GOD'S CARE.

I know not if it be dark or bright
Shall be as it may
If that wherein my hope delight
Doth on the right or on the left it stay.
My bark is wafted to the strand
By breath divine, and on the hillsides, and from the church.
He holds me when the billows smite;
And on the mountain's heights, and from the church.
I shall not fall, for he who is of the church.
By breath divine, I shall not fall;
There rests a hand on me.
So shall we better care for our bodies, and better care for our bodies.
There are various organizations which may be called brotherhoods.
Of these the Christian Church is the most sacred and most worthy of loyalty to its members and to the object.
A society is of the nature of a brotherhood, loyalty to it requires not only a faithful performance of the prescribed duties of membership, but also the performance of duties of membership.
If a church is weak, no matter how large its membership.
Now, if the chafe of members of some secret organizations, even of some who are also members of a church, that there is greater loyalty to each other's welfare among the members of the church than there is in the church.
We should be slow to admit the truthfulness of this and to overlook the fact in which it is claimed, and yet may not some churches have given too much ground for such a claim?
If in a community in which there exists one or more secret organizations, lodge-meetings show a greater per cent of membership attendance than do prayer-meetings and covenant-meetings of the church; if the lodge takes better care of its sick and needy members, and of their families at their death, than does the church; if the members of the secret order stand by one another when in difficulty, but believe that the church is better suited to meet the needs of its members and that it is the church that should be the first to respond.
It is this way of the church that is the origin of the church brotherhood in fulfilling the conditions of efficiency and success.
We have heard of a man who has been known to perform acts of benevolence.
He is known to us by the name of John Doe.
A man who is known to us by the name of John Doe.
There are many men and women who are compelled or permitted to go away from the church in which they were brought up to seek employment.
And there are others who are also of the church.
There are some who say that it is the church that should be the first to respond.
I am sure that it is the church that should be the first to respond.
There are others who say that it is the church that should be the first to respond.
But I am sure that it is the church that should be the first to respond.

FUTURE REBUTTAL.

We are often asked, says Professor Phelps, in his "John Doe" to belong to a lodge, and yet not be a member of a church.
Why does it not crusade you? How can you call such a God as can create a hell benevolent?
To us he seems Satanic in his nature.
Yes, your God is my devil.

FIFTH-DAY, MAY 23, 1889.

The Sabbath Recorder

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Missions.

This letter from Bro. D. H. Davis cannot but be read with deep interest, by all who believe that the government of our Lord is to go forward. Yes, we do greatly magnify the importance of foreign mission work, as absolutely indispensable to completeness of loyal purpose, in the service of God and man. But we also increasingly magnify the other aspect of Christ’s work. Sabbath Reform, by reason of which we have a somewhat separate and independent place and work; publishing interests, essential to growing and building schools, that have so much to do with molding character and directing habit; the ever-widening and ever-promising home mission field; the far-reaching and believing plans and purposes of the Woman’s Board; the noble coming up to the work by our young people—all have a larger and larger place in our hopes and prayers.

THE CHRISTIAN A MISSIONARY.

It has been stated that much interest was added to the London Missionary Conference by the presentation of items of labor and the general needs and results on these fields. With some of those present, the question is not one of interest, but of desire. I cast my vision over the last twenty-four years, and am constrained to speak of my own experience in this line of work, hoping thereby to enable us to realize what lesser mission as Christians. Paul says in Rom. 8: 9, “Now if any man have not the Spirit of Christ, he is none of his.” Paul’s desire and work was a missionary. He went about preaching the gospel, teaching the people the great lessons of the one, opening and illustrating its truths and blessings to perishing men.

Sin had blinded their minds. They did not understand the gevneros of the gospel. Regeneration was a mystery. Nicodemus asked “how can these things be,” so Christ continued to explain the plan of redemption with grand results. He also administered to the temporal and physical necessities of the people; thus giving efficiency and power to his teachings. He chose twelve missionaries to assist in this work, he also appointed and sent other twenty with instructions and power for missionary work, saying that “he that heareth you heareth me and he that despiseth you despiseth me.” Result: Satan fell as lightning from heaven. Christ had other and important business in the interest of his children, making it necessary for him to go away from them. He must prepare a place for his weary followers when the battle of life is over, and intercede with the Father in their behalf; but he would send the Comforter so that they should not be alone. And he left this important business of spreading the gospel to the world with his followers, saying that “he would be with them to the end of the world.” Hence we see beyond a doubt that the work of proclaiming the gospel to the destitute and the perishing is the mission of the Christian necessity for missionary work. It has been my privilege during these years referred to, to occupy missionary ground in five states and one territory serving as pastor in three other states. This has given me an opportunity to learn the necessity of missionary labor in this great and growing country. I have learned most assuredly that the harvest is great and the laborers are few, and that this is most emphatically the time when the prayer of Jesus Christ should “pray the Lord of the harvest to send forth laborers into his harvest,” and even like Samuel to say “here am I.” Many localities destitute of the ministration of the word of life and inviting the same, many desiring to hear the Sabbath question discussed and inviting us to do it in their pulpits, acknowledging that when it was talked of there had been supposed, and possibly we are all wrong in Sunday-keeping,” this has all come in my own experience.

If Seventh-day Baptists could occupy these inviting fields they would take the lead in the religious privileges of Protestantism. What Seventh-day Baptists are professed Christian churches come to realize that it is not all of our mission to enjoy religion and religious privileges ourselves and let others perish for the lack of these so highly prize? or indeed that we risk our own salvation while this state of things remain? What else do we live for in the divine plan but to help men out of sin and on and up the narrow way, and to assist them over the difficulties and rugged places of life, thus giving force to our professions as Christians, even as Christ did?

Again, the money necessary to carry on this work: whose is it? The Lord’s. We are his agents. O, how much of it we waste on self trying to secure our own interests, while so many are perishing for the lack of the knowledge of the gospel which this money would buy. When any man who preach the gospel shall live of the gospel; the laborer is worthy of his hire.” When will professed Christians learn that the account we are to give will embody not only time, talents, opportunities, but also the means by which this work is to be carried on? If those having it could witness the joy and delight brought to both parents and children, as the young believer in Jesus has gone down into the liquid grave to publicly put on Christ, as I have on those various fields, it would prove to all that the brethren and sisters might continue to be fed with the truths of the gospel, money would be poured into the treasury of the Lord accompanied by the earnest prayers of the givers for the success of such labor, until in olden time, God should say, “This is my people, this is my work.”

WHEREAS, we have recently visited two of the best mission stations in Asia in the midst of the thought of locating a new mission station; therefore,

Resolved, That, owing to various considerations, we decline the consideration of such a station, if our efforts to enter that field should prove abortive.

Resolved, That efforts be made to rent suitable rooms, for preaching and medical work, during occasional visits, until the station may be more established.

In regard to the two localities visited, perhaps I should give you some of the reasons that have led us in the selection of Ta-Tsong. The first section lies in a southern direction from Shanghai, 250 miles, i.e., 65 or 70 English miles. There are several cities in this region with no located mission work. The travel between these places and Shanghai can only be done by boat, and in unfavorable weather it would require several days to communicate between the two stations. Under favorable circumstances the journey could be accomplished, one way, in two days. This section is a wide field. The second place, or places visited, lies in a north-western direction from Shanghai. The farthest point we went to was Ta-Tsong, distant from Shanghai 105 le, i.e., 36 English miles. This place is also without any located mission work. I believe there is not a Christian in the city. The water communication between Shanghai and Ta-Tsong is good. There is also a road of good travel by horse or horseback riding; and the journey can be made, by either mode of travel, in one day. On horseback, I suppose it could be made in a half-day. Ta-Tsong lies 36 le beyond Kia-Ding, the place, for the opening of which the Board, some years ago, had selected a mission, but later the two stations apparently were not located. We should have preferred to have this as our field now, owing to its being nearer Shanghai, but the Methodists began work in that place last year, and we prefer to go where there is no other mission at work.

It seems to me there are several reasons why this new station should not be too far away. The relation which the two points, i.e., Shanghai and the new field, must of necessity sustain to each other, is important. Circumstances may arise that one missionary will, for a time at least, be obliged to have charge of both stations. In this case it is necessary that they be reached within a few hours. Owing to the various means of traveling between the two places, communication could be made quickly at anytime. It is impossible for us to foreknow which place would be the most fruitful in point of missionary work. At this station, the rail route, it is all darkness, and we desire to give them the light of the gospel. We might, perhaps, have selected Le-co as a suitable place for the location of a new station, but the water communication is bad. Some of the canals are small, and when the tide is low, there is much delay in making the journey; but in going to Ta-Tsong, we run in larger canals and can proceed without delay. I have not the time to-day, to write you regarding the work we did on these trips. I hope Bro. Randolph will write something about the present trip. It seems difficult for me to find the time to write all that I would desire. I hope to send you a parcel of things by the next mail.

Ever praying for the prosperity of Zion in all the earth, I am your co-laborer in Christ,

D. H. DAVIS.

The American board is responsible for the Christianization of one-tenth of the heathen field; its desertion is a calamity. It has 22 missions, 3,939 native laborers preaching at 950 stations in 26 different languages. They support 326 churches, with 20,046 members. In 96 high schools they have 9,581 picked pupils of both sexes, and 41,161 pupils in the common schools. The mission press sends out annually 16,900,000 pages of Christian literature.
WOMAN'S WORK.

Will ladies who read Mrs. Fryer's letter, and who can do so, please bear in mind her request, and send to her samples of knitting or crochet. This may seem to some of you a thing to regret if it were not done. The good influences which the handling of your samples may set into play, may far outweigh our calculations. Or should you choose to send such samples to the Board Secretary at Milton, Wis., we will be glad to have you write us and let our mutual interest be mutually preserved.

If writing direct yourselves, address Mrs. Lizzie N. Fryer, Shanghai, China.

LETTER FROM MRS. FRYER.

PART II.

SHANGHAI, China, March 12, 1889.

I am sorry not to have finished this letter sooner, but found it quite impossible to send it by the last mail.

Since writing the above [See last Recorder], I have been to see the two young ladies, and they have returned my visit. They are doing nicely now and have given me some light green scarfs for the neck. By the way, if any of your friends have samples of easy knitting or crochet to spare, I could find such much use among these women, who never, or seldom, go out of their homes, and who are delighted with any work I can teach them. The coifin is still in the entrance room of the house, and will doubtless remain there for months to come, as it is not to be buried until next year. A small lamp burns constantly in front of it, day and night, to furnish light to the spirit, and the smoke of burning “paper money” together with incense, constantly fills the room, and is supposed to furnish comforts to the beloved one where she now dwells. Over one thousand dollars had been spent upon this funeral several weeks ago, and still the waste goes on.

The young ladies have begged that I will go to them twice a times a week and teach them needle-work, drawing, and a little English. The young man mentioned above comes to me regularly two evenings a week, and is making rapid progress in his studies. Oh that they may grow to understand something of him who requires the service of hearts, and who anticipates the sacrifice of outward things! I feel sure that you will not fail to pray often for them.

Yesterday I went to a feast at the house of one of the high officials who lives near by. It was made in honor of some high relatives who reside in the interior, but who were here on their first visit. Eight ladies, all Chinese but myself, sat down to the round table, which was destitute of cloth, but which had on it no less than twelve little dishes of sweet-meats. Besides those, there was a small cup for wine, a pair of chop-sticks and a tiny dish for sauce at each plate. When the servant had poured out the hot wine, all hold up their cups and drank together from them. This ceremony is always gone through with at the beginning of a feast. I was asked before sitting down, if I would not take some wine; but being a teetotaler, I refused. They offered anything else, for they know what my knot of white ribbon means, and respect the motive that prompts the wearing of it. Courses of shark-fin, fowl, fish, ducks, liver, stewed pork-skim, absolee kidneys, pickled eggs, boiled duck, ham, shrimp, sea-slug, pea-cock, stewed mutton, rooms, bamboo shoots, boiled pork, most-umpilus, sponge, cakes, and many other things that I cannot name were served one after another. At last a small bowl of rice was given to each one, and I knew and rejoiced that the dinner was nearly at an end. These rice bowls were held close up to the mouth by the left hand, while the chop-sticks were held by the left hand. Then came pretty covered cups of tea, and the meal was finished only to adjourn into the bed-room to partake of many kinds of sweets.

(Tomorrow is to be continued.)

A LETTER FROM MR. GERALD VELTHUYSEN:

(Because it may be a pleasure to many of our young people in particular, to hear from our dear friend, Gerald Velthuyzen, I am printing from a letter which we received from him some days ago.)

AMSTERDAM, Holland, March 15, 1889.

I don't doubt but you are acquainted with my present labor at Amsterdam, by the correspondences with my sister who told me of the continued interests she and her sisters are showing with the temperance cause, especially here, and I rejoice that I might hear that next year Miss Gray intends to come over to Holland to work here for the W. C. T. U.

Our own labor at the missionary mission is constantly growing, since you were with us last summer, which few days are ever held in pleasant remembrance by us. The Lord has greatly blessed our efforts. No doubt you know our manner of work. We go out to the places where Satan attacks, and he will go there, too. Our associations, and contrivances to try and enter into conversation with the immoral men. Sometimes, if we get their address, we visit them at their homes and seek to bring them under Christian influences, and continuously speaking with them at their homes, of course, we may win a converted person.

Some of the laborers have led a licentious life before they were converted. One of them, perhaps the most consecrated of all, not long ago was a brothel-keeper himself. Our fellow-laborers in this part of the Lord's vineyard devote as much of their time as they can spare.

We were invited to consecrate ourselves wholly to this mission work and the work connected with it, after Christian consecration in our country, who had prayed and labored for more than two years that this work might be entered into, but finding nothing to start, till the Lord has started the work in his own way. Still there are comparatively very few Christians who will go with us, because the opposition and ignoring are great. Most of the persons going to such places hate to be seen, still more to have their conscience troubled and be galled the better way to help them. They find their better bread by their sin, apply all possible means to drive us away. Yet the Lord has taught me to bear with them; they might judge, they never cause us any lasting harm. They scold horribly, and throw with water and stones, but yet, Christian testimony is more willing to listen to us. We hope that you will not forget—a young member of our church who I remember in our anxious labor in your prayers for his name's sake, and for the poor, erring, fallen men, and degraded women. Be so kind to greet all who know me.

G. VELTHUYSEN, JR.
LESSON IX.—JESUS BEFORE THE COUNCIL.

For Sabbath-day, June 1, 1889.


V. 55, 56. And the chief priests and all the counsel sought for witness against Jesus, to put him to death, and found none. In Jewish trials, in cases where the innocent were examined separately, and hence could not know the exact testimony of each other. All of them being false witnesses it is very easy to see how it was impossible to get testimony from even two witnesses that could be used for the conviction of Jesus. V. 57-60. And there arose certain and bare false witness against him, and brought him to the high priest. And he denied him thrice.

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EXPLANATORY NOTES.
pressed in some spirited, quick song, would find expression in the tune of “Near my God to thee”; and yet it is a fact, that many a prayer-meeting is killed by this very lack of knowledge or taste.

Doleful and dispirited singers, lately whine a few inappropriate songs, which tend to make the whole service “thick as thieves” which follow, new tunes with understanding; understanding which comprehends the words and the properties of the tones required to express them.

I wish to offer a few hints before closing. Every church should annually provide a music teacher to instruct the young, or if need be, to keep the minds of singers to drill all the singers, for a while, in church and Sabbath-school music. There should be a dozen or twenty lessons, at times during a season when the most can attend. Oleannah, chief of the Levites, was so appointed by the Jewish Church in David’s time. “He instructed about the song, because he was skillful.” 1 Chron. 15: 22.

I do not say that a choir that leads the congregations in this branch of divine worship should be salaried officers, though in the days of Nehemiah, the singers received “a certain portion” for their services (Neh. 11: 23), but the leaders in songs should have some token of appreciation of their effort, by way of having their music furnished by the church. But few people realize that averaged, the public schools, whether parochial, bear many burdens that should be lightened by the congregation, who receive great benefits. Many times they are obliged to leave farm, store, or mechanical work, and thus profits derived from such work are in a degree lost, in order to have their music furnished by the church. But few people realize that averaged, the public schools, whether parochial, bear many burdens that should be lightened by the congregation, who receive great benefits. 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HISTORICAL & BIOGRAPHICAL.

OUR MINSTERS OUTSIDE OF NEW ENGLAND IN THE FIFTY YEARS PRIOR TO 1811.

In a previous article we have furnished the comments of Eld. Henry Clarke, found in his history of the Sabbatarians, in reference to the leading Sabbath-keepers in our New England churches during the half century preceding the year 1811. We shall now quote his remarks on the influence of his ministry on the churches outside of the church in this country. With these churches he was also intimately acquainted.

Eld. Jonathan Dunham, son of Eld. Edmond Dunham, the founder of the Piscataway Church, N. Y., was an evangelistic preacher, pastor of the church for forty-three years. He died in 1777, "having sustained a good character." "In the year 1789 Elder Elisha Gillette, the father of Eld. Walter B. Gillette, moved from this church to Oyster Pond on Long Island, and 1793 he was ordained in that place as a church in relation with the denomination." "He sooon proceeded to receive First-day members, which divided his church. I believe that it is now nearly extinct." Eld. Henry M. Lafferty was their minister at the close of this period, and it must be remembered as an entertaining preacher.

Gideon Woodson was licensed to preach for the DeRuyter Church, N. Y., when it was constituted, in 1806. "He is esteemed as a man of unimpeachable character, and resides among them now." Eld. J. Davis, who had at the time the charge of the two West Virginia churches and that he was also minister at the Sabbatarian Conference, and heard him preach, and that he "is esteemed by many as an entertaining preacher."

SABBATH-KEEPERS DURING THE REVOLUTIONARY WAR.

Eld. Henry Clarke, in his history, presents the following commendatory record of our people from his own personal knowledge of the facts: "They have ever manifested a cheerful compliance with the laws of our country; as it is not known that ever one individual member of those churches ever bore arms against his country in the American Revolution; or has ever been concerned in any rebellion in any State, but has been forward in supporting the constituted authorities of the government, in all lawful ways, unless human laws interfered with God's divine laws ."

The author makes this observation in regard to the Newport Church: "Previous to the Revolutionary war, it had a number of members respectable for their talents, learning, and abilities, and in eminent stations, in public affairs of the State. While the war scattered them, and death has finally destroyed her of them; for this church has not yet recovered the splendor it had before the war. Notwithstanding the long and fervent labors of Eld. William Bliss, there have been but small additions, and no remarkable revivals since the troubles of the war. And possibly, it may be owing to the spirit of infidelity that has appeared to gain so much in America, generally since the war."

Another connection he writes: "As the seat of war was there, their deacon, Mr. John Tanner, a man much esteemed, with Col. John Davis, and other principal members, left the Island to be more secure from the British; and moved into different parts of the country for refuge. None but those who have experienced the like, can sympathize with them.

The work speaks of the Piscataway Church as destitute of a pastor, for several years, after the death of Eld. Jonathan Dunham, in 1777. "It had also sore troubles about this time, by being near the seat of war, and in the vicinity of the ravages of the British army."

The effort should be made, sometimes, to collect particular particulars of the sufferings endured by our people, during "the time which tried men's souls," in Rhode Island, Connecticut, and New Jersey.

Eld. N. V. Hull, as AGENT OF THE TRACT SOCIETY.

In the fall of 1843, when Eld. Hull was pastor of the Clermont Church, N. Y., he received an appointment to travel within the boundary of the Western Association, as the agent of our Sabbath Tract Society. From the President of this Society, Eld. Lucius Crudall, the following instructions were given him under the date of July 8th, 1843:

You are hereby authorized to make sale of the Society's publications, receiving contributions to its funds, and to transact, in its name, any business which you may consider of interest, and, as you are requested to make a monthly report to the Board, in which you will not only state the extent and character of your business, but also the amount of your experience, giving in it such facts as may be of interest. Communications relating to the obtaining of tracts or papers from the different stations, their distribution, and the amount of the receipts, shall be promptly reported to the Treasurer, Messrs. S. Stillman, at the tenement house, 186, Water Street, New York.

According to his journal he started from home Dec. 17th, and stayed the first night in a hotel at Bethany Four Corners, N. Y. He gave the family several copies of the Sabbatarian Tractator, and the last number of the Sabbath Tract Society, selling the Tractator, and taking up a collection. He next visited Independence, N. Y., speaking on the subject of his agency, and securing some aid. In the evening of Dec. 24th he preached on the subject of the Sabbath Tract Society. He did not propose the use of the Presbyterian meeting-house of the village, but just before the exercises were to commence he was informed by the officers of the church that they had con
duced to use the house themselves. "But the crack (for so we understood it) did not succeed, for the school-house was opened for us, and we had a good attendance. After sermon we circulated the Tractator, and left the place feeling satisfied that a good impression was made."

In the following week he presented his case of Alfred Centre, N. Y., to the Genesee Association, sold the publications, and took up two collections. He next visited at Dodge's Creek, N. Y., where he preached, instead of lecturing on his agency, and then labored for a few days in the Second and First Genesee Churches. He went to fill an appointment at Bolivar, N. Y., but the church did not meet to hear him. He left copies of the publications with Gen. Zina Gilbert. In the evening of that day he addressed a large congregation at Friendship, N. Y., on the work of the Tract Society, and presented a list of the next day in the First-day Baptist church of the village.

On the 10th of January, 1844, he arrived at home, having been about 36 days, paid out $5 for traveling expenses, presented 25 discourse, including the lectures, sold publications to the amount of $35-25, and received from collections $35-02.

This minute is made July 16th, following:

Whole amount of labor up to this time, 36 days; number of sermons 43, expenses in traveling, freight, and postage, $11.

In his discourse he treats of these subjects:

SABBATH REFORM.

We give below an article on the relation of Baptists to the Sabbath question, by a Baptist minister. It was written for the Baptist papers, and by them has been twice rejected. We give, in connection with it the letter of the writer of the article to the editor of one of the papers rejecting the manuscript. We do this to show our readers how the elements are at work on this question. The truth may be suppressed for a time, but in the end it will be heard, and in the hearing will be vindicated.

Editor of the Southern Baptist, &c. -- As to that rejected manuscript, I have this to say, that I am sorry to receive it, not because I have any personal grudge, but because my respect for our preachers, with some exceptions, and for our papers as on the wane. In itself, that is of course is no consequence. I am a disadvantage to the one who, for truth's sake and at a sacrifice, I cast my lot, are not from error, but when we receive unfair and cowardly treatment, it makes matters worse.

You say that I can get my views before the public through some Seventh-day Baptist paper, with least criticism and opposition. Imagine Paul or Peter in the same position of our staunch earlier Baptist preachers, seeking channels through which to get the truth to the people where it resides. They were criticized and opposed. (Or imagine them refraining from preaching the resurrection through Jesus because it displeased the Jews, or imagine them because the people did not like it. Well, I suppose other things are to be considered in these days. Besides, the Seventh-day people do not need my views, if I would as soon think of sending a tract on dancing to Corporal Tannehill (he left both legs on the battle-field), or on repentance to Mr. Moody, or one on baptism to Dr. McArthur. It is our people who need to know the truth. By their Sabbath position they have spilt their best gun, the ultimate authority of the Bible; and really, I believe the departure from the Baptist principle by Pedobaptists than I can among our people.

But why are our people so anxious to suppress this matter? Surely it is not because they see it is an evil; for in the past sixty years many people never were so apprehensive lest an error should gain currency among them. Errors have more commonly caused anxiety, than the solitude among us. Nor can they be treating this matter, as too commonly they are doing, because it is of no importance. There is to me but one explanation, they fear this aspect of the Sabbath question, because it puts us on the side of the world. What a sad state of affair is it I am, respectfully yours,

H. B. MAURER.

ISS THE BAPTIST SABBATH POSITION TENABLE?

By Rev. Henry B. Maurer.

If it be conceded that it is a Judaising point of view from which this question shall hereinafter be discussed, an objection may be raised, and on the ceding that it is a matter of indifference which day be observed as the Sabbath (a view that compares with the tenacious observance of Sunday and with Baptist literalism and precision on other points, how favorably the reader must judge), the middle ground taken by most Baptists between the rejection of that Edenic Mosaic Sabbath, which, generally speaking, "was made for man," and which is popularly but erroneously called "the Jewish Sabbath," on the one hand, and no-Sabbatism, an extreme many are driven to, on the other, is untenable. There is either the Sabbath of the fourth commandment intact or there is no Sabbath. But how is the mean between these extremes maintained? It is done by the violation of those very principles which the separation of this day from all other days is intended to establish. In continuity of worship, in the "living body of evangelical Christians," unity with whom, on this point, the Examiner uses as an argument for Sunday observance! When in support of a Baptist practice, an appeal is made to the custom of "evangelical Christians" as one who, by one he has said should be kept secular, which sanctitizes a day he has made holy, which gives a God given day the character of another set of doubtful origin, and which have nothing more than a fancied connection with the Sabbath, --such a change may well be called a "great revolution." For great revolutions great reasons should be shown; a great change should be easily given. How easy matter it is to show such causes and give such reasons can more easily be seen from several facts: that there is altogether too much confusion on this matter to be of divine origin, since God is not the author of confusion; that Baptists have a too great variety of views on the Sabbath question to be good for their reputation for unanimity of belief; that the amount of literature on this subject, compares with the 300 bound volumes and 3,000 pamphlets on infant baptism found in the library at Princeton, as Goliath compared in bulk with David; that first an article, religious and scientific, astronomical and geographical, fearfully and wonderfully made are resorted to, one needs to be conversant with the physical sciences to arrive at a simple little truth; that proof texts are quoted, which the best exegesis say have nothing to do with the Sabbath; that ministers seem afraid to discuss this matter in all its aspects; that "by many thousands the most widely circulated religious periodical of the land," in a recent number of the Examiner, has found space for an article on the subject to which it gives a reply, and that in its valuable editorial columns, etc.

Now what is the matter? There must be a cause for all this. Come, brethren, return to the Sunday, so you cannot in practice. Then use your ammunition on the offensive rather than the defensive.

SUNDAY LAW IN CALIFORNIA.

The W. C. T. U., the Prohibition Party, and a small minority of the clergymen of California, have made strenuous efforts to secure the passage of a Sunday law in that state, during the past winter. A mild bill which asked very little, much less than the friends of such legislation desired, was introduced in the Senate, and some hope was entertained by its friends that it might make the place easy; it was shot down in the Senate, but reappeared in 1882. The bill failed to reach the second reading, by a vote of twenty-two to thirteen.

The work of the Seventh-day Adventists, who have a publishing house at Oakland, Cal., is said by the Christian Statesman to have been effective in opposing this bill, and the ground of their opposition, together with their advocacy of religious liberty, is worthy of commendation, which even the Statesman indirectly grants. It is clear, however, that without any opposition on the part of those who observe the Sabbath, public opinion in California is wholly opposed to the re-enactment of any general Sunday law. Prohibitory legislation against liquor traffic on all days ought to be obtained in California, and elsewhere. Any law which is directly or indirectly in the interest of religious observance of any day, has no right to demand a hearing, there or elsewhere. All laws which are based upon the idea that it is wrong to attend to "secular business on Sunday," are null and absurd observance of the day. Some men may injure themselves by overwork, by not resting on Sunday, but ten times as many injure themselves by excessive drinking, smoking, and other practices, and the law compels men to make it a holiday. If Sunday laws are to be supported mainly on the ground they would minimize smoking, drinking, "late suppers," and scores of other unhealthy practices which compulsory idleness involves,

May 23, 1883,
THE SABBATH RECORDER.

THE  first sentence of death by electricity ever pronounced upon a criminal was passed last week upon a murderer in Buffalo, New York. The counsel for the defendant took exception to the sentence on the ground that it was cruel and "unusual." Whether the learned counsel meant to be facetious in the latter part of his exception, we cannot say, but in the first part we quite agree with him. Is it not time that we should find or devise some more humane and reasonable way of punishing murder than by committing murder?

A GLANCE at the quarterly report of the treasurer of the American Sabbath Tract Society, published this week, ought to cause every religious person to consider with some anxiety how much increased contributions to the work of the Society. Three thousand dollars indebtedness now means five thousand by next anniversaries, unless there is some change in the ratio of income to outgoes. What shall this change be? Shall the work of the Society be reduced, or shall its income be increased? We are sure that, in our hearts, we shall all say, "Let the work go on unabated." What say we in our pockets? That's the question.

It is said that a man who was sentenced to "imprisonment at hard labor," at Sing Sing, N. Y., sometime since, has given notice of a question. What say we in our pockets? Contributions to the work should find or devise some method humane we quite agree with him. Is it to the sentence on the ground that it is unlawful to employ prison labor, and so this man has deprived of the benefit of a part of his sentence. He has, accordingly, given notice that he intends, when the time of his sentence shall have expired, to bring suit against the state, contending his imprisonment was caused why he should be made to suffer this enforced idleness contrary to his sentence. The case raises some interesting queries.

The announcement on Thursday morning, the 16th inst., of the death, at the 5th Avenue Hotel, New York, of Hon. Allen Thorndike Rice, newly appointed Minister to Russia, was a great surprise to all. Mr. Rice had expected to sail for Russia last week, the day previous, but owing to illness resulting from throat trouble, he felt obliged to postpone his departure for a few days. He was a scholarly man, and had been several years for editor, of the North American Review. He was well fitted by natural qualities, by his thorough general education, and by the special lines of work in which he had been engaged, for the mission to which he had been assigned. A bright future appeared to be before him. He was 56 years of age.

It is the little things in life that test us and, in the end, reveal our true character. It is not safe to conclude, for example, that the man who gives abundantly to promiscuous charities is necessarily a generous man; it may be after all that he grinds the face of the poor in those small matters wherein they are dependent upon him. Who has not known men who appeared large-hearted and courteous among strangers, but who were anything but generous in their own home? Simply because the larger matters men are thoughtful, and have cultivated the better impulses, while in the smaller matters they have left the old nature to assert itself. It was wise to follow the hint given by Jesus in the maxim, "He that is faithful in that which is least, is faithful also in that which is greater." Faithfulness in small things, and in places where no one ever sees, is the test of character. Fidelity in larger things and in places of public observation will be sure to follow.

Some years ago a Baptist brother in a northwestern county of Wisconsin built a church and furnished it in first-class order for the use of the Baptists of the place. It was the intention of this brother to give the house to the church on condition that the organization forever maintain the doctrines, rules of discipline, rules of order in business, rules for receiving of members, etc., adopted by the church years before this house was built. These rules were understood to be substantially those in the Baptist Directory, prepared by Dr. E. T. Hiscox, whose letter to Bro. Maurer, appeared in these columns a few weeks since and has since been published in connection with the recent tract of Bro. Maurer, Consistent and True in His Sabbaths. The intention of the generous builder of this house has been deferred from year to year on account of a want of harmony among the members on some of the points of faith and practice. A basis of harmony has, however, been agreed upon and the deed of the property has been drawn up. Among other things, this basis stipulates that no member or members now holding, or who may hereafter hold the Seventh-day of the week as the true Sabbath, shall forfeit their membership thereby, nor shall their privileges as members be denied them on that account. This bit of history is an interesting illustration of the progress which is being made along the lines of our Sabbath-reform work. Why should not all Baptists take such grounds?

In the Young People's column of this issue is a very suggestive article on "Lone Sabbath-keepers," by a young man whose personal experience speaks for itself. We join with him in the request that all will remember, in earnest, continual prayer, the lone Sabbath-keeper. While this article was still on the table, awaiting its turn, there came to us a letter from a lone Sabbath-keeper who, so far as we know, has never had any connection with any of our churches, in which is the following suggestive sentence, "I wish there was some arrangement whereby scattered Sabbath-keepers, too far away to attend seventh-day churches, could be kept in connection and communication with such churches as are encouraging to live so lonely, and have no church to care for one. I am entirely alone here, and I suppose it will be the same in Indians, whither I am soon going." It is now the custom, and a good custom it is, with some of our churches to keep up a sort of correspondence with such absent members. We commend the plan to all our churches, and urge its adoption. It will require some work, but it will abundantly pay, both in the good it will do to those who do the work and to those for whom it is done. But this does not reach the case of our episcopal and many more who are similarly situated. Why may we not profitably invite new Sabbath-keepers, who cannot be organized into new churches, to unite with our churches nearest them, and then give them and ourselves the benefit of the personal care and attention suggested above.

We need to keep constantly in mind the important difference between negative and positive goodness. Many people seem to think that when they can enumerate a long list of bad things which they have not done, or do not do, that is sufficient commendation. Is it, friend, how about that long list of good things which you ought to have done? For example, when a man is urged to become a Christian, the probabilities are, he will endeavor to evade the force of the appeal by declaring that he is a bad man, he never steals, cheats, or swears. But he ought to be a sincere, honest, earnest Christian, loving God with all his heart and his neighbor as himself. The possible difference between these two conditions, is as great as the difference between daylight and darkness. In a similar manner the Christian, when tempted to engage in some pursuit not exactly suited to the Christianprofession, or when inclined to some indulgence not in harmony with a godly life, will sometimes try to quiet his conscience with the delusive question, "What the harm?" When you stop to think of it, friend, what a question that is for a follower of Christ to ask! Rather ask, "What good?" and let the answer to that settle all questions. If there is not some positive good to come to yourself, or to some other person from the thing in question, you would better not do it. Negative goodness is better than no goodness—just a little better—but positive goodness is the thing the world is most in need of to-day. We want real, live, positive Christians, who waste little time on "What the harm?" but who are bent on something earnest, useful and helpful.

TO THE JEW FIRST.

BY PROF. ROBERT PINK. LETTER II.

It is certainly astonishing that there are so many Jews who doubt the Messiah. We, as a Jew to Christianity. We like to ask your readers one question, i.e., "Have you ever seen a converted Jew or a Hebrew Christian?" If not, look upon brethren Lucky, Carman, Greenwood and others, and you will see such wonderful (?) beings! Can it be that your statement that Jews may be converted unto the faith of the gospel of Christ. Though "the veil" hangs thick and dark before their minds, the light that streams from the cross is able to pierce the dense cloud that has brooded there for centuries, and to shine in upon their judgment and their hearts. The truth does not approach them by virtue of its own convincing force alone, the Spirit of God is in it, and can so wield the trenchant blade as to make the stroke effectual and victorious. It may be a difficult conquest, but that Spirit rejoices in such achievements as con- forring a higher honor upon its overcoming energies.

When Jesus, with his face towards Calvary, proclaims, "I, if I be lifted up, will draw all men unto me," he makes no exception, even of the aloof and estranged at large, nor does it well known that, under the indulgencies of special Christian effort throughout the world, an increasing number of Jews are brought into allegiance to the son of Mary, as the true Messiah and only Son of Man.

Here in America, with a population of 500,000 Jews and more, such conversions, though infrequent, are still counted by the score. It is
evidence also, that hundreds of Jews are convinced of the claims of Christianity, and only need a captain of courage and honesty to bring them to set openly up against their convictions. It is not more light and argument which they require, but a power upon their hearts to make them witnesses and confessors of Christ— I am afraid that the Christians of America, in general, have given too little thought, prayer, interest, and fort, in learning to do this. I am afraid that they have been guilty of indifference and insensibility in this important matter. How often, in secret intercession, or family and social prayer, have you pleaded for the conversion of God's ancient people? That a large amount of time, money, and energy is being wasted in the selection of books for the home library. The books read by the youth of to-day have much to do in forming the character in after life. Pernicious books destroy the mental and moral constitution, good ones nourish and strengthen it. A small amount of to-day is demoralizing and soul-destroying, therefore, for our own sake, for our children's sake, for the world's sake, for the church's sake, and for God's sake, let us forbid our children purchasing and reading dime novels, etc. The Bible asserts, "Train up a child in the way he should go, and when he is old, he will not depart from it." May God impart to all parents and guardians wisdom and piety to discharge their various duties aright, in training up children so that they may be saved from error, guilt, and misery, both here and hereafter.

CARLETON, Wis., May 8, 1889.

WASHINGTON LETTER.

WASHINGTON, D. C., May 17, 1889.

In the course of a few hours the President sees a queer collection of people. The other day I saw waiting for an audience about a score of people. There was Senator Conger, a nervous, quizzical expression, denounced in sombre black. Near him were seated an old gentleman and a bevy of half a dozen pretty girls. Next to them came Prof. Langston, the colored educator and politician, oily but vivacious, knocking, pushing, rough-looking. Across from him was seated Col. Thomas, O'Neill, the red headed ranger of the Rio Grande, dressed in the noisiest of light plaid suits, and talking to a friend in his familiar, boastful, self-sufficient manner. In a group at the far end of the room were a couple of old-fashioned colored country preachers, respectful and respectable, accompanied by a broken-down colored man and woman. The faces of the four were anxious and troubled, and the old woman looked pleadingly from one to another for hope. They went aside, and the former said: "Train up a child in the way he should go, and when he is old, he will not depart from it." May God impart to all parents and guardians wisdom and piety to discharge their various duties aright, in training up children so that they may be saved from error, guilt, and misery, both here and hereafter.

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THE SABBATH RECORDER.

(YOL. XLV, No. 21.

YOUNG PEOPLE'S WORK.

In the present issue we print a list of the organizations at present existing in each of our Associations. We give the facts as far as we have them. Let every one correct any mistake, so that, after the meetings of the Associations, a more perfect list may be published.

THE STUDY OF LANGUAGE.

"Greek is a harp we love to hear; Latin is a trumpet clear; Spanish like an organ swell, Italian rings its silver bells, French speaks with many a trifle sweet, Tune her sprightly violin; Let the German roll his drum. When Rosina's clashing symbols come; But Britain's sons may well rejoice, For English is the human voice."

LONE SABBATH-KEEPERS.

When we were children, and heard our good pastors pray, Sabbath after Sabbath, for the lone Sabbath-keepers, we used to wonder who they were, and why they needed praying for so often. But we have since learned that it takes a great deal of the grace of God to be a true Sabbath-keeper in a community in which the Sabbath of God is disregarded and trampled upon. There are many and manifold tendencies to draw young people away from a strict obedience to the fourth commandment. A lone Sabbath-keeper is deprived of the privilege of meeting with those of like faith, and of drawing strength and encouragement from the participation in public Sabbath worship. This should lead him to be more earnest and careful in his private devotion on that day.

If you would keep the Sabbath, keep it consistently. Let not the opposers of the Sabbath have it to say, that they keep Sunday better than you the Sabbath. Surely, you should be able to keep the whole law in spirit and in letter better than those who are offending in one part. A friend once said, "You do not know how you are watched." Every act and word is known and made a subject of comment. Shall it be said, "There is he a Sabbath-keeper, and yet does this or that which we consider wrong." A lone Sabbath-keeper is looked upon with curiosity and surprise by the community in which he lives; and he has opportunity, by an upright Christian life, to give honor to his denomination and himself, and also, by a careless, indifferent regard for the Sabbath, to cast dishonor upon it and all connected with it.

If you are a lone Sabbath-keeper, you will be continually confronted with reasons (?) for leaving the Sabbath. "All the smart men in the world keep Sunday, and find no reason to change." So did the learned doctors of the law, scribes and Pharisees, find no reason to change, when the humble Jesus of Nazareth preached repentance and life. "You would have greater opportunities for usefulness." If you do your duty, God does not hold you responsible for results. It would be worse, if it were not for the serious matter, to hear, as the lone Sabbath-keeper often has opportunity to hear, some of the taken teachings concerning the fourth commandment. For instance, a sincere Christian woman tells her Sunday-school class that, when the children of Israel were in the wilderness a double amount of manna fell on Saturday and none on Sunday.

Practically, we should be very sure of the guidance of the Holy Spirit, before we leave behind us all church relations, and go out into the world to be lone Sabbath-keepers. We pray every day, "Lead us not into temptation." Let us be careful not to put ourselves in the way of temptation. Parents should stop to consider the temptation that will come to their children, if they are brought up in a community in which all the good people reverence Sunday, and despite the Sabbath, they will say truly: "It is very inconvenient to keep the Sabbath;" and hence, if they are at all religiously inclined, they will be likely to join a First-day church, if allowed to do so. But let not their parents imagine, that their children can be true Christians, when they know that they are disregarding a part of the law.

On the other hand, it may be a great blessing to be a lone Sabbath-keeper, and one may be justified in leaving the society of those that observe God's holy day. For James says (chap. 1: 13), "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

It is very important that the lone Sabbath-keeper should thoroughly understand the ground on which he is to be ready to give a clear answer to the oft recurring question, "Why do you keep Saturday?" The duty of taking the Sabbath Records, and of studying the publications of our Tract Society, should be very apparent to him. May the prayers of all be continually offered for the lone Sabbath-keepers.

LIST OF YOUNG PEOPLE'S ORGANIZATIONS.

EASTERN ASSOCIATION.

Piscataway Church—Literary and Helping-Hand Society, Miss Martha Hargest, Corresponding Secretary, Dunellen, N. J.

First Hopkinson Church — Y. P. S. E., Mrs. I. L. Cottrell, Corresponding Secretary, Asha-

way, R. I.

Berlin Church — Y. P. S. E., Miss Myra E. Groves, President, Berlin, N. Y.

Pawcatuck Church — Y. P. S. E., Miss Mary A. Stillman, Corresponding Secretary, Westerly, R. I.

Churches having no organization so far as known are Shiloh, Waterford, Marlboro, Second Hopkinson, Plainfield, Woodville, New York, Greenmeaville, Second Westerly, Dayton.

CENTRAL ASSOCIATION.

First Brookfield Church — Young People's Association, Dolk W. Clarke, Corresponding Secretary, Leonardsville, N. Y.

Scott Church — Y. P. S. E., Miss Nola L. Clarke, Corresponding Secretary, Scott, N. Y.

Adams Church — Y. P. S. E., Harry W. Prentice, Recording Secretary, Adams Centre, N. Y.

Second Brookfield Church — Y. P. S. E., William C. Church, Corresponding Secretary, Brookfield, N. Y.

West Elmeston Church — Y. P. S. E., Miss Hattie Stillman, Corresponding Secretary, West Elmeston, N. Y.

First Verona Church — Y. P. S. E., Corresponding Secretary, Miss Lillian F. Williams, New London, N. Y.

Churches having no organization so far as known are DeRuyter, Cuyler, Otsego, Linklnka, Preston, Second Verona, Clifford, Watson, Norwich, Illinois.

WESTERN ASSOCIATION.

First Alfred Church — Y. P. S. E., Miss Lillie Stillman, Corresponding Secretary, Alfred Centre, N. Y.

First Genesee Church — Y. P. S. E., Mrs. Fannie D. Burdick, Corresponding Secretary, Little Geneva, N. Y.

Friendship Church — Y. P. S. E., Cor. Sec., Nile, N. Y.

Churches having no organization so far as known are Richburg, Second Alfred, Hobron, Rockford, Second Bleecker, South Maim, Cussingway, Portville, Andover, Hobron Centre, Hornellsville, Shingle House, Elmira, Wellsville.

SOUTH-EASTERN ASSOCIATION.

Rielco Church — Y. P. S. E., Corresponding Secretary, Beres, Va.

Churches having no organization so far as known are New Salem, Less Creek, Middle Island, Greenbrier, Rosnoke, Flat Woods, Salemville.

NORTHERN ASSOCIATION.

Milton Church — Y. P. S. E., Miss M. Del Burdick, Corresponding Secretary, Milton, Wis.

Walworth Church — Y. P. S. E., Miss Josie Higgins, Corresponding Secretary, Walwor-

th, Wis.

Abion Church — Y. P. S. E., Miss M. E. Avery, Corresponding Secretary, Abion, Wis.

Welden Church — Y. P. S. E., T. F. Van Horn, Corresponding Secretary, Welden, Iowa.

Nortonville Church — Y. P. S. E., Mrs. G. M. Cottrell, Corresponding Secretary, Nortonville, Kan.

Farina Church — Band of Helpers, Rev. C. A. Burdick, President, Farina, Ill.

North Long Church — Y. P. S. E., Miss Grace Clement, Corresponding Secretary, North Long, Neb.

Milton Junction Church — Y. P. S. E., Presi-

dent C. W. Wells, Corresponding Secretary, Milton, Wis.

Southampton Church — Y. P. S. E., Mrs. A. Y. Potter, Corresponding Secretary, West Hallack, Ill.

Churches having no organization so far as known are Jackson, Utica, Berlin, Rock River, Trenton, Dodge Centre, Carlson, New Auburn, Long Branch, Vills Ridge, Pleasant Hill, Enon, Stone Fort, Harrisburg Raleigh, Farmington, Big Sioux, Orleans, Alden, Coloma, Pleasant Grove, Isanti, Wood Lake, Tuney, Harvard, Shepherdsville, Walnut Creek, Cartwright, Marion County, Chicago.

SOUTH-WESTERN ASSOCIATION.

The churches of this Association, so far as heard from, have no young people. Texarkan, DeWitt, Rose Hill, Dulce, Beauregard, Bulcher, Atalla, Uberland.

The Mission in the Holy Land requires to be strengthened by the employment of additional missionaries, Scripture readers, and school teachers; and there appears to be great need of the increase of Christian education. The schools in Jerusalem are said to be overcrowded, and Jewish parents are ready to send their children to the Christian schools, where they are taught languages—English, Arabic, German, Spanish. Medical men, I believe, having done a great deal to soften down the prejudices of the Jews as to the frank and gentle- ness, and attention to the physical wants of the people, have done in this respect what nothing else could do. Of Palestine, 22,000 live in the Holy City itself—driven to Palestine by persecution in Russia and other countries, or led there by love for the land of their fathers, or coming there to die, so that their bones may be laid beside the bones of their fathers in the Valley of Jehoshaphat.
THE SABBATH RECORDMAN.

EDUCATION.

—The Universities of Italy, Switzerland, Norway, Sweden, Denmark, are open to women.

—The Argentine Republic has two Universities which rank with Yale and Harvard in the standard of their curricula. The University of Buenos Aires in the Republic.

—The Trustees of Johns Hopkins University of Baltimore have elected Professor Griffin, of Williams College, Mass., professor of the history of philosophy, and dean.

—The four thousand students of the University of Naples have determined to wear continually henceforth the style of cap which they wore on the occasion of Mr. Gladstone's visit to that city.

—The directors of Princeton Theological Seminary have elected the Rev. Paul Vandyke, of Geneva, N. Y., instructor in church history. Forty-eight men graduated at the School.

—Dr. W. B. Broun, president of Dakota University, which was burned about a year ago, has secured $10,000 towards the rebuilding of that institution. Senator Leeland Stanford, of California, gave $5,000 of this amount.

—A person who withhold his name, has presented the Cornell law school with a fund, the interest from which will amount to $800 per annum. The amount will be given to the student writing the best thesis on graduating.

—A proposition is soon to found a "school for the scientific teaching of philosophy, ethics, and the history of religion." This is said to be in part a reply of a practical nature to the question, Can morals be taught apart from religious considerations?

—A summary for the education of females has been formally dedicated by the civilised and Christianized Indians of the Northwest. The Treaty of Traverse des Sioux, 1851, cost the United States $400,000. This nation supports 100 other schools, including a large academy for males.

—At the recent meeting of the trustees of Williams College, the Committee of Committees was authorized to make plans for the construction of a new building to be erected at the side of the old hall. The site of the old hall, now the home of the science school, will be used for the new academy.

—Dr. Homer covers the name of Herod because of his slaughter of the innocents, and infamy the memory of Nero because of his cruelties to Rome. Both of these men are examples to us of how not to govern, and how to fall, since the father's money does not go to the young man.

—In Lebanon, on my return, I saw the first drunken man I had seen in Kansas, the only one, if I remember rightly, and that was a United States soldier, to whom the Federal Government allows liquor, in defiance of State law.

—Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!... Oh!...
COMMUNICATIONS.

LATTER FROM HOLLAND.

To the American Sabbath Tract Society.

My dear brethren in our blessed Lord and Saviour Jesus Christ, who did give us his last dear commission: "Go ye and teach all nations." May the blessings of our God and Father be with you, and your doing among people, and of our Lord Jesus Christ, who's work we represent in this, our dear beloved land, if you could not send me a good supply of German tracts, viz., of Dr. N. Warnecke's Sabbath tracts. I did receive all they sent from England, wherefore I feel very much obliged, and I did use them in the best way I could, hoping and praying the Lord will bless them so that people may come out of their errors and embrace the truth. However, the work of Sabbath-reform goes very slowly, for people take hold of the truth and confess it openly here in our country with reluctance. However, we do all we can with tracts and our monthly Bookshopper to make it known.

I receive every month 150 copies of the Bookshopper, 100 of them I do mail by post in our land and Germany, to Dutch reading people, and the rest I distribute myself to the homes of the people. As a little specimen of my tract distribution I can tell you that on the 6th of January I did mail 40 German tracts to Germany and 192 of our own through our land; — 15th January, 44 to Germany and 132 in our country; 26th February, 34 to Germany and 164 in Holland; 16th April, 44 to Germany and 163 through Holland. And I used to send only two tracts to one address, except in some cases. When I do travel to talk with, and visit the people, I give tracts and papers (when I do possess the latter), but I do not count them. So you see, dear brethren, that I try to do what I can to spread the truth round about, if the Lord do give me the means which I do need, I hope to continue in the blessed gospel and Sabbath truth. And because my German tracts are very nearly all gone, I should be very glad to receive some again.

The battle is very heavy, certainly Christians do oppose, laugh and scoff at the truth; and some, who perhaps do see and feel the truth, keep quite, and the unconverted world do not take care. But I hope to do like Nehemiah, Chap. 2: 1, "The God of heaven, he will prosper us; therefore we his servants will arise and build." Dear brethren, I have to close. May the Lord bless you in all your doings. Your brother in the blessed hope.

F. J. BAKKE.
Veenakkerlo, April 21, 1889.

TRACT SOCIETY BOARD MEETING.

The regular meeting of the Tract Board was held as usual in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 12, 1889, at 2 P. M. President Chas. Potter presided. Special business was referred to by Rev. J. F. Bakker. There were present sixteen members.

The Treasurer reported having made a loan of $800 as authorized at last meeting. Correspondence was presented with L. A. Platts, concerning Bookshoppers; with W. B. P. Saunders, about various office matters referred to in former correspondences, including advertisements, cost of Peculiar People, and concerning his declaration to renew his engagement as Publishing Agent.

From W. L. Clarke, stating that in the next session of the Eastern Association the Tract Society had been assigned the time on 6th day from 2:15 to 3:15 P. M., in charge of Geo. H. Babcock, Corresponding Secretary.

From Bro. F. J. Bakker, Vriescheloo, Holland, requesting publication of some account of the history of distributing tracts and papers. On motion this matter was referred to the President and Corresponding Secretary, with power.

From Eili J. W. Morton, concerning proposed transfer of society. This communication was referred to J. F. Hubbard and E. R. Pope, with power.

From Silas F. Randolph, giving an account of some work he has been doing on the Pacific coast, and asking some account of the cost of distributing tracts and papers. On motion this matter was referred to the President and Corresponding Secretary, with power.

The committee on adjusting matters at the Publishing House presented the following report, which was unanimously adopted:

The Committee to whom the communication of Bro. E. P. Saunders, declining a re-engagement, would report in part, that, in accepting as final his declination of the position of Sec. Bro. Saunders, they would recommend the passage of the following preamble and resolution:

Resolved, That in thus closing the pleasant relations which have always existed between him and the society, we desire to express our appreciation of the faithful and efficient services hitherto rendered by Bro. Saunders in his position and our satisfaction with the same, and we follow him with our cordial good wishes in whatever field he may be called to labor.

Resolved, That in the expression of full upon our records, and that a copy thereof be sent to Bro. Saunders.

The Treasurer presented his third report, which was duly audited and adopted. He also made a statement of present financial status of the society showing cash on hand $594.87, and bills due and ordered paid amounting to $850.76. After approving minutes the Board adjourned.

Reo. Sec.

WAYSIDES NOTES.

After years of absence, one who re-visits Brookfield and vicinity is impressed with many changes. Prominent and useful members of the church have ceased from their labors. The able and corresponding Secretary, Rev. J. C. Vriescheloo, was presented with L. A. Platt's book, "Faithful and Liberal," by his position, and our satisfaction with the same, and we follow him with our cordial good wishes in whatever field he may be called to labor.

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Reo. Sec.
Resolved, That while we bow with humble submission to the will and wisdom of Him who "seeth further than man," we do express the deep sense of the love sustained by this Sabbath-school, and by the church and community, in the death of this brother, who held in his heart the hope of all, and whose living virtues won the love of all who knew him.

Resolved, That we offer our condolence unto the church thus left without a leader, and request the church to take the emulation of his exemplary Christian life.

Resolved, That we also extend to the three sisters left behind, all of whom Sabbath-school members, our heart-felt sympathy. And we rejoice in that they know so well where to go for substantial and inspiring comfort.

Done by order of the Shiloh Sabbath-school.

T. L. Gardiner,

(Treas. F. Davis.)

THE LAST DAY OF THE YEAR 1000.

It was believed in the middle ages that the world would come to an end at the expiration of the thousandth year of the Christian era. This expectation in Christian countries was universal. The year 1000 was a period of suspense, terror and awe. The histories of this dark period give vivid accounts and incidents of the state of the minds of the people under the influence of this awful apprehension. A writer in "Sunday at Home" reproduces the following couplet which much distressed, and relates an incident of the manner that the hours were numbered on the supposed final night of the year.

When the last day of the year 999 dawned, the madman had attained his height. All work—of whatever nature—was stopped. The market places were deserted. The shops were shut. The tables were not spread for meals; the whole house was dark. Households gathered together when they met in the streets scarcely saw or spoke to one another. Their eyes had a wild stare in them, as though they expected every moment some terrible manifestation to take place.

Silence prevailed everywhere, except in the churches, which were already thronged with eager devotees, who prostrated themselves before the shrines of their favorite saints, imploring their protection during the fearful scenes which they supposed were about to be displayed.

As the day wore on the number of those who sought admission grew greater and greater, until every corner of the sacred edifices, large as these were, was densely crowded, and it became impossible to find room for more. But the multitude of outside still staved and clamored for admission, filling the porches and doorways, and climbing up the belfry, the roof of which they could not obtain inside.

A strange and solemn commentary on the text which has been made of them, in that "they knew not whether the master of the house will come at even, or at midnight, or at the cock crowing, or in the morning; but the unawares is that which the Lord will do of the multitudes which filled the churches that night.

Watch in very truth they did. Not an eye was closed throughout that lengthened vigil; not a knave was bent in his dishonest anticipation; not a voice but joined the penitential chant, or put up a fervent entreaty for help and protection.

There were no clocks in those days, but the flight of the hours was marked by great waxen tapers, with minute intervals to them. These fell, one after another, as the flame reached the strings by which they were secured, into the torches of the multitude, with a clang which resounded through the church. At the recurrence of each of these warning sounds the kneelers solemnly bent the knee, and the deepening, as each in terrible suspense supposed that between him and the outburst of divine wrath only the briefest interval now remained.

At last the night, long as it was, began to draw to an end. The chill which precedes daybreak at the north, and which morning light and the first pale gleam of morning began to show itself. The light grew stronger in the heavens, and the face of nature brightened, and at last the rays of the risen sun streamed through the windows on the white and anxious faces of the congregation, who were gazing away.

In the new day, a new year, a new century had begun. The text that says "No man knoweth the day nor the hour." has a true meaning. —Youth's Companion.
The Sabbath Recorder,

Miscellany.

"What must I give up?"

"But where," it is asked, "does this common ground end, and the realm of the world begin?"

We may be helped to an answer if we look first at the common ground ends and the domain of the church begins. What is the gate through which every one passes who enters the church? Is it the confession of subjection to Christ? Within that inclosure Christ is recognized as supreme. But all who enter this authority of his paramour, his sovereignty undisputed. The man who enters there pledges himself to honor Christ everywhere; and so long as he is where he can be recognized and understood as being loyal to Christ, everything is well. Now, with that thought in view, pass to the other side, and now where do you find the world begin? It commences at a point where another than Christ is recognized and acknowledged as the king. Call it fashion, or pleasure, or whatever else. The moment you pass into a place where, not Jesus, but another is recognized and reputed as the sovereign, you are guilty of conforming to the world.

Wherever the world is acknowledged as a rule, there and there is the abyss, the abyss, the abyss. The man who would think the place indifferent, the Christian should not enter. Geiser’s cap in the abstract was nothing at all; it was the flag of Christ. He stood before it and the abstract it was a small matter to bow to it; but bowing to that cap meant acknowledging allegiance to Austria, and William Tell showed his patriots by refusing to bow so to honor it. The question, therefore, is not whether in other circumstances the things done in the world’s inclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is homage to the world. The flag is over a place of amusement! Whose image and superscription are on a custom or practice, is the world’s? These are the questioning testings. That which a Christian renounces when he makes confession of Christ is supremely of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the loyalty of Christ. — William M. Taylor, D. D.

Wait!

I saw the proprietor of a large garden stand at his fence and call over a poor neighbor. "You like some grapes?" "Yes, and very thankful to you," was the ready answer. "Well, then, bring your basket." The basket was quickly brought, and handed over the fence. The owner took it, and disappeared among the vines, but I marked that he was depositing it all the while rich and various clusters from the fruitful labyrinth in which he had him himself. The woman stood at the fence the meanwhile, quiet and hopeful. At length he reappeared with a well-represented basket, saying: "I have made you wait a good while, you know, but the longer you have to wait the more grapes." It is so thought I, with the proprietor of all things. He says to me and to all: "What shall I give thee? What shall I do for thee? As thou shalt receive." So bring my empty vesey—my needy, but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out: "How long! how long!" At last he comes to me—how richly laden!—and kindly Christian saying: "Here are some of the best, wait long? So what I have been treasure up for thee all the while!" Then I look, and understand, and carry away my burden with joy, and find that the longer he makes me wait, the more he gives. —Home Circle.

Special Notices.

The next semi-annual meeting of the churches of Minnesota will be held, provision permitting, with the church at Cascade, Minn., commencing on Sixth-day before the tenth day of June, 1889. Introductory sermon by A. J. GroObow. Essays: What can young men do for Christ? P. H. Hall. What can young women do for Christ? S. B. Swift. All are cordially invited to attend. —H. M. Enslow, Cor. Sec.


The Ministerial Conference of the Seventh-day Baptists of Southern Wisconsin will meet at Albion, commencing the Fourth day, beginning at 2 o’clock, by delegate from Western Association; 3.30 o’clock, sermon by Eld. S. L. Masson, followed by conference meeting. Sabbath-day, 10 A.M., Sabbath-school; 11 A.M., Missions, by Eld. R. P. Davis, followed by communion service; 3.30 P.M., sermon by Eld. N. Warder; evening service after Sabbath at 7.30, half hour praise service, conducted by Missions, by J. G. Burdick; followed by conference meeting, Sunday, 10 A.M., sermon by Eld. J. W. Morton. The afternoon, beginning at 2 o’clock, will be occupied by the T. P. C. E. Brethren and sisters, coming saying that the Spirit of the Highest may be with us. T. C. Collins, Clerk.

Agents Wanted for the American Baptist Foreign Mission Society and the American Baptist Home Mission Society, who are especially invited to attend. All strangers will be most kindly welcomed.

Agents Wanted by each Association to sell Dr. A. H. Votaw’s "History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Agent, Alfred, Maine.
THE SABBATH RECORDER.

335

SABBATH AFTERNOON IN THE SCHOOLS, 7.00 P.M.

A NATIONAL SABBATH SCHOOL BOARD OF AMERICA.

BELOW THE HUSBAND IS THEN BUSY WITH THE INDOOR MILLWORK, AND THE WIFE BUILDS THE OUTDOOR MILLWORK.

FOR THE WEEKS OF AMERICA.

THE FOUR-PAGE RELIGIOUS QUARTERLY.

THREE COPIES EACH, TWO OF WHICH ARE PUBLISHED FOR THE WEEKS OF AMERICA.

THE PUBLICATION OF THE WEEKLY SABBATH SCHOOL TRACTS.

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THE PUBLICATION OF THE WEEKLY SABBATH SCHOOL TRACTS.
NEW OCCUPATIONS.

When people who have "seen better days" sit down to look over their circumstances, it is not unusual for them to discover that the world has not sufficient employment to offer its hungry millions. If the old man of the house finds that there is still room for one more among the laborers, though the right man has not been found to fill immediately in the right place. Courage, enterprise, and readiness to do with one's might the simplest work that offers, will seldom fail to succeed.

A few years ago a young woman, whose father was a well-to-do bachelor, left her home and went to foreign lands. Her father's creditors seized upon the shop, and even the furniture of the house, leaving her no more than she could carry in her hand, seldom fails to succeed.

The habit of taking ether is said to be largely prevalent in the north of Ireland.

Lady Randolph Churchill is about to make her debut in literature with an article in Longman's New Review on her experiences in Russian society life.

Commercio, of Rio Janeiro, estimates that a hurricane is to land in the Southwest.

The fastest locomotive employed in carrying the Scotch mails has made its run at thirty-five miles an hour.

The case of the man who was never in a uniform, and yet was charged with going at thirty-five miles an hour, is said to be going at thirty-five miles an hour.

Science

A case of aniline poisoning was recently reported, where a man had been exposed to the gas for several days, and finally died.

The genuine sugar-cured articles, The Illinois House, has passed the bill appropriating $500,000 for a monument to the late General Grant.

At the Illinois House, the result of a wound received two years ago, a young woman, who had been living in Michigan, to aid in settling difficulties between neighbors, for my hams so that she finds the demands for dumplings made.

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