

The Sabbath Recorder.

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

Vol. XLV. No. 24. }
Whole Number 2313. }

FIFTH-DAY, JUNE 13, 1889.

Terms:
\$2 00 in Advance.

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THE RELATION OF REVIVAL WORK TO CHURCH WORK.

BY REV. W. H. ERNST.

There are two senses in which the words "revival work" may be used. 1st. When a specialist is employed to do the work, and "get up a revival," as we phrase it. He is called a revivalist and is supposed to be skilled in that kind of work. 2d. When the church is engaged in revival work, it may have a pastor or it may not. It is the church receiving inspiration from itself, and doing its own work. 3d. Perhaps we might add a third which might be regarded as a union of the two, as when a pastor invites a neighboring pastor to assist him. This may be considered as a modification of the second sense, mentioned above. We very naturally ask which one of these methods is the best one to be used? My answer is, the one which gives the best results. Sometimes it may be one and sometimes it may be another, according to circumstances. If we could only know the end from the beginning, we might be wiser very frequently. These things seem to be hidden from our eyes, perhaps for a good reason.

Church Work is the other term of our relationship. It is the church in its ordinary exercise or activity. The church should be the Christian at work. The ideal of church work is not far removed from revival work, but the practice of it is. Much of our trouble in this matter, it seems to me, is owing to defective church work. The question which stands at the threshold of the subject is, "What are the defects of our church work as it exists at the present time?" The great defect in our work is that it is done by a committee, instead of by the church, and by one that is self-appointed for reasons apparent to every one. Where do we find the church at work? and what do we find it doing?

1. The prayer-meeting is the most important meeting of the church. There is nothing else

that enters into the heart of the Christian life as true work in our devotional meetings. Where more completely do our hearts go out toward God and our brother, than in our prayer and conference meeting? We appear there at our best, and work for our highest good. Persons do not come to the prayer-meeting to be worked upon but to work. They are not drawn to hear some great preacher, but they come on account of the love they have for God. They expect to meet him there. It is proper to say that it is the church at work. But is it the church at work? Nay verily. It is only a committee. Not even a moiety. Sometimes not more than a tithe of the church. Will churches that number two hundred have more than twenty as an average for their attendance at prayer-meeting? Sometimes they will, but frequently they will not. Here is a case of defective church work. Could the church as a whole be got into activity in this respect, what would it lack of being a revival? There can be no question but that it would be a genuine revival, and sinners would be converted as a result of this order of things.

2. The Sabbath-school is an important item in the work of the church. It is an arrangement designed to impart religious instruction to all classes of the people, especially the young. When we remember that the Bible is the guide book of our Christian life, and that salvation depends upon a knowledge of its contents, that the duties to be performed, the pitfalls to be avoided, the promises to be received, and the joys as well as sorrows to be experienced, are all to be found in this same book, besides many other important things, it becomes very important to study it. Do we find the church in the Sabbath-school? Perhaps more than in the prayer-meeting, but too few are there. If the church could be at work in the Sabbath-school, how much added benefit it would give.

3. If we go to the church-meeting, do we find a different state of things? Perhaps less than at the prayer-meeting will be found there. A few of the old standbys will meet to decide on important questions which effect the welfare of the entire church. It may be to discipline unruly members, or even to exclude them from the church, or to adopt new methods of work, or any other important measure. This is committee work with a vengeance. If we could have the church at work in the church-meeting, would not great good come to the cause of Christ?

4. The Preaching Service. It may be to some extent an alleviating feature, that a majority of the church always attends this service. It is a blessing that they can hear the gospel preached even if they do not do any work, and yet in a sense it may be a curse. The Bible teaches that preaching is the power of God unto salvation. It cannot be a bad thing for people to hear preaching, if it is good preaching, and it does not lose its power over them. Sometimes I think that if we could have better preaching we would have better church work; better, in two senses, viz., in its convincing power, and in its spiritual activity.

A Revival of religion in the church is

the church engaged in better work than heretofore. The question, how it got so, is of less importance than the fact itself. Whether the fort has been taken by storm or in a siege of longer continuance is of little consequence since it has been taken. The result is the same in either case. The inhabitants have been conquered. Should we wish to take another fort of the same kind, we might find it needful to analyze the powers of taking the previous one for the purpose of getting the sequel of undertaking. The same is true of Christian work.

(Concluded next week.)

MEANS OF GRACE IN A CLOSET DOOR.

Of course, you are wondering how this can be, and perhaps you are even thinking that it is a ridiculous idea. I presume I would have thought so myself once, but now I know better, and I'm going to tell you how it came about. Quite a good many years ago, I had an invitation to visit a dear old aunt of mine. I was very fond of her, not only because she was sweet and good, but because she was so bright and original, and had such clever, entertaining ways of looking at things. So, of course, I accepted with pleasure, and before many days I was safely ensconced in her cosy home. She was something of an invalid, so we used to sit up in her room a good deal, in front of a cheerful little wood-fire, while we talked about many things that happened long ago, before I was born, when she and my father were children together, or of my own mother, who had died when I was quite a child. In all of these things I was immensely interested, but I doubt if anything she ever told me did me more good than this funny little incident about her closet door. One morning, after we had been busy together, as she rose to put away her work, she said: "My dear, come hold my closet door open for me, please." I complied at once, somewhat wondering, and then said, "Why?"—for, I must confess, that habit of my childhood still clings to me.

Many times have I been thankful for the bit of helpful wisdom that came to me in answer to that "Why." She answered: "My dear, years ago, when I took up my abode in this room, I found, to my great annoyance, that the closet door had a way of shutting by itself, without in the least consulting anybody else's convenience. I might be only half-way in, or half-way out, or poking about in its darkest corner with my dim old eyes—slowly but surely, and most exasperatingly, would that closet door shut upon me. I'm afraid I lost my temper a good many times over it. In despair I finally sent for a carpenter, who came with his box of tools and fussed a whole morning. As he went away he said: 'I can't say surely, ma'am, as I've helped you any. This here is an old house, and it's settled, ma'am, and I'm afraid that door'll swing to the end of time.' So I sat and thought about it. 'Swing to the end of time!' I said. 'And am I going to keep losing my temper three and four times a day to the end of time? Wretched prospect? I won't do it. I'll make use of that door. It shall be a means of grace to me. I'll take pleasure in its very infirmity; for I'll make it teach me patience.' And it has, my dear. It sounds strange, perhaps, to say it; but I really believe that closet door helped my Christian life."

I thought over her story a long time, and a new idea of life came to me. The little things that seem so insignificant—can we use them? Are they among the "all things?" Surely it was true! I could think of several things that had been daily small trials to me at home. I made a resolve that they should be "means of grace" instead, and I think they have been.

MISSIONS.

NEARLY 500 missionaries are employed by the London City Mission. They report 3,410,950 visits, 277,686 being to the sick and dying; 44,938 indoor meeting and 8,650 outdoor services; 2,001 new communicants obtained, and 381 lapsed communicants restored to church membership. Of those visited 7,345 had died, of whom 1,862 would have had no one to see them, but for the Mission.

"A GLORIOUS PURPOSE."

The *Saturday Globe*, of May 18, 1889, contains a short article with the above caption, from which we clip the following passage: "The world was startled last week by the fact that Miss Kate Drexel had entered the Mother House of the Order of the Sisters of Mercy, in Pittsburgh, as a postulate. Her sacrifice is a great one. As a postulate, the bed in which she sleeps is far different from the one she occupied at the luxurious home she left. The bedstead is a small, plain one, and upon it rests a mattress filled with coarse straw. The floor of the sleeping apartment is covered with a rag-carpet, and together, the chamber stands out in bold contrast to the magnificent boudoir Miss Drexel called her own in her Philadelphia home. At 5 o'clock A. M. she rises, performs her ablutions, dons the coarse garments of the sisters, descends to the chapel, and spends forty-five minutes in prayer. Then follows mass and afterwards the plainest food for breakfast. Then comes the sweeping, mopping, bed-making, etc., and then study and instruction in the profession of teaching. Thus the work of the day progresses until 8.45, when she must be in bed and her room in darkness. Her millions do not gain her the slightest release from the austere life of the postulate. Miss Drexel's entrance into the convent is only temporary, and she has no intention of becoming a full member of the Order. Her purpose is not merely the general one, of renouncing the world. An intimate friend of the lady explains Miss Drexel's act and purpose, as follows: "Miss Drexel's object in taking the step, which has attracted such wide-spread attention, is simply to secure retirement from the world for several months, in order to know whether what she has had in mind for some years past, is God's will in her regard, and if so, to become thoroughly acquainted with the interior life of a religious community. As almost every one knows, Miss Kate Drexel has been, for a number of years, interested in the Indian and colored mission. She has given most freely and most generously of her large income, for the founding of schools for the education of Indian and colored children. Not satisfied with giving her money, she wishes now to give herself to the work."

There are many things, in the character and example of this lady, that are not only praiseworthy, but are entitled to our highest admiration. When we consider that she has recently come into possession of \$7,000,000, besides a private fortune of \$200,000, and is only 30 years old, winsome, beautiful and cultured, and that she purposes to devote her life to the elevation of the degraded Indians and colored people, instead of using her immense fortune in personal gratification, as so many do, we cannot but feel thankful for such an illustrious example, and such sterling elements of character, as are exhibited in the career of this young lady. Miss Drexel is a Roman Catholic, which renders her course all the more wonderful. For it is to be feared that she is still a stranger to vital godli-

ness, being trained as she has been, in the doctrines of that church which puts *penance* for repentance, austerities and auricular confession for the work of the Holy Spirit. If she were "a new creature," born of the Spirit of God, and prompted by the love of Christ in the soul, it would be nothing to be wondered at; for then she would only be acting consistently. As it is, she sets a worthy example to Protestant Christians. Not that we have no young ladies that are making, and are willing to make, similar sacrifices; for we have now in China a dear sister, whose devotion and self-sacrifice to that semi-barbarous people, is the pride of our denomination. Sister Swinney is now doing the work of two or three, and her young life is a living sacrifice, in behalf of the people to whom she ministers. And another dear young sister is now fitting herself for the same mission field, and will soon leave her pleasant and luxurious home, and all that are dear to her heart, to devote her fine talents and well-trained mind to the education and salvation of benighted heathen. Will not our brethren and sisters, whom God has entrusted with means, and who spend so much for what is useless or harmful, consider, for Jesus' sake, the sacrifice of these young people, and come nobly to their assistance by their money and prayerful sympathy? O! how much money there is wasted in hurtful gratification which, if employed in the service of God, would make rich the souls of the donors, and carry the bread of life to the perishing, for whom Christ died! There are several young men and women of talent and culture, available, and who would do excellent work for the Master, on the foreign field, if we had the means to send them. Are there not some like Miss Drexel among us? Have we not yet learned the secret, that "it is more blessed to give than receive?" Miss Drexel, though she may not be a Christian in the Bible sense of the term, no doubt, enjoys more real satisfaction from a consciousness of doing right, and emulating the example of her divine Lord and Saviour, than she possibly could in a life of idleness or self-indulgence. How much more worthy of her God-given powers of heart and mind, such a life, than the study of the latest fashions, attendance at the opera, the theatre, and fashionable watering-places; and how much better for the world of mankind.

Is not the cry from these mission fields, the voice of God, to those whom he has redeemed by the blood of his Son? And shall we remain indifferent still, and hoard or waste the superabundance he has given us, in hurtful or sinful pleasure, while our fellow-men are perishing for the bread of life? It cannot be possible, that with a proper understanding of the merits of the case, that a child of God can turn a deaf ear to the call of the Master, both from home and foreign fields. "My sheep hear my voice, and I know them and they follow me," says Jesus.

A. McLEARN.

FROM BRO. BAKKER.

REV. N. WARDNER, D. D., Milton Junction, Wis.

Dear Brother, and every dear brother and sister of the Milton Junction Church, Grace, peace and mercy be with you in all your ways and circumstances according to his ever sure and certain promises.

Beloved Friends: I received through the hand of our dear Bro. Wardner, your pastor, a letter of date 7th April, which came here 21st of same month. I was very happy that I did learn out of it that all was good and well. It makes me always much gladness to hear of you, and that you do continue to send us money, that we are

able to carry the work of our Master forward. May the Lord abundantly bless you, for it is our constant prayer and desire. Inclosed in your letter I found a draft of \$30, made up like you told me, as follows:

Miss Ida Monroe.....	\$ 2 60
Mrs. H. Hamilton.....	5 00
The Mission Band.....	9 00
Mrs. A. C. Babcock.....	5 00
Mrs. Hall.....	1 00
Mr. H. W. Greenman.....	2 50
Dr. N. Wardner.....	4 90

Total..... \$30 00

I feel much obliged to speak my sincere thanks for it, and that's all I can do for you in words. But my constant and earnest prayer and desire for you at the throne of grace is always that the Lord will grant it that you may see the good of Jerusalem and the peace of Zion all your days, that the blessings of heaven, both spiritual and temporal, may surround you in all you have need of, like our heavenly Father knows.

Now I will try to give you some account of my work of the last quarter, January to April. I could preach only ten times, attendants were very few, sometimes eight, ten, and twelve. Since a few weeks I had to close those meetings because of lack of hearers. My children's-school on First-day afternoon stands until now fair and well, always between 20 and 30. Also my Bible class upon Sabbath—Friday night—until now always the same number, viz., 9. But I think I have to close now, because the days become so long. I have made 77 visits and calls, and preached one funeral sermon. Also I mailed some tracts as follows, in our land to 328 addresses 656 tracts, and to Germany to 63 addresses 180 German tracts; the latter are of the series of Dr. Wardner's, translated into the German, and like I told you already, all these tracts I did send by mail or post, and the money I use to buy stamps, etc., I take out of my tithe money, and to say the truth, you are the instrumental means that I can do so. And besides this, I distribute a good lot of tracts round about when I am on the roads, which I never count. Also I get my regular amount of monthly *Boodschappers* to mail and distribute, and several times I translate out of the SABBATH RECORDER, or *Outlook*, for our paper.

Several weeks ago our beloved Brother Velt-huyson was here only one day, we should be glad if he could have stayed a day or two more, but his time did not permit it any longer. He was at Liege, or Luik, in Belgium, and to Gladbach, in Germany, in both places there are some Sabbath-keepers. Now, dear brethren, I have to close my letter. Pray for us, like we always and constantly do for you, and our Lord will hear and answer prayer.

With kind salutations and Christian greeting, in which Mrs. B. joins, your brother in the Lord. VRIESCHELOO, Holland, April 22, 1889.

CORRESPONDENCE.

A FRIEND writes: I have been asked to write to you in behalf of the Woman's Missionary and Benevolent Society, which you will remember was organized when you was here about seven years ago. We have been steadily increasing in numbers, and I believe in interest. For myself I can truly say that I do feel a deep interest in our missionary work at home and abroad, and I do rejoice that there are those whom God has blessed with gifts and talents who are ready and willing to go and work in these opening fields, and I know that many of the sisters in the Society feel an interest in this work. We meet monthly, and at our last meeting the question came up, What can we do? After several remarks it was thought best to write to you, and we would be very glad to hear from you on this subject, or any other suggestions you may wish to make, for we want to do whatever we can, and we know that whatever is done, needs to be done in the right direction.

Yours truly in behalf of the Society.

WOMAN'S WORK.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God from stain of sin
Just for to-day
Let me both diligently work
And daily pray,
Let me be kind in word and deed,
Just for to-day,
Let me be swift to do thy will,
Prompt to obey,
Help me to overcome my flesh
Just for to-day.

Let me no wrong or idle word
Unthinkingly say,
Set thou a seal upon my lips,
Just for to-day.
Let me, in season Lord, be grave,
In season, gay.
Let me be faithful to thy grace,
Just for to-day,
So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Sel.

EXTRACTS FROM SOME LETTERS.

Some letters from our sisters in Shanghai have been sent on to us, that we may use portions of them—those which are of common interest to us all—and we know that you will be glad to get them. Mrs. Davis writes, under date of January 8th: "We now have ten girls in the school; we shall take about five more as soon as we can find suitable ones. We prefer to take orphans. I cannot tell how disappointed I was that no one was ready to come this autumn to take this work.

It has been a great trial to me that I could do no better by it. It should have the undivided time of one person, so you can imagine how far short my care of it must necessarily be. Susie and Theodore are having vacation from school now. Susie is quite interested in teaching the school-girls a little English. She bought some little books for them when she was in Japan. They are much interested in learning it. She also enjoys helping them make hats for their dolls, and teaching them how to play with them.

If you could pass through their dormitory you would find on each of the smaller girl's beds a doll covered with a new handkerchief. They are very busy now reviewing their lessons and doing the sewing necessary before the "New Year," which occurs this year the last day of January. The money sent by the Milton ladies I am very glad to get, to assist in doing a little repairing very much needed about the school wash-house, and to make a covering over the well where they wash their rice, as their cloth-shoes are not much protection from the wet. The cistern made with some of the money sent last year has been a great blessing in furnishing water for cooking purposes. The school girls, as you will remember, do their washing and cleaning, also the most of their cooking. This, with their sewing and studies, keeps them very busy. Tsung Laus' daughter, Mary, is still their teacher. Her brother, Dr. Swinney's teacher, assists her an hour each morning with the more difficult lessons. Mary tells me she thinks she cannot remain next year. Am hoping she may be persuaded to stay, for in many ways it would be difficult to fill her place. For some time past Dr. Swinney has been teaching several of the girls instrumental music. Two or three are able to play some of the hymns we sing. I know it has taken much patience on the part of Dr. Swinney. Mrs. Randolph is commencing to teach them to read music. Of course all these things move slowly with the Chinese, but with perseverance a degree of suc-

cess can be attained. Mrs. Fryer comes over nearly every Sabbath, to assist in the Sabbath-school. Her presence is a source of much encouragement. She generally teaches the women, and I am sure she helps them very much. Those who were baptized seem very desirous of doing right. Perhaps the change is most perceptible in my old Amah. It means a great deal for a Chinese woman past fifty to become a Christian. She bears her trouble with more patience and in a very different spirit from formerly, when she would sometimes threaten to kill herself with opium. This is what many of these poor women do, and you would not wonder if you could see what many of them suffer.

Preparations are being made for opening the boy's boarding school again, at the beginning of the China new year. This new step is taken with no little solicitude. We hope it is a step in the right direction, and will receive the approval and hearty support of the people. Understanding the wish of the Board to be that the school shall be started as soon as practicable, Mr. Davis has promised to take charge of it the first year, that Mr. Randolph may have a better opportunity to make a start in the language. The present appropriation for the boys' school necessitates the teaching of English half the day to a part of the boys, who will for this reason pay all their expenses, thus assisting to bear the expense of those who only furnish bedding and clothing.

The last mail arriving this week brings a letter stating that Miss Susie Burdick had decided to come to teach the girl's school. We are rejoiced to hear this, and trust she may be blessed in this decision, and see in it more and more the path of duty. Am glad she is going to Chicago for special preparation. A missionary friend who attended that preparatory school explained to me somewhat of its operations.

The working and visiting among the poor will certainly give one a little insight into what one must meet here. Even the school work here is very different from similar work at home, unless it be in city mission schools. Even then there is great difference in working in your own language or one so widely different from it, as is the Chinese. Yet there is much to encourage, and I would not always present the dark side of the picture. But too many come to these lands, we fear, with, perhaps we might say, romantic ideas of the work, and when they must settle down to reality, it is not what they have expected, and they do not feel happy in it. The more one sees of work and workers, the conviction deepens, that one to labor successfully in China needs to feel some special calling to this work. It is here the very best workers are needed and those, too, who are willing to do or to be anything for Christ.

MEDICAL MISSIONS.

There are those who talk that they believe that medical mission-work is of all other missionary work in heathen countries the best. It is often true that people who have but little faith in the evangelist in the more difficult foreign fields, do have faith in the medical missionary. They can see how the soul can be reached through the healing of the flesh, and they are ready to help support the medical missionary, when their faith will not grasp the feasibility of other methods. It is very well that there are such people, since it furnishes them a channel through which they are willing to work. Yet our own Dr. Swinney, in a recent letter, while speaking of the sort of need in her department

of work, says that it demands one who is willing to carry the Word of life in connection with her work as physician, or as nurse, and speaks of her personal knowledge as to this point, that there are those who go to heathen countries as medical missionaries who yet refuse to do evangelistic work in the sick-room, or in the dispensary, excusing themselves by the use of the argument that they did not go out for that kind of work. Would it not be well in such a case to drop the word missionary from the couplet, "medical missionary?" Would it not be for the moment interesting to watch the sending board, and the medical missionary brought for the first time face to face upon the question? How would it do for any whose faith does not reach out with any certainty beyond medical missionary work into the evangelistic, to stop for a moment to note their own surprise that any one out upon the field could so refuse to do missionary work? We are of the opinion that the most indifferent amongst you, whoever you may be, would find yourselves at heart more desirous that the missionary doctor should be true to the full title, than possibly you have ever considered yourselves with reference to this work. It must be that you do really have more faith in foreign missionary work, should you reach down into the heart of the question than you frequently appear to be, to see who is a firm believer in foreign missionary work upon its broadest plan, and particularly as you are likely to seem to the solicitor for, and collector of, foreign missionary money.

SHATTERED.

The owner of the famous Wedgewood Pottery, in the beginning of this century, was not only a man of remarkable mechanical skill, but a most devout and reverent Christian. On one occasion, a nobleman of dissolute habits and an avowed atheist, was going through the works, accompanied by Mr. W. and by a young lad who was employed in them, the son of pious parents. Lord C— sought early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, and at last burst into a loud, jeering laugh.

Mr. Wedgewood made no comment, but soon found occasion to show to his guest the process of making a fine vase; how with infinite care the delicate paste was molded into a shape of rare beauty and fragile texture, how it was painted by a skillful artist, and finally passed through the furnace, coming out perfect in form and pure in quality. The nobleman exclaimed with delight and stretched out his hand for it, but the potter threw it on the ground, shattering it into a thousand pieces.

"That was unpardonable carelessness!" said Lord C—, angrily. "I wished to take that cup home for my collection! Nothing can restore it again."

"No. Yet you forget, my lord," said Mr. Wedgewood, "that the soul of that lad who has just left us came pure into the world. That his parents, friends, all good influences have been at work during his whole life to make him a vessel fit for his Master's use; that you, with your impious touch, have undone all the work of years. No human hand can bind together again what you have broken."

Lord C—, who had never before received a rebuke from an inferior, stared at him in silence. Then, "You are an honest man," he said frankly, holding out his hand. "I never thought of the effect of my words."

There is no subject which young men in college are more fond of discussing than religion, too often parading the crude, half-comprehended atheistic arguments which they have heard or read before boys to whom such doubts are new.

Like Lord C—, they "do not think." They do not probably believe these arguments themselves, and they forget that they are infusing poison into healthy souls which no after efforts of theirs can ever remove. A moment's carelessness may destroy the work of years.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

SECOND QUARTER.

April 6. The Triumphant 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 XII.—JESUS RISEN.

For Sabbath-day, June 22, 1889.

THE SCRIPTURE TEXT.—MARK 16: 1-13.

1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.
3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
4. (And when they looked, they saw that the stone was rolled away,) for it was very great.
5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
6. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.
7. But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.
8. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man, for they were afraid.
9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he cast seven devils.
10. And she went and told them that had been with him, as they mourned and wept.
11. And they, when they had heard that he was alive, and had been seen of her, believed not.
12. After that, he appeared in another form unto two of them, as they walked, and went into the country.
13. And they went and told it unto the residue: neither believed they them.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 14: 28.

DAILY HOME READINGS.

- S. Mark 17: 1-13. Rising triumphantly.
 M. Matt. 28: 1-20. Matthew's narrative.
 T. Luke 24: 1-27. Luke's narrative.
 W. Luke 24: 28-53. Luke's narrative.
 T. John 20: 1-31. John's narrative.
 F. John 21: 1-25. John's narrative.
 S. 1 Cor. 15: 1-20. Paul's summary.

INTRODUCTION.

What occurred in the interval between the crucifixion and the resurrection is variously stated by the different evangelists, by some more fully than by others. Concerning the narratives of the resurrection generally, it is to be remarked that they are fragmentary, and not easily combined into a continuous story. The brevity and simplicity of the narratives is a sign of the perfect honesty of the writers and of the unquestionableness of the event. The evangelists were unconscious of any necessity for special effort in proving that the Lord had arisen. They speak or write as men to whom the resurrection of Jesus is an unquestionable certainty. The place of the lesson was near Golgotha, at the sepulchre, then in the city, then on the way to Emmaus and finally in the city again. The time was from early morning to late evening on the first day of the week, 17th of Nisan (April 9), A. D. 30.

EXPLANATORY NOTES.

V. 1. *And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.* When the sad work of the crucifixion was completed the narrative informs us that Joseph of Arimathea begged the body of Jesus and buried it in his own new tomb. The synoptists tell us that the women came to the tomb at the time of the burial, and "beheld" where he was "laid." Luke says the women returned from the tomb on the afternoon of the crucifixion and prepared spices and ointments and then rested on the Sabbath. According to the same writer, they went to the tomb early on Sunday morning, carrying with them the spices which they had prepared. Mark seems to place the purchasing of the spices on the evening after the Sabbath. The want of fulness in the accounts on this point is not strange, since the minds of the writers were deeply absorbed in the great fact of his resurrection. It is clear from the narrative that the sorrowful disciples carefully observed the Sabbath,

and as soon as that was passed they came to the tomb bringing spices with the purpose to complete his embalming.

V. 2. *And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.* If interpreted according to the strict meaning and usage of the words, the narrative refers to the earliest part of the fourth watch of the night, that is, the period between three and six o'clock in the morning.

V. 3, 4. *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? In their intense anxiety to visit the tomb at this early hour, they had not thought about the heavy stone before the door of the sepulchre, until they were approaching the place. But when they came to the tomb they found that the stone was rolled back and the door was thus open. As for the guard (Matt. 27: 62-66), there is no evidence that the women knew that it had been placed there. They were evidently much surprised when having reached the place, all the way absorbed in sad conversation, they suddenly looked up and beheld the open door of the sepulchre.*

V. 5. *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.* Mark only gives the names of the three women, the other evangelists not naming them all. One or all entered into the sepulchre and saw a young man sitting on the right side, clothed in a long, white garment. Here again they seem greatly surprised. They found everything different from their anticipations and indeed there was no ready explanation for these strange circumstances. What it could all mean was entirely beyond their understanding.

V. 6. *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him.* The first words spoken were designed to quiet their fear. The young man shows them at once that he understands all about the object of their visit there at that early hour. They knew and he knew that they had come to see the body of Jesus, but they are at once apprised that he whom they supposed to be dead was alive, and no longer confined to the tomb. They had seen him placed there, now they are invited to see the place where they laid him, so that there should be no possible doubt left in regard to his having gone.

V. 7. *But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.* The women had been at hand both at the cross and at the tomb, when the apostles were absent, and now they were to be the messengers who should call the apostles back. It is interesting to note that Peter's name was mentioned as a sort of leader for the apostles. If this direction of the young man was dictated by Jesus, it must have been a great reassurance to Peter since he had so recently cruelly denied his Lord and Master. It adds very much to the young man's testimony to assure them that Jesus had gone and would meet them in the near future in Galilee, many miles distant from this sepulchre. These statements of the young man, together made a positive testimony of the resurrection of Christ. Of the death of Jesus there was no doubt. The hostility of the Jews could not possibly be denied. Pilate's assurance of his death, and his surprise at the quickness of his death, has never been doubted. The minute record of the manner of his death, the testing of it with a spear, the embalming of his body, and the despair of his disciples, and the undoubted confidence of his enemies that he was dead; all these things are proofs of the reality of his death. As evidence of his resurrection we have first, the direct assertion of all the evangelists whose candor and integrity to truth has never been successfully questioned. The existence of Christianity founded upon that fundamental fact is itself a proof of the event.

V. 8. From these words we learn what was the unavoidable conviction of those sincere women, who had come with spices to complete the embalming of his body. They made all haste to inform the other disciples. Their minds and hearts were too full for them to speak to the people whom they chanced to meet on their return towards the city.

V. 9-11. *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he cast seven devils.* This Mary was doubtless best prepared in her purged soul to apprehend her Lord, and best prepared to declare to the others that she had seen the Lord. When she carried the unexpected news to the mourning disciples, and positively assured them that she had seen the Lord, that he had spoken to her, still they could not fully credit her statements. Such facts were entirely unanticipated by any of the disciples. V. 12-13. These verses refer to the two who at the close of that day of wonders were on their way to Emmaus, to whom Jesus appeared and accompanied them. For a full account of this see Luke 24: 13-32.

THAT CRITICISM.

BY A. MC LEARN, D. D.

(Concluded.)

We now call the attention of our readers to one of the most remarkable passages in the history of literature. In reference to what I say about his "going back five paragraphs," to find the antecedent to the pronoun "their," in order to make it appear that Mrs. White meant that the salvation of the ministers was passed, and not that of sinners, the editor refers to 2 Sam. 24: 1, "And, again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." On this passage the editor remarks:

Now, in this passage, what is the antecedent of the pronoun "he"? The skeptic says "Lord," just before. But Mr. M., with every accepted commentator and every Bible believer, will say "Satan"; and to find the antecedent we must go back, not merely five paragraphs, but more than five chapters, even into an entirely independent and different book, 1 Chron. 21: 1.

Now, it so happens that the book of Chronicles was written six hundred years after the book of Samuel, and, according to the editor, when the sacred writer used the pronoun "he" in the above-named text, he had reference to an antecedent that would be employed six hundred years in the future! This is what might be appropriately called a literary monstrosity. We always supposed that an antecedent was "that which goes before," "the first of two things related to each other." But the editor of the *Review and Herald* lets in the light upon the defective system of philology we have been taught hitherto, and gives us a lesson on the English language that will set the literary fraternity agog! Supposing we test the editor's method of interpretation, and see how it will work. Take for instance, Exod. 7: 14, "And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go," also 10: 1, "And the Lord said unto Moses, go in unto Pharaoh: for I have hardened his heart." Now Mr. S. has just as much authority to say that the pronoun "he" in the first instance, does not pertain to Pharaoh, and that the pronoun "I" in the second, does not pertain to "Lord," as he has to find an antecedent six hundred years in the future, for the pronoun "he," in 2 Sam. 24: 1. For date of these books, see Smith's Bible Dictionary, also People's Cyclopaedia of Universal Knowledge.

Now, I wish to call the special attention of the readers to the following particulars: Mr. S. positively affirms that the visions of Mrs. White, mentioned on pages 21 and 22 of my tract, does not sanction the shut-door error, he says: "why not be consistent, and take as the antecedent of 'their,' the plainly expressed subject of the vision, namely, those who are carrying on so-called false reformations." This is to give the impression that it was only a certain class of revivalists and reformations she intended, and also that she believed there would still be genuine reformation or conversions. Our readers shall judge for themselves. The first thing that appeared on the "Sanctuary" question, was from the pen of O. R. L. Crozier, of Ann Arbor, Mich., published in Feb., 1846, in the *Day Star*, of Cincinnati, Ohio. This article was for the purpose of encouraging the Advent people in the belief of the shut-door theory, and was confirmed by the following vision of Mrs. White:

The Lord has shown me in vision, more than one year ago, that Bro. Crozier had the true light on the cleansing of the Sanctuary, etc., and that it was his will that Bro. C. should write out the view, which he gave us in the *Day Star Extra*, Feb. 7, 1846. I feel fully authorized by the Lord to recommend that extra to every saint. Mrs. E. G. White in *A Word to the Little Flock*, April 21, 1847

In a letter to C. DeVos, of Battle Creek, Mich., Mr. Crozier said that he wrote it (the letter to the *Day Star*) "not so much to prove, as to illustrate the shut-door theory." Let our readers remember that Eld. James White wrote what I have quoted from his language, in 1850. Now hear Mr. White in 1847, and then judge whether the above quoted vision, confirmed the error of the shut-door theory:

When she received her first vision, Dec., 1844, she, and all the band in Portland, Maine (where her parents then resided), had given up the mid-night cry and the shut-door as being in the past. It was then that the Lord showed her in vision the error into which she and the band in Portland had fallen; she then related her vision to the band, and about sixty confessed their error, and acknowledged their seven months' experience to be the work of God.—James White, in *A Word to the Little Flock*, May 30, 1847.

It will be here noticed, that they believed that salvation ceased in 1844, their error was in giving it up, and Mrs. White, according to her husband, was shown in vision that they were wrong in doing so, and that their former belief, or "seven months' experience was the work of God." What has already been written is sufficient to convince any candid person, that the vision of Mrs. White, concerning the shut-door, confirmed that error, but lest a loop-hole may be left to let the editor out, we will give the following from the pen of Mrs. White herself:

Then I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut-door, could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried for the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the ark is, containing the ten commandments. This door was not opened until the mediation of Jesus was finished, in the Holy Place of the Sanctuary, in 1844. Then Jesus rose up and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second veil, where he now stands by the Ark, and where the faith of Israel now reaches. . . . I saw that Jesus had shut the door in the Holy Place, and no man can open it, and that he had opened the door in the Most Holy, and no man can shut it. . . . The enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut, and to close the door of the Most Holy Place (which he opened in 1844), where the Ark is, containing the two tables of stone, on which are written the ten commandments by the finger of Jehovah. *A sketch of the Christian Experience and Views*, of Ellen G. White. Published by James White, husband of the author, in 1851. The work also bears a preface over the signature of James White, dated Saratoga Springs, N. Y., August, 1851.

It will be seen by the above quotation that the vision of Mrs. White not only confirms the error of the shut-door, but connects it emphatically with the dogma of the Sanctuary. Is anything further necessary to show that the editor of the *Review and Herald*, with all the leaders of the Advent people, is suppressing the truth and deceiving the public? How can a man deny facts as patent as these? When it is considered that Elder White affirmed his belief in the shut-door theory in 1850, no one can fail to see, that he never would have written anything of the kind, if he had understood his wife to mean by her vision, in 1847, that there was still salvation for sinners! and we ask our readers to compare these quotations and judge for themselves. We have no need of dodging or wresting language to make ends meet, but simply to give our readers, the plain facts expressed by the Adventist leaders themselves, and let them draw their own conclusions.

The next thing worthy of notice is the skillful maneuver of the editor in the manner he disposes of what I say concerning Mrs. White's claims to inspiration. The editor says:

Can anyone tell what right he had to slyly change the language, and say "word," when she only meant "ideas," does not any one know that an idea may be expressed in

a hundred different ways, and that words need not be inspired, to set forth a heaven sent idea.

As this is only another dodge of the editor, and as it will be fully aired in answer to what follows, I now call attention to his criticism of what I say regarding the claims of equality for the visions with the Word of God. After quoting eight lines from page ten, the editor says:

Did Mr. M. ever find anything like this in our printed or standard works? Not a syllable. Whether he ever heard it or not, we will leave the reader to decide for himself. We can only say that we never did. . . . But suppose he did hear this, suppose two persons could be found so ultra and unbalanced, as to give utterance to such extreme views, is he to judge the whole body by them? Again we say that we never heard such statements, and certainly nothing of the kind can be found in any of our printed works. *Review and Herald*, March 19, 1889.

Now, so far as Mrs. White's "words" being inspired are concerned, we will let her speak for herself:

I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. *Spiritual Gifts*, vol. 2, p. 293.

This needs no comment from me. our readers will certainly be able "to decide" for themselves. And so far as the equality of her visions with the Word of God is concerned, our readers must also judge for themselves. Does Mrs. White consider her visions equal to the Word of God? Mr. S. answers No! "Not a syllable is found in any of our printed and standard works." We will hear Mrs. White herself, first:

"I saw that in striking against the visions they did not strike against the worm, the feeble instrument that God spake through, but against the *Holy Ghost*. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God." Published at Topsham, Maine, on a sheet directed, "To those who are receiving the seal of the living God," and signed, E. G. White.

Notice that this was an act of blasphemy, on the part of those who had opposed the visions, and must be regarded as a greater sin than to speak against the Son of God! Mark 3: 29, Matt. 12: 31. Observe again, that she says, "it was dangerous to slight the 'words' of God." We will now hear Mr. Smith's estimate of the vision. In his *Thoughts on Revelation*, page 341, commenting on the "Tree of Life," he gives the Revelator's account of it, in about two and three-fourth lines, which is as follows:

John, caught away in the Spirit, and presented with a minute view of this object, says that it was on either side of the river.

The editor continues:

Another, who has been privileged to behold in vision, the marvelous glories of the heavenly land, has borne similar testimony.

Then follow over ten lines from the vision of Mrs. White, which our readers may find in *Experimental Views*, pp. 12, 13." We will let our readers judge for themselves whether there is anything in the "printed and standard works" of the Adventists, that place the writings of Mrs. White on an equality with the Word of God. Now, with all this, and much more of the same kind, known to the editor of the *Review and Herald*, he boldly asserts, "In all her writings, he cannot find a syllable asserting that they are, in any respect, above the Word of God, or even drawing any comparison between them!" Those who are interested to know the truth, will be able to judge by the way the editor treats what is written; how he will handle what is not written. He calls my word in question concerning the prominent ministers, who declared in the tabernacle in Battle Creek, Mich., "That if a preference is to be made between them (the Scriptures and the visions), the latter must take the precedence since they are more recent and pertinent to the present time." He calls such per-

sons, "extreme" and "unbalanced," if they said so. If the editor desires it, we will give him the names, and we think he will not call them "extreme" and "unbalanced."

Again, he says that no one is excluded on account of the visions, only those who "occasion strife and wrangling. This we deny *in toto!* Eld. W. C. Gage was deposed from his office and dis-fellowshipped because he believed it possible for Mrs. White to make a mistake in her visions and testimonies, and there was not a more gentlemanly, unassuming and peaceful man in the denomination; moreover, Eld. S. himself was tried by the same committee that tried Eld. Gage. And Mrs. White has scathed him, for being just the opposite of such persons as he describes, only it was in respect to matters in her favor, and her son publicly called him a "pussy-willow," because he showed so little "back-bone." And I here say, that Mr. S. is one of the most forbearing and long-suffering men that I have ever met, and if it were not for the incubus that is upon him, and the terrible task that he has undertaken, of trying to reconcile the egregious blunders and puerile nonsense of Mrs. White with facts, he would be an excellent and lovable brother, and useful man in society. But as it is, he is under a dense shadow, and must ever remain so while he sustains his present relations.

In conclusion, I wish to say that it is with deep sorrow, that I expose this willful and studied purpose to deceive the public; it is a sad spectacle, and plainly shows that there is behind the curtain, a ghastly skeleton, that will not bear the light of public scrutiny. How much more honorable would it be for this people candidly to acknowledge their mistakes, and how much more sensible, to take their place among their sister churches, with the "Bible" and the "Bible only," and give up their futile attempts to maintain the false pretensions of a vain and ignorant woman!

A. McLEARN.

MAY 14, 1889.

THE TEACHING IN ROMISH SCHOOLS.

In my travels I am astonished to learn that not unfrequently Protestant people send their children to Paptist schools. This is a grievous error, and may be ruinous to their children. When we consider the nature of the teachings of the Roman Catholics I marvel at the conduct of these Protestant families. Allow me here to introduce an extract from a Paptist Catechism. It shows the kind of material on which the ignorance and bigotry of Roman Catholics are fed by the priesthood, who find it more convenient to excite prejudice by lying than to enlighten the mind by telling the truth.

"Question. Have Protestants any faith in Christ? Answer. They never had.

"Q. Why not? A. There never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe? A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public?

"Q. Will such a faith in such a Christ save Protestants? A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of judgment? A. 'I know you not, because you never knew me.'

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? 'Whose sins you shall forgive, they are forgiven them.' A. No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this? A. That they die in their sins and are damned."

With such facts touching the intolerance, hatred and the fiercest kind of bigotry, how can it be possible that Protestant parents are so indifferent to the welfare of their children as to encourage and allow their education under such a baneful influence. Parents should be careful as to the religious training of their children.—*R. H. Bolton in Church Advocate.*

HISTORICAL & BIOGRAPHICAL.

THE RELATION OF OUR SABBATH-SCHOOLS TO OUR MISSION WORK.*

BY REV. NATHAN WARDNER, D. D.

Sabbath-school work and mission work are very closely related. Sabbath-school work is mission work, in its very essence; and the qualifications which best fit one for Sabbath-school work are those which best fit him for mission work among the heathen.

The great commission was, "Go teach all nations,"—teach the Bible, and the good news of salvation through Christ, and thus win them to him. That this is the correct view, is manifest from the fact that the modern spirit of missions arose together with that of Sabbath-school work, and both grow and extend in interest together. Generally, if not *always*, those who are most interested in Sabbath-school work are the ones most interested in the work of missions, and are willing and anxious to contribute of their means, or to go out into the field personally, in fulfillment of that great commission; and such make the most earnest and successful missionary workers.

The first Sabbath-school was started between 1740 and 1747, by Ludwig Hacker, at Ephrata, Pa. The first Sunday-school was started by Robert Raikes in 1782. The London Missionary Society held their first meeting in 1794. The Moravians, however, had been encouraging missions for some years before this. The two enterprises, arising so near each other in time and place, and having kept such even pace with each other in extent and interest, show that the nature and spirit of the two are very similar, and that one fosters and complements the other. The heathen are but children in the knowledge of divine things; but those of mature age have generally become so fixed in their heathenish doctrines and practices that it requires more labor and enlightenment to dispel the false doctrines imbibed, than it does to implant the truth in the minds and hearts of the children. The most hopeful part of mission work, therefore, is in teaching the youth, both in heathen lands and at home.

A Bible school was organized here at Milton fifty years ago. In the fall of 1857, on my first visit to Wisconsin I heard Mrs. Nancy Goodrich, of precious memory, relate the history of its origin. It was on the first Sabbath which the little colony, emigrating from Alfred, N. Y., spent on this prairie. She had been feeling very anxious over the matter, and praying earnestly for guidance. She felt that much would depend upon how their first Sabbath was spent; that there would be much danger in allowing it to pass without getting the little band committed to some religious exercises of a kind which would interest all, especially before the young men should get into the habit of roaming over the prairie for pleasure, as this practice would soon lead to hunting, fishing, and some sort of gaming, and thus they would lose their regard for the sacredness of the day and of every thing religious. After much prayer and meditation she ventured to broach the subject to her husband, feeling that all, or very much, depended upon his decision in the matter, and he was not at that time an active worker in religion, though a professor. He seemed, however, to comprehend the importance of the idea when she presented it to him, and heartily entered into the

*An address presented at the Semi-centennial of the Milton Sabbath-school, May 4, 1889.

measure, and was instrumental in drawing up a pledge and getting all to sign it, to the effect that they would be present each Sabbath at the hour agreed upon, and take part in the study of the Scriptures; and that they would refrain from all wanton desecrations of the day. Thus the work commenced, and the Milton, Rock River, and Milton Junction Churches are largely the fruits of that humble beginning. Though that mother in Israel has long since gone to her rest, she yet speaks, and her voice will continue to be heard to the end of time, and then the orchestra of heaven will reverberate it, mingled with the hallelujahs of the redeemed and sanctified souls brought to Christ as the result of that seed-germ planted in that little humble cottage on this wild prairie fifty years ago.

May the work, so timely and nobly begun, never be allowed to cease or diminish, but may it greatly increase, and be carried into surrounding neighborhoods and towns, and so on, and on, till every heathen land shall feel its influence, and in the great reckoning day thousands rise up to pronounce blessings upon the humble toilers of the past, present and future generations led into the work through this little pioneer organization, instigated by that noble mother in Israel.

OUR SABBATH-SCHOOL FIFTY YEARS HENCE.*

BY REV. E. M. DUNN.

We have heard to-day of the formation of this Sabbath-school; we have heard the names read of those who signed that document fifty years ago, most of them have gone on before us; we have heard from those who were honored to be superintendents of this school; we have been looking back, now let us look forward. How many of those who are here to-day will be here fifty years hence? Many will be gone; all the older persons will be gone. Pres. Whitford, Eld. Bailey, Dea. Saunders, and others will be gone. Let us think of the record which we shall leave behind us. As we become conscious that we shall not remain here very long, it behooves us to redeem the time, for surely we have failed to improve the past.

But quite a number of these younger people will very likely be living then,—what proportion God only knows,—perhaps not a very large number, even of the younger people, will be living then. These ten, twenty, thirty, forty, fifty years, are milestones on our life's journey, and as we reach these, one after another, what a cheering prospect as we look forward, if we are assured that heaven will be the end of our journey. But all calculations as to what and where we shall be fifty years hence, and as to what we shall accomplish in the future, resolve themselves into the questions: Where and what am I now? What am I doing for the Master? What am I doing now to build up the kingdom of God? What am I doing now in persuading individuals to become reconciled to God, through faith in the Lord Jesus Christ? Does my conscience now condemn or approve my present course of life? Am I struggling and succeeding now in overcoming temptation and weakness? An honest answer to these questions, will help us to determine the future, both as to our individual character and the results of our lives.

What an inspiration such an occasion as this should be to stimulate us to more faithful endeavor, both in the line of personal sanctity and successful work! Never was there a more favor-

*An address presented at the Semi-Centennial of the Milton Sabbath-school, May 4, 1889.

able time for Christian work than now. Compare your situation with that of those fifty years ago. What a house of worship! What gospel privileges! What a company to assist you, organized according to the genius of this advancing and enterprising and active age! How many helps and incentives to the study of the Word of God. To be sure, there is much skepticism and much worldiness, but never was Christ so much talked of and worshiped, and followed as he is to-day. I was quite interested in reading a sermon of Talmage, in the *Janesville Gazette* of last week. He was speaking of what might be accomplished in the next ten years, for the evangelization of the world. You know that in a little more than ten years, we shall have entered upon the year 1900, and he says that the last ten years of this century, which begins now in a few months, will be "the grandest, mightiest, and most decisive decade in all the chronologies." He went to a friend of his, a professor of mathematics, and asked him to solve this problem: The present population of the world is fourteen hundred millions. Now, how many Christian workers will be required to convert all these in ten years, if each person will lead one soul to Christ each year, for ten years, and each soul so led to Christ, will lead another soul to Christ every year for ten years, and so on. The professor of mathematics figured it out for him, and told him it would take 2,754,375 workers. You see it is a mathematical problem in geometrical progression. Some of you can work it out for yourselves. There was a time, when I would have thought such a sum in arithmetic or algebra very simple, but now, if I wanted such a calculation made I should have to go to some one of you. Yet I have no doubt but the professor's figures are correct. Now, who is there here that will not undertake to lead a soul to Christ every year for ten years? It seems to me that I want to lead a dozen, at least, to Christ every year, by my direct personal efforts, to say nothing about the number that may be influenced to come by my preaching in general. Oh! what we need is to come closely in contact with individuals, and lead them one by one to Christ.

Another thought, and I am done. This Sabbath-school is a Seventh-day Baptist Sabbath-school. If it were a Sunday-school, connected with any evangelical denomination, and there are thousands upon thousands of them that are doing excellent work for Christ, if we were one of them, we would not feel, as you doubtless often feel, that your life-work is such a struggle against prejudice and popularity, involving much of privation and the unpleasant accompaniments incident to a minority. Well, now think of those who were Seventh-day Baptists fifty years ago, think of what they had to encounter, and remember that our members are not only greatly increased, our facilities for education much better, but our cause was never as much respected and received as much favor as now. Intelligent Christians are coming to us from every quarter of the land, and many who do not come to us say they would be glad to come, if it were not for the apprehension that they could not get on so well in the world. Our denomination stands abreast with the most intelligent and respected, in all the virtues and graces that combine to adorn a Christian people. So, if our fathers lived and died loyal to the truth, and have gone home to their reward, and their names come down to us honored and beloved, let us believe that we can remain and live and prosper in being loyal to the truth, at peace with our conscience, and at last gathered to our fathers, enveloped with the same glory as encircles them.

SABBATH REFORM.

WHO SHALL DECIDE WHEN DOCTORS DISAGREE?

The Rev. William Armstrong has for many years been complaining bitterly because the *Outlook* has dared to suggest that pagans, previous to the time of Christ, regarded the sun's day from religious considerations. He has seen fit to abuse us roundly for the ignorance and temerity which could lead us to make such statements. Now Mr. Crafts, from his official position as Secretary of the American Sabbath Union, desiring to sustain proscriptive measures against the Jews, asserts that their ancestors were accustomed to proscribe the sun-worshippers in a most illiberal fashion. In Monthly Document No. 2, of the American Sabbath Union publications, we find these words:

It is passing strange that a people whose ancient law compelled Gentile worshipers of the sun who happened then to be in Palestine, although they kept the first day of the week for their worship, to rest on the seventh day, also, out of respect to the prevailing religion, should object to Great Britain and the United States following the example of their fathers, only making the rule work the other way.

It is now in order for Mr. Armstrong to open his batteries on Dr. Crafts, and since this will be "the battle of the giants," we shall look with anxiety for the ultimate result. Mr. Crafts asserts, with greater positiveness than the *Outlook* has ever done, that far back of the Christian era, the Gentile sun-worshippers observed Sunday as a day of worship. This proposition has called forth such repeated denials, and denunciations from Mr. Armstrong, in which he has made wholesale charges concerning "garbled history," assertions born of ignorance, and the like, that we feel a little anxious lest there be not sufficient expletives left at his command wherewith to meet this statement of Dr. Crafts'.

True, this disagreement among doctors, concerning the historic features of Sunday, is not a new thing. There have always been at least two prominent schools of thought, one claiming that Sunday found its beginning as a sacred day, through the transfer of the fourth commandment, and the merging of the Sabbath in the Sunday; the other, with equal earnestness and far greater accuracy, has claimed that the Sunday was wholly independent of the fourth commandment, that it entered Christianity as a distinct institution, which did not assume sabbatic character until the time of the Reformation. The theological reasons given in support of Sunday, especially in these later days, number many more than two, often contradictory, and mutually destructive. It is not, therefore, a new thing that doctors should disagree; but that they should so radically differ concerning the Sunday in the Gentile world previous to the time of Christ has been reserved for this later time. If we were not so crowded with matter more important, we should be inclined to open our columns to the combatants that we might enjoy a close view of the conflict between Mr. Armstrong and Dr. Crafts. Still we do not think this necessary, for if, however, Mr. Armstrong is as vigilant relative to Mr. Crafts, as he has sought to be with reference to the *Outlook*, he will be heard from at an early day. But we beg Mr. Armstrong to be lenient with Dr. Crafts. He has a large task in hand, and deserves consideration. In pursuing the work of proscriptive legislation against Jews and Sabbath-keeping Christians, he must "get even with them," in some way. There is nothing in modern history showing that "Saturdarians" (an elegant and re-

spectful (?) phrase coined by Mr. Crafts), have persecuted or proscribed Christians who observe Sunday, but the fact (?), according to Mr. Crafts, that before the time of Christ theocratic Judaism compelled every pagan, who had the misfortune to be caught in Palestine, to rest from secular affairs on Saturday, even when it was known that those Baal worshipers were required by their conscientious regard for the sun's day, to rest and worship on the day following, forms such an excellent and Scriptural argument for a similar policy on the part of nineteenth century Christians, toward nineteenth century Jews, and "Saturdarians," that we trust Mr. Armstrong will be content to let the matter stand as Mr. Crafts puts it. The world must have some guarantee that it is right and just to rob Sabbath-keepers of one-sixth of their worldly income, and of their freedom of conscience, and since minorities exist as carpeting for the feet of majorities, we know of no better way to silence captious objectors than to let Mr. Crafts' statements remain unchallenged. In his own estimation, Mr. Armstrong is covered thick with honor, because he has demolished all the *Outlook* has said concerning the early pagan Sunday. We trust that he will be content with the laurels already gained, and leave Mr. Crafts undisturbed in his magnificent defense of compulsory Sunday legislation in 1889.

Who can ask "for better reasons"? Why should not the theocratic legislation of twenty-five hundred years ago, become the standard in matters of religious liberty in these degenerate days. What is history good for if it will not recoil and crush foolish minorities, and troublesome "Saturdarians"?

THE "BOSTON ADVERTISER" AND SUNDAY LEGISLATION.

The *Boston Advertiser* lately took occasion to say that there was little fear concerning the success of any legislation like the Blair Sunday-rest Bill, and that Sabbath-keepers were unduly alarmed who supposed that such legislation could ever attain in the United States. A marked copy of the paper was sent us, which we acknowledged in a private note. The reception of our note resulted in the following from the *Advertiser*, which is of value as showing its breadth of thought, and its recognition of the rights of conscience, and as a commentary upon the general situation:

The remark was made in this column a few days ago that the Seventh-day Baptists and the Seventh-day Adventists were unnecessarily alarmed about the Blair Bill now before Congress; that there was no visible prospect of its passage, and that, if it should pass, there would be no interference with the rights of conscience now enjoyed by members of those most estimable religious denominations. There was received yesterday at this office a letter from Rev. A. H. Lewis, D. D., one of the most learned and able clergymen in the Seventh-day Baptist denomination, and editor of *The Outlook and Sabbath Quarterly*, a vigorous organ of the views held by that branch of the Baptist church which observes the seventh day of the week, called Saturday, as the true Christian Sabbath. Our readers will be pleased to peruse Dr. Lewis' communication, for its intrinsic interest, and for its illustration of the spirit in which all religious debates should be conducted. The letter of Rev. Dr. Lewis is dated at Plainfield, N. J., March 6, and proceeds as follows:

"Thanks for the views therein expressed on the Sunday question in the *Outlook*. Personally, I have known from the first that there was no chance for the immediate success of the Blair Bill. Nor did I think it wise to open our batteries against the movement until it had become strengthened by the union of the National Reform Association, the National W. C. T. U., and the lately organized American Sabbath Union. If you have not followed the course of these lines of thought, as presented through the *Christian Statesman* and similar journals, you can hardly appreciate the strength which it has quietly attained during twenty years past. I am satisfied, however, that the battle has been only initiated, and that whatever the result may be, the people of the United States

must consider the question of new forms of Sunday legislation, as well as legislation on other religious questions. What I write concerning this matter at the present date is written as much for the next fifty years as for to-day. The history of Sunday legislation, of the union of church and state, *de facto* or *de jure*, has not yet seen its last chapter. A. H. LEWIS."

The *Christian Statesman*, to which reference is made in Dr. Lewis' courteous letter, is the official organ of those who are striving to secure a constitutional amendment which shall, in set terms, declare the United States to be a Christian government. That hardly puts the statement of purpose strongly enough. The plan is to make Christianity defined according to certain limitations of the term, a part of our national organic law. The chief reason why a newspaper had to be established for the advocacy of that scheme, was that, practically, all existing newspapers, secular and religious, repudiated it. They did, and they do. Among all the religious exchanges received at this office, there is not one which gives the project the slightest countenance. Of course no secular paper favors it. Only one denomination, a very small one, essentially foreign in its history and constituency, supports it; and very few influential clergymen outside of that denomination (the Reformed Presbyterian,) give the plan aid and comfort.

There is, indeed, a considerable and probably a growing sentiment in favor of a stricter observance of Sunday on the part of government officers and employes and men connected with all affairs under government control. But there is very little public sentiment which advocates interference with any man's religious beliefs or practices, either in the matter of Sabbath observance or any other. What little persecuting spirit remains is diminishing and will soon be dead.

SUNDAY NEWSPAPERS RIVALING THE CHURCH.

The friends of Sunday complain loudly concerning the Sunday newspaper, "as a powerful enemy of the church." That it may in some instances keep men from attending church, is undoubtedly true, but no careful student of the situation can fail to see that the inclination on the part of the masses to stay away from the church is so great that very slight influences are sufficient to deter even the best-intentioned among them. A correspondent of the *Homiletic Review* says:

The *Sunday newspaper*, in our mature judgment, is an evil of a very serious character and of gigantic magnitude. The moral tone of the American secular press has been fearfully lowered during the last few decades. With rare exceptions, it now ignores or scoffs at orthodox truth and evangelical religion. It finds no space for religious and missionary intelligence and progress, however important, its columns are given up largely to pugilistic fights and horse-racing, and reports of divorce and criminal courts, and to partisan politics, with little that is really instructive, elevating and promotive of sound morality and private and public virtue. The Sunday paper tempts multitudes to stay away from church, and gives them false ideas of religion, so far as it gives them any.

Granting all which is here stated, for sake of the argument, it yet remains true that denunciation of the Sunday paper gives little or no aid in checking disregard for Sunday. The great mass of the people who read Sunday newspapers do not read the *Homiletic Review*, nor do they sit in the church,—though there be plenty of empty seats,—where the Sunday paper is denounced. Neither does denunciation tend to improve the character of the paper. Those who edit the Sunday paper seldom, if ever, read the denunciatory utterances which are turned against them. The great problem of reaching the unchurched masses, involves the problem of improving or doing away with the Sunday newspaper. That it can be done away with, even though all Christian men could be induced to boycott it, no one believes. While the fact that very few Christian men can be induced to do without it, shows the impossibility of curing by denunciation, whatever difficulty may be involved.

It is not, however, a part of our work to deal especially with the Sunday newspaper. It is a direct product of the wide-spread Sabbathlessness of which Sunday-keeping is the core, and we must leave its friends and its foes to work out the problem as best they may.

THE SABBATH RECORDER.

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

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

"EVERY day is a fresh beginning;
 Listen, my soul to the glad refrain!
 And in spite of old sorrow and older sinning,
 And puzzle forecasted, and possible pain,
 Take heart with the day and begin again."

PROF. PHELPS, whose words are always trenchant, says that "the conversion of the world to Christ is a prophecy and an enterprise. We are prone to rest in the prophecy and to lag in the enterprise." If we believe more entirely the prophecy, would we not be more zealous in the enterprise?

A NEAT little printed programme of the exercises of Commencement week at Alfred University, from the President's Baccalaureate on Sunday evening, June 23d, to Class-day Exercises, Thursday afternoon, June 27th, has come to our hands. It promises a very interesting week. Commencement at Milton occurs, we believe, at the same time, though we have seen no special announcements.

CHEERING reports come to us from the Associations which are being held. These reports are cheering, because those from the churches composing the Associations are encouraging. Good work in the churches makes good Associations, and good work in the churches is done when individual members are faithful in their respective places. Organize as much as we will, we cannot get away from personal responsibility.

It will be a pleasure to our readers to learn that interesting letters have been received by Bro. Lucky, from a young business man in Folticen, Roumania, who has become a Christian through the labor of Bro. Landow on that field. His communications bear evidence of an earnest, true, humble Christian spirit. And thus, though the workmen die, the work lives and bears fruit yet more and more. Let us continue to thank God and take courage.

AN agnostic has been defined as "one who has no knowledge of God, and who don't want any, chiefly the latter." It might with truth be added that the disposition in the matter is the real ground of ignorance. The Apostle Paul testifies pointedly on this very subject when he says, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." The characteristics which inspiration gives of agnosticism, in the verses following (Rom. 1: 28-32) is not a flattering one.

THE advice given by Mr. Spurgeon to one starting out in the religious life, is worth many times repeating. He said, "Get to the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft to them; the precious diamonds of experience are not picked up in the roadway, their sacred places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess all the inward work of the

blessed Spirit." It is this spirit of thoroughness which makes success in all business pursuits. Why should it not characterize all our work for God and his truth? We need to make our religion our business much more than we are in the habit of doing.

ALMOST everywhere one goes the topic of conversation to which he listens is the dreadful disaster from the floods, especially in the Conemaugh valley in Pennsylvania. We have no heart for a repetition of the sickening details of this unprecedented calamity; indeed, so full have the papers everywhere been, that we could hardly hope to add anything by way of information if we were to try. But even this dark picture is not without its bright side. The heroic sacrifices which have gone on record, made by some who stood in responsible places, true to the last, make one feel that the days of true chivalry are not past yet. Then the prompt and princely responses which have been made to the call for help for the survivors is something marvelous. One hundred thousand dollars in a single day contributed by the city of New York, with other cities equally prompt and generous; 100,000 sacks and barrels of flour from the city of Minneapolis, in three or four days time; the railroads sending freight trains, loaded with supplies, on the time of, and giving them precedence to, the passenger trains,—these, and hundreds of other such things, speak of a spirit of human sympathy that leaps the bounds of all selfishness and glorifies our humanity with something akin to the blessed Christ spirit. Where, save in a country blest by the free and generous proclamation of the gospel of Jesus Christ, with its message of good-will to men, could we find such exhibitions of generous sympathy and helpfulness in time of trouble? It may be true that not all who have borne a worthy part in these noble charities are personal believers in the Lord Jesus Christ, but that these magnificent charities are the fruit of the gospel message, freely proclaimed, there can be no doubt. In this we will rejoice and find new inspiration in the effort to carry it to the ends of the world.

THE old saying, "What we are more than what we teach is the measure of our influence," finds abundant illustration. Among the Jews in European countries, for example, the conception of Christianity is based on the knowledge they have of the Romanists among whom they live, and these people are Christians more in name than in reality. In spirit they are intolerant and selfish, unusually ignorant and bigoted, they are about as far removed as possible from the pure, loving and gentle Christ whose name they bear. It can be little wonder, then, that with the pride which a Jew feels in his ancestral religion, and this entirely erroneous and unjust conception of Christianity, he should contemplate the thought of becoming a Christian with feelings of horror. The strength with which these wrong conceptions take hold upon the mind is shown by the persistency with which such people refuse to believe anything better of Christianity, even when they are brought face to face with the better fruits of the Christian faith and life. It is an easy thing to bring into disrepute and disfavor a good cause by the inconsistency of those who call themselves its friends; it is not easy to restore confidence and favor, when once they have been lost, by any amount of good endeavor and consistent life. All of which gives point to the apostolic exhortation, "See that ye walk circumspectly."

These are general principles and apply with equal force to individuals and churches. A Christian who really loves the cause of Christ, and who values, for the Master's sake, his influence as a Christian man, cannot afford to compromise himself for a single moment, on any point involving his Christian integrity, for any consideration whatever. It will take him too long to live down the wrong impressions which his false step has created; he cannot afford to spend his time in trying to restore what he ought never to have lost. There is too much positive, aggressive Christian work waiting to be done, to spend even a single hour in putting one's self back into a condition for work from which he ought never to have fallen. Life is too short, time is too precious, and the issues involved are too momentous to allow any faltering here. It is important that a man be sound in the faith; it is immensely important that his whole life be consistent with his faith. So with Christian bodies. As a people we hold certain tenets or doctrines for which we contend in the pulpit, by the press and on the platform. In so far as these doctrines are in harmony with the Word of God, we ought thus to contend for them, and that with tenfold more zeal and consecration than we now have. But all this legitimate and earnest contention will be of little value except our lives and our practices be found to be consistent with our professions. More than this. Our faith, that it may commend itself to others, ought to make of us unselfish, true-hearted, Christian men and women. That our words may be attended with power, our lives ought to be above reproach.

THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD.

BY W. D. TICKNER, A. M.

Were the Passover and the feast of unleavened bread identical? If so, why should such distinction be made in the command? for we read, "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, at even, is the feast of the Lord's Passover, and on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord." Lev. 23: 4, 5, 6. If they were identical, then they were celebrated at the same time, and the command to celebrate the Passover on the evening of the fourteenth of Abib, and to celebrate the feast of unleavened bread on the fifteenth of the same month, meant the same. In other words, the fifteenth day of Abib included the evening of the fourteenth. Did it? The Jews were commanded to slay the lamb at the going down of the sun and to eat it the same night. Duet. 16: 6, 7. And that evening was to be the fourteenth of the month. Lev. 23: 5. The day began and closed at sunset. If, then, the lamb was slain at the going down of the sun which ended the fourteenth day, then the supper was not eaten on the fourteenth, but the fifteenth of Abib, but we are expressly told that they kept the Passover on the fourteenth of this month, at even. Num. 9: 5. The lamb was therefore slain at sunset which marked the beginning of the fourteenth. The Passover was eaten in the night (Ex. 12: 18, 22), and the Israelites commenced their march from Egypt in the night, (Ex. 12: 42), but the passover was in the evening of the fourteenth, and the exodus on the night of the fifteenth, which is plainly stated (Num. 33: 3), to be the morrow after the Passover. If, then, the Passover was celebrated on the night of the fifteenth, then the night of the

fifteenth was the morrow after the night of the fifteenth. Strange if true!

The events commemorated by the Passover and by the feast of unleavened bread were not identical, although closely connected in the chain of rapidly passing events. The Passover commemorated the deliverance of the Israelites from the death angel. "And it shall come to pass when your children shall say unto you, What mean ye by this service, that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of Israel in Egypt when he smote the Egyptians and delivered our houses." Ex. 12: 26, 27.

The feast of unleavened bread, which began with the fifteenth day of the month, was to commemorate the exodus. "And Moses said unto the people, remember this day (15th of Abib, Num. 32: 3) in which ye came out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day ye came out in the month of Abib. And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swear unto thy fathers to give thee, a land flowing with milk and honey, thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast unto the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be a sign unto thee upon thy hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season, year by year." Ex. 13: 3-10. We have here two celebrations commemorating widely different events. One upon the fourteenth of Abib, the annual celebration of their deliverance from the death angel, the other on the fifteenth of the same month, commemorating their exodus from the house of bondage. The fifteenth was a day of sacred rest in which no servile work was to be performed (Lev. 23: 7), called also the Sabbath. Lev. 23: 15. The fourteenth was not a day of absolute rest and cessation from servile work. On the night of the Passover, just before our Lord's crucifixion, Jesus said unto Judas, "What thou doest do quickly," and some of the twelve thought that he wished him to purchase articles for the feast. John 13: 27, 28, 29. If the day had been free from servile work, no one would have entertained such a thought. Again, notice that feast was something in the future, for which preparation was to be made, for James and John had prepared the passover and it had been eaten.

John also calls this day the preparation of (not for) the Passover. John 19: 14. Preparation for what? John informs us that it was the Sabbath; and then adds, by way of explanation, that that day was a high day. John 19: 31. Such was the fifteenth of Abib.

EASTERN ASSOCIATION.

The session of this body opened on Fifth-day morning, May 30th, with a stirring and appropriate sermon by Bro. McLearn. In the absence of Wm. L. Clarke, the Moderator, Edwin H. Lewis was elected to fill the vacancy. A letter was read from Bro. A. H. Lewis, pastor of the

Plainfield Church, now in Europe, which was full of pastoral interest and cordial welcome. The letters from the churches showed a net gain for the year of 101 to the aggregate membership, which result was received with much good cheer and thankfulness.

Delegates from other Associations were present as follows: F. F. Johnson, G. W. Burdick, Mrs. Perie F. Burdick, and Geo. B. Kagarise. Among visiting brethren should be noted Henry B. Maurer and Prof. Robert Peck, the first a Baptist minister who is already known to the readers of the RECORDER as a new advocate for the Sabbath, and the latter is a converted Jew, who is enthusiastic in its maintenance since he did not forsake it in accepting Christianity. These brethren contributed to the meetings by their inspiring remarks, and were hailed by all with much cordiality. Sermons thus far have been preached by F. F. Johnson, Mrs. Burdick, Bro. Kagarise, and L. F. Randolph, and the impressions made by them have been helpful to spiritual life.

The consideration of the work and needs of the Tract Society brought out the fact that there is a demand greater than ever for the continuance of efforts against the Sunday error and the stringent legislation that is more and more urged in its behalf; and also that, unless the contributions of the churches to the general fund are much enlarged in the next two months, the approaching Anniversary will report a debt so large and burdensome that most of the operations will have to be curtailed or be abandoned. To have this occur when the fruits were never better, and the necessities were never greater, and signs of victory were never brighter, would be a calamity to the cause of truth that would involve us in guilt and shame. Will not all do what they can that it may be averted?

Dr. Lewis, in his report as delegate to the Associations last year, recommended that steps be taken to unite the Eastern, Central and Western Associations in sending a delegate to represent them in the South-Western, who can remain from one to three months on the field to aid our brethren there in missionary work. This proposition will probably be acceptable to all the parties concerned.

The Sabbath services, beginning with the evening prayer and conference meeting, were very refreshing on account of the presence of the Spirit, and we trust their influences may long abide with those who enjoyed them. May the Lord send blessing and power upon the sessions yet to come in other parts, and may we as a people everywhere, be aroused to consecration as laborers in his field.

J. B. C.

PLAINFIELD, N. J., June 2, 1889.

WHY NOT?

Many of the young people in our churches are graduates of institutions of learning, and a still larger number are classical students. In their courses of study they have become familiar with Latin and Greek, and quite often both French and German, and best of all, they have acquired a thorough mental discipline. This culture and familiarity with languages and literatures make the acquisition of another language easy, and in most cases a delight.

Now, a very large proportion of these classical students and graduates in our churches, are Bible teachers in our Sabbath-schools. From week to week they take up the lessons and study the commentaries and quarterlies and the best helps they can get. When the lessons are in the New Testament they read with ease and increasing delight the Greek original and criti-

cally study the very words in which it was written. And this study of the original has been found the best preparation for understanding and teaching the Word of God. But in the Old Testament, without a knowledge of the Semitic language, all study and investigations must be second-handed as far as the original record is concerned. Now, why not be an original investigator? Why not go to the language in which Abraham, Moses and Elijah spoke, and breathe its atmosphere and catch something of its spirit? And why not spend a part of the two, three, or five hours occupied each week, in gathering up what others have said about the Bible, in studying the original records, and learning what the Bible really is? Besides, the text books in Hebrew are so simple, the instruction by correspondence so complete, and attended with so little expense, that almost any scholarly young man or woman may reach it. According to the Hebrew method of Dr. Harper, of Yale, the first lesson will give one the alphabet and the basis of Biblical numbers, and the second, what is needful as to form, pronunciation and writing of sufficient letters. And still more, one of our Sabbath-keepers, Prof. C. E. Crandall, from Milton, is instructor under Dr. Harper, in the correspondence school, and is specially interested in our ministers and scholars becoming Hebrew students.

And, now, while the educated of other denominations are pressing forward in Biblical studies in the original, why may not Seventh-day Baptists, who make so much of the Old Testament, be at least equal to them? Some may attend Theological and Summer schools—thank God for the privilege—but why may not a large number of our cultured young people commence at once the study of Hebrew by correspondence, so as to begin to use it in the Bible-school lessons the coming fall and winter?

L. R. S.

A TOUCHING INCIDENT.

Events are constantly occurring in large cities which illustrate the struggle for life among the poor, beginning literally in infancy, and ending often only with the termination of a miserable existence.

About nine o'clock of the evening of the day of the late state election, a gentleman passing up Washington Street in Boston, was asked by a small boy to buy a paper.

"How is it," he inquired, "that you haven't sold your papers before this?"

"These aint my papers," he replied, "I've sold all mine. These are the other little fellow's, and I'm helping him clean 'em out."

"Where is the other little fellow?"

"Oh, he's there in the entry."

The gentleman looked and saw a boy fast asleep upon the stairs. "How old is he?" he inquired.

"Oh, about six, and he lives in South Boston and don't want to go home till he's sold out."

The evening was damp and chilly, and the sight of the poor, half-clad little waif, tired out and asleep upon the stairs, so tenderly moved him, that he purchased his remaining stock of papers, to the great delight of the child, who, rousing up from his nap, and shivering with cold, gladly took the quarter of a dollar given to him in the palm of his little hand, which was not much larger than the coin he received, and stowing it away safely in his pocket, started off on a run for his home, a mile or more away, in South Boston. He was probably afraid of punishment if he returned with his papers unsold.

The aid rendered the boy in the sale of his papers, so generously and unselfishly by his associate, though but a child himself, was another and impressive testimony to the strength and beauty of that common bond of sympathy amongst the poor, rarely known in the higher walks of life.

YOUNG PEOPLE'S WORK.

ARE YOU WANDERING.

BY S. H. DAVIS.

In life's spring, so bright and sunny,
As you're hurrying on, so gay,
Are you wandering from the Master—
Wandering from the narrow way?

Are you letting earthly pleasure,
Earthly gain and earthly greed,
Turn you from that blessed guidance,
Which in youth you so much need?

As the young man came to Jesus,
And for riches turned away,
Would you let some glittering treasure,
Lure you from his side to stray?

Turn, Oh! turn, and trust him fully;
All your loss will be but gain;
Joys far more than these He'll give you,
Joys that ever will remain.

Turn, nor wait until the morrow,
Let your race for Him be run;
Help to bear His truth to others,
Till you hear the words—"Well done."

ALFRED CENTRE, N. Y., March 29, 1889.

THERE are given us all certain natural endowments, which we are bound so to use as to attain the best results possible. They are God's gifts entrusted to us.

MANY times we may wish that these bestowments were differently apportioned, but it is very wrong if we murmur and complain, and a great sin if we fail to improve them.

THESE endowments are such as to indicate to us what part of the world's work we are to do. It is well if we recognize them, and take advantage of them; it is better if we are thankful for them, and consider them as coming from our Father to us, given with reason and of purpose to guide us.

THE Y. P. S. C. E., WHAT IS IT?

Who can think of a successful church, which has in its directory no meeting for its young people? That there are churches existing which provide no such helps, there can be no doubt. That a *live* church exists without them, is *very* doubtful.

Our denomination wants *live* churches; in fact, it is seriously in need of such churches. Shall not we, who are members of these churches, do what we are able to raise them up to such activity as shall make them a power for all good work? Then we need a place for *all* to work.

By all means, let every church have a meeting for young people, and of young people. And what can be better than a "Y. P. S. C. E."? Young People's Society of Christian Endeavor—what a world of suggestion there is in those five words! This is something like the meaning of them when more fully explained.

A society which is the property, so to say, of the young people, and which is controlled by them, but always under the guidance of the pastor and with his consent. By young people is understood the younger portion of the church. "The children, youth, young men and maidens." These young people, banded together, pledge themselves to endeavor to try to be Christians—a better word is Christlike—and to help others to follow their example, taking always, as an inspiration to work, the motto of the society, "For Christ and the Church."

The members consist of two classes, active and associate. The active members are those who sincerely desire to accomplish the result before mentioned. They are expected to be present at every prayer-meeting, and take part in it, unless prevented by something for which they can

conscientiously render an excuse. It is generally thought best for them to be church-members. The associate members are any young persons, who are not quite willing to be considered as *decided* Christians. They have the special prayers of the society, and it is hoped that sometime they will become active members. Various committees are appointed as the "Look-out Committee," the "Social Committee," the "Prayer-meeting Committee," etc., with their respective duties, as laid down in the constitution. However, the work is not all done by these different committees, but each member of the society is considered a "committee of one," to work whenever and wherever there is need.

Such, in brief, is the object and work of a society, of which the *Golden Rule* says:

"This is the era of evangelistic work. . . . In all this work, we hear that Christian Endeavor societies have a large share, and from all sections come the glad news of scores and hundreds of young people, who have enrolled themselves under Christ's banner."

Again we say, let every church have a meeting for the young people, where they will feel at home, and do "joyful service for the Master!"

G.

THE TABULA.

BY CEBES.

(Translated from the Greek.)
(Continued.)

Sennex. Taking then a staff, and extending it toward the picture, he said, "Do ye see this inclosure?"

Hospes. "We see it."

S. "Ye must first know that this is called the Place of Life; and the great crowd who stand by the gate are those who are about to enter life. The old man who standeth above with a chart in one hand, and as it were pointing out something with the other, is called Genius; and he enjoineth upon those who enter what they must needs do when they enter into life; and he pointeth out what way they must walk if they are to be saved in life."

H. "What way then doth he enjoin them to walk, or how?" said *I.*

S. "Dost thou see there by the gate a throne near the place at which the crowd entereth, whereupon there sitteth a woman artificial in her manner and alluring in appearance, who hath a cup in her hand?"

H. "I see her; but who is she?" said *I.*

S. "She is called Deceit," said he, "and she it is who leadeth all men astray."

H. "And what doth she besides?"

S. "To those who enter life she giveth to drink of her power."

H. "And what is this drink?"

S. "Error," said he, "and ignorance."

H. "What then?"

S. "Having drunk of this, they enter into life."

H. "Do all drink of error, or not?"

S. "All drink it," said he, "but some more, and others less. And dost thou not see besides within the gate a multitude of other women having divers forms?"

H. "I see them."

S. "These are called Opinions and Desires and Pleasures. When, therefore, the crowd enter in, these leap up and entwine themselves about each one, and then lead him away."

H. "And whither do they lead them?"

S. "Some to safety," said he, "and others to destruction through deceit."

H. "O Genius! of how terrible a portion thou speakest!"

S. "Indeed," said he, "they all promise that they will lead them to the best things, which make life happy and profitable. But they, because of ignorance and error which they have drunk from Deceit, do not find what is the true way in life, but they wander recklessly about, just as thou seest who entered in before, how they are led about whithersoever it may chance."

H. "I see these," said *I.* "But who is that woman, who seemeth to be as one blind, who standeth upon a rolling stone?"

(To be continued.)

ENOUGH.

The last lines that Frances Ridley Havergal ever wrote express the longings of the soul that sits at Jesus' feet, and looks up into his countenance:

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But O, the tenderness of Thine enfolding!
And O, the faithfulness of Thine upholding!
And O, the strength of Thy right hand—
That strength is enough for me.

I am so needy, Lord! and yet I know
All fulness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

'Tis not alone in duties grand,
Our highest faithfulness we prove.
The hourly toil, the day's demand,
Test steadfast heart and patient love.

S. M. S.

OUR FORUM.

N. B.—Items of correspondence for OUR FORUM should be sent to the Corresponding Editor, at Leonardsville, N. Y.

CONTRIBUTIONS of interest just suitable for OUR FORUM are getting delightfully scarce. Haven't our young people some ideas they would like to offer? The object of this department of our page is to give opportunity for a free interchange of views. Do not write a long article of a thousand words, on something of no particular interest, and expect it to find a place here. But *brief* contributions, to the point, touching matters which concern us as young people, will be gladly welcomed by the

COR. ED.

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 Local Union of the Y. P. S. C. E. of West-terly and vicinity (which includes the societies of the Seventh-day Baptist, the First-day Baptist and the Congregational Churches of West-terly, and the First Seventh-day Baptist Church of Hopkinton), held its Quarterly Meeting with the society of Ashaway, May 14th. After a praise service the Union was addressed by the Rev. H. N. Kinney, of Winsted, Conn., State President of the Conn. Y. P. S. C. E., on "Filling the Gap." The speaker made this subject very pleasing, and I trust profitable for us.

After the lecture a social, with refreshments, was enjoyed in the church parlors. We believe the social part of these Unions is in the right direction of Christian Endeavor.

Through the spirit of our recent revival many have come into both active and social relations with our society, and we stand now one of the largest societies in the state. While we desire great numbers, we desire *still more, greater personal consecration.* Let us all pray for each other for this great work.

COR. SEC.

EDUCATION.

—It is reported that the name, Madison University, is to be changed to Colgate University.

—HENRY W. SAGE has offered to give \$300,000 for the endowment of Cornell's library.

—HON. RUTHERFORD B. HAYES has been giving a course of lectures at Oberlin College.

—MICHIGAN UNIVERSITY has now more students in attendance than any other American institution of learning.

—A SCANDINAVIAN Women's Seminary, the first institution of its kind in this country, is to be erected at Red Wing, Minnesota.

—TWENTY-THREE per cent of the white girls of Alabama who are fifteen years old and under twenty-one, can't write their names.

—GEORGE H. BAKER, for several years engaged in literary work in Boston, has assumed the position of librarian of Columbia College, to which he was chosen at the last meeting of the trustees.

—SIR EDWIN ARNOLD, author of the "Light of Asia," has been invited to deliver a course of lectures at Harvard University next month. It is expected that he will accept the invitation.

—FRANK HEYWOOD HODDER, Ph. M., a graduate of Michigan University, and instructor in American history at Cornell, has accepted a call to the chair of history and political science at the Ohio State University, Columbus, Ohio.

—CORNELL'S class of '80 has levied a senior tax of \$10 per member. This tax will make a total of over \$1,000, which is to be appropriated as follows: Class day, \$345; senior ball, \$100; senior banquet, \$50; statistics, \$75; music, \$440. Kuhn's orchestra of Buffalo has been engaged for commencement week.

—J. G. CLARK, Esq., of Bangor, has presented the Maine State College with one of the finest herbariums in the country. It was collected by the late Rev. Joseph Blake, of Andover, Mass., and was purchased by Mr. Clark at a cost of \$1,000. It is to be known as the Blake Herbarium. The collection embraces about 30,000 specimens.

—THE *Standard*, Baptist, of Chicago says, We note with interest and high satisfaction the fact that the trustees and friends of Lake Forest University, near Chicago, Dr W. C. Roberts, President, are on the point of success in the effort to make up for endowment of that institution, the precise sum given to Baptists for a like purpose, viz., \$600,000. The university at Lake Forest, Presbyterian, eminently deserves the expression of confidence and attachment so made. Truly, it may well seem that Chicago is now in a fair way to become that great educational center to which its position and its commanding influence in other respects may justify it in aspiring. With a "well-equipped" institution of the kind proposed in the city; and the Methodist and Presbyterian in the near vicinity, while five theological seminaries girdle it on every side save one, the elements of educational power under Christian auspices are becoming "mighty through God." And they are needed.

TEMPERANCE.

CONSTITUTIONAL PROHIBITION.

Mrs. J. Ellen Foster, in a pamphlet entitled, "The Saloon Must Go," just published by the National Temperance Society, makes some strong points in favor of Constitutional Prohibition over every other mode of dealing with the saloon evil. The paragraphs quoted below were written during the campaign in Massachusetts, but they relate to general principles and are applicable to the question everywhere, at all times, and under all circumstances:

The pending campaign, which seeks our co-operation, proposes to enact prohibition by constitutional law. It seeks to carry this question directly to the people for their settlement. Two successive legislatures have taken the preliminary steps. During these years the question has thus been brought into popular discussion; all arguments for the principle of prohibition by statute apply with equal or added force to constitutional prohibition. The constitution of a state is its general plan of government; it is made by the people themselves, and declares their will upon all questions which they deem of vital importance to the welfare of the state; the constitution declares the policy of the state toward any question with which it deals; thus constitutional provisions concerning school systems detail the policy of the state on these interests. There are many statutes, and much further local legislation in relation to the specific details

of school management, but the general policy of state educational systems is fixed by the constitution. So in regard to the liquor traffic; the proposed amendment to the constitution will settle the policy of the state toward it; it will be necessary for the legislature to enact statutes to carry out this policy.

A second great advantage of constitutional prohibition over mere statutes is, that it is permanent; this is only another way of putting the former proposition that the policy of the state is settled. Statutes are made by the legislature, and can be changed by them; any law made one year can be repealed the next; neither the friends nor the enemies of the law are satisfied; permanency in all legislation is desirable. Every statute must be tested in all judicial forums; until so tested it has little effect; if when tested, and beginning to be effective for the object designed, it is then repealed, its friends are disheartened, and those against whom it was formed have a right to complain of weakness and uncertainty in the law-making power. Constitutional law is dignified. It is the voice of the sovereign. All other legislation owes its origin to secondary or derived power, constitutional law is original and supreme. Because dignified, it commands respect; many persons not in sympathy with the subject of constitutional law will yield obedience to it, because they respect the sovereign people; they will declare that while they have grave doubts about the wisdom of prohibitory legislation, they render unquestioning loyalty to the supreme will of the people; the exercise of this spirit of reverence for law, and loyalty to its behests, is needed at the present hour; lawlessness, even to anarchy, threatens the life of the Republic. The amendment campaign now pending will elevate the tone of citizenship and develop a growing spirit of patriotism.

Again, Constitutional law compels enforcing statutes. When the people have said, "The saloon must go," legislators of all political creeds must accept this theory. Every legislator is sworn to defend the constitution, and opposers of prohibition have often voted for prohibitory statutes after the people had put prohibition into the constitution.

Constitutional prohibition is also non-partisan. Blind partisanship is inimical to patriotism; moral questions are likely to suffer when subject to the vicissitudes of party politics; but the temperance question, when discussed on its own merits, and before the whole people, secures popular approval by the cohesive power of truth. The great commonwealths, where this question is now pending, boast their material prosperity, the wealth of their commerce and their trade; the prosperity of their industrial classes and the liberal education of their masses. Their boasted prosperity rests upon substantial values. The saloon is the only organized interest recognized by law which makes unceasing war against every good; therefore let the people answer, "The saloon must go."

POPULAR SCIENCE.

In clearing an old swamp at Pleasant Valley, Ind., recently, what appeared to be a stone book was uncovered. Close inspection showed it to be a family Bible, bearing date 1773, plainly lettered. It is now solid limestone.

BLASTING HOLES TO PLANT TREES.—"Few people elsewhere in the world may ever have heard of blasting holes to plant shade or fruit trees," said a cultivator the other day, "yet the practice is common here and shows good results. In most places there is found sufficient top soil for any purpose, but as land has become valuable people have cast about for means to utilize lands where the coarse sand rock comes too near the surface for successful tree planting. A blast, well put in, creates a pocket for broken rock mixed with top soil, which furnishes a basin to hold moisture, as well as a deeper and cooler hole for the roots. It is yet too early to say what will be the ultimate results of such planting, but in a climate like ours, where a superfluity of rainfall is not likely to occur, it will no doubt be successful."—*San Diego, Cal., Union.*

AN INTERESTING QUESTION.—How many minutes have passed at the end of the year 1888, calculating from the beginning of the Christian Era? This question has recently been answered in an interesting article published in a German journal, the Munich *Neueste Nachrichten*, with the surprising result that not a milliard minutes have passed. The calculation is as follows: 1888 multiplied by 365 days equals 689,120 days, to which must be added 460 leap days, making a total of 689,580 days, which contain 16,549,920 hours, or 992,995,200 minutes, that is 7,004,800 minutes less than a milliard. The milliard minutes will be reached in the year 1902, on the 28th of April, at 10.40 A. M. Taking into consideration that the indemnity paid by France to Germany after the war of 1870-71 amounted to 5 milliard francs, it follows that if this sum were to be paid at the rate of 5 francs (about \$1) for every minute since the beginning of the Christian era up to date, that sum would not have been paid yet at the present time.—*T. G. H., in Scientific American.*

NATURAL GAS IN INDIANA.—Some idea of the vast importance of the natural gas interests of Indiana may be gained from a study of the report recently made by the

state geologist. He has been collecting all the information he could possibly get concerning the subject, and from the results of his investigations we learn that the gas area of Indiana is 165 miles in length by 65 miles in width; altogether there are 381 paying wells in the district. The entire flow of gas is placed at 600,000,000 feet, of which, it is calculated, something like 1,000,000 feet go to waste. The average flow of gas from each well is stated as being about 150,000 feet. The report further mentions the fact that during the past two years seventy-nine manufactories have located in Indiana, simply and solely because of the fact that they could obtain this fuel. Their combined capital is stated, in *Fire and Water*, as reaching \$4,500,000, and it is said that they will employ 5,800 men.—*Scientific American.*

ELECTRIC TANNING.—The *Shoe and Leather Review* reports the formation of a company, with a capital of \$800,000, in Chicago and New York, for tanning by electricity, under a process said to be in successful operation in Sweden, where the invention was discovered. It is claimed that, by the electric method, leather can be made in four days, while the time usually consumed in this operation now averages five months. A tannery, for operating by the electric process, will soon be built, either at Chicago or Boston, to be managed by a tanner from Sweden, who is familiar with the business. Samples of leather, said to have been tanned by electricity, were examined by the editor of the *Review*, who states they were of good appearance and of sound material.—*American Analyst.*

OSCILLATING CHIMNEYS.—The oscillation of high structures in storm winds, is a much observed fact, and has probably been the cause of many failures in high chimneys, by collapse or permanent set out of plumb, by excessive pressure from the rocking motion, set up in gales of wind. Tall church steeples, built of stone, are known to have a nerve-disturbing motion with persons, who have a curiosity to venture high up in them during high winds. Chimneys partake of this motion, in a degree proportionate to the stability of their design, and in the proportion of diameter to height. Observations of the movement of a chimney near Marseilles, France, 115 feet in height, and only 4 feet outside diameter at the top, showed a maximum oscillation of 20 inches, during a severe gale. Another chimney near Vienna, Austria, 164 feet high, of good proportions, having a 6½ feet flue, was found to oscillate 6½ inches during the severest storm. The Eiffel tower will, no doubt, be affected to a marked degree by high winds. Although its form of structure is of the least area to the force of the wind, its form and elastic material favor large oscillation in storm winds.—*Scientific American.*

THE LAST WORDS OF DANIEL WEBSTER.

"My general wish on earth has been to do my master's will."

"That there is a God all must acknowledge. I see him in all these wondrous works. Himself, how wondrous!"

"What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the gospel?"

"There were scattered hopes of the immortality of the soul, especially among the Jews. The Jews believed in a spiritual origin of creation. The Romans never reached it; the Greeks never reached it."

"It is a tradition that communication was made to the Jews by God himself through Moses. There were intimations—crepuscular twilight."

"But—but—but—thank God, the gospel of Jesus Christ brought life and immortality to light—rescued it—brought it to light."

Then in a voice in which there was no tone of weakness, he repeated the Lord's Prayer, and closed it with this benediction: "Peace on earth, and good-will to men—that is the happiness, the essence—good-will to men."

This was the last *unrevised* speech of the great orator and logician. But his last *revised* speech is engraved upon the marble of the tombstone that marks his grave. Written, revised, and signed by Daniel Webster a few days before his death, it reads as follows:

"Philosophical argument, especially that drawn from the vastness of the universe compared with the apparent insignificance of this globe, has often shaken my reason for the faith that is in me; but my heart has assured and reassured me that the gospel of Jesus Christ must be a divine reality."—*Selected.*

COMMUNICATIONS.

WISCONSIN SEMI-ANNUAL MEETING.

BERLIN, Wis., June 3, 1889.

The sessions of the semi-annual meeting, just held, closed last evening. The attendance from abroad was all we could reasonably expect, considering the threatening appearance of the sky during last Fifth-day, and the snow and rain, and chill of the "evening and morning" of the sixth day. Brethren Morton and Wardner were on hand as expected. Although the opening session was not large, on account of the weather, it was a very pleasant one, and Bro. Wardner's sermon was to the point and well received. Bro. Morton gave a characteristic discourse on Sabbath morning, and the two brethren alternated, until they had preached each three times. A very generous collection was made for missions on Sunday morning, and the afternoon session was devoted to the reading of papers, transaction of necessary business, and a free conference, which was very interesting and enjoyable. Some came at least a dozen miles, notwithstanding unfavorable weather and bad going. The sessions were preceded and generally interspersed with stirring gospel songs. The preaching was able, searching, stimulating and helpful. The papers presented were of much interest, and that of Sister Crandall was requested for publication in the SABBATH RECORDER. Others, unable to be present, sent warm assurance of sympathy and prayers. These found a hearty response in our prayers.

The next semi-annual session is appointed to meet at Coloma, beginning on Sixth-day evening before the first Sabbath day in December. Bro. Ernst, of Albion, is requested to preach the opening sermon, and papers will be expected from Bro. and Sister Laine, of Coloma Station, and from David Baker, of Berlin. By request from Marquette a special meeting was appointed for that place, to commence on Sixth-day evening before the first Sabbath in September. Bro. S. H. Babcock, of Walworth, is requested to preach the opening sermon. Papers will be expected from Sister May Clark, of Berlin, and Mrs. Diantha Tickner, of Marquette. Bro. Eaglesfield and Sister Elma Cockrell were appointed to prepare papers for the one of those meetings most convenient for them to attend. If unable to attend it is important to send the papers to be read.

W. W. AMES.

TRIP TO OTSELIC, N. Y.

I received a letter from one of my friends in Otselic, Chenango Co., N. Y., about the 20th of May, requesting me to come there and administer the ordinance of baptism. It says: "You will remember, when preaching for the Baptist Church, of Beaver Meadow, that I used to ride to and from church with you. At that time I was a believer in the Lord Jesus, although but a boy, but I did not fully understand what was my duty. But now I am thoroughly convinced that it is my duty to be baptized. You will remember baptizing my father and mother in the Otselic, below the big bridge, in Seventh-day Baptist Hollow. I desire to be baptized in the same place, and that you should baptize me. I will meet the expense of the trip. In case you cannot come will you baptize me if I come where you are?"

Believing it my duty to comply with his request, we made arrangements to hold a two day's meeting in our church in Otselic, the first and second days of June, commencing at 10.30 A. M. and 7.30 P. M., each day. These meetings were

announced from the pulpits in the community and in the village paper, and in the good providence of God we have been able to attend them. The terrible rain of Sabbath-day made a small meeting, but the others were full, especially the one at 10.30 A. M., First-day, was very large, as was the multitude that witnessed the ordinance of baptism, which followed. There were four candidates for baptism, two young men, heads of families, between twenty-five and thirty years of age, and two youth, sons of good mothers, who came to Jesus, the Bible Sabbath, and the church, during our occupancy of this field. Both these boys keep the Sabbath, and the oldest, aged fifteen, united with the Seventh-day Baptist Church, and the other wished to, and will, no doubt, in the near future. These boys have good fathers, one we baptized perhaps fifteen years ago, and the other is not a professor. It is hoped that these boys, by exemplary Christian lives, will be not only a comfort to their mothers, but help their fathers up to the higher plane of Christian living, and reap many golden sheaves for Jesus. This trip has afforded us many delightful opportunities with old friends, especially the enjoyment of several refreshing and memorable opportunities in the house of God. And may the good people pray that more golden fruitage may come of this seed sowing.

J. CLARKE.

ALFRED CENTRE, N. Y., June 6, 1889.

GOLDEN WEDDING.

One of the most agreeable episodes in the quiet life of Shiloh, occurred on the 17th of May, when a goodly company gathered at the home of our nearest neighbor, to help him and his good wife pass the golden mile-stone in their married life. It was fifty years ago that the sacred vow was taken, when Dea. Abel Bond Davis, and Miss Hannah Hall became husband and wife. Two years before their marriage, they together joined the Shiloh Church, and set their faces Zionward, and now after they have shared for half a century all the joys and sorrows, and borne for Jesus' sake all the crosses of this pilgrimage, both in home-life and in church-life, it was meet that they should receive the congratulations of their friends and loved ones.

Therefore they came, nearly fifty in number, and paid their respects in a delightful manner. Friends and companions of early days, children and grandchildren, joined with friends of later years in happy greetings. The Lord gave them one of the brightest of spring days for such a festival, and with the bountiful repast of good things prepared for all, nothing was lacking to make the occasion "golden" in every respect. The friends did not forget to bring many substantial tokens of esteem, among which was a fine china tea-set. Some presents were sent from afar, and were choice because wrought by loving fingers, of those who could not join in the festivities of the day.

After dinner, speeches were made in which the present pastor presented these testimonials, and Mrs. W. B. Gillette, a former pastor's wife, spoke of other days. Mrs. Jane Clawson, the aged widow of the minister who married them, fifty years ago, followed with fitting words. She was the only one present who witnessed the marriage ceremony, and gave interesting reminiscences of those far off days. Mrs. Celetta Maul, sister of Bro. Davis, read a short poem, and then all joined in pleasant social converse till time to separate. All of them were asked to write their names in an autograph, and give their ages. The pages of this book show, that

of those present, twelve were between sixty and seventy years old, ten were over seventy, seven were past seventy-five, four were upwards of eighty, and one was eighty-six.

All joined in wishing brother and sister Davis many happy returns of their marriage day.

THEO. L. GARDINER.

JUNE 6, 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 7, 1889.

The ruin of the flat improvements on the river front was fortunately over-estimated. It is doubtful indeed whether the work has been injured at all. The property damage done in and about the city by the flood is almost limited to the embankments of the Chesapeake and Ohio canal, which are completely wrecked in many places. The canal will be abandoned, as the repairs would cost several million dollars more than the company is worth. The old bed will probably share the fate of the Pennsylvania canal way, which was filled in and utilized for a railway. The Baltimore and Ohio railway will make an attempt to obtain possession. The canal has been used for the past twenty years chiefly in the shipment of coal, and its abandonment is a great blow to the business interest of the sleepy old city of Georgetown. The canal was one of the oldest in this country. When Washington was President he conceived the scheme of a canal following the general direction that was afterwards adopted, and it became a hobby with him. Public interest was not easily excited in favor of the project however, and it was not until John Adams was President that the first ground was broken. President Adams went out to Georgetown through the villainous roads of those days, with a brass band and a crowd of several thousand people and a spade. With all the people looking on and the band severely lacerating the air, Mr. Adams tried to stick the spade in the earth. It struck a root, but the President's blood being up, he flung aside his coat and struck again and again until he had successfully landed in a wheel-barrow a pile of earth. Thereupon the people cheered wildly and the President went home and wrote the whole story, including a synopsis of his speech, in his diary. The people of Washington were sorely disappointed that the canal did not go through the city and it was predicted that Washington would forever remain a puny village, while Georgetown would go on to greater and greater glories, time without end. Alexandria was also a proud commercial city at that time. To-day the commerce of both towns is a meagre farce, and only crazy ghosts of great store-houses stand gaunt and deserted along the river fronts, for old cronies to point out and bewail the past.

The local subscriptions to the Johnstown sufferers' fund pour in from all classes of people. Politicians and merchants vie with each other in giving. Amid all this graceful and grateful evidence of human sympathy, there are, however, instances of petty meanness and niggardliness that are surprising. I saw a subscription list yesterday that had been through the Pension Bureau. There were two endowments together that were in striking contrast, the former being for a contribution of twenty-five cents, and the latter for five dollars. I happen to know about both. The man who subscribed 25 cents has been ten years at the public crib, draws \$1,800 a year salary for work that would disgrace a school boy, and has a pension of \$30 per month. He is accredited, curious to record to the State of Pennsylvania. The woman who gave \$5 is a

bright, cheerful little widow who is struggling along on \$50 per month, with two children to support, one a cripple. I saw on the same list dozens of 25 cent subscriptions from men whose salary should make the sum the merest trifle to them. The most miserly class of people I know are mean Government clerks. When a Government employe begins to be over-economical he becomes an expert at it. He smokes villainous tobacco in his office and begs cigarettes of his fellows to smoke on the street. Congress should give this sort of people a chance to be generous, by returning to the issuing of half-pence. A cent is too large a coin for them to give away.

Many wagons are going about town collecting clothing and other supplies for the devastated region of Pennsylvania. Wednesday night a train of thirteen freight cars left this city with orders to run to Johnstown on passenger time. The cars were packed with supplies from this place, Baltimore, and Philadelphia. A second train of nine cars left Thursday night. This train load was made up entirely here.

The President had a busy time Wednesday and yesterday between the office-seekers and the needs of the Johnstown sufferers. All day long the War Department officials were consulting him as to what actions to take, and he was in constant wire communication with General Beaver. The number of Congressmen who called on Wednesday was larger than on any former day for a month.

HOME NEWS.

New York.

LEONARDSVILLE.—Our church is in a fairly prosperous condition. The Sabbath attendance keeps well up to the standard, and prayer-meetings, especially those of the young people, are well supported. At our last communion season, the last Sabbath in May, three candidates were baptized, and united with the church. One also was received from a neighboring Baptist church, making profession of her regard for God's Sabbath, and of loyalty thereto. Sabbath-day, June 1st, our pastor preached to the little band of Sabbath-keepers in Utica, and our service was conducted in an acceptable manner by Mr. Edwin Shaw, who preached a very clear and practical sermon from 1 Cor. 10: 4. E. P. P.

Rhode Island.

ASHAWAY.—Baptism was administered at the church on the last two Sabbaths in May, and we are hoping that the good work of winning souls will still go on. C.

Mississippi.

HEWITT SPRINGS.—Our Sabbath-school is increasing in interest as well as numbers. We have now forty-two names on our roll, and have four classes. Our average attendance is not as large as it would be if the exercises were held at the new town of Hewitt Springs, where most of the Seventh-day people reside. There is talk of moving the meeting from Beauregard to the town of Hewitt Springs soon.—The new town is growing quite rapidly, there are five new houses with occupants, and five more are under process of construction. We are looking for more families very soon, and with the influx from the North, comes the need of a good church building, in which to hold our services. We hold a prayer-meeting every Friday night, at the Springs, going from house to house. We are trying to let our light shine, although a small band. We ask the prayers of all Christians, that we shall be strong in the Lord.

J. K. CRANDALL.

IKE JONES.

You don't know Ike. I'm sorry to say that I do. He is the nuisance of our neighborhood. He is the result of an idea. His father, Solomon Jones, does not believe with Solomon, the king of Israel, that he who spares the rod spoils the child. He is not an old fogey, but a modern Solomon. His theory is, "You musn't work agin Natur. Natur will train up the child better than you can. You must give it what it hankers after. You must let it do what it wants to. You musn't make it do what it don't want to. To whip a boy because he don't learn his lesson is cruel. If it ain't nat'ral for him to study, you've no business to make him do it." Acting on this theory, Mr. Jones would say to Isaac: "I want you to go to school to-day." "But I don't want to go," replied the boy. "Very well, then, stay at home." His mother was enjoined not to insist upon the young hopeful's doing anything against his will. When he condescended to go to school the teachers were notified that they must, in no case, chastise him or try to curb his free spirit. The result was that Isaac did not go to school very often, or learn much when he did go.

Isaac is now nearly sixteen. He is a tall, gawky, saucy fellow. He spends his time loafing about the blacksmith shop and grocery. He is ready for any kind of mischief. He has very vague ideas in regard to other people's rights. He thinks it is a good joke to shoot the neighbor's chickens, pretending that they are game. He comes into our orchards and vineyards and helps himself, and insults us if we try to drive him out. He thinks it's "again Natur" for us to claim all the fruit we raise.

Folks would think that old Solomon would begin to see the folly of his theory. But he don't. He contends that Isaac will come out all right. I found him plowing in one of his fields the other day. There was a fine young growth of thistles which he was turning aside. I said to him: "Why, Mr. Jones, what are you doing? Isn't that plowing agin Natur? Nature wants these thistles to grow, and you won't let them. Nature don't want wheat there, and you have no right to try to raise it." He didn't know what to say; so he yelled at his horse and cracked his whip over them. "Stop, stop," I cried. "These horses do not want to drag that plow. They are agin you, and with Natur. They would rather have thistles than wheat here." But he went on without giving any explanation.

Next day I saw him pruning in his orchard, and I said to him: "How is this? Nature wants all those suckers to grow, for she has started them. What right have you to go agin Natur and cut them down as fast as they sprout?" He muttered: "Trees ain't boys," and that was all the answer I could get out of him.

But soon after I saw him breaking a colt. It didn't want to be bitted and made to work. But Mr. Jones was agin Natur, in the case of the colt, with might and main. He used both curb and whip freely. I laughed; how could I help it? He was nettled and said: "Look here, Senex, colts is colts, and boys is boys. Natur gives boys brains to tell them what to do; but colts don't know, and we have to teach them."

None of my neighbors have adopted the Solomon Jones theory of family government, out and out; but I am afraid that some of them act upon it. Boys and girls are not governed as they used to be. Fifty years ago, we little folks got more whippings than sweetmeats. We were not coddled, and coaxed to be good. We were taught to obey, and if we didn't we were punished. I don't believe that the new system of training up children with toys and candy and picture-books, will make as likely men and women as the old system of king Solomon and our fathers.

I knew a man, years ago, who was a sort of forerunner of Solomon Jones. He was the most popular lawyer in my native state, and a man of splendid intellect. He used to talk bitterly about his father's strictness with him when a boy, and to say that he wouldn't treat his children as he was treated. He had three beautiful boys. They were playmates and schoolmates. They were indulged in everything. They were never punished for anything. How we used to

envy those boys, and wish we had as good a time as they had. Well, one of them became a common thief, and would steal the spoons from his father's table. They all became drunkards, and their father lived long enough to lay them in drunkard's graves. I used to pity that gray-haired, childless old man, and I often wondered if he didn't think his stern New England father was right after all. Is not the want of family government a great and growing evil in the land? Our children are no better by nature than the Jewish children were three thousand years ago. And it is as true now as it was then: "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Prov. 22: 15).—Senex Smith, in *Journal and Messenger*.

DIXEY'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a book store in Annasburg and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and how much is it, sir? and I am in a great hurry."

The shopman bent down and dusted his spectacles. "And suppose I haven't the book you want, what then, my dear?"

"Oh, sir, I shall be so sorry; I want it so!" and the little voice trembled at there being a chance of disappointment.

The kind shopman took the thin hand of his small customer in his own. "Will you be so very sad without the book? and why are you in such a hurry?"

"Well, sir, you see, I went to school one Sabbath when Mrs. West, one who takes care of me, was away; and teacher read about a Good Shepherd who said those words; and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about him before I die; it u'd be so strange to see him and not know him. Besides, if Mrs. West knew I was here she'd take away the six cents I've saved, running messages, to buy the book with, so I'm in a hurry to get served."

The bookseller wiped his glasses very vigorously this time, and lifting a book from off a shelf, he said: "I'll find the words you want, my little girl; come and listen." Then he read the words of the loving Saviour (Luke 18: 16) and told her how this Good Shepherd had got a home all light and rest and love prepared for those who love him and serve him.

"Oh, how lovely!" was the half breathless exclamation of the eager little buyer.

"And he says, 'Come.' I'll go to him. How long do you think it may be, sir, before I see him?"

"Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this book."

Thanking him, the small child hurried away. To-morrow came, and another morrow, and many days passed, but the little girl never came to hear about Jesus again. One day a loud-voiced, untidy woman ran into the shop, saying "Dixey's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission-box at school. As I don't like to keep dead men's money, here it is," and she ran out of the shop. The six cents went into the box, and when the story of Dixey was told so many followed her example with their cents that at the end of the year "Dixey's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger-sheep to the Good Shepherd.—*Episcopal Record*.

REV. R. TREWARTHA, D. D., pastor of the Seventh-day Baptist Church at Cartwright, Wisconsin, holds himself ready to engage his services (as pastor) to any church of like faith and practice. Salary, a secondary object. The spreading of light and truth, in building up the kingdom of Christ in the world, is of far greater importance than money. God's promise is, "The bread shall be given and the water shall be sure." Superfluities are not in the bond. Elder Trewartha has no family.

MISCELLANY.

FARMER JONES SNEEZES FOR LUCK.

One day last week, Farmer Jones sat on his stone fence to let his horses rest after an hour's steady plowing. Mentally, Mr. Jones is very like his horses, slow but sure. Out of the hazy nebulae of facts and figures it takes a long time for him to formulate an idea, but once evolved it has come to stay, and if action is required, it means action for him.

"Kee-hash! Kee-hash!" sneezed Mr. Jones, six times in succession.

"Sneeze on Thursday, they say that's for good luck," said Mr. Jones to himself, "but it would be a good deal more like my luck this year, to have a bad cold coming on in my head, so as to stay the whole winter. But, come to think, Mr. Rankin said in his Thanksgiving sermon there wasn't any such thing as luck, and that ev-e-ry, single, simple little thing was ordered by God. It's a hard doctrine and sometimes, seems to me,"—and the good farmer drew out his words meditatively, and stopped and pondered over them several minutes with deeply-knitted brows.

His next remarks seemed totally irrelevant, yet his train of thought had logically led to them. "And next Sabbath they are going to take up another, and an extra home missionary collection, to make up what's behind, and pay back what the head officers in New York have borrowed, so as to keep their word good to the poor home missionaries out west here, and not have them suffer this winter. And that's business, too, but fifty thousand dollars is a big lot of money in these hard times." And there was another long pause.

"And in the summer, let me see, in July it must have been, I give five dollars, one for me, and one for wife, and one for Jane, and the other two for some of the poor members, so as to make a dollar a head of every member of Shiloh church. Seems to me I did my share then, and if other folks had only done theirs—"

Another silence, and then his remarks took the form of a discussion between two persons, that reads as if he rudely interrupted himself, but each dash represents a season spent in thought.

"And now the preacher and the Lord want me to give some more"—

"But I had such bad luck with my crops this year, wheat falling so, and corn only half a crop"—

"But the oats I put in where the wheat was got a proper good stand, and brought most as much money as the wheat would, and the corn is so good a price that the half crop sells for most as much as a full one"—

"But stock is so low, and grass was so scarce"—

"But what hay there was is better than most years, and not a head of horses, or hogs, or cattle has been lost by sickness, or strayed, or been stolen"—

"And it has been so dry, there's been no sickness in the family and no doctor's bills, and when I set that against what I paid Dr. Green two years ago, when we had a wet season, and big crops, and lots of money for them, but every one of us down with malaria, and a hundred dollars clean cash out of pocket for it"—

"And then no death among all my kinfolk, far and nigh, the whole year, and father and mother both spared to me, and both over eighty—Simeon Dobson Jones," said he, springing excitedly to his feet, "you've had good luck all this whole year, and have been going around and whining about it, and complaining against the Lord all the time. You haven't been dealing as fair with the Lord as you have with your neighbors! You call yourself a Christian, and you haven't even been honest toward God!"

"If I live till next Sabbath I'll put five dollars for a sin offering, plant that down!" and he stuck the but end of his whip stock sharply into the ground, "and five for a trespass offering, and plant that, too! and five more for an offering of first fruits, and another five for a thank-offering. And I'll tell wife she can give all she feels like, and I'll be good for it, and then I'm afraid

it isn't half what I ought to pay, but it makes me feel good already," and as he strode with an unusually quick pace to his plow, and, seizing the handles, started up his horses, he said, with a laugh:—

"These six sneezes did mean good luck after all."

Will somebody else please sneeze?—*M. H. Jaquith.*

SAVED BY KINDNESS.

John Roach, the famous shipbuilder, believed in the law of kindness in dealing with erring men. Out of the twenty-five thousand men employed by him, first and last, there were seventy found guilty of criminal conduct. He saved sixty of them. This is his story of the way he reformed a "confirmed drunkard." The man was a "master workman."

"He had terrible sprees, and had them pretty often. He would come raving into the shops, disgracing himself and disgusting everybody. When sober, he was penitent, and I forgave him and took him back again and again. I appealed to him till there seemed to be nothing left to appeal to. One morning he came in after one of his sprees and said:

"Mr. Roach, I want you to discharge me. You can't make anything of me. I have broken my promise and abused your trust over and over. You took me up when I had nothing to do, and you learned me your trade and paid me good wages, and have bore with my faults till it ain't human to ask you to bear any more. Now discharge me."

"Mike," says I, "I won't discharge you, but I'll let you resign. I'll write your resignation," for an idea struck me. I went to my desk and wrote:

"John Roach—Sir: You helped me when I was penniless. You gave me work when I was idle. You taught me when I was ignorant. You have always paid me well. You have borne with my infirmities over and over. But I have lost my self-respect, and have not enough regard for you or love for my wife and children to behave like a man, and therefore I hereby withdraw from your employment."

"I gave it to him, and said, 'I want you to promise me one thing—that you will always carry this with you, and that, when about to take a glass of liquor, you will take this out, read it, sign it, and mail it to me before you drink.' He promised solemnly that he would. He stayed in my employ for years, and was never drunk again."

SPECIAL NOTICES.

NOTICE to delegates and friends who expect to attend the Forty-third Annual session of the North-Western Association, at West Hallock, Ill., June 20, 1889.

Those coming from the east and north through Chicago should ticket by way of the Chicago, Sante Fe & California Railroad direct to Edelstein, our nearest station, a mile and a half north of the church. Passenger trains over this route will leave Chicago at 8.10 A. M. and arrive at Edelstein 2.15 P. M. The Vestibule, which is expected to stop during the Association, leaves Chicago at 5.25 P. M., arrives at Edelstein at 10 P. M. The Pacific Express leaves Chicago at 11.30 P. M. and arrives at Edelstein at 5.25 A. M.

Parties coming from Kansas, or making connection with this road at any point west of Princeville, should also ticket to Edelstein, where trains from the west arrive as follows: Vestibule, 4.15 A. M.; local passenger from Fort Madison, 1.05 P. M.; California Express, 11.53 P. M.

Parties coming from the north-west through Davenport and Rock Island, by the Peoria and Rock Island Railroad, should ticket to Princeville, where, in order to save them several hours of delay in making connection with the Sante Fe for Edelstein, teams will be provided at the trains on Fourth-day afternoon and Fifth-day morning to convey our friends to West Hallock.

Those coming from Farina and the south through Peoria on Fourth-day afternoon should leave the cars at Dunlap, where they will find conveyance to West Hallock. Those coming later than this should go on to Princeville. Parties who wish to be met at any other times should notify Geo. F. Potter, Chairman of Conveyance Committee. All parties expecting to attend the Association will confer a favor upon the committee of entertainment by communicating with J. G. Spicer, chairman of said committee.

S. BURDICK.

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. Titsworth, 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 designing to attend will please send notice of the same as soon as possible to the undersigned.

J. F. SHAW, Cor. Sec.

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.

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

Notice to Creditors.

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

D. F. CRIDDLE, Administrator.

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PROGRESS.

We do not wish to be like the man that the ancients pictured in hell, rolling up a load and then having it roll back upon him, or like those who are continually pouring water into a vessel, the bottom of which is a sieve. We do not like to put forth vast efforts and see no results. We say, "Somehow or other I do not seem to be making any progress." You keep looking at yourself, as if you had planted some corn out in the garden, and went out to look at it, to see if it was growing any. You can't see the corn grow, although it sometimes seems as if you could, on a hot day. There is real growth, but you can't see it. A boy, who was trying to live a Christian life, told his father that he seemed to be standing still, making no progress. The father answered that it was something to be able to stand still, because there is a great current going the other way, and it takes a long time to get under way against the current. See that humming-bird. I have looked at one in mid-air, and could not see that it was moving. The bird seemed to be encompassed in a mist. What makes the mist? It is the intensely rapid movement of the wings. What a tremendous effort that bird has to make not to rise up or fall down, but just to remain stationary! Just as the poet says: "It is the most difficult of tasks to keep heights which the soul is competent to gain."

CONDENSED NEWS.

Domestic.

There was frost in the Catskill mountains June 7th.

An earthquake was felt at Fall River, Mass., June 7th. The direction was from west to east, south-east.

The percentage of death in the Johnstown disaster, was greater than in any battle this country ever saw.

Dispatches from Oklahoma report the finding of rich iron mines near Guthrie. A shaft will be sunk at once.

The recent floods give startling emphasis to the vital importance of woods and forests to check the flow of water along the hillsides and ravines.

Judges Hardee and Billings, in the United States court, at New Orleans, have decided the drainage warrant case, involving \$1,200,000, in favor of the city.

The monument erected in honor of the policemen, killed by anarchist bombs in the Haymarket riot, on May 4, 1886, was unveiled at Chicago, last week.

The bank of Omaha, which was incorporated last fall, with a capital of \$100,000, very little of which was paid in, has suspended. Liabilities, \$60,000 to \$70,000; assets, nominal.

It is stated, that when the Pittsburg club got a charter for the Conemaugh lake business, they agreed to file bonds to indemnify any losses by the dam. It appears that the bonds were never filed, but it is thought that law suits for damages will ruin the members of the association.

A heavy fall of snow was reported, from several parts of Michigan, May 30th. At Schoolcraft, the snow was four inches deep. At Portland and Flint the average depth was two inches, but it had drifted to a greater depth. The damage to crops is very great.

Foreign.

A boy twelve years old has been sentenced to one month's imprisonment at Milltown Malbay, Ireland, for inciting the people to boycott a sale of cattle.

Captain Weissman telegraphs from East Africa to Berlin, that he has routed the Arabs and destroyed the villages of Saadani and Windji. The Germans suffered few casualties.

The betrothal of Princess Militza, second daughter of the Prince of Montenegro, to the Grand Duke Peter of Russia, son of the Grand Duke Nicholas, and cousin of the Czar, is announced.

A Winnipeg special says the deal leading to the purchase by the Northern Pacific Railway Company of the great North-west Central railway is practically settled. This will mean the opening up of the entire Canadian north-west.

A dispatch has been received in London from General Hippolite, the insurgent leader in Hayti, saying he has defeated President Legitime, captured Port au Prince, the capital of that country, and proclaimed himself provisional president.

A telegram has been received at Berlin, from Captain Weissman, the German Commissioner in East Africa, announcing that small-pox has broken out among the men composing the Soudanese contingent, and asking that doctors be sent him.

A dispatch from Morocco says the rebellion of the tribesmen is spreading. They have captured Prince Hamid, heir to the throne, and killed several members of his escort. This outrage has incensed the Sultan of Morocco, and he is raising an army to crush the rebels.

Severe storms have prevailed throughout France, the greatest damage being done in the departments of Seine-Et-Marne, Aube, Yonne, Sante-Soame and Ardennes, where in some places the country is almost devastated. A heavy storm has also been raging for three days near Hong Kong, China, where immense damage has been done.

MARRIED.

JOHNSON—HAWN.—At Marlboro, N. J., June 1, 1889, by Rev. J. C. Bowen, Henry W. Johnson and Miss Rebecca B. Hawn, both of Dartmouth, N. J.

ALLEN—GREEN.—In Albion, Wis., June 5, 1889, at the residence of the bride's father, Jesse S. Green, by the Rev. W. H. Ernst, Wm. C. Allen, of Lewisville, Pa., and Mary A. Green, of Albion.

STEARNS—HURLBURT.—In Shingle House, Pa., May 26, 1889, by Rev. G. P. Kenyon, Mr. Consider Stearns, of Condersport, Pa., and Miss Sardinia Hurlburt, of Oswayo, Pa.

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.

PERKINS.—In Andover, N. Y., May 31, 1889, Alanson Perkins, aged 59 years and 7 months.

Mr. Perkins was a very successful farmer and had accumulated much property. He made a profession of religion years ago, but at the time of his death was not a member of any church. He has left a wife and nine children, three having gone before him to their rest. J. K.

BARNES.—In Independence, N. Y., at the residence of her sister, Mrs. Henry Stillman, May 30, 1889, of paralysis, Mrs. Catharine Barnes.

She was a soldier's widow, her husband having died in 1877. While patriots were decorating his grave her spirit winged its flight to join him in the other world. She was a member of the Methodist Church at Bingham, Pa., to which place she was carried for burial, after funeral services conducted by the writer in the Seventh-day Baptist Church. She leaves four sons and two daughters. H. D. C.

CRANDALL.—Near Independence, N. Y., May 27, 1889, Florence E., daughter of Deacon Sherman G., and Elnora Crandall. She would have been 14 years old the 3d of June.

"Floy" was a sweet girl, physically in advance of her years. She had been attending the public school in Whitesville, N. Y., for months, always returning home each week to attend church and Sabbath-school. She was making rapid progress and was full of great promise. This spring she was sick with the measles, but soon returned to school, when she was stricken down with acute rheumatism. This developed into other diseases, and death ended

her great sufferings. Floy was a faithful Christian, ever ready to give testimony to Christ's love. In Sabbath-school and other services of religion she bore well her part. She was greatly loved by old and young, and this was manifested by a very large attendance at her funeral. Three public schools were largely represented, which, with the classes in her Sabbath-school, strewed flowers in and about her grave. Two years ago, with eleven others, she was baptized and united with the Independence Seventh-day Baptist Church. H. D. C.

CRUMB.—In Brookfield, N. Y., May 28, 1889, of cancer of the stomach, Wm. H. Crumb, in the 41st year of his age.

The deceased was a living Christian, and a member of the Second Brookfield Seventh-day Baptist Church. He leaves a wife and little son to mourn his early departure. J. M. T.

MAXSON.—In Brookfield, N. Y., June 4, 1889, Mr. Russell Maxson, in the 92d year of his age.

He lived and died in the hope in Christ. He was formerly a member of the Preston Seventh-day Baptist Church. J. M. T.

MIXNER.—Near Marlboro, N. J., May 25, 1889, after a lingering illness, Amanda Mixner, aged 23 years. J. C. B.

RASINGER.—At Marlboro, N. J., May 26, 1889, Charles H., son of George B. Rasinger, aged 5 months and 10 days. "Suffer the little children to come unto me." J. C. B.

LEWIS.—In the town of Stonington, Conn., near Ashaway, R. I., May 25, 1889, of diphtheria, Ethel Georgie Rogers, little daughter of Eugene and Clara (Merritt) Lewis, in the 2d year of her age. I. L. C.

WELLS.—In Hopkinton, near Ashaway, R. I., May 31, 1889, from paralysis, Mrs. Eliza Stillman Wells, daughter of David and Grace Stillman, and widow of the late Peter C. Wells, aged 78 years.

She was married December, 1835, and November 21, 1841, was baptized and united with the First Seventh-day Baptist Church of Hopkinton, of which she remained an esteemed member till her death. She was one of seven children, also mother of seven, all of whom were present at their mother's funeral. Those living at a distance reached home in time to receive her parting blessing. Sister Wells was a quiet woman, known best within her own home, patient in suffering, and strong in faith. Another mother in Israel is called to her reward. "Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them." I. L. C.

RANDOLPH.—In Salem, W. Va., May 29, 1889, of inflammatory rheumatism, Mr. P. C. F. Randolph, aged 55 years, 3 months and 28 days.

Brother Randolph made a public profession of religion when about 30 years of age. He died in hope of the better resurrection. He leaves a wife and six children to mourn their loss. They have the sympathy of their many friends. J. L. H.

HEMPHILL.—At Milton Junction, Wis., May 29, 1889, of dropsy of the chest, complicated with other diseases, Aurelia, wife of Wm. M. Hemphill, aged 50 years and 10 months.

She was daughter of Nelson R. and Laura Crandall, of Independence, N. Y., the former deceased. She made a profession of religion when about 14 years of age. Her first husband, Ethan S. Green, died in Andersonville prison, May 24, 1864, leaving to his wife a daughter, Nellie, now Mrs. Walton H. Ingham. She was married to Wm. M. Hemphill, Oct. 22, 1871, and came to reside in the home where she died. Sister Hemphill had been an invalid nearly 10 years, but had recently become able to be around the house and attend to household duties. She again became seriously ill about eight weeks before her death. Her characteristics as a Christian were marked conscientiousness, benevolence and a loving faith in God. She leaves to mourn their loss, a husband, a daughter, a son Nelson, a mother, two sisters and three brothers. The funeral exercises were held at her late home, and her remains were taken by her son-in-law to Independence, N. Y., for interment. She was a faithful wife, a devoted mother, an exemplary Christian, and after her long sufferings, patiently endured, has gone to her rest. E. M. D.

McGOWAN.—At Johnstown Centre, Wis., May 26, 1889, of consumption, Mrs. Gertie Sweet, wife of Rev. Wallace McGowan, aged 30 years, 9 months and 28 days.

Born in Loyd, Richland Co., Wis., she was educated at Milton College, where she spent some years in studying and teaching. She made a profession of religion and united with the Seventh-day Baptist Church at Milton, in 1877. She was married Oct. 5, 1887, to Rev. Mr. McGowan, a Presbyterian clergyman, and went to reside in Illinois. She was the daughter of Thomas R. and Charlotte Sweet, the former deceased. Her death leaves a husband, a mother, and a brother, D. T. Sweet, of Cortland, N. Y., to mourn their loss. She endured the sufferings connected with her illness very patiently and bravely, and died not fearing death. Life was sweet to her, but she was ready to depart and be with Christ. The services connected with her funeral were held at Johnstown Centre, and at Milton, where the remains were interred. E. M. D.

JANES.—Near Kent, Neb., May 31, 1889, May, wife of B. F. Janes, aged 32 years and 10 days.

Except occasional fainting fits, Sister Janes had enjoyed good health all the spring. The morning she died she was making her bed and fell on her face, dying instantly. She made a public profession of religion when quite young, and has always been an earnest worker in the vineyard of the Lord. We believe that for her to die was gain. She was brought to North Loup for burial; funeral, Sabbath-day, June 1st, sermon by the pastor from Matt. 24: 44, "Wherefore be ye also ready, for in such an hour as ye think not the Son of man cometh." G. J. C.



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Entered as second-class matter at the post-office at Alfred Centre, N. Y., on August 24, 1887.