

The Sabbath Recorder.

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THE LITTLE CHURCH I LOVE.

It stood by the side of a hill-side green,
In a little vale below,
Where wanders at will a merry brook,
On and on in its ceaseless flow.
The flowers in summer bloomed brightly around,
The sunshine fell from above,
Fond memories will ever cluster there,
Of the little church I love.

'Twas here our fathers and mothers met,
And joined with one accord
In songs of praise and offered prayer,
Their devotions to the Lord.
I love to remember the place,
Where in childhood I used to go,
And sit in the pew by my father's side,
In the days of long ago.

I remember the glad, sweet music
That came from the sacred choir,
Which filled our hearts with gladness,
And our souls with zeal inspired.
I remember the dear, kind faces,
And the pleasant smile they wore,
Whose songs long since were stilled by death,
We see their forms no more.

As I sit and gaze o'er the company now,
Of worshipers seated there,
I see the flaxen-haired children,
And some with silvered hair.
But where are many of the dear ones,
Who used to love us so?
We say they are sleeping yonder,
Where the violets in summer grow.

When we think how the heroes have fallen,
Our thoughts would ascend in prayer,
That the Lord by his wonderful goodness,
Would shelter it with his care.
God bless it forever with his sunshine,
With heavenly grace from above,
And help it to shine as a light to the world,
The little church I love.

D. E. LIVERMORE.

THE NARROW WAY.

The horror which some religious newspapers seem to feel at the introduction of religious usages not found in the Bible, is in strange contrast with the zeal with which those same newspapers advocate other usages equally unscriptural. For example, the *Christian Cynosure*, of a recent date quoted with evident approval the following paragraph from the *Christian Intelligencer*:

The piano is always open on the Sabbath, and its notes are distinctly heard, but when "Good Friday" came it

was closed, and not a note was sounded during the day. So it always is when man makes a holy day. It will be more sacredly regarded than the day that God has sanctified. This should make us all the more careful, in guarding against giving countenance to man-made holy days. Sometimes we are forgetful and fall in with the tendency of the times without serious thoughtfulness. Our own "*Sabbath-School Quarterly*" had its "Daily Readings" for "*Good Friday*." We know that it copied the readings of the "International Bible Reading Association," and thus fell into the popular current. It italicized Good Friday, probably to indicate that the Scripture reading for that day (Heb. 9: 6-15), is indeed good doctrine, but the name "*Good Friday*" remained notwithstanding. The Psalmist would not take even the name of other gods unto his lips, and we are to avoid even the appearance of evil. We well know that what we now say will be regarded as narrowness, but it is only keeping within the limits of God's Word in relation to man's holy days, and it is keeping on safe ground. The way that leads to life is "strait."

Very well. "Good Friday" is certainly unknown to the New Testament. It is purely and simply a creation of the Catholic Church, and, with the *Cynosure*, *Intelligencer* and others, we deprecate the introduction of its observance among Protestants. But the same number of the *Cynosure* contains numerous appeals, etc., for the better observance of the Sabbath, meaning Sunday. Now the *Cynosure* knows, as well as we do, that there is not a word of Scripture justifying the use of the term Sabbath, when Sunday is meant, and that there is not a single passage of Scripture showing that Sunday should be observed as a sacred day for any reason, or for any purpose whatever. When, therefore, it pleads for a better observance of Sunday, it is "giving countenance to a man-made holy day," which, by the showing of the *Intelligencer* quoted by the *Cynosure*, is "more sacredly regarded than the day that God has sanctified." It is difficult to see how these newspapers maintain their own rule of avoiding the appearance of evil, in this matter. We can but enter our protest against this plea for the sacred observance of Sunday on the same grounds, and for the same reasons that we object to Good Friday. Both alike are unscriptural, and both alike are "man-made holy days." If there is any difference, however, that difference is in favor of Good Friday, for that is simply a "man-made holy day," but it supplants no Bible institution, while Sunday is not only a "man-made holy day," but it is made to take the place of that day which God made and sanctified, and commanded his people to keep holy. If this shall seem to our contemporaries like "narrowness," our answer is furnished in their own words, "It is only keeping within the limits of God's Word, in relation to man's holy days, and it is keeping on safe ground." Yes, brethren, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

THE FIGHT OF FAITH.

This oft-repeated expression of the Apostle Paul is wonderfully significant, when analyzed in the light of all its relations to a Saul of Tarsus, brought up at the feet of Gamaliel, and to the apostle to the Gentiles, the prisoner of Christ, counting all things but loss for his sake. It is clearly indicated, by what the apostle else-

where says of himself, that in this fight of faith, there is a recognition of an inward experience, as well as an outward contest. In the connection in which he puts it to Timothy, the Christian life in this world is to be regarded as a fight, a good fight, a fight of faith, a fight where the prize of the victor is life eternal, a fight of a good confession before many witnesses.

Notwithstanding the increase of knowledge, the improved facilities, and the enlarged opportunities of the age over all other ages, it is no less a serious and severe contest, for the opposing forces have at their disposal also, the increase in knowledge, the improved facilities, the enlarged opportunities. The contest is still with what the old divines were accustomed to call native depravity. Something not entirely unknown in the Christian experience of to-day, though otherwise named. Mr. Legality, Mr. Worldlywise-man, and the people of Vanity Fair generally, may not know much about it. But he who, like Paul, recognizes the warring of the members, and the fact that when he would do good, evil is present, the weakness of the flesh, the inherited proclivities, the temperament of body and mind, the advantages for evil that are taken of ignorance and inexperience, yea, of the impulses to goodness, to love, to hope, to trust, will not treat this battle as a light matter.

Let not him that putteth on the harness boast himself as him that putteth it off. It was one who had borne the heat and burden of the day who said, "I have fought a good fight." He was no young disciple, about to give battle, with his armor unsoiled and arm unwearied. He was not in the heat of the conflict. He was looking upon the field in calm review. It is done. I am now ready to be offered.

The Christian life here, let it be understood, is a fight. Life is a fight any way. It is not peculiar to the Christian life. Look abroad upon the world! What a scene of restlessness and disorder! What a succession of struggles from the cradle to the grave! Here it is with poverty and hard toil, there with disease, domestic trials, and unavoidable misfortune. There ambition in the eager race after riches or honors, all the various classes striving to be uppermost, with others, what a life-long fight with the appetites and passions. Who, then, will hesitate to choose for his battlefield, the good fight of faith, by which he may lay hold on eternal life.—*Christian Secretary*.

WAS PAUL EVER MARRIED?

Certainly. He says (Acts 26: 19) of the disciples, "When they were put to death, I gave my voice (in the Revision, *vote*) against them." The Greek word means literally *pebble*. The votes in the Sanhedrim were cast with black and white pebbles. This seems clear evidence that Saul was a member of the Sanhedrim, the only Jewish court which the Romans allowed to inflict death. But the conditions of membership, in that body, were numerous and strict. One of them was, that the candidate must not only be a husband, but a father. "that he might be able to sympathize with the domestic life of the people." When, therefore, Paul says of the unmarried and widows among the Corinthians (1 Cor. 7: 8), "it is good if they abide even as I," the inference is, that he had lost both wife and child or children, and that in those times of persecution and peril, it was better for a season that marriage should not be contracted.—*Advance*.

In Korea the native government last year ordered the missionaries to cease preaching. Eight months after, comparing notes, they found that the converts had doubled in number.

MISSIONS.

BRO. F. F. JOHNSON writes from Stone Fort, Ill., of a "fine meeting" at Crab Orchard on a recent Sabbath and Sunday. Of the three persons baptized by Eld Threlkeld on Monday, one said, when coming out of the water, "Now I know I have celebrated the resurrection of our Saviour."

A FRATERNAL LETTER.

From the Centenary Conference on Foreign Missions, to all missionaries, native pastors, evangelists, and brethren of the church of God in heathen lands.

EXETER HALL, London, February 20, 1889.

To the Secretary of the Seventh-day Baptist Missionary Society:

Dear Sir,—The following resolution, proposed by the Earl of Aberdeen (President of the Conference), and seconded by Mr. Hugh M. Matheson (Chairman of the General Committee), was passed by acclamation at the great Valedictory Meeting held on the 19th of June:

That a fervent address be sent to all mission stations in heathen lands, and to congregations, as well as converts separated from their brethren, expressing the warm affection felt towards them by European and American Christians, and to assure them of our sympathy in their joys and sorrows.

Owing to the brother from America, on whom the duty of writing this letter was laid, having been unable to do so, and the whole time and attention of the Secretary being concentrated on the preparation and publication of the report, it is only now that we are able to send copies for circulation.

WHAT IS LACKING?

The word *mission* is suggestive of a work in which three parties are concerned. The principal from whom the message is sent, the recipient, and the bearer. The message of salvation to the lost is sent from God by man to his fellow man. "Go ye into all the world," etc. Mark 16: 15. To whom is this commission given? "And let him that heareth say come." Rev. 22: 17. Manifestly, it is both the duty and privilege of every one who obtains a saving knowledge of Jesus Christ, to call the attention of those having a need similar to his own, to the efficacy of the cleansing blood.

That the possession of the Christian spirit impels men in this direction needs for proof only a reference to the thousands of cases from that of Nathaniel going after his brother, down to the happy convert of to-day, anxious to impart to others a knowledge of the Saviour's love. According to this principle our strong churches should be strong centers of missionary influence. If composed of earnest believers who are engaged in the work of the Master, there should radiate forth in every direction an influence potent for good in behalf of his cause. To what extent this is or is not the case we may not be capable of judging.

We are not disposed to underrate the work and influence of the local Christian churches, believing that were these barriers to the tides of evil removed, there would sweep over the world a night of moral darkness such as no lover of peace and good order would wish to experience. Neither would we forget that an important feature of the work of these churches and their pastors is that of culturing those already members, in the principles of Christ, as well as in going out after the lost. And it seems but the natural result of doing this culturing faithfully, that souls should be won for the Master, and that God should be honored through their obedience to all his requirements.

This is evident, because we need to be filled with the love of God and a knowledge of his law, before we can understand our true relation to our fellow-men, or to be prepared to point them heavenward. Loving him, surely, and intelligently we are brought into harmony with his spirit and hence made partakers of that interest which he felt in the fallen man. Again, if we would impress men with the importance of any truth, we must show our regard for that truth, by consistently adhering to it under all circumstances. Now comparing the results of our efforts with the foregoing principles, can we, as Sabbath-keeping Baptists, feel satisfied that we have fulfilled the conditions on which God promises success?

We note with satisfaction the increasing interest in home and foreign missions, as evidenced by the larger contributions made for such work in comparison with that of ten years ago. We are encouraged by the frank admissions of many, in leading circles of other denominations, who have been educated with reference to Sabbath truth through our efforts. The action of others in forsaking all, that they may obey God, is proof that we are not working in vain nor alone. But turning to our Conference report we find that by deaths and departures from us the gain in numbers is equally if not overbalanced. We are not discouraged by this fact, for we believe that much precious seed is being sown, which under God's blessing will in due time produce an abundant harvest. Still we hold that the fact should be otherwise. We ought to be a growing, as well as an aggressive people. In offering suggestions as to the cause and remedy of this failure, we have no spirit of criticism, but only a desire to arouse more thoroughly a spirit of consecration among those whom God has honored by committing to their care the oracles of truth.

There is perhaps no word in our language in which the whole difficulty can be summed up more comprehensively than the word *selfishness*. Not that we are wholly destitute of generous impulses, not that we are wanting in all evidence of regard for others, but that many times without intending it, or even realizing it, we settle down at ease in fancied security, when God's glory and our own true good demand prompt, decisive action. Indeed we may say that this propensity to gratify self lies at the very foundation of human woe. That a man learn to "deny self" is the first condition of discipleship. Parents should "deny self," when, in their eagerness to see children advance their worldly interests, they grow lax in principle, and virtually consent to see loved ones turn away from God and his truth for the hope of gain. Here is perhaps the greatest cause of our numerical loss, while the loss of spiritual power, none but God can estimate. Individual professors should "deny self" in the matter of even harmless indulgence, in order that God's cause be not robbed of its rightful share of what he has made them stewards over. It has been truthfully said that the Christian's cross is in refraining from lawful enjoyments, for the good of others, rather than in abstaining from the pleasures of sin, because the restraining power of affection for Christ removes the desire for that which is contrary to his law. While it may be no violation of the moral code for us to expend means for luxuries which at best only gratify pride or ambition, yet if this grace of self-denial were developed sufficiently, we could find solid comfort in the use of more common articles, that the surplus might be devoted to the interests of Christ's kingdom. When we con-

secrate our means in this spirit, the treasures of our benevolent societies will not demand the retrenchment by making long lines of important work, and the return of blessings to our own souls will only be limited by our capacity for receiving. — Matt. 3: 10.

Churches should better understand the importance of "self-denial." Many of our churches, strong enough to maintain pastors, are thankful that such prosperity is theirs, without taking thought of the little companies, here and there, hungering for the bread of life, yet unable to sustain one who may dispense it. If we could learn to forego the pleasure of such advantages, sometimes, that our pastors might go to strengthen and encourage the weaker branches of our Zion, or preach the gospel in places where we are but little known, while the church remained to pray for God's blessing upon the work, it would no doubt increase our influence for good, both at home and abroad.

Lastly we venture to suggest that ministers should not forget to be self-denying. Perhaps no class is better cultured in this practice than the pastors of our denomination. It goes without proof that most of these might gain both financial advantage and popularity among other people but for their convictions on this one question of the Sabbath. These men realize full well that small salaries and obscurity are their worldly portion, when they enter upon the work. Many of them have turned away from better positions that they might cast their lot with a people who honor God's law. And, besides, they always find something out of their scanty means to give for the advancement of the work. Still may it be possible that in other particulars we are a little selfish? What enterprising minister does not love to increase his store of knowledge by studying the latest and best productions available? Who that is worthy to preach does not enjoy preparing sermons of which he or his people will not be ashamed? This is the *desideratum*, and we know that excellence costs unremitting application.

Could we for the sake of Christ's cause, as represented by some feeble church, deny ourselves such privileges, and instead of spending hours in these congenial pursuits, take our places on the farm, at the anvil, or beside the carpenter's bench, as a means of winning bread? That such exercise limits attainments in proportion as it develops muscle, the writer fully believes, but we must face the facts as they are:

1. Churches paying a living salary are not numerous enough to employ our rapidly increasing force of ministers.

2. The Missionary Board can employ only so far as means are placed in their hands to use.

3. Many of our small churches, from their location and surroundings, present attractive fields for usefulness and give promise, if sustained, of being important centers of influence in the near future. Now is not the outcome worthy the sacrifice? "Even Christ pleased not himself." If we, like him or the apostles, can give ourselves in a way to more fully establish the truth in the world, who shall say that our lives are wasted? Let the Master answer, "He that loseth his life for my sake shall find it." — Matt. 10: 39. And when pastors and people, with hearts, hands and money, thus lay themselves on the altar of the Lord, we may well expect an outpouring of his Spirit that will move the world. Every indication bespeaks a ripening of the public mind for a reformation, as wide sweeping as that of Luther's day. Surely we ought to be found in our places ready for whatever work the Master calls us to do. — B. E. FISK.

FROM H. D. CLARKE.
 At my request the Independence Church voted to give me a month for home mission work, at such times during the year as I might choose. After that, came your invitation to do the same. My desire, the church's vote, and your wish, all seemed to come in the line of providential direction. Thus the Lord leads us. For my first appointments I thought of the West Genesee and Hebron Centre Churches, which have no pastors. I left home May 2d, for West Genesee, and received a hearty welcome from the families left on that field. They have a pleasant location for their church building, which is, in very good order, though needing some remodeling inside. I found most of the brethren rather discouraged as to the future of the church. Within a few years about twenty of the substantial ones have moved away, and about ten have died. Some of these were among those best able to give financial support to the church. Quite a number of the younger people have married contrary to the Scriptural rule, and are lost to the church and the cause of religion, unless soon converted. I visited every resident family of Sabbath-keepers, save one which appeared to be away. Preached Sabbath evening and had conference meeting following. Preached again Sabbath morning and administered the ordinance of the Lord's Supper. Though the evenings are short the brethren desired another service, and I was glad to preach again. At this meeting the matter of organizing a Sabbath-school was "talked up," and notice given for the people to meet the next Sabbath for such organization. There are at least twenty who could thus study the Word together if they will, but it seems uncertain. One sister who goes to Alfred Centre to educate her son took a letter at this last meeting, thus again reducing the number and strength of the church. By invitation from the pastor of the United Brethren Church, I preached there on First-day morning. This has been a pleasant labor for me and was gratefully received by the good brethren of West Genesee. I promised to visit them again (D. V.) during the season.

I traveled, going and coming, seventy miles with horse and carriage, distributing 600 pages of tracts along the route, preached four sermons, and made fifteen short visits in the interests of the gospel. I make no charge to any one for expenses; am glad of the privilege of serving the Master in that little.

INDEPENDENCE, N. Y.

WOMAN'S WORK.

PENITENCE.

Father, perfect thy work. I am the clay, thou art the Sculptor wise.
 Held me by any plan to something better meet.
 For thy pure eyes.
 Father, hold thou my hands impatient, eager hands.
 Too ready far, to give to others' wrongs all aid.
 Trying to aid thee in this master work of thine,
 Only to mar.
 Father, keep thou my heart, impulsive, restless, rash,
 Its passion still.
 Make vain ambition, selfish thought, or longing wild,
 Bend to thy will.
 Father, teach thou my mind, still wayward, willful, blind,
 And slow to learn.
 Amid its darkness, let the strong light of thy truth
 More clearly burn.
 If I make the oceans ink, if I make the trees
 my pen, if I make the earth my paper, the glory
 of God cannot be written.—Hindu Proverb.

Rev. Bishop Crowmer speaks of the work done by the missionary ladies of the west coast

of Africa. In his own early days the children of liberated slaves in Sierra Leone, when sent to school, ran away in terror, and were pursued by the school-master, whip in hand. On the advent of a Christian lady, with plenty of pictures, who taught the children to sing, all the reluctance vanished, and there was no further trouble in getting them to school.

HOW USE THANK-OFFERING BOX MONEY?

Divide it between our Missionary and our Tract Societies, for their work.
 No one but yourself has any right to say how such moneys shall be used. We do not know of any woman who has one wish to assert that she holds any such right over you. But there are a few women to whom you have intrusted the watch care of our women's work organized. We, therefore, are forced by the very nature of the relationships we bear to the work to keep ourselves upon the watch, and to study for you and with you, methods of executing work, and methods of developing it.

Frequently we are spoken to about our organized work as "missionary," and often times we run across some one, either in person or by correspondence, who seems to carry the thought that we are a "Missionary Society." That is well and good so far as it goes, but in point of fact we are obligated to aid the work of the boards of the denomination, chief among which, as strictly those dependent upon the denomination for maintenance are the Missionary and the Tract Societies. Do not do less for the work of our Missionary Society, but, please, let us do more for our Tract Society. If you are inclined upon the impulse to flirt this suggestion aside, because your interests are so allied to missionary work, will you try this simple little thing: number and name the reasons, one, two, three, four, and so on why we should help our Tract Society to every work of encouragement we can give, to every dollar which we can spare. Our work, if we should really succeed, must grow, not less for the Missionary Society, but more and more for Tract Society. Therefore we say that since you have stationed us upon a watch tower, that we do really see good reasons for dividing the contents of our Thank-offering boxes with our Tract Society. It is specially fitting that a Seventh-day Baptist woman should give thank-offering money to Sabbath Tract Society work. We cannot be Seventh-day Baptist women in the possession of the best faith in the question and not often thank God from the heart that he has brought it by his mercy to us to be keepers of his holy day. Then may we well mark this mercy, and many kindred ones by the dropping of our mites into the little box, and later by the paying over to Sabbath work some proportion of these moneys.

LETTER FROM TSAU NIANG NIANG.

Dr. Swinney sends to us a letter from her Chinese assistant, which, besides, belonging to you, we are glad that we have it to bring to you. The Dr. says that the Prayer Calendars had been received, and she speaks with faith and feeling concerning them. She says she had been telling her assistant about them, explaining the thought to her, and that some days before writing this letter to me the assistant had brought to her a letter which she wished to have her send to the dear sisters in the foreign land. It is written in the language unknown to us, but as Dr. Swinney translates it, it becomes intelligible to us, and a touching appeal to us to add

to our faith in our work in China. The letter, translated, reads:

SHANGHAI, Middle Kingdom, 2d Month, 5th Day.

Dear sisters in the Western country, may peace be with you. We rejoice and thank God daily that those who live so far away think of us, and pray for us in this country. We acknowledge also your love in sending Dr. Swinney to Shanghai, for she has done much good in treating the sick and spreading the gospel these few years. In this place there are some who are willing to hear the word of God, while others are not willing. Since I have fully believed and trusted in the Lord, I have been very happy indeed in my heart, and because of this joy I am very anxious to tell the doctrine to others, that they may have this happiness also, but I am not learned and my strength is small, so I earnestly entreat God to grant me wisdom, and lead me to use the very best words in talking to the sick about his goodness and love to us through Christ. Dr. Swinney cannot do all this work alone, sometimes it is too much for one person, therefore I ask God to move the foreign sisters to seek some one to come and help. I am constrained constantly to make this most earnest prayer, that God himself would choose some wise and good woman and send her to Shanghai, that the sick and suffering may be helped, and the gospel be spread far and wide, and many may hear and believe. It is this that prompts me to write to you. I beg you to express my kind salutations to all the Christian sisters.

Very humbly your friend,

TSAU NIANG NIANG.

THE MEDICAL MISSION.

The women of the New York City Seventh-day Baptist Church met by appointment at the house of Dr. Phebe J. B. Wait, 9th Ave. and 34th Street, May 22, 1889, and formed an organization through which they might co-operate with the "Woman's Executive Board" in carrying on its work. Among other business transacted the society voted that the Shanghai Medical Mission ought to be reinforced by an assistant sent from this country, and that the expenses thus incurred should be apportioned among the various churches in the denomination in proportion to their female membership.

H. A. V. BABCOCK, Cor. Sec.

HOME BOX COMMITTEE.

Some weeks ago Mrs. Whitford, who had in charge the matter of home mission-box work, resigned her committee ship thereof. We have not been in condition until now to announce the new committee. It now stands with Mrs. C. M. Bliss, Milton Junction, Wis., as chairman of the committee, Mrs. E. R. Pope, Plainfield, N. J., for Eastern Association; Mrs. Irving Crandall, Leonardsville, N. Y., for Central; Mrs. Fannie D. Burdick, Little Genesee, N. Y., for Western, and Miss Cora Randolph, Salem, W. Va., for South-Eastern Association. These committee members in consultation with each other, and each one with societies of her own Association, will look to it that helpful work be done in the way of sending at some time during the year, to certain ones upon our home mission fields, where the help will be of double service, helping both the givers and the receivers. If there are any societies that would take pleasure in doing this kind of work let these also confer with the committee member of their Association, that by the consultation the ground may be more evenly covered, and any uprising want be better supplied.

"SPEAK a shade more kindly
 Than the year before;
 Pray a little oftener,
 Love a little more,
 Cling a little closer
 To the Father's love;
 Life below shall liker grow
 To the life above."

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 XI.—JESUS CRUCIFIED.

For Sabbath-day, June 15, 1889.

THE SCRIPTURE TEXT.—MARK 15: 21-39.

21. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
22. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.
23. And they gave him to drink, wine mingled with myrrh, but he received it not.
24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
25. And it was the third hour, and they crucified him.
26. And the superscription of his accusation was written over, THE KING OF THE JEWS.
27. And with him they crucify two thieves, the one on his right hand and the other on his left.
28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
29. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buildest it in three days.
30. Save thyself and come down from the cross.
31. Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others, himself he cannot save.
32. Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.
33. And when the sixth hour was come there was darkness over the whole land until the ninth hour.
34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.
37. And Jesus cried with a loud voice and gave up the ghost.
38. And the vail of the temple was rent in twain, from the top to the bottom.
39. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT.—He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 8.

DAILY HOME READINGS.

- S. Mark 15: 21-39. Crucified unjustly.
- M. Matt. 27: 31-54. Matthew's narrative.
- T. Luke 23: 26-47. Luke's narrative.
- W. John 19: 16-30. John's narrative.
- T. Isa. 53: 1-12. Isaiah's prophecy of Christ's death.
- F. John 12: 20-36. Jesus' prophecy of his own death.
- S. 1 Pet. 2: 18-25. Peter's memories of Christ's death.

INTRODUCTION.

This lesson follows in immediate connection with the preceding. At the close of the last lesson we witnessed the leading of Jesus to the crucifixion. The place of the lesson was first on the road from Pilate's Prætorium to Golgotha, then at the latter locality, the site of which is greatly disputed. The preparation for the crucifixion probably began about nine o'clock (v. 25), and the darkness coming on at noon. The day was the 15th of Nisan (April 7th), A. D. 30.

EXPLANATORY NOTES.

V. 21. *And they compel one Simon, a Cyrenian, who passed by, coming out of the country, . . . to bear his cross.* John says that Jesus "went out, bearing the cross for himself," the customary way for criminals to go to their death. But the synoptists all tell how the cross was laid upon another, to be borne after Jesus. It is supposed that Jesus, after proceeding a little distance, began to sink under the cross, and, that they might reach the place without much delay, the soldiers sought from the crowd another to carry the cross for him. It happened that Simon, a Cyrenian, from the country, was passing, and fell in with the crowd, as a spectator. The soldiers compel him, betraying some interest, to bear the cross for Jesus. There were other men enough in the crowd who might bear the cross, but here was a chance comer, perhaps odd in garb to the eyes of the soldiers, he was the man for their purpose. Doubtless Simon, submitted to this onerous test through fear more than through any other impulse, and as he bore along the heavy burden, almost sinking under it himself, he might have wished in his heart that he had not happened to meet that crowd just at that time. In this respect he

was like very many Simons at the present day, who seem to bear the cross more under the sense of compulsion than from any other spirit. Hence they are often heard speaking of their crosses as heavy and unwelcome. There are, however, many who join in the spirit of the apostle, saying, "God forbid that I should glory in anything save in the cross of Christ."

V. 22. *And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.* There is no evidence that Golgotha was the common place of execution. The locality of this spot is unknown, but it has been suggested as possible that it was on the grounds held by Joseph, one of their own Sanhedrim, who had not consented to the decision of the high priests, and was, perhaps, suspected of a regard for Jesus, hence this mode of retaliation, or insult to him. The name of the place indicates a little elevation of ground, which, from a distance, might remind an observer of the form of a skull, which, as a popular name, is called "Calvary."

V. 23. *And they gave him to drink, wine mingled with myrrh.* This drink was prepared for, and administered to, criminals for its benumbing or stupefying effects in order to relieve the final agonies. This provision was generally made by the Jews, and especially by the wealthy ladies of Jerusalem, but very rarely made by the Roman soldiers. *But he received it not.* Matthew says, "when he had tasted it he would not drink." Probably from extreme thirst he tasted, but as soon as he discovered what it was, and for what it was offered, he refused; it was a kindness not designed for him, though it might have been designed for those who were crucified with him.

V. 24. *And when they had crucified him they parted his garments, casting lots upon them, what every man should take.* This form of execution was common among the Romans, the Carthaginians and some other nations, but it was confined mostly to the execution of slaves and of malefactors of the worst kind. The first act in crucifixion was to lay the cross on the ground, and nail or bind the victim to it. "The latter was the more painful method, as the sufferer was left to die of hunger." The narrative shows that Jesus was fastened to the cross with nails. Then the cross was raised and set in the hole in the earth that had been dug for it, and the victim was left to his agony. It was simply high enough to raise the victim from the ground. Victims were sometimes known to linger for several days on the cross, enduring such a complication of torments as we scarcely have power to imagine. The clothes of the victim were given to the soldiers who did the work of the hour. It was the duty of the soldiers to remain near the cross as a guard, lest there should be a rescue of the crucified one. There were four of these soldiers. John 19: 23. A centurion was also present, in charge of these, hence his scanty clothing was divided into four equal parts, but for the seamless coat (not "robe"), they cast lots.

V. 25. *And it was the third hour, and they crucified him.* According to the Jewish reckoning the light part of the day was divided into twelve equal divisions. At some seasons of the year these divisions would be longer than at other seasons. The sixth hour represented noon, or the middle of the day, hence the third hour would represent the middle of the forenoon, about nine o'clock.

V. 26. *And the superscription of his accusation was written over, THE KING OF THE JEWS.* This superscription was doubtless designed for a double purpose, to indicate the charge for which he was condemned, and also as a taunting insult to the Jews, as crucifying their own king. This inscription was written in three languages, in Hebrew, Latin, and Greek, so expressed as to be understood by every passing stranger.

V. 27. *And with him they crucify two thieves, the one on his right hand, and the other on his left.* In Matthew and Mark they are called "robbers." These have been mentioned already by Luke, as conducted with Jesus to the place of crucifixion. As to the character of these two, but little is said. In one a better heart is manifested, which suggests at least some previous thoughtfulness. Doubtless, it was considered by the priests a happy thought to complete the degradation of the dishonored "King," by thus placing him in death between two violent criminals. The central place was meant for a caricature upon the idea of a place of honor; not unlikely his cross was a little taller than the others.

V. 28. *And the scripture was fulfilled, which saith, And he was numbered with the transgressors.* This verse was added in view of what Jesus had said. Luke 22: 37.

V. 29, 30. *And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buildest it in three days. Save thyself and come down from the cross.* First the Sanhedrim and then the soldiers mocked him, and now a miscellaneous crowd taunts him in which Jews and Gentiles were both present, but with Jewish voices prevailing, as they

passed by, back and forth, they shook their heads in scorn, and perhaps enforcing the expression of their triumph and contempt by gestures and grimaces. This in many, was genuine, passionate hatred, and in others it was unbridled wontonness. In either case there would be no limit to the intensity of their derision. The word "Ha" here expresses bitter irony. *Thou that destroyest, etc.* This was taunting irony, false as it was cruel. If he had claimed to be able to destroy the temple, as they falsely accused him of claiming, then why does he not come down from this cross, as he surely would be able to do, unless he is really a liar, as they now imply in their taunts and challenges. They seem to say, Come down from the cross or admit yourself to be a liar and an imposter.

V. 31. *Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.* Among themselves these chief priests and scribes, guilty at heart, strove to vindicate their cruel hatred towards Jesus, and to prove to themselves if possible that he was an imposter. Multitudes had come to feel that he was their Saviour, but now he cannot save even himself, which, to their wicked hearts, was a proof that he was not a Saviour at all.

V. 32. *Let Christ the King of Israel descend now from the cross, that we may see and believe.* This would be an evidence to which they were willing to submit, but for him to refuse it now would cast discredit on all his claims of connection with God. Indeed this was a renewal of the temptation of Satan in the wilderness. *And they that were crucified with him, reviled him.* This is to be understood of both at first, but one of them came to a different feeling and ceased to revile him.

V. 33. *And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.* There is no natural explanation of this darkness mentioned by all the synoptists unless it may be hinted at in the statement of Matthew, who says that there was an earthquake, which, of course might produce darkness and gloom for a few hours. It is best regarded simply as a work of God, intended to symbolize the divine estimate of the horribleness of this deed, and to shame and silence the wicked license of men. The extent of this darkness was over that immediate section of country and the duration was from about noon or midday to the ninth hour or middle afternoon.

V. 34. *And at the ninth hour Jesus cried with a loud voice, . . . My God, my God; why hast thou forsaken me?* Just as this dark veil was taken away Jesus spoke these words. See Psa. 22: 7, 8. The attitude of his tormentors around him, and the nature of his own misery corresponded exactly to the imagery of the Psalm. The cry itself reveals unfathomable depths. There is no humanity except that of Christ that could ever measure the significance of those words. The longer we study those words the deeper becomes the mystery and meaning of the divine suffering which is expressed in them. This was the moment when Jesus laid down his life, that he might take it again. It was the supreme moment of his perfect obedience to the great law of atonement for the sins of the world. In his soul was a suffering on account of sin deeper than was ever borne or than could be endured by any other person born of woman. The sinfulness of the human race, and that alone, had brought the Son of Man and the Son of God to the cross. Not merely the malice of individuals, but the entire sum of human sinfulness, had to do with bringing him thither. He was suffering in order that he might remove the sinfulness of men, and, with the sensitiveness of perfect righteousness and unutterable pity, he felt the horribleness and curse of sin. Sin was now expressing itself against him in the form of extreme outrage against righteousness and love, forcing home its malignity against the manifest love of God. His perfect righteousness, his intense sympathy, and love toward man was the secret source of a suffering deeper and sharper than simple penal suffering can ever be, his was more than that. He had so identified himself with man that his sorrows for their sins were not only personal, but they were deeper than sinful man can ever realize. It was this relation to the God-head on the one hand and to man on the other that enabled him in a real sense to "bear our griefs and carry our sorrows." Those griefs and sorrows became far more profoundly his own, than we are wont to think. Even the guilt of our sins he so took upon himself that he could feel it, saying to himself, out of the heart that infinitely loved mankind, "It is as horrible a thing as if I had rebelled against the Eternal Father," and with this thought he came to be our Saviour.

V. 35. *And some of them that stood by, when they heard it, said, Behold, he calleth Elias.* As if these words had fallen from heaven upon their ears, they felt

that they came from one who was more than human and was in communion with those who were in heaven. V. 36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink. They evidently could not endure such words as he had spoken and hence they sought an expedient to hush them, possibly they were touched with momentary sympathy. Let us see whether Elias will come to take him down. These words also betray a sense of awe a kind of expectancy of some divine manifestation in his behalf.

V. 37. And Jesus cried with a loud voice and gave up the ghost. His last earthly words were now spoken and he died, gave up his life. All that malice, cruelty and wicked hands could possibly do to destroy his life was now done, and when man's devices were exhausted then he of his own free will gave up his life.

V. 38. And the veil of the temple was rent in twain. This veil was the heavy curtain that hung between the Holy Place and the Holiest of all. It was the veil that concealed from the priests, the inner sanctuary. The rending of that veil in connection with the death of Jesus could be nothing other than a miraculous event. The priests alone would witness the event but they could not conceal it. It was a sign for them from God, a sign that God should no longer be veiled but that his servants everywhere and in all coming time should have access to him through his Son Jesus Christ who was now offered up as the Lamb slain, having borne the sins of the world and died on the cross for the redemption of the world.

V. 39. Truly this man was the Son of God. This Roman Centurion, in command of the four soldiers who had crucified Jesus had been an observer of all these wonderful words and signs, and when he heard the last words of the expiring man on the cross and felt the earthquake his astonished soul was filled with the conviction that this man whom they had crucified was the Son of God.

THAT CRITICISM.

BY A. MC LEARN, D. D.

In respect to what I say concerning the Adventist views of the new birth, page 10, the editor says: "Again we are misrepresented in regard to a change of heart." Then he quotes my language, and comments as follows:

We believe as much as any people in a change of heart by the operation of the Holy Spirit. This is conversion. This change is represented as being born again (John 3: 3), because it leads to a new and spiritual life. We do not believe that "the breath of life," sometimes called "spirit," is a mere "puff of air." . . . But God imparted the principle of life, and he made the air breathed into Adam's nostrils, the medium through which it was conferred upon him. . . . But this is not a separate entity, capable of conscious existence before it is put into the body and after it leaves it. God did not thrust an immortal being through Adam's nose, into his lifeless body.—Review and Herald, March 12, 1889.

Now, according to the editor, we learn first, that the *pneuma* is "a principle of life," second, that it is imparted through, and resides in the breath; third, it is not a separate entity; fourth, it is incapable of conscious existence; and fifth, the body is "lifeless" without it. Now, if the body of Adam was "lifeless" before the *pneuma* was imparted, it was of course unconscious and unintelligent. And if the *pneuma* imparted consciousness and intelligence, it must of necessity possess these qualifications, for it could not impart what it did not possess. And if it is not an intelligent entity, it must be an abstract principle, then an abstract principle, according to editor Smith, is possessed of life, intelligence, conscience, judgment and consciousness, metaphysical and moral, for the editor tells us that the body of Adam was "lifeless," and of course a "lifeless" form has none of the above named qualifications. The editor gives as the definition of the Hebrew word *ruah*, and the Greek word *pneuma*, "the principle of life residing in the breath." Then, of course, when a man's breath is out he is "lifeless," every time he blows out his breath he blows his life with it. Then when a person is in a trance for years, as in the case of the Rev. Wm. Tennent D. D., he is "lifeless," all this time. There seems to be a discrepancy between the editor

and Dr. Kellogg, who says: "The creation of man was simply the organization of matter." SABBATH RECORDER, May 20, 1880. Again he says, that in the scriptures, "the spirit is never represented as having life and intelligence." It is true, the Dr. says that the *pneuma*, though lifeless and devoid of intelligence, imparts these to the body! The editor says in his "Mortal or Immortal," page 38:

Is, then, this breath of life, the spirit which God has given man? We have no record of any other. But this breath of life, as we have seen, is common to all living things, and cannot, therefore, be used as a distinguishing characteristic of man. And if this breath is drawn from the surrounding atmosphere, may be said to come from, or be given by God, with the same propriety may it be said when it leaves the body at death to return unto him.

According to editor Smith, then, the spirit of man is in no way different from that of the brute creation, it is only the indirect gift of God. It came from the "surrounding atmosphere," and returns into it at death! We are not sure whether the editor will accept the Doctor's dead-spirit theory or not. We know that the Doctor's theory of man is the standard by which the denomination settles all such questions. And moreover it is sanctioned by the prophetess, and that settles all doubt on the subject. Now how a lifeless principle can impart life and intelligence to a "lifeless" and intelligent body, we leave to Dr. Kellogg to explain. And we leave it to our readers to determine the difference between the editor and the Doctor in respect to the spirit of man. According to the editor it comes from the "surrounding atmosphere," and returns into it at death, and is in no way distinguishable from the spirit of the dumb-animal. And according to the Doctor it is lifeless and without intelligence. What, then, is a change of heart from the Adventist standpoint? It is not a change wrought upon man's physical system, this they readily admit. Book, page 144. It cannot be a change effected in the *soul*, for that is an "immaterial organization," and the organization, according to the Doctor, like the "plan of a house," is only an "idea," a "concept." Then as there is only one more element in the constitution of man—the spirit, whatever a change of heart means, according to Adventism, must take place in the spirit, and that spirit coming from the surrounding atmosphere without life, without intelligence, and returning into the atmosphere at death, cannot be susceptible of eternal life. We simply draw our conclusions from the premises afforded us by the Adventists themselves, and we leave it to our readers to say whether our conclusions are logical or not.

In regard to what I say on page 14 concerning the contradiction between Adventism and Rom. 8: 10, the editor remarks: "It is sufficient to remark that this text applies wholly to the present state." Well, that is just exactly what I mean, I was not speaking about dead men, but about the fact that regeneration is a thing practicable in this life, and that it is the *spirit* that is quickened, while the body remains "dead." If the editor read what I said in the quotation referred to, he is either very careless or very inapprehensive, to say the least, when he considers that I offer this as an argument in favor of the existence of "disembodied spirits." I advise the editor to read this again. I wonder if he will acknowledge his mistake.

In commenting upon what I say about their treatment of other Christian bodies, he says: "All there is to this Babylon matter is this: We call no one Babylon! The Bible uses the term in a prophecy which we can apply nowhere else but to the divided and confused Christendom, especially Protestant Christen-

dom, of to-day. . . . But in these bodies the great mass of true Christians are yet to be found.

This is only another adroit maneuver to cover an ugly feature of the Adventist creed. For, in the first place, the editor does not consider that his denomination constitutes one of this Babylonish number. Secondly, he does not believe that one of these "true Christians" will be saved if they reject the "Third Angel's Message" as taught by Adventists. If the editor will state in unequivocal language that this is not true, I will make a public apology. For proof of what I state here, see "A sketch of the Christian Experience and Views of Ellen G. White," published by her husband, James White in 1851.

The editor next pays attention to what I say on page 17 and 18 in relation to the shut door, and says:

As a specimen of Mr. M's ability to handle this subject, and his accuracy as to historical facts, we present the following.

Here he quotes eight lines from my tract, and then congratulates himself with the hope of an easy victory. Now, if I followed the editor's example, I would twist this language to make it mean anything I choose. But candor and honesty compel me to correct the mistake. The original manuscript from which I copied the passage, reads thus:

Wm. Miller taught that salvation ceased for the world in 1844, and all Adventists at his time, accepted his doctrine. And they believed and taught as Jesus left the outer Sanctuary, 1844, the door of mercy was shut forever against the ungodly world.

I cheerfully make this correction. Now, let us see if the editor is as candid in his treatment of facts. After stating that Mr. Miller knew nothing about the Sanctuary question and also admitting that Adventists believed that salvation for the world was passed, he says:

But it was this very subject of the Sanctuary which Mr. M. represents as responsible for the shut door view, which corrected it. That light led out the people known as the Seventh-day Adventists and the more fully it was developed, the more clearly it was seen that still another message was to be given to the world, and other souls to be reached by it. These are the facts. Compare them with the statements quoted above.

Now, it is absolutely certain by this language that the editor wishes to be understood as declaring that the shut door error, is no part of the Sanctuary question, that the error was discovered and corrected by means of this new doctrine. We will let our readers judge whether the editor has not willfully and studiously perverted and suppressed indisputable facts. We will first hear Wm. Miller. Speaking of the division line drawn in 1844 between the righteous and the wicked, he says:

I have not seen a genuine conversion since. A number who were converted at that time, and before, remained steadfast, looking and praying for Christ to come. If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time, but it will prove a failure, no one will be made truly pious.—Advent Herald, Dec. 11, 1844.

Now, according to this, Mr. Miller honestly and earnestly believed that there would be no genuine conversion after 1844. Let us now hear Eld. James White, and see if he endorses Mr. Miller.

And, strange to tell, many who have abandoned the fulfillment of prophecy in our past experience, are ready to brand us with fanaticism, and rank us with shakers, etc., for believing what they have believed, and for carrying out and showing a consistent fulfillment of the parable in all its parts, which shows that the door is shut. Here I will give some extracts from a letter that I have received from Bro. Holt, of Connecticut, "Many will point us to one who is said to be converted for positive proof that the door is not shut; thus yielding the Word of God for the feelings of an individual. . . . But the sinner to whom Jesus stretched out his arms all (Continued on page 364.)"

HISTORICAL & BIOGRAPHICAL.

SEMI-CENTENNIAL OF THE MILTON SABBATH-SCHOOL.

(Continued).

For about four years Eld. J. M. Todd, of Brookfield, N. Y., was an active member of the Milton Church, and during that time, taught somewhat in its Sabbath-school. He writes as follows:

In 1849 I lived a part of the year in Lima, and the Sabbath-keepers there, who could not go to Milton to attend the meetings, gathered in a school-house near the residence of Dea. W. P. Stillman, and held a Sabbath-school with about fifteen or twenty scholars. We regarded ourselves not in opposition to Milton, but as a little branch of its school. I remember our feeble efforts with great pleasure.

The next paper presented was read by Prof. Albert Whitford, who had served as superintendent for several years at different times, in the history of the school. He spoke of his personal acquaintance with the church, beginning in August, 1854. For some time previous the Sabbath-school work had been carried on quite irregularly, and recitations were entirely suspended in the winter. In the summer of his arrival only one class was maintained, and that was under the efficient instruction of Mrs. Amarilla C. Babcock. He continues:

The April following, thirty-five years ago, a conference was held with the pastor, Eld. Varnum Hull, and with a few young men, and accordingly, a meeting was called after church, of those desiring to aid in re-organizing the Sabbath-school. I was greatly gratified to find so general an interest. During that season, we had an average attendance of nearly one hundred. The young people had then no other religious service in which they felt a personal responsibility. They rarely attended the prayer-meeting on Sabbath afternoon, and the Friday evening prayer-meeting was first organized for them at the Academy in the succeeding fall term. Not only a good share of the young, but also of their elders, remained after the long sermon in the morning, on the Sabbath, to study the Scripture. Eld. Stillman Coon and Aunt Nancy Goodrich, I think, were the teachers of the classes of the latter. The most successful worker before a class, which we had, I should say, was Mrs. Tacy A. Collins. She had the smallest boys, and because her two oldest sons were members, she had a double interest in her work. Her class exercises, both public and private, were my admiration and delight. I shall ever hold in grateful remembrance her hearty and efficient aid.

Two years afterwards I was again honored with the superintendency, after returning from my studies at Union College. In this interval, Prof. A. C. Spicer, Principal of Milton Academy, and my brother, had served in this capacity, the latter having become the pastor of the church. Though a respectable number had been set off from the Rock River Church, yet the Sabbath-school had not lost in numbers. We had rather gained by the immigration of several families from the East, and by a large attendance of students from the Academy.

The next item was a letter from Eld. S. R. Wheeler, now pastor of the church at Dodge Centre, Minn. He was superintendent of the school in 1862. After alluding to his pleasant recollections of the work, and his gratitude for the confidence imposed in him, he writes as follows:

I remember that the school had not taken its present advanced standing. The older people, as a rule, did not participate in the work of the school. The general impression was, that it was for the children almost solely. Hence, the small number of scholars reported that year. It was the custom to set aside the school, whenever there was a quarterly meeting, an annual session of the Association, or any other such gatherings. That year the north-western churches held their meetings at Milton, and the school was likely to remain out of sight. It seemed to me that there was a better way, and so I presented the case to Eld. C. M. Lewis, who was present. The result was, that the resolution was adopted by the Association, that in their opinion, no pains should be spared at such meetings, to encourage the Sabbath-school of the Church with which they assembled. To this resolution, Eld. Lewis spoke in his usual enthusi-

astic way, stating his belief that the Sabbath-school ought to have its regular session on such an occasion, and that the visiting brethren and sisters should take a special interest in its exercises. All that was then desired to be reached, has since been accomplished, and more even than was anticipated.

In 1863, Eld. Lewis A. Platts, of Alfred Centre, N. Y., was Superintendent. Ten years before he had entered the school as a scholar, and continued as such, or as teacher, until this time. His paper attracted close attention. After describing the class of young men to which he belonged, he writes farther:

In those days the school was opened each year about the first of May, and closed for the winter sometime in November. At the organization each season, we chose some portion of the gospel for our study, and pursued it consecutively in using seven verses per week. Many of the classes, especially those composed of the younger children, committed the verses to memory. While this system was, in many respects, crude and imperfect, and while our modern methods are, in some respects, far in advance of that early time, I cannot but regret the discontinuance of the practice of consecutive study, and of committing to memory definite portions of the Word.

One of the regular exercises of the school, at that time, was calling the roll by classes, when each member responded with a quotation of Scripture. As Secretary for one or two seasons, it was my duty to see that this exercise had its place at each session. While Superintendent, I kept my class of boys, over whom I had been selected as teacher for several years. The classes numbered twelve, averaging each five or six members.

At that time there were living at Milton Junction, several families who could not attend church at Milton in the morning, in time for the Sabbath-school, nor the prayer-meeting at four o'clock in the afternoon. To meet both of these conditions, a Sabbath-school was organized at the school-house near the Junction, to be held Sabbath afternoons, and to be followed by a prayer and conference meeting. I was chosen Superintendent, also, of this school, and the leader of the meeting, which followed. These afternoon services were impressed even more vividly on my mind, than those of the school at Milton in the morning, for it was there that I began more directly to assume some of those duties and responsibilities which belong to the work which I had chosen for my life-calling, and in which I have found great joy for a quarter of a century. Subsequent experiences in the service of the blessed Lord, do not find a more welcome place in memory's storehouse of precious things, than those connected with my ten years' work in the Milton Sabbath-school.

Eld. D. E. Maxson, of Alfred Centre, N. Y., was Superintendent for 1864, and pastor of the church for a number of years. He was prevented by sickness from furnishing his recollections of the school. In a brief note he says: "Most affectionately do I cherish the memory of my entire work with the Milton Church and Sabbath-school, happily believing that they were not altogether in vain. Please assure the school of my undiminished interest in the work of Bible study, and my sincere congratulations that it has so prosperously completed a half century of vigorous life."

Charles H. Greenman, of Chatfield, Minn., was next in charge of the school. In his paper he gives an account of his connection as a member and teacher from 1852, and his labor as Superintendent in 1865 and 1866. He says:

I find great satisfaction in recalling to mind the sessions of the school, its public entertainments, and particularly its Christmas festivities, after the trees were loaded with gifts of parents to their children, of the classes to their teachers, and of the friends to each other. I can still see the bright, happy faces of the little ones. While I was serving the school, considerable additions were made to the classes of young children. I made special efforts to get them to attend regularly.

The next Superintendent who sent any word to the school was Dea. B. F. Titworth, of Farina, Ill. He was in office for three years prior to 1880. He speaks of the pleasant relations which he sustained to the school, and continues:

Your school is to be congratulated on the corps of officers and teachers, with whom it has been blessed, since I knew it. I can say this of the teachers emphatically, for their aid to me was most faithfully and intelligently

rendered. I remember the faces of the children, who now have grown to be young people. Are these thinking it necessary to become Christians? Are they doing all they can for the Saviour? These are all important questions. Many have gone out from their school into different parts of the country, and many more will go in the future. Many are, therefore, their responsibilities. Do you know that their opportunities for doing good are greater than those who have only their own immediate neighborhoods to instruct? Where much is given much is required.

Fred C. Dunn, of Milton, was at the head of the school for two years, succeeding the spring of 1882. In a paper he relates:

My superintendency began while the old church building was still in use. Here the school held a few sessions before this building was taken down to make place for the one which we now occupy. The school was then removed to the College Chapel, where its exercises were presented each week until the new house was completed. Through systematic weekly contributions, together with some outside help, enough money was secured by the school to purchase the settee-seats and the matting for the floor of the present beautiful room which it occupies. During my office, the membership of the school increased somewhat, though there was not a large addition to the church from it.

The superintendent of the school, Pres. W. C. Whitford, had held that office at various times for about fifteen years. Instead of preparing any paper for the Semi-Centennial, he brought forward the reports of two teachers whose terms of service more than covered that period. The first of these was Mrs. Ruth H. Whitford. Among these items we read the following:

For twenty years I have been continually a teacher in the school. My first class were girls, whose sunny faces always cheered me as I greeted them. After two years a class of young ladies was assigned me. Subsequently, a new superintendent gave me a class of boys, who grew to manhood under my instruction. I watched with great interest the unfoldings of their intellects and their spiritual life, as they one by one joined the church. I have again another class of boys, whose presence each Sabbath morning I now look for with pleasure. Nineteen is the largest number I ever had at one time, and four the smallest. There has not been a black sheep in all my precious flock. Most of them chose the Saviour while in the school.

Erastus P. Clarke, of Milton, gave a very interesting account of his connection with the school for the past thirty-two years; nearly all that time as a teacher. From his statements, we select the following:

Near the time of my entering the school, it voted to hold its sessions at ten o'clock in the morning, instead of after the preaching service, as had been its custom. Several times since, efforts have been made to change back to the afternoon, but without success. Horace M. Haven, deceased, was superintendent in 1860 and a part of the following year, he entering the army during the Rebellion and Eld. A. H. Lewis succeeded him for a short time. In this latter year quite a large number of the school enlisted in the service. Out of my own class of six, four joined their comrades, and two of these, Arthur D. Hamilton and Francis Buten, offered up their lives at South Mountain and Antietam.

About the time of the superintendency of Eld. L. A. Platts, we resolved to try the experiment of holding the school right along through the winter, as well as in the warmer months. To our surprise and satisfaction, the attendance fell off but very little. Soon afterwards the practice of having a Christmas tree, joined with some literary exercises, was introduced, and has continued to the present time. It has been an occasion looked forward to by the children and even the older ones, with genuine pleasure, and with no little profit by those who are actuated by the Christ spirit.

Under the superintendency of Pres. Whitford, in 1868, the school adopted a constitution and by-laws, recommended by the North-Western Association. These constitute in force up to the present time. The pastor of the church and the officers and teachers of the school constitute the faculty, who have the government of the affairs not determined by the action of all the members. One rule is that if a scholar is absent three successive Sabbaths, his teacher shall visit him and ascertain the cause of his absence, and failing to secure his return, the teacher shall report the case to the faculty. Another

rule is that a teacher when absent from his class shall provide a substitute. To support our school the formation of an Executive Sabbath-school Board, by the Association in 1868, to whom the several schools reported directly, stimulated our school to greater activity. About this period teachers' meetings were instituted, with Eld. S. Carpenter as leader. They were largely attended, and continued each week for several years. Well do we remember what stores of learning and what zeal in the study he brought to these meetings. On the occasion of the return of Eld. Carpenter and his wife to China, the school assumed the support of a Chinese girl in the mission school, which support it has since also given.

Among those who have been members of the school in the past thirty-two years, and are now filling honorable positions elsewhere, I recall, as ministers, the names of A. H. Lewis, L. A. Platts, I. L. Cottrell, O. U. Whitford, S. R. Wheeler, W. H. Ernst, D. E. Maxson, L. C. Rogers, O. D. Sherman, T. R. Williams, and D. H. Davis, our missionary to China; as teachers, A. R. Crandall, Lucius Heritage, E. B. Swinney, C. E. Crandall, N. W. Williams, W. D. Tickner, D. O. Hibbard, H. W. Rood, E. B. Shaw, M. Z. Stillman, and C. M. Post; and as physicians, M. J. Whitford, E. S. Bailey, D. B. Collins, O. E. Larkin, A. W. Allen, and G. M. Post, other members, no doubt worthy of mention, do not now occur to my mind.

The closing exercises were brief addresses by Eld. Nathan Wardner, on "The Relation of our Sabbath-schools to the Missionary Work," and by Eld. E. M. Dunn, on "Sabbath-schools Fifty Years Hence." We make no extracts from these, as we hope to publish them, in whole or in part, in some future number of the SABBATH RECORDER.

SABBATH REFORM.

"WANTED—A CHRISTIAN SABBATH."

Such is the title of an editorial in the *Christian at Work*, for April 18th. It was called forth by a sermon from the Rev. C. H. Parkhurst, upon the theme, "The Christian or Jewish Sabbath—which?" published in the same issue. The general tone of this sermon is no-Sabbathism. Although it makes a strong effort to find some basis for the observance of Sunday, it at the same time declares that Christ left "the whole matter in a very peculiar shape," and that "it must have been of deliberate purpose that the Lord left the question thus in the air." The *Christian at Work* puts itself on record as an unreserved no-Sabbathist. It declares that the observance of Sunday does not arise from the fourth commandment, that "In fact, during the whole period of St. Paul's ministry, comprising some thirty-five years, there are but two very vague indications of the celebration of worship, on the first day of the week, and one of these (1 Cor. 16:2), according to Neander, Pfanz, and other authorities, has no reference to worship at all. And let us say, it would be nothing short of the marvelous and unprecedented, that Christ should have set apart Sunday as the one day for the Christian Sabbath, yet with no single command emanating from him, or any of the apostles, recorded in the pages of the New Testament."

That is well said. And with that before us, all divine authority for the observance of Sunday as an institution of the Bible, is at an end. The *Christian at Work* also declares, with commendable candor, that the "fourth commandment enjoins the observance of one day, and one day only the seventh. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it. There is no liberty in this commandment to substitute some other day; as the first; the only way the Christian Sabbath can be got from the fourth commandment is to split the com-

mandment in two, take up with one-half and throw the other away."

Having stated these important facts, our contemporary enters into a general defense of Sunday-keeping, because, in the nature of things, men need a Sabbath. It is difficult to understand how this great need which, according to the *Christian at Work*, is so easily discovered, and so important that it becomes the basis of a great moral and religious institution, should now exist, when God, who understands all our needs, instituted the Sabbath but for a time, and then destroyed it. Did God have a less clear conception of the needs of humanity than that which the *Christian at Work* has attained to? Any such assumption destroys itself.

All these inconsistencies, this floundering about in the quicksand of destroyed law and abrogated Sabbath, come because the *Christian at Work* is determined to find some way of evading the claims of the Sabbath, and of supporting itself in the observance of Sunday. Hence, it must start by declaring the Sabbath annulled, and the Sunday, as in no way based upon the fourth commandment, resting these assertions upon the claim that the annullment of the fourth commandment and the destruction of the Sabbath were divinely ordained.

If this be true, consistency and obedience demand that there the matter should rest. But the universal cry of human life for the restoration of that which it is claimed God has abrogated, is such, that the *Christian at Work* is compelled to invent new reasons, for restoring that which God annulled, or at least, something nearly like it, that shall be still better for the world than was the destroyed Sabbath. It therefore assumes that the great law of need, written in the human heart, is the basis for Sunday-observance, although, if the first proposition be true, the Divine Father, with a full knowledge of all human need, utterly destroyed the Sabbath which he had instituted to meet that need. If he really did this, we advise the *Christian at Work* to accept the result, and leave the world Sabbathless, as God left it. It is nothing short of blasphemy to attempt anything else. If, on the contrary, God did not abrogate the Sabbath law, and, since Christ observed the Sabbath to the end of his life and declared that he did not come to abolish the law, we venture to suggest that as a "Christian at Work," it might be well to follow the example of Christ, and not attempt to be wise beyond that which is written.

On another page of the same issue the *Christian at Work* descends to ridicule, by printing the following:

Questions that should be relegated to an idiot asylum for discussion:

- Is marriage a failure?
- Are amusements sinful?
- Shall we know each other in heaven?
- Are miracles an impossibility?
- Has God consciousness?
- Should women smoke?
- Should we not observe Saturday as the Sabbath?

Yet a great many people outside of insane asylums, seemingly in want of anything better to do, are puzzling their brains over them.

Such contemptuous treatment of a religious question, is beneath the dignity of the average secular press, to say nothing of a great religious weekly, which professes to be doing Christ's work. If this squib is meant as a sarcasm wherewith to pulverize those "idiots" who are contending for the observance of the Sabbath because God has never released the world from its observance, it is too weak to be worthy of repetition. For ourselves and our compeers in the work of defending the Sabbath against such Christian(?) lawlessness as our contemporary

gives utterance to, we cannot descend to bandy words with one who sneers at arguments he cannot answer. For the contempt which the *Christian at Work* thus flings at us, we send in return, pity for its weakness.

"WOMAN SUFFRAGE, THE SABBATH, AND NATIONAL REFORM."

Under this head, Secretary Wylie, of the National Reform Association, reports concerning the Annual Convention of the W. C. T. U., in Stuben Co., Ind. The argument of Miss Anna Shaw claimed that the safety of the republic, in point of Sunday-observance, National Reform, temperance reform, etc., depends upon granting the elective franchise to women. This claim is supported by Secretary Wylie, who closes his letter with the following:

"The address carried conviction to many hearts. Some who have resisted every argument they have heretofore heard, yielded to the invincible logic of Miss Shaw. The whole address, as well as other exercises, was leavened with Bible truth, as to civil government. Delegates were appointed to attend the National Reform Convention, in Pittsburgh, in April. Among the resolutions passed, was one on the Sabbath question, endorsing the Blair Sunday-rest Bill.

In the light of the foregoing, it is evident that the W. C. T. U. of that locality are thoroughly committed to the religio-political schemes of the National Reformers.

The intolerance of the National Reform movement is set forth in a letter from another Secretary, Foster, of the National Reform Association, in the issue of the *Christian Statesmen* of March 14th. Referring to a lecture given by himself at the Kentucky State University, Louisville, Secretary Foster said:

An opportunity was given to ask questions. A student asked: "Would not the enactment of a national Sabbath law oppress the conscience of those who keep the seventh day?" It was answered, "We have Sabbath laws already, in every state in the Union, with the exception of California. We would not think of abolishing these laws because a few brethren object. Now what we want is to have the nation fall in line with the states."

This is putting it rather delicately, "We would not think of abolishing these laws because a few brethren object." Translated into trenchant English, this means: "We would coerce the minority into obedience to state and national Sunday laws, without regard to their conscientious scruples." All right, brethren, if you think that to be the spirit of the gospel, push your efforts, and compel the government of the United States, to support them if you can. We shall continue to obey Jehovah, to protest against your injustice, and to leave the result with him who ruleth among the nations of men. Judging by the history of the past, he has much larger resources wherewith to defend truth and righteousness, than the National Reform Association and the American Congress combined.

We wish all the advocates of Sunday laws were as honest as some of them are, in avowing their real purpose. We respect one who openly declares that he should think himself to be serving God by disregarding our rights, more than we can respect one, who insists that he has no intention of doing this, but continues to urge those steps which must do it, if successful. If a man aims at the spot where you stand, and "has shoot in his eye," you know what to expect, if he seeks to "shoot round the corner," you know what he would be glad to do if he dared.

The Southern or Druse quarter of the Lebanon is dotted all over with Bible-schools, which are slowly, silently, but surely spreading Christian truth.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"FROM this bleak hill of storms,
To yon warm, sunny heights,
Where love forever shines,
Pass over to thy rest,
The rest of God."

ON account of delays in mails, caused by the storm, some things designed for this week's issue are compelled to lie over; for a similar reason it may be, the paper will be a little late in reaching some of its readers.

TWO OF our Associations this year have thought best to change the place of meeting. The Western is changed from Second Alfred to Friendship, and the South-Western from Rose Hill, Texas, to Texarkana, Ark. Those who are expecting to attend the sessions of either of these bodies will do well to make a note of these changes. Special notices with fuller particulars appear in Special Notice columns.

THE Trustees of Alfred University have just issued the fourth number of a quarterly published in the interest of the University. It is filled with interesting and instructive matter, is neatly printed, and contains a fine photo-engraving of President Allen, with sketch, and a nearly full-page illustration, made up of the Ladies' Hall, Kenyon Memorial Hall, and the Steinheim. We presume that Mr. Will H. Crandall would send a sample copy on application, and that for 25 cents he would place any name on the subscription list for one year.

PERSONS having business with this office will observe that, beginning with this number of the RECORDER, the business management passes from the hands of E. P. Saunders, where it has been for the past four years, to the hands of J. P. Mosher, where it will remain until further notice. Checks, drafts and money orders should be made payable to the latter, and thus save all trouble in collecting. Perhaps this is as good a time as any to say that remittances for all dues to the office would be acceptable just now,—very acceptable. It would not embarrass the new manager if they should come in in large numbers.

PEOPLE are fond of saying that we live in an age of progress. But it is important to inquire, "Progress in what?" We recently read of a man who refused to give anything for the building of a meeting-house, because, as he said, there was no progress in the church building it. "Why," he said, "you preach the very same doctrines that Jesus Christ preached, more than 1,800 years ago!" Now that is the very highest commendation that could be spoken of any church. If, after that, it can be said that the church preaches these same old doctrines with the zeal, and spirit of adaptation of methods to existing conditions of life at the present time, which characterize work in other departments of effort, something would come from such preaching. Give us the same old doctrines

from Jesus Christ down to the end of time, but give them to us with such progress in the mode of conceiving and presenting them as befits the times. Yes, let us have progress even in religious matters, but progress in what?

ONE of the heaviest rainstorms known in many years visited this section the last of last week. The down-pour was immense and almost continuous for twenty-four hours or more, ending early Sabbath morning. The damage to bridges and road-beds, both railroads and carriage roads is incalculable. No mails have arrived up to Monday morning, and no dispatches have yet been received from New York, so that we have no definite knowledge as to the extent or severity of the storm, beyond a narrow circle. Being well up among the hills, the damage to us at Alfred is slight compared with that in places but little below us.

WHAT patient perseverance will do, under great disadvantages, was illustrated in the life and work of Laura Bridgman, who died at the South Boston Asylum for the blind, Friday, May 24th. At the age of two years, in consequence of a severe illness, she became deaf, dumb and blind, and lost entirely the sense of smell and that of taste partially, yet she learned to read embossed letters and to associate correctly the names of objects with the objects themselves; she also learned geography, arithmetic, algebra, history, etc., and could conduct, intelligently correspondence. She took great pleasure in teaching the blind, deaf, and dumb. She was in the sixtieth year of her age.

IN the Home News column of our last week's issue, brief mention was made of the serious accident which had befallen our much-loved brother, Deacon Nathan H. Langworthy, of Westerly, R. I. At that writing the hope was entertained that he would yet recover from the injury, but this hope proved to have been a vain one. All efforts of his physicians to relieve his distress and to restore the normal action of the injured portions of the body seemed to be of no avail, and he sank to rest on Tuesday afternoon, May 28th, full of years and of usefulness. A suitable memorial will, no doubt, appear in due time, but having been his pastor for six years and so having been intimately associated with him in the work of the divine Master, we cannot forbear paying this little tribute to his memory at this time. He greatly loved the church of Christ and all her ordinances, and took delight in performing, to the best of his ability, the duties assigned him therein. He magnified his office. In his death a great loss is inflicted upon the Pawcatuck Church, and her young men are solemnly called to renewed consecration to the work thus bereft of the presence, the prayers and the faithful labors of one of the veterans. God buries the workers but the work must still go on. Who will take it up?

WHILE the people of South Dakota are making the preliminary arrangements for those final acts which are to make that territory a state in the Union, the temperance people are moving for the adoption of an article in the constitution prohibiting, from the start, the manufacture, sale or use of intoxicating liquors as a beverage. To aid in securing this end a non-partizan constitutional prohibition organization has been effected. It goes without saying, the enemies of temperance, the minions of rum everywhere, will leave no stone unturned to de-

feat this measure, and this fact makes it of vital importance that the friends of temperance and good order shall be equally united and equally in earnest. But no good cause can go forward without much hard work, which means also much expense. While our good friends in South Dakota are putting their hands bravely to this work, they need help from all who sympathize with them and are willing to help them. This opportunity can come to Dakota but once, and it would be a great misfortune to let it go by, for any cause, as a lost opportunity. The treasurer of the organization is Mr. F. H. Hagerty, of Aberdeen, Dakota, and the officers refer to the Governor of the Territory, A. C. Mellette, Marvin Hughett, of the C. & N. W. R. R., and others, as evidence of the integrity of the organization. We wish the movement most abundant success.

BROTHER L. E. RITTER, who came to this country two or three years ago, from Galicia, Austria, a young Jewish convert to Christianity, is about to return to his native land. He goes with a heart full of anxiety, not so much for the treatment he may receive from those who cast him off on account of what they were pleased to call his apostasy from the faith of the fathers, but that his loved ones—father, mother and younger brother—may be brought to see in Jesus of Nazareth the Messiah for whom they are devoutly looking. He hopes, also, by his life and teachings, to exert some influence by which others of his countrymen and former acquaintances may be brought to Jesus. He goes on his own account and at his own expense, but desires the sympathy and prayers of his Christian brethren. His parents are wealthy, and people of high standing in society; they are devout Jews, and will exert every possible influence in their power to persuade their son to come back to the old religion, and to the comforts and luxuries of the old home. That he may have the wisdom and the grace to maintain his Christian profession in this trying experience, he needs the prayers of Christian people. Bro. Ritter wishes us also to express his appreciation of the kindness he has received in this country, at the hands of Christian friends, especially of friends in New Market, N. J., and at Alfred. He hopes to come again to America, after some months, perhaps years, spent in the old home land.

WHAT DOES IT MEAN?

The following item has been going the round of the papers:

Captain Gates, of the Philadelphia clipper-ship, *L. Schepp*, was recently hailed in Pacific waters by a boat load of stalwart men, having at their head an old and decrepit man. The old man is Thursday October Christian, Governor of Pitcairn Island. He is grandson of one of the mutineers who in 1789 abandoned the English warship, *Bounty*. The population of the island consists of 115 souls, and the use of tobacco is unknown among them. Their religion is that of the Seventh-day Baptists, having been taught it by a missionary who was wrecked off the island on his way to China from San Francisco.

A letter recently received by the Corresponding Secretary of the Tract Society, from a personal friend, Rev. Thos. L. Gulick, a missionary at Paia Maui, Sandwich Islands, under date of May 4th, says:

You probably know that we are still waiting anxiously to hear from the vessel *Phoebe*, chartered by Mr. Cudney (or Cudworth) and friends, (Seventh-day Baptists), to visit the islands to the south of us. I did not have the pleasure of meeting any of these friends, but we know Capt. Lovell, the commander of the vessel. His wife was here lately, and is waiting anxiously at Honolulu for some tidings.

Can any of our readers throw any light on

these singular statements, which, coming from such different sources, may and may not have some relation to each other? Pitcairn Island lies about 3,250 miles south-south-east of Maui.

SALARIES OF SEVENTH-DAY BAPTIST MINISTERS.

Does Sabbath-keeping necessarily destroy or weaken the spirit of benevolence? We have long believed that the ministry in our denomination is less adequately compensated than that of most of the other denominations, and we doubt not that the observations of our brethren will agree with our own in this particular. A few comparisons will show the ground for our opinions. Recently, when in another part of our denomination, a Sunday man, in speaking of our people and church, said he had always highly regarded the Seventh-day people and found them good neighbors, "but," he added, "I have one thing against them." "What is that, a want of spirituality?" "No," he replied, "I don't know but they are as spiritual as other Christians, it is their lack of benevolence. The idea of their paying such a man as Elder— (the Seventh-day Baptist pastor,) only \$350, and I don't see how the Lord blesses them so much as he does." The Congregational preacher was then at the depot waiting for the train for home, after having preached a trial sermon in the church to which this man belonged, and he said they expected to engage this minister at a salary of at least \$700 and parsonage. \$150 of this was to be raised by a small church in the country for which he was also to preach, the rest by the village church in which there were only about two men, whom he named, that were able to do much, financially, and the wealth of these, I feel assured, does not surpass a few thousand dollars. Among Presbyterian churches of moderate financial ability I have noticed that they do not think of paying pastors less than from \$700 to \$900, with a parsonage thrown in, if they have one. I recently chummed with a young Presbyterian minister from northern Wisconsin, whose salary, from a church of less than two hundred members, was \$1,800, but this being in a lumber district, doubtless represents a membership of more than average wealth. The Methodist ministers, I presume, do not fare as well, and yet among them I have noticed that among the weakest churches they will put enough of them into the circuit to make a salary scarcely less than \$600, which would seem to be about the minimum price with Sunday churches, while with us it represents nearly the maximum, excepting a few of our larger and wealthier Eastern churches. If it be replied that we are not as wealthy as the Sunday denominations (which is not so certain), individual societies that have financial ability could not make that apology.

Again, for more comparisons, our largest church, with over five hundred members, I think, has never paid more than \$1,000 salary and parsonage. Again, the church of which I am pastor, while it pays as much or more than any other of our churches west of New York State, still falls behind all of the other churches of the community. The Seventh-day Baptist pastor receives the least salary of the five pastors of the place, though his church has, by considerable, the largest membership of all, and without doubt, represents the greatest wealth of any. Is this because our people give more liberally to foreign missions than others and so have less for the church at home? I find in a report of June, 1887, that our denomination stands only eleventh in the list for liberality in the foreign work, forty-six cents only per mem-

ber, and ten other denominations ahead of us here. We may not be as wealthy, comparatively, as some of the other denominations, and yet we think our average would not be a bad one. Our people may know how their money was earned, and be slow to part with it. Their avenues for money making may not be as numerous as are opened to others. Again, many of our people belong to the farming class. Perhaps their money comes more slowly than does that of business men in town. They also usually have projects ahead for buying and paying for, and improving their farms, in which they can always find use for their surplus, for which reasons, I think the point is well taken, they seem often to fall behind others of their brethren in the matter of liberality. I think it also doubtless true, that the smaller churches are usually the most liberal givers for the support of the gospel in their midst. It would make a sad comment on the state of personal religion, often if individual gifts were to be taken as a measure of their faith and love to God. One, two, five, ten dollars,—an amount less than they chew or smoke up in tobacco, or less than they spend on the circus, or theatre, or club, or secret society, or a holiday week of pleasure. Certainly this is not true of all, nor perhaps of the majority, for many self-sacrificing, over-worked ones are to be found who, in proportion to the illiberal spirit of others, have to be the more liberal to keep the work from coming to a stand-still. God bless this class of workers and givers that are obliged to obey both of Paul's injunctions to bear their own burdens, and to bear one another's burdens. And I believe the Lord does bless them, and that others who put so little *into* religion—and therefore doubtless get but little *out*, might know the blessedness of his fulness, if they would heed God's voice when he says: "Bring ye all the tithes into the store-house, and try me, saith God, and see if I will not pour out a blessing such that ye cannot contain."

No better way than this tithing, I think, can be devised for doing God's work. With it our treasuries might be kept full, and the cause go marching on. Certainly better than begging, taxing, scolding, preaching, and the multitude of expedients used for raising needed money for a needy, often languishing cause. See then the tens, twenties, fiftys, and one hundred dollars going into the treasury, according as the income is one hundred, five, or ten, etc.

But a few more words about the pay of the workers, and I am not speaking for myself particularly, but for those who need it more, and as a matter of principle. Either other workers should not be paid so well, or ours should be paid better where there is equal ability to pay. With our educated ministry, seven years of college and theological training represent the time and expense of preparation after reaching the college doors. "The laborer is worthy of his hire," and in our opinion ought to have, if possible, enough to support his family respectably, leaving him free to devote his energies to his ministry unembarrassed by financial worries, and a little surplus each year, so that when laid aside by age from active work his family will not need to go to the poor-house or be dependent upon the charities of the church. It should be remembered, too, that he often has many expenses that the farmer does not. There is much necessary travel to attend the meetings of the denomination and religious bodies, traveling by rail. He must be able to dress as becometh his surroundings and associations,

often he must entertain and feed hundreds of guests during the year. Constantly he must be purchasing books. He must also be a liberal giver for every good cause. After he has done all, and provided for his family as required by his office, work and station, if he has laid up anything from his salary it will not be as much as the young man who works on a farm by the month, at \$18 or \$20, will be able to lay aside from his earnings, nor perhaps as much as the girl who works at \$2 per week can save from hers. That all may learn to repay the Lord his own, according as he has prospered them, barns burst out, and treasuries be running over, the workers do much more and better work, and get better pay is the hope of
PASTOR.

"THE ONE OF THE SABBATHS."

The above is the literal rendering of the Greek phrase, in its most literal form, which is commonly translated, "the first day of the week." It is easy to see, that there must be an ellipsis of some noun with the word *one*, and there is no word that fits this ellipsis so naturally as the word *day*. It is also well known to all students of the New Testament, in the original Greek, that by a *Hebraism* the numeral *one* is put for the original *first*. Many examples of this usage are found in the Septuagint Version of the Old Testament. So far, then, we have plain sailing; "The first day of the Sabbaths," is a form of expression that is perfectly grammatical, whether it conveys good sense or not. This ellipsis of "day" is one that we can easily appreciate, for we have the same usage. We say, "the first of the week, or month," without hesitation, meaning "the first day of the week, or month." But the question that troubles many is, "What does the phrase, 'the first day of Sabbaths' mean?" and to many it conveys no meaning at all. To get rid of this difficulty, it has been suggested that there is yet another ellipsis in the phrase, that of a preposition meaning *from* or *after*, giving the meaning, "the first day after the Sabbath." In Greenfield's "Polymicrian Greek Testament," we are directed, in the margin, to supply *apo*, a preposition that means *from*, in all these cases. I think it will not be denied that this ellipsis is completely foreign to the English language. At least I recall no case in which we leave out the preposition *from*.

It would afford me great pleasure, and perhaps it would gratify others, if Brother Maurer or Dr. Lewis, or some other Bible student, who has the leisure and the taste for such investigations, would produce, either from New Testament or classic Greek, one or two examples, in which it shall be clear *beyond controversy*, that there may be an ellipsis of *apo*, or any other preposition of similar meaning. This would form a basis on which to rest a theory that might throw light upon a dark subject. My greatest trouble is to know why it is any more proper to insert "from" than "before," or "among," or any other preposition that will yield a good sense. In fact, some have alleged that *to* or *towards* is the proper supply, thus referring the object, or the governed word, to the Sabbath following.

As for the vexing question, why the plural form of the noun, *Sabbaton* is used in this phrase, I think it is because there is a reference to a *series* of Sabbaths, as in many other places, where our idiom would require the singular.

I think the following is a sound rule of interpretation: No good writer will ever use the figure of speech called *ellipsis*, except in cases wherein he knows that his readers can and will, readily and without mistake, supply the word or words left out.
J. W. MORTON.

YOUNG PEOPLE'S WORK.

HOPE.

We wait for the future's bright coming,
Our life with its work to unfold.
Oh! what is the scene now before us,
As the wonderful page is unrolled?

Sweet is the joy of the workers,
Of those who are faithful and true.
O youth! as the day-beams are breaking
What labor is waiting for you?

Have courage to do what is noble,
Firmly to stand for the right;
God's goodness is always around us,
And bright is each day with His light.

What is your thought for the future?
What are you going to do?
Out in the fast ripening harvest,
The Lord has a work for you.

May naught claim your fondest affections,
The strength of your manhood and pride,
Naught but the love of your Master,
Jesus, the Lord crucified.

D. E. L.

INDEPENDENCE, N. Y.

SHALL we disregard the plain leading of Providence in our lives? When God reveals to us a clear matter of duty, can we refuse to obey, and be his faithful child? We certainly cannot.

WE need be sure, however, that the leading is of God and not of evil, that the pressure upon us is of duty and not of some exterior force working blindly. How shall we decide this?

OUR Father has given us his holy Spirit and his Holy Word. The one dwelling in our hearts, the other dwelling in the sacred pages so wonderfully preserved to us. The former is perhaps difficult to discern, the latter is very simple and plain. But the leading of God's Spirit cannot be contrary to God's holy Scripture. Let us always bring our inward impulses to the test of the written Word. Then may we be sure that we are led of the Spirit of God.

OUR OPPORTUNITIES.

It has been said that there are three essentials to a great orator: the man, the message, and the occasion. The man of ability must be stirred by an earnest purpose to proclaim some important truth, but this is useless unless he is placed where he can draw attention and impress the hearer. Even Demosthenes could never have won his fame had not the condition of his country given occasion for his talent to be utilized. If this statement be true of the orator, does not the same principle hold in regard to other vocations?

Let us apply the theory to ourselves as Seventh-day Baptist young people. God-given talents are possessed, great and important truths are to be promulgated, and the field is ready and waiting for the laborers. Do we make the most of the powers bestowed upon us, and are we acquainted with the message which is ours to proclaim? If not, we have the opportunity of mending our ways and informing ourselves. Certainly the publications of our people furnish ample means of becoming familiar with the truths peculiar to us. The time has come when it is necessary for the young people to thoroughly understand these doctrines. Though we can not all go to foreign lands to teach the poor darkened souls the way of life, nor stand before congregations at home, we should not forget that everyone is really a missionary, perhaps in his own house. All are teaching in one way or another, and casting influence, and our respon-

sibility is in proportion to the ability we possess and the opportunities afforded. Every day the needs of our associates give us a chance to do good, and we should be mindful that "whosoever will be chiefest, shall be servant of all."

We show the Christian spirit in the little things of life perhaps more than in something greater, when we are aware of the eyes of the people. In every-day life we show whether we abide in Christ and he in us, and here we have the opportunity of seeking the spiritual welfare of our nearest and dearest friends. As our influence extends into broader circles, and we enter new places of responsibility, opportunities of greater import arise. We are gradually gaining power; soon the cares of life will rest upon us, as also will the affairs of our denomination.

Let us not go about with eyes closed to the demands of our time, but looking to one who has promised to guide, may we be loyal upholders of the truth.

E.

THE TABULA.

BY CEBES.*

(Translated from the Greek.)

PERSONS OF THE DIALOGUE,—HOSPEL AND SENEX.

We chanced to be walking about in the temple of Kronos, in which we saw many votive offerings of various kinds, and there was set up before the temple a certain tablet upon which was a strange picture, having peculiar legends, which we were not at all able to comprehend, what they were. For to us there appeared to be delineated neither a city nor a camp; but there was an enclosure having within it two other enclosures, one larger and the other smaller. There was also a gate in the first enclosure, and before the gate there seemed to us to be a great crowd standing. Within the enclosure there was seen a multitude of women. At the entrance of the first gateway and enclosure there stood an old man making gestures as though enjoining something upon the entering crowd. While we were disputing together a long time concerning the meaning of this, a certain old man who stood by, said:

Senex. "Ye suffer no strange experience, O strangers, when ye dispute concerning this picture. For not many of the dwellers here know what this allegory signifieth. For this is not a votive offering of the city, but a certain stranger came hither a long time ago, a prudent man and mighty in wisdom, living a zealous life according to the teaching of Pythagoras and Parmenides, and he dedicated this temple and the picture to Kronos."

Hospes. "Didst thou see and know this man himself?" said I.

S. "Yea," said he, "and I wondered at him a long time, when I was younger. For he used to converse much and very earnestly, and many times had I heard him explaining concerning this allegory."

H. "Before Zeus, then," said I, "if thou happenest not to have any great business, explain it to us, for we are very eager to hear what the story is."

S. "Most gladly, O strangers," he said, "but ye must first know that a certain risk attendeth the explanation."

H. "Of what sort?" said I.

S. "This," he said, "that if ye understand the things declared, ye shall become wise and happy, and if not, becoming void of understand-

*A Theban philosopher, a friend and disciple of Socrates. This allegory has been greatly admired in ancient and modern times. It was commended by Milton and was utilized by Bunyan. The beauty and purity of its teaching makes this little gem of ancient lore well worth the attention of young people.

ing and unhappy and hateful and unlearned, ye shall pass a wretched life. For the explanation is like the riddle of the Sphinx, which she used to propound to men. Then if one understood it, he was saved, but if he understood it not, he was devoured by the Sphinx. So also is it with this explanation. For folly is to men a sphinx. She asketh the following: What in life is good, what is bad, what is neither good nor bad? If accordingly, any one doth not understand, he is destroyed by her, not all at once as he died who was devoured by the Sphinx; but little by little he is corrupted throughout his whole life. But if any one perceiveth these things, then on the other hand folly perisheth, but he is saved and becometh blessed and happy in all his life. Take heed, therefore, and hear not amiss."

H. "O Herakles! into how great a desire thou hast thrust us, if these things be so."

S. "But they are thus," he said.

H. "Your explanation would not exceed our attention, since we shall not give careless heed, especially since the penalty is such."

(To be continued.)

A MAN had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius (the ancient Chinese philosopher) passed by and, looking into the pit, said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there. Let me give you a piece of advice: If you ever get out, be careful you don't get in again." And that was all he could do for him. Next came a Buddhist priest, and looking down at him said: "Poor fellow, I am pained to find you in such a condition. I think if you could scramble up two-thirds of the way, or even half, I might reach down and help you out." But the man was utterly unable to move. Last of all, Jesus Christ came by, and hearing his cries went to the edge of the pit, and reached entirely down to the bottom, and lifted him up and set him on his feet, and said: "Go and sin no more."—*From a sermon by a converted Chinaman.*

HE who has not more to do than he can do, has less to do than he ought to do. Every man who is a good worker, sees more to be done than it is possible for him to do. If, indeed a man does all that he sees to be done, he is a very short-sighted man. And here is a grain of comfort for the man who feels that it is not possible for him to do all that it seems to be his duty to do.—*S. S. Times.*

OUR MIRROR.

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

The C. E. Union, of the churches of Southern Wisconsin held its third quarterly session at Albion, May 26th. The coming of one of our frequent rains made the attendance smaller than it would have otherwise been, but the number present showed that both old and young are interested in the work. The beginning of the session was devoted to a praise service, followed by prayer and reading of Scriptures. Reports from the five societies, and from the secretary of the Union were read, showing a total membership of two hundred and seventy-nine, an increase of twenty-two since our last meeting. Interesting reports of the relief and missionary work of the Milton society followed. Recommendations concerning the work of the societies were read and discussed. The spirit of the fifteen minutes consecration meeting is fitly expressed by the following resolution, read at its beginning:

Resolved, That we reconsecrate ourselves to God's service, and pray daily for an especial outpouring of his blessing on this Association, and especially on the young.

M. E. AVERY, Sec.

EDUCATION.

[The following group of college paragraphs is clipped from the *Elmira Daily Advertiser*.]

—Miss Elizabeth M. Wood, of Buffalo, is to deliver the alumni address at Elmira College, June 12th.

—The Phi Beta Kappa oration at Rochester, June 20th, is to be delivered by Edward Everett Hale.

—The majority of the Commencement speakers at Oberlin are women.

—The Rev. Dr. B. P. Raymond will be installed as President of Wesleyan University, at Middletown, Conn., on June 26th.

—Dr. George E. Reed was formally inducted into office as President of Dickinson College last week. He will be inaugurated by the corporation during Commencement week, next month.

—At Brown University the brass band is one of the most active organizations of the students. It frequently plays upon the campus and helps entertain the spectators at the base ball games.

—One of the most remarkable phases of college students' life in this country is the fondness for amateur acting, which has been developed in nearly all the large colleges during the last few years.

—The new Clark University, at Worcester, Mass., from which so much is expected, will probably open for students in the coming October. The courses will all be post-graduate, and similar to the university courses at Johns Hopkins.

—The late President Barnard's highest hope for Columbia was to see it made an institution for post-graduate study, similar to the German universities, Clark and Johns Hopkins. President Barnard has been an active educator ever since his graduation from Yale, in 1828.

—Yale students have at last found a place to rest their weary frames, much more comfortable than the historic "fence." The new roost is the broad granite steps of the new recitation building, occupying almost the identical spot which the fence covered.

—The standard of requirement for admission to Cornell has been raised. A circular has been sent to all preparatory schools calling attention to the changes. Among other alterations, the requirements for admission to college in English adopted by the New England Association of colleges and preparatory schools, have been incorporated in the requirements for admission at Cornell.

—The Endowment Fund of Vassar College being small and mostly devoted to specific objects, the trustees voted last year to collect \$100,000, the income to be used in general educational work. After much labor President Taylor has succeeded in securing pledges of \$92,000, but part of these are conditional upon the entire sum being raised by July 1st.

—At the American Baptist Educational Society's annual meeting in Boston, last week, the treasurer reported that it had been decided to establish an institution of learning in Chicago, and it was proposed to raise \$1,000,000 for this purpose before June, 1890. Secretary Gates announced that he had in his hand a letter from John D. Rockefeller, offering \$600,000, and one from C. Hinckley, of Chicago, offering \$50,000, so that they had to raise only \$350,000 of the \$1,000,000 necessary.

TEMPERANCE.

—In the town of Bessbrook, Ireland, where John G. Richardson employs 3,000 people in the manufacture of Irish linen, no liquor has been sold for forty years; and as a result there is neither policeman, prison, pawnshop nor pauper in the town.

—Dr. J. Hudson Taylor says: "I have labored in China and for China for over thirty years, and I am profoundly convinced that opium is doing more evil in China in a week than the missions are doing good in a year."

—A temperance speaker in Evanston recently said that one sin-ridden town in Illinois has 3,000 inhabitants, 800 children of school age, 30 saloons, and not one Protestant or Catholic church spire. The forces of evil in this town pay \$25,000 for the privilege of ruining souls, while the Christian church sends one young man to preach the Gospel once a week, paying fifty cents fare.

—Taxes in Iowa. The liquor men are widely circulating a small leaflet in which it is said, "That prohibition does increase taxes is proved by the rates existing in pro-

hibition states. Taxes have reached as high as 62 cents on the dollar in Des Moines, Iowa," etc. We have taken pains to secure, from the State Department of Iowa a statement which is herewith given. "I have called on several tax-payers working in the building, and examined their new tax receipts. I find the city tax of West Des Moines to be five mills, and that of the East city to be five and a half mills on the dollar." Quite a difference between that and 62 cents as alleged in the circular. I select the following from the *American Almanac* by Colonel Spofford, Librarian of Congress: "State taxes of Iowa, 25 cents per \$100 valuation; Mississippi, 40 cents; Illinois, 42, and Nebraska, 76 1/2." The gentleman who has so kindly taken the trouble to send us these facts also calls attention to the official register, where we see that the ratio of crimes is less, while the population is greater.—*Union Signal*.

WHAT IT COSTS TO SMOKE.—Last year the losses by reported fires in the United States reached a total of \$120,000,000, or an average monthly loss of \$10,000,000. This is regarded as an enormous waste, and is largely due to incendiarism and carelessness. How to reduce the amount so lost is a matter of constant study. Legislatures, local government and insurance companies, make regulations, and exercise the greatest care to prevent fires. And yet the loss they occasion is \$60,000,000 per annum less than the amount paid by the consumers for cigars, and \$86,500,000 less than the total cost of tobacco consumed in smoke. Last year, tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth \$30 per 1000, or one that retails at five cents. On that basis, there annually goes up in smoke \$180,000,000, or \$15,000,000 every month—half a million dollars every day. In addition, boys waste on cigarettes \$6,500,000, and those who prefer a pipe a further sum of \$20,000,000. How many smoke? If we deduct from the total population as non-smokers all children under fifteen, constituting forty per cent of the total population of 60,000,000, it leaves 36,000,000, of whom one-half are females. Deducting these gives a male population, above the age of fifteen, of 18,000,000. If six out of every ten males above the age of fifteen smoke, it means that 10,800,000 persons consume 3,510,898,488 cigars, or an average per smoker of 325 cigars per annum. This is less than one cigar a day. The average smoker, however, is not apt to be contented with a daily allowance of one cigar, demanding at least two. If the latter basis is the nearer correct, the army of cigar smokers would be 4,809,449, being eight per cent of the total population above the age of fifteen. Whatever the number of smokers, it is a moderate estimate to place the cost of smoking to the people of the United States at \$206,500,000. If the cost of chewing tobacco is added, the total expenditure for tobacco reaches \$256,500,000; that is, a sum that represents a per capita tax of \$3 44 per annum.—*American Grocer*.

POPULAR SCIENCE.

THE electrical process of refining sugar turns out to be a swindle of gigantic proportions. The officers of the company admit that they were deceived by the alleged inventor and his accomplices, and that they and their friends have sunk all the money they put into the scheme.

A NEW ORNAMENT.—A new Parisian industry is the manufacture of hoar frost glass, which is covered with feathery patterns resembling those naturally produced upon window panes in cold weather. The glass is first given a ground surface, either by the sand-blast or the ordinary method, and is then coated with soft varnish. The varnish contracts strongly in drying, taking with it the particles of glass to which it adheres, and this reproduces very accurately the branching crystal of frost-work. A single coat gives a delicate effect, and several coats yield a bold design.—*American Analyst*.

PREHISTORIC RELICS.—The *Oder Zeitung* reports the finding, in the Lossow district, near Frankfort-on-the-Oder, of about thirty clay vessels of various sizes and patterns, some urns, some pots, deep saucers, flasks, etc. They were filled with the ashes of burnt corpses, mixed with sand. The color was a brownish-yellow; some were broken, and the fractures showed that coal ashes had been mixed with the clay of which they were made. Some bronze needles were found with them, being finished at the top in a semicircular shape. The vessels seemed to have been formed on a lathe, tolerably smooth, regular in shape, and only slightly baked. The largest were about thirty centimetres in diameter at the widest part, and twenty-six centimetres high. The ornaments were either triangles or semi-circles, scratched on the surface with points impressed on the surface. (Possibly

the site where they were found was a refuge and a place of sacrifice in old German times.)

BLOWING WELLS.—The *Scientific American* says that a correspondent writes from Eckley, Washington County, Colorado, stating that they have a 6 inch bored well over 200 feet deep, the first five or six feet through a stratum called native lime, the balance being clay soil and gravel, water being found in quicksand. The well seems to act as a barometer, before a storm blowing pure-smelling cool air with a force that is heard in a house 30 yards away; as the storm passes it sucks the air down with an equal force. The country is very level, or what is there called a flat, having sand creeks or gravelly waterways where water can be had at a few feet below the surface, while at a quarter of a mile each way it is only found at a depth of 200 feet. There are several of these blowing wells in that vicinity.

KEEP CLEAN.—An old physician, being once appealed to for some general, comprehensive rule for the preservation of good health, replied: "Keep clean." Cleanliness, from a medical point of view, generally means the absence of noxious germs. The laity generally comprehend in the term, freedom from foreign substances, while the psychologist and moralist have reference to the purity of the mind and the soul. All these combined would form the first principle of good health. Freedom from all filth with reference to the body and its surroundings, freedom from contamination of mind and soul, would make the individual not only free from material pollutions, but would inspire him with a sense of cleanliness, a feeling of purity that would cleanse life and glorify the consciousness of living. There is a meaning in that word "clean" that penetrates beyond things seen, and touches the mental and spiritual nature of humanity. Cleanliness in a material sense may not abhor dissipations and debauches which oppress life with a sense of impurity, vitiating the sources of health and impairing its enjoyment. "Keep clean" is an admonition carrying with it an inspiration which not only invigorates life, but makes it enjoyable and beautiful. Cleanliness brings not only comfort and health, but it adorns living, gives existence a charm, imparts consciousness of life, real enjoyment, thought, and feeling of existence, the purpose and sanctity of living. There is a world of meaning in the two words "keep clean." The physician, the psychologist, and the moralist, united in that one advice, would give to humanity a law of health, the observance of which would not only purify physical existence, but would inspire a consciousness of the enjoyments of life and animate it with its hopes, purposes, and destiny.—*Sanitary News*.

A CALIFORNIA BIRD.

These birds have a most remarkable habit, so remarkable that for many years I was extremely skeptical about it, never being able to find any one who had actually seen the performance, but I was fortunate this winter in conversing with two persons who can testify to the truth of the story that is to be found in at least one book on birds. It appears that the roadrunner has a strong and decided antipathy to the rattlesnake, upon what grounds it is difficult to tell, probably the snake preys upon the birds, old and young. However, the birds actually destroy the snake in a most methodical fashion, and in a way that shows something more than mere instinct has been brought into play.

When a rattler is discovered asleep in the sun the birds are very careful not to disturb it, and proceed with diligence to collect the detached leaves of the prickly pear, in which their nest is often built. These they place in an irregular circle about the sleeping reptile, piling them up higher and higher, until the snake is in the center of a corral of the spine-covered leaves, now the latter is awakened by a peck from the bird, and strikes, and is wounded by the spines. This enrages it, and every move adds to its torture, until finally it is completely impaled by the horrible weapons that cover the leaves, and either dies from this cause or falls a ready victim to the powerful bill of the roadrunner. One of my informants stated that he watched the operations of a pair of these birds for several hours, during which time they hauled the heavy leaves a considerable distance to pile them about their enemy. My other informant had never seen the birds at work, but in Arizona had frequently found the prickly pear corrals, in the center of which was the skeleton of the rattlesnake. Instinct prompts the attack upon the snake, but it is intelligence that dictates to the bird that the prickly pear leaves bear spines that will be fatal to reptiles.—*San Francisco Call*.

THAT CRITICISM.

(Continued from page 357.)

the day long, and who had rejected the offers of salvation, was left without an Advocate when Jesus passed from the holy place and shut the door in 1844. The professed church who rejected the truth was also smitten with blindness, and now with their flocks and herds they go to seek the Lord as still an Advocate for sinners, but says the prophet, "they shall not find him; he hath withdrawn himself from them."—*Present Truth*, Nov. 10, 1850.

Our readers will please consider the following particulars: First, Eld White still believed in the shut door theory, and likewise Mr. Holt. Second, Eld. White at this time firmly believed in the dogma of the sanctuary. Third, that he believed that not only was the ungodly world without an advocate, but "the professed churches that rejected the truth," were also left without an advocate. And yet the editor of the *Review and Herald*, has the temerity to tell his readers that the sanctuary doctrine corrected the error of the shut door! Can it be possible that the editor respects the intelligence of his readers?

We wish now to let our readers hear from Eld. Joseph Bates, he says:

We understand that he was a mediator for all the world, ministering in the holy place in the tabernacle called the sanctuary, from the day of Pentecost, A. D. 31, until his appointed time, the end of the 2,300 days, or years, the fall of 1844. Then on the tenth day of the seventh month, 1844, our Great High Priest, attired in all his priestly garments, having over his head the breastplate of judgment on which is represented the names of all the true Israel of God, rises up and shuts to the door, and passes into the holiest of all, and appears before the Ancient of days, and confesses the name of all Israel before his Father and his angels. Mark this, here was a literal transaction in heaven at that time, and all true shut-door believers so teach and show further that the third angel's message is based on the opening of the door into the holiest of all, to make this presentation.—*Our labor in the Philadelphia and Laodicean Churches*.

Now observe that Mr. Bates was also a believer in the shut-door theory, and he shows that the "third angel's message is based on the opening of the door into the holiest of all. And still, in full view of all this, the editor of the *Review and Herald* complacently informs the public that the dogma of the "sanctuary" "corrected" the shut-door error! The editor further declares:

That light led out the people known as the Seventh-day Adventists, and the more fully it was developed, the more clearly it was seen that another message was to be given to the world, and other souls to be reached by it.

Our readers will please bear in mind that the theory of the third angel's message includes the doctrine of the sanctuary, and is the last given to the world, according to Adventism; but the editor says there was "another message, and other souls were to be reached by it." We know of no other message save Mrs. White's visions. Will the editor please inform us if "souls are reached by" them? Such assumptions, and such clear cut contradictions are actually amazing.

The editor coolly informs his readers that there is still mercy for sinners, notwithstanding Christ has left the mediatorial seat! He complacently tells us that, after the high priest had entered the Most Holy with the offering in behalf of the people, those who had not "afflicted their souls" up to that time, could repent and share in the benefits of the atonement. This, of course, is to justify their professed belief, that there is still mercy for sinners, since Christ has passed into the Most Holy to make an atonement. All this he says in view of the plain declaration of God's Word to the contrary. Lev. 23: 29. Of course he refers us to no Scripture proof, for the good reason that he has none to refer us to. We are not, however, surprised, for

this same writer in respect to the same subject, plainly tells his readers, in another production from his pen, that "the door is shut, but we have the key and can open it and let you in!" The editor, very shrewdly tries to throw dust in the eyes of his readers by informing them on his own authority, that those hitherto incorrigible sinners might repent on the day of the atonement, and keeps out of sight the fact, that the entrance of the high priest into the most holy, was the point where mercy ceased. And all his foundationless asseverations about sins committed on the day of the atonement is idle vaporing. We still ask him to produce a single proof text in support of his statements.

(To be continued.)

COMMUNICATIONS.

CHAUTAQUA LETTER.

The sound of the ax and the hammer, not only on the assembly grounds, but all around the lake, is responded to by the people near and far in notes of preparation for the season's great annual festival. Fifteen years have passed since the opening of this summer school in the woods, and the evergrowing strength of those years has been treasured up with a miser's care, and will be concentrated in the work of July and August. Chautauqua has ever refused to do any but thorough work, its power has become international, and it has bound friends by the thousand to itself as with hooks of steel. All the year round, through its literary circles and otherwise, its influence is felt not only in every state in the Union, but beyond the sea, and the great gatherings of the summer are but the logical results of this vital under-current.

The Hotel Athenaeum, under the direction of Secretary W. A. Duncan, is kept in fine condition, and the experience of the past will be fully utilized for the benefit of guests this season. His plans for the assembly are about perfected, and he will soon be able to arrange for rooms for a part or for the entire season. As new private cottages are going up, and others enlarged and improved, for the express purpose of accommodating the public, Chautauqua will be able to entertain comfortably, and even elegantly, all who may honor the place with their presence.

From the success Dr. Duncan has already achieved with the trunk railway lines in securing low rates of travel, it may be expected that Chautauqua can be reached from all parts of the country this year more cheaply than in former years. Excursion trains will run from Chicago to Chautauqua, July 4, 5 and 6; August 5, 6 and 7; fare, \$14 for the round trip; tickets good for sixty days.

A little slice of France and Germany will be established on the ground for the season by Prof. Schmitz and Prof. A. De Rougemont, in the form of boarding cottages, where all who are pursuing the study of the languages of these nations can be favored with board, lodging, conversation at table, drawing room, and other environments favorable to their progress. Of course these special privileges will cost a little, but not much.

Music is to be made a speciality at Chautauqua this year, although the expense will be considerable. Rogers' band, made up of fourteen players, several of them soloists of ability, and an orchestra will be present. Open air concerts will be given at 7 o'clock three nights in the week in Miller's park and three evenings on the piazza of the Hotel Athenaeum. The band, as an orchestra, will often be heard in the amphitheater,

aiding in concerts and giving preludes to other exercises.

The literary hercules of the next assembly will be Prof. L. P. Mahaffy, of Dublin. He is now in Greece gathering material for his course of lectures. He will devote a separate lecture to each of the following topics: the Political, the Religious, the Art and the Social Side of Greek Life. He will also deliver a course of lectures on the History of Civilization. This will include Primitive Men, The Dawn of the Higher Races, Egypt, The Semites, The Nations of the Levant, and The Later Greeks and Romans. He will also lecture on the Irish Question.

Every day home, social and domestic interests will receive much attention at the coming assembly. Mrs. Emma P. Ewing will put all her unmatched skill into a cooking school. "It is doubtful," says a newspaper, "whether there is another who can cook as many delicious dishes, and then describe clearly the principles upon which they were made, as Mrs. Ewing."

In two lectures, one on "The Movement for Divorce Reform," and the other on "The Sociological Study of a Country Village," Rev. S. W. Dike, of Massachusetts, will consider social problems in general and particular.

Dr. F. W. Gunsaulus, as a lecturer, last year, bore the palm from the platform, and he is to be there again. As before, the great characters of history will receive his attention. He will present us "Chrysostom," "Benedict, the monk in the middle ages," "Charlemagne, the king in the middle ages," and "Hildebrand, the pope, in the middle ages." These are grand themes, exactly suited to Dr. Gunsaulus' taste, and he will, as of yore, charm his audience with them.

The *Daily Assembly Herald* is to be enlarged, its form changed, and instead of 19 numbers to the volume there will be 30, with no increase of price. This year's attractions at Chautauqua are to be certainly all that could be desired.

H. H. M.

SOUTH-EAST TEXAS.

To the Editor of the SABBATH RECORDER:

As I have not seen anything in the RECORDER from this place I thought it best to give a little account of my work since I have been on this field. As a great number of our people take our messenger, the *Outpost*, and have seen my letters in that, they probably would like to know more about this field, and the columns of the RECORDER being open to Home News, I take pleasure in writing:

I left Texarkana about the last of March to come down here to this work. We have no church here, and only two members, Bro. J. E. Snell and myself, but blessed be God, all of his family are Sabbath-keepers. We will soon have a church here, I am waiting for Bro. J. F. Shaw, of Texarkana, to come here and organize us now. His health is failing him, owing to over-work, but my prayer to God is that he may be spared to do a great and good work yet.

I have preached 28 sermons, attended 13 prayer-meetings, made 41 pastoral visits, attended 9 Sabbath-schools, and distributed 900 pages of tracts. God is blessing the work of my labors. I have just closed a meeting about thirteen miles from here, where God was with me, and blessed the work abundantly. I received a message asking me, if they would fix up an arbor, would I preach for them during the summer. My answer was, "Build, I will be there, God being my helper." I commence a meeting the first Sabbath evening in June near there. As to my support, I am carpentering and

painting to make my living, while I preach Christ and him crucified and the commandments of God. I need help and God will give it. He has sent me to this work, and through his good pleasure, I will stay right here until I see a church founded and strengthened in the truth of God.

I wish all the brethren and sisters who take the RECORDER, and who after reading it have no further use for it, would send it to me for distribution in my work, it would be a power here. Let us wake up to our work, advance the cause of Christ, keep our armor polished and clear from tarnish, for the promise is to the faithful. Pray for us that we may be successful down here in our work. L. N. BROWN.

LOVELADY, Tex., May 16, 1889.

HOME NEWS.

New York.

RICHBURG.—The many friends who are, or have been, interested in the church at Richburg, will no doubt be glad to learn of her continued prosperity. As many know, the time was when but little hope of sustaining the organization was entertained, owing to the departure of more than half its membership, who sold on the discovery of oil and retired from the field of such excitements, and later, internal strife has threatened to destroy the influence of the little band, but out of all, the unseen hand has led and we feel like giving thanks and asking all lovers of Zion to rejoice with us. The places made vacant are, to some extent, being filled, and a spirit of earnestness and unity is manifested by a large majority of the members. — An expression of good-will was recently given to the pastor and family by the unannounced arrival of many friends, both of our own people and others, who appeared before his home just as the inmates were about to seat themselves to the evening meal. Being informed that we had only provisions for ourselves the intruders triumphantly produced bundles and baskets and taking possession of a vacant house next door, soon prepared a repast "fit for a king." Many substantial evidences of kind regard were also left, for which the donors will accept our thanks. Richburg people are learning by experience the impossibility of killing a pastor "by pounding him," for we are still able to be about.

B. E. F.

MAY 26, 1889.

Texas.

EAGLE LAKE.—We had two additions to the Eagle Lake Church last First-day, by baptism. We expect two more next meeting who are keeping the Sabbath and say that they will join us, they are members of the First-day Baptist Church. — The Lord is blessing our efforts on this field; a great work could be done here, if we only had some one who could give his entire time to the work, but we have no such laborer, and I can do but little at present. But let us pray that the work of the Lord shall go on. Pray for us, brethren, that God will work in our midst. May God bless his people every where in our prayer. F. M. M.

The reports of the Reformed Episcopal Church for the last year are: baptisms, 997; confirmations, 916; received otherwise, 519; present members, 9,101; contributions, \$4,409; contributions for all purposes, \$155,681 51; church buildings, 87; value of church property, less incumbrances, \$1,077,758.

THE AGED BELIEVER AT THE GATE OF HEAVEN.

The following beautiful lines were read at the funeral of Mrs. Phoebe D. West, of Shiloh, N. J., at her request.

I'm kneeling at the threshold,
Weary, faint, and sore;
Waiting for the dawning,
For the opening of the door;
Waiting till the Master
Shall bid me rise and come
To the glory of his presence—
To the gladness of his home.

A weary path I've traveled,
Mid darkness, storm, and strife;
Bearing many a burden—
Struggling for my life;
But now the morn is breaking,
My toil will soon be o'er;
I'm kneeling at the threshold—
My hand is on the door.

Methinks I hear the voices
Of the blessed as they stand,
Singing in the sunshine
Of the sinless, happy land.
Oh! would that I were with them,
Amid their shining throng,
Mingling in their worship—
Joining in their song.

The friends that started with me
Have entered long ago;
One by one they left me
Struggling with the foe.
Their pilgrimage was shorter,
Their triumph sooner won;
How lovingly they'll greet me
When my toil on earth is done!

With them, the blessed angels,
That know no grief nor sin,
I see them by the portals,
Prepared to let me in.
O Lord, I wait thy pleasure;
Thy time and ways are best;
But oh! so worn and weary,
Dear Father, bid me rest.

JOHN BRIGHT AND SUNDAY-SCHOOL POLITICS.

Such a life and career are of the utmost service to young men of the English-speaking race in both England and America, by reminding them that meanness and trickery and littleness of every kind are not essential to the highest success. The runners with what is known in this country as the party machine sneer complacently at the Sunday-school politics, and assure us that saloon politics are unavoidable in a wicked world. But the facts are against them. There was never a great result achieved in our history which did not spring from Sunday-school politics. America is the child of the Sunday-school, not of the saloon. Our independence, the formation and preservation of the Union and emancipation were not the fruit of saloon or machine politics. They were the result of honest conviction and of sincere moral effort and devotion. The saloon follows majorities, but the Sunday-school makes majorities.

Bright and Cobden were as savagely denounced in England when they began the Corn Law agitation, as Garrison and Phillips in this country when they raised the cry of abolition. The dependence of all of them was the popular conscience and good sense. They invoked the moral sentiment in public affairs, and there is a constant effort in all great public discussion to plant the question upon that ground, because of the instinctive confidence that it is immutable. — Even the liquor interest, the saloon itself, seeks this security. To close the saloon, says its advocate, is to shut up the poor man's club, which means that it would be inequitable, it would result in injustice.

It is sometimes urged that it is absurd to deride politicians in a country where politics are a chief and fundamental interest, and where it is a primary duty of the citizens to be interested in politics. Without reflection this appears to be a not unreasonable remark. But it would be as wise to say that in a commercial and trading country, where the great mass of people are engaged in business, it is absurd to object to dealers in wooden nutmegs and sanded sugar. If a primary and vital condition of business be dishonesty, a community which is characteristically a business community is a nest of sharpers. If we cannot denounce confidence men without maligning denounce, it is because merchants are swindlers.

This is equally true of the sphere of politics. In our current nomenclature the word politi-

cian has come to describe a person who devotes himself to politics for his selfish advantage. This, however, is really treachery to politics, which, truly understood, are concerned with the public welfare and not with private gain. Undoubtedly in a just and comprehensive sense a statesman is a politician, because he deals with the polity of the state. But the word is not currently used in that sense. Indeed so distinctively has the word politician become the description of a self-seeker that it is used as the antithesis of statesman, and to say that a man is a statesman but not a politician is to say that he makes politics a service to the commonwealth and not a trade for his own benefit. For the very reason, therefore, that in a republic politics should be the active concern of every citizen, the politician, or the man who seeks his own personal advantage under the false pretence of the public welfare, ought to be branded as an enemy of the state.

All the trickery and meanness and corruption of politics belong to the sphere of the politician in this sense, and for the public benefit the distinction should be constantly emphasized. The public man whose conduct and career illustrate the difference between the statesman and the politician is a national benefactor. He sweeps away the cobwebs of sophistry which gather about the conceptions of ardent and ambitious youth, who, hearing with doubt and credulity the plausible saying that we must fight the devil with fire, forgets that the spirit which alone effectually overcomes the devil says, simply, "Get thee behind me!" The power of the politician, however, is as undeniable as that of the saloon, which is one of his chief allies; and his power is never more insidious and dangerous than when he attempts to laugh away the convictions and instincts of youth, or to bribe it with its own generous ambition.

All this seductive endeavor is brought to shame by a life like that of John Bright, and this, more than any particular policy or measure which he advocated, is his inestimable service. It is the influence of his character rather than the special achievements of his advocacy which is the true title of his renown. —George William Curtis, in Harper's Magazine for June.

BITTEN BY A SERPENT.

What an awful thing it is to be bitten by a serpent! You may recollect the case of Gurling, one of the keepers of the reptiles in the Zoological Gardens. He was about to part with a friend who was going to Australia, and according to the wont of many he must needs drink with him. He drank considerable quantities of liquor, and though he would probably have been in a great passion if any one had called him drunk, yet reason and common sense had evidently become overpowered. He went back to his post at the gardens in an excited state. He had some months before seen an exhibition of snake-charming, and this was on his poor muddled brain. He must emulate the Egyptians, and play with serpents. First he took out of its cage a Morocco venom-snake. The assistant-keeper cried out, "For God's sake put back the snake," but the foolish man replied, "I am inspired." Putting back the venom-snake, he exclaimed, "Now for the cobra!" He took it up by the body, about a foot from the head, and then seized it lower down with the other hand, intending to hold it by the tail and swing it round his head. He held it for an instant opposite to his face, and like a flash of lightning the serpent struck him between the eyes. He called for help, but his companion fled in horror, and, as he told the jury, he did not know how long he was gone, for he was "in a maze." When assistance arrived Gurling was sitting on a chair, having restored the cobra to its place. He said, "I am a dead man." They put him in a cab and took him to the hospital. First his speech went, he could only point to his throat and moan; then his vision failed him, and lastly his hearing. His pulse gradually sank, and in one hour from the time at which he had been struck he was a corpse. There was only a little mark upon the bridge of his nose, but the poison spread over the body, and he was a dead man.

MISCELLANY.

NO SUCH MEN.

Very recently the members of a vacant congregation wrote to one of the professors in one of the oldest, most popular and best endowed theological seminaries in the United States, asking him to put them in correspondence with a member of the senior class, who, he thought would make a good pastor. They stated that at present they were able to pay a salary of only seven hundred dollars, but that the prospects for increasing the salary were favorable. The learned professor replied: "Our Seminary does not graduate any seven hundred dollar men." This reply he reported to the members of the senior class.

A moment's reflection ought to convince the theological professor that he acted very foolishly, if not very wickedly. His reply to the earnest request of the congregation was calculated to discourage them. Our Saviour told the disciples of John to tell John that the gospel was preached to the poor, and that fact was designed by the Saviour to be a proof to John that Jesus of Nazareth was the promised Messiah. In fact, our Saviour seems to put a great stress on this fact. It was a very convincing, if not the most convincing proof of the Messiahship of Jesus. The climax begins with giving sight to the blind and ends with preaching the gospel to the poor. But a congregation that is able to pay its pastor seven hundred dollars can scarcely be regarded as poor, and there are some as good preachers as are in the United States, who are not receiving seven hundred dollars for their pastoral services. The flippant reply of the learned theological professor was calculated to discourage these good men—to make them feel that they are able to do so little in building up the kingdom of Jesus Christ that they might as well quit. The worst feature of this reply is, that it is calculated to lower the gospel ministry in the eyes of young men, in the eyes of all mankind. It has a direct tendency to beget in the minds of students of theology the notion that preaching is a secular profession, and worse than that, if possible, to fill the pulpits of the country with secular preachers. There are hundreds, yes, thousands, of men in every state in the union who would quit the plow and go to the pulpit if they were sure of a salary of seven hundred dollars. The man whom God calls to preach the gospel does not trouble himself a great deal about the salary. He cannot be absolutely indifferent with respect to this matter, but it is most assuredly a matter of secondary consideration in his mind. There are some men now preaching the gospel who would continue to preach it if they had to pay for the privilege. In fact, there are men now preaching, and preaching with power and success, and living largely on other resources than their salary. John Calvin labored most abundantly, and when he died "his entire property amounted to less than two hundred dollars."

It is among the poor that the power of the gospel is most felt. Occasionally, and only occasionally, God calls those who are rich into his gracious kingdom. We need not inquire why this is so. It is a truth taught plainly, positively and repeatedly in the Scripture. The first disciples of our Saviour, while not beggars, were all poor.—A. R. Presbyterian.

TENDRIL CLIMBERS.

Among the most interesting objects of nature are the common plants which climb by the aid of tendrils. The slender and apparently insignificant tendrils often exhibit movements which are a semblance of instinct; at least, similar movements among the lower animals would be ascribed to instinct or to reason.

We can best understand some of the general characteristics of tendril climbers by studying some one or more of the common climbers about the fields or garden. Let us select the so-called "wild cucumber" for consideration. To botanists it is known as *Echinocystis lobata*. In some places it is called "wild balsam apple." This climbing herb has large, three-lobed leaves, and opposite the leaves are slender,

three-parted tendrils, seven to nine inches long. These tendrils are the arms by which the plant is to cling to its support. They begin to revolve before they are full-grown in search for a support upon which to cling. Moreover, the upper two or three joints of the vine also revolve in a little circle, a few inches in diameter. This revolving of the stem causes the tendrils to sweep a wider circle.

The circle swept by the tendrils is fifteen or sixteen inches in diameter, and it is completed in about an hour and a half. The tendril must, therefore, travel a little over an inch in two minutes. The tendrils revolve in such a manner that they must strike the main stem of the plant and be arrested were there not some provision for avoiding it. When the tendril in its revolution has nearly reached the stem, it bends upward until the stem is passed, and then falls down into its original position.

This movement it repeats with accuracy in every revolution. The tendril revolves in a nearly horizontal plane. If the vine should be thrown to the ground and the tendrils should hang downwards, they suddenly cease to revolve, and begin to bend themselves upwards. When they have reached a horizontal position they begin again to revolve.

The tip of the tendril is slightly hooked, and the concave surface of the hook is highly sensitive to a touch. As soon as this surface strikes a stick, the tendril begins to coil and to draw the plant up to the stick. This tendril may be readily deceived, for if we touch the concave surface ever so lightly with the finger, it will begin to curve sensibly in one or two minutes. If the touch is rough, the tendril will after a time coil up into a complete helix or spiral, and its motion will cease. The tendril will eventually discover its mistake, however, and will uncoil and begin again to revolve.

SPECIAL NOTICES.

THE Seventh-day Baptist Western Association will hold its next session with the Friendship Church, at Nile, commencing June 13th, at 10 o'clock A. M. The Erie railroad will sell excursion tickets to those who attend the Association as follows, viz:

From Hornellsville to Friendship and return, \$1 70; from Alfred, \$1 30; from Andover, \$1 00; from Wells-ville, 65 cen's.

These excursion tickets will be good only on train No. 3, on Thursday morning, June 13, 1889. This train leaves Hornellsville at 8.05 o'clock A. M., and will stop at Alfred to accommodate passengers from that place, as well as the usual places, and will arrive at Friendship at 9.42, where teams will be waiting to convey the friends to Nile, arriving a few minutes past 10 o'clock. These excursion tickets will be good to return on the 16th and 17th of June.

All desiring conveyance at that train will please notify W. D. Crandall, of Nile, Chairman of Reception Committee. Any desiring to be met at any other train will please notify the Chairman of the Reception Committee, as above. All expecting to attend the Association will please notify J. B. Whitford, chairman of Entertainment Committee, so that arrangements for the entertainment can be made. H. B. Lewis.

PROGRAMME of Fifty-fourth Annual Session of the Seventh-day Baptist Western Association, at Nile, N. Y., June 13-16, 1889:

FIFTH-DAY.—MORNING SESSION.

10.30 Call to order by the Moderator; introductory discourse, B. E. Fisk; report of Executive Committee; appointment of standing committees.

AFTERNOON SESSION.

2. Essay, "Can God be Known?" T. R. Williams; communications from churches and corresponding bodies; annual reports, Treasurer, Cor. Sec., Delegates.

EVENING SESSION.

7.45 Sermon, Delegate South-Eastern Association.

SIXTH-DAY.—MORNING SESSION.

9.30 Sermon, Delegate North-Western Association; report of committees, resolutions, state of religion; Missionary hour, L. A. Platts.

AFTERNOON SESSION.

2. Reports and miscellaneous business; Essay, "Baptism and Communion," D. E. Maxson; Education Society's hour, L. A. Platts.

7.45 Sermon and conference, J. Clarke.

SABBATH-DAY.—MORNING SESSION.

10.30 Sermon by Delegate from Central Association; collection for Missionary and Tract Societies.

AFTERNOON SESSION.

2.30 Sabbath-school exercises; H. D. Clarke and Superintendent Nile Sabbath-school.

EVENING SESSION.

7.30 Music hour, N. Wardner Williams.

8.15 Sermon on "The Sabbath," L. C. Rogers.

FIRST-DAY.—MORNING SESSION.

9.30 Business hour; woman's hour; sermon, Delegate Eastern Association; collection for Missionary and Tract Societies.

AFTERNOON SESSION.

2. Business hour; Tract hour, J. B. Clarke; sermon, W. C. Titworth, alternate, A. W. Coon.

EVENING SESSION.

Sermon and parting conference, J. Summerbell, alternate, Geo. W. Lewis.

It has been thought best to change the place of meeting of the South-Western Seventh-day Baptist Association from Rose Hill Church, Houseley, Texas, to Texarkana, Ark. The Board desire to obtain as large an attendance as possible, and have judged that Texarkana is the most favorable location for that purpose. The time of the meeting is Fifth-day, July 4, 1889. Those desiring to attend will please send notice of the same as soon as possible to the undersigned.

J. F. SHAW, Cor. Sec.

THE Seventh-day Baptists Missionary Society of Dakota will convene for its annual meeting at Daneville, Turner Co., Dak., commencing Sixth-day, June 21, 1889. Persons coming on train will be met at Centerville, where passenger trains from the East arrive in the morning, at 8 o'clock, the same day. A cordial invitation is extended to all.

C. SWENDSON.

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.

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 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.

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. Velthuisen, 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, and requested to present the same, properly verified, to D. F. Cridler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. CRIDLER, Administrator.

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Letters from Prominent Citizens of Western New York, upon a Subject of Vital Importance to Every Human Being.

ALFRED CENTRE, N. Y., May 17, 1889. Hart Rheumatic Remedy Co., Buffalo, N. Y.

Gentlemen.—One year ago this month I was suffering with Rheumatism of the Stomach, and had been afflicted with it more or less for about three years. Your agent induced me to try a bottle of your Remedy, which I took according to directions. It is with not a little pleasure that I inform you that I think it reached my case and seemed to entirely relieve me, and I have not been troubled in that way since. I would not take the trouble to write to you if I did not believe that others, suffering as I did, can be relieved by your Remedy.

Respectfully yours, A. A. SHAW, Jeweler.

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The exact truth of the following statement is guaranteed by N. P. Brainard, M. D., and J. M. Goodwin, Andover, N. Y.

ANDOVER, N. Y., May 16, 1889. Hart Rheumatic Remedy Co., Buffalo, N. Y.

Dear Sirs.—I was cured of Inflammatory Rheumatism with three bottles of your Remedy, last fall. I have waited long enough now to know that I am cured. I was troubled previous to that time more or less for two years. It is the only treatment I have ever tried that has been of permanent benefit. I take great pleasure in recommending your Remedy, as I am certain it has saved me much suffering.

Very truly yours, ISADORE M. JONES.

HE THINKS IT SAVED HIS LIFE.

HORNELLSVILLE, N. Y., July 10, 1888.

Hart Rheumatic Remedy Co., Buffalo, N. Y.

Gents.—A gentleman came to me of his own accord, and wanted to recommend your Remedy—Cyrus G. White, of Arkport, N. Y.—he thinks it saved his life. If you write him he will give you a first-class recommendation. He had an abscess in the rectum, which broke once and was gathering again, and the doctors did not think he would live. He was advised to take the Remedy to purify the blood and carry off the poisons from the inside, which he did, and the abscess went away, and he is well and cannot say too much in its praise. Your Remedy is selling well here, and giving good satisfaction. I take pleasure in recommending it, and frequently start a new customer with it. A certain doctor here has prescribed it in a case of Chronic Rheumatism, and it has done more good than all he could do before.

Yours respectfully, A. S. VAN WINKLE, Druggist.

FRIENDSHIP, N. Y., May 15, 1889.

This is to certify that I was troubled with Rheumatism in the muscles around the stomach. I was hurt there years ago, and I think the Rheumatism settled in it. I obtained no relief from any source. Took two bottles of "Dr. Hart's Rheumatic Remedy" one year ago, and it all left and has not troubled me since.

W. H. GUILD, Prop'r Mansion House.

This Remedy cures by cleansing the system of the acids which are the cause of most rheumatic troubles. Most internal remedies for rheumatism contain poisons which injure the stomach without benefiting the disease for which they are administered. This remedy is a benefit to the stomach, cleansing that organ first, thereby curing stomach troubles. We will take any case, NO CURE, NO PAY, who will place themselves under the care of our physician in Buffalo. We mean exactly what we say, and not one cent will be charged unless an entire cure is effected.

This offer includes Rheumatism in all its forms, Neuralgia, Gout, Sciatica, Lumbago, Malaria, Paralysis, Kidney Diseases, Bright's Disease, And all complications growing out of an impure condition of the blood.

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A BRAVE BIRD.

While a party of ladies were chatting on a piazza at Clifton, N. J., their attention was attracted by the swift descent of a sparrow-hawk. A moment later the pirate of the air was seen soaring upward with a poor little bird in its talons. The ladies were not the only spectators of the tragic incident. No sooner did a robin, who had been putting the finishing touches to her nest in a tree near by, see the distress of the chip-py, than she took wing and darted in pursuit of the hawk. Overtaking the robber, the robin at once attacked him with much courage. She dealt blow after blow with her beak on the hawk's body, each blow being followed by the scattering of a tuft of feathers plucked from the plumage of the marauding hawk. That party to the battle in mid air seemed dazed at first, and rose straight upward, the robin following. Then the hawk swooped downward, and turned abruptly in another direction. Still the plucky robin kept close, and at every stroke of her beak the hawk uttered a cry of pain. Thus the combat was continued in a narrow circle near the piazza for more than a minute. The spectators were much excited. They clapped their hands and tried to encourage the robin as much as possible, and they were well pleased indeed when the hawk dropped his prey and fled afar. The chippy fell like a plummet toward the ground. It seemed as though it had escaped from the hawk only to be dashed to death on the earth, when suddenly it found its wings, and, fluttering for an instant, gained a safe poise, and flew to the robin's tree. Meanwhile the robin had returned to her nest, where she resumed her work as though nothing had happened to mar the serenity of the peaceful afternoon.

CONDENSED NEWS.

Domestic.

Great excitement exists at Granite Falls, Minn., over reported gold prospects.

The Delaware & Hudson Canal Company have declared a regular quarterly dividend of one and three-fourths per cent.

At Oak Creek, Wis., Monday, May 27th, a big flow of natural gas was struck. The well is twelve miles from Milwaukee. The find has created much excitement.

The last carload of brick and other building material of the famous Libby prison was shipped from Richmond, Va., to Chicago, May 29th.

It is reported that the marriage of ex-Secretary Bayard to Miss Mary Willing Clymer will take place in Washington, June 12th in St. John's Episcopal church.

The number of immigrants arriving in this country during the ten months ended April 30th, was over 54,000 less than in the corresponding period of last year.

Mrs. Fanny Demeese died near Louisville, Wednesday, May 29th, aged 115. Her husband died twelve years ago at 107. Up to that time Mrs. Demeese did her own work.

The great interest developed in western Florida favoring annexation to Alabama has resulted in the call for a convention to assemble July 4th, to take action to accomplish this object.

It is stated that the Omaha Railway Company has completed an arrangement with the Oregon Railway and Navigation Company to connect the two lines, making a new trans-continental route.

James B. Green, a blind lawyer, of Richmond, Va., has been awarded a verdict of \$12,000 by a jury, against the Richmond & Danville Railway Company for injury received on the road which caused paralysis of the lower limbs. The company will not appeal.

The Rev. J. C. Myers, of State Line, Ind., while preaching for a friend on a recent Sunday, was struck by lightning and thrown to the floor where he lay in an insensible condition for half an hour. Many in the church were terribly shocked but not seriously injured. It is thought Mr. Myers will recover.

Foreign.

Small pox is making terrible ravages in Guatamala, Mexico.

It was expected that Captain Wisemann would declare war against all the coast Arabs from Tanza to Lindi, unless they submitted before June 1st.

The Norwegian barque, Premier, from Rio Janeiro, has been stationed at quarantine, in Quebec. Two of her crew died of yellow fever during her passage.

Perrin, who fired a blank cartridge at President Carnot, on the eve of the opening of the exhibition, has been sentenced to four months' imprisonment.

A hurricane, extending over an extensive range of the coast of Australia, has prevailed for four days. The rainfall has never been equaled. Railway traffic has been suspended, many landslides having occurred and a number of lives have been lost.

Reports from the Congo say the local tribal wars are ceasing. The service of the river steamers has been greatly developed, and the Aruwimi district is now under the direct influence of the Congo state government. The camp on the Aruwimi has been completed.

The Manitoba government's Ontario emigration agent, has been instructed to visit Michigan and Wisconsin, and report upon the condition of the farmers in those states, with a view to commencing a vigorous emigration campaign there. He said a great many are anxious to move to Manitoba.

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.

Lusk.—In Alfred, N. Y., May 25, 1889, Mrs. Eliza Burdick Lusk, wife of John Lusk, aged 52 years, 10 months and 23 days.

She was born, married, and had mostly lived within a mile of the place of her death. She made a profession of religion in Christian baptism in 1887, and united with the Seventh-day Baptist Church of Andover, of which she remained a worthy member until death. On the occasion of her funeral a large congregation testified to their estimate of a good woman by their presence and the sympathizing tear. She leaves a husband and four children, and many dear kindred and friends to mourn their irreparable loss. "Not my will but thine be done." J. C.

MILLS.—In Willing, N. Y., May 25, 1889, of abscess, John D. Mills, aged 79 years and 11 months.

Brother Mills was born in Brookfield, N. Y., and was the fourth child of a family of nine,—six sons and three daughters,—and the sixth to fall in death. He made a profession of religion in early manhood and united with the Second Seventh-day Baptist Church of Brookfield, having been baptized by the late Dr. E. S. Bailey, then its pastor. He remained a member of this church until he moved west 39 years ago, locating on the place where he died, when he united with the Seventh-day Baptist Church in Willing. He was subsequently a member at Stanard's Corners; that church having gone down he joined our church at Wellsville, of which he was a beloved member when called to the church triumphant. He leaves an aged wife, two sons, three brothers, and many kindred and friends to lament the loss of a good man in all of life's relations. "For to me to live is Christ, to die is gain."

SAUNDERS expects to visit his Friendship Studio from June 5th to 10th. There will be only one more trip before Fall.

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