

Mrs Margaret Davis  
88

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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## IN MEMORIAM.

BY ANNIE L. HOLBERTON.

(Howard Aubrey, son of Robert and May V. H. Beresford, was born Dec. 1, 1866, and died Dec. 9, 1887.)

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;  
Lest for awhile our souls to win  
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' clasps once more.

And while love's parting tears must fall,  
Let us for Christ deserve to-day,  
Accept, obey this earnest call,  
God's truth alone can light the way.

## GLIMPSES OF EUROPE.—No. II.

BY PROF. H. M. MAXSON.

BERLIN—CONCLUDED.

Our first visit was to the King's Palace, where we saw some fine rooms—halls would be a better term to apply to them, as they were so large as to lose all appearance of comfort as a place of residence. The floors are of hard woods inlaid and very highly polished. Before we started on our tour of investigation, we each had to put on over our shoes a pair of huge felt slippers. In order to keep them on we had to move with a sort of a skating movement, and when those great toes protruded from beneath the ladies' skirts, the effect was irresistibly ludicrous.

The rooms we passed through were lavishly ornamented with massive cornices and frescoes that were sometimes even tawdry in their effect.

There were some fine pictures, and many portraits and mementoes of the various members of royalty. I was interested when the guide said of one object. "This was originally made of silver, but King—melted it up to get money for his war."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 Egyptian alabaster and a large cross of immense precious stones, worth thousands of dollars. One of the most striking things in these palaces is the immense amount of wealth locked up in a comparatively useless form. Palaces, on which millions of dollars have been spent, are used only a few weeks in the year; then the carpets are taken up,

chairs covered, chandeliers put into cases and the populace led through in squads at so much a head, while a guide says, "This is the picture of King Frederick advancing with the celebrated danseuse—," or, "This is—, and cost five million francs." I should much prefer to see the people in their homes than to visit acres of palaces such as I have seen. And yet the latter are interesting, after all, in a general way, although the American idea of the word palace is hardly met by most of the buildings to which the term is here applied. They are very commonplace, architecturally, and decidedly wanting in that elegance which is refined and comfortable.

From the King's Palace we went to the Art Gallery, which is in a very fine building, or, more properly speaking, a series of buildings. The guide took us first to the modern collection, and we found it very enjoyable indeed, many of the pictures being especially interesting to us because the subjects called up our knowledge of history or literature, as the "Burning of John Huss," containing a powerful portrait of the great reformer, the "Portrait of Mommson" and many historical scenes.

The collection of royal mementoes of the family Hohenzollern, in the Monbijou Palace, which contains relics of the various kings and queens, is quite interesting to "one who likes that kind of thing;" clothes that they wore, cradles in which they were rocked, tables on which they wrote, etc. Some of the objects were beautiful in themselves, as the china medallions clocks, etc.

The Parliament House is an unpretending building inside and out, but to me was fully as interesting as a palace. The palace is a relic of the past, used as a show room; the Parliament House is the focus of modern history. Here it is that Bismarck has the National Legislature transmute his will into law. Parliament is not now in session, but it was interesting to see the various committee rooms, and fix in the "mind's eye" for future illustration of newspaper reports from Germany, the place where the great Duke sits and the location of the different parties. On the left of the speaker are the Progressionists and Socialists, on the right are the Liberals and Conservatives, while the Catholics occupy a position in the center between them.

The great park of Berlin is called Theirgarten or Zoological garden because there is a fine collection of animals at one end of it. A drive through it showed that the Germans know how to make a park. About two miles long and a mile wide, it is one mass of beautiful trees, with beautiful cool drives cut through thick roads well sprinkled and in perfect condition, with innumerable opportunities for walking and horseback riding and with ornamental ponds and streams for rowing. There were also many statues and fountains, and along one side were some of the finest residences in the city.

The Royal stables are on a magnificent scale, and contain a large number of fine horses, those of the Emperor being invariably black, while the ladies of the Imperial household prefer bay. There was also a very interesting collection of state-coaches, some of them quite antique.

The city abounds in fine pieces of statuary placed on its squares and parks. The finest, I think, is that so well known from its picture, Kiss' "Amazon," a very spirited group showing an Amazon mounted on a horse repelling the attack of a tiger clinging to the horse's haunches. The famous statue of Frederick the Great was also remarkably fine, but we were not prepared to appreciate it so fully as if it had been the statue of some other man, for we have seen his face so often and in so many different ways that it has really become a bore.

We spent nearly the whole of our third day in the Old Museum, most of it in the rooms containing the "old masters." One requires something of an education in art to reap the highest benefit and enjoyment from such a collection, and I cannot say that I am in love with the old masters.

The collection of antique statuary is very large and contains some very pleasing pieces; the collection of casts is also a very fine one; The museum comprises a labyrinth of rooms containing collections of various kinds, cabinets of Grecian, Roman, Etruscan and As-

syrian sculpture, gems, coins and antique objects illustrating ancient life, beautiful vases that are more than two thousand years old, yet look as if they were the product of some modern factory, jewelry, gems and weapons worn in the days of Caesar, Pericles or the Pharaohs, 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 Egyptian life and scenery. The outer court of 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 sight-seeing 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.

## KANSAS LETTER.

Thinking a description of western Kansas and some of its flourishing towns might be interesting to the readers of your valuable paper, we will endeavor to give a brief description of the country.

1st. Adell, Sheridan Co., Kan., our place of residence. We came from Lincolnton, Chennango Co., N. Y., about two years ago, and located with our children near the above-named town. Adell is but a small country town, 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 reasonable prices, ranging from \$7 to \$9 per acre. The principal products here are corn, wheat, rye, potatoes and all kinds of garden vegetables. Corn is worth, at the present time, 55 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 endeavored to get as many subscribers as possible for our papers, and especially for the *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 be far distant when we shall have an organization here founded upon the truth as it is in 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 on the Missouri Pacific Railroad. Downs, though counted a pretty hard place, has several churches,—Congregational, Baptist Methodist Episcopal, Free Methodist Episcopal, and Christian or Campbellite. All seem to be working harmoniously, the Christian and Congregational worshipping in the same building, owned by the former. There are two schools located here, a city school and a high school, the latter being able to graduate students in the English department. Two papers; twenty stores, consisting of dry goods, groceries, drugs, hardware and feed; two lumber yards; two grist mills, with roller process, capable of manufacturing 200 bbls of flour per day; one soap factory

—a combination of these manufacturing and mercantile enterprises, with the fine dwelling houses and beautiful site, makes Downs a desirable place for those seeking a home in our Western towns.

While in Downs, we had the pleasure of meeting with some of our old friends from Adams, Watson, and Verona, N. Y. Among these are Bro. Clarke Renne and family, of Verona; Bro. Harry Williams and family and Bro. Alven Williams, both from Watson; also Bro. Charles Williams, son of the late Deacon Daniel Williams, of Watson. While visiting with the friends and others, we found them desirous of having a meeting held in this place, and a church organized on the solid and truthful foundation—the Bible—from the Sabbath stand-point. Judging from what we learned while in that place, we believe them to be very much in need of a missionary, and know that there could be much and lasting good done in the name of and for our blessed Master.

Any one desirous of knowing more about Downs will receive such information by addressing Mr. Clarke V. Renne, of that place. For fear the Editor may think our missive too long, we will bring it to a close by stating, 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 weather was not so favorable as might have been desired, the spirit thermometer marking as low as 50° below zero on Sabbath morning. The roads were imperfectly broken. A few of the Sabbath-keepers in the vicinity, consequently, were not able to be present. There was, however, a fair 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 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 preaching since Bro. McLearn and I visited 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 Quarterly 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 usefulness may be greatly enhanced by this means. The next meeting was appointed to be held with the brethren at Marquette, Green Lake 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 opposition between our people and the Adventists seems to have subsided somewhat. Some of the latter attended our meetings, and some of us attended theirs. Last night I

preached to a good congregation at the school-house, Coloma Station, and am now at Bro. Lowe's, waiting for the train to convey me home.

It is proper that I should mention here, that, before coming to this Quarterly Meeting, I visited Glenbeulah, Sheboygan county, Wis., where I found our brethren and sisters firm in the faith and giving glory to God. There are still some there who would like to be baptized and keep the Sabbath, but there are still obstacles in the way. We hope these obstacles may yet give way to the force of truth. I organized a Society of Christian Endeavor, with fifteen members, five of whom are already Sabbath-keepers, while about four or five others are likely to keep the Sabbath ere long. It is with unspokeable gratitude to God that I witness the great moral and spiritual improvement in that hitherto neglected neighborhood. I have described it as "Glenbeulah," because that is the nearest post-office. It is situated between Glenbeulah and Plymouth, and its proper name is "Mankato," but, as there is no such post-office I have preferred the other name. Will the brethren pray for this interest, and for the Coloma field?

J. W. MORTON.

## PAUL AND "SPEAKING WOMEN."

BY REV. JOHN OTIS BARROWS.

Once, in a certain Eastern city, a single lady, 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. It did attract their attention, but not to her work as a missionary. They had never known a woman to sing or play to a company of men for any good purpose. In their ears such songs had but one meaning, and that very well understood among themselves. Accordingly, the missionaries of the station, on learning what was being done, hurried at once to secure a stay of proceedings. 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 zeal—had played the same tunes on an organ in her parlor in America. Would any be injured, should they change 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 woman 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 always at the time, and in the circumstances, do that which is promotive of good order, 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?

## 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 thoughts of God. Freshness and force acquired 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 doctrines 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 converted and saints are edified in the faith.—*Word and Work*.

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Missions.

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

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

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 Southern 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 Home-tic Review, published by Messrs. Funk & Wagnalls, New York, is \$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 investment 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.

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 sins 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 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 concerned, 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 discourse, 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.

Counting the children, youth and adults, who, although not members of our churches, are yet adherents, it is, to speak within bounds, safe to say that there are 10,000 persons who might contribute something for missions. An average of one dollar for home missions, from each person, and the same for foreign missions would amount to the grand sum of \$20,000 for the carrying forward of the

glorious work of Christian missions. This is considerably more than the present total of our yearly offerings for this cause; but it is not greater than the sum we are going to 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-sacrifice on our part, as a denomination, to raise \$20,000 for missions this very Conference year. Let us at once admit—and gratefully, too—that there are many who are doing their whole duty in this line. But there must also be very many who give but little or nothing at all. We are now contributing, say, \$10,000 a year, for missions; or an average of one dollar apiece. Now, persons whose offerings are \$2, \$5, \$10, \$25, \$50, \$100, \$200, or \$500 a year, respectively bring up the average to one dollar, for 1, 4, 9, 24, 49, 99, 199 and 499 persons, who do not contribute one cent. But if these present non-contributors would only give one dollar each, the total of our yearly offerings for missions would be greatly increased.

Again, how small are our gifts for religious 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 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 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 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 still increase our offerings, glad to see new fields of labor, and grateful for enlargement of duties and privileges.

GENERAL CONFERENCE ON FOREIGN 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 Conference held in this country, and the committee are exceedingly desirous that it should be not only widely representative of societies employed in seeking to spread the gospel of Jesus Christ amongst the Jews, as 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 conference may involve.

The committee are most solemnly impressed with the conviction that there has never been a time, since the days of the apostles, when it was of more urgent importance than it is now that all who love the Lord Jesus Christ in sincerity should labor "in the unity of the Spirit and the bond of peace" in order that "the gospel of the kingdom of God may be carried out into all the world;" and preached "unto every creature." They therefore entreat that earnest and continued prayer may be offered unto God by his people that it may please him in all things to direct their efforts, as a committee, on behalf of the proposed conference, and eventually to grant such an outpouring of his Holy Spirit upon its meetings, that his cause shall mightily prosper,

per, and his name be exceedingly glorified in the ingathering of great multitudes, in every part of the earth, into the kingdom of his dear Son, Jesus Christ.

R. SCOTT MONCRIEFF, Secretary, BIBLE HOUSE, 148 Queen Victoria Street, LONDON, E. C.

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

Last Sunday I went to hear a minister who was once pastor of the church where you preached, and who had formerly been interested in the Sabbath question. I wished to know his present attitude in reference to the subject. Services had commenced when I arrived. After their conclusion he came to me and spoke, and, after speaking to others, sat down and asked me to take a seat by him, and mentioned the subject himself, intimating at the same time that he was satisfied with the observance of Sunday. I offered him some tracts, which he accepted very readily. He once told me, or said in my hearing, that he "decided that Saturday was the right day to keep, before he joined the church;" since that time, however, the influence exerted over him, has been strong in favor of Sunday-observance. He reads the 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 it, and referred to it as inconsistent. I fear that it will sadly cripple our influence over Baptists and add nothing to our influence over Pede-Baptists. Pray for the brother, that he may be guided and assisted by divine faith.

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 a quarterly meeting and Bible-school institute. This church has now for its pastor Eld. H. P. Burdick, who has charge of the Greenbrier Church also. Sept. 21st I started for 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 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 until Oct. 28th. This meeting was a precious 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, 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 organization." Fourteen brethren and sisters became constituent members, adopting the denominational faith as laid down in our Hand Book, with an additional article on the laying on of hands in the reception of members. S. D. Davis offered prayer and laid on hands, and then gave the hand of fellowship to all the members, which was followed by all the delegates in turn giving them the hand of fellowship. A. Shock was chosen moderator; U. C. Shock, clerk; W. T. W. Davis, treasurer; and Wm. Wildman, deacon. J. L. Huffman examined the candidate; H. P. Burdick offered the consecrating prayer; Dea. Assa 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, Braxton county.

The next day, at 10.30 A. M., Eld. Burdick preached on the duties of church membership. At 4 P. M., the church met for its first business session in organic capacity, and proceeded with its business in a way that was truly gratifying to all its sympathizers. Your missionary preached that afternoon at Espeba, about six miles away, at the request of the citizens of the place. At night Bro. Huffman preached again to a congregation so large that standing-room 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 outdoors near by, to keep themselves warm. This new church at Copen needs our care and help; and with this, their prospects for a bright future are truly flattering. On the 14th we came to Roanoke, held a

service in the evening, and came home the next day. On the 17th I started for Salem and stayed over night at Cherry Creek. 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 prospects brightening. To God be all the glory. On the 27th I went north of Salem to visit isolated Sabbath-keeping families on Robinson Fork. I preached three sermons at Vermont. After visiting three families, I returned to Salem, and came home on the 29th, having visited all the Sabbath-keeping families in the town and north of it. This visit I have been contemplating ever since the church has been without a pastor, but for the want of time it has been deferred until now.

—Bro. Davis reports 8 weeks and 5 days of labor; 7 preaching places; 59 sermons; congregations of 125; 30 prayer-meetings; 99 visits; 17 additions, 12 by the laying on of hands after baptism; and one church organized.

WOMAN'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 teaching 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 debt, golden opportunities at home and abroad are missed, mission boards bear a 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 may well believe.

In his Word, the Lord has given us a system of giving, so simple that all can understand it, so easy that all may practice it, so equitable that none shall be overburdened; but bearing, with its gentle pressure, upon rich and poor according to the ability given 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 better proof that our labors have not been in vain, than the company of young men and women in our seminaries and colleges who are now offering themselves for service in mission 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? 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 of these young men and women would have been looking forward to prominent positions in the home land, instead of offering themselves for self-denying service abroad.

Encouraged by success in one direction, let us use our influence now to bring about the correspondence in funds, which is needed to enable these young people to enter upon the work they have chosen.

In all mission work woman has been greatly honored, ever since the Lord sent Mary as the first messenger to announce his resurrection; 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 Society:—

"Now, if the average of Jewish converts annually is from 1,000 to 1,500, the friends of the cause of Christ among Israel have reason to rejoice and be thankful. For, considering the probability that there are not more than 5,000,000 of Jews in the whole of Christendom, the number is a very large one. According to the same ratio, the number of converts in India ought to be

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 embraced 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 actresses, one musician, seven tradesman and printers, four male laborers, fifty-two females of the same class, one railway 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."

MISSIONARY BOARDS.

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 progress, 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 distinctly 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 impenetrable 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 usurping Christ-fordbidden 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 furnish in their own persons and lives examples of truer Christian self-sacrifice and consecration, such as will avail, more than all rhetoric and oratory, 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 is 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 non-attendants. 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 her people, and in some parishes one to fifty thousand. Of 400,000 people in Hamburg, but 5,000 are attendants. Leipzig, the center of Lutheranism, affords but a slightly better proportion. And yet these figures are said to show a perceptible improvement in the church-going habits of the German people.

Sabbath Reform

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

SUNDAY LEGISLATION AND RELIGIOUS LIBERTY

The "memorial" of our people, to the legislature of that State, is, in our opinion, an admirable document, and one that will do much to bring about the practical effect of Sunday upon the religious liberty of our country. Consequently, as to the position taken upon this subject, a careful study of this "memorial" will remove all doubts from our minds. We give it entire.

To the people of the State of Arkansas: Honorable Senators and Honorable Representatives in General Assembly:

Fellow Citizens,—Devoutly believing that the Government of the United States, founded upon the principle that should establish no form of religion, should prohibit the free exercise thereof, and the constitution of no state should enact anything antagonistic to the Constitution of the United States; that it is the duty of the general and of each state to attend strictly to its own duties, leaving each individual to the dictates of his own conscience, matters purely religious; and that the government should be left to take care of its own internal affairs, and not to meddle in the affairs of state, we, your petitioners, who are citizens of Arkansas, do hereby respectfully petition your honorable bodies, and request you to pass such laws as will give effect to the foregoing principles.

Whereas, our people, a Christian nation known as Seventh-day Baptists, who are citizens of the State of Arkansas, are restrained by law from the free exercise of their religious belief and duty to God in the observance of the Sabbath-day; and whereas we do therefore most solemnly petition your honorable bodies, as the special guardians of the rights of our people, to grant our petition, and to give effect to the same, we, your petitioners, do hereby earnestly petition your honorable bodies, and request you to pass such laws as will give effect to the foregoing principles, and to suffer unjustly, and from which we are entitled to relief by such laws as will give effect to the same, and to acknowledge the right for our people in the conscientious observance of their religious faith, as the principles of justice and equity demand.

OUR HISTORY.

If the history of our people, who profess had their recent fanatical development, will less cause to complain. But it is ready to testify to the antiquity and practice, and the long lineage will never cease to plead the sin of our forefathers. Fleeing to the early centuries to find a refuge of persecution; driven thence by the spirit of relentless intolerance, they took refuge in England, where they were equally under the same that Protestant realm. Lead world, they sought an asylum the home of religious liberty, intolerance and oppression, and to Rhode Island in 1664, and the first Seventh-day Baptist Church was settled in communities in New Jersey and Pennsylvania, arms and fought side by side, held different views on religion for that liberty so sweet to all and which the famous Declaration of Independence declares to be "the right of all men."

Among these was Rev. E. J. Davis, who graduated at Providence in 1772, serving as a chaplain, and in the American Army, and the service in 1788, near which history has failed to leave us others on record who fought for the cause of liberty.

But it has recorded that brethren in Pennsylvania voted to their own establishment be five hundred wounded American soldiers at the Battle of Brandywine, with their own hands and feet, their own stores, for which they asked nor received any pay from the American Government, doing it as a service both to piety and of sacred liberty.

Seventh-day Baptists were in the adoption of the principles of the United States, an institution considered was designed for the civil and religious liberties, alike, without distinction of race, color, or religion, as long as they respect the rights of others. Seventh-day Baptists have

## Sabbath Reform.

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

## MONDAY LEGISLATION AND RELIGIOUS LIBERTY.

The "memorial" of our people in Arkansas to the legislature of that state is, we think, an admirable document, both in its spirit and matter. If any one is in doubt as to the practical effect of Sunday legislation upon the religious liberty of our people, and 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 Representatives in General Assembly:

Fellow Citizens.—Devotely believing that 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 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 follow 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 Arkansas, 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 suffer unjustly, and from which we ask you to grant us relief by such action as will acknowledge the right for our people to live in the conscientious observance of their religious faith, as the principles of free government most rightfully demand.

## 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 faith 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 Rhode 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 fought 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 five 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 alike, without distinction of sect or creed, so long as they respect the rights of others.

Seventh-day Baptists have endeavored to

do their part in advancing the intellectual, moral and material prosperity of our great commonwealth. They founded and are now supporting the University of Alfred, New York, and Milton College and Albion Academy in Wisconsin, where many useful men and women of different sects and denominations have received their training for life. Among them also are numbered some of the most prominent educators, manufacturers and inventors. Their principles as advocated and practiced have been to obey the laws of the country in all things wherein they do not conflict with the laws of God.

## OUR RELIGIOUS BELIEF.

We believe that Almighty God is our creator, and as such his claim upon our obedience is supreme; and that no human authority can so interfere as to remove or relax our obligation to his commands in all respects and particulars.

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 God.

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 any human legislation.

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."

We find in the Bible no precept nor history that the Sabbath of the Decalogue—the seventh day—has ever been changed from the seventh to any other day of the week; nor that the reason for its observance given in the Decalogue has been altered; nor that the obligation to keep the Sabbath has been abrogated.

We believe that all men should keep the Sabbath on the day of God's own appointment, 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 a religious creed, contrary to our consciences, and which we believe to be human and opposed 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 all 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 honorable 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 law as it now exists, denies that we "have a natural and indefeasible right to worship Almighty God according to the dictates of

our own consciences." For we believe that God is honored by laboring six days as well as by resting on the seventh day of the week, and therefore it robs us of what we believe God has given us for secular use.

2. The same section says: "No human authority can in any manner whatever, control or interfere with the right of conscience." Our consciences teach us that there is no sin in laboring at honorable occupation on Sunday; yet the law empowers any and every one who feels aggrieved at our difference of opinions to compel us to conform to theirs, perchance we should be found laboring on Sunday.

3. Sunday as a religious establishment is preferred by law to the Saturday Sabbath as a religious establishment.

4. Those religious denominations that keep Sunday, or first-day, Sabbath are, by provisions of law, preferred to those who keep the seventh-day Sabbath, or Saturday.

5. That mode of worship that adopts Sunday as the day of religious assemblage is preferred to that mode that adopts Saturday as the day of religious assemblage.

6. The stringent laws that absolutely require all men to abstain from labor on Sunday are designed to protect those denominations 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 constitution of the state.

## A PROTEST.

We protest that a great wrong is perpetrated upon Christian Seventh-day Sabbatarians, 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 intemperance. The history of our people will show that they have ever been among the most zealous supporters and earnest advocates of temperance reform.

We do protest and maintain that the vices which the law contemplates suppressing on Sundays are much fostered and encouraged by the holidayism engendered by the law itself, 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 a 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 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 any statutory compulsion of respect for our feelings, beyond protection to peaceably assemble 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 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 consummate 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 majority give any claim to trample on the rights of the minority. It is the usurpation of authority to oppress the minority, or set at naught their indefeasible rights.

We have never asked any legislation to compel any one to observe the Seventh-day, or Saturday, as the Sabbath-day; for we hold the law of God respecting the Sabbath superior to all human legislation.

## VIEWS OF GENERAL GOVERNMENT.

We are confident and urge that it was the

design of the general government in its 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 denominations alike.

The views of General George Washington, President of the convention that formed the Constitution of the United States, are preserved in a letter written to a committee of a Baptist society in the state of Virginia in answer to a request made to him for a statement of his views of the meaning and efficiency of that instrument to protect the rights of conscience. It was written while he was President of the United States, under date of August 4, 1789. The following is an extract from said letter:

If I had the least idea of any difficulty resulting from the constitution adopted by the convention of which I had the honor to be 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.

[Signed.] GEORGE WASHINGTON.

This determines the intent of the framers of the constitution, and so the intent of the constitution itself.

Certain memorials were sent to the 43d 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 consideration 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 disatisfy 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 obligation, 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 conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle, which nothing can eradicate.

Trusting in the wisdom of the General Assembly as the representatives of the people of Arkansas to recognize our rights to our religious faith and practice, as conscientious and law-abiding citizens of the state of Arkansas, who, desiring to injure no one, but rather to aid in all ways not contrary to our duty to God, in building up the prosperity of our commonwealth politically, socially, morally and religiously, we do pray such enactments as will protect us in the enjoyment 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, Wesley Johnson, of Texarkana, Ark.  
A. S. Davis, T. H. Monroe, J. L. Hull, G. W. McCarty, of DeWitt, Ark.

## Education.

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

THE Forum has begun a third series of educational articles, following the two series on "How I Was Educated," and "Books That Have Helped Me." An exhaustive discussion is promised of those problems of

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 view of the practical teacher, the statesman, the physician and the clergymen (Protestant and Catholic), the purpose being to have every side of the subject presented by an acknowledged authority. This third series of articles was begun in the January number by the Rev. M. J. Savage, who states the whole group of problems, and as a liberal Protestant makes an argument for manual and moral training, but opposes the teaching of any religion whatever in schools maintained at the public expense.

## 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.

## 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 city:

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. The *Press* says, "In the commercial and art departments the greatest advance has recently been made. In both, the classes are 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 one finds a person so peculiarly fitted as to inspire a class to take up the fundamental work in all departments of art, yet Miss Maxson seems to be as successful with her scholars in modeling as in painting, in etching as in free-hand drawing, and the work done in the several branches reflects great credit on the institution."

## CLIPPINGS.

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 embowered 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 saloon to every 44 inhabitants. The amount consumed per annum is, for every person, women and children included, 12 quarts of whisky and 240 quarts of beer. The number of suicides has recently increased 80 per cent; of insane, 104; of criminals, 141.

60,000 or 80,000, and in China probably 100,000.

may be interesting to our readers to nothing of the social position of the freed and eighty-one Jews who emigrated from Vienna in 1883. There were six doctors, three professors, two governors, ten students, ten officers, three civil officers, one lawyer, three journalists, one academician, twelve merchants, twenty-seven book-keepers, two actors, two musicians, seven tradesmen and four male laborers, fifty-two female in the same class, one railway officer, and four servants. The occupation of the town given by the *Fremdenblatt*. Now, be obvious to every one who reads the authenticated facts, that large numbers of Jews, from one cause or another, Christianity year by year. We note, that modern Judaism has in no less hold upon its adherents than former years."

## MISSIONARY BOARDS.

believe in mission boards. We long for the branch of Christ's church enthusiastically enlisted in preaching Christ to the nations, each and all its workers abroad and directed as to be in full sight brethren at home, the connecting link and vital, all at home watching and rejoicing in every movement abroad, rejoicing in every step, prompt to send all needful and still more eager by their prayers down upon their brethren abroad for inspiration and power which no victory brought distinct. of each and all the churches at becoming a fresh inspiration for a more generous giving, and more and prevailing prayer.

opaque Boards, which become an impenetrable wall between the church at home and its workers abroad, check the cause and cause stagnation, and as both here and there. Let us break through them, and have agencies sent as the light, content with their limited responsibilities, without usurping forbidden powers, and let them go to the home churches and the abroad their own Christ-imposed duties, a sense of which should make us active and vital as possible. Let our mission boards and their practice more economy, must be in their own persons and lives exemplars of Christian self-sacrifice and devotion, such as will avail, more than any oratory, to lift individuals up to a like standard in giving, working and praying for the salvation of the heathen.—*Missionary Review*.

GREENE, D. D., Kyoto, Japan, says, that the appeal is upon the Christian if her appeal is generally responded to strictly missionary work will soon be a matter of history. Are there not thousands of men ready to take up the cross of Christ? There is a large town which is not ready with an invitation for earnest Christian workers to aid it in putting their academies under thoroughly Christian influences. Missionaries are needed for all missionary work, say four or five hundred; but even they must lend a hand to the educational work. The future is not bright. May the church in America be ready to take advantage of her opportunity.—*Missionary Review*.

Six years ago the honorable Director of the East India Company placed on record: "The sending of Christian workers into our Eastern possessions is the most expensive, most unwarrantable project that was ever proposed by a fanatic." A few months since, however, Lieutenant-Governor Thomson, Lieutenant-Governor Thomson said: "In my judgment, Christians have done more real and good to the people of India than all other agencies combined." So great is the change between the fears of prejudice and the fears of God's hand.

The population of New York is reckoned as Protestants (600,000); Catholics 250,000 at most are considered as occasional attendants upon service, while yet there is one 2,468 inhabitants. In Cleveland 2,468 inhabitants are non-attendants. It is generally estimated that 25 per cent of our city population have no place of worship. The Conscience Society canvassers have found out that they avowed that they had not any church, and 16,219 of them in Sunday-school, figures which fall below the actual facts, which should be admitted.

One per cent, or 20,000 of 1,000,000 are ever found in her churches, and yet but one to twenty thousand of them are in some parishes one to fifty of 400,000 people in Hamburg, Germany, and attendants. Leipzig, the general average, affords but a slightly exception. And yet these figures are a perceptible improvement in the going habits of the German people.

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 alike, without distinction of sect or creed, so long as they respect the rights of others. Seventh-day Baptists have endeavored to

The Sabbath Recorder.

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 business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$2 per year in advance.  
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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 paragraph requests us to say, "It will make sense if one reads 19th century instead of 10th century."

THE Minutes and Annual Reports of the General Conference and of the several societies will be distributed from this office in a 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 sent with postage partially paid, it will cost the receiver of the same, to make up the deficiency, twice as much as it would cost the sender to prepay it properly.

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 column 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 doctrine, "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 published in Philadelphia, in the interest of moderate orthodox Judaism. Its editor is the son of a prominent Rabbi of that city. In 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 percent 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 circumstances delayed the issue. The late Hebrew scholar, P. Smolensky, who saw the prospectus, inferred the purport of the annual, and

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 worshipping in a theater. We leave our readers to judge for themselves whether it is a proper thing for a Christian to go where it is not proper to take her religion.

My wife is the daughter of a minister, and 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 hurried and disappointed. The two ladies were ushered down what seemed to the country 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 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, 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 a statement of the doctrine of the person of 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 his name JESUS, for he shall save his people from their sins;" and Jesus said of himself (Luke 19: 10), "The Son of man is come to seek and to save that which was lost." 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 is 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 and Silas with the cry, "Sirs, what must I do to be saved?" The answer of the apostles was as full of confidence and hope as the cry was full of woe and despair, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30, 31. And the writer of the Epistle to the Hebrews comprehends both the gracious purpose of Jesus' mission and its mighty sweep in these words (7: 25), "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." We might multiply these quotations

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 marvelous, 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 how Jesus saves men. In other scriptures, which might be quoted, it is made plain that, in some way, our salvation 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 statement 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 could not be better summed up than in the words of Jesus himself (John 3: 16), "For God so loved the world, that he gave his only begotten Son, that whosoever 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 no other. Man receives the blessings of this salvation through faith in Jesus as his Saviour. This should be the burden of all our teaching as preachers, as Christian teachers, as a missionary people. Our life as individuals 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 men in this world and makes them sons of God even now. 1 John 3: 1, 2. Thus instead of leaving men to live along in their sins, or in an indifferent manner through life, with a vague, uncertain hope that in some mysterious manner at its close they *will be saved*, and so "reach heaven at last," Jesus would come into the hearts and lives of men now and save them now from their sins—from all impurity, worldliness, and selfishness,—and so make sure their final salvation from the condemnation of death and to the glories of the heavenly life, because they are already saved from their sins, and have in that salvation been made "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1: 4. "There is, therefore,

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

Communications.

REBAPTISM 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 25 of the *Seventh-day Baptist Hand Book*: "Seventh-day Baptists do not rebaptize those who have been immersed." The same letter adds that it not infrequently happens in the South that administrators who boast that they have not been immersed, and do not believe in the propriety or the necessity of immersion, will, nevertheless, perform it, when candidates for membership in their churches demand it. Familiarity with such scenes has raised the question concerning the meaning of the passage in the *Hand Book*. When writing the sentence, I had in mind only the rebaptizing of persons, who had been properly baptized before, because they had embraced the Sabbath. I do not recall an instance during a ministry 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 as our brethren in the South are familiar with, I do not hesitate to counsel them to stand firmly upon the doctrine of "believer's baptism," administered by believers who have evinced their faith by their works, in following the example of him who was buried in the Jordan, that he might "fulfill all righteousness."

Permit me to add that my historic studies yield abundant proof that the doctrine of "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 the idea that the method of applying water was a matter of no account. Single immersion, triple immersion, sprinkling (with a brush), the use of "holy water," and other like things were all common in Asia and 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 loyalty 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 traveled from place to place, and how many pleasant recollections of the past were recalled, and anon our hearts would breath a prayer to God to bless all those who had contributed to this our joy. So far as these gifts were presented to myself and family, I desire to extend to the givers our sincere thanks, and assure them that we appreciate the kindness they have shown to us, and the work in which we are engaged. It was decided that we would have a Christmas tree. Then came the most difficult and perplexing task of all, to decide what should be given to each different man, woman and child connected with our work. It was no easy matter to determine what would be most appropriate for each, but after a day or two of study and planning this difficult task was accomplished and the various arti-

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. I 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 by Mr. McKerge to Susie several years ago, on one of her birth-days. It has grown to a beautiful tree about ten feet high. This tree we dug up, taking care not to injure it, leaving a large quantity of the earth undisturbed about the roots; fastening a rope to this we carried tree and all into the Chapel. It was impossible for us to complete our arrangements so as to have the tree on Christmas eve, and we were invited to take Christmas dinner at Mr. and Mrs. Dalziel's, so we fixed upon Monday afternoon at two o'clock. When the things were put upon the tree it gave a very beautiful appearance. The exercises of the afternoon were as follows: Reading Scriptures, Matt. 2: 1-12, Luke 2: 1-20. Singing, "I am so glad that our Father in heaven, Tells of his love in the Book he has given." Prayer. Singing, "We Praise thee, O God for the Son of thy love." Remarks.

The following is the substance of my address:

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 its Saviour. At this season of the year it has become a custom for friends to give gifts to friends. This has all grown out of the 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 have learned to sing the song the angels sang—"Glory to God, Peace on earth good will to men." Had Christ never come to earth, the world would never have had this 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 to implant in the heart of man something of the same spirit of love for humanity which he himself possessed, the friends in America would have had no disposition to send these beautiful things to this land. These things have not been sent as rewards of 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 grateful 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 lose 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 RECORDER, have called up in my mind some interesting recollections of incidents connected 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 that county, and the last winter of occupation of the old house, there was an extensive revival of religion there, in which not only the Lost Creek Church but other churches in the vicinity shared, the meetings being held in the "Frame" Church. The building, as I now recollect it, was a square, barn-like structure, unpainted and weather-beaten outside, with unpainted ceiling inside. It

was seated with movable benches. On opposite sides, were holes through which bullet had passed,—a reminiscence aspects paid to some union soldiers engaged within by confederate soldiers from a boring hill. Fortunately no harm was done had been selected on an elevation adjacent to the "pike," in the edge of a grove of young trees, with a fine slope in front, and a steep declivity a little way from the building spot down to a little ledge which afterward formed the floor of a baptismal pool. Clay was found in a coarsish lot from which bricks were made, walls of the house. The earliest recollection I have of Bro. Abram Sullivan, a graduate of Alfred University, and a successful teacher of graded schools connected with his work in that brick building.

When the house was built and rededicated, the brethren sent for Bro. Lewis, who had some time previously been in that country as an agent of the American Sabbath Tract Society, to come and give the dedicatory sermon. A farewell service was held in the old "Frame," I think the Sabbath, and a discourse was preached from the text, "My presence shall go with thee, and I will give thee rest. And unto him, if thy presence go not with me, I will give thee rest." I am not sure whether that discourse was preached by Lewis, or Eld. S. D. Davis, the pastor the next day the people met in the building and the dedicatory sermon preached by Eld. Lewis. At the conclusion of the service, the writer proposed to many friends as yet to speak with him, come forward, take his hand, and let it such free-will offerings as they were making toward paying his expenses. The collection was the result. This was the beginning of the method since followed in meetings of the South-Eastern Association when taking collections for denominational work. Some delegate from the North, a representative of the Society for the collection is to be taken, stands in front of the congregation, and each comes forward, takes his hand, and his contribution, the congregating during the service. It gave brethren and sisters opportunity of into personal relations with the brethren from the North. I remember it as a melting time, in which hearts were

wide as pockets. The building of which I have been speaking was said to be the best country in the county, and as it stood near leading from Clarkburg to Weston, widely known as "The Brick Church." As the writer was pastor of that church about two years, the tidings that the "Frame" was burned brought a personal loss. I can testify that the brethren of Lost Creek Church are worth assistance which has been given for some time.

TRACT SOCIETY.

Receipts in January, 1888.

- Church, Garwin, Ia.
- Alfred, N. Y.
- Dayton, Fla., to apply on L. J. ...
- Mrs. Charles B. Rogers, Oxford, N. Y.
- E. S. Maxson, M. D., Syracuse, N. Y.
- Res. of house, Little Genesee, N. Y.
- Church, Nortonville, Kan.
- Mrs. Charles Lindsey, Adams Centre, N. Y.
- Nathan A. Collins, Westley, R. I.
- Sabbath-school, Farina, Ill.
- Ardelle Burdick, Alfred Centre, N. Y.
- A brother, Forest City, Ia., *Harold*.
- A sister,
- Mrs. G. L. Green, Noank, Conn., *Book*
- Mrs. Nathan Rogers, Oxford, N. Y., *per*
- Chapman,
- Mrs. Nathan Rogers, Oxford, N. Y., *C*

- Home,
- Mrs. Emeline Crandall, Westley, R. I.
- Mrs. Sue Saunders, Leadville, Colo.
- Two friends, Fayetteville, N. C.
- Bettie Woods, Back Jack Grove, Tex.
- Alfred Collins, Charlestown, R. I., *C*
- and Light of Home.

HEBREW PAPER FUND.

- C. E. Crandall, New Haven, Conn.
- Rev. P. Werber, Baltimore, Md.
- Mrs. Jane Mansson, Marion, Ia.
- Mrs. S. E. Brinkerhoff, Marion, Ia.

R. & O. E. J. F. HUBBARD  
 PLAINFIELD, N. J., Jan. 31, 1888.

Home News

NEW YORK.  
 ALFRED CENTRE.  
 The thirteenth in the series of lectures given at Prof. Williams' the University Hall, on Tue. Jan. 31st. Prof. Williams gave an introduction, a brief history of the piano from the ancient to the modern. It





THE SOLITARY PLACES OF LIFE

simply a caricature of the normal... thought. Again: the world over...

A BOY ON A FARM.

my impression that a farm would... would very soon come to grief...

SHOW YOUR COLORS.

BY REV. THEODORE L. CUYLER, D. D.

I am no believer in the doctrine commonly known as "Apostolic Succession;"...

When Christ bestows converting grace he expects confessing grace on our part...

We frequently meet with halting, timid people who have a trembling faith in Christ...

enough in selling goods, and fluent enough in talking at social gatherings. A veteran Christian once said to me...

There is an incident which used to be current during the war times, which will bear to be repeated. It affords a capital illustration that our Master will always bless the faithful servant who dares to do his duty.

SIN COUCHING AT THE DOOR.

The reading of the Revised Version in Gen. 4: 6, 7 especially when we take its marginal alternative in the last clause...

Thus the reference of these last words is not, as the former rendering seemed to make it, to Abel, but to Cain, and the whole is a warning, which if Cain had taken it would have kept him from committing murder.

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 couching at the door.

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.

ELECTRIC 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 mounted; laden with viands, under the direction of the master of the house, it stops before each guest, and he helps himself from it.

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.

A NEW DISINFECTANT FROM COAL OIL.—We read in Le Monde Pharmaceutique that a new disinfectant of great energy has been introduced in Paris.

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.

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.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 119 pp. Paper, 10 cents.

COMMON ON LORD'S SUPPER. A Sermon delivered at the Sabbath School, Wils., June 15, 1876. By Rev. N. Wardner, D. D. 30 pp.

עדות לישראל. ("WITNESS TO ISRAEL.") A SIXTEEN PAGE MONTHLY. In the Hebrew language, devoted to the Christianization of the Jews.

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DE BOODSCHAPPER. A SIXTEEN-PAGE RELIGIOUS MONTHLY. HOLLAND LANGUAGE.

EVANGELI HAROLD. A FOUR-PAGE RELIGIOUS MONTHLY. SWEDISH LANGUAGE.

HELPING HAND. BIBLE SCHOOL WORK. A 32-page quarterly, containing carefully prepared helps on the International Lessons.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1826. 64 pp. Paper, 10 cents.

LET'S AND DREAMS. By the late Rev. Alexander Campbell of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

DOMESTIC SUBSCRIPTIONS.—35 cents. Foreign 50. Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. CHAS. TR. LUCKY, Editor.

COMMUNICATIONS.—Business letters should be addressed to the publishers, as above. Communications regarding literary matter should be addressed to the Editor.

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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Rochester meeting for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, who takes a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Linn Co., Iowa.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

FIRST QUARTER.

Dec. 31. Herod and John the Baptist. Matt. 14: 1-13. Jan. 7. The Multitude Fed. Matt. 14: 13-21.

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?

GOLDEN TEXT.—And forgive us our debts, as we forgive our debtors. Matt. 6: 12.

THR.—29 A. D. PLACE.—Capernaum.

OUTLINE.

- I. Peter's inquiry. 21, 22 II. Forgiveness illustrated. 23-35.

BIBLE READINGS.

Sunday.—A lesson on forgiveness. Matt. 15: 21-35. Monday.—Joseph's forgiveness. Gen. 50: 14-21.

INTRODUCTION.

This lesson follows in immediate connection with the preceding lesson, or at least in the same connection extended. The conversation turned upon the subject of offenses against discipline and trespasses by one brother against another.

EXPLANATORY NOTES.

V. 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Doubtless this question grew out of some personal interest in Peter's experience.

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 me that thou owest.

V. 29, 30. And his fellow-servant fell down at his feet, and besought him, etc. 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. 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 pursued by the lord toward that unmerciful creditor.

V. 35. So likewise shall my heavenly Father 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.

At the residence of the bride's father, in West Edmeston, N. Y. Jan. 25, 1888, by Rev. R. J. Thompson, assisted by Rev. C. A. Burdick, Mr. CARROL A. CHESEBROUGH, of Edmeston, and Miss CORA A. WHEELER.

MARRIED.

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 CARRIE A. WHEALEY, of Pitcher.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made.

DIED.

In Independence, N. Y., Jan. 23, 1888, at the home of her son, E. R. Heeltine, CORDELLA, relict of Jesse Heeltine, in the 79th year of her age.

FORM OF REQUEST.

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

SPECIAL NOTICES.

THE next meeting of the Southern Wisconsin Seventh day Baptist Ministerial Conference will be held with the Church at Milton Junction, Sixth-day, Feb. 24, 1888, commencing at 10 A. M., with the following programme of exercises:

Define the difference between the natural and spiritual body spoken of by Paul in 1 Cor. 15: 44. S. L. MAXSON. What relation has Bible geography and Bible history to religious truth as revealed in God's Word? A. C. BURDICK. Define the term "death" as used in the Scriptures with reference to the wicked. A. McLEARN. The W. H. Wardner, who faithfully discharged their obligations. She has left only one child, but a very large circle of other relatives. We trust she finished her course with joy. J. K.

In Willing, N. Y., Jan. 31, 1888, JOHN S. ROGERS, in the 54th year of his age. He was a soldier in the war, serving in the 1st Wisconsin regiment, and was at the time of his death a member of the Westey Rifle Post, No. 332, at Standard's Corners. The neighbors speak of him as a kind man and neighbor. He has left a wife and four children and a large circle of other relatives. His funeral was held at York's Corners, a very large congregation being present. J. K.

In Scott, N. Y., Jan. 24, 1888, of pneumonia, JOHN HUNT, nearly 75 years of age. F. O. B. At his residence in Burdickville, in the town of Richmond, R. I., Jan. 3, 1888, of typhoid pneumonia, Mr. RUBEN BURDICK, aged 70 years and 27 days. Mr. Burdick was formerly a member of the Calvary Baptist Church of Niantic, R. I., but for a long time he has not sustained membership.

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 BAUNDERS, in the 88th 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.

In Westley, R. I., Jan. 29, 1888, of paralysis, ABNEY A. MACOMBER, in the 70th year of her age. She was the daughter of Joseph and Fanny 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.

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.

In Haddon, 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.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

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THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 10.30 o'clock A. M.

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CONTENTS. Silence.—Poetry. Glimpses of Europe.—No. 13. Shiloh and the General Missionary Society. Do We Need Revivals?

A Prayer.—Poetry. Paraphrase. The Chinese and Christianity. China.—Process in Syria. Nations of Little Things.—Poetry. Zenana Work. Financial Statement.

EDITORIAL. Editorial Paragraphs. Carmine Sanatorium. COMMUNICATIONS. The Kingdom. The Great Wall. Mrs. Tracy Collins.—Poetry. A Word of Counsel.

HOUSE NEWS. Berlin, N. Y. First Westley, R. I. GENTLEMEN NEWS. BOOKS and MAGAZINES. SERMONS and ESSAYS. A Sermon.

For the SABBATH RECORDER. SILENCE. BY MRS. M. E. H. EVERETT. "But he answered her not a word."

From Canaan a mother came, Her heart with deepest woe; Her cry on me, Lord, thou hast heard; But to her prayer he answered not.

So stand we, Lord, in life's dark hour, Because of woes we cannot bear, And oftentimes from thy heart of love, Only great silence on our part.

Is it to prove our faith? art thou? Our ceaseless worry with thy love? Although we vex thy children we, Are we to plead impudent? Or are we rather in new, deep grief To ask but crumbs of mercy? Relying on thy tenderness and love, Not to leave any trusting to die? O, high thou art above our prayer; Yet to the lowliest thou dost care, Then, wherefore, when our hearts are breaking, Falseth this awful silence at thy feet?