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GOD'S CARE.

I know not if or dark or bright
Shall be my lot;
If that wherein my hope delight
Be best or not.
My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.
He holds me when the billows smite;
I shall not fall;
If sharp, 'tis short; if long, 'tis light;
He tempers all.

—Dean Alford.

WORLDLY WISDOM VERSUS THE WISDOM OF THE CHILDREN OF LIGHT.

IV.

BY REV. C. A. BURDICK.

In my last article I compared the manner in which the business interests of the church are conducted, with the manner in which the business interests of worldly organizations are conducted. Now let us come a little nearer to the heart of the church.

It is plain that the welfare and efficiency of any organization depends upon the loyalty of its members to the society and its objects. If a society is of the nature of a brotherhood, loyalty to it requires not only a faithful performance of the prescribed duties of membership, but also mutual care for each other's welfare. There are various organizations which may be called brotherhoods. Of these the Christian Church is the most sacred and most worthy of loyalty on the part of its members. Its fellowship is designed by its Founder to be the closest of all fellowships. "Love the brotherhood," is its great organic law. "This is my commandment that ye love one another." In various forms of words this great law is repeated and emphasized beyond anything else except love to God. It requires that each shall have a tender care for

every other. "Look not every man upon his own things, but every man also upon the things of others."

With this loyalty to the brotherhood the church is a power for good in its community, though it may be small in numbers. Without it a church is weak, no matter how large its membership. Now, it is the boast of members of some secret organizations, even of some who are also members of a church, that there is greater loyalty to each other's welfare among the members of those orders than there is in the church. We should be slow to admit the truthfulness of this boast, at least to the degree in which it is claimed, and yet may not some churches have given too much ground for such a claim? If in a community in which there exists one or more secret organizations, lodge-meetings show a greater per cent of membership attendance than do prayer-meetings and covenant-meetings of the church; if the lodge takes better care of its sick and needy members, and of their families at their death, than does the church; if the members of the secret order stand by one another more loyally than do the members of the church, then it must be clear that the secret brotherhood are wiser than the church brotherhood in fulfilling the conditions of efficiency and success.

It has always seemed to me that our churches show a lack of wisdom in this respect, that so many young men and young women are compelled or permitted to go away from the church in which they were brought up to seek employment and homes. In this way many of our churches are drained of their best strength for the coming years; and when the old pillars of the church drop away, the church ceases to be self-supporting. It may be asked, "how is this to be prevented? How can young men without means buy farms in an old community?" I admit that there are difficulties, but believe that they could be overcome in greater measure if there was a wiser care for, and deeper interest in the church. Let fathers divide lands with their sons, and by more thorough tillage and fertilization double the productiveness of their smaller acreage. Let those who employ help, give the preference to Sabbath-keepers, even at some sacrifice. Let parents see to it that their sons be brought up so as to be spiritually strong, and also be capable for business.

But it has been said that this very emigration that so weakens the older churches, serves to propagate Sabbath truth by sowing seed in new places. But this brings us to another particular where lack of wisdom is shown. So many men are more concerned to find homes where their temporal interests can be improved, than they are for the welfare of their children, there is so little thought of the dangers to which their children will be exposed without church and Sabbath privileges. Many are not only lost to us denominationally in this way, but many are spiritually lost. A more thorough consecration to Christ and his cause, would inspire in us a higher wisdom.

FUTURE RETRIBUTION.

We are often asked, says Professor Phelps, How can you bear to believe in an eternal hell? Why does it not craze you? How can you call such a God as can create a hell benevolent. To us he seems Satanic in his nature. Yes, your God is my devil.

Whenever I go from my home to the city of Boston I pass by a building which reminds me of the Castle of Giant Despair. It is constructed of heavy granite blocks to the very roof. It is surrounded with lofty granite walls, and these are surmounted with iron spikes. I see doors of massive iron riveted with iron bolts. I see windows barred with iron. Behind those iron bars I have seen pale, despairing human faces—faces which have reappeared to me in my dreams. I know that underneath those walls, in a dungeon cell, there lives a man manacled hand and foot, who has clanked his chains there for seventeen years. Sometimes more than five hundred of my human brothers are locked within those walls of living death.

I have been told that over against a certain window there, on the opposite side of the street, there lives a pale-faced woman who never smiles. Every morning she places on her window-sill a blooming flower, where a certain man behind those bars can see it, and can know that a loving woman is thinking of him. Yet I see in a turret on those walls a man in uniform, with a rifle at his shoulder, who if he sees that brother man trying to clamber over the wall and touch the hand of that loving woman is instructed to shoot him down like a dog.

Why do I not cry out against the malign power which keeps asunder that suffering wife and husband? Why do I not tramp the streets of Boston, pleading with the crowds to go with me and level that Bastille to the ground? Why do I not move heaven and earth against the infernal tyranny which has devised, and the cold-hearted cruelty which tolerates that granite hell? What is it that sustains my human sensibilities and yours at the sight of such an anomaly of despair, in a world where robins are singing in the spring-time, and violets are blooming on the hillsides, and little children are laughing in their glee?

Answer me this, and I will tell you what it is that sustains a benevolent universe in beholding, and a benignant God in devising, an eternal hell for the confinement of eternal guilt. And you must prove to me that it is not so, before you can charge God with Satanic wrong in tolerating such a place as hell within the bounds of his dominions.

The question which all such suspicions of God's rectitude bring back like a boomerang upon the inquirer is, What else shall God do with eternal guilt? Shall he forgive it? Shall he, by one grand act of amnesty, proclaim liberty to the damned, to the devil, to his angels, and to men like them? But how would that help the matter, sin remaining unrepented of and unfor-gotten? Free grace proclaimed in hell forever would not quench for one moment its lurid fires, if sin were still pregnant there. Sin is hell. "Myself am hell," says Milton's Satan. Guilt is itself damnation. Again the question returns, therefore: "What else shall God do with it?"

Shall he give repentance, and then forgive? But that is the very thing he has been offering from the first, and will offer for ever and ever. Never will man or devil see the moment when he cannot repent if he would. But that is the very thing from which the incorrigible sinner recoils. He will have none of that. Repentance means submission. Better hell than that.

MISSIONS.

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

THE CHRISTIAN A MISSIONARY.

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

Sin had blinded their minds. They did not understand the genius of the gospel. Regeneration was a mystery. Nicodemus asked "how can these things be," so Christ continued to explain the plan of redemption with grand results. He also administered to the temporal and physical necessities of the people; thus giving efficiency and power to his teachings. He chose twelve missionaries to assist in this work, he also appointed and sent other seventy with instructions and power for missionary work, saying that "he that heareth you heareth me, and he that despiseth you despiseth me." Result: Satan fell as lightning from heaven. Christ had other and important business in the interest of his children, making it necessary for him to go away from them. He must prepare a place for his weary followers when the battle of life is over, and intercede with the Father in their behalf; but he would send the Comforter so that they should not be alone. And he left this important business of spreading the gospel to the world with his followers, saying that "he would be with them to the end of the world."

Hence we see beyond a doubt that the work of proclaiming the gospel to the destitute and the perishing is the mission of the Christian necessity for missionary work. It has been my privilege during these years referred to, to occupy missionary ground in five states and one territory, besides serving as pastor in three other states. This has given me an opportunity to learn the necessity of missionary labor in this great and growing country. I have learned most assuredly "that the harvest is great and the laborers are few," and that this is most emphatically the time when the Church of Jesus Christ should "pray the Lord of the harvest to send forth laborers into his harvest," and even like Samuel to say "here am I." Many local-

ities destitute of the ministrations of the word of life and inviting the same, many desiring to hear the Sabbath question discussed and inviting us to do it in their pulpits, acknowledging when it was done that "there is more in it than we had supposed, and possibly we are all wrong in Sunday-keeping," this has all come in my own experience.

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

Again, the money necessary to carry on this work: whose is it? The Lord's. We are his agents. O, how much of it we waste on self trying to secure our own interests, while so many are perishing for the lack of the knowledge of the gospel which this money would secure, for let it be remembered that "those who preach the gospel shall live of the gospel; the laborer is worthy of his hire." When will professed Christians learn that the account we are to give will embody not only time, talents, opportunities, but the earthly means by which this work is to be carried on? If those having it could witness the joy and delight brought to both parents and children, as the young believer in Jesus has gone down into the liquid grave to publicly put on Christ, as I have on these various fields, and the anxious desire expressed that the brethren and sisters might continue to be fed with the truths of the gospel, money would be poured into the treasury of the Lord accompanied by the earnest prayers of the givers for the success of such labor, until as in olden time, God should say it is enough; and the dark and destitute places of the earth would enjoy the light of the glorious gospel of Jesus Christ. This work is not confined to the ministry. There is something for each of us now to do.

H. B. LEWIS.

NILE, N. Y., May 1, 1889.

FROM CHINA.

SHANGHAI, March 29, 1889.

My Dear Brother,—Your letter of Jan. 22d, addressed to Bro. Randolph and myself, was duly received. Just previous to the arrival of your letter, we had discussed, somewhat, the question of a new station, and had taken one trip with this in view. After getting your letter, we had a meeting on March 12th, when the following business was transacted:

WHEREAS, Rev. A. E. Main has inquired respecting the practicability of opening a new mission station, therefore, be it

Resolved, That we deem it practicable.

Resolved, That the question of place of location, and time of opening, be referred to Brother and Sister Randolph for consideration, and when they have arrived at any definite conclusion, they be requested to report the matter to the Association.

A few days after the passage of the above resolution, Bro. Randolph and myself took another trip into the country, with the same object in view. Last evening, March 28th, Bro. Randolph called a special meeting of the Association, for the purpose of reporting on the question of location and time of opening a new station. After a verbal report and informal considerations, the following resolutions were passed:

WHEREAS, we have recently visited two of the best unoccupied sections of country, with the thought of locating a new mission station; therefore,

Resolved, That, owing to various considerations, we recommend the city of Ta-Tsong for the location of such a station, if our efforts to enter that field should prove successful.

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

In regard to the two localities visited, perhaps I should give you some of the reasons that have led us in the selection of Ta-Tsong. The first section visited lies in a south-westerly direction from Shanghai, distant about 200 le, i. e., 60 or 70 English miles. There are several cities in this region with no located mission work. The travel between these places and Shanghai can only be done by boat, and in unfavorable weather it would require several days to communicate between the two stations. Under favorable circumstances the journey could be accomplished, one way, in two days. This section is a wide field. The second place, or places visited, lie in a north-westerly direction from Shanghai. The farthest point we went to was Ta-Tsong, distant from Shanghai 108 le, i. e., 36 English miles. This place is also without any located mission work. I believe there is not a Christian in the city. The water communication between Shanghai and Ta-Tsong is good. There is also a road for the travel of wheelbarrows, sedan chairs, or horseback riding; and the journey can be made, by either mode of travel, in one day. On horseback, I suppose it could be made in a half-day. Ta-Tsong lies 36 le beyond Kia-Ding, the place, for the opening of which the Board, some years ago, voted an appropriation of \$300. We should prefer to have this as our field now, owing to its being nearer Shanghai, but the Methodists began work in that place last year, and we prefer to go where there is no other mission at work.

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

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

D. H. DAVIS.

The American board is responsible for the Christianization of one-tenth of the heathen of the world. It has 22 missions, 461 American and 2,039 native laborers preaching at 990 stations in 26 different languages. They support 325 churches, with 28,042 members. In 98 high schools, universities and colleges they have 5,941 picked pupils of both sexes, and 41,151 pupils in the common schools. Its mission presses sent out annually 18,650,000 pages of Christian literature.

WOMAN'S WORK.

WILL ladies who read Mrs. Fryer's letter, and who can do so, please bear in mind her request, and send to her samples of knitting or crochet. This can be so easily done, that it would seem a thing to regret if it were not done. The good influences which the handling of your samples may set into play, may far outweigh our calculations. Or should you choose to send such samples to the Board Secretary at Milton, Wis., we will send them on for you. If sending direct yourselves, address Mrs. Lizzie N. Fryer, Shanghai, China.

LETTER FROM MRS. FRYER.

PART II.

SHANGHAI, China, March 12, 1889.

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

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

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

Yesterday I went to a feast at the house of one of the high officials who lives near by. It was made in honor of some high relatives who reside in the interior, but who were here on their first visit. Eight ladies, all Chinese but myself, sat down to the round table, which was destitute of cloth, but which had on it no less than twelve little dishes of sweet-meats. Besides these, there was a small cup for wine, a pair of chopsticks and a tiny dish for sauce at each place. When the servant had poured out the hot wine, all held up their cups and drank together from them. This ceremony is always gone through with at the beginning of a feast. I was asked before sitting down, if I would not take some wine; but this was out of politeness more than anything else, for they know what my knot of white ribbon means, and respect the motive that prompts the wearing of it. Courses of sharks-fins, fowl, fish, ducks-liver, stewed pork-skin, sheep's kidneys, pickled eggs, boiled duck, ham, shrimps, sea-slug, roe-of-fish, stewed mushrooms, bamboo-shoots, boiled pork, meat-dumplings, sponge cakes, and many other things

that I cannot name were served one after another. At last a small bowl of rice was given to each one, and I knew and rejoiced that the dinner was nearly at an end. These rice bowls were held close up to the mouth by the left hand, while the rice was pushed in with the chop-sticks by the right hand. Then came pretty covered cups of tea, and the meal was finished only to adjourn into the bed-room to partake of many kinds of sweets.

(To be continued.)

A LETTER FROM MR. GERARD VELTHUYSEN.

[Because it may be a pleasure to many of our young people in particular, to hear from our young friend, Gerard Velthuysen we give you extracts from a letter which we received from him some days ago]

AMSTERDAM, Holland, March 15, 1889.

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

Our own labor, the Midnight Mission, is constantly growing, since you were with us last summer, which few days are ever held in pleasant remembrance by us. The Lord has greatly blessed our efforts. No doubt you know our manner of work. We go out to the places where Satan dwells, before the houses of vice, which are licensed here, to warn people willing to enter against the temporal and eternal results of their immoral life, that they may return, repent and seek salvation and strength to resist the temptation, in the blood of Jesus, which cleanses of all sin. We usually go out with a number of tracts and try to enter into conversation with the immoral men. Sometimes, if we get their address, we visit them at their homes and seek to bring them under Christian influences, and continuously speaking with them at their homes, of course we may mention many blessed results. The way we were led to this work and the work itself are obviously the Lord's. Now there is a little association of almost twenty Christians laboring in this way at Haarlem, and one at Amsterdam a little greater, and steadily growing.

Some of the laborers have led a licentious life before they were converted. One of them, perhaps the most consecrated of all, not long ago was a brothel-keeper himself. Our fellow laborers in this part of the Lord's vineyard devote as much of their time as they can spare. We were invited to consecrate ourselves wholly to this night mission and the work connected with it, after a Christian of influence in our country, who had prayed and labored for more than two years that this work might be entered into, but finding no one willing to start, till God had started the work in his own way. Still there are comparatively very few Christians who will go with us, because the opposition and ignoring are great. Most of the persons going to such places hate to be seen, still more to have their conscience incited and be troubled in their evil ways, and those who find their better bread by their sin, apply all possible means to drive us away. Yet the Lord has protected us till now, that, however they might rage, they never cause us any lasting harm. They scold horribly, and throw with water and dirt, yet by these means, who have their conscience testifying are more willing to listen to us. We hope that you will not forget—a young member of our church is with me—to remember us in our arduous labor in your prayers for his name's sake, and for the poor, erring, fallen men, and degraded women.

Be so kind to greet all who know me.

G. VELTHUYSEN, JR.

PREACHING CHRIST.

BY A. B. WILLIAMS.

When we look to the days of the apostles for examples of evangelistic work, we find that "Christ and him crucified" was constantly kept before the minds of the people. In his first discourse, Peter told the Jews "that this same Jesus whom ye crucified has been made both Lord and Christ," and he demanded of them immediate surrender to his authority. In his next sermon he said they "killed the Prince of life, but God raised him from the dead, and that faith in his name made this man strong, and gave him perfect soundness in the presence of you all." And when he spoke to Cornelius he reminded him of the knowledge he already had concerning Christ, and then added that he had been crucified and raised to life, "and ordained of God to be the Judge of the living and the dead."

When Philip went into Samaria "he preached Christ unto them," and when directed to the Ethiopian officer "he began at the same Scripture and preached unto him Jesus," whom he immediately acknowledged to be "the Christ, the Son of God."

In the beginning of Paul's ministry at Damascus "he was confounding the Jews and proving to them that Jesus is very Christ," and afterward at Antioch they who accepted his teaching were "called Christians."

The main thought in the preaching of all the apostles and Evangelists, was Christ as the Saviour of a lost and ruined world.

When Simeon saw the infant Jesus he believed in him. But it was equally true of John, that when he saw the man Christ Jesus, and was familiar with his life, miracles, death, resurrection, coronation, and the introduction of the gospel among the Gentiles, yet this additional knowledge did not take away the personal character of his faith, but he wrote "many other signs truly did Jesus in the presence of the disciples, which are not written in this book, but these are written that you might believe that Jesus is the Christ, and that by believing you might have life through his name." They were not only to believe the proposition that Jesus is the Christ, but they were to trust the person himself. It was not enough to give their assent, but they must give their consent as well. They were to "believe with all the heart," and to "gladly receive the word."

There is wisdom in all this, for it is easier to understand a truth that is clothed in personality than that which is speculative. For instance: "We get a better idea of the evils of intemperance, and it makes a stronger impression upon our minds, to see a man reeling on the street, or with the delirium tremens, than to read of the statistics concerning strong drink. We have a better idea of a change of heart as we see it in the changed life than when we hear of a striking experience. And when God wanted to give to us a correct idea concerning himself, as well as the kind of a life that would be pleasing to him, "he became flesh and dwelt among us," and "went about doing good," "being tempted in all points like we are, yet without sin;" identifying himself with our interests and trials and thus living as he would have us to live. We find him at a wedding feast, and at funerals; eating at their tables and sleeping in their beds; using the temporal things, that he might do the greater good for his fellows; as he wept at the grave of Lazarus, they said, "See how he loved him," and as he died on the cross, we say, see how he loved us—for "he commended his love toward us that while we were sinners Christ died for us."

The wisdom is also seen in the fact, that man is lost and unable to save himself, and needs a person who is stronger than he is to help him—"one who is able and willing to save to the utmost." On account of this he "came to seek and save that which is lost." It is this personal Christ who was lifted up, that has attracted so many millions of our race to him, and meets a want which nothing else can supply. It is the preaching of Christ that is to convert the world, to unite the people of God, to settle all difficulties among brethren, and to build them up in the most holy faith. What is needed to-day is Christ in every heart, Christ in every family, "Christ for the world and the world for Christ."

—Christian Standard.

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 IX.—JESUS BEFORE THE COUNCIL.

For Sabbath-day, June 1, 1889.

THE SCRIPTURE TEXT.—MARK 14: 55-65.

55. And the chief priests and all the council sought for witness against Jesus to put him to death, and found none.
56. For many bare false witness against him, but their witness agreed not together.
57. And there arose certain, and bare false witness against him, saying,
58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59. But neither so did their witness agree together.
60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee?
61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
62. And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
63. Then the high priest rent his clothes, and saith, What need we any further witnesses?
64. Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.
65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands.

GOLDEN TEXT.—They hated me without a cause.—John 15: 25.

DAILY HOME READINGS.

- S. Mark 14: 55-65. Convicted by false witnesses.
M. Matt. 26: 59-68. Matthew's parallel narrative.
T. Luke 22: 63-71. Luke's parallel narrative.
W. Isa. 53: 1-12. Smitten for us.
T. Acts 4: 1-22. Peter and John before the council.
F. Acts 23: 1-15. Paul and the council.
S. Acts 5: 12-42. The council baffled.

INTRODUCTION.

This lesson, as given by Mark, immediately follows the text of the last lesson. John, in his narrative of the same events, records some details which probably intervened between the last lesson and the one now before us. See John 18: 15, 16, 18. According to John it seems that Jesus was first led before Annas, the ex-high priest, who questioned him in an informal way before he was led into the presence of Caiaphas for his regular trial. The place of his trial was the palace of the high priest, in the rear of the court where Peter was when he denied his Lord. The time was during the night preceding the day of our Lord's crucifixion. This was probably the night after the 15th of Nisan had begun.

EXPLANATORY NOTES.

V. 55, 56. *And the chief priests and all the council sought for witness against Jesus, to put him to death, and found none.* In Jewish trials, in cases where capital punishment is involved, it is made necessary to find at least two witnesses, whose testimony should exactly agree against the person charged with crime. The chief priests had taken this trial in hand, and were determined, if possible, to convict Jesus, but they must not violate their own sacred law. The words indicate that they sought such witnesses as could serve them in this case. Witnesses did not come forward voluntarily, and hence must be sought for. It is also implied that the witnesses were examined separately, and hence could not know the exact testimony of each other. All of them being false witnesses it is very easy to see how it was impossible to get testimony from even two witnesses that could be used for the conviction of Jesus.

V. 57-59. *And there arose certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.* Matthew says that there were two persons who gave this false testimony. Their false testimony consisted in purposely misrepresenting the words which Jesus had said concerning the destruction of the temple. They would represent him as threatening to destroy the temple.

whereas he had made no such threat. They had also endeavored to make the charge against him more forcible by accusing him of saying that he would not only destroy the temple which had been built with hands, and then rebuild the temple without hands in the space of three days. But not even with all this effort to agree in testimony against him were they able to convict him. Really they were unable to agree in their plotting falsehood.

V. 60, 61. *And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?* It would seem that this court, formed of the high priests, were thus far completely baffled in their attempt to find testimony that would condemn Jesus. Hence the high priest resorts to another method to reach his end. Thoroughly exasperated, he suddenly rises from his seat where he was sitting in the circle of priests, and probably approaches Jesus, who stood there silently in their custody, and began to ask questions, so that, if possible, he might lead Jesus to make some statements upon which they could condemn him. It seems that the silence of Jesus annoyed them. Filled with the spirit of antagonism they would have been better gratified if he had shown a spirit of resentment and anger. The chief priest now challenges him to make some explanation of these words that had been falsely charged against him. But Jesus still held his peace. The high priest approached Jesus the second time, and put to him the direct question; "Art thou the Christ?" To this question Jesus must answer or refuse to answer, and whatever answer he should give would lead to his condemnation.

V. 62. *And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* Here the high priests have the positive affirmation, brief and explicit, and without stopping he proceeds to declare unto them that they shall yet see him sitting on the right hand of power, in the midst of clouds of heavenly witnesses. This utterance of Jesus was mighty in its magnitude and in its divine significance.

V. 63. *Then the high priest rent his clothes, and saith, What need we any further witnesses?* By this act of horror and indignation the high priest at once declared his own verdict against Jesus. It was a rending of the linen garments, two of which were sometimes worn by persons of the higher ranks. He did not rend his priestly robe. The violent act was intended not only to express his own indignation, but to arouse and excite the anger of the entire court. He then appeals to the court with the question, "What need we any further witnesses?" As much as to say, we have all the testimony against him that is needed for his condemnation, and we have it from his own lips.

V. 64. *Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.* Here the high priest declares that Jesus' words are blasphemy according to the law of Moses. Jesus had made himself equal with God. This was enough in their estimation for his condemnation and death. Without further delay they voted his condemnation. This condemnation was based entirely upon religious grounds. Pilate was not willing to carry out their desires on this ground. Then they resorted to the charge against Jesus of treason, stating that he proposed to establish a new government in antagonism with the Roman government, and on this ground of accusation against Jesus they compelled the governor to execute their wishes. Pilate saw at once that his own governorship was in jeopardy, and unless he should accede to their demands he would be charged with treason against the government.

V. 65. *And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.* Who is referred to by the word "some," whether members of the court or some of the under-officials, is not perfectly plain. But it is clear enough that the members of the Sanhedrin were conniving at this insulting treatment, if they did not engage in it themselves. Blindfolding his eyes, they would strike him and then tauntingly tell him to "prophesy," and tell who it was that struck him. Thus they were ridiculing and jeering him. It would seem from all this that after he had been falsely condemned to die, he was left by the authorities to be insulted and maltreated just as their anger and barbarity might lead them; and all this treatment while he was in the keeping of the officers.

WHAT shall we do? In a case of great distress, one said to a Quaker in relating it, "I could not but feel for him." "Thou didst well in that," was the the reply, "but didst thou feel in the right places in thy pocket?" This is the kind of feeling that is now needed.

RELATION OF MUSIC TO THE SERVICE OF THE SANCTUARY.

BY H. D. CLARKE.

The connection established between music or singing and the worship of God seems to be a divine one.

The created intelligence of God sang before the worlds were framed. When God challenged Job to answer some very hard questions if he could, he said, enumerating his mighty works to convince Job of ignorance, "Where wast thou when I laid the foundations of the earth. . . . When the morning stars sang together, and all the sons of God shouted for joy?"

As soon as man began to write he began the composition of poems for chanting and singing. We have songs in heroic verse composed by Moses, and the odes and hymns in honor of God, by David, the sweet singer of Israel. His trimeters and pentameters and almost perceptible iambic, alcaic, and sapphic verses, the hexameters and pentameters of Isaiah, and Job and Solomon, the sapphic verses of Jeremiah in Lamentations, show us that singing had an important connection with the worship of God's ancient people. The peculiar excellence of Hebrew poetry may not be indicative of excellent music, but it does point out the important relation between it and the service of God. It shows that its earliest application was to the service of religion, and the sublime employment of the sacred muses was to celebrate, in hymns and songs, the praises of Jehovah; to decorate his worship with the charms and graces of harmony and to give force and energy to the devout affections.

The early use of sacred music seems to have contributed much to the peculiar character of their poetry. The Old Testament gives ample evidence that music and poetry were cultivated from the earliest ages among God's people. We find schools or colleges of prophets devoting themselves to the study of religion, and a principal part of their occupation consisted in praising God in hymns and poetry, with choral chants accompanied with various musical instruments. 1 Sam. 10: 5-10, 19: 20-24. Speaking of musical instruments, it is quite significant that in the fourth chapter of Genesis we find the first inventions of note mentioned to be the harp and organ, and Jubal the father of such as handled them. Jubal was a music teacher, and with modern enterprise to suggest it, he would have been made the director or head of a first-class Seventh-day Baptist conservatory of music. As it is, we will, as soon as some one will give the endowment, place Bro. Wardner Williams in the position. In the service of the tabernacle David appointed four thousand Levites. These were divided into twenty-four courses under their several leaders. Their sole business seems to have been to sing sacred hymns, and to play on musical instruments in the public worship.

Asaph, Heman and Jeduthum were then musical directors and the titles of some Psalms would indicate that they were also composers. Moses, with the Israelites, and Miriam, with the women, chanted an ode at the Red Sea. Ex. 15: 20, 21. And from this example opposite choirs at the tabernacle would alternately sing psalms, accompanied with music. A whole volume might be written descriptive of Hebrew music in connection with the worship of God. Deborah and Barak sang praise for deliverance. Israel sang of Saul and David. The Psalms mention varieties and multitudes of hymns sung. Nehemiah speaks of two hundred and forty-five singing men and women in a congre-

gation of returned captives. The prophets often refer to singing, and when Christ was born, all heaven rang with a song of rejoicing. The sublime hymn of Zacharias, in Luke 1: 67-79, may justly be regarded as an ode which he sang or chanted. He was no doubt a literary Jew, conversant with the devotional and lyric poetry and as an officiating priest was accustomed to bear a part in the choral service of the temple. Jesus and the apostles sang together, and Silas in prison sang praises unto God. Paul, to the Ephesians, exhorts to "sing and make melody in your heart;" to the Colossians he says, "singing with grace in your hearts to the Lord;" to the Corinthians he says, "I will sing with the spirit and with the understanding;" to the Ephesians, "speak to yourselves in psalms and hymns and spiritual songs;" and again to the Colossians, "teaching and admonishing one another in psalms and hymns and spiritual songs." John, in Revelation, informs us that in heaven the saints shall sing a new song, and there shall be one song which no man can learn but the one hundred forty-four thousand redeemed from the earth. 14: 3.

Thus in brief we have the testimony of the Bible relative to the connection established between music and the service of God. It is a vital connection. God makes sacred melody, in connection with the words sung, a means of teaching important truth. "Teaching one another in spiritual song," says Paul. He makes it admonitive, "admonish one another in hymns." He makes it a means of grace, and grace a fitness for singing. "Sing with grace in your hearts." It is an expression of praise, a means of consolation for the sorrowing and a source of joy to the glad in heart. No prayer-meeting is complete without song, no regular season of worship, no funeral, no Sabbath-school, and perhaps we may truthfully say, no family altar is complete without a song of praise or petition. In song we teach, preach and pray. Music in the sanctuary, Oh, what "sweet and subtle power is thine! Before thy magic influence passion shrinks, emotion casts her wealth of smiles and tears, every attribute of soul responds alike with joy at every bidding of thy heaven born will." Music, ordained of God, is second only to faith and religion as it awakens and stimulates in our hearts a desire to praise him who gave us being. The sacred hymn refines the mind and makes it susceptible to serious impression.

We said that the connection between music and the sanctuary service was vital. So true is this that the composition and singing of hymns becomes a serious thing. The solemn responsibility of the minister in the composition and delivery of his sermons is not greater than that of the composer of hymns and the choir or congregation in singing them. Paul says, "teach in songs." Teach what? The vital truths of the religion of Jesus Christ, the binding force and perpetuity of God's law, and the moral obligations of men. Some of the most dangerous errors of the times are perpetuated by the hymns and songs of our churches. A sermon is preached, and forgotten, the manuscript is lost or burned up, but the hymns stand out in bold type for generations. "Admonish one another in song." Admonish what? Gayety, levity? One would think so to hear some choirs sing a Baptist Yankee Doodle, and hear the organist play a voluntary or interlude that suggested "hands all round and down in the middle." A "papistical music mill," too, can do more to obliterate a good sermon from the mind of a wor-

shipper than almost any thing else and admonish one to dance out of church insensible to the divine benediction that has been pronounced.

No man should be a chorister or leader in sacred songs who has not a somewhat extensive knowledge of hymns and music, and who is not able to select such as are in harmony with the sermons, and such as have a high standard of Christian sentiment and poetic merit. He should have in view, truth, beauty, power and attractiveness, should select those that are healthful and helpful in sentiment. It is true that taste must be employed but much church music is, as Beecher once said, "in bondage to taste." Much of it is in bondage to the classics, in bondage to refinement, and in bondage to culture. Paul would have men sing "with the understanding." We believe, too, that the good, old advocate of spiritual song loved the heart, and would much prefer to hear an old, cracked voice, "feeble, and with many gaps, singing honestly," with tears and a heart uplifted to God, the songs of Zion, than to hear the most cultivated voice that ever enraptured a modern, cultivated audience. When people begin to sing for a concert effect, and to feel that nothing will do but an exquisite style and a classical selection, then worship ceases and song goes to Babylon. It must be the heart that sings or there is no worship acceptable to God. Music must not be regarded as a "side show" to offset the serious impression a minister may make. The congregation or choir should never sing for the purpose of giving the sexton an opportunity to seat strangers, or, as Bro. J. M. Stillman once said in relating a scene he witnessed, "to give the sexton a chance to poke the fire." A hymn is out of place for the mere purpose of giving any who desire it, opportunity to retire before communion service.

And equally disrespectful and insulting to God are that class of people who take the closing hymn as time to put on overcoats, rubbers gloves, etc., or to go out to get horses and cutters ready for the drive homeward. As soon might we do this during prayer or preaching as during the praise to God in sacred song.

But, while the relation of music to the service of the sanctuary is so close as to seriously affect it, and even to determine its results, thus admonishing us to save it from a bondage to taste or refinement, it is now inexcusable to go to the opposite extreme and neglect certain rules which should govern the choir or congregation in the rendering of sacred music. The time was when devout worshipers were deprived of the educational advantages which this generation now enjoys. It was permissible to read a line of the hymn, and then with high or low pitch, according as the leader could guess at it, lazily sing it, and then repeat the process; but time has wrought a change, so that every child of ten years should now be able to read notes, whether possessing a voice for singing or not. With this education, and the drill which every church should afford its people, there is no necessity for the old style and haphazard way of singing the praise of God.

There is a close connection between length, pitch, power, and quality, or the *properties* of tones, of rythmics, melodies, dynamics, or the *departments* into which the science of music naturally divides itself, and religion or religious service. What devotion then would result from that grand old hymn of John Keble to Haydn's Hursley (L. M.), "Sun of my soul, thou Saviour dear," sung in the tune of "Hold the fort for I am coming"? or what joyous feeling ex-

pressed in some spirited, quick song, would find expression in the tune of "Nearer my God to thee"? And yet it is a fact, that many a prayer-meeting is killed by this very lack of knowledge or taste.

Doleful and dispirited singers, lazily whine a few inappropriate songs, which tend to make the prayers which follow, morbid. "Sing ye praises with understanding," understanding which comprehends the words and the properties of the tones required to express them.

I wish to offer a few hints before closing. Every church should annually provide a music teacher to instruct the young, or any needing it, in the rudiments of singing, and to drill all the singers, for a while, in church and Sabbath-school music. There should be a dozen or twenty lessons, at times during a season when the most can attend. Chenaniah, chief of the Levites, was so appointed by the Jewish Church in David's time. "He instructed about the song, because he was skillful." 1 Chron. 15: 22. I do not say that a choir that leads the congregation in this branch of divine worship should be salaried officers, though in the days of Nehemiah, the singers received "a certain portion" for their services (Neh. 11: 23), but the leaders in songs should have some token of appreciation of their effort, by way of having their music furnished by the church. But few people realize that the average choir, and leader in particular, bear many burdens that should be lightened by the congregation, who receive great benefits. Many times they are obliged to leave farm, store, or mechanical work, and thus profits derived from such work are in a degree lost, in order to practice for funerals and other necessary occasions. The churches, therefore, ought to buy the books necessary for all religious service in the sanctuary, and keep the choir well supplied with new and inspiring music. In return, the choir should willingly use it, and take great pains to build up Zion, by study and practice, in order to attract and edify the worshipers. As a pastor, I wish to say to all singers, and choirs in particular, that the inspiration to preach well depends in no small degree upon the enthusiasm and ability of the choir to carry well their part in the divine service. And, finally, there is secret power in the music and singing that opens the heart of the preachers and of the hearers to more seriously consider the gospel message. He who enters into the spirit of song, joining to the extent of his ability, will be the more devout and earnest in other services. There is a vital connection between the service of song and other sacred services that has been but little understood or appreciated. This relation should be one of the pulpit subjects, for it is a part of the grand, gospel message. The writer believes that in this paper, though falling far short of its intent, he has preached Christ and his gospel.

CORRECTION.

To the Editor of the SABBATH RECORDER:

Will you please be so kind as to make the following important corrections in the article entitled "The Time of the Crucifixion," in the RECORDER of May 9th: In paragraph six, last two lines, "from 30to31" should be "from 31to 32." In paragraph seven, third line, the number "22,958" should be "22,968."

Yours Truly,

J. W. MORTON.

TWENTY-TWO missionary societies in the United States, are managed by women and supported by women; 751 missionaries are thus sustained. Last year these societies contributed \$1,038,253.

HISTORICAL & BIOGRAPHICAL.

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

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

Eld. Jonathan Dunham, son of Eld. Edmond Dunham, the founder of the Piscataway Church, N. J., was an ordained deacon or pastor of the church for forty-three years. He died in 1777, "having sustained a good character." "In the year 1789 Elder Elisha Gillette, the father of Eld. Walter B. Gillette, moved from this church to Oyster Pond on Long Island; and 1791 he with others organized "a church in relation with the denomination." "He soon proceeded to receive First-day members, which divided his church. I believe that it is now nearly extinct." Eld. Henry M. Lafferty was their minister at the close of this period, and is mentioned as "quite an entertaining preacher." Gideon Wooden was licensed to preach with him, and is said to be "a promising young man of irreproachable character." This church has produced several eminent characters that have filled respectable stations in the state, and it still has a number of worthy and respectable members.

Eld. Jonathon Davis, of the Cohansey (Shiloh) Church, died in 1785. "I heard him preach at Hopkinton, R. I., and he was accounted a very able preacher, of a solemn deportment and unblemished character." Eld. Nathan Ayars was ordained by the church in 1786. "He has been administrator in it ever since, and is esteemed a pious, good man." Eld. John Davis, a son of Eld. Jonathan Davis, was ordained in 1807. "He is esteemed as a pious, promising young man, and is their principal administrator at present." Eld. Clarke states that "there are several other members of this church who are liberated to exhort, but are not yet ordained."

Eld. William Coon "took the lead" in the Berlin Church (N. Y.), in 1783. "He was so blest in his labors that, during his ministry, there were added to this church nearly 167 members. I was acquainted with him from my youth, being born in the neighborhood with him. He was as able, impressive, argumentative preacher of the gospel, as perhaps this denomination ever had. He was much called to preach among other sects, and very universally approved of. As a leader in discipline he had few equals, and in him this church has lost a faithful and much esteemed leader. In his last and extreme illness, he bore it with the utmost fortitude and patience, and resignation to the divine will, and died entirely composed in his mind and universally lamented. Mr. Van Rensselaer, the late Deputy Governor of the state, who owned the patent where Eld. Coon lived, set so much by his worth, as to give him a clear deed of the farm where he lived."

Eld. Asa Coon was his successor, and became pastor of the church in 1801, but he died shortly afterward. "He was universally esteemed as a faithful, able, eloquent preacher of the gospel, and of correct ideas, as also of unblemished character as a good citizen." Eld. William Satterlee followed him as the moderator of the

church in 1805. "Since his ministry there have been added to the church 160 members. Such has been the blessing of God on the labors of this man, who continues their present leader. He is also esteemed an able, eloquent preacher of the gospel, of sound doctrines and words, and well accepted by all denominations, and although he has an impediment in his speech, and has but an ordinary education; yet few men can demonstrate the main points of the Christian religion with equal clearness and impression."

Eld. Henry Clarke says of himself, as becoming the pastor of the First Brookfield Church (N. Y.), in 1795, "That by the blessing of God, and the consent of the people, he attended a stated meeting on the Seventh-day with his brethren, and often among other denominations where he met with kind reception and had some offers." Eld. David Davis was chosen to preach for the DeRuyter Church, N. Y., when it was constituted, in 1806. "He is esteemed as a man of unimpeachable character, and resides among them now." Of Eld. John Davis, who had at the time the charge of the two West-Virginia churches, the author remarks that he also saw this minister at the Sabbatharian Conference, and heard him preach, and that he "is esteemed by many as an able, entertaining preacher."

SABBATH-KEEPERS DURING THE REVOLUTIONARY WAR.

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

The author makes this observation in regard to the Newport Church: "Previous to the Revolutionary war, it had a number of members respectable for their talents, learning, and abilities, and in eminent stations, in public affairs of the State. But the war scattered them, and death has finally deprived her of them; for this church has not yet recovered the splendor it had before the war. Notwithstanding the long and fervent labors of Eld. William Bliss, there have been but small additions, and no remarkable revivals since the troubles of the war. And possibly, it may be owing to the spirit of infidelity that has appeared to gain so much in America, generally since the war." In another connection he writes: "As the seat of war was there, their deacon, Mr. John Tanner, a man much esteemed, with Col. Job Bennett, and a number of their other principal members, left the Island to be more secure from the British; and moved into different parts of the country for refuge. None but those who have experienced the like, can sympathize with them."

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

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

ELD. N. V. HULL, AS AGENT OF THE TRACT SOCIETY.

In the fall of 1843, when Eld. Hull was pastor of the Clarence Church, N. Y., he received an appointment to travel within the boundary of the Western Association, as the agent of our Sabbath Tract Society. From the President of this Society, Eld. Lucius Crandall, the following instructions were given him under the date of Sept. 10th:—

You are hereby authorized to make sale of the Society's publications, receiving contributions to its funds, and to transact, in its name, any business which you may consider of interest to the Society. You are requested to make a monthly report to the Board, in which you will not only state the extent and character of your business transactions, but a minute or journal of your experience, giving in it such facts as may be of interest. Communications relating to the obtaining of tracts or papers will be addressed to the General Agent, Paul Stillman, monthly reports and general correspondence to the Corresponding Secretary Paul Stillman, communications especially relating to the funds, to the Treasurer, Thos. B. Stillman.

According to his journal he started from home Dec. 17th, and stayed the first night in a hotel at Bethany Four Corners, N. Y. He gave the family several copies of the *Sabbath Vindicator*, the landlord declaring "his convictions that the seventh and not the first day of the week is the day which the Scriptures require to be kept." The latter also said, "It is a wonder to me that Christians do not keep it." He first labored a few days in the Second Alfred Church, N. Y., preaching, forming a local Tract Society, selling the *Vindicator*, and taking up a collection. He next visited Independence, N. Y., speaking on the subject of his agency, and securing some aid. In the evening of Dec. 24th he preached on the subject of the Sabbath, at Andover, N. Y. He had been promised the use of the Presbyterian meeting-house of the village, but just before the exercises were to commence he was informed by the officers of the church that they had concluded to use the house themselves. "But the trick (for so we understood it) did not succeed, for the school-house was opened for us, and we had a good attendance. After sermon we circulated the *Vindicator*, and left the place feeling satisfied that a good impression was made."

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

On the 10th of January, 1844, he arrived at home, having been absent 26 days, paid out \$3 for traveling expenses, presented 23 discourses, including the lectures, sold publications to the amount of \$25 22, and received from collections \$25 02.

This minute is made July 16th, following:

Whole amount of labor up to this time, 36 days; number of sermons 33; expenses in traveling, freight, and postage, \$11.

In his discourses he treats of these subjects: A Correct Estimate of Human Life, The Faithful Saying, The Fountain and Foundation of Justification, The Backslider in Heart, The Value of the Gospel to the World, Christ the Power of God, The Spirit of the Reformer, The Love of God to Man as Exhibited in Redemption through Christ, The Righteous Hath Hope in his Death.

SABBATH REFORM.

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

Editor of the Inquirer, Dear Brother:—As to that rejected manuscript, I have this to say, that I am sorry to receive it, not because I have any personal grievance, but because my respect for our preachers, with some exceptions, and for our papers is on the wane. In itself, that of course is of no consequence. I am a disappointed seeker after truth. It is bad enough to know that the people among whom, for truth's sake and at a sacrifice, I cast my lot, are not free from error, but when we receive unfair and cowardly treatment, it makes matters worse.

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

But why are our people so anxious to suppress this matter? Surely it cannot be because it is an error. Baptists never were so apprehensive lest an error should gain credence among them. Errors have more commonly caused smiles than solicitude among us. Nor can they be treating this matter, as too commonly they are doing, because it is of no importance. There is to me but one explanation, they fear this aspect of the Sabbath question, because it is the truth. What a sad state of affairs!

I am yours respectfully,

H. B. MAURER.

(Twice rejected manuscript.)

IS THE BAPTIST SABBATH POSITION TENABLE?

BY REV. HENRY B. MAURER.

If it be conceded that it is a Judaizing point of view from which this question shall herein be discussed (an objection easily answered), and conceding that it is a matter of indifference which day be observed as the Sabbath (a view that compares with the tenacious observance of Sunday and with Baptist literalism and precision on other points, how favorably the reader must judge), the middle ground taken by most Baptists between the rejection of that Edenic-Mosaic Sabbath, which, generally speaking, "was made for man," and which is popularly but erroneously called "the Jewish Sabbath," on the one hand, and no-Sabbathism, an extreme many are driven to, on the other, is untenable. There is either the Sabbath of the fourth commandment intact or there is no Sabbath. But how is the mean between these extremes maintained? It is done by the violation of those very principles which justify the separation of Baptists from "the great body of evangelical Christians," unity with whom, on this point, the *Examiner* uses as an argument for Sunday observance! When in support of a Baptist practice, an appeal is made to the custom of "evangelical Christians," as one who left the

Pedobaptists, I must ask what does this mean?

The first principle violated is that which repudiates a human modification of a divine ordinance, and the second, "The ultimate authority of the Bible," the violation of which compels the wresting of Scripture. If the first principle suffer violence, the second must also, for no divine institution can be modified, unless the Scriptures, the only source of knowledge of divine things, be wrested.

Concerning the matter under consideration, *there is such a modification*, and Baptists having adopted it, and aiming to be consistent, resort to such transparently weak methods that it causes one to wonder how they ever could have pointed out such methods in others, and yet failed to find themselves out. I have before me two tracts published by the American Baptist Publication Society. The first, No. 150, is entitled, "Pedobaptist Sophistries Exposed;" the second, No. 93, is entitled, "The First Day of the Week," etc. The logical arguments and deductions of tract No. 150 would, if applied to it, make sad work of tract No. 93. If that wonderful discernment between truth and error which our polemicists possess and which can detect the fallacies in others, however subtle, were without bias, applied to those "proof texts" in the *Examiner's* editorial of April 11th, taken from our New Hampshire and Philadelphia Confession of Faith, where they found a place (who can tell how?) those texts would rank for weight as authorities with the ones quoted in support of infant baptism and sprinkling!

If space were allotted, I would present the history of Sunday-observance. It dates back no farther than the fourth century, and I can prove it. Every student of church history knows that the conflict between Christianity and paganism, between truth and error, was the most serious about that time. Even before then the apostles had to combat error in the churches. The powerful influence of paganism upon primitive Christianity, the prevalence of sun-worship—whence Sunday—among the tribes converted to Christianity in the 3d and 4th centuries; the growing hatred among these Gentiles toward everything that seemed to be Jewish, are the most patent of facts in church history and are the direct cause of Sunday-observance. The Rev. Wilbur F. Crafts, says in his late book:

The ancient nations all about the Jews devoted the *first day of the week* to what was at first the chief symbol of God, and then the chief god, the sun, calling it *Sunday*, . . . which the missionaries of the cross would find was already regarded sacred as the "venerable day of the sun," in the Roman empire and other nations to whom they were sent.

Neander (Rose's translation page 186) says:

The festival of Sunday, like all other festivals, was always only a human ordinance. It was not the intention of the apostles to establish a divine command in this respect. . . . Perhaps at the end of the second century a false application of this kind began to take place, for men then appeared to consider Sunday-labor a sin.

In 1595 Dr. Bound, a Puritan, invented the theory which based on a fancied relation between the work of creation and redemption and bringing in the resurrection of our Lord, sought to apply the fourth commandment to the first instead of the seventh day. Thus from pagan origin, the result of a Romish compromise, absorbed by Protestantism, Sunday-observance found its way into the Baptist churches. "This is (not) the Lord's doing and is marvelous in our eyes."

Dr. Boardman, in his late book on the commandments, calls the change from the seventh to the first day "a great revolution." A change which displaces a day which God has sanctified

by one he has said should be kept secular, which secularizes a day he has made holy, which displaces a God-given set of reasons by another set of doubtful origin, and which have nothing more than a fancied connection with the Sabbath,—such a charge may well be called "a great revolution." For great revolutions great causes should be shown and great reasons should be easily given. How easy matter it is to show such causes and give such reasons can more easily be seen from several facts: that there is altogether too much confusion on this matter to be of divine origin, since God is not the author of confusion; that Baptists have a too great variety of views on the Sabbath question to be good for their reputation for unanimity of belief; that the amount of literature on this subject, compares with the 2,000 bound volumes and 3,000 pamphlets on infant baptism found in the library at Princeton, as Goliath compared in bulk with David; that arguments, religious and scientific, astronomical and geographical, fearfully and wonderfully made are resorted to, one needs to be conversant with all theologies in order to comprehend a simple little truth; that proof texts are quoted, which the best exegetes say have nothing to do with the Sabbath; that ministers seem afraid to discuss this matter in all its aspects; that "by many thousands the most widely circulated Baptist newspaper in the world," suppresses an article on the subject to which it gives a reply, and that in its valuable editorial columns, etc.

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

SUNDAY LAW IN CALIFORNIA.

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

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

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

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

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

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

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

IT is said that a man who was sentenced to "imprisonment at hard labor," at Sing Sing, N. Y., sometime since, has given notice of a peculiar grievance he is made to suffer. The prison legislation of the state has made it unlawful to employ prison labor, and so this man is deprived of the benefit of a part of his sentence. He has, accordingly, given notice that he intends, when the time of his sentence shall have expired, to bring suit against the state, compelling her to show cause why he should be made to suffer this enforced idleness contrary to his sentence. The case raises some interesting queries.

THE announcement on Thursday morning, the 16th inst., of the death, at the 5th Avenue Hotel, New York, of Hon. Allen Thorndike Rice, newly appointed Minister to Russia, was a great surprise to all. Mr. Rice had expected to sail for his post of duty on the day previous, but owing to illness resulting from throat trouble, he felt obliged to postpone his departure for a few days. He was a scholarly man, and had been several years for editor, of the *North American Review*. He was well fitted by natural qualities, by his thorough general education, and by the special lines of work in which he has been engaged, for the mission to which he had been assigned. A bright future appeared to be before him. He was 36 years of age.

IT is the little things in life that test us and, in the end, reveal our true character. It is not safe to conclude, for example, that the man who gives abundantly to promiscuous charities is necessarily a generous man; it may be after all that he grinds the face of the poor in those small matters wherein they are dependent upon

him. Who has not known men who appeared large-hearted and courteous among strangers, but who were anything but generous in their own homes? Why is this? Simply because in the larger matters men are thoughtful, and have cultivated the better impulses, while in the smaller matters they have left the old nature to assert itself. It were wise to follow the hint given by Jesus in the maxim, "He that is faithful in that which is least, is faithful also in that which is greater." Faithfulness in small things, and in places where no one ever sees, is the test of character. Fidelity in larger things and in places of public observation will be sure to follow.

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

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

cannot be organized into new churches, to unite with our churches nearest them, and then give them and ourselves the benefit of the personal care and attention suggested above.

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

TO THE JEW FIRST.

BY PROF. ROBERT PECK.

LETTER II.

IT is certainly astonishing that there are so many who doubt the conversion of a Jew to Christianity. We like to ask your readers one question, *i. e.*, "Have you ever seen a converted Jew or a Hebrew Christian?" If not, look upon brethren Lucky, Carman, Greenwood and others, and you will see such wonderful(?) beings!

We do not need, I think, any argument that Jews may be converted unto the the faith of the gospel of Christ. Though "the veil" hangs thick and dark before their minds, the light that streams from the cross is able to pierce the dense cloud that has brooded there for centuries, and to shine in upon their understanding and their hearts. The truth does not approach them by virtue of its own convincing force alone, the Spirit of God is in it, and can so wield the trenchant blade as to make the stroke effectual and victorious. It may be a difficult conquest, but that Spirit rejoices in such achievements as conferring a higher honor upon its overcoming energies.

When Jesus, with his face towards Calvary, proclaims, "I, if I be lifted up, will draw all men unto me," he makes no exception, even of the most confirmed and obdurate prejudice. It is well known that, under the fidelities of special Christian effort throughout the world, an increasing number of Jews are brought into allegiance to the son of Mary, as the true Messiah and only Saviour of men.

Here in America, with a population of 500,000 Jews and more, such conversions, though infrequent, are still counted by the score. It is

evidence also, that hundreds of Jews are convinced of the claims of Christianity, and only need a captain of courage and honesty to bring them to act openly upon their convictions. It is not more light and argument which they require, but a power upon their hearts to make them witnesses and confessors of Christ. I am afraid that the Christians of America, in general, have given too little thought, prayer, interest and effort, to this department of work. I am afraid they have been guilty of indifference and insensibility in this important matter. How often, in secret intercession, or family and social prayer, have you pleaded for the conversion of God's ancient people? We may well feel rebuked and ashamed for such neglect. It will be well for us to remember the place which the Jews have held in the history of the past; that they were chosen of God, out of all the kindreds of the earth; that they were the channels of his communication of laws and statutes, of promises and prophecies to mankind. What venerable names stand prominent on the roll of their annals—Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samson, David, Solomon, Nicodemus, Paul—and Jesus Christ himself was a Jew, and drew the blood of his humanity from the fountains of this ancient race. This people ought to be near our hearts, and to be, by no means, last of all in our consideration and regard.

Now what the Seventh-day Baptists can do in the way of bringing them under the power of the redeeming gospel, they ought to be ready to do. They ought, by specific agencies, to concentrate attention and effort upon them. In their personal walks they should be earnest to speak a word in season, to give a Bible, or a tract, or a copy of the SABBATH RECORDER, *Peculiar People*, or *Eduth le Israel*, and to welcome and encourage open loyalty to our Saviour and Master. We must try to show them that our religion, taking its name from Christ, is practically pure, gracious, sanctifying, and builds up a righteous and beneficent character. And if, under the banner of such a Christian civilization, we are corrupt, tricky, selfish and worldly, how can we convince the jealous observer that the truth of God is with us, and the only way of salvation?

God help us, by every demonstration of Christian living and working, to discharge our full responsibilities toward the Jews, and to be as a hand divine, to lead them into the light and liberty of the gospel of his Son! What a beauty lies in the words of our blessed Master, when he says (Matt. 10: 6), "But go rather to the lost sheep of the house of Israel," or the words of Paul, "To the Jew first."

FAMILY LIBRARIES.

BY R. TREWARTHA, D. D.

This is an age of reading, and that family that does not receive a good religious or secular newspaper is behind the age and the spirit of the times, and loses the best thought and information of the day. A religious paper is a solace, an alleviator of sorrow in the family home, it furnishes the largest amount of valuable and essential reading matter that can be obtained for the same amount of money. Every family of our church should take the RECORDER regularly. It tells what God is doing amongst us. It tells what God is doing in all parts of the church throughout the world.

In visiting the homes of many people, I have been made sad and astonished at the meager amount of reading matter in so large a number of them. Not only is there a lack of books, but of papers. Where a lack of good books and papers exist, there, to a certain degree, desolation will

pervade the household. The mind, as well as the body, needs nourishment, and like care is required to supply it with a proper kind. It is useless to plead want of means. No great outlay of money is required in purchasing a good book, tract, or newspaper. Many families foolishly spend money enough, every year, to purchase several good books and well-selected newspapers. Great care should be exercised in the selection of books for the home library. The books read by the youth of to-day have much to do in forming the character in after life. Pernicious books destroy the mental and moral constitution, good ones nourish and strengthen. A large amount of the literature of to-day is demoralizing and soul-killing, therefore, for our own sake, for our children's sake, for the world's sake, for the church's sake, and for God's sake, let us forbid our children purchasing and reading dime novels, etc. The Bible asserts, "Train up a child in the way he should go, and when he is old, he will not depart from it." May God impart to all parents and guardians wisdom and piety to discharge their various duties aright, in training up children so that they may be saved from error, guilt, and misery, both here and hereafter.

CARTWRIGHT, Wis., May, 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.)

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

In the course of a few hours the President sees a queer collection of people. The other day I saw waiting for an audience about a score of people. There was Senator Chandler, nervous, quizzical in expression, donned in sombre black. Near him were seated an old gentleman and a bevy of half a dozen pretty girls. Next to them came Prof. Langston, the colored educator and politician, oily but vindictive, scheming, pushing, restless. Across from him was seated Col. Thomas Ochiltree, the red headed ranger of the Rio Grande, dressed in the noisiest of light plaid suits, and talking to a friend in his familiar obtrusive, self-sufficient manner. In a group at the farther end of the room were a couple of old-fashioned colored country preachers, respectful and respectable, accompanied by a broken-down old colored man and woman. The faces of the four were anxious and troubled, and the old woman looked pleadingly from one to another for hope. They say not a word but await their turn to enter the President's presence. The four have come to ask that the sentence of this old woman's son, who is to be hanged this week be commuted and, God help her, there is no hope!

Public Printer Palmer is not allowed to get lonesome, or forget that lots of people are warmly interested in his welfare and are willing, nay anxious, to render him all reasonable assistance in conducting the affairs of his office. Congressmen have been frequent callers this week. The Grand Army delegation has called to urge the retention and the favoring of ex-soldiers in promotions, and the office-seekers have called by the hundreds to urge their own cases. It is expected that employees discharged during the democratic administration will be reinstated and that short work will be made of democrats. Mr. Palmer, when in the Chicago post-office, made a record for partizanship which the office-seekers fondly hope he will fully sustain in his present place.

About a year ago an ex-page of the Senate, Jacob L. Doty, was appointed a United States Consul in Tahiti. Doty, who had reached the serious and diplomatic age of 22 years, packed up his lawn-tennis suit and his flannel blazers and hied himself away to the royal court of

Tahiti, a court of whose very existence a man might be entirely ignorant and still do business, but a court that Doty writes back to his friends is not to be sneezed at. Many moons ago an Englishman, a Lord D'Arcy with a fine eye for the main chance married a native princess of the South Sea Islands. To-day the result of the marriage is a beautiful dusky Tahitian princess of 20, in her own right the largest property owner on the island. She possesses cocoa plantation, galore and pearl fisheries worth untold millions. When Consul Doty arrived at Tahiti, this maiden was fancy free. Of course the young noblemen of the island who were sighing for her favors were too numerous for comfort. A good many of them were great and howling swells and how she could refuse them all actually shocked the court. But Doty came and conquered. As quick as he landed on the magic island, his loud spring suit made its impression on her susceptible young Tahitian heart and but a few short months and they were engaged. The princess' English father, as was natural in a cad who had married a savage princess for her money, made a great howl about the princess marrying below her station. When it was represented to him, however, that Consul Doty was a great grandson on his mother's side, of Lord Melbourne, who was an Under-secretary of State during the early portion of Queen Victoria's reign, and is also related to the Wallaces and McPhersons and so on and so on, my Lord D'Arcy was necessarily disarmed. Now society in the South Sea Islands is exerting itself to celebrate the considerably royal nuptials in the most approved fashion. In all this there is something that amuses me. A young American who was a year ago an humble page in the Senate rakes through his ancestry with a fine comb to find a pedigree that fits him to wed a South Sea Island princess whose mother wore a ring through her nose and whose grandfather was an epicure in the matter of boiled missionary.

The annual session of the Mount Vernon Ladies' Association has closed its annual services, and its reports show a satisfactory prosperity and ever increasing general interest in the sacred home of Washington.

A GOOD STORY.

Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and, when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hoge tells the story very well; and here and there in almost every community is a man or woman who might profit by it.

Dr. JOSEPH PARKER has beautifully said: "A man's character is his eloquence; a man's spiritual reality is the argument that wins in the long run; the soul afire with God's love, the life that brings out in their beautiful and impressive relief, God's exhortations—these are the things that are most logical, most poetical, most pathetic, most persuasive."

YOUNG PEOPLE'S WORK.

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

THE STUDY OF LANGUAGE.

"Greek is a harp we love to hear;
Latin is a trumpet clear;
Spanish like an organ swells;
Italian rings its silver bells;
France, with many a frolic mien,
Tunes her sprightly violin;
Loud the German rolls his drum
When Russia's clashing cymbals come;
But Britain's sons may well rejoice,
For English is the human voice."

LONE SABBATH-KEEPERS.

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

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

If you are a lone Sabbath-keeper, you will be continually confronted with reasons (?) for leaving the Sabbath. "All the smart men in the world keep Sunday and find no reason to change." So did the learned doctors of the law, scribes and Pharisees, find no reason to change, when the humble Jesus of Nazareth preached repentance and life. "You would have greater opportunities for usefulness." If you do your duty, God does not hold you responsible for results.

It would be amusing, if it were not such a serious matter, to hear, as the lone Sabbath-keeper often has opportunity to hear, some of the mistaken teachings concerning the fourth commandment. For instance, a sincere Christian woman tells her Sunday-school class that, when the children of Israel were in the wilderness a double amount of manna fell on *Saturday* and none on *Sunday*.

Practically, we should be very sure of the guidance of the Holy Spirit, before we leave behind us all church relations, and go out into the world to be lone Sabbath-keepers. We pray every day,

"Lead us not into temptation." Let us be careful not to put ourselves in the way of temptation. Parents should stop to consider the temptation that will come to their children, if they are brought up in a community in which all the good people reverence Sunday, and despise the Sabbath. They will say truly: "It is very inconvenient to keep the Sabbath;" and hence, if they are at all religiously inclined, they will be likely to join a First-day church, if allowed to do so. But let not their parents imagine that their children can be true Christians, when they know that they are disregarding a part of the law.

On the other hand, it may be a great blessing to be a lone Sabbath-keeper, and one may be justified in leaving the society of those that observe God's holy day. For James says (chap. 1:12), "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him."

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

E.

LIST OF YOUNG PEOPLE'S ORGANIZATIONS.

EASTERN ASSOCIATION.

Piscataway Church.—Literary and Helping-hand Society, Miss Mamie Titsworth, Corresponding Secretary, Dunellen, N. J.

First Hopkinton Church.—Y. P. S. C. E., Mrs. I. L. Cottrell, Corresponding Secretary, Ashaway, R. I.

Berlin Church.—Y. P. S. C. E., Miss Myrta E. Green, President, Berlin, N. Y.

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

Churches having no organization so far as known are Shiloh, Waterford, Marlboro, Second Hopkinton, Rockville, First Westerly, Plainfield, Woodville, New York, Greenmanville, Second Westerly, Daytona.

CENTRAL ASSOCIATION.

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

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

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

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

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

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

Churches having no organization so far as known are DeRuyter, Cuyler, Otselic, Linklaen, Preston, Second Verona, Clifford, Watson, Norwich, Ithaca.

WESTERN ASSOCIATION.

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

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

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

Churches having no organization so far as known are Richburg, Second Alfred, Hebron, Independence, Scio, West Genesee, Hartsville, Cussewago, Portville, Andover, Hebron Centre, Hornellsville, Shingle House, Elmira, Wellsville.

SOUTH-EASTERN ASSOCIATION.

Ritchie Church.—Y. P. S. C. E., —, Corresponding Secretary, Berea, W. Va.

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

NORTH-WESTERN ASSOCIATION.

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

Walworth Church.—Y. P. S. C. E., Miss Josie Higbee, Corresponding Secretary, Walworth, Wis.

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

Welton Church.—Y. P. S. C. E., T. F. Van-Horn, Corresponding Secretary, Welton, Iowa.

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

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

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

Milton Junction Church.—Y. P. S. C. E., Fremont C. Wells, Corresponding Secretary, Milton, Wis.

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

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

SOUTH-WESTERN ASSOCIATION.

The churches of this Association, so far as heard from, have no organizations for young people. Texarkana, DeWitt, Rose Hill, Delaware, Beauregard, Bulcher, Atalla, Cumberland.

THE Mission in the Holy Land requires to be strengthened by the employment of additional missionaries, Scripture readers, and school teachers; and there appears to be great scope for the increase of Christian education. The schools in Jerusalem are said to be overcrowded, and Jewish parents are ready to send their children to the Christian schools, where they are taught languages—English, Arabic, German, Spanish. Medical men, I believe, have done a great deal to soften down the prejudices of the Jews; and kindness, and gentleness, and attention to the physical wants of the people, have done in this respect what nothing else could do. Of the 40,000 Jews of Palestine, 22,000 live in the Holy City itself—driven to Palestine by persecution in Russia and other countries, or led there by love for the land of their fathers, or coming there to die, so that their bones may be laid beside the bones of their fathers in the Valley of Jehoshaphat.

*A Union Y. P. S. C. E. is at Glen Beulah, Wis., near Berlin, which has Miss Lottie Baldwin as Corresponding Secretary. Some of the young people are interested in it.

EDUCATION.

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

—THE Argentine Republic has two Universities which rank with Yale and Harvard in the standard of their curriculum. There are nearly 30 colleges in the Republic.

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

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

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

—DR. WM. BRUSH, president of Dakota University, which was burned about a year ago, has secured \$16,000 towards the rebuilding of that institution. Senator Leland Stanford, of California, gave \$5,000 of this amount.

A PERSON who withholds his name, has presented the Cornell law school with a fund, the interest from which will amount to \$100 per annum. This amount will be given to the student writing the best thesis on graduating.

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

A SEMINARY for the education of females has been formally dedicated by the civilized and Christianized Indians of the Cherokee nation at Tahlequah, I. T. Its cost was \$200,000. This nation supports 100 other schools, including a large seminary for males.

—AT the recent meeting of the trustees of Williams College plans were completed for the construction of the new memorial building which will be erected in honor of the late President Mark Hopkins. The new structure will be located on the former site of the President's house near Goodrich Hall. It will be about 75 feet front, nearly as many feet deep, and three stories high, with basement.

—THE death of President Barnard, of Columbia College, removes from the life of the world, as well of America, one of those rare men to whom the public instinctively turned for information and for counsel on any point of general interest. Pre-eminently an educator, he identified himself thoroughly with every department of information in social, religious and international, as well as scientific life. To lose him seems, as has been said, like losing a great library, free to all, and during a long life-time used by all, with this advantage, that it was almost impossible to misuse the stores of information and of influence he furnished, so thoroughly were they imbued with his intensely honest individuality. He had not only knowledge, but the ability to utilize knowledge, and the character to use it rightly and wisely.

TEMPERANCE.

—DR. HOLMES has said that if the contents of our drug stores were taken out upon the ocean and thrown overboard, it would be better for the human race, but worse for the fishes.

—DR. JAMES NICHOLS says that alcohol is no longer needed to hold the active principles of any indispensable drugs. A careful survey of the contents of a well appointed pharmacy leads to the conclusion that there is no one indispensable medicinal preparation which requires alcohol as a free constituent.

—It was a right manly act in President Harrison to refuse the glass of wine offered him publicly during the civic parade of the Washington Centennial from the "moving tableau" representing the wine industry. The fact that it was American wine, offered in the name of a great American industry, on the occasion of a great national industrial celebration; that Mr. Harrison was taken entirely unawares; that he was in the presence of literally tens of thousands of people who had no sympathy with total abstinence, but who hold such "Puritanical principles" in contempt that to refuse was an open insult to the wine industry—all these circumstances contributed to the grandeur of the act. Whether it was a premeditated attempt of the liquor interest to commit the President on their side, or a spontaneous idea of the half-drunken crowd in charge of the "float" to do him a courtesy, is

uncertain. In either case it was a humiliating failure for the liquor "industry."—It was a trying situation for the President, and we take pleasure in recognizing his courage.—*The Voice*.

—THE *Union Signal* publishes an interview with Mr. L. A. Maynard, who has recently made an extended tour of observation through Kansas and carefully investigated and studied the effects of prohibition in that State. In reply to the question, "Does prohibition injure the business of a town?" he says: A firm of extensive bridge-builders, in Lawrence, testified that when liquor was sold they were continually tormented with saloon-keepers coming to garnishee the wages of employees; they don't do so any more. A justice of the peace gave corroborating testimony without knowing that he did so. He was one of the men who did not favor the law because it "hurt business;" he said that he used to have fifteen or twenty garnishee cases a week, and now he had scarcely any. His fees and perquisites amounted to \$2,400 before prohibition; now they scarcely foot up \$800 a year. No wonder he thinks prohibition hurts business. Another man in Lawrence whose business is hurt is the proprietor of works for making steel cells to jails; that business is ruined, so far as Kansas is concerned, for there are no new jails building, and no old ones needing more cells. On the other hand, the Pomeroy Coal Company testify to greatly increased business, and to greater comfort in the way of fuel, food, and clothing for the poor, since the father's money does not go to the saloon. In Leavenworth, on my return, I saw the first drunken man I had seen in Kansas, the only one, if I remember rightly, and that was a United States soldier, to whom the Federal Government allows liquor, in defiance of State law.—*Christian Cynosure*.

—ODIUM covers the name of Herod because of his slaughter of the innocents, and infamy the memory of Nero because of his cruelties to Rome. Both of these monsters of history are tame in comparison with the liquor traffic which we foster and sustain by law in our midst. The *American* says:—"Outside the city of Philadelphia, on the road to Ocean Grove, the traveler sees to-day huge walls rising out of the ground. What are they for? he asks instinctively. They are too high for the foundations of great shops. They have no windows, and so cannot be designed for residences. They remind one of the great Chinese wall built to protect China against the inroads of the Tartars; and of the Cyclopean bulwarks within which the Babylonians took refuge from the attacks of the Persians. But these massive stone walls of Pennsylvania are rising, not to keep foes out, but to shut them in. They are for a new prison for Pennsylvania's increasing number of criminals, 70 per cent of whom are young men and boys. Three-fourths of these young men are native-born Americans, and have had from childhood the opportunities of Christian civilization. In the reformatories of the United States there are 10,000 boys, ranging from 7 to 17 years of age, most of whom have been committed for the same crimes that are sending adults to the penitentiaries. Pennsylvania, for the year ending Sept. 30, 1886, had more children in its House of Refuge and Reform School than it had convicts in both its penitentiaries. Among the arrests by the police of New York City in 1886, were 2,248 boys and 1,050 girls, under 14 years of age. In the Kentucky penitentiary, from Jan. 1, 1880, to Dec. 16, 1886, eight hundred and fifty-nine boys, between the ages of 16 and 20 years, were committed. At the Reformatory Prison for Women, at Sherborn, Mass., for 1888, there were 134 commitments, 92 of which were for drunkenness. The cost of maintaining these women is \$4 a week, while veterans of the civil war, at the Massachusetts Soldier's Home, cost to maintain, \$3 50 a week. The expense of maintaining criminal classes is large, because the individuals are weakened by the use of liquor, which destroys vitality and throws the hapless victim upon the State for support.—*Exchange*.

POPULAR SCIENCE.

DR. KRUSS, a celebrated chemist of Munich, has successfully decomposed cobalt and nickel—two substances which have hitherto been considered as elementary.

PROF. GRAHAM BELL says, that the deaf mutes are increasing at a faster rate than the general population. This is possibly due to the noises of modern civilized life.

ALTHOUGH the year 1900 is divisible by four, still it will not be a leap year. The reason for it rests upon the fact that there is a difference of eleven minutes a day between actual time and calendar time.

COATESVILLE, Pa., will soon have the largest steel plate mills in the world. The mills will be 34x120, driven by a

36x60 Corliss engine. The fly-wheel will weigh 100,000 pounds, with a steel shaft eighteen feet in diameter.

Two German experimenters have discovered that there is a heat-centre located in the brain. It is found at the front and upper part of the brain. When the heat-centre is irritated in a rabbit, the temperature sometimes rises several degrees, and with wonderful quickness.

THE world's annual production of salt is approximately 7,200,000 tons. Of this, the United Kingdom produces 2,200,000 tons, North America 1,000,000 tons, the continent of Europe 3,000,000 tons, and Asia and Africa 1,000,000 tons. The consumption of salt varies from 50 pounds per capita, in the United States to 8½ pounds in Switzerland. In England 40 pounds per head is the average. In France it is 30 and in Italy 20 pounds per head.

A TREMENDOUSLY big thing, in the way of a monster gun, is now being made at the Woolwich arsenal. It is to be a 200-tonner, and the special machinery required to lift it upon its carriage, will cost quite \$110,000. Its projectile is to weigh two tons, and when it is mounted on some point of the English coast, it is expected to drop into the sea 4,000 pounds of shrapnel, every five minutes, to a distance of fifteen miles.

THE laying of the Mexican Central Railroad has been attended by some curious meteorological phenomena. With the advance of the line, water-spouts have appeared and inflicted great damage, while the rain-fall has increased. These results are supposed to be due to some attractive force, exerted by the great mass of metal in the rails and telegraph wires, and are attracting considerable scientific attention.

RAILWAY SPEED.—Three hundred miles an hour, is the proposed speed, for the electric postal railroad of the future. An experimental line has been erected at Laurel, 20 miles from Baltimore, Md. A compromise between the pneumatic tube and the ordinary railroad, carries a miniature train, of two cars, solely for mails and light parcels, without any attendance. The road has three rails, one above the car for carrying the current, and two below which carry the cars. The cars are built of sheet-iron, and are two feet square and twenty-one feet long. Speed will be regulated, and power of brakes applied, by electricity solely. If the experiment at Laurel succeeds, it is stated that similar roads will be laid between Baltimore and Washington, and elsewhere.—*American Analyst*.

CELLULAR CLOTH.—The new cellular clothing, now coming into use in England, is said to be a success. It is woven out of the same material as the common weaves of cloth, being simply, as its name indicates, closely woven into cells, the net-work of which is covered over with a thin fluff. Its porous quality allows the slow passing of the inside and outside air, giving time for the outside air to become of the same temperature as the body, obviating all danger of catching colds, and allowing vapors, constantly exhaled by the body, to pass off, thus contributing to health and cleanliness. The common objection to cotton clothing, that it is productive of chills and colds, is removed, if woven in this manner, and the invention can certainly be said to be strictly in accordance with hygienic and scientific principles.—*American Analyst*.

KEEP STILL!

Keep still! When trouble is brewing, keep still! When slander is getting on its legs, keep still! When your feelings are hurt, keep still! till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket, against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*Dr. Burton's Lectures*.

COMMUNICATIONS.

LETTER FROM HOLLAND.

To the American Sabbath Tract Society:

My dear brethren in our blessed Lord and Saviour Jesus Christ, who did give us his last dear commission: "Go ye and teach all nations." May the blessings of our God and Father be with you and all your doings, Amen.

I would kindly ask you for the cause and sake of our Lord Jesus Christ, who's work we represent in this, our dear beloved land, if you could not send me a good supply of German tracts, viz., of Dr. N. Wardner's Sabbath tracts. I did receive some already from your office, wherefor I feel very much obliged, and I did use them in the best way I could, hoping and praying the Lord will bless them so that people may come out of their errors and embrace the truth. However, the work of Sabbath-reform goes very slowly, for people take hold of the truth and confess it openly here in our country with reluctance. However, we do all we can with tracts and our monthly *Boodschapper* to make it known.

I do receive every month 150 copies of the *Boodschapper*, 100 of them I do mail by post in our land and Germany, to Dutch reading people, and the rest I distribute myself to the homes of the people. As a little specimen of my tract distribution I can tell you that on the 6th of January I did mail 40 German tracts to Germany and 192 of our own through our land;—15th January, 44 to Germany and 132 in our country; 26th February, 34 to Germany and 164 in Holland; 16th April, 44 to Germany and 163 through Holland. And I used to send only two tracts to one address, except in some cases. When I do travel to talk with, and visit the people, I give tracts and papers (when I do possess the latter), but I do not count them.

So you see, dear brethren, that I try to do what I can to spread the truth round about and if the Lord do give me the means which I do need, I hope to continue in the blessed gospel and Sabbath truth. And because my German tracts are very nearly all gone, I should be very glad to receive some again.

The battle is very heavy, certainly Christians do oppose, laugh and scoff at the truth; and some, who perhaps do see and feel the truth, keep quite, and the unconverted world do not take care. But I hope to do like Nehemiah, Chap. 2: 20. "The God of heaven, he will prosper us; therefore we his servants will arise and build."

Dear brethren, I have to close. May the Lord bless you in all your doings. Your brother in the blessed hope.

F. J. BAKKER.

VRIESCHELOO, April 21, 1889.

TRACT SOCIETY BOARD MEETING.

The regular meeting of the Tract Board was held as usual in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 12, 1889, at 2 P. M. President Chas. Potter presiding. Prayer was offered by Rev. J. G. Burdick. There were present sixteen members.

The Treasurer reported having made a loan of \$800 as authorized at last meeting.

Correspondence was presented with L. A. Platts, concerning RECORDER.

With E. P. Saunders, about various office matters referred to in former correspondence, including advertisements, cost of *Peculiar People*, and concerning his declination to renew his engagement as Publishing Agent.

From W. C. Daland, in reference to *Peculiar People*.

From W. L. Clarke, stating that in the next session of the Eastern Association the Tract Society had been assigned the time on 6th day from 2.15 to 3.15 P. M., in charge of Geo. H. Babcock, Corresponding Secretary.

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

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

From Silas F. Randolph, giving an account of some work he has been doing on the Pacific coast, and enclosing MS. of a Scripture scrapbook which he offered for publication in tract form. Referred to L. E. Livermore.

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

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

WHEREAS, Bro. E. P. Saunders, who has for the last four years well and faithfully served the Society as its Business Manager, has declined to renew the engagement at the end of his present year (June 1st), for reasons which further illustrate his devotion to what he thinks the best interests of the Society; therefore,

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

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

The Treasurer presented his third quarterly report, which was duly audited and adopted. He also made a statement of present financial status of the society showing cash on hand \$594 87, and bills due and ordered paid amounting to \$850 76. After approving minutes the Board adjourned.

REC. SEC.

WAYSIDE NOTES.

After years of absence, one who re-visits Brookfield and vicinity is impressed with many changes. Prominent and useful members of the churches have ceased from their labors. The pastors are young men, two of them accessions from Baptist ranks.

Bro. Todd is resting from his long, wearisome pastorate of thirty years. All who have enjoyed his faithful watch-care will follow him with tender regard, and with earnest prayer and solicitude for his happiness. Bro. C. A. Burdick, his successor, seems to be taking hold of his work on his new field with an energy that gives promise of success. His sphere of usefulness is wide, and his responsibilities are great, and with the faithful co-operation of his brethren, all consecrated and imbued with the spirit, a harvest large and joyous will be secured. Bro. Lawrence, at West Edmeston, is getting well enlisted, impressing all as a faithful worker, and it is hoped that he may find the field fruitful and pleasant. Bro. Daland is conducting the interests of the First Church both prosperously and with characteristic activity. He enters upon the editorship of *The Peculiar People* with enthusiasm, and his efforts to revive that periodical, under the auspices of the Tract Society, should receive the prompt support of all.

Among the noteworthy signs of improvement

in that locality, are the new and fine farm buildings and residences, and the construction of the railroad from Bridgewater to New Berlin, which is to be completed before winter. No other part of New York looks more thriving. No part of the denomination excels the Central Association in loyalty and liberality.

Seldom can a village be found that has streets and grounds more tastefully cared for than Brookfield, and one only needs to see them to speak in praise of the enterprise of its citizens.

Leonardsville is reaching forward in the same line, by individual efforts, but lacks incorporation to make the improvements general and uniform. With the new railway the place ought to blossom forth with new order and beauty.

At Utica, N. Y., there has been started a Bible service for Sabbath-keepers, under the leadership of Dr. S. C. Maxson, formerly of Leonardsville. He is established at 242 Genesee St., as a specialist in diseases of the eye and ear, and is becoming known as a skillful practitioner in that department. There are enough Sabbath-keepers now in the city to maintain a regular Sabbath service, and the Doctor is resolved to do all in his power, to make the attempt successful. May the Lord bless them in their labors for the truth. There are two synagogues of Jews in the city, who are more orthodox than the average of that people. Interviews with their rabbis were kindly received, and the information given them of the plans and work of the Seventh-day Baptists, for the Sabbath, seemed to fill them with astonishment. They promised us hearty co-operation in opposing oppressive Sunday laws, and expressed a desire for acquaintance with our denominational publications.

J. B. C.

WATSON, May 8, 1889.

VISIT TO NEW YORK.

It was a great pleasure to me to attend the services of the Seventh-day Baptist Church of New York City, Sabbath, 4th inst. The hall where the meetings are held was so crowded that there was no more room for seats. Nearly fifty persons were in attendance.

Rev. L. E. Livermore, of New Market, occupied the pulpit and preached a very able and excellent sermon from the text, 1 Tim. 3: 13, "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Elder Livermore said in the course of his sermon that the office of deacon was probably instituted by our Lord himself during the forty days after his resurrection, when he was speaking to his disciples of the things pertaining to the Kingdom of God. Acts 1: 3. He explained also what the words "good degree" imply, and showed that the deacons have great advantages in the Kingdom of God. Singing was furnished by Elders J. G. Burdick, and J. J. White and the daughter of Bro. White. Elder White accompanying his singing with the guitar. Eld. White's remarks were also very earnest and impressive.

After the sermon of Rev. Livermore and the remarks of Eld. White, Dr. Langworthy and Mr. Chipman were ordained as deacons, and four members were received into the membership of the church, and the Lord's Supper was served, the newly ordained deacons officiating. The entire service was deeply interesting.

It is evident that the Lord has blessed Eld. Burdick's work in the New York Church. May the Lord help and sustain this church, and all churches of our denomination, and may they all be true temples, devoted to the service of the Lord Jesus, our blessed Saviour and Master.

S. GREENWOOD.

MISSIONARY SOCIETY.

Receipts in April, 1889.

Table listing receipts for the Missionary Society in April 1889, including donors like Diana Hubbard estate, Y. P. S. C. E., and various churches and individuals.

Summary table showing balance from March 31st, payments made in April, and total receipts for the month.

TRACT SOCIETY.

Third Quarterly Report of J. F. Hubbard, Treasurer.

GENERAL FUND.

Table detailing the General Fund, including balance from last report, cash received since, and cash paid out to various agents and for expenses.

INDEBTEDNESS.

Table listing indebtedness with dates from January 10, 1887, to April 15, 1889.

HEBREW PAPER FUND.

Table detailing the Hebrew Paper Fund, including balance from last report and cash received since.

Examined and found correct. F. A. DUNHAM, Auditing; J. A. HUBBARD, Committee.

MEMORIAM

WHEREAS, God, in his infinite wisdom, has seen fit to remove from his labors in this Sabbath-school, our beloved brother and fellow teacher, Mr. DAVID DAVIS, who departed this life April 16, 1889, therefore,

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

Resolved, That we offer our condolence unto the class thus left without a teacher, and urge upon them the emulation of his exemplary Christian life.

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

Done by order of the Shiloh Sabbath-school. T. L. GARDINER, J. B. HOFFMAN, THEO. F. DAVIS, Com.

THE LAST DAY OF THE YEAR 1000.

It was believed in the middle ages that the world would come to an end at the expiration of one thousand years of the Christian era. This expectation in Christian countries was universal. The year 1000 was a period of suspense, terror and awe. The histories of this dark period give vivid accounts and incidents of the state of the people under the influence of this awful apprehension.

When the last day of the year 999 dawned, the madness had attained its height. All work of whatever kind was suspended. The market places were deserted. The shops were shut. The tables were not spread for meals; the very household fires remained unlighted. Men when they met in the streets scarcely saw or spoke to one another. Their eyes had a wild stare in them, as though they expected every moment some terrible manifestation to take place.

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

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

A strange and solemn commentary on the text which binds men to watch because "they know not whether the master of the house will come at even, or at midnight, or at the cock crowing, or in the morning," was presented by the multitudes which filled the churches that night.

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

There were no clocks in those days, but the flight of the hours was marked by great waxen tapers, with metal balls attached at intervals to them. These fell, one after another, as the flame reached the strings by which they were secured, into a brazen basin beneath, with a clang which resounded through the church.

At the recurrence of each of these warning sounds the awe of the vast assembly seemed to deepen and intensify, as each in terrible suspense supposed that between him and the outburst of divine wrath only the briefest interval now remained.

At last the night, long as it was, began to draw to an end. The chill which precedes daylight pervaded the air, and in the eastern sky the first pale gleam of morning began to show itself. The light grew stronger in the heavens, and the flame of the candles paled before it, and at last the rays of the risen sun streamed through the windows on the white and anxious faces of the watchers. The night had passed away. A new day, a new year, a new century had begun. The text that says "No man knoweth the day nor the hour" had a new meaning.—Youth's Companion.

HOME NEWS.

New York.

ADAMS CENTRE.—Our people are hoping for a large attendance at the coming session of the Central Association. Our homes and hearts are open to receive all who will come. We have arranged with the R. W. & O. R. R. to carry those attending the Association over all its lines to Adams Centre and return for two-thirds fare.

New Jersey.

PLAINFIELD.—During the absence of pastor Lewis, in Europe, the pulpit is being very acceptably supplied by his son, E. H. Lewis. Plans are being made for a chapel for Sabbath-school, prayer-meeting, and other purposes, and subscriptions are being taken to raise the money for the erection of the building. The work progresses satisfactorily.

Minnesota.

DODGE CENTRE.—I desire to call attention to the notice of the semi-annual meeting of the Minnesota churches, which appears in another column. Let this meeting be well attended. This world is a world of conflict and trial to the Christian. We need to take advantage of all the opportunities within our reach to help us forward in our Christian pilgrimage. We hope to have a good representation from the churches and from the surrounding communities. And we hope this to be a time of refreshment for many isolated Sabbath-keepers who shall take the pains to be present. We bid all a hearty welcome in the name of our blessed Master. During the month of April I visited the Trenton and Alden Churches, and in this month of May I am repeating the same round of work with these churches. After reaching home this time I expect to remain until July, when I shall, Providence permitting, make another trip, and also another in August. Thus we are endeavoring to keep the cause of God alive, and we hope some advancement may be made. These visits encourage the Christians, giving them opportunity to hear the gospel and to speak words of cheer to each other, and also giving others the opportunity to publicly profess Christ.

S. R. WHEELER.

RIGHT VIEWS OF CHRIST.

To right views of Christ are we indebted for all our religious happiness and tranquility. "They that know thy name," says the Psalmist, "will put their trust in thee." And St. Peter writes, "Unto you that believe he is precious." For if we truly believe, Christ must be precious to us—precious for the glory of his character, precious for the infinite reach of his atonement, precious for the sufficiency of his grace, precious for the abounding of his compassion and sympathy and love. And this will make everything in and about Christ to be precious also. His word will be precious, for it will guide. His sacraments will be precious, for they will refresh. His Spirit will be precious, for he will set the seal of the covenant on our hearts. His day will be precious, for it will make us think of the time when we shall spend an everlasting Sabbath with him in heaven. Thus our thoughts of Christ will, for the most part, be governed by what our experiences of him have been. If he has become endeared to us by many sacred and cherished memories, by a kind promise of forgiveness when we were first awakened to a sense of sin, by gleams of hope and light vouchsafed to us in the dark night of despondency and mental sorrow, by great deliverances wrought for us when some danger threatened the best interests of our souls, in such cases, not words, but only the grateful heart, can make answer to the question, "What think ye of Christ?"—Rev. Daniel Moore.

MISCELLANY.

"WHAT MUST I GIVE UP?"

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

Wherever the world is acknowledged as ruler, there, even though in the abstract he might think the place indifferent, the Christian should not enter. Gesler's cap in the abstract was nothing at all—a mere thing of cloth and feathers—and in the abstract it was a small matter to bow to it; but bowing to that cap meant acknowledging allegiance to Austria, and William Tell showed his patriotism by refusing so to honor it. The question, therefore, is not whether in other circumstances the things done in the world's inclosure might not be done by the Christian without sin, but whether he should do them there, where his doing of them is recognized as homage to the world. Whose flag is over a place of amusement? Whose image and superscription are on a custom or practice, Christ's or the world's? These are the testing questions. That which a Christian renounces when he makes confession of Christ is supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the loyalty of Christ.—*William M. Taylor, D. D.*

WAIT!

I saw the proprietor of a large garden stand at his fence and call over a poor neighbor. "Would you like some grapes?" "Yes, and very thankful to you," was the ready answer. "Well, then, bring your basket." The basket was quickly brought, and handed over the fence. The owner took it, and disappeared among the vines, but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile, quiet and hopeful. At length he reappeared with a well-replenished basket, saying: "I have made you wait a good while, you know, but the longer you have to wait the more grapes."

It is so, thought I, with the proprietor of all things. He says to me and to all: "What shall I give thee? What shall I do for thee? Ask, and thou shalt receive." So I bring my empty vessel—my needy, but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out: "How long! how long!" At last he comes to me—how richly laden!—and kindly chides my impatience, saying: "Have I made thee wait long? See what I have been treasuring up for thee all the while!" Then I look, and behold fruits more, richer, than I asked or hoped for; and I pour out my heart's thanks to my generous benefactor, and grieve that I distrusted him, and I carry away my burden with joy, and find that the longer he makes me wait, the more he gives.—*Home Circle.*

SPECIAL NOTICES.

☞ THE next semi-annual meeting of the churches of Minnesota will be held, providence permitting, with the church at Dodge Centre, Minn., commencing on Sixth-day before the second Sabbath in June, 1889, June 7-9. Introductory sermon by A. G. Crofoot. Essays: What can young men do for Christ? F. Hall. What can young women do for Christ? Phoebe Olin. All are cordially invited to attend.

H. M. ERNST, *Cor. Sec.*

☞ PROGRAMME for the Fifty-third Annual Session of the Eastern Seventh-day Baptist Association:

FIFTH-DAY, MAY 30, 1889.—MORNING SESSION.

10.30. Introductory sermon, A. McLearn; appointment of committees; communications from churches.
12. Adjournment.

AFTERNOON SESSION.

2. Praise service, led by J. G. Burdick.
2.15. Miscellaneous communications; reports of officers; reports of delegates to sister Associations.
3. Communications from corresponding bodies.
3.30. Sermon by delegate from Central Association.
4.30. Adjournment.

EVENING SESSION.

8. Devotional services, conducted by E. A. Witter.
8.15. Sermon by delegate from North-Western Association.

SIXTH-DAY.—MORNING SESSION.

9.45. Prayer service, conducted by J. C. Bowen.
10. Reports of committees; miscellaneous business.
10.30. Missionary Society's hour, conducted by A. E. Main, Corresponding Secretary.
11.30. Paper, "Inside work versus Outside Work," O. U. Whitford.

AFTERNOON SESSION.

2. Devotional services.
2.15. Tract Society's hour, conducted by G. H. Babcock, Corresponding Secretary.
3.15. Discussion of resolutions.
4.30. Adjournment.

EVENING SESSION.

8. Praise service, led by D. E. Titsworth.
8.15. Prayer and Conference meeting, conducted by J. G. Burdick.

SABBATH-DAY.—MORNING SESSION.

10.30. Sermon by L. F. Randolph, followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON SESSION.

3. Sabbath-school, conducted by the Superintendent of the Plainfield school, D. E. Titsworth.

EVENING SESSION.

8. Prayer service, conducted by I. L. Cottrell.
8.15. Sermon by delegate from South-Eastern Association.

FIRST-DAY.—MORNING SESSION.

10. Devotional service, conducted by H. Stillman.
10.15. Educational Conference, conducted by L. E. Livermore.
11. Sermon by T. L. Gardiner, followed by a joint collection for the Tract and Missionary Societies.
12. Adjournment.

AFTERNOON SESSION.

2. Devotional service, conducted by O. D. Sherman.
2.15. Conference hour of the Woman's Executive Board, conducted by Mary F. Bailey, Corresponding Secretary.
3.15. Miscellaneous business.
4.30. Adjournment.

EVENING SESSION.

8. Praise service, led by J. G. Burdick.
8.15. Sermon by delegate from Western Association; adjournment.

☞ THE Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will meet at Albion, commencing with a pastor's meeting, conducted by Rev. J. W. Morton, on Fifth-day, May 23, 1889, at 7.45 P. M.

The following is the programme for Sixth-day, 24th, beginning at 10 A. M.

What is the scriptural meaning of the term "reconciliation," or "atonement?" S. L. Maxson.

Do the Scriptures teach that there will be two resurrections; first of the righteous, second of the wicked, which will be a thousand years apart? S. G. Burdick.

Is it a violation of the Sabbath to drill a choir or chorus class on that day? A. C. Burdick.

What relation should revivals sustain to church work? W. H. Ernst.

Is it a violation of the Sabbath to mail letters or other matter before the Sabbath, which would naturally or necessarily be in transit during a part or the whole of the Sabbath? G. W. McCarty.

Demoniacal possession:—What was it in Christ's day, and is it prevalent at the present time? W. W. Ames.

Should a church contribute to the general fund for home or foreign missions, when in the Association of which it is a member there are churches without pastors, for lack of means? Geo. B. Shaw.

Is adultery the only Scriptural ground for divorce; and ought a minister to perform the marriage ceremony for any person who has been divorced for any other cause, or who has a husband or wife living, not charged with that sin? S. H. Babcock.

S. H. BABCOCK, *Secretary.*

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago, Ill.

☞ THE Semi-annual Meeting of the Seventh-day Baptists of the Berlin and Coloma (Wisconsin) field is appointed to commence at Berlin, on Sixth-day evening, May 31st, to continue through the following Sabbath and Sunday, June 1st and 2d. Eld. Wardner was invited to preach the introductory sermon, and Eld. W. H. Ernst to be his alternate. Sisters Lowe and L. Crandall were appointed to write essays, and to choose each her own subject. We are looking for Bro. Morton and other ministers from abroad, and with God's blessing trust we shall not be disappointed, and have an enjoyable and profitable meeting. Brethren and sisters, all come who can.

W. W. AMES.

☞ THE next Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches will be held with the Albion Church, beginning Friday evening, May 24th, at 7.30 o'clock, with a half hour praise service, conducted by Misses May Burdick and Clara Stillman; 8 o'clock, sermon by Elder S. L. Maxson, followed by conference meeting. Sabbath-day, 10 A. M., Sabbath-school; 11 A. M., sermon by Elder E. M. Dunn, followed by communion service; 3.30 P. M., sermon by Eld. N. Wardner; evening after Sabbath at 7.30, half hour praise service, conducted by Bro. G. H. Lilly; 8 o'clock, sermon by Eld. S. H. Babcock, followed by conference meeting. Sunday, 10 A. M., sermon by Eld. J. W. Morton. The afternoon, beginning at 2 o'clock, will be occupied by the Y. P. S. C. E. Brethren and sisters, come praying that the Spirit of the Highest may be with us.

T. B. COLLINS, *Clerk.*

☞ 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.

☞ THE ATTENTION of the members of the various churches is respectfully invited to page 21 of the minutes of the General Conference, recently issued. Has your church paid its apportionment? If not, please remember that the Conference cannot pay its debts without money. A prompt remittance will greatly oblige the treasurer,

WILLIAM C. WHITFORD, Brookfield, N. Y.

☞ 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.

☞ 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. Velthuysen, 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 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.

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NEW OCCUPATIONS.

When people who have "seen better days" sit down to look poverty in the face, it may at first seem that the world has not sufficient employment to offer its hungry millions. It usually happens, however, that there is still room for one more among the laborers, though the right man may not fall immediately into the right place. Courage, enterprise, and readiness to do with one's might the first honest work that is at hand, seldom fails to ensure success.

A few years ago a young woman, whose father was a well-to-do butcher, was left an orphan, and poor. Her father's creditors seized upon the shop, and even the furniture of the house, and the landlord, not finding his rent forthcoming, soon turned the girl and her little sister into the street. They had absolutely no friends from whom they could take help. The younger sister was a mere child, and therefore could not attempt earning her own living, and the elder had neither accomplishments nor physical strength. Therefore, as there was no channel open to her, she proceeded to create one.

Every one has seen the hams that swing from hooks in front of meat shops. They are as typical of the butcher's trade as three gilded balls are of the pawnbroker's, or a striped pole of the barber's. They look like the genuine, sugar-cured articles, but they are mere pretences, dummies, filed with sawdust.

The girl had made several of these for her father's shop, and it occurred to her that she might sell some elsewhere. She made two dummy hams, sold them at once, and received an order for more. Hard work was involved, but her trade was started, and the result is thus told by the writer of this incident, from whom we quote:

"Now two women besides herself are busy every day in the little back room of her house, sewing bags of yellow cloth which are exact counterparts of those used for genuine hams. In the same room the energetic young woman's little sister and another little girl stuff the bags with sawdust from a bin in the corner, tie up the tops, and paste labels on the bags just like those on real hams, giving the false presentment a very plausible exterior.

"From being set into the streets without a penny in her pocket, two and a half years ago, the butcher's daughter now has a comfortable home and a growing bank account, and she finds the demands for dummy hams so large that she and her assistants have their hands well employed all the time."

THE DOUBLE EXPOSITION.

In a German village there lived a parson and a clerk, who had often quarrelled about some trivial matters relating to church affairs. One Sunday morning, the minister chose as his text, "And unto him that smiteth thee on the one cheek, offer also the other;" and after an eloquent discourse, he proceeded on his way home. The clerk waylaid the clergyman; and thinking that the opportunity had at last arrived for avenging past injuries, he confronted him, saying, "Let us see if you can practice as well as you can preach." He then gave the parson a smart blow on the right cheek. The clergyman determined to act on his text, rather than to allow the clerk to deride and sneer at him, so he offered him the

left cheek. Upon which the clerk, thinking the clergyman thoroughly cowed, promptly administered a heavier blow than before. "Now," said the parson, who was a man of rather large dimensions, "there is another text, which runs thus, 'For with the same measure ye mete, withal it shall be measured to you again,'" and, suiting the action to the word, he gave the clerk such a sound thrashing as he had never before received in his life, and never wished to receive again. The squire of the parish, happening to pass in his carriage, and desirous of knowing the cause of the scuffle, sent his footman to ascertain what it was about. The footman quickly returned; and touching his hat, said: "Oh, sir, it is only the parson and the clerk expounding Scripture to one another!"—*Scottish American Journal.*

CONDENSED NEWS.

Domestic.

Boston is in receipt of two checks aggregating \$2,500,000 in payment for the Jones breweries.

Rear Admiral Edward Donaldson, United States army, aged seventy-eight, died at Baltimore last week.

Over \$28,000 has been subscribed in New York, thus far, to the fund for erecting a Washington memorial arch.

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

Fruits of all kinds, especially berries, peaches, apples and grapes, are going to be unusually abundant and cheap this year according to official reports.

Firmino Apepamo, an Indian, was hanged at Tuscon, lately, for the murder of Patrick Ford, a prospector. This is the first execution of an Indian in Arizona.

Over 1,000 storemen working along the water front at Brooklyn, N. Y., are on strike for an advance from twenty to twenty-five cents per hour. The strike is expected to extend.

Thomas McGlynn, a laborer, died in New York Thursday, May 16th, of paralysis, the result of a wound received twenty-six years ago in the battle of Bottom Bridge, Va., from a rebel bullet.

Dispatches received at Chicago show that copious rains have fallen during the past week over a wide wheat, corn and oat growing area in the West. The area covers the entire states of Illinois and Indiana and parts of Iowa, Wisconsin and Michigan.

William Hill, a Scotch peddler, aged seventy-one, was killed at Amsterdam, N. Y., on a recent morning by a train, as he was crossing the track. His body was hurled a hundred feet. The train was said to be going at thirty-five miles an hour, the legal limit being ten at that place.

There is a good deal of opposition among the Cherokees to the sale of the Cherokee strip to the United States. Chief Mayes refuses to call the Indian Territory legislature together for approval of the sale. It is understood the United States commissioners will offer \$1 75 per acre, but the Cherokees will probably demand \$4 or \$5. If the 6,000,000 acres embraced in the strip could be disposed of for \$24,000,000 a sale might be effected.

Foreign.

The Pope has been taken suddenly ill. He is very weak.

There were 120 cargoes of coal ordered in England in one day recently for Germany.

A ton of rope made from the hair of devout women of Japan, has been used in building a \$3,000,000 temple to Buddha, at Kioto.

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

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

Commercio, of Rio Janeiro, intimates that a conflict is imminent between Paraguay and Bolivia, and that Brazil is making military preparations to aid Paraguay.

The fastest locomotive employed in carrying the Scotch mail, where the highest rate of speed in England is attained, has three cylinders, a new departure in locomotive building, and a seven-foot driving-wheel. It has been made specially for high speed with heavy trains.

MARRIED.

GREEN—PRICE.—On Wednesday, May 15, 1889, at the residence of the bride's parents, Scranton, Pa., by the Rev. Jos. P. Cameron, S. T. B., Rector of Trinity Church, Easton, Pa., Orville D. Green, of Syracuse, N. Y., formerly of Adams Centre, and Susie Price, of Scranton.

ROGERS—SHAFFER.—In Waterford, Conn., April 2, 1889, at the house of the bride's grandfather, O. Maxson, by the Rev. L. M. Purington, Cady S. Rogers and Rosa D. Shaffer, both of Waterford.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

TURNER.—At Cameron Mills, N. Y., at the residence of his son, May 11, 1889, Mr. Orrin Turner, aged 80 years, 6 months and 28 days.

Mr. Turner was one of the old land-marks of this town. Only three months and a few days did he survive his wife, who died in February last. His remains were brought to Alfred, where funeral services were held among his old neighbors on the 12th, and he was laid at rest in the Alfred Cemetery beside his wife. Services by the writer. J. S.

COLLINS.—At the residence of his brother, near Leonardsville, N. Y., May 1, 1889, Gideon K. Collins, in the 70th year of his age. C. A. B.

WARREN.—At South Brookfield, N. Y., May 7, 1889, by his own hand, Eugene Warren. A young man, full of life, without serious trouble, he fell a victim of drink. His funeral was attended by a large concourse of people. C. A. B.

GREENMAN.—In Berlin, N. Y., May 7, 1889, of dropsy, Mrs. Phebe Greenman, wife of Geo. N. Greenman, deceased, in the 78th year of her age.

The subject of this notice was truly a mother in Israel, having been born and brought up in Berlin. In early life, converted to Christ and united with the Seventh-day Baptist Church, she has lived a long life of great usefulness among us, always ready to assist in every good work entered upon, full of hope, constant in effort, made ripe for glory. She leaves behind one son and a daughter of her own, two sons and a daughter of her husband by a former wife, one brother and two sisters, together with a numerous circle of relatives. Though dead yet she speaketh. B. F. R.

CARPENTER.—Sylvanus Carpenter was born in Stephentown, N. Y., Nov. 27, 1810, and died at his home, but a short distance from his native place, May 1, 1889, having lived in the same neighborhood all his life.

Mr. Carpenter was brother to the Rev. Solomon Carpenter, for a long time missionary to China, and now residing in London, England. He was ever looked upon as a peace-maker, and was often called to aid in settling difficulties between neighbors, for which he had a peculiar tact. In the charities of life he was not found wanting. Several homeless children were taken to his home and cared for with affection and love till they were able to care for themselves, and many will rise up and say, "What we are we owe very largely to him." Religiously he was educated in the faith of the Seventh-day Baptist Church, and although he never made a public profession of his faith, yet he always conscientiously regarded the Seventh-day as the Sabbath, and endeavored to keep it holy. He often expressed a hope in Christ as his Saviour, and we trust that "our loss is his gain." He leaves a wife and one daughter, who have the sympathy of the whole community in their bereavement. He was one of our most highly respected and honored citizens, and all who knew him feel that they have lost a kind and true friend.

COON.—Hannah M. Clarke Coon was born in Brookfield, N. Y., Nov. 18, 1812, and died in Walworth, Wis., May 7, 1889.

She was married Feb. 24, 1833, to David Coon, whose decease occurred a few years since. Sister Coon embraced religion in early life, was baptized and united with the First Brookfield Seventh-day Baptist Church. Changing her residence, subsequently to the neighborhood of the Hounsfield Church, she had her membership transferred to that church. In the spring of 1848 she, with her family, came to Walworth, Wis., where her home has been ever since. When the Walworth Seventh-day Baptist Church was organized she became one of its constituent members, and at the time of her death was the only one left here of that number. She lived and died faithful to Him whom she loved and delighted to obey. S. H. B.

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