

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 15. }
Whole Number 2304. }

FIFTH-DAY, APRIL 11, 1889.

Terms:
\$2 00 in Advance.

CONTENTS.

Stay Thou by Me.—Poetry; The Works of Jesus.....	225
MISSIONS.—Paragraphs; From G. Velthuysen; From J. F. Shaw.....	226
WOMAN'S WORK.—Temperance Work in Holland.....	227
SABBATH-SCHOOL.—Lesson.....	228
Washington Letter.....	228
Tract Society—Receipts; Missionary Society—Receipts; Alfred University Quarterly Report.....	229
HOME NEWS.—New York City, N. Y.; Brookfield, N. Y.; Berlin, N. Y.; Dodge Centre, Minn.....	229
HISTORICAL AND BIOGRAPHICAL.—Abandonment of Our Academies.....	230
SABBATH REFORM.—Sunday Saloons in St. Louis; The Time of Christ's Crucifixion, in the Light of Science; "Sabbath" Convention at Belfontaine, Ohio.....	230
Flying Under Water.....	231
EDITORIALS.—Paragraphs.....	232
Self-Culture.....	232
Bible Study.....	233
YOUNG PEOPLE'S WORK.—Paragraphs; Influence; Isaiah 1: 18—Poetry; <i>Our Forum</i> .—One Way; <i>Our Mirror</i> .—Paragraphs.....	234
EDUCATION.....	235
TEMPERANCE.....	235
POPULAR SCIENCE.....	235
COMMUNICATIONS.—Impressions of a Tour Across the Continent; "The Seventh and First Days of the Week are the Same.".....	236
The Sunday-rest Bill.....	237
MISCELLANY.—What Makes the Difference? "Thy Kingdom Come.".....	238
BOOKS AND MAGAZINES.....	238
SPECIAL NOTICES.....	238
BUSINESS DIRECTORY.....	239
CATALOGUE OF PUBLICATIONS.....	239
CONDENSED NEWS.....	240
MARRIAGES AND DEATHS.....	240

For the SABBATH RECORDER:
STAY THOU BY ME.

BY FANNIE E. STILLMAN.

Footsore from wandering up and down
These rough and rugged steeps each day,
My garments ragged, torn to shreds
By thorns and bushes on the way,
And covered o'er with stains of earth,—
A most unsightly creature I,
And tired, so tired, I cannot stand,
Prostrate I fall, and helpless lie.
But One is passing, and I call,
He listens, hears, and answers me;
And says (as only He can say),
What is it, child, that aileth thee?
Most condescending, gracious King,
O wash me in the cleansing stream,
And though the waters chilly be,
Thy love will be my warm sunbeam.
Feed thou me with life-giving food,
But if my bread affliction be,
Stay by and strengthen in distress.
My Lord, my God, stay thou by me,
And clothe me with humility,
The dress that ever pleaseth thee.
My outer covering charity,—
Sweet charity, my mantle be.
Be thou a watch before my lips,
My thoughts and actions guarded be,
O pass not by, but ever stay,
My Lord, my God, stay thou by me.

THE WORKS OF JESUS.

In his introduction to the Acts of the Apostles, Luke refers to his gospel as a treatise "of all that Jesus began both to do and to teach," etc. Here are two distinct things indirectly affirmed of Jesus' ministry; he was a worker and he was a teacher. What Jesus did and what he said was a continual surprise to men. "Whence hath this man this wisdom and these mighty works?" was a question, in some form or other, continually on the lips of the multitudes. To this question there can be but one rational answer,—both his wisdom and his mighty works were the fruit of his own divine nature.

Especially to his works Jesus appealed for his vindication against the charges of his enemies, and as a convincing argument on the

question of his Messiahship. When the Jews asked him to give them a plain answer on that important question, his reply was, "I told you and ye believed not; the works that I do in my Father's name, they bear witness of me." And again, "If I do not the works of my father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." No clearer evidence of the use Jesus designed to make of his miraculous power can be found or desired than is given by these quotations. His miracles were not wrought for the sake of healing people, simply, but for the sake of revealing his Messiahship, in order that, through faith on him, all needed blessings might come to men. With this thought before us, we may profitably look at some of the characteristics of those works.

They were works of power. This goes without saying, for if they were not works of power they could not be called "mighty works." Power, omnipotence (all-power), is an attribute of deity. The New Testament ascribes this power to Jesus. This is not done so much in the form of dogma, as in the way of historical statement. Speaking of him who is called the Word, who was in the beginning with God, and who was God, but who was born of flesh and dwelt among us, John declares, "All things were made by him; and without him was not anything made that was made;" and the Apostle Paul declares, "That by him were all things created, . . . and he is before all things, and in him all things consist." This mighty power, this power of creation, ascribed to Christ, is the fullness of power out of which all his mighty works were done. If we accept the truth of the statements of John and of Paul, the miracles of healing, etc., performed by Christ will no longer be a mystery or a surprise to us. If a man have at his control a million dollars, ready money, it ought not to surprise us that he is able to pay a few hundred or a few thousand dollars for an article which it may suit him to buy. The larger store suffices for the lesser purchase. So with the mighty power of Jesus. The few miracles which he wrought no more exhausted his resources, than the dipping of a few barrels of water from the ocean exhausts its fathomless depths. But as the few drops from the ocean's depths may be taken as a sample of the quality and properties of its vast stores, so, again, Jesus' mighty works testify not only of his power, but of his spirit and purpose toward the sons of men.

1. In the first place, they were free from all taint or suspicion of selfishness. Jesus the Son of God declined to use his power to satisfy the natural and legitimate wants of Jesus the Son of man. In other words, he kept his human nature subordinate to his divine nature, choosing rather to suffer in the flesh than to relieve his own human sufferings by an exercise of his divine power. In the hour of temptation, the adversary said, "If thou be the Son of God, command that these stones be made bread." Could he not have done it? Most certainly. But the answer, "Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God," reveals a character of infinite beauty, and a spirit worthy of the Son of God. Again, when, in a time of peril to his Lord and Master, one of his disciples drew a sword in his defense, he gently reminded that disciple that he had mighty resources at his command, if he should choose to draw on them, but that he could do even better than that. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be." These two incidents, one at the beginning of his public ministry and the other near its close, illustrate the persistence with which Jesus carried out his own motto, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

2. With equal persistence Jesus refused to display his power to satisfy the mere curiosity of the multitudes. With scathing rebuke he told the idle crowds that "a wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas." Those who were seeking for the marvelous, delighting in startling displays, found no favors with him. He had nothing to gain as the Messiah by such spectacular displays, and the people who desired to see them would not have been convinced by them.

3. The mighty works of Jesus had always a benevolent element in them. Their immediate effect was some practical favor or benefit to the man on whom or for whom they were performed. A lame man was made to walk, the blind to see, the deaf to hear; etc; the sick were raised up, and the dead, in several instances, were made to live again. All this was in the line of Jesus' own account of himself when he said, "The Son of man has not come to destroy men's lives, but to save them;" or when he said, "I am come that they might have life, and that they might have it more abundantly." In the language of another, "The works of Jesus were not destructive, but constructive." He came not to tear down, but to build up, not to destroy but to save. The mighty works of Jesus tended to this end, not only because of this physically constructive character, but because they opened the hearts of men to his spiritual power, and confirmed the truth of his Messiahship, faith in which brought streams of forgiveness into the hearts of men, and gave them a realizing sense of the power of the world to come.

BISHOP HUNTINGTON says it is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism that, in our day and in this land, is likely to quench the light of the gospel or recrucify Christ. It is a proud, sensuous, luxurious, church-going, hollow-hearted prosperity. This may be too severe and too sweeping an arraignment of popular Christianity; but if the sentence will help any of us to be more watchful, more humble, more Christ-like, we may thank the good Bishop for the seeming severity of his words.

MISSIONS.

BRO. J. T. DAVIS, Welton, Iowa, reports 8 weeks of labor; 18 sermons; congregations from 35 to 40; about 15 prayer-meetings, and 30 visits or calls; and 5 baptisms.

TO COMMENT on the excellent and touching letters from brethren Velthuysen and Shaw, in the expectation of adding any force to the messages they bring, would seem to be almost coldness itself. But we must express the hope that thousands of our readers will comprehend their significance and feel their power.

BRO. E. A. WITTER reports only 10 weeks of labor, with the First and Second Churches of Westerly, R. I., although he supplied preaching during an absence of three weeks; 4 other preaching places; 37 sermons; congregations of 37; 5 prayer-meetings; 20 visits; the distribution of tracts and papers; and the supplying of a few families with the *Light of Home* and the RECORDER. He writes that a healthy growth is manifested in a larger attendance, and in greater interest in the Word of God and in the service of his house. Bro. Witter and his motherless children will have the sympathy of many, in their recent great affliction.

FROM G. VELTHUYSEN.

HAARLEM, Holland, Feb. 22, 1889.

Dear Brother,—Sabbath, January 26th, we had the pleasure to receive, by baptism, a sister into the little church here. Since long she assisted as regularly as she could at our public meetings, becoming, by-and-by, thoroughly convinced of the truth of the Lord's Sabbath and baptism. Her family, belonging to an indeed orthodox church, as she herself did formerly, although earnest Christian people, are our bold opponents; and probably the struggle in the sphere of her own household did something to withhold her some time from practical obedience. But now she gave herself, and great peace followed, notwithstanding the disapproval of dear friends. May God be her strength and make her faithful to the end.

Other conversions I cannot make mention of. Regularly the public and the church meetings for gospel preaching and church matters are kept, also the Sabbath-school. We enjoy peace and fellowship in the Lord. The little flock is happy; although outward circumstances, particularly our chapel affairs, are somewhat heavy pressing, as I told you before. We are now, in our town, the foremost in the struggle for temperance principles. We got a set of Dr. Kellogg's Temperance Charts, and use them as much as we are able to do, in order to bring before younger and older people what they ought to know. Another set of charts, we bought at London, serves us, when trying to fix the attention on the beer question. Once a week I am now giving such a lecture. Thursday evening, 21st inst., I did so in the Melehair Home (a Christian institute for soldiers), at Hague, the residence of our king. I was asked to come again for the same purpose. I promised to do so (D. V.) when I had to go again at Rotterdam, the third Sabbath of the following month, because I can do so without making more expenses, as Hague is situated on the line from Haarlem to Rotterdam. And I was invited to give at Rotterdam also such a lecture, when there at the said time. I hope God will bless our efforts in that direction for the promotion

of all good things, even his holy Sabbath and baptism. Our opponents are afraid to have people at meetings we preside over, even when we do not speak a single word about Seventh-day Baptist doctrine. They know that the delusions, used to make a caricature of our gospel doctrines (as: "that we seek for salvation by works of our righteousness; that we are the heirs of the true Galatian principle and mind," etc.)—I say they know that such delusions are swept away by making nearer acquaintance. Therefore our Sunday-keeping friends are well pleased when we find an opportunity to address the people in any way, and we are well pleased with every opportunity to bring before the people what, under the blessing of God, may give some benefit either temporal or spiritual, although we always pray for guidance to join the one to the other.

I wish I could tell you important facts concerning our labor in Holland. I can only say, we do as faithfully as we can our work for the spreading of the truth and the ministry of the little flock. Our meetings are held regularly in our chapel, four times a week; one prayer-meeting, one Sabbath-school, two sermons. On the third Sabbath in the month, as I go regularly to minister to the brotherhood at Rotterdam, our deacon, Bro. Spaan presides. This winter time I did not go out to other places as I did in that season, in former years, because circumstances did not allow. Our brethren at Liege, Belgium, sent us a letter, asking for pecuniary help, because they found opportunity to hire a meeting place, that I could use, too, when being there. We here could not by any possibility fulfill their desire. But under the impulse of their request I, in my embarrassment, wrote to a brother on the other side of the ocean, and was so happy, to receive money for that object. But now the owner refuses to give the hall, notwithstanding he made the offer himself.

My elder son and another brother, members of our church, are, as you know probably, laboring in the Midnight Mission at Amsterdam. The work is indeed a difficult, even a dangerous one, but love makes it easy; love for Christ and the poor sinners. Often I wonder that God took for this work just two young Seventh-day Baptists. If one believes Sunday-keeping Christians here, Sabbath-keeping is very dangerous for the true spiritual life; it makes narrow-minded christendom, as it is the product of narrow-mindedness; it is not Sabbath-keeping, but love to the Saviour and the sinners that we have to exercise, and so on, and so on. But after all, we learned now, that since two years, Sunday-keeping brethren are asked whether they liked to go and work in Midnight Mission. Prayers were offered for laborers in that direction in large meetings, but nobody presented himself. The work was so difficult.

And unawares it is heard that two young men at Haarlem since some months did that work, although not knowing of anybody who had spoken of it. Police affairs were the means that their labor became a subject of publicity. And as soon as this was the case they got letters of influential men and in that way they became missionaries of the Midnight Mission. So I said with myself, even to-day, as in our Saviour's time on earth, Nazareth can give something good, when neither Jerusalem, nor the Sanhedrim brings it. Well, in my esteem it is an honor God bestows on the little flock of his Sabbath-keepers in Holland, that he answered the prayers of so many of their antagonists in this way; and if they shall consider the matter well,

they must say: "we were mistaken, when believing that the Sabbath of the commandment kills Christianity, spiritual life and true love." My daughter gives all her spare time and something more for the instruction in temperance principles of boys and girls from 7 to 14 years of age. May God bless her abundantly.

Correspondence by particular letters, principally on the Sabbath question is never ceasing here. Our monthly is always sent in all directions. Sunday law! Sunday law! is the general cry of religious and non-religious people. We are looking out for every occasion we can use to show the unlawfulness on all sides, as well from religious and political as social aspects of every Sunday law. But it seems to me, that, at least for a while, the wisdom of God will be judged a folly by mankind. At all events, our God and Saviour rules, and he will give victory to the truth.

Hoping you may enjoy good health and be blessed in your labor I bring you the salutation of your Dutch brethren here, you and all the brotherhood on the other side of the big sea.

FROM J. F. SHAW.

No work has been done away from home this quarter except by correspondence, as floods and bad roads have made it impracticable, since Nov. 10th, to get out. The church at Texarkana, has, however, been putting forth its greatest efforts. They have succeeded in raising money enough to ceil the church building and procure material enough to make all outside repairs. An effort is being made to raise means to procure the paint to paint it. The success in this direction remains to be seen. Sister Beard arranged and gave a concert for the purpose of raising means to purchase the blinds for the windows. Something more than twenty dollars was realized in this. She has been requested to exhibit at two or three places in the country and city, and if the weather will become suitable, they will repeat the concert at these places. The use of the house has been solicited by the Methodists and Christians at such times as do not interfere with our meetings, which has been granted. The city has now ordered an electric light to be placed at the crossing, only a block away from the house for the benefit of the church and neighborhood.

Since my last report, Eld. M. Johnson and his wife, Eld. J. M. Parker and Eld. L. N. Brown and Miss Annie Smith have been added to the membership of the church. The preachers are all from the Methodist Protestant Church.

Eld. Johnson has been a Sabbath-keeper for about sixteen years. He went into the Methodist Protestant connection about five or six years ago and entered the itinerant ministry. He was fellow-laborer with Eld. Powers for two or three years. Bro. Johnson continued to preach and practice the Sabbath, winning a number to it until the denomination saw fit to suppress him. He remained almost silent until I opened correspondence with him, which continued about a year and a half. After studying the views of Seventh-day Baptists he made up his mind to unite with them, and broke up where he was and came here and applied for membership. After the church had sufficiently formed his acquaintance, and upon my request to be released from the pastorate, he was elected pastor. He entered the work with a becoming zeal. We are laboring under a difficulty to make a necessary salary. Bro. Johnson has agreed to serve the church for two-hundred dollars. The membership have strained every point to raise

it, and have raised, so far, only one hundred and forty dollars. Bro. Johnson cannot do with less than two hundred dollars and that is meager, for house rent will not cost less than seventy-two dollars per annum. If the Society could supplement us with sixty dollars for the first year it would further the cause.

Bro. J. M. Parker is about twenty-seven years of age and a single man. He left his work in North Arkansas, because he was debarred from preaching his convictions, and resolved to cast his lot with those with whom he could labor in the truth without repression or embarrassment. He is fluent as a speaker, careful of his words, and maintains a deportment before all that is without censure. He is capable of winning friends in the pulpit, at the fireside and in society. I regard him in prospect of usefulness, as second to none we have on the southern field. I am endeavoring to arrange for him to go to the Rupee and Rose Hill churches.

Bro. Brown desires to go to some field where he can earn a support and labor for the cause at the same time. I am endeavoring to have him go to Lovelady, Texas, to join with Bro. Snell in the cause at that place. We are in the midst of the most stringent times in financial matters the South-west ever saw. The poor people throughout the land are in distress. Labor of all kind is shut down and no employment for the toilers. Our Sabbath-keepers who have been coming here to settle are much discouraged over the impossibility to get employment. I have invested all my means to keep them up until I feel the pressure sorely myself. I invited them here, not knowing the hard times just coming on us. If they are forced away to other points just now the cause will suffer greatly. I have prayed and hoped and looked for better times, and still trust that they will soon come. In trying to put things on a basis, as I believed, to make our cause permanent here, I have done the work of three men in the last three months, have worked till my brain reeled, sleep went from me and I was so threatened with paralysis at one time, that my physician insisted that I must give up all labor for a time. I did this for three or four days only. I feel greatly improved at present, though not entirely relieved from all languor. I may fall soon, but I thank our Father in Heaven, that he has blessed my labors in the last few years in the South-west. I do quite often feel with Paul that "for me to live is Christ, but to die is gain." In addition to my own strain my wife was confined for some time to her bed with a severe cough, which we all feared might develop into consumption. She has now recovered and is able to look after her domestic affairs.

Bro. Stratton has not been able to get into the field any during the quarter, owing to the unfitness of the weather. He has preached fifteen or twenty sermons on the field at home, assisting pastor Johnson two weeks in a series at our church. Bro. Stratton has found it difficult to keep the wolf from the door since coming here. He had only five cents when he landed here, and being frail in bodily strength, and nothing being open for him to earn anything, he has had a sad trial of it. Such are the sacrifices one has to make for the cause of truth. I have had to lend him assistance or he could not have gotten along. He is eager to get into the field when the weather moderates and waters subside in the streams. He feels that he is not entitled to any salary as he cannot report any work away from home, yet I would like for you if you can see it consistent to allow him as much as one month's salary to make it easy for

him to leave home and leave his wife something to go upon. I am glad to report that on the rest of the field the work is being looked after. The Bulcher Church is greatly strengthened by Bro. Milliken's removal among them. They have organized a Sabbath-school and have regular meetings. The Rupee Church has had no meetings because of the impassable roads.

The Rose Hill Church is in danger of becoming defunct on account of Eld. Mayes desertion of them. I wish to visit them the last of this month with Bro. Parker and see what we can do to revive it. As to new points, a few families have accepted the Sabbath under the leadership of a Methodist minister named Williams near Marquez, Texas. He has withdrawn from the Methodist church, and we are endeavoring to open correspondence with them. There are six Sabbath-keepers unorganized in Logan Co., Ark., where Bro. Johnson came from, four of them having accepted it since he left there.

I have received several letters from Bro. Brown, of Joplin, Mo., who writes that he has united with the Delaware Church, and is much pleased, but is extremely desirous to get somewhere that he can labor in the ministry.

Now, in conclusion, it makes me sad that the number of ministers won over to the Sabbath are so out of proportion to the number of laity, and I can but wonder if it will ever equalize. To be forced to give up the work of the ministry in which they were engaged, and where they were maintained, all for the truth's sake, and have to go to secular labor for support, and leave off the calling so dear to their hearts, for want of means to go out and occupy fields already white to harvest, makes the heart bow with anguish. And what is more poignant than all, is that it is the poor in this world's goods who are generally receiving the truth, and bearing and suffering all the evil consequences, financially, for it. If we did not trust the success of the course in the hands of him, whose it is, we should despair. But he knoweth best; and we will say, "They will be done."

WOMAN'S WORK.

THE *Helping Hand*, the Baptist women's paper, has a subscription list of 24,000, and transferred, in 1885, a surplus from its account of more than \$1,200. *The Heathen Woman's Friend*, Methodist women's periodical, has about 20,000 subscribers, has been self-sustaining from the first, and now pays out much money, annually, in the publication of leaflets and other literature; pays the expenses of a vernacular paper in India. It has, also, an accumulated fund of over \$10,000, invested in bonds and banks. *Life and Light*, Congregationalist, has a subscription list of about 17,000 and is self-sustaining. *Woman's Work for Woman*, Presbyterian, is also self-sustaining, with a subscription list of 14,000.

TEMPERANCE WORK IN HOLLAND.

HAARLEM, Holland, Feb. 1, 1889.

My Dear Friend, Miss Mary Bailey,—With much pleasure I will do as you ask me in your letter, and tell you more about the temperance work here. I suppose that while you were here last summer you noticed the great difference in manners and character between the people of the new world and the old one. Could you have visited in families outside of our church, you would, no doubt, have been struck by seeing how great a place is given to alcoholic drinks. When I read how the temperance cause has spread in your country, and what great efforts are made to promote it still, I think that no American can bring the fatal glass to his lips without knowing that he puts an enemy into his mouth, and chokes the voice of his conscience, while the multitudes here have no idea that there is anything wrong

in taking their wines, beers, and mixed strong drinks, which they consider as a necessity of life.

The bottle of poisonous drinks generally accompanies a Dutchman from his cradle to his grave. On his arrival, the baby's health is pledged in taking brandy and raisins, with the working class; with the higher classes in a certain kind of mixed drink, in which brandy is a chief part. When the infant is sprinkled the bottle appears again, and birthdays, New Year's days, marriage feasts, even burials, are regular times for the worship of Bacchus. A great many of the working people are Monday-keepers, needing that day to sleep off the headaches they obtained themselves the day before; and, if doing a job, they are not contented when not receiving a glass of gin, which they prefer to the best of other drinks, and to many times its worth in money. The middle-class people do not eat their dinners without libations of beer, as the rich do of wines. Small children, under ten years, will even get their daily allowance. In a respectable(?) family here, one of the daughters, a girl of seven years, went to a children's dinner party. She came home dizzy and sick. The mother wanted to send for the physician, but refrained from doing so, when she learned that the child had only drunk nine small glasses of port wine, and the next day the child was praised as "a brave little girl."

Physicians and ministers either fail to see the harm the drinking customs are causing, or, are too fond of their own glass to warn the people. Cognac is prescribed in any case of suffering of the lungs, and in fever, stout and strong wines must give back strength to the exhausted. An eminent minister, head of a political party, declared that "good Calvinists are not formed around the water-bottle or chocolate-kettle." It is customary here always to drink something, when sitting socially together after meals. The greatest supporter of that minister has a very large brewery. One of our most eloquent authors spoke of his own people as "The Netherlands, who have drunk themselves lame and stupid." Notwithstanding this, an influential member claimed, in the Chamber of Representatives, that "a working man ought to have his two glasses of gin, a day," and the people for whose benefit(?) he spoke honor his name, by always calling their second schnapps after him.

Three weeks ago, the leading newspapers reported, with evident satisfaction, that a reliable English medical journal had proved, by statistics, that on the average, the regular toper lives one year longer than the strictest abstainer. A gentleman, who was a great drunkard, but who signed the pledge a year ago, said to me, "If this is true, I'd much rather live five years shorter as an abstainer than suffer the misery of drinking." It was sad to see how a great many delighted in reading and repeating what seemed a strong point against temperance and abstinence, and how they ignored an article which contradicted that one, by telling the reduction which the Life Assurance societies grant for abstainers. When the ignorance of those who are to lead the people, is so deep, do you wonder that the multitude, who do not have much time to think, and like to have others to do so for them, follow their example, and considers the poisonous drinks as a necessity for life and enjoyment, and consequently the misery caused by the products of the Sheidam distilleries, and breweries in other towns, is not to be calculated.

There are such examples as these: A man who gets five dollars and a half a week, which is deemed high wages here, and drives his children from home every morning to provide somehow for themselves, he and his wife spending all in drink, the latter even stealing from neighbors to satisfy her appetite. A woman over sixty years, working in a mill for one dollar and forty cents a week, to sustain herself and son, a lazy drunkard; and these are only a few out of a great many such cases.

[To be continued.]

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

SECOND QUARTER.

April 6.	The Triumphal Entry.....	Mark	11: 1-11.
April 13.	The Rejected Son.....	Mark	12: 1-12.
April 20.	The two Great Commandments.....	Mark	12: 28-34
April 27.	Destruction of the Temple Foretold.....	Mark	13: 1-13.
May 4.	The Command to Watch.....	Mark	13: 24-37.
May 11.	The Anointing at Bethany.....	Mark	14: 1-9.
May 18.	The Lord's Supper.....	Mark	14: 12-26.
May 25.	Jesus Betrayed.....	Mark	14: 43-54.
June 1.	Jesus before the Council.....	Mark	14: 55-65.
June 8.	Jesus before Pilate.....	Mark	15: 1-20.
June 15.	Jesus Crucified.....	Mark	15: 21-39
June 22.	Jesus Risen.....	Mark	16: 1-13
June 29.	Review Service.....		

LESSON III.—THE TWO GREAT COMMANDMENTS.

For Sabbath-day, April 20, 1889.

THE SCRIPTURE TEXT. Mark 12: 28-34.

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
 29. And Jesus answered him, the first of all the commandments is Hear, O Israel; The Lord our God is one Lord:
 30. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment.
 31. And the second is like, namely this, Thou shalt love thy neighbor as thyself: there is none other commandment greater than these.
 32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.
 34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GOLDEN TEXT.—Love is the fulfilling of the law. Rom 13: 10.

DAILY HOME READINGS.

- S. Mark 12: 28-34. The sum of the commandments.
 M. Matt. 22: 34-40. Matthew's parallel narrative.
 T. Exodus 20: 1-17. The ten commandments.
 W. Deut. 5: 1-21. The commandments repeated.
 T. Rom. 3: 1-20. None justified by the law.
 F. Rom. 3: 21-31. Saved without the law.
 S. Rom. 10: 1-15. Christ the end of the law.

INTRODUCTION.

Our last lesson concerning the wicked husbandmen was followed immediately by another incident, which is reported by Matthew only (Matt. 22: 1-14); viz., that of the marriage of the king's son; which again is followed by additional attempts made to entrap him into saying something which would give them an occasion for arresting him and bringing him before the Roman court. First, the Pharisees went to him with a delicate question concerning the payment of tribute to Caesar. This is recorded by three of the Evangelists. Matt. 22: 15-22, Mark 12: 13-17, Luke 20: 20-26. It seemed to these men, proposing these critical questions, that there was no escape for Jesus. He must either offend the Romans or the Jewish people in any answer which he might give. But he gave an answer to this question about tribute which made the question recoil upon their own heads. This question was followed by another from one of the Sadducees, respecting the resurrection. Matt. 22: 23-33, Mark 12: 18-27, Luke 20: 27-40. Having successfully met both these questions in such a way as to present no conflict with the law, they were completely baffled in their attempt to entrap him. Next our Lord encountered a scribe (or doctor of the law), as narrated in the present lesson. The place of these encounters was probably in the court of the Israelites, and the time was Tuesday, 12th Nisan, April 4th, year of Rome 783, A. D. 30.

EXPLANATORY NOTES.

V. 28. *One of the scribes.* Matthew says "a lawyer." The speciality of the scribes lay among questions of the law. Doubtless this man had observed the conversations which had been going on, and had marked the wisdom of the answers which Jesus had made. It is fair to suppose that he opened this conversation concerning the law in a spirit of candor, and not as the others, actuated by a spirit of criticism, for the purpose of leading Jesus into trouble. These previous questions related to certain points of the law, and, since they were so wisely answered, this lawyer desired to know what Jesus thought concerning the fundamental principle of the law. *Which is the first commandment of all? i. e., of what sort must a commandment be in order to be the*

first? That is, what is the decisive quality that gives first rank to a commandment? It would seem that the man was thinking of commandments as in relative classes, some subordinate to others, or included in them. He wishes, therefore, to know what is the great fundamental law of human relationship to God.

V. 29. *And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.* These words, "Hear," etc., form a quotation slightly varied, from the LXX. of Deut. 6: 4, 5. No language from Scripture was more sacred to Jewish ears than these words: "The Lord our God is one Lord."

V. 30. *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.* This enumeration was intended as an accumulative and comprehensive statement of the obligation to love God. Yet there is an intense fitness in each word. Love to God is to possess the heart, fully control all the affections of the heart. The soul as the center of personality is to be supremely directed toward God. The mind, or understanding, is to be thoroughly apprehensive of the real character and holiness of God. So the entire active power of the man is to be most loyal to God, actuated by unwavering love to him. The call for such love is the first claim of the law, not merely because such love will lead to obedience to all other commands, but for the deeper reason that such love is the natural and necessary claim of the merciful God upon all moral beings. Out of this supreme law, and resting upon it, comes every moral law for finite intelligent beings.

V. 31. *And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.* This second commandment is the proper sequence of the first, and is its natural result. Supreme love to God must beget love for all his creatures, and especially for those made in his spiritual image and moral likeness. Love to God can never be verified except by love to his fellow-man in each man's own conscious experience; so every man may know whether he loves God supremely by taking knowledge of his own personal love for his fellow-men, making himself sure that he loves his neighbor as he loves himself. These two commandments cover all the moral relations of man to God and to his fellow-man. To fulfill these is to fulfill the supreme law of God.

V. 32, 33. *Well, Master, thou hast said the truth; for there is one God, and there is none other but he.* Christ had affirmed in his quotation the absolute unity of God; and this was a fundamental doctrine of Judaism. The lawyer, therefore, could fully endorse that doctrine. *And to love him with all the heart, . . . and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.* Here again the lawyer could but fully endorse the teachings of Jesus. Doubtless this brief and intense statement of the law impressed its supreme significance upon the mind of the lawyer more definitely and radically than ever before. It might be well for every man at the present day to repeat to himself our Lord's version of the law, and to do it every day, and to meditate upon its vital force and significance until its spirit is impressed upon his own spirit. These two great commandments, wrought into the very lives of the human race, would bring to pass the kingdom of God in this world.

V. 34. *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.* The answer of the lawyer touched the heart of Jesus, and he felt that one stood before him whose heart-life was very close to that life of supreme love to God and to his fellow-man. But it was hardly yet within that kingdom. There is such a thing as having an intelligent insight into the spiritual things of God's kingdom, and yet having no vital experience of that God-life. Many men can talk wisely of what is implied by and comprehended in the higher life, and yet have no consciousness of that life in their own souls. This was probably the condition of the lawyer; he was candid, he was serious, he had a clearness of perception of what the law required, but he was far from loving his neighbor as himself; and hence at a great moral distance from the kingdom of God, although he was very near to it in his understanding of what it really was. That is probably the condition of thousands of men in the Christian world to-day. They know what they should do, but they do not find it in their hearts to do it. Many may be by profession within the kingdom who have never yet entered it; and, possibly, there are many in whose heart-life the kingdom has been established who are not by profession within the kingdom. But there is one thing sure: Christ knows every heart and every secret thing in every heart; he knows whether that heart is in the kingdom or out of the kingdom of God, for he knows whether love to God and to the neighbor is supreme in that heart.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, April 5, 1889.

Washington no longer has even half of a Congress; on Tuesday afternoon the Senate adjourned *sine die*. The final day, although the session was only three hours long, was not without interest. It was marked especially by the failure to pass the tribute of respect to John Bright, offered by Senator Stewart on the preceding day. The principal opposition came from Senators Sherman and Reagan, both of whom held that the precedent thus established might some day give the Senate trouble. Mr. Reagan took occasion to call attention to the fact that a similar resolution previously adopted complimentary to a member of the German Reichstag had been disdainfully returned by Bismarck. Senators Hawley, Hoar, Teller and Stewart were outspoken in favor of the adoption of the resolution, and took this opportunity to eulogize the action of Mr. Bright towards this country during the rebellion. "It was the voice and influence of John Bright" said Mr. Hoar, "which aroused the sentiment of the common people, of the laboring classes of Great Britain, to the mistake which her leaders were making, and produced a state of public feeling which made England's intervention in behalf of the rebellion impossible." He added that there were few finer utterances in all literature, few nobler and more stimulative utterances in the eloquence of constitutional liberty, than those sentences of John Bright in which he pictured the future of the United States and its relation to the future hopes of humanity.

Postmaster-General Wanamaker made a notable speech to his Philadelphia Sunday-school, Sunday, March 31st. He said in the course of a strong plea for temperance observance that, "it is simply a question of whether or not we are in favor of the saloon. It isn't a question of high license. The quibble that prohibition does not prohibit has nothing to do with it. The law against stealing does not prevent stealing. The same power that puts the amendment on our Constitution will attend to the enforcement of the law. It is our duty to make it as difficult to get liquor as to get poison. License means that the city, the state and the saloon-keepers shall go into partnership to ruin men, to build up jails, almshouses, hospitals and houses of correction to keep up the taxes. God is going to count the votes. Vote for prohibition and you will be voting for him, for order, for religion and for the highest civilization." He closed by asking them all to go down on their knees that night and pray God to help them to carry the amendment.

The struggle for the late Justice Matthew's shoes grows warmer. A few weeks ago when the death of Justice Matthews became a certainty of several days, Judge Gresham seemed to have the race for the Supreme Court vacancy all to himself. Now things are not so certain, Ohio comes forward with her candidates and claims the prior right to fill the vacancy. And the reasons given by the Ohio delegation are pertinent, inasmuch as Ohio has but one prominent appointment—that of Murat Halstead—from the present administration, and the disastrous ending of that one, of course makes her no appointment at all. The late Chief Justice Waite and Mr. Matthews were both from the Buckeye State, and if the delegation can agree on the man, Ohio will probably have the next Justice-ship, and Judge Gresham will be one of the angriest men in the broad land.

TRACT SOCIETY.

Receipts in March.

Table listing receipts for the Tract Society in March, including donors like A. S. Babcock, E. S. Maxson, and various churches, with amounts in dollars and cents.

E. & O. E. PLAINFIELD, N. J., April 1, 1889.

J. F. HUBBARD, Treas.

MISSIONARY SOCIETY.

Receipts in March.

Table listing receipts for the Missionary Society in March, including donors like Second Brookfield Church, A. Friend, and various individuals, with amounts in dollars and cents.

(L. M. to be named.)

Table listing receipts for Plainfield Sabbath-school, S. M. S., including donors like H. L. H. Alfred Centre, Mrs. D. C. Burdick, and others, with amounts in dollars and cents.

Bal. February 23th \$798 13

Payments in March \$1,677 25

Bal. March 31, 1889. \$144 75

E. & O. E. WESTERLY, R. I., March 31, 1889.

ALFRED UNIVERSITY.

Report of the Treasurer for the quarter ending Feb. 28, 1889.

REVENUE AND EXPENDITURE ACCOUNT.

Table showing Revenue and Expenditure Account for Alfred University, including items like Balance on hand, Tuition, and various expenses, with amounts in dollars and cents.

Less temporary loan to Debt Fund \$9 61

\$1,304 81-\$7,077 15

E. & O. E. Examined and compared with vouchers and found correct.

HOME NEWS.

New York.

NEW YORK CITY.—Our attendance for the month of March was the largest since we have been connected with the church. We rejoice in another addition to our number, Miss Lissie Howard, of Newark, N. J.

BROOKFIELD.—After a pastorate of the Second Brookfield Church of thirty years and six months, I closed my labors in that capacity on Sabbath, March 30th. It has been pleasant, long-continued and laborious. Every year has

been marked by conversions and baptisms, 179 having been added by baptism. During the same period 106 have died who were members. The whole number of additions during this pastorate has been 245; dismissed to other churches, 57; marriages solemnized, 251; funeral services conducted, more than 900.

J. M. T.

BERLIN.—March 29, 1889, was a day of some interest to a portion of the church and society in Berlin, as on that day occurred the 66th anniversary of the marriage of Ray and Lucy Ann Green. The pastor was an invited guest, who with the children, grandchildren and one great-grandchild and other relatives to the number of about thirty, met at the home of the aged bride and groom, where a most enjoyable day was spent in social converse and partaking of a bountiful dinner provided for the occasion.

Minnesota.

DODGE CENTRE.—First-day, March 24th, was the sixtieth birthday anniversary of our respected friend, W. H. Wells. Because of this, the society made a pleasant visit to the Wells residence two miles north of town, on the Seventh-day night previous to the birthday.

HISTORICAL & BIOGRAPHICAL.

ABANDONMENT OF OUR ACADEMIES.

In the last Annual Report of the Corresponding Secretary of our Education Society, appears a brief review of the reasons why our people have withdrawn largely their efforts in sustaining academies within the bounds of our denomination. The following is the subdivision relating to this subject:—

We have been driven to surrender nearly all our academies, partly by the attention which we have directed toward our collegiate institutions, but more largely from our inability to compete with the excellent graded and high schools in the state systems of education. Only three of the sixteen academies which, we alone, or with others, have formed, are now in operation. Two of these, Alfred and Milton, have been preserved by seeking collegiate grade of work; and the third, at Albion, still maintains its purely original character, from the admirable instruction which it has furnished, and from its location near to communities which have not yet embraced the advantages of the public graded school. At Shiloh, Ashaway, DeRuyter, West Hallock, and Walworth, the buildings erected for our academies are now employed for common school purposes. At New Market, Petersburg, Brookfield, Richburg, West Union, Farmington, and Alden, the structures are converted into private or business uses. The edifice at Plainfield still retains its name as a Seminary, though not under the management of our people. We withdrew, in good part, our subscriptions of money from our academies, and somewhat the attendance of our youth upon their instruction, when we found that our principal reliance must be upon our colleges for the sustenance and growth of our denominational life. Most of these institutions were closed, because they were in the vicinity of public schools which were affording similar instruction, charged no tuition, endured slight fluctuations in the number of their pupils, exhibited permanency in consequence of the regulations and the munificent aid of the state governments, became popular with the masses especially in moderate circumstances, and employed teachers usually having excellent qualifications and receiving ample wages. The children and youth instructed in these schools showed, in most instances, as good proficiency in their studies as those registered in our academies. No annoying contributions were assessed upon the pockets of the leading supporters, as was sometimes the case with those sustaining the latter institutions, when they were poorly prepared to meet such calls, and became half discouraged, though inclined to continue the struggle. Other religious bodies and many other communities have experienced the same trial in their efforts to maintain private academies. In their day these agencies served a most useful purpose as forerunners to public high schools, and, in some cases, as clearing the way for establishing colleges; but the need for them in this country, has, in good part, passed away. We were wise in recognizing the inevitable. Our losses in this respect should warn us against repeating our past mistakes. Our only justification in entering again upon this work must be the absence of public schools of an acceptable merit in the neighborhood where we open an academy, or the prospect is decidedly encouraging for forming a denominational college. But it must be said in favor of our institutions which have suspended their operations, that the students whom they conducted through the preparatory studies, made it possible, by entering our University and our College, for these schools to organize excellent and good-sized classes in the first few years after their incorporation as such.

THERE is much sound philosophy, applicable to the present day, in the remark of Dean Stanley, that the process by which the great regenerating truths of religion have made their way, and still make their way into the hearts of men, and gain their place the more certainly is the true process because such truths come not in a polemic, but in a pacific garb; not conquering, but subduing; not attacking error, but creating a light in which the shadows insensibly flee away. "Falsehood can only be said to be killed when it is replaced." Truth vanquishes only when it can enlist the religious enthusiasm which is too often the heritage of error. Enthusiasm can only be fully commended when it is enlisted on behalf of the wise and noble instincts of the good and wise throughout mankind.

SABBATH REFORM.

SUNDAY SALOONS IN ST. LOUIS.

The *Central Baptist*, St. Louis, complains that, through the carelessness or powerlessness of the government of that city, the saloons, which are situated near the public cemeteries, are in full blast on Sunday, as on other days, and that the carriages returning from funerals, are accustomed to stop, that drivers and others may drink. This is, indeed, a revolting picture of Sunday holidayism. But let it be remembered that this state of things is the unavoidable fruit of the popular theory, which Romanism has always taught, and which Protestants so generally reiterate. Having destroyed regard for God's law and his Sabbath, by falsely teaching that Christ abrogated the one, and that the apostles discarded the other, the church has sown the seed of which the St. Louis Sunday is the harvest. "Whatever a man soweth, that shall he also reap." How much deeper must the world go into this morass of no-Sabbathism, before Christians will waken to the fact that they have sown to the wind, and must reap the whirlwind? Oh Lord, how long?

THE TIME OF CHRIST'S CRUCIFIXION, IN THE LIGHT OF SCIENCE.

The following communication is of great value. The results reached have been sought in the interest of science, without regard to theology, and Prof. Graves, who has been a teacher of mathematics for more than forty years, and who is also an official member of the Christian Church, is well fitted to speak as he does. He says, "In making these calculations I had no hobby to ride, but was merely seeking for truth." Results thus attained, and in accordance with the laws of positive mathematical science, confirm the exegesis which we have so often given concerning the incidents of the passion week. We trust that those readers who have hitherto slighted this question, preferring the uncertain traditions of an uncritical age to the accurate scholarship, theological and scientific, of the present day, will give this communication the consideration which it justly demands:

To the Editors of the Outlook.—Those Christians who worship on the first day of the week, hold that Christ was crucified on Friday; those who worship on the seventh day, generally, I think, hold that the crucifixion was on Wednesday. Historians also differ as to the year. Lactantius and Augustine say that it was in 29 A. D., Eusebius puts it in 33 A. D. These are the earliest, and the latest dates that I find. Dr. White, of Cambridge University, England, in his *Universal History* puts it in 30, A. D.; what is his authority I do not know. An old tradition says that it was on the first of April, while the sentence of Pilot, said to have been found in 1280, A. D. puts it on the 25th of March. The New Testament tells us that it was on the day of the preparation. Here there can be no mistake; and, we can learn from Leviticus that the preparation was on the fourteenth of Abib or Nisan, the first month in the Jewish ecclesiastical year. The Jewish ecclesiastical year begins on the day of the new moon nearest to the vernal equinox. A calculation can therefore be made to fix the day of the week on which the preparation fell, in any year. The period from one vernal equinox to another, and also the period from one new moon to another, are decided by many astronomical observations, with instruments of extreme accuracy; and the days of the week have never changed. The days of the months, being of human appointment, have undergone some changes.

No more accurate calculations can be found than those of the nautical almanacs. The nautical day always begins at 12 M., and the tables published in London and Washington, are calculated for the meridian of Greenwich. I have taken the times of the vernal equinoxes and the nearest new moons from ten of these last named almanacs, ranging through a period of sixty years, and have calculated from these data, backward to the year 29 A. D., allowing for difference of meridian, and

also for the difference in Jewish time. The Jewish day began at sundown, on the preceding evening. As the sun sets, at the times of the equinoxes, everywhere on the earth, at six P. M., the Jewish day then, began eighteen hours before the nautical day. The difference in these ten results was but a few hours. The average gives the vernal equinox in 29 A. D., on the fourth day of the week, Wednesday, about 6¼ hours after the day began; and the nearest new moon, or the Jewish new year, on Saturday, ten days and fourteen hours after the equinox. The preparation in A. D. 29 therefore fell on Friday.

Having found the first year of the series, the calculations are readily made forward, from year to year, just as is being constantly done in the almanac bureaus of all enlightened nations. The results are given in the following table:

In 29 A. D., the preparation was on	Friday,	23 days after the V. E.
" 30 " " " " " " "	Wed'day,	13 " " "
" 31 " " " " " " "	Sunday,	2 " " "
" 32 " " " " " " "	Saturday,	20 " " "
" 33 " " " " " " "	Wed'day,	10 " " "

The forward calculations have been continued to the year 1888, (a year not used in the backward calculations) with the following results. Vernal equinox, at Greenwich, Monday 13h. 30m. 19s. afternoon; the nautical almanac gives the time; Monday, 15h. 48m. 57s. afternoon. That my calculation, extending through 1859 years, should differ only about two and a quarter hours from the true time, is almost startling. The nearest new moon I make, seven days before the equinox, and 4h. 21m. afternoon at Greenwich, and this agrees exactly with the almanac.

JOHN A. GRAVES.
703 D. STREET, Washington, D. C.

"SABBATH" CONVENTION AT BELLEFONTAINE, OHIO.

On my way to this place from Jackson Center, where I spent 25 days and preached 39 times, I unexpectedly encountered this convention, which was called for the purpose of organizing a County Society, auxiliary to the "Ohio State Sabbath Association." It was gotten up mainly through the agency of Rev. J. J. Huston, County Secretary, who is pastor of a Covenant church in Logan county, and who was one of the most active members of the convention. Mrs. J. C. Bateham, of Painsville, Ohio, with whom our people are somewhat acquainted, and Rev. J. P. Mills, of Cleveland, were among those from a distance. The attendance was not large, nor was there much enthusiasm. I presume, however, that both the enthusiasm and the attendance would have been better, but for the funeral of a very popular presiding elder of the M. E. Church, which took place the same day. I learned that the deceased was a member, in good standing, of the Masonic Order, the Royal Arcanum and the Grand Army, as well as of the Methodist Church. As I did not attend the funeral, I cannot say to which of the various heavens he was assigned by his weeping friends; but, as he is said to have been a faithful Christian minister, we may presume that, in the last extremity, he would elect to go to that heaven where Christ is, rather than to "The Grand Lodge above," from which Christ is excluded.

In the forenoon of the convention day, I found opportunity to offer a short paper, a copy of which is as follows:

I do not appear before this convention to debate the Sabbath question, but I desire to present three simple statements of fact, and ask one simple question, to which I should be glad to receive a direct answer:

1. Jesus Christ, the carpenter of Nazareth, while on earth, was in the uniform habit of resting on Saturday and performing secular labor on Sunday, according to the fourth commandment of the Decalogue.

2. Seventh-day Christians at the present day are in the habit of resting on Saturday and performing secular labor on Sunday, according to the same commandment and according to the example of the Lord Jesus Christ.

3. The Sunday laws of Ohio and other states of the American Union, as well as the proposed "National Sunday-rest Bill," declare the performance of secular labor on Sunday to be a *crime* or *misdeemeanor*, and punishable, as such, by fine, or imprisonment, or both; and these and similar laws are advocated by members of this convention.

Question.—How is it possible for Christians to believe that what the Lord Jesus Christ, the God-man, absolutely perfect, was in the uniform habit of doing, while

on earth, either was, or is, or even can be, a *crime* or *misdemeanor*?

As a citizen of the United States and a Christian, personally interested with many other Christian citizens in the issue of this "Sabbath controversy," I respectfully request that the above question be answered by some member of this convention, and that this paper, together with said answer, be entered on your minutes.

To this communication I signed my name and then remarked in substance as follows:

Brethren, this is a simple question and admits of a simple and direct answer. Will you not please to enlighten us on this point? For, as matters now stand, either you or we who observe the seventh day are "fighting against God."

A motion was immediately made and carried, that my question be put in the "Question Drawer," and answered with others in the afternoon. But Mrs. Bateham, who was to have charge of the "Drawer," preferred that it should be referred to one or more of the clergymen, who could sit down and study it before giving the answer. This was agreed to and it was put into the hands of Rev. G. L. Kalb, D. D., pastor of the Presbyterian Church of Bellefontaine, who immediately set about the task of preparing his answer. Several of the brethren seemed to be affording him material aid, in the suggesting of passages, and perhaps in other ways. When he had everything ready, he took the platform and presented his answer, which occupied fully a half hour. He began by reading the question which he admitted was "ingeniously" constructed. He took no exception to the statements of fact; as I feared he would, nor did he deny the divinity and absolute moral purity of the Son of God. He then stated that the question was one of casualty, and for that reason he might decline to answer it, but he would answer it nevertheless; and he divided the answer into four points:

1. Jesus Christ would have been obliged to keep the Sabbath, even if we were not obliged to keep any Sabbath. Illustrated by the fact that he kept the Passover, which we are not required to do. All which may be true, but has nothing to do with the question.

2. A *crime* or *misdemeanor* is not necessarily a *sin*. The state may make that a crime which is not a sin. I forget what his illustration was, but it was something similar to the shooting of quail or the snaring of rabbits out of season, contrary to the state law. The Doctor did not say whether he considered Sunday-breaking that kind of a crime, or not. If he did, his remark was pertinent, if not, it had no bearing on the question, and was entirely out of place. As he is a logician, I infer that he considers Sunday-breaking a crime, simply because the state says it is, and not because it is a sin. In the same sense, John Bunyan's preaching, Delia Webster's teaching slaves to read, helping fugitive slaves, and the unlawful meetings of the Scotch covenanteders were *crimes*. I agree with the Doctor perfectly, on this point. But I would remind him that Claverhouse and Laud and those who sent John Bunyan to prison were diabolical *persecutors*, though they violated no law of the state; and they would have done the same things to Jesus if opportunity had offered.

3. The Blair Sunday-rest Bill simply makes it a crime, to perform secular labor on Sunday, "to the disturbance of others." To prove this, he read from a copy of the Bill, which he held in his hand. He forgot, that the amended Bill, to which Dr. Crafts, the Field Secretary of the American Sabbath Union, has put the finishing touches, says nothing about the "disturbance of others." It is as thorough-going as the Pennsylvania Sunday law. However, as the Doctor is a logician, we may infer, that he does not con-

sider Sunday labor a crime, unless it "disturbs others." I am glad of this, for if the Lord Jesus should come to the earth again, and live under the Sunday laws, and should fall into his old habit of performing secular labor on Sunday, he would not have to pay a fine of from ten to one thousand dollars per week—provided he did it quietly, without disturbing any one. It would be necessary, however, for him to keep very shady when the field secretary was about. He would soon be arrested and *toted off* as a pestiferous "Saturdarian."

Christians are obligated to keep the first day, because of the legislation of Jesus Christ, their Lord. To prove this, he quoted Ezek. 43: 27, alleging that the mention of "the eighth day" was a strong *hint* of the change of Sabbath. The next quotation was Acts 20: 7. He admitted that the meetings on the day of the resurrection were no proof, because the disciples did not then know, or believe, that he was raised, but he thought that the meeting, "after eight days," was a *hint* of the sacred character of Sunday. He considered Acts 20: 7 as proof that the disciples were, at that early day, in the habit of meeting on Sunday, for the celebration of the Supper, and the preaching of the gospel. He did not say whether he and his church were in the habit of obeying all these examples or not. Nor did he say whether Paul's journey from Troas to Assos was on Sunday or Monday. Neither did he tell us whether the neglect or refusal to obey these supposed laws of Christ was, or was not, a *crime* to be punished by the magistrate. In short, he used about the usual amount of assumptions in treating this text. He then quoted 1 Cor. 16: 2, which he declared to be another *hint* of the sacred character of Sunday. He developed nothing new in his exegesis of this passage. He then quoted Rev. 1: 10, assuming, as usual, that "the Lord's-day" was Sunday. These were the principal Scripture passages quoted to prove the legislation of Christ on the subject.

But his heavy artillery was yet to be brought out. "The Teaching of the Twelve Apostles" was then quoted at length, to prove the sacredness of "the Lord's day of the Lord," as it is expressed in that remarkable Greek classic. "This," said the Doctor, "is conclusive evidence that the early church kept Sunday as a holy day. He did not say, however, whether even they considered those who neglected it as *criminals*. So there was nothing in all this argument that even *hinted* an answer to my question.

After summing up the whole matter, I conclude that the Doctor's view is, First, That working on Sunday is a crime, when and where the civil law makes it a crime; therefore, that John Bunyan was imprisoned for sixteen years, for the *crime* of preaching the gospel without a legal license. Secondly, That when and where there is no civil law forbidding it, it is not a crime. This relieves the Apostle Paul from the charge of crime, in traveling on Sunday, from Troas to Assos, a distance of some 20 miles, if, as is supposed, he made that journey on Sunday. There was then no civil law against it. Thirdly, That a few hints on the Bible, together with a statement of an unknown and irresponsible writer of a later day, are sufficient to establish a new law and abolish an old one—the latter being one of the ten commandments.

I forgot to mention, in its proper place, that the Doctor quoted Col. 2: 16, 17, to prove the abrogation of the Sabbath, and made the astounding assertion, that, if we are not required to keep "the Lord's-day," this passage positively forbids us to keep any Sabbath. I think this statement must have been "gall and wormwood" to the Covenanters present. He also admitted

that it was not proper to call Sunday "the Sabbath." In that admission, he surely spiked one of his heaviest guns.

One of the other speakers made a statement that struck me very forcibly. Referring to a recent struggle for "Local Option," he said, "We invited and urged the liquor men to come upon our platform and advocate their side of the case, taking whatever time they wanted, but they declined. We knew that they had no sound arguments or good reasons to offer." I could not forbear asking myself, "Why do they not permit us to advocate the claims of the Seventh-day, at length, on their platform? Is it because they know that we have arguments that they can not answer?"

Rev. Mr. Huston, mentioned above, made a statement that shows a great change in denominational sentiment within a few years. He boldly asserted, that the United States Constitution already recognizes the Christian Sabbath; in proof of which, he quoted the section in which occurs the phrase "Sundays excepted." Forty years ago, that statement would have stamped him as a "Newlight," among his brethren, and would have shut him out of every Covenanter pulpit in the land.

But I must bring this communication, already too long, to a close. I am here, the guest of our friend, J. K. Andrews and his estimable wife and daughter, with a fair prospect of a series of interesting meetings. Many seem anxious for a full discussion of the Sabbath question.

JOS. W. MORTON.

ANTRIM, Ohio.

FLYING UNDER WATER.

One of the most water-loving birds is a dainty little songster belonging to the thrush family, and popularly known as the water-ousel, or dipper. This pretty little bird is found in most parts of the world, and likes best the neighborhood of those merry mountain streams which rush boisterously on to their fate, now leaping headlong over some high rock, now swirling in some deep pool, and now eddying, dancing, plashing down a steep incline. Water-fall, pool, and eddying stream are alike to the water-ousel, which will dash into one or the other with the same ready confidence as the ordinary bird into the air.

In winter, when its watery home is frozen over, it will seek other and milder parts, unless it can be sure of finding holes in the ice, in which case it will not hesitate to remain at home, for it will plunge through a hole into the icy water with no care at all for temperature, and having made its venture successful by the capture of a small fish, will return to the air once more.

So fond is it of the water that it will build its nest as near to it as possible, and one instance is recorded of a pair which actually built behind a water-fall, taking advantage of the space made by the shoot of the water over the top of the rock.

Although the ousel uses its feet while swimming, its progress is chiefly due to the wings, which are moved exactly as if flying in the air. The wings are admirably adapted to this use, being almost as broad as long, and of comparatively great power. The tail is very short, and the body is covered with soft thick down, which, as in the true aquatic birds, affords an impervious shield against the water.

Like all other birds which either casually or habitually resort to the water, the ousel seems to regard that element as its safest retreat in time of danger. Even the little birds which have never before ventured from the nest, and which are quite unable to fly, have been known, when alarmed during the absence of the parents, to rush pell-mell to the nearest water, and with extraordinary facility to run along the bed of the stream many yards before seeking the air. Allowing everything to the overpowering force of instinct, there still remains something to wonder at in the feeling of confidence which can inspire the fledglings to take so anxiously to the water. —John R. Coryell, in Harper's Magazine for April.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

CORRESPONDING EDITORS.

A. E. MAIN, D. D., Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.

REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

REV. E. P. SAUNDERS, Alfred Centre, N. Y., Business Manager.

"THIS is to have a friend; compared to this,
What are the ties of blood? the man who melts
With social sympathy, though not allied,
Is than a thousand kinsmen of more worth."

WE call attention to the report of the Treasurer of Alfred University for the quarter ending Feb. 28th, published in another column. The delay in its publication is due to the absence from home of the chairman of the Auditing Committee.

A CORRESPONDENT calls attention to two errors in the first article in the series entitled Impressions of a trip across the Continent. The first, locating Pueblo at the foot of Pike's Peak six miles from Colorado Springs, the writer of the article says, was a slip of the pen. She should have written Manitou instead of Pueblo. The second error, which describes the Central Pacific railroad as passing through northern Wyoming and southern Utah, is unaccounted for. It may have been the fault of the compositor or the proof reader.

THE address of H. B. Maurer, delivered at the Baptist Ministers' Meeting in New York, Monday, March 25th, and printed in full in our issue of April 4th, can now be had in tract form by addressing this office. No price has yet been set upon this tract, but we trust that our friends will not forget that it costs money to print tracts and carry on the work of the Society, and that in ordering tracts and other publications remittances will be made to help on the work, whenever possible. Meanwhile our tracts are for use.

LAST week we published a brief article from the pen of Rev. W. C. Daland concerning the work of Bro. James M. Carman. We are glad to add that Bro. Carman's work with the Hebrew class this term is starting most encouragingly. We are sure it will be gratifying to those in charge of these interests if the services of this brother, in this department, can be continued. But there are no funds in their hands with which to meet the added expense. May we not confidently appeal to those of our people who are interested in this work, and in the work which Bro. Carman is continually doing to help forward our Jewish mission work, to help provide some means whereby his necessary expenses may be met? We ask that these suggestions may come into the minds and hearts of the people, hoping that in the near future more may be said to give more definite shape to the matter.

"OBJECTIONS against being baptized," is the title of a tract issued by the American Baptist Publication Society. Bro. H. B. Maurer is about to write a companion tract on "Objections against the Sabbath." To aid him in making the work as complete as possible, he desires that all who have met with such objections should communicate the same to him, at once.

He does not want comments or arguments, but such objection or objections as our readers may have met, stated as simply, and concisely as possible. His address is H. B. Maurer, 358 West 123d Street, New York.

A PARAGRAPH in the *National Baptist* of March 14th, informs us of the death of the wife of our esteemed friend, the Hon. Horatio Gates Jones, at their home in Philadelphia. Mrs. Jones was a native of Barrington, Rhode Island, and was the daughter of the Rev. Dr. Rufus Babcock, a Baptist minister of considerable prominence in that denomination, and more generally known as the president of Waterville College, Maine, now Colby University. Mr. Jones will receive the profound sympathies of a large number of our readers.

WE have had repeated occasion to speak in these columns of the importance of generous and continual contributions to the Meeting-house Fund of the Missionary Society; and we shall doubtless speak of it many times more. We have increasing reason to believe that there is no branch of our work more important than this. There lies before us at this moment, a letter from the pastor of the church at Texarkana, Eld. M. Johnson, showing how much of personal self-sacrifice he and some others have made in order to finish off their house and put it into respectable condition. People living in more favored locations can scarcely realize what such sacrifices mean. If one hundred dollars could be sent to this brother, it would, we believe, be worthily bestowed, relieve a serious present embarrassment, and do a permanent good to the church of which he is the accepted and faithful pastor.

WE have before spoken of the plan for the continuation, under a new form, of the *Peculiar People*. We are glad to announce that the first number of the new volume is now in the mail. Pastors of churches among us will receive each a copy, which, it is hoped, they will read and in which they will try to interest the members of their congregations. It is in the form of a pamphlet, neatly printed, bound and covered, and contains twenty-four pages, and will appear monthly. It gives a clear and vivid picture of the kind of work necessary to be done in order to bring God's anciently chosen people to the acceptance of the Messiah in the person of Jesus Christ. We do not see how any person, reading carefully this first number, can fail to be interested in it or to feel a strong sympathy for the cause which it is published to promote. Thirty-five cents sent to this office will insure the coming to your table of the twelve numbers of volume two. May we not expect a large number of such subscriptions soon.

A CURIOUS contract is found among the papers of George Washington, some parts of which are published in the series of articles on the "Washington Centennial" in the *Century* for April. It is an agreement between Mr. Washington and his gardner, Philip Barter, in which the latter binds "himself to keep sober for a year, and to fulfill his duties on the place, if allowed 'four dollars at Christmas, with which to be drunk four days and four nights; two dollars at Easter, to effect the same purpose; two dollars at Whitsuntide, to be drunk for two days; a dram in the morning, and a drink of grog at dinner, at noon.'" For the true and faithful performance of all these things, both parties bind themselves with their signatures, and the document is attested by two reliable witnesses.

The minute attention to details on the part of the father of his country, shown in this paper, is an indication of the character of mind which always achieves great things. The precious privileges so carefully guarded by Philip, the gardner, is scarcely less interesting as showing the change of sentiment on the temperance question during the past one hundred years. Think of President Harrison making such a contract as the above with the gardner at the White House!

THE question of how much a minister may preach on a subject of popular interest not directly connected with the themes of the gospel is one on which ministers themselves will widely differ. Knowing how many itching ears the modern congregation furnishes, and something of how easy it is to follow the desire to please, it would not be surprising if, now and then, the minister should find himself wandering off into side issues much farther than he himself knows. Of this class, we think, has been the reviews of sensational writers, play actors, etc. A secular paper of a recent date gives this style of preaching a deserved rebuke in the following sentences: "If the next time a preacher rises up in his pulpit and begins to homilize on Robert Elsmere, or Emma Abbott, or politics, the entire congregation should rise up and yell 'Rats!' they would no doubt be held guilty of disturbing public worship; but we should be bound to commend them to the mercy of the court, on the ground that if they had greatly sinned they had been greatly tempted. As a secular newspaper, but as one which understands the civilizing and moralizing influence of Christianity, the *American* would diffidently suggest a subject for thought to some of these latter-day sermonizers 'Christ and him crucified.'"

SELF-CULTURE.

BY PROF. W. F. PLACE.

There are many people on lonely farms or elsewhere who are longing for culture; people who have never had a chance for education, or, having attempted to secure one, have been foiled by adverse circumstances. It is for the sake of such people, especially those who are young, that I make the following suggestions:

In the first place the school has no patent to give culture. Without doubt, it furnishes the best method of culture, and all who can, ought to use its advantages; but, if its doors are shut against one, he need not therefore despair. The course that was open to Lincoln, Greeley, Wilson and innumerable others, is still open, namely, study by ourselves.

No one who has not tried it realizes how much can be done by the use of spare moments, the flying minutes, and even hours, that we let go so easily because we do not know just what to do with them. By co-operation in the household, the husband or wife reading aloud, many an hour can be improved, and many a boy kept from the allurements of saloon or billiard hall, many a hungry and perishing mind fed.

Before suggesting any course of study, I may be permitted to indicate what the object of our study should be. Culture is not information but power to work, to think accurately and logically, to feel earnestly, to know and follow truth. Quality rather than quantity is to be the measure of our success. The tendency of American culture is to scatter, to read much and to understand little with thoroughness. How many men, for instance, are there, in any community, capable of examining a new question with thoroughness and accuracy? A prominent min-

ister, in speaking of reforms, once said to me, "The first lesson you must learn as a reformer is to put no trust in the honesty of ministers." It seems to me that he misjudged the case, and that the inconsistency which he regarded as an evidence of dishonesty is, in reality, a proof merely of the inability to think clearly and correctly, and hence an inability to see inconsistencies. If so, he mistook a mental obliquity for a moral one. Nor does the culture which is worth having, always, or necessarily, come from books. Books are merely the means of setting the soul to work. All souls are not set to work by them, and souls may be thoroughly aroused and inspired without them. No culture can come save through the active exercise of the faculties of the soul, no matter how aroused or excited. The end, then, of culture is to enlarge and energize the mind in all its faculties, to give accuracy and depth to its workings, to make a man a living soul, in short, and not an encyclopedia of facts.

Let us then set out with this end in mind. Let us select some line of study and master it as far as we go. The mastery of one subject is worth more than a smattering of a thousand. For example, the mastery of the science of Botany, with an exact knowledge of the flora of our own locality, would give us more power and more satisfaction than a dim outline of all the sciences. So of any line of study and investigation. If the habit of close observation, sure generalization, and logical reasoning are not developed the culture gained is of indifferent worth. So in literature, a few great works read and re-read until they become a part of us will give us more good than myriads superficially read. How then must we study? Select some course of reading or study. Some sciences, some great work of literature, some language, and make it our own by thorough mastery. It will be hard work? Of course, if it were not it would not be worth your time. Culture means work and if you are not willing to work, you do not truly desire culture.

Co-operation is a valuable agency in securing culture. If a club can be formed, a little knot of neighbors in the country united, and held firmly to the work, it will give many of the advantages of the school.

In this connection you may suggest that you have such aids in the Chautauqua, and other courses. Such courses seem to me rather adapted to those who have had considerable discipline which they wish to supplement by information. I do not have that class in mind. A young man or woman without discipline would get more good in digging out six or seven books of *Cæsar*, or the *Anabasis*—or better of the *Æneid* or *Iliad*,—until the work was thoroughly understood, ingrained, as it were, than in reading the entire Chautauqua course. With the drill secured and a desire to know more, the Chautauqua courses and similar courses are, no doubt, admirable.

As far as a course of study is concerned, it is difficult to make a list. Each ought to be a law unto himself in this matter, or in case of a club it should be a law unto itself.

As a suggestion and also to show how people would not agree, I may give two courses, intended to train people in skill in English composition. The first, given by Dr. Shedd, of Union Theological Seminary, is as follows: Hooker's *Ecclesiastical Polity* Book I, Junius's *Letters*, Bacon's *Advancement of Learning*, Burke on the *French Revolution*, Milton's *Areopagitica*, and Locke's *Conduct of the Human Understanding*. The other list, by Dr. Chad-

bourne, of Williams College, is this: Bacon's *Essays*, Browne's *Religio Medici*, Whelvell's *History of Inductive Sciences*, Herschel's *Study of Natural Philosophy*, Butler's *Sermons on Human Nature*, and Paley's *Natural Theology* (for style). You notice that neither the Bible nor Shakespeare is mentioned in either list, books that no one who is reading for mastery in English can afford to omit.

Doubtless we should get as many lists as men if we consulted people for lists. Make your own list then, after studying your own capabilities, tastes, purposes, and after consulting your pastor and other wise men who may know you.

In conclusion, remember that the ultimate end of culture is not wealth nor political power. The saloon keeper, as a rule, makes more money and has more political influence than the minister or teacher.

Culture aims at the development of manhood and womanhood; it allies us with the great souls of the past, puts us in sympathy with the thought of God as revealed in nature and humanity, and develops within us powers that shall survive the wreck of worlds.

What shall it profit a man to improve his farm, his stock, his house, all his material belongings and leave his immortal soul undeveloped!

Let us take to heart the words of wisdom (Prov. 8: 34, 35): "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord."

MILTON, Wis., March 22, 1889.

BIBLE STUDY.

BY GEO. E. NEWELL.

The mass of unconverted people look on crowded revival meetings as the natural places for hearts to be regenerated and souls to be born anew. Even among ministers and the church laity the same view, in a modified sense, is taken and a certain austerity of demeanor is manifested by the sheep inside of the fold toward the sheep without, save in periods of religious awakening. We have nothing to say against revivals, but everything to say for them; blessed be any mode of work that will bring a groping soul to Christ. Revivals have cast the fetters of sin from millions of hearts that might otherwise never have been touched by the Spirit. While we are discussing the religious magnetism of favorite zealous exhorters, let us not lose sight of the little book from which they draw their inspirations. Its pages of pearl are open to everybody, and, dear reader, you can be converted by absorbing its precious truths through your own eyes as easily as if they were read to you by clerical lips. Your pastor can preach to you, he can pray earnestly for you, and he can labor over you with that tireless perseverance which is the mark of every true apostle of Christ; and yet he cannot save you, only God's love can do that. The pastor comes before his congregation and looks with trembling heart on the sea of upturned faces, in every line of which is written, expectancy. The assemblage craves something which he is to supply. He feels his weakness, for he knows that he is not the source of light, but is as the prism in the sunlight which cannot generate light; but the white solar rays striking through it reflect the tints of the rainbow in the proportion that the glass is perfect or imperfect. He humbly looks to God to fashion the prism so that it may transmit a golden ray of light from the book before him to some doubting heart in the congregation. If, for every sermon preached there were one soul saved, how quickly would the world become evangelized!

Now we come down to our subject, that of

Bible study. All classes of people retard the ministerial work of conversion by their indifference to daily scriptural perusal. The precepts of the Bible are unfamiliar to them and so they are unable to appreciate pulpit comments on its pages, or thoroughly grasp the significance of God's most precious promises. I had rather pick up a family Bible whose leaves were worn and well-thumbed, then to unclasp the morocco lid of the Book whose pages were immaculate because they had never been turned. There are times when we feel utterly discouraged, despondent and almost in despair. The buffetings of the world have stung our sensibilities and, be we Christian or unrepentant sinner, we instinctively yearn for some comforter. We want to tell it all to God, and telling it is prayer. The Bible is the only original prayer-book on earth; let us turn to its most soothing petitions. Open at the blessed Psalms and in eagerness and joy, read, "But I have trusted in thy mercy; my heart shall rejoice in thy salvation." "Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips." "Unto thee will I cry, O Lord, my rock; be not silent to me; lest if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle." "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and the mountains be carried into the midst of the sea." "As for me I will call upon God; and the Lord shall save me. Evening, morning and at noon will I pray and cry aloud; and he shall hear my voice. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Thus we might go on through the whole book, a continual prayer of alternate supplication and praise. But before we have read many of the comforting passages our own spirits are, as God intended, in unison with that of the Psalmist, and we find ourselves praying as he prayed, supplicating as he supplicated, and our griefs are being assuaged with the same divine balm which assuaged his woes.

The masses are not touched by the sweet sympathy of the Bible because they do not know what the Bible contains. It is a new book to the reader after a life-time of study. Its axioms do not lose their force and potency, though they be digested by the same mind a thousand times. What man is there, saint or sinner, who, disheartened by the toils of this world can read the thirty-fourth Psalm and not be spiritually rejuvenated? There is nothing that will bring a soul close to God as quick as trouble. It may be trifling, it may be harrowing, and it may be poignantly deep, but it arrests us in our unconcerned course, and grieved and wounded, we long for, and yet are too proud to ask for sympathy. If the person thus oppressed is a Bible-reader, the Scriptures at such a time, will be a panacea for all woes, a balm for all distresses.

I wish most sincerely, that every person who reads this who has not already acquired the habit of daily Bible-reading, would begin to search the Scriptures without delay. It takes but a few moments in the evening to read a chapter, and these daily talks with God are like heavenly manna that keep us sweet-tempered, trustful, and peacefully happy. Dear reader, if you do not like to attend church open the Bible and read just one chapter for an experiment. It will awaken your interest in the maxims of the Redeemer, and when such an interest has once been aroused it will be hard to keep you from divine service. Look on the Bible as a pleasant book, one full of joyous intelligence, and on the religion of Jesus as a state of ecstasy bordered by faith, hope and charity.

YOUNG PEOPLE'S WORK.

WE young people are very apt to complain of the circumstances in which we are placed. Were these more favorable, we think we could do more, be better, and accomplish a life's good work for God and the world.

AS WE look over the lives of successful men, great men, we are often tempted to attribute their success to their times and their circumstances, rather than to anything in themselves. Let us be careful in this.

ALMOST all great men, who have wrought revolutions in history, in religion, in the progress of the affairs of men in all ages, have been placed in circumstances adverse rather than favorable. More correctly, the circumstances were really favorable, but adverse to them at the time. We, reading their history, can see how their times called them forth; to them all was blackness and despair, and, with a desperate effort, they conquered the hostile force arrayed against them.

CONSIDER, in history, our own Washington and Lincoln; in literature, Dr. Johnson and Bayard Taylor; in art, Michael Angelo; in music, Beethoven and Wagner; in religion, Socrates, Luther, the apostles of our Lord, and, with reverence, our Master himself. The times called these forth; but in every case the times were adverse, and, had they weakly yielded, they would have failed, and the world would have lost their priceless achievements.

LET us rise above our circumstances. If we conquer them, we shall be truly great. We then can afford to let future ages say of us: "Their times called them forth;" for God is in the times, and he calls us through struggles and much tribulation to the glory of his kingdom.

THE communication in "Our Forum" is from a young lady, interested in the welfare of Israel. She wishes her name withheld. The letter was unsolicited, and comes from the fullness of her heart. This we say, lest the Corresponding Editor should seem to appear to mingle two departments of his work.

INFLUENCE.

BY F. L. C.

Every life, in whatever sphere, or whatever may be its environment, exerts an influence either for good or evil. Are we, as young people, cognizant of the fact that we have an influence? Do we appreciate this inherent power in our lives for wielding an influence for truth and right? Do we use it in the manner our Creator designed we should? These are important questions, especially to those of us who may be just entering upon an active life, and they demand our thoughtful and prayerful consideration.

Shall our lives be examples of purity and truth, so that all who may come in contact with us, or with whom it may be our lot to associate, will be lifted up into a higher sphere of living, and influenced to a purer, nobler and better life; or shall our influence be low, degrading and dissatisfying? Shall we participate in those pleasures and enjoyments, or frequent those places, our very association with which lowers us in the estimation of our fellowmen and unfits us for casting that influence which our Saviour designed we should exert; or shall we stand aloof from all that degrades and weak-

ens, and have the influence of our lives cast against all associations which tend to corrupt good morals and to pervert all decent society? Whatever we do which would tend to draw another from the love of Christ is *wrong*. The influence of no person can be pure and ennobling who allows the pleasures and allurements of this world to come between him and God, who claims his highest adoration and affection.

As the pebble dropped in at the shore of the stream sets in motion the series of waves which widen and expand as they proceed, only finding their greatest development and expansion when they reach the opposite shore, so may the waves of influence which our lives set in motion go on expanding and developing, only attaining their highest perfection in moulding and fashioning the lives of men after the similitude of Christ.

"No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladdened.
No star ever rose
And set, without influence somewhere. Who knows
What earth needs from earth's lowest creature?
No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby."

ISAIAH 1: 18.

White as snow. Oh! what a promise
For a heavy-laden breast;
When the soul by faith receives it,
Weariness is changed to rest.

Red like crimson, deep as scarlet—
Scarlet of the deepest dye—
Are the numberless transgressions
Which upon my conscience lie.

God alone can tell their number,
God alone can look within;
Oh, the sinfulness of sinning;
Oh, the guilt of every sin!

God's own law, so pure, so holy,
Proves my sin, my shame, my loss;
But what proves it still more clearly,
Is the story of Christ's Cross.

White as snow. Oh, have you watched it,
Softly carpeting the ground,
Wreathing with its wreath of silver
Every common thing around?

Have you ever laid upon it
Spotless linen, pure and white?
Did it not seem foul by contrast,
Like a shadow on the light?

Heavy-laden, worn, and weary,
Let me to the promise go;
Though my sins have been like crimson,
They shall be as white as snow.

As white as snow. Can my transgressions
Ever thus be washed away?
Leaving not one stain behind them,
Like a cloudless summer day?

Yes. At once, and that completely,
In the blood of Christ, I know,
Though my sins have been as scarlet,
They are made as white as snow.

I believe the glorious record
God has given of his Son,
I accept the free forgiveness
His atoning death has won.

Much forgiven. Quite forgiven,
Once for all, yet daily too,
Let me walk near him who saves me,
Let me keep his Cross in view.

Much forgiven. Where is boasting?
Now forever cast aside;
Shall a needy, pardoned sinner
Dare to lift his head of pride?

Much forgiven. Oh, my Saviour,
If my present state be such,
May thy gracious words describe me,
This poor sinner loveth much.

Come, Lord Jesus, quickly take me,
To the joys I long to know;
Clothed in thy blessed wedding garment,
I must be as white as snow.

—Miss Hankey, in the Jewish Intelligencer.

OUR FORUM.

ONE WAY.

Much is being said concerning the various ways in which young people can and ought to work for Christ and the advancement of his cause. It has been truly said that what we need first and most is the spirit of Christ in our hearts. The presence of the Holy Spirit in the heart leads each person so filled with the Spirit earnestly to strive to second the efforts of the

Spirit to cleanse and purify the heart, and by casting out all wrong thoughts and desires, to become filled with right thoughts and desires; for our words and deeds can never be full of true goodness until all our thoughts are absolutely pure. It is an undeniable fact that "as a man thinketh in his heart, so is he." If the spirit of Christ dwells in our hearts, guiding us in all things, it will among the rest guide us in regard to the efforts we put forth to help ourselves and others to a higher plane of life.

One of the ways by which we help ourselves onward and upward is through our reading. We cannot be too careful *what* we read, nor *how* we read. We should read that which will give our minds pure and wholesome food, which will strengthen us mentally and morally, and so help us to understand better the needs of those around us, and to enable us to help others to climb higher than we ourselves, perhaps, can ever climb. For the least of us can help those who are far above us in the walks of life. It is the old story of the chips and the back-log. The log gave out the heat that warmed others, but the chips set the log on fire and kept it burning. Now our older brethren and sisters are striving to carry the story of the cross to all people and nations. They are the logs; we are the chips which are to help them in their efforts. Let us do our best, and do it gladly. Let us help as far as possible in *all* ways.

Just at present there is need that we help in the Jewish mission. Perhaps we can best do so by subscribing for the *Peculiar People* which is now published again. It is an excellent paper; not only does it teach us more about those ancient people (and who can study the life of Christ and not become interested in the race from which the Saviour sprung?) but, read prayerfully, it will surely bring a deeper spiritual life to each such reader. For this last reason alone, it ought to be read by every young person in our denomination. The price is small, only thirty-five cents a year. Let us young people all rally around its editor, and subscribe for the *Peculiar People*. *

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardsville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to the SABBATH RECORDER, Alfred Centre, N. Y. This applies to items of news only.

ON the evening of April 1st, the Christian Endeavor Society of the First Alfred Church held its regular monthly meeting. As it had not been deemed expedient to have a literary programme, after the usual business and reports of committees were over, the president and other leading members of the society made some excellent impromptu remarks on methods of working and the particular work to be done, as a society, and as individuals, in order to make the society of the most practical use, and to exert the most powerful influence possible for Christ and the church, in this community and in the denomination.

REV. J. B. CLARKE, of Alfred Centre, recently met with the Verona Y. P. S. C. E. After the devotional exercises, Elder Backus occupied a few moments, speaking on the subject, "Our Work as a Society." Duties were mentioned, which, if faithfully discharged, will aid in the extension of God's kingdom, and a clear view of responsibilities was given. Elder Clarke gave a brief address, taking as his theme, "General Christian Endeavor Work." Interesting and encouraging facts were presented. Reference was made to the need of having abiding love for the truth. This love, having power to keep its possessor in the way of righteousness, proves a shield when temptation assails. w.

EDUCATION.

—THE spring term of Milton College opened yesterday, March 27th.

—PRINCETON COLLEGE will send an expedition to Oregon next summer to hunt for fossil skeletons.

—MRS. ELIZA A. CLARKE, of Cleveland, gives \$100,000 to the Women's College of the Western Reserve University.

—MR. ANDREW CARNEGIE has presented his workmen at Baddock, a library building costing \$125,000, containing 2,200 books.

—THE Gammon School of Theology, Atlanta, Ga., is now called the Gammon Theological Seminary.

—MAJOR POWELL states that material has been gathered showing 73 different stocks of languages and nearly 800 dialects among the Indians of North America.

—THE annual catalogue of the Wesleyan University, Middletown, Conn., makes an excellent exhibit of the great university located there and of the advantages offered.

—Two of the most successful college presidents in Kentucky are women, Miss Lottie A. Campbell, of Caldwell College, Danville, and Miss A. M. Hicks, of Clinton College.

—DR. McCOSH, of Princeton College, returned from his Western trip a few days ago in bad health, and has been quite seriously ill. He is now much better, although still confined to his house.

—THE trustees of Columbia College have decided to establish a sister college for women. Hitherto the young women who have attended Columbia have had limited privileges and were not given degrees.

—A METHODIST Episcopal University is to be founded in Utah. A committee, of which Bishop Warren is the head, has decided to locate in Ogden, this being the only town in the territory of any consequence, except Park City, free from the Mormon dictation.

—THE trustees of Mount Holyoke Seminary have elected Miss Mary A. Brigham as president of that seminary and college. Miss Brigham graduated from Mount Holyoke in 1848, and for the past 27 years has been associated with Dr. West in the Brooklyn Heights Seminary, where she is very highly esteemed.

—THE Methodist Episcopal Church has twelve theological schools: The Boston School of Theology, Boston, Mass.; Drew Theological Seminary, Madison, N. J.; Garrett Biblical Institute, Evanston, Ill.; Centenary Biblical Institute, Baltimore, Md.; Maclay College of Theology, San Fernando, Cal.; Gammon School of Theology, Atlanta, Ga.; Swedish Theological Seminary, Evanston, Ill., and five others located in foreign countries.

—THE *American Journal of Education* says a very curious number is 142,857, which multiplied by 1, 2, 3, 4, 5 or 6, gives the same figures in the same order, beginning at a different point; but if multiplied by 7 gives all nines; multiplied by 1 it equals 142,857, multiplied by 2 equals 285,714, multiplied by 3 equals 428,571, multiplied by 4 equals 571,428, multiplied by 5 equals 714,285, multiplied by 6 equals 857,142, multiplied by 7 equals 999,999. Multiply 142,857 by 8 and you have 1,142,856. Then add the first figures to the last and you have 142,857, the original number, the figures exactly the same as at the start. Another mathematical wonder is the following: It is discovered that the multiplication of 9 8 7 6 5 4 3 2 1 by 45 gives 44, 44, 44, 44, 44. Reversing the order of the digits and multiplying 1 2 3 4 5 6 7 8 9 by 45 we get a result equally curious, 5, 555, 555, 505. If we take 1 2 3 4 5 6 7 8 9 as the multiplicand, and, interchanging the figures of 45 take 54, as the multiplier, 6, 666, 666, 606. Returning to the multiplicand, 9 8 7 6 5 4 3 2 1, and taking 54 as the multiplier again, we get 53, 333, 333, 34—all 3's except the first and last figures, which together, read 54—the multiplier.

—Now comes A. J. Drexel, the Philadelphia millionaire, and proposes to spend \$1,500,000 in building an Industrial College for women. The object will be to instruct girls between the ages of thirteen and nineteen in all the duties pertaining to the care of the household, and teach them such trades and businesses as shall enable them to earn a livelihood. Preference will be given to daughters of clergymen, and next to those of respectable parents in straitened circumstances. It is a noble use of large means, and it seems that the rich men of Philadelphia have a large proportion of benevolent men among them. Great cities have their predominant traits. One is intensely mercantile, another military, another runs to art, while another to something else. There has lingered about Philadelphia an atmosphere of brotherly love since the days of Penn, and, by the way, there is very little of anarchism in that city.

TEMPERANCE.

—THE Constitutional amendment prohibiting the manufacture and sale of intoxicating liquors, was lost in New Hampshire. It lacked 5,400 votes.

—THE Chicago Methodist Ministers' Association recently adopted a resolution expressive of gratitude to Postmaster-General Wanamaker, for his speech in favor of prohibition delivered in Philadelphia Sunday.

—SAYS Dr. Dorchester: "Iowa has 55 jails without an inmate. But, alas! Massachusetts is struggling and shifting to find accommodations for her culprits, her insane, and her unfortunate—chiefly the victims of her licensed saloon traffic."

—A SOCIETY called "The Christian Union," has been formed in England for the severance of the British Empire from the opium traffic. The income of the British-Indian government from opium last year was \$30,000,000.

—JUDGE GUTHRIE, of Kansas, in instructing the newly impaneled grand jury, stated that it was an actual fact that, owing to the prohibitory law of the state, there were boys in Kansas ten and twelve years old who had never seen a saloon. He said the labors of the state's courts had manifestly decreased since liquor-selling was made a crime.

—THE W. C. T. U. of Columbus, Miss., recently sent an earnest request to every clergyman in the place to preach a sermon on "The Evils of the Open Saloon." The plea was considered in the ministers' meeting and the chairman made answer by a note saying that the ministers after prayerful consideration of the request deemed it "inexpedient" to comply. The minister who is not antagonistic to the open saloon does not deserve to be called a minister of Christ. There is only one side on this question.

—THE evil of vulgarly suggestive and obscene pictures disseminated by cigarette venders, assumes large and dangerous proportions. We were recently shown an envelope filled with such pictures which had been confiscated by a mother from a school-boy's pocket. Some of them were extremely objectionable as incentives to passion and vice. The voice of warning by parents, teachers, physicians, ministers, and the press, should be raised against them, and the aid of law should be invoked for their repression.

—THE *Pall Mall Gazette* publishes an address on temperance delivered in London by Lady Henry Somerset, in which she pictures the misery occasioned by strong drink in the Whitechapel district, wherein there have been the past year so many mysterious and shocking murders of women; and referring to juvenile drinking, she said: "How can I put before you the sin of that scene? To see the children flocking out of those dens of sin! I state no exaggeration, no overdrawn picture. You have only to read the police reports. Last year you will find in London alone 500 children under ten years old were taken up dead drunk, and there were 1,500 under fourteen, and 2,000 under twenty-one." What a contrast indeed is the life of these exposed children in London compared with the eight-year old Kansas boy who had never seen a liquor-saloon till he visited Pittsburg!

—IN one of the alleys running off from Fountain Bridge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roofed building in which the daughter of Dr. Chalmers is spending her life to help men and women out of their miseries. Her chief work is among the drunkards, their wives and daughters. Some of the poor women of the neighborhood who have sober husbands, complain against her, saying: "Why do you pass us? Because our husbands are good, you do you not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty! In the winter, when the nights are long and cold, you may see Helen Chalmers, with her lantern, going through the dark lanes of the city, hunting up the depraved, and bringing them out to her reform meetings. Insult her, do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance. One night, as she was standing in a low tenement, talking to an intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though uninterested in what was said; but finally, in his intoxication, staggered up to her and remarked: "I shall get to heaven as easy as you will; do you not think so?" Helen answered not a word, but opened her Bible and pointed to the passage, "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—*Rev. T. De Witt Talmage.*

POPULAR SCIENCE.

AN electric globe light that will shine in twenty fathoms of water is now sought for use in the pearl fisheries.

A LAND OF STEAM.—Dr. Th. Thoroddsen reports that in explorations in the interior of Iceland last summer he visited some remarkable valleys in a mountain range called Kjerlingarfjoll. He discovered grand sulphur springs in great numbers, as well as innumerable large boiling mud pools—blue, red, yellow, and green in color. Steam penetrated everywhere through fissures in the earth, one jet, six to nine feet in height, keeping up such a continual roar that it was impossible to hear the loudest shouts in its vicinity. The greatest care had to be observed in walking on the thin crust of heated clay covering the boiling mud below.

UTILIZATION OF REFUSE.—Dr. Lawson, the Curator of the Nilgri Gardens, has been making some experiments on the applicability of refuse cocoanut fibre to the automatic closing of shot holes, following in general the plan indicated by M. de la Barriere in the *Revue des Deux Mondes*, in 1886. A quantity of the powdered refuse is taken before it is quite dry, and subjected to a heavy pressure, under which it forms a sort of brittle millboard. In his experiments Dr. Lawson took a plate of this substance eighteen inches square and three-fourths of an inch thick, and, using it as one side of a water-tight box, fired three shots with a bullet one inch in diameter through it without a single drop of water issuing through the bullet holes, the material closing up automatically behind the bullet. In another case a bullet one inch in diameter was fired through. This was at first followed by a strong jet of water, but in a few seconds the flow diminished in volume, and in the course of one minute had completely stopped.—*Ec.*

GRAVITY AT DIFFERENT HEIGHTS.—At a recent meeting of the Berlin Physical Society, Dr. Thiessen gave an account of experiments which he had carried out in order to measure the amount by which gravity varies at different heights. The method he employed was that of Jolly, but with the introduction of a modification, in order to eliminate the irregularities due to differences of temperature at the higher and lower stations. Scale pans were attached to each arm of the balance—one close up to the beam, the other some distance below it—and the weight was interchanged between the pans, both at the upper and lower stations, thus eliminating the influence of differences of temperature and of any inequality of the balance. The upward force of the air had no influence on the results, notwithstanding the varying volumes of the weights used. The distance between the upper and lower scale pans was 11.5 meters, and the weight used was 1 kilogramme. Twenty-four determinations were made, which gave as a result that the kilogramme, when in the lower pan, weighed 2.8 milligrammes more than when it was weighed in the upper pan. After making some corrections, and, among these, one necessitated by the fact that the weight in its lower position was 4 meters below the general surface of the earth, it was found that the weight of 1 kilogramme varies by 0.28 milligramme for each 1 meter of difference in altitude.—*Scientific American.*

ELECTRIC STREET RAILWAYS.—In the field of electrical applications reduced to commercial use, the most striking feature of the year is to be found in electric street railway service. Not only has the business grown beyond all expectation in amount, but much improvement has been effected in its electrical and mechanical features. The establishment of an electric road is no longer looked upon as a formidable undertaking, nor is its operation regarded as a curiosity by the public. December 1st, a year ago, there were twenty-one electric roads in operation in America; to-day there are fifty-two, while forty-seven are under construction or contracted for. Cheap and poor line construction and ill-adapted mechanical details, found too frequently in much of the early work on railways, are being discarded in new works and replaced in old (the old story, but promising to be less prolix in this instance than it has been in other cases). Much yet remains to be accomplished in electrical traction, but the great gains of the closing year, technical and commercial, are abundantly apparent. The rate at which electric motors have been installed for stationary power is scarcely less noticeable than the development of electric traction during the year. About the first of September it was estimated that 6,000 electric motors were driving machinery in the United States. A thousand have probably been added since. It seems reasonable to estimate the number put in operation for the year at not much less than 4,000.—*American Analyst.*

COMMUNICATIONS.

IMPRESSIONS OF A TOUR ACROSS THE CONTINENT.

III.

The Vernal Falls, a beautiful cascade, falling in one unbroken sheet, are three hundred and fifty feet high; the Nevada are more than twice that height. Mirror Lake, a little gem of placid beauty, nestled at the foot of a stupendous cliff, reflects the image of the great rock and of the trees upon its border. Amongst the passengers in our stage, returning from the Yosemite, were two cultured, (possibly titled) young Englishmen, leisurely making a tour of the world. They came to California across the Pacific, and have recently spent a month or two in the Himalaya Mountains. They describe the scenery in the Himalayas as wonderful; but they say the Yosemite fully equals their anticipations. They are very much interested in our government and institutions, but evidently think the English much superior to ours. They are going east on the Central Pacific Railroad, and are to enter the Yellowstone Park from the south. No wild animals appear to us in this region, but we see the skins of many kinds which were caught here; some of the most ferocious of which were wolves, mountain lions and bears. The skin of one bear was exhibited to us which weighed more than one thousand six hundred pounds, and they sometimes weigh two thousand pounds. Bruin is very fat when he goes into winter quarters. Of all the groves of big trees, the Mariposa has the largest trees, and the Calaveras the tallest. We turn aside from our path, a few miles, and take an afternoon on our way back to visit the Mariposa Grove. There are no groves of these trees standing apart by themselves, but they grow amongst other trees in the forest; probably not one tree in ten in those groves, is of the variety known as big trees. All of the largest of them have special names. Quite a number are named after the presidents of the United States, others after other celebrated men, and some after large cities. I think one of the largest of these giants is called Beecher. The tree which probably stands at the head of the vegetable kingdom for size is Old Grizzly. This scarred old veteran looks as if he had seen his best days. He is thirty-two feet in diameter at the base, and one of his branches, ninety feet from the ground, is six feet in diameter. You do not realize his size at first, but the longer you look at him, the larger he seems. A dozen men and women standing at his side appear like mites. Fires have made sad havoc amongst some of these noble trees, one side of Old Grizzly being blackened with fire. There is the trunk of one tree standing, perhaps seventy or eighty feet in height, called The Telescope, which is so burned out inside, that you can step into it, and look up through at the sky above. The road is cut through the trunk of a vigorous looking tree, twenty-seven feet in diameter; and we drive through with our great coach and four horses. The tree seems just as thrifty and to be doing just as well as if nothing had happened to it.

On our return to San Francisco we visit several places of interest, and amongst others the mint, where the whole process of coining money is explained to us. The visitors for the Educational Associations are mostly gone; and after a few days we proceed north for Tacoma, Washington Territory. Our car in the train, by previous arrangements, is made up mostly of acquaintances, formed in going to California. We set out from Oakland on the night express,

and early the next morning are on the lookout for Mount Shasta. About the middle of the forenoon he appears to us, and all the rest of the day we have the pleasure of his company, through the rest of California and a long distance into Oregon. Sometimes we see him on one side of the train and sometimes on the other. The last rays of the setting sun gilding his snowy head is the last we see of him.

The Willamette Valley is a beautiful tract of country with an abundance of rain. Its great orchards and its comfortable homes show that it is a long time since it was a frontier region. The Superintendent of Public Instruction of the State of Oregon, enters our car a station or two before we arrive at Salem, and leaves us at Salem. As the train stops at Salem, superb peaches, plums and blackberries, from some unknown source, are sent to us in the car in such abundance that after feasting upon them until we can eat no more, and inviting some of the inmates from the next car to partake of them, we leave the remainder for the porter to distribute among his friends. Portland is a pleasant city, located, not on the Columbia River, but on the Willamette, ten or twelve miles from its mouth, and about a hundred miles from the sea. It has several streets of handsome residences and amongst the rest, like San Francisco, it has its Nob Hill. A fine view of the city and surrounding country, is seen from the heights back of the city. An excursion up the Columbia River as far as the rapids, is a delightful trip, that takes one entire day. The banks just above the affluence of the Willamette, are low and covered with trees, which produce a pleasing effect; but they gradually become higher as we ascend the river, and as we approach the rapids the view is magnificent. The majestic river itself, the tiny cascade flowing into it, and the great black rocks, towering up nearly a thousand feet above our heads, all tend to make the picture impressive. Very good meals are served on the steamer, one feature of which, is delicious salmon, fresh from the river; but we regret all that we lose of the scenery while taking them. Going up, the boat stops at a canning establishment, and leaves hundreds of empty boxes; and returning, it stops at the same place and takes boxes filled with salmon. Two Indians in a row boat came along side, and take on board our steamer three or four sturgeons, weighing from sixty to a hundred and sixty pounds each. The great fish look as if they had just been taken from the water.

On our journey from San Francisco to Tacoma we cross many a ravine upon a trestle, where the railroad is so winding that we can look ahead and see the frightful looking structure before we come to it; and we ascend at least one loop, and look down away below upon the track over which we came. It was so rainy and misty while we were in Washington Territory that we did not get one glimpse of the famous Mount Tacoma, with its snowy mantle and its great glacier, nor did we even see Puget Sound. Lake Pend D' Oreille, a great, irregular sheet of water, located in the northern and narrow part of Idaho, is one of the loveliest lakes in our vast domain. Its narrow peninsulas, deep bays and bold promontories, give it a long coast line, which is bordered by beautiful trees. Along one side runs the railroad for more than twenty miles; and upon the other three sides it is bounded by lofty mountains, rising peak after peak above the distant horizon. In the majestic mountain wilds of Western Montana, we pass through the Flathead Indian Reservation, and see many a tiny village of the red men, with its miniature huts and wigwams. These Indians are not so

showily dressed as Buffalo Bill's Indians were, when they were parading up and down the streets of Mariner's Harbor, Staten Island; but the little papposes are just as cunning as any that a squaw carried on her back, in its gay blanket, there.

Going from Livingston to Cinnabar, the mountains on the northern border of Yellowstone Park are white with snow, which has a light and airy appearance as if it had just fallen; and upon our return we find that it was a recent fall, for most of it is already gone. We enter Yellowstone Park on Sunday morning and come out of it Friday afternoon; but a month is none too long to see the remarkable phenomena in this wonderland.

M. G. S.

"THE SEVENTH AND FIRST DAYS OF THE WEEK ARE THE SAME."

Editor Mail and Express, Dear Brother,—In your issue of Feb. 11th, an editorial with the above caption suggests a few inquiries: Was the Sabbath intended as a memorial of Jehovah's rest? Few persons of candor and intelligence, we apprehend, will deny that it was; for we are not left to conjecture on the matter. The Word of God settles it beyond the peradventure of a question, or language is not the vehicle of thought. The Scriptures are the only means by which we can settle any matter of moral obligation. And when we go out of the Scriptures for support to any religious dogma or practice, it is evident that we fail to find it in the Scriptures. The Decalogue was not given as a temporary rule of obedience, to be substituted in subsequent ages by a higher and more perfect law, as some claim; for the very nature of the case forbids. It does not admit of modification or improvement. It grows out of the "royal law" of love to God and man. Neither can it die by limitation; for the duties it enjoins, both to God and to each other, prove the law in itself perfect and divine and, of necessity, unchangeable. Nor can it be of local application; but is as far reaching as sin, and as universal as the necessities of erring humanity. In short, "the law of God is perfect, restoring the soul." Now, in this perfect law is a precept, enjoying the observance of the Sabbath. The reason or motive assigned for such observance, is the example of Jehovah, in resting on the seventh day, after his six days (or periods, if you please) of work. For this reason the Lord blessed the rest-day, and called it his own. "The seventh day is the Sabbath of the Lord thy God."

Now, no person of the most ordinary capacity can fail to see that the fourth commandment in the Decalogue makes the Sabbath God's memorial of his rest, after his six days work of creation. Hence the command: "Remember the rest-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the rest of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and the earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the rest-day and hallowed it." Now, with the understanding that the Sabbath was intended to commemorate the rest of Jehovah, after his work of creation, we ask, in all sincerity, when did this memorial ever cease to be necessary? Is there now no memorial of this stupendous event? If not, what is there to prevent us from worshipping other gods, any more than in the case of all other nations who have disregarded the Sabbath of Jehovah? And if there is still a memorial of

this grand event, what is it, and by whom was it established? Do you say that Sunday commemorates it? This is the impression we received by reading your article, inasmuch as you therein attempt to show that Jehovah's seventh day was man's first day. If this is not your meaning, your language is without significance. But taking it for granted that this is your meaning, I have only to say that you have not a single fact to sustain your position. For, in the first place, the so-called Christian Sabbath stands at the beginning of the week, just the reverse of the divine arrangement. And in the next place, all who keep Sunday, have given it a different signification from that which Jehovah gave to his rest-day. They all, of one accord, declare that it commemorates the resurrection of Christ. If so, it cannot mean Jehovah's rest. Furthermore, when they speak on Sunday, of "this week," they mean the six days to follow their rest-day, instead of the six days preceding the rest-day, where God has placed them. And they knowingly and approvingly conform to the first-day arrangement, claiming divine authority for it. Now we ask, with due respect, where is the consistency in trying to make it appear that God's seventh day is man's first day? God's seventh day commemorates his own rest, after his work of creation, and not the resurrection of Christ. If Sunday rest commemorates the resurrection of Christ, and there is Scriptural authority for it, it can certainly be found, if there is no such authority, why contend for Sunday? Can any sane person for a moment believe that an institution of such momentous importance as the rest-day of Jehovah, could be abolished by Christ, or his apostles acting by his authority, and the first day, with its new signification, set up in its stead, and not a single word of information in reference to it be given to mankind? It does not seem possible that any intelligent person can so persuade himself. If there is Scriptural support for Sunday, why not point to chapter and verse where it can be found, and forever settle this vexed question?

But we are told that the moral law was repealed. In proof of this, we are referred to 2 Cor. 3: 7-9. Well, let us examine this passage. Paul says that this law which he here describes, was written on "stones," not on "tables of stone," on which Jehovah wrote the "ten words" with his own finger. The law that was written on "stones," was the "law of Moses." See John 8: 32, also Deut. 2: 8. Again, Paul calls this law the "ministration of death." Now what law was it that imposed punishment and penalties? not the moral law by any means; for where is there a penalty affixed to any precept of the ten commandments? Nowhere! The law which imposed penalties was the one which Moses "wrote in a book," which he commanded to be written on "stones," which Joshua did, and which Paul calls the "ministration of death." This was the "handwriting of ordinances, which was against us, which Christ took out of the way, nailing it to the cross." This is the law that died by limitation. It could not reach beyond the cross of Christ. Why? Because the shadow ceased when the substance came. John 1: 17. Do you think he took the moral law out of the way at that time? Why should such a law as the ten commandments be abolished. The idea of abrogation, as applied to the Decalogue, implies temporariness and imperfection, neither of which can apply to the ten words in any sense of the terms; for duties, growing out of moral obligation, are necessarily binding and perpetual! The Decalogue is a code of moral precepts, enjoining duties which we owe to God and to each

other, which not only cannot be disregarded with impunity, but which cannot be modified without destroying the whole divine economy, so far as it affect ourselves and our fellowmen. If Christ abrogated the Decalogue, consistency compels the conviction that the apostles would never have made it the standard of righteousness long after his ascension. We surely have a higher opinion of the inspired apostles of our Lord and Saviour, Jesus Christ.

Again, the inquiry arises from what you have said, what is all this ado about *time*? What has that to do with the Sabbath? You say that a man gains or loses a day in traveling around the world according to the direction in which he travels. Well, now, suppose, as some one has aptly suggested, you take twin brothers, and, turning them back to back, you start them on their journey around the world, the one going east and the other going west, how much older will one be than the other, when they again meet at the place of starting? And if one loses a day each time he goes around the world, he is certainly decreasing the number of his days. Then it is only a matter of time till he will be of no age at all. Now keep him going, and what is going to be the effect? I most ardently hope that some sensible man will tell us how the poor fellow is coming out. Does it not appear to you, that a great deal of precious time is wasted in the fruitless endeavor to reverse the ordinance of Jehovah upon the authority of his own word, "A kingdom divided against itself cannot stand." If your time theory is correct, is it not evident to you that it is as fatal to Sunday as to Saturday? And if so, why contend for Sunday? What is all this ado about Sunday legislation for? How do you know that Sunday is the anniversary of the resurrection of Christ if what you say is true? Now, I am serious, and I want an answer. We cannot afford to trifle in a matter of this kind.

I wish you to consider that *time* is not the matter of primary importance in this question. There is no part of time sacred, in itself considered, no more than the stream of water, in which you were baptized, is sacred; no more than the elements of the Lord's Supper are sacred, in themselves considered; but the sacredness lies in the ordinance; and the ordinance is important by means of what it signifies, viz: in the case of baptism, in the burial and resurrection of Christ, and the burial of the old man with his sins, and the resurrection of the new man to a life of holiness. In the case of the Supper, the elements signify the body and blood of the Son of God. Now, why, you may ask, do these ordinances signify these things? Simply by means of their form or order. In the case of baptism, there is a burial to represent a burial, and a resurrection to represent a resurrection. And in the Supper the same analogy holds good. There is a fitting resemblance in all the ordinances of God. It must, of necessity, be so. Now the same rule applies to the Sabbath. It is not *time*, nor any part of time that is sacred, but the order of time, the ordinance of Jehovah, in the weekly cycle of six days of labor, followed by a day of rest, commemorative of his rest. And he who changes the Divine order destroys the institution of the Sabbath. It is idle to talk of changing the day and still retaining the institution of the Sabbath. For a change of the day necessarily changes the signification of the day. And if there is no authority in the Word of God for the change, then it follows that the day now kept as a rest-day, is not the Lord's day! And be it remembered, that nowhere in God's Word is Jehovah's rest-day called *man's* rest-day. You might as well talk

of retaining your coat, and at the same time destroying the material of which it is composed, as to speak of destroying the *letter* of the law, and still retaining its spirit. Or, of changing the day and still retaining the signification of it.

A. McLEARN.

THE SUNDAY-REST BILL.

There is one clause in this bill that is especially objectionable, and if all the rest were right this alone would render it unworthy of a wise and good people. It is the last clause in Sec. 5, and the whole section is as follows:

Sec. 5. That it shall be unlawful to pay and receive payment, in any manner, for service received or for labor performed, or for the transportation of persons or property in violation of the provisions of this act, nor shall any action lie with the recovery thereof, and when so paid either in advance or otherwise the same may be recovered back by whosoever shall sue for the same.

This last clause is wrong in principle and has been proved demoralizing in practice. It is wrong in principle, because it gives the legal right to whosoever, to any one, whether actuated by a desire for Sunday rest or moved by greed of money or even spite against a neighbor, to sue and put into his own pocket, all that has been paid for such Sunday labor. It has been found demoralizing in practice, because it appeals to wicked and malicious persons, who, for greed or spite, become the champions of the law and the ostensible defenders of the Sabbath. The Sunday law of 1794, in Pennsylvania, gave to the informant one-half of the fine for its violation, and this was repeatedly taken advantage of by those living among the German Seventh-day Baptists of Franklin county. Mr. Wm. B. Raby, of Quincy (one mile above the Seventh-day settlement at Snow Hill), told me that he had laid along the fence many a Sunday to see if they went out to work, and then reported them, for he could not make money faster any other way. These good brethren in Snow Hill (called the Nunnery in that section), paid their fine again and again till they came to the conclusion that it was not right to do so, but rather go to jail. They went right on with their Sunday work, were reported and, to the surprise of their informants, refused to pay their fines and were taken to the county jail at Chambersburg. For seven days these old gray-headed men and women, most of whom I was well acquainted with, sat in the county jail till, the facts becoming known, the people rose up in indignation and demanded their release. But the law remained the same (is on the statute books yet), and continued the fruitful source of avarice, spite and malicious acts towards these Sabbath-observers, because the statute branded them as common law-breakers, when they worked on the first day of the week, and divided the spoils with their informants. I will not here repeat the sad story of their persecutions, but only add that this same Mr. Wm. B. Raby, in the meantime, made a profession of religion and became a worthy and leading member of the Lutheran Church, but his accounts furnished overwhelming proof of the demoralizing influence of such a law.

Now this Blair Sunday-rest Bill does not, like the Pennsylvania statute, stop with half the spoils, but gives them all to the persecutor or may-be persecutor. O, I wonder how wise and good men could attach such a clause to a Sunday-rest bill!

L. R. SWINNEY.

Mexico is called a Christian country, yet Bishop Hurst of the Methodist Church says that there are 8,000,000 people there who never saw a copy of the Holy Scriptures. In many papal lands St. Joseph is practically worshiped as superior to the Virgin Mary his wife and Jesus Christ her Son.

MISCELLANY.

WHAT MAKES THE DIFFERENCE?

It matters not where or when, but on a certain day I met two people so unlike each other that I propose to describe them, and then consider the question, What made the difference?

One was a man who appeared to be in pain. He looked as if he never smiled in his life. Presently he gave vent to his feelings after this fashion:

"How cold the people of this place are. Two years I have resided here, and no one comes to see me or holds out a friendly hand. The church folks are as stiff as those outside. I went to a social meeting once, and stood up in the corner all the evening, feeling like a fool, and not a soul came near to speak to me except the pastor and his wife. Catch me going again."

This last sentence was uttered sharply, and was intended, no doubt, to be conclusive.

The other person I happened to come in contact with on that memorable day was a lady whose face was full of sunshine.

"I must tell you," she said, "how delighted I am with this place. The people are so kind and friendly. Although I have been here only six months, I have a host of acquaintances, and they seem sincere in their friendship. I have never found a more sociable place."

Now what made the difference? Was it not chiefly in the individuals themselves? It was not their surroundings; for they lived in the same place, and attended the same church, and that, too, at the same period of time. Let us look at them again.

One was cold and crotchety, and allowed himself to be vexed because everybody did not, in the matter of sociability, meet him three-quarters of the way. Had he ever thought over the inspired words, "A man that hath friends must show himself friendly?" Very unreasonably he expected every one to come to him, and failed to see that he had any special duty to perform himself.

I said to him, "Just opposite where you live is a new neighbor. He has lately moved hither from a distant city; have you called to give him a welcome hand, and make him feel at home?" He hung his head in shame, and said, "No."

"Around the corner is boarding a stranger who has come hither for medical treatment. I have just been to see him. He says he came from the city of S—, where you formerly resided, and sent you word he was coming, and wonders why you have not called to see him." A flushed face, but no reply.

This croaker, like many others, could easily see the smallest mote in his brother's eye, but did not like to consider the beam in his own eye. If he happens to read this article, and sees in it his likeness, he will be sorely vexed. Would he not better crawl out of his corner as gracefully as possible, borrow a little sunshine, and go forth to make others happy, instead of waiting for everybody to dance attendance on him?

How much more attractive the other character. She was like her Master, social. How could she be a cynic? She was constrained by the love of Christ. Her warm heart was ready to respond to every kind look and word.

Such a person is sure to meet with a host of friends, as Jacob did at Mahanaim. She never for a moment imagines any one would slight her. Neither, on the other hand, does she expect that all the neighbors will rush up to grasp her hand and ask after her health.

Sometimes I have thought the difference in these people is in their stomachs. One is a dyspeptic. Certainly his mind is billious, if his body is sound. The other is healthy, spiritually and mentally, if not physically. What shall the poor dyspeptic do? Let him go to Jesus, the Great Physician. No one else can cure him. A little of the special grace of God obtained at the cross will do wonders for such a person. It will pour into his heart that charity which "never faileth," which "thinketh no evil," which suffereth long and is kind."

It will help him to see the bright sunshine in daily life, and cease to chase shadows. It will make him less selfish, and bid him seek and

find true happiness in cheering those more destitute and lonely than himself. He will then cease his whining and fretting about the lack of sociability, and go forth to show Christians and the world what a humble friendly soul can do for the honor of God and the good of poor humanity.—*Dr. Stryker.*

"THY KINGDOM COME."

"The Lord's Prayer" begins with the recognition of the fatherhood of God; and, as involved in this, the brotherhood of man. The first petition is hardly what we should have expected; since it leaves our own wants—bodily and spiritual, temporal and eternal—wholly in the background, and fixes the thought on God, and God's honor. Yet this is the true order of Christian affection. God is first to the heart that loves God as he should be loved. A pastor asked one of his young people who had long been seeking salvation, but whose glad face showed that she had at length found what she had sought, "Mary, you have a hope this morning, have you not?" "I do not know," was the answer; "I have been so busy trying to glorify God ever since I awoke, that I have not thought of myself."

The second petition is like the first. The first fixes the thought on God himself—his name, his honor; the second on God's kingdom. What is this kingdom, for the coming of which we are thus taught to pray? It is the reign of God through Jesus Christ over the hearts and the lives of men. When we offer this petition intelligently and sincerely, we ask,

1. That God would reign *over us*. We rank ourselves among his willing subjects. We may say, but we cannot pray, "Thy kingdom come," so long as we willingly stay outside his kingdom, so long as there is any point in reference to which we are unwilling that he should reign *over us*. The prayer means that we are loyal to him; and that we will try to bring, and that we desire that he will help us bring, every thought and feeling, every wish and purpose, every act and word, into complete obedience to himself. In offering this petition we ask,

2. That God will bring *all others* into cheerful subjection to himself. That includes our friends and our enemies, those who live near us and those who live far off from us, those in our own town or city, and those in the most distant heathen lands. The prayer is a large one. There is a vast amount of meaning condensed in these three little words. It points forward to a world completely Christianized, in its politics, in its business, in its literature, in its arts, in all the relations of class to class, of rich to poor, of nation to nation, of man to man, of sex to sex. It will not be completely answered until the kingdoms of this world, every one of them shall have become the kingdoms of our Lord and of his Christ, and he is the acknowledged king of them all. In offering this petition,

3. We pledge ourselves to do what we can for the coming of God's kingdom. That kingdom is promoted in this world through the efforts of his people. So has he ordained. Christ says to his disciples, "Ye are the light of the world." The world wanders in hopeless darkness unless the church, illumined herself by his beams, sheds her light upon it. All Christians cannot do the same thing; but each Christian can do something. Some Christians have not a large and brilliant light to hold before others, but "how far the little candle throws its beams." A young Christian may do good among his young companions. If he leads even one soul to Christ he is doing something for the coming of the kingdom. He may be doing *much*; for that one may be an efficient Christian worker, a minister, a missionary. The young Christian may have but little to give, but that little may go a great way, carrying blessings as it goes. But whether it be little or more, let the Christian who prays "Thy kingdom come," remember the pledge which his petition involves, that he will do what he can to hasten the coming of the kingdom.—*W., in Christian Secretary.*

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.

BOOKS AND MAGAZINES.

The Treasury for pastor and people closes its sixth volume with the April number. We approve the general verdict that the magazine is rightly named. It is varied, choice, instructive, suggestive and helpful in the matter which it presents to all classes of Christian workers. Title page and contents for vol. 6, are given with this number. E. B. Treat, 771 Broadway, N. Y.

The Home-Maker for April begins the second volume of that magazine. The literary department contains poetry, biography and history. Other departments are devoted to Young People, household matters, health, cookery, art, etc., etc. Altogether an interesting number. *The Home-Maker* Company, 24 West 23d St., New York; \$2 00 a year.

The April Century is a Centennial number, one-half of its pages being devoted to this subject. The frontispiece is a picture by I. R. Wiles, "Washington Taking the Oath as President." The first article is a historical sketch of "The Inauguration of Washington," written by Mr. Clarence W. Bowen (Secretary of the Centennial Committee). This is followed by two articles from the pen of Mrs. Burton Harrison, "Washington at Mount Vernon after the Revolution," and "Washington in New York in 1789." Mr. Charles Henry Hart, of Philadelphia, one of the best authorities on this subject in the country, describes the "Original Portraits of Washington," and McMaster, the historian, writes concerning "A Century of Constitutional Interpretation." Mr. Bowen's article, Mrs. Harrison's two papers, and the brief paper by Mr. Hart, are all illustrated with authentic portraits of persons, places, and objects pertaining to Washington and his times. Mr. Bowen's paper is accompanied by a portrait of Washington by Joseph Wright, which has never before been engraved; the original is in the possession of Mr. Bowen himself. Stuart's original studies for his portraits of General and Martha Washington are reproduced, and other portraits are engraved for this number which, it is thought, have not before seen the light. The remaining half of the number is filled with the excellent matter for which the *Century* is noted.

SPECIAL NOTICES.

☞ THE next quarterly meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott Churches will be held with the church of Otselic, commencing on Sixth-day evening, April 26, 1889. Preaching on Sixth-day evening and Sabbath morning by Rev. F. O. Burdick, Sabbath evening and First day morning by Rev. L. R. Swinney. The rest of the programme will be arranged at the meeting. Come one and all to help work for the Lord with this little church. PERIE R. BURDICK.

☞ AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History, of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

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

☞ TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthruysen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843? The Corresponding Secretary is still very desirous of obtaining the Conference Minutes for 1813, as he lacks only this number to have a full set.

☞ THE HORNELLSVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

☞ THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible Study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address; Rev. J. G. Burdick, 111 West 106th St., New York City.

Notice to Creditors.

All persons having claims against the estate of Thomas H. Davis, deceased, late of the town of Alfred, County of Allegany, and State of New York, are requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

BUSINESS DIRECTORY.

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

Alfred Centre, N. Y.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term begins Wednesday, March 27, 1889. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

A. SHAW, JEWELER AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. W. C. TITSWORTH, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

J. C. BURDICK, WATCHMAKER AND ENGRAVER. AURORA WATCHES A SPECIALITY.

Andover, N. Y.

A. B. WOODARD, Dentist, is making Rubber Plates by a new process. His own invention. The best thing out. Send for circular.

Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 300 Canal St.

C. POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas., D. E. TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec., Plainfield, N. J.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J., E. R. POPE, Treasurer, Plainfield, N. J., H. V. DUNHAM, Secretary, New Market, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

P. M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds, Salt, Cement. Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Spring Term opens March 27, 1889. Rev. W. C. WHITFORD, D. D., President.

W. P. CLARKE, REGISTERED PHARMACIST. Post-Office Building, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Miss S. M. Stillman, DeRuyter, N. Y. Western Association, Miss F. Adone Witter, Nile, N. Y. North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 16mo., 298 pp. Fine Cloth. \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 126 pp. 35 cents. Paper, 64, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing Interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 10 cents.

TRACTS. 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. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 10 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London in 1658, 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 8 cents.

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

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 18 pp.

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

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 50 or more at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day? Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

"EVANGELII HAROLD." A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. TERMS.

Three copies, to one address, one year.....\$1 00 Single copy..... 35 L. A. Platts, D. D., Editor.

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

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

Domestic subscriptions..... 35 cents. Foreign "..... 50 " Ch. Th. Lucky, Editor.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"OUR SABBATH VISITOR." Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y. TERMS.

Single copies per year.....\$ 06 Ten copies or upwards, per copy..... 50 CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matters should be addressed to Mrs. L. T. Stanton, Editor.

MUSIC STUDENTS. Persons desiring to study music are invited to correspond with Prof. Wardner Williams, in regard to advantages and expense of studying at ALFRED UNIVERSITY, ALFRED CENTRE, New York.

WANTED at once, everywhere, an Agent, business, Liberal Man or Woman. Profitable business. Liberal Pay. All time not necessary. Special inducement to TEACHERS and STUDENTS for Summer. Give references. R. H. WOODWARD & CO., Baltimore, Md.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balm." Cutler Bros. & Co., Boston: For \$1 a large bottle sent prepaid.

VICK'S FLORAL GUIDE. 1889—Pioneer Seed Catalogue of America. Complete list of Vegetables, Flowers, Bulbs and Small Fruits, with descriptions and prices. New Shape, New Type, completely revised and improved. Contains more varieties than any other catalogue printed. 3 elegant colored plates 8x10 1/2 inches, and a frontispiece. Every person who owns a foot of land, or cultivates a plant should have a copy. Price of VICK'S FLORAL GUIDE, containing a certificate good for 15 cents worth of Seeds, only 15 cents. JAMES VICK SEEDSMAN, Rochester, N. Y.

PEERLESS DYES Are the BEST. SOLD BY DRUGGISTS.

PATENTS Obtained, and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C. A. SNOW & CO. Opposite Patent Office, Washington, D. C.

BONANZA to AGENTS SAMPLES FREE both sexes. Write now GEO. A. SCOTT, New York City

MCSHANE BELL FOUNDRY. Finest Grade of Bell's CHIMES AND PEALS FOR CHURCHES, &c. Send for Price and Catalogue. Address: H. MCSHANE & CO., Baltimore, Md. Mention this paper.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFF, Channahon, O.

CONDENSED NEWS.

Domestic.

The New York chamber of commerce has elected Charles S. Fairchild a member.

The Illinois Senate has passed a bill appropriating \$50,000 for a monument to the late John A. Logan.

Half a million dollars in gold was ordered from New York for shipment to London March 22d.

A bill to tax sleeping and dining cars in Nebraska state has passed both Houses, and will become a law.

The custom house officers at San Francisco recently seized 2,224 boxes of opium valued at \$15,568, which had been smuggled.

Representatives of sixty-five German societies in New York have decided to take part in the Washington Inauguration Centennial.

Natural gas has been struck at Hadley, twenty-six miles from Columbus, O. The flow is at the rate of fourteen million cubic feet per day.

Charles Hendly, for many years official stenographer at the White House, has been appointed private secretary to the Secretary of the Treasury.

The spiritualists of Boston celebrated the forty-first anniversary of modern spiritualism by services at six different halls, April 1st.

Thomas Rigby, for many years president of the Vicksburg & Meridian Railroad, and the wealthiest man in New Orleans, died last week, aged ninety.

Baron Von Scheliha, at New York, has secured his papers as an American citizen. He has renounced his allegiance to the Emperor of Austria.

Deputy Postmaster Edward Desler has absconded from New Brunswick, N. J. He had full charge of the post-office, and it is said his defalcation will amount to \$5,000.

James Gilmore, well-known in literary circles as "Edmund Kirke," author and lecturer, has departed from New Haven, Conn., leaving numerous creditors in the lurch.

In the matter of the High Bridge Park, Harlem, N. Y., Judge Patterson has appointed as commissioners Grover Cleveland, Charles Coudert and Leicester P. Holmes.

The negotiations between English adventurers in American breweries and Frank Jones of New Hampshire have been concluded, and his two breweries join the procession. The price is \$6,300,000.

The Supreme Court of Minnesota has decided that the railroad commissioners cannot compel the Pullman car company to raise upper berths, in their sleepers, in cases where only the lower ones are occupied.

Thieves broke into the old state house at New Haven, Monday night, April 1st, and carried away the sword of Admiral Foote held by the society as a relic. The sword is studded with jewels and valued at \$6,000.

The greatest number of ex-Presidents living at any one time was four, in 1825, when John Quincy Adams was inaugurated, there were then surviving, John Adams, Thomas Jefferson, James Madison and James Monroe.

A Bible convention to continue about sixty days, was begun in Chicago, April 4th. D. L. Moody will have charge, assisted by the Rev. O. Clarke of Brooklyn and other revivalists. Meetings for Bible study and addresses will be held each morning. The afternoons will be devoted to social visits and the evenings to missionary work.

Parties in Boston have purchased 36,000 acres, taking in the whole township of Jerusalem, Me., near the terminus of the Weganic Railroad. Prominent lumbermen say it has over 150,000,000 feet of stumpage, mostly spruce.

Secretary of State Blaine has received telegraphic information from Consul Allen at Kingston, Jamaica, of the sale by the colonial government of that island, to an American syndicate, of the entire Jamaica railway system.

The American longitude expedition, in charge of Lieutenant Norris, has arrived at San Juan Del Sur. Work will probably be finished, and the party leave for the United States, April 9th. All are well.

Four hundred strolling musicians arrived in New York from Europe last week. They have been in the habit of coming to New York in the spring and returning home in the fall with the money earned during the summer. The Musical Union will endeavor to have the men returned under the pauper or contract labor law.

The representatives of the coal-carrying roads have reduced tolls ten cents per ton to tide water, and twenty-five cents to Buffalo, on Lehigh coal, fifteen cents on Wyoming to tide water, and twenty cents on buckwheat to tide water. The sales agents meet this week to consider the matter of changing their schedules.

Foreign.

The great Paris Exposition opens on the 5th of May and closes in September.

A warrant has been issued for Boulanger the moment he touches French soil.

One hundred and forty Alsations have been fined 640 marks for failing to report for service in the German army.

Lord Randolph Churchill has declined to become a candidate for the vacant parliamentary seat in Birmingham, Eng.

A terrible storm has visited southern Hungary, demolishing many houses. In some villages extensive conflagrations are raging.

The government of Chili has formally signified its intention to participate in the congress of American nations to be held in Washington this year.

The British ministry has resolved to introduce in 1891 an Irish local government bill. The measure provides for extensive changes in the management of internal affairs in Ireland.

The eldest son of John Bright, who is a Liberal Unionist, will contest the seat, in the House of Commons, for the central division of Birmingham, made vacant by the death of his father.

The name of George Peabody is destined to live. The fund of \$2,500,000 that he left invested in real estate for the benefit of the laboring poor of London is now valued at about \$5,000,000.

The British Cabinet has decided to propose at the next session of Parliament a land-purchase scheme for Ireland. The measure will be similar to the plan proposed by Mr. Chamberlain.

The reciprocity party in the Ottawa House of Commons is strongly reinforced by the recent return of statistics showing the trade against the Dominion. The balance of trade against the Dominion is steadily increasing.

The Evangelical Alliance of Montreal, has prepared a petition to the Queen, setting forth that the federal government has failed to do its duty in the Jesuit matter, and asks her Majesty to interpose on behalf of the Protestants of Canada.

The Greek Chamber of Deputies has voted a dowry of \$80,000 to Princess Alexandria, who is betrothed to Grand Duke Paul Alexandrovitch, and \$108,000 to build a residence for the Duke of Sparta, who is engaged to Princess Sophie, of Prussia.

MARRIED.

CURTIS-BABCOCK.—In Brookfield, N. Y., Feb. 20, 1889, at the home of the bride, the residence of her brother, Harvey A. Babcock, by Rev. J. M. Todd, Mr. Allie E. Curtis and Miss Elva O. Babcock.

MCOMBER-PEASE.—On April 2, 1889, at 121 W. 11th St., New York, by Rev. J. G. Burdick, Lydia, daughter of S. M. Pease, Esq., of New York, to Beecher C. Mcomber, of Rochester, N. Y.

DIED.

WITTER.—In Alfred, N. Y., March 31, 1889, of apoplexy, Welcome Lafayette Witter, aged 67 years and eight days.

Mr. Witter was born in Brookfield, Madison Co., N. Y., and came with his parents, Paul and Ruby Witter, to Alfred in March, 1834, residing on the homestead farm to the time of his death. When about sixteen years of age he was baptized by Eld. Jas. H. Cochran, and united with the Second Alfred Church, whose pastor conducted his funeral and attended his burial at the cemetery at the Red School House, April 2d. He was one of eight children, six sons and two daughters. Four brothers now survive him. J. S.

BURDICK.—In the town of Alfred, N. Y., April 3, 1889, Nathan W. Burdick, in the 76th year of his age.

He was the son of Isaac and Polly Burdick, and was brought by them from Brookfield when three years old. The house from which he was buried, and in which he had lived many years, stands close by the spot where his father erected the log cabin in the midst of the primeval forest. His wife Mary, who has but just gone before, had shared fifty years of honest industry and home toil with him. He was a sincere believer in the religion of the Bible, and died trusting in the Saviour therein revealed. D. E. M.

HALL.—In Hartsville, N. Y., Jan. 11, 1889, of blood poisoning, A. A. Hall, aged 56 years, 7 months, and 16 days.

Mr. Hall was an active and worthy member of the Baptist Church in Hartsville, and will be greatly missed. The family have the sympathy of the entire community.

ALLEN.—At his home in Belfast, N. Y., March 27, 1889, of internal cancer, Andrew Jackson Allen, aged 58 years.

When Richburg became an oil town, he, with his family, moved to Belfast, where he resided until his death. There being no Sabbath-keeping church in that place was reason to him for retaining his membership in Richburg. He died in the Christian faith and hope, and in loyal love to Christ, the Master. His funeral was held in the Seventh-day Baptist church at Nile, on Sabbath, March 30th, at 2 P. M. Text selected by the family, Phil. 3: 9, "For to me to live is Christ and to die is gain." He leaves to mourn his death a widow and six children, two boys and four girls. J. S.

GREENE.—At his residence, in the town of Rome, N. Y., of pneumonia, on the morning of March 23, 1889, Mr. Joseph B. Greene, aged 87 years.

He was one of the oldest inhabitants, having moved to this town with his parents 80 years ago. He was respected by all who knew him, being an active, upright, and honest man, and a member of the M. E. Church. Funeral services were attended by a large concourse of relatives and friends on Tuesday, March 26th. J. B.

TRAPHAGAR.—In Berlin, N. Y., March 30, 1889, Mrs. Rachel Traphagar, wife of C. D. Traphagar, deceased, in the 98th year of her age.

She was born in the city of St. Johns, New Brunswick, Oct. 7, 1791. She, with her husband, embraced the Bible Sabbath at the age of about 60 years. She was baptized by Rev. L. C. Rogers, and united with the Berlin Seventh-day Baptist Church, of which she remained a member till death removed her, as we trust, to her upper and better home. For twenty-five years or more, she has been cared for by the church. For about eight or ten years she has gone from home to home, staying about one month in a place. She retained the use of her faculties well for a woman of her age, though she lost the power of speech about two years since. This, of course, greatly increased the unpleasantness of the situation, both on her part and those who cared for her. She has thus passed into the great beyond; we trust her faculties have been renewed to enjoy the mansions of the blessed. B. F. R.

CLARKE.—In Brookfield, N. Y., April 1, 1889, Samuel Clarke, in the 82d year of his age.

Bro. Clarke was a pioneer of the town of Brookfield, his residence being three miles west of the village. Though in feeble health for some years he had reached the advanced age of 82 years. He was born and spent his life in the town where he died. For some time he was a resident of the Unadilla Valley, where he united with the First Brookfield (Leonardsville) Seventh-day Baptist Church, of which he has remained a loyal and consistent member. He was married to Mercy Green, and there were born to them twelve children, only five of whom—Ray G., Ganny M., William M., Amos, and Edward—survive. Mrs. Clarke passed away nearly three years ago. The funeral was held April 3d, at 1 o'clock, at the residence of R. G. Clarke, Rev. J. M. Todd officiating.

WHITE.—In Plainfield, N. J., March 27th, 1889, Almira Dodge White, in the 78d year of her age.

She was a native of Newburyport, Mass., where she professed faith in Christ and united with the Methodist Church in early life. She became a resident of Plainfield in 1872. In 1878, together with two daughters, being then a widow, she embraced the Sabbath and united with the Seventh-day Baptist Church, then under the pastoral care of D. E.

Maxson, D. D. Strengthened and purified by being loyal to her conscientious convictions, she remained a worthy member until the summons came to join the church above. A woman of strong faith, quiet and exemplary life, her going home was joyous, that of one entering into rest and peace. She did not fear the shadows of the valley, because the Master walked beside her to lighten the gloom. The memory of such is blessed. A. H. L.

IRVING SAUNDERS expects to be at his Friendship studio from April 10th to 16th.

ROYAL BAKING POWDER

ABSOLUTELY PURE.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 Wall Street, New York.

D. L. DOWD'S HEALTH EXERCISER.

For Brain-Workers and Sedentary People. Gentlemen, Ladies and Youths; the Athlete or Invalid. A complete gymnasium. Takes up but 6 inches square floor-room; something new, scientific, durable, comprehensive, cheap. Indorsed by 20,000 physicians, lawyers, clergymen, and others now using it. Send for illustrated circular, forty engravings; no charge. Prof. D. L. Dowd, Scientific Physical and Vocal Culture, 9 East 14th St., New York.

50 CHANGES

The WONDERFUL LUBURG CHAIR

Combining a Parlor, Library, Smoking, Reclining, or Invalid CHAIR, LOUNGE, BED, \$7.00 and up. Price \$7.00 up. We make the largest variety of Adjustable, Reclining, Physical and Surgeons' Operating, Invalid, Rolling, Hammock, Office, Library, Fancy Carpet Folding, Reed and Rattan CHAIRS and ROCKERS, BICYCLES, TRICYCLES, VELOCIPEDS and SELF-PROPELLERS. ALL KINDS OF APPLIANCES FOR INVALIDS. BABY COACHES. Over 100 different designs. Our Patent Automatic Brake on all Carriages, Free. We have discontinued wholesaling; by placing your orders direct with the makers you can save several profits. Our slashing prices and special Bargains will astonish you. Goods sold under a guarantee and delivered free to any point in United States. Send stamp for Catalogue, and state class of goods you wish it for.

LUBURG MFG. CO.
145 North Eighth Street, Philadelphia, Pa.

PEERLESS DYES Are the BEST. Sold by Druggists.

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM.

PATENTS

Obtained, and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to

C. A. SNOW & CO.
Opposite Patent Office, Washington, D. C.