for the Master, but put on the uniform. Otherwise he is living under false colors; he loses the wholesome sense of responsibility; he loses opportunities to do good to others; he loses self-respect and is in danger of losing the avor of him who has said, "Whosoever <sup>18</sup> ashamed of me before men, of him will I be ashamed when I come in my own glory." No one should rashly unite with the church who has not given his or her heart to Jesus Christ. But with the inward faith should come prompt and spontaneous open confession. A soldier who expects victory must burn the bridges of retreat behind him. There is no presumption in this when he is fighting under the omnipotent "Captain of his salvation."

who fail to show their colors. It is moral before each guest, and he helps himself

the slaving of Abel. The germ of great iniquity is in feelings which we are apt to think of little or no account. Envy does not seem to many to be of great importance, yet in it murder is shine before men "-and not be hidden in a couching at the door. Covetousness is perhaps more frequently laughed at than seriously condemned; yet in it dishonesty is preparing to spring in upon the unguarded heart.

So the lesson is that we should withstand beginnings. Sin at first is in the desire or the affection or imagination, but there it is, so to say, little more than couching at the They may be such, but they are unwilling or door and preparing to leap into the house. afraid to let the world know it. Their feeble There, therefore, it should be especially re sisted, for there resistance will be at once easiest and most effective, but if we allow it hide it away, and it is dying down just as we to be neglected there it will inevitably work have seen a candle go out in a close room for | itself out in flagrant enormities, to the hurt want of oxygen. No one is the better for of others and the destruction of ourselves. -Rev. Dr. Taylor. -

Popular Science.

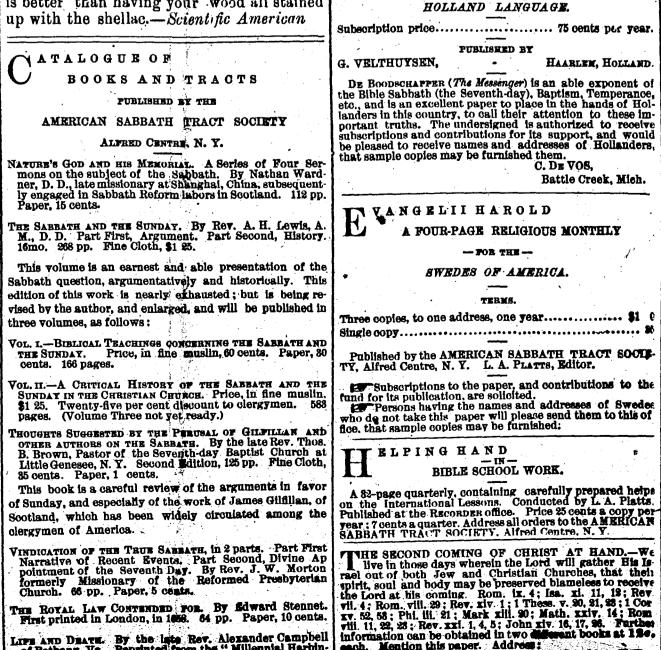
THE PSYCHOLOGY OF HANDWRITING .-In the North American Review for January. the editor, Mr. Rice, prints a series of the autographs of Napoleon, written at various epochs in his eventful life. Starting in his earlier years with a bold and clear signature, it retains most of these characteristics in the days of his greatest successes; but parallel with the declining fortunes of the great man, is a degeneration of his auto graph, until at the end we have nothing more than the rudest, characterless scrawl. The autographs cannot but suggest the ravaging changes in the nervous system that were the physiological concomitant of the turmoil raging in the hero's mind.-Science.

ELETRIC TABLE SERVICE.-Among the most recent of dining room servants electricity takes its place. A neat little track passes around the table, and on this a car is But after the first step of union with the mounted; laden with viands, under the church has been taken, there are too many direction of the master of the house, it stops

FILLING WOOD AND REMOVING OLD PAINT.—The Carriage Monthly tells its readers how to remove varnish from a panel after it has pitted, and has stood so long that it is too hard and dry for turpentine to soften it, but too wet for the stone to rub it. A good way is to run over it lightly with spirits of ammonia. Do not let the am monia remain too long on the varnish before you use the scraper on it, as it will be likely to eat through and affect the under coats The object to be gained is only to take off the pitted coat. After removal, wash off with Castile soap and water. Let stand an hour or two to enable the under coat to get hardened. Again rub down with rag and pumice stone lightly, and then revarnish. It would be better, if the time will warrant it, to coat over again with a light wash of rub bing varnish, to guard against a possible repetition of the pitting. From the same source we are told how to stop the grain in

polished wood with simple ingredients. Take a small quantity of white beeswax, melt it down, and, while liquid, mix with whiting. As it gets thick, keep adding boiled oil until you have it as you wish it. When using it, sheet the wood over solid. Let stand until the next day, when you can re move the surplus by using No.  $\frac{1}{2}$  sandpaper. It is cheaper and easier than the shellac, and

can be leveled sooner, leaving nothing but the pores or grain of the wood filled, which is better than having your wood all stained up with the shellac.—Scientific American



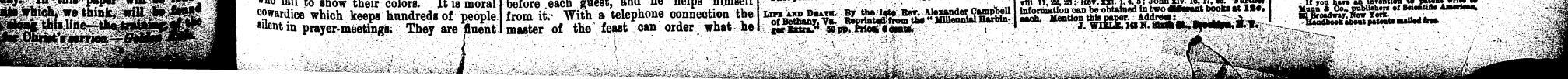
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#### SABBATH RECORDER, FEBRUARY 9, 1888 THE

# The Sabbath School.

8

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

### INTERNATIONAL LESSONS, 1888. FIRST QUARTER.

Dec. 81. Herod and Johnsthe 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 Transiguration. 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 March 10. Christ Entering Jerusalem, Matt. 21: 1-16.

March 17. The Son Rejected; Matt, 21:21-46. March 24, Review Service,

LESSON VIII.—FORGIVENESS

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

For Sabbath-day, Feb. 18, 1888.

SCRIPTURE LESSON, -- MATTHEW 18 : 21-35.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven

times ? 22. Jesus saith unto him, I say not unto thee, Until seven times : but Until seventy times seven. 23. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

ertain king which would take account of his servants. 24. And when he had begun to reckon, one was brought anto him which owed him ten thousand talents. 25. But forasmuch as he had not to pay, his lord com-manded him to be sold, and his wife and children, and all that he had, and payment to be made. 26. The servant therefore fell down, and worshiped him, 26. The servant therefore fell down, and worshiped him,

saving, Lord, have patience with me, and I will pay thee all. 27. Then the lord of that servant was moved with compassion; and loosed him, and forgave him the debt.
28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay was the throat them.

me that thou owest. 29. And his fellow-servant fell down at his feet, and be-sought him, saying, Have patience with me, and I will pay

thee all. 30. And he would not: but went and cast him into prison, till he should pay the debt. 81. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that

was done. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave these all that debt, because thou desiredst me; 33. Shouldest not thou also have had compassion on thy

Bellow-servant, even as I had pity on thee? 34. And his lord was wroth, and delivered him to the tor-mentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

GOLDEN TEXT .- And forgive us our debts, as we forgive our debiors. Matt. 6: 12.

Тіме —29 А. D. PLACE.—Capernaum.

**OUTLINE**.

I. Peter's inquiry. 21, 22

pence; and he laid hands on him. and took him by the throat, saying, Pay me that thou owest. These words bring up the fact that even those who have been forgiven very much are often unforgiving in

their own hearts. Doubtless this had proven true in the case of some of the disciples themselves. They were ready to demand every cent, even though

it might cost much distress. V. 29, 30. And his fellow servant fell down at his feet, and besought him, elc. Here the fellow-servant was represented as imploring mercy even for his small indebtedness, but was refused, and was cast into prison by the very person who had himself been forgiven of very great indebtedness.

V. 31. So when his fellow servants saw what was done, they were very sorry, and came and told unio their lord all that was done. Not only is the one debtor most unmercifully treated, but multitudes suffer with him and they are represented as report ing the unmerciful treatment to their lord.

V. 32, 33. These verses represent the course of justice pursued by the lord toward that unmerciful creditor.

V. 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. Here is brought out the course of justice visited upon the unmerciful creditor, who had been forgiven previously of all his own indebtedness. V. 35. So likewise shall my heavenly Futher do also unto you, if ye from your hearts forgive not every one his brother their trespasses. The Lord shows by these words that the disciples are held responsible to forgive all the trespasses of their brethren against them. But what is it to forgive? It is not simply to say in words that we forgive, but it is to forgive in heart, in feeling, so that the same confidence and tender regard shall exist as ever before. Any professed forgiveness which comes short of that is not forgiveness in the eyes of the Lord. It may often require a great struggle on the part of one who has been deeply injured to go all the way to the offend-

ing party, and in humility seek for a perfect reconciliation; but still he must do it. This necessity grows out of the fact that the offending party is not in the moral condition of mind to make reconciliation. It also should be remembered that we are not to feel so much solicitude over the injury that we may have received as over the sin and moral turpitude of the one who has committed the wrong. This principle of forgiveness is a very important test of the true spirit of Christ in the heart of his

MARRIED.

disciples.

Near North Pitcher, N. Y., at the home of the bride's parents, Jan. 26, 1888, by Rev. Perie R. Burdick, Mr. LEROY L. PARKER, of DeRuyter, and Miss CABRIE A. WHALEY, of Pitcher.

At the residence of the bride's father, in West

one of his fellow servants, which owed him an hundred at his late residence, Jan. 8th, by the writer and a large number of friends, in spite of the severe rain. The writer spoke from 1 Pet. 1: 24, 25.

E. A. W. Near Rockville, R. I., Jan. 19, 1888, at the home of his daughter, Mrs. A. A. Crandall; CLARK SAUN DERS, in the 88d year of his age. Bro. Saunders was the son of Barton Saunders. For many years he has been a member of the Rockville Church, having transferred his membership from the Second

Hopkinton. In his earlier years he took an active part in the social meetings of the church. Funeral services were held in the church on the Sabbath, Jan. 21st, conducted by Eld. J. R Irish, and at tended by a large congregation. Bro. Saunders was well known by a wide circle of friends.

In Westerly, R. I., Jan. 29, 1888, of paralysis, ABBEY A. MACOMBER, in the 76th year of her age. She was the daughter of Joseph and Fanney R. Macomber (deceased), and was born in Charlestown, R. I. She was the second of five children, four daughters and one son, who grew up to maturity, and the first of these five to depart this life. As a resident of Westerly for about thirty years, she was well known and highly respected. Mild in disposi-tion, kind and pleasant in her ways, she was loved by all her neighbors. In early life she experienced saving grace, and with a long life hid in Christ she trusted in him firmly to the end. "Precious in the sight of the Lord is the death of his saints." Psa. 116: 0. U. W.

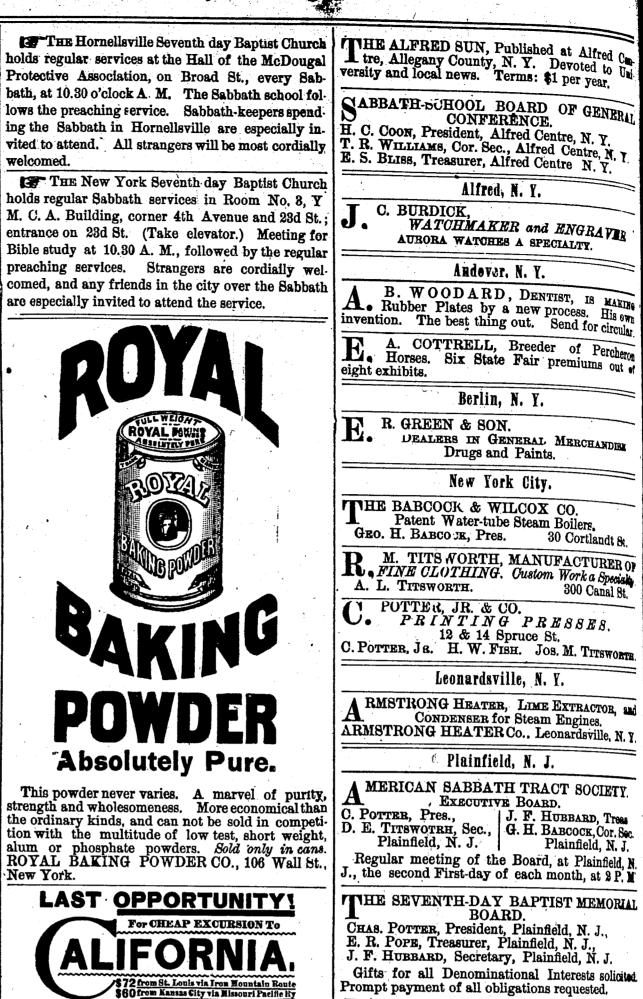
At the Gelston House, in Welton, Ia., Jan. 24, 1888, of measles and other complications caused by relapse, JAS. BAKER, aged 18 years and 11 months. The subject of the above notice was left fatherless at five years of age and motherless at nine. He made a profession of religion some two years ago and was baptized by the writer at Garwin, Ia., and was received into that church. But like many others he had grown cold in the cause and had been violating God's Sabbath. The greatest anxiety expressed by him on his death bed was in regard to his violating God's law. The funeral was preached by the writer from these words, "For the living know that they shall die." Eccl. 9:5. J. T. D.

In Hasson, Dodge Co., Minn., Jan. 26, 1888 LYDIA, widow of Luke P. Babcock. This sister in Christ was born in Leydon, Mass., Nov. 30, 1805. She professed religion when about 14 years old and united with the Scott (N. Y.) Seventh day Baptist Church. She was married Aug. 15, 1824, and lived in Courtland and Madison counties, N. Y., until 1871. The family then moved to Milton, Wis., where her husband died Sept. 17, 1878. She then moved to Dodge county, Minn., and united with the Dodge Centre Church, where she retained her membership until death. She was confined to her bed with consumption of the bowels for more than three years. Through all her sufferings her trust

in Christ was unfaltering. Funeral services were held at the house, in Hasson, Jan. 27th, then the remains were taken to Dodge Centre for burial. She leaves four children, three sons and one daughter. This daughter had the constant care of her mother. and was faithful in the discharge of this delicate and long- continued service. 8. R. W.

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PUBLISHED BY THE AMERICAN

VOL. XLIV.-NO. 7.

The generous purpose of some persons to aid in

New York.

J. B. I.

