

The Sabbath Recorder.

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THE RELATION OF REVIVAL WORK TO CHURCH WORK.

BY REV. W. H. ERNST.
(Concluded.)

It would be helpful to consider the *nature* of the *better* work, so as to know when we are doing it. There is a degree of *excitement* attending any thorough work or earnest endeavor. Such a vital question as religion, and especially Christianity, cannot be pursued properly and adequately in "cold blood," so that a good degree of excitement is no disadvantage to better work. Therefore the objection to revivals, that they are connected with excitement, is not very serious in its nature. There is a consideration, which, to my mind, is more fundamental. I do not think of any word which exactly expresses it. The words momentum, perseverance, activity, *spirituality* of the church, approach the idea.

There are two ways in which a school might be managed, one in which the work of the teacher, and the other that of the scholar, preponderates. These would be very different methods as far as the success of the school is concerned. If a teacher should allow a pupil to come for help as soon as any difficulty appeared, he would learn to lean upon him, to an extent that would practically destroy his working capacity. But if the teacher sits down by the side of the pupil and does his work for him without his exertion, there is very little benefit to be derived from it. The teacher is necessary, not to do the work that the scholar can do, but that which he cannot do, or will not do. The greater the skill of the teacher, the less he will do for the scholar. A scholar must *get* knowledge, not *receive* it. The teacher who places knowledge within reach of a scholar and encourages him to get it is a success. Nothing short of this is true teaching.

I believe there is a similarity between this and the subject before us. The object to be sought is the *activity* of the church, the development of the working capacity of the members. That system which accomplishes this the most perfectly

is, the most desirable thing in the realm of Christian activity and church work. A reformation, or religious excitement, or protracted effort, which leaves the people in a condition of *expectancy*, is comparatively a failure. But if the people are set upon their feet, have undertaken some kind of work, are initiated into some kind of exercise, are *doing* something as well as *being* something, then it is a success. How can this be done most successfully is the question. There is no question that it is not always done by the popular revival, and perhaps not frequently done by it. It should be said on the other hand, that it is not often done without it. There are two words which, to my mind, suggests the sequel of the matter, viz., *organization* and *spirituality*. These two cannot be successfully separated. Organization without spirituality is of little comparative worth; and spirituality without organization will use strength to a great disadvantage. I consider spirituality as of much more importance than organization. The great object of the church should be to increase its spirituality. Organization is the instrument and spirituality is the power.

Take a new church for illustration. Begin by putting it into better organic relationship. Make better machinery. Organize the young people and the old people, the men and the women. Work for the tract cause and the mission cause, for temperance and for any and every good and noble improvement. Give every one something to do; to those who are pious something that will develop their piety, and to those who are intellectual something that they can do, and so on through all the grades of faculties, working upward all the time, until the church is all at work. Here is the machine all perfect in every part. Every cog even is in its place and ready to move, but it is still as death. Where is the power? Where is the steam? It is the *grace* of God. If we had that then our machine would go with all ease. How can we get it? is the most important question in our denomination. It may come in a revival or a series of meetings. It is a grand thing to have it come in any way. However, I would prefer to have it come in another way if it would.

I would have the pastor feel the importance of the work. Here ought to be the fountain-head of the visible church as far as human instrumentality is concerned. He should come to feel and pray, "Give me souls for my hire, or I die. Give me the sanctification of my soul and of my people, for I cannot rest until I have obtained it." Let the pastor wrestle with God day and night, until he receives the blessing, until he has God's spirit with him. Then he is ready to work for others. Let him get a few of the church in the same condition, if possible, keeping hold of God all the time. When the fire is ignited, let it run. Do all you can to add fuel to it. Now is the harvest time. You have been working for years, it may be, with reference to this time, now make the most of it. It will be a glorious thing if the whole church can be revived. In my opinion such a revival has

come to stay. The most important reason is that the pastor is fitted to keep it. What a man has learned he is likely to know how to keep. He will value it more, and understand it better. It is also my opinion that a good deal of our religion clusters around men. For this reason it frequently happens that a revivalist carries a good share of the revival away with him when he goes. It better be this way than no revival, but it would be better still for the pastor to be the revivalist.

Brethren, is there something that can be done to make us more spiritual in our work, to fill us with the Holy Spirit? This is the greatest lack in our denomination. May God help us to get it. I feel like praying, "Lord, send down power! send down power!" until the blessing comes. Let the Holy Spirit take full possession of me. It is a pentecostal shower that would be the panacea for all our ills.

CARD-PLAYING AT HOME.

Playing cards for "pastime," or as an "innocent amusement," soon becomes a passion, and when once fixed a man will forego home, family, business and pleasure, and suffer the loss of his all for the exciting scenes of the card table.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it. "I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'" Fathers and mothers keep your sons from cards in the "home circle." What must a good angel think of a mother at the prayer-meeting asking prayers for the conversion of her son, whom she allowed to remain at home playing cards for "pastime?"

THE TEAR KERCHIEF.

A beautiful wedding custom prevails now, and has for centuries existed, in some parts of the Tyrol. When a maiden is about to be married, before she leaves the parental roof to go to the church, her mother hands to her a handkerchief termed the "tear kerchief." It is made of newly-spun linen, and has never been used. With this the bride dries away her tears when she leaves her father's home, and while she stands at the altar. After the marriage is over, and the bride has, with her husband, entered her new home, she carefully folds up the handkerchief, and places it, unwashed, in her linen closet, where it remains untouched until, old and wrinkled, the bride of long ago falls asleep in that rest which knows no earthly awakening. Then the "tear kerchief" is taken from its place and spread over the placid face of the dead. The custom is both simple and beautiful, savoring of the homely life of the people with whom it finds favor.—*Ec.*

MISSIONS.

At the recent annual meeting of the American McAll Association, held in the First Baptist Church, Philadelphia, Mrs. William Bucknell, foreign secretary, reported that seven new stations had been opened in Paris and the provinces. Seven new auxiliaries had been added during the year. The total receipts were \$39,379 69 for the year, and the expenses, \$37,245.16. Mrs. Marine J. Chase was elected president, with Mrs. James A. Garfield and a number of other ladies as vice-presidents.—*Ex.*

GO YE.

"Go ye into all the world and preach the gospel to every creature." These words, spoken by Christ to the disciples of old, have never lost their force, and the duty imposed by them upon his followers will never be lessened until the story of redemption has been spread among all peoples. Nay, more, so long as the world lasts and there is an unsaved soul, individual responsibility in this work will not end.

Every one who has experienced the forgiveness of sins is, in a certain sense, an apostle, one sent out to tell to others the richness of the blessings that he has found. The two great commandments given by Christ, love to God and love to man, cannot be fulfilled so long as the greatest good of our fellow-men, their spiritual welfare, is neglected. When we are cured of any serious bodily diseases by an earthly physician, we are anxious that all our friends similarly afflicted may find help from the same source, and we lose no opportunity to spread the healer's fame. Much more should we spread among sin-sick humanity the story of salvation from the burden of sin and death that hangs over them.

No one can be a Christian without being a missionary in some field of labor; for to be a Christian is to be like Christ, just so far as a human being can approach likeness to the divine. The life of Christ, both in purpose and in action, was a message of love and salvation to lost humanity. It was not one spent merely in struggling against the temptations that came to him from the weaker side of his nature. Not a follower of Christ is so weak, so poor, so uneducated, that he cannot do something to spread the truth, for the Master has numberless fields, varying in their possibilities and in the work needed, but all are his. It is not the place of work, but the faithfulness with which it is performed that calls forth the commendation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Many are fitted by natural abilities and by education to teach the Word of God in foreign lands, and feel called of God to devote themselves to that noble work. Such, and only such, are the ones to enter upon it, for inefficient workers retard progress by the influence that their failures have, both on the foreign field and on the churches sending them out. But most especially should it be felt that God is calling them to the work.

The work of women as teachers and as physicians has now become an important factor of the work among the heathen. It seems to be a generally acknowledged fact in our own land that if churches are to become and remain strong, their young people must be educated under denominational influences. The same principle is still more marked in regard to the spread of the gospel among the heathen. If Christianity is to become firmly established among them, their young people must be educated by devoted

Christian teachers. Much of this work, particularly among young pupils, may be most efficiently done by women, who are by nature the teachers of the race.

The opportunities to bring healing to the soul are greatly increased by the power to heal the body, especially where so little is known of medical science, as in some of the countries to which missionaries are sent. The female physician thus finds her way into homes and gains an influence over the wives, who by social customs are debarred from the Christianizing influences that are thrown around their husbands. One of the most marked effects of missionary work in India and in China is seen in the improved condition of womankind; and yet it is said that in India the work among women is at least a generation behind that among men. Surely there is room for many more efficient workers, and an abundant harvest may be reaped by them.

But while to many comes the call to go in person to this work in foreign missions, to more falls the duty to go in prayers, and in the money to support the work, doing personal service for the Master at home. The demand for missionary funds is always great. No doubt it may be truthfully said that it is a more difficult matter to raise the needed money to send missionaries than to find those who are prepared and willing to go. This need not be so if all were willing to devote to God's service a portion of the goods with which he blesses them. Moreover, it is an evidence that there is not enough of the true missionary spirit among the professed followers of Christ. That which comes nearest the heart will touch the pocket-book too.

Home mission work should not suffer, nor does it suffer from an intense interest in foreign work. In fact, it has been observed that the churches contributing most to the support of Christian labors among the heathen, are most wide awake to the needs of those right about their own homes.

Can those who have always lived in the midst of Christian influences compare their own condition with that of the people of heathen lands, and yet enjoy their own blessings without doing something to send the light into the darkness where the gospel of Christ is not known?

M. E. A.

OUR MISSIONS.

There is a large number of our people who are specially interested in home missions. The work is so promising in the South and South-west, and so urgent and important in the West and North-west, that they cannot help being absorbed in it. And then in the Central and Eastern parts of our denomination there are small churches to be built up, and weak ones to be sustained, which appeal for help to those who love our beloved Zion. May all who thus feel deeply interested give more, pray more, sacrifice more for home missions.

Then there are those who feel specially interested in our Holland missions. Bro. Velthuysen and his helpers are fighting such a brave battle, with such fearful odds, and yet with such heroic success, that it commands the attention of all who carefully watch it. They need our prayers, our gifts and our sympathies. May they have them in larger measure.

Then there are those who take an increasing interest in the China mission with its evangelistic, educational and medical departments. How much each of these branches needs help from the home land in prayer and gifts and sympathy! May they be given by loving hearts.

Then there is an increasing number who are

absorbingly interested in our Jewish mission. It is just beginning, and so different from the others, and yet so momentous in offering the Christ to the covenant people of God, that it must command the attention of men and angels. May this new work have prayer and sympathy and help that it may be wisely and successfully done.

Beloved brethren, if you are absorbed in either home, foreign or Jewish missions, give, pray, sympathize, and your hearts cannot be bounded by a continent or a race, but must go out for all for whom Christ died. L. R. S.

FROM DR. SWINNEY.

SHANGHAI, China, March 26, 1889.

One pleasant spring day, as I was riding toward my home in Delaware and was within two or three miles of town, I saw in the distance along the road and by the gate of a friend, some one standing outside, apparently awaiting my approach. Having been delayed longer than usual among the sick, I was thinking of the many others who were looking for my coming, and so had just previously spoken to the driver to make greater haste. Yet on passing this gate the calls of the woman obliged him to halt, though reluctantly.

On opening the carriage door a tall, ungainly colored woman presented herself, with as homely a face as I have ever seen, and as she spoke the contortions of the muscles heightened the strangeness of her features. She introduced herself, saying that others had spoken of me, and then asked for medicine.

From this casual meeting I became more and more acquainted with Hester, and learned to value her for her real worth. She was clever, witty and always cheerful, was constantly urging the colored people to do their duty in every respect, was kind in looking after the sick, and thoughtful in many ways. I would sometimes look into her face to see where the homely features were that were so noticeable at first, but could see nothing but the pleasant spirit that actuated her.

There was much in the dispensary to-day that reminded me of these former scenes in the home land. A well dressed woman had passed out who I fear did not grasp a single thought of the truths presented, when there entered a tall, uncouth looking woman, with sun-browned face and features strikingly like Hester's, altogether inferior in appearance, and slow in speech. After finishing the directions concerning the medicine, I thought within myself, can such a woman understand at all about the gospel, would she catch the faintest idea of what I desired to tell her? Oh, if she were only like Hester in spirit as well as in appearance! Then the thought occurred to me, that every soul was precious in God's sight, and I quickly decided to make an effort to tell her of our Father's love. She turned toward me with wondering eyes and very soon became interested, repeated over and over our words, asked how she should pray to the God above, and begged us to tell her more and more of these wonderful things that she had never known before. Her earnestness was greater than that we have met in any other, and I kept the other patients waiting over half an hour, while we talked to this eager woman. At last we asked her to come to the services next Sabbath, where she could hear the gospel again, and see our manner of prayer and praise.

To this she gave a most remarkable answer: "I have not time to come, I must work," then hesitating a moment, she added, "Yet, if this

great God, made me as you say he did, then, all my time belongs to him, and I ought to come and learn to worship him." Immediately she promised to come.

This woman has caused me to realize more fully than ever before, the truth that we are to make known the gospel to every creature, in season and out of season, whether they are wise or foolish, willing or unwilling to hear. We do not know whether this or that will prosper, and perhaps in the most unfavorable time, God may be preparing some heart to hear his word.

April 4th. The woman mentioned above came to the services last Sabbath with the same earnest spirit. For an hour or more before the meeting she was asking after the doctrine and listening, or studying a few gospel sentences that were given her to commit to memory.

To-day we were greatly surprised to see the daughter-in-law of the poor old lady who has been so tried for her belief, come in with a present of twenty eggs. This is a trifling matter in itself, but it means a great deal as it shows a change in the feelings of the family, from the most intense hatred, to one of friendliness, at least. After all their persecutions towards their mother and their dislike to us, they are just now beginning to realize the fact that we have no desire but for their good.

On our last visit we found them better disposed, and heard also the neighbors say, one to another, that our "kindness and love exceeded that of a daughter's."

We earnestly pray that the old lady may be sustained in her trials, and that her family and the neighbors may yet learn to know that the gospel is one of "peace and good-will," and speedily realize its blessed influence in their own hearts.

A STRANGE CONTEST.

A traveler in South Africa witnessed not long ago a singular combat. He noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him. Pausing, the caterpillar would turn his head and bite and kill his tormentor. After slaughtering a dozen or more of his persecutors, the caterpillar showed signs of fatigue. The ants made a combined attack. Betaking himself to a stalk of grass, the caterpillar climbed up tail first followed by the ants. As one approached he seized it in his jaws and threw it off the stalk. The ants seeing that the caterpillar had too strong a position for them to overcome resorted to strategy. They began sawing through the grass stalk. In a few minutes the stalk fell, and hundreds of ants pounced upon the fallen caterpillar. He was killed at once, and his victors marched off in triumph, leaving the foe's dead body on the field.

STATUARY CHRISTIANS.

It is said that when Oliver Cromwell visited Yorkminster cathedral, in England, he saw in one of the apartments statues of the twelve apostles, in silver. "Who are those statues there?" he asked, as he approached them. On being informed, he replied, "Take them down and let them go about, doing good." They were taken down, and melted, and put into his treasury. There are many who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners go unsaved and believers un comforted, unhelped, for all the effort they will make to lift a hand to serve them. They need to be melted down and sent about doing good. Statuary Christians, however burnished and elegant they may be, are of little real service in the cause of Jesus. Matt. 4:19.

WOMAN'S WORK.

SEARCH thine own heart. What paineth thee, In others, in thyself may be: All dust is frail, all flesh is weak; Be thou the true man thou dost seek.

—Whittier.

"ONLY be thou strong and very courageous."

"BE strong and courageous, be not afraid nor dismayed."

"BE ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."

A WOMAN'S talent and her opportunities are measures of her responsibility to God. Her buried talents are her lost talents.

THE Cumberland Presbyterians met in annual assembly at Kansas City, May 16, 1889, bringing, briefly put, this record of the year's work, that its most important work and largest growth has been in its missionary department. The Woman's Board of this church reports for its home department, advance in almost all lines of labor. Their most abundant development has been amongst the young people, but particularly amongst the youngest of these—the children. They have in auxiliary societies, including the Women's, the Young Women's and the Children's, a total of 932, with a membership in these of 9,711. Moneys contributed to Home Department work were something over \$10,000. The Secretary says that too much cannot be said in favor of thank-offering or praise-meetings, women often saying that these are our best meetings. The desire to bring the women to feel a deeper sense of individual responsibility is expressed as a strong one with them, which is, indeed, one very natural as also needful for leaders to feel.

THE PLACE OF THE TITHE IN THE CHURCH OF TO-DAY.

It is an educating power. The value of standards has universal recognition in everything except in this matter of Christian giving. What would our schools of any grade or description be without standards? Yet we propose to educate the church in this most important of all its services without any sort of a standard. Are we wise in assuming that this standard of the tithe is obsolete or is not needed? It is common to think of this law as adapted to the child age of the world, and we are supposed to have outgrown it. Would it not better accord with reason and our knowledge of God's methods, to regard it as intended for undeveloped character, without limit of time or dispensation? God's thought is always far-reaching. We have no right to assume that this was intended only for a past age. It is adapted to any age or any people whose thought of giving falls below this standard.

But what are the facts respecting the giving of the church, as a whole, taking in all its branches at the present time? Our wealth is unprecedented. Rev. J. D. Davis, of Japan, in his recent visit to this country, was moved to make an estimate of the wealth of the church in the United States. He says: "There is nearly nine billions of dollars of wealth in the hands of the professed followers of Christ. The annual increase of wealth of church members is nearly four hundred millions of dollars." Place by the side of such a fact as this the reports that come to us from all parts of the world of open doors for the gospel, and the inability of mis-

sion boards and societies to enter in and occupy. What can we say to such facts but that the need of a higher standard of giving is imperative? The great body of the church have no conception of their obligation in this matter. They are children in their knowledge and understanding of this subject, and must be educated. But how? Can we do better than to follow God's plan?

"Our giving is at ebbtide, and there stands that great rock of God's requirement, the unrevoked law of the truth, with God behind it saying, "THIS IS MINE."—Ec.

REPORTS FROM SOCIETIES.

HAMMOND, April 9, 1889.

The "Woman's Home Missionary Society," of Hammond, Louisiana, was organized Oct. 31, 1888, with a membership of thirteen.

It has the usual officers, meets regularly and is in good working order. Its members are deeply interested in both foreign and home mission work, and in Sabbath reform.

They have thus far shown commendable zeal in attendance and a disposition to improve all available opportunities.

By its constitution the Society pledges itself to contribute to the Missionary and Tract Boards through the Woman's Board.

It necessarily begins in a small way, but with increased means and widening field, it hopes in days to come, to accomplish much for the Master's cause.

By order of the Society,

Mrs. S. A. IRISH, Cor. Sec.

NOTES AND EXTRACTS FROM LETTERS.

From Dr. Swinney's letter we would like to draw one or two items. She says that her dispensary work is increasing continually, and speaking of the old lady so persecuted for her belief in the Bible, was about to go to her to remain a while for treatment and for the greater study of the gospel truths, when her brothers who were at some distance heard of her casting away her idols, and were very angry, saying that they would beat any one of us that would come to her house, should they be there. But her assistant and Mary, Tsung Lau's daughter, ventured to go. They found her on her bed unable to rise. They cheered her with comforting words and a few gifts, and left soon, as a great crowd gathered about the door.

Mrs. Randolph speaks of being happily surprised in receiving so many things in the Christmas box, for she had received, as she says, "So much before I left home." She says, "We found every thing about as we expected to, unless it be that the people and the customs are strange. I think no one can imagine how odd every thing is, so different from the home land, the language not excepted. We are delving in its mysteries by slow degrees. Have had some interruptions, especially since our goods came, in getting settled into house-keeping, but we are now through with that and are devoting our time to study again. We have the same teacher and study together, and as our teacher is very competent and we enjoy study, we have very pleasant times."

TOO MUCH TACT.

A man of tact always manages to get out of a difficulty. The clerk of a parish, whose business it was to read the "first lesson," came across the chapter in Daniel in which the names Shadrach, Meshach and Abednego occurred twelve times, and finding it extremely difficult to pronounce these names, he went through the chapter referring to them as "the aforesaid gentlemen."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889.

SECOND QUARTER.

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

LESSON XIII.—REVIEW SERVICE.

For Sabbath-day, June 29, 1889.

AROUND THE CROSS.

GOLDEN TEXT.—God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Gal. 6: 14.

Lesson I. Mark 11: 1-11

The Triumphal Entry.

Topic.—The King Approaching the Cross.

Outline.—Jesus' kingly character, obedient disciples; lordly beast, decorated way, triumphal procession, royal songs, Jesus' knowledge of approaching events (Mark 10: 33), unfaltering in duty.

Central Thought.—Christ, though King, shunned nothing necessary to save us; nothing is too good for us to give him, no duty too hard to do.

Lesson II. Mark 12: 1-12.

The Rejected Son.

Topic.—His Murderers Designated.

Outline.—Apply to individuals. The vineyard life—soul, mind, privileges; servants sent—opportunities to improve and to do good; sent away empty, wounded, killed—neglect and abuse of privileges, resisting conscience; the Son killed—refusing to be a Christian; husbandmen destroyed—eternal death.

Central Thought.—Those reject and crucify Christ who refuse or neglect to improve for him the opportunities and blessings given them.

Lesson III. Mark 12: 28-34.

The Two Great Commandments.

Topic.—Love Supreme.

Outline.—Parties previously answered; scribe's question; love to God leaves no room for an equal, keeps his name and memorial sacred; love to man respects the aged, the life, purity, property, character and rights of all; envying silenced.

Central Thought.—Love to God and man is the sum of duty, virtue and power; it led Christ from heaven to the cross, it will silence foes and lead man to heaven.

Lesson IV. Mark 13: 1-13.

Destruction of the Temple Foretold.

Topic.—Rejection or Acceptance.

Outline.—Jesus leaving the temple; its greatness; utter destruction with the city for rejecting Christ; injunction to disciples, being deceived, troubled, their work, persecution, endurance.

Central Thought.—Christ leaves those who reject him and they must perish, but the humblest trusting him are safe amidst all disaster.

Lesson V. Mark 13: 24-37.

The Command to Watch.

Topic.—Incentives to Duty.

Outline.—Tribulation, darkness, powers shaken; glorious coming, gathering the elect; near, certain, yet unknown hour; every man his work; triple command; sleeping.

Central Thought.—The certainty of coming events both dreadful and glorious, and the uncertainty of the time, are to the faithful sleepless incentives to work, watch and pray.

Lesson VI. Mark 14: 1-9.

The Anointing at Bethany.

Topic.—Deeds of Christian Love.

Outline.—Plotting death, service of love; hypo-critical fault finding, defense required in view of Christ's death; rehearsal of this gospel story to every Christian; Mary's perfume still filling the world.

Central Thought.—An act of love in view of the cross never dies, even the purposes of the wicked are overruled to perpetuate its memory and influence.

Lesson VII. Mark 14: 12-26.

The Lord's Supper.

Topic.—Conflicts and Memorials.

Outline.—Feasting with him, who has loved us; treachery of one that "dipped" with him; "woe to that man;" body broken, blood shed for the life of many; bread and cup "in remembrance."

Central Thought.—To secure our redemption, the extremes of love and ingratitude, life and death, heaven and hell, were engaged; common things, food and drink; remind us of its cost.

Lesson VIII. Mark 14: 43-54.

Jesus Betrayed.

Topic.—Submission under Protest.

Outline.—The token; Jesus permits but reproves, Matt. 26: 50, Luke 22: 48; the arrest; the violent defense; the reproof, John 18: 11; injury repaired, Luke 22: 50; protest against the arrest; submission, scripture fulfilled.

Central Thought.—The Christian spirit protests against treachery, violence and injustice, then submits; the cause of Christ does not need their aid, but they are overruled to advance it.

Lesson IX. Mark 14: 55-65.

Jesus before the Council.

Topic.—Sacrilegious Perversion.

Outline.—Judges seeking not for truth but to put to death; false and perverted testimony; prisoner compelled under oath (Matt. 26: 68) to testify; high priest affects holy horror, and prejudices, swaying the court and leading to vulgar mockery of prisoner.

Central Thought.—The unchristian deeds of religious people bear false witness and mock Christ; the more exalted the position, the baser the perversion, and the greater the praise due an overruling Providence.

Lesson X. Mark 15: 1-20.

Jesus before Pilate.

Topic.—Overruled yet Confirmed.

Outline.—Representatives of the divinely appointed religion of the world condemn and deliver Jesus to the representative of "Rome that ruled the world;" prosecution, sentence, scourging; mocked previously under religious authority, now under the civil; note the historic fate of Pilate and of these Jews.

Central Thought.—The judgment of the world's combined religious and civil power rejecting Christ is overruled for the world's salvation, yet the decision of each one to accept or reject Jesus is confirmed in heaven.

Lesson XI. Mark 15: 1-13.

Jesus Crucified.

Topic.—The Sinfulness of Sin.

Outline.—The crucifixion, suffering, mocking, darkness, cry of desolation; acknowledged (1) as King by the governor's superscription and the priests in mocking, (2) as Son of God by the soldiers.

Central Thought.—By darkness and the most terrible agonies of death, God shows how dreadful sin is, and by the powers that be attests the royal divine nature of him who suffered for sin.

Lesson XII. Mark 16: 1-13.

Jesus Risen.

Topic.—Working for the Master.

Outline.—Faithful workers; voluntary service of love late and early; difficulties feared and removed; angels seen; assurance given; Jesus alive; message to others.

Central Thought.—Those who work for Jesus find angels ever near to remove difficulties and assure that Jesus lives and sends them forth with his message to others.

ARISTOCRACY IN RELIGION.

BY THE REV. J. E. RAYMOND,

Pastor of the Carmel Baptist Church, New York City.

Our attention has been repeatedly called, of late, to the rise of a social nobility in America, a moneyed class, rapidly growing in numbers and in power, and creating amongst us those glaring distinctions which have long bound the old world in chains of tyranny.

From the lecture platform and through the public press, far-seeing men are warning us that this aristocracy bodes danger to our people. We hear, on every side, loud outcries against the combination of capital, the assumptions of the rich, and their domination of the working classes.

There is an ever-increasing tendency to resist the attempt to erect, in this free country, those great social barriers which, wherever they exist, keep multitudes in perpetual banishment from the privileges which are monopolized by the few. And many wise men prophesy that the time is not far off when great revolutions will take place among us.

It is an unhappy thing for any free and enlightened people that such a state of affairs should exist, even in the social world; but how much more unfortunate is it, when the same evil appears in the religious world? For every one must have seen that an aristocracy is arising in the church as well as in the world, that social lines are more and more plainly drawn; that class-distinctions are cultivated everywhere; that an assumption of superiority characterizes many men and women who profess to be followers of "the meek and lowly Jesus."

In every way the pretentious, proud spirit of a would-be select class, manifests itself, and we are made to feel that the proud and haughty assumptions of the Pharisees are imitated by Christians.

More and more, the location of a church is becoming an important matter. The glaring distinction between the east and west side is recognized almost as much in religious work as in fashionable society. It is not long since a prominent clergyman, of another denomination, resigned his charge because it was located east of Third Avenue, and upon leaving it he said that a strong church could not be maintained on the east side—meaning, doubtless, by "strong" church, a prosperous organization, with well-to-do people, fine music, and the usual "attractions."

The notion seems to be gaining ground, that east-side churches and east-side people, are to be looked upon as belonging to a lower order of things, the institutions of the west side being, in piney-woods phrase, "a huckleberry above their persimmon."

And there is, everywhere, a recognized distinction between the churches. The New Testament standard is no longer the accepted ideal. One, writing of some prominent church in our day, would not be apt to speak as Paul does of the Thessalonians, but he would expatiate upon the style of architecture, the number of additions to the church, the size of the congregation, the contributions to benevolence, the amount of the pastor's salary, and, in most cases, the mortgage debt.

No church is considered prominent (?) that has not a fat treasury, an influential membership, and an attractive house of worship; and the prominence of the institution depends, in almost every instance, more upon these things, than upon the gifts of the pastor, or the piety of its people. Sad is the lot of that lowly people who, being poor in this world and rich only in grace, gather in the name of their Lord, week after week, sustained by faith, and strengthened by the sermons of a courageous pastor, who, when ostracism, loneliness, increasing debts, and failing health force him to resign, goes to "try the realities of an unknown" pastorate, "unwept, unhonored, and unsung," save by the faithful few.

Even Christian men speak in contemptuous terms of "the mission church." It matters not that they are usually men of small piety and narrow minds, the stigma stays and stings. The mission pastor, strong in the assurance of the nobility of his work, smiles at the term, while his heart bleeds, and the wound is healed only when he reads: "Can any good thing come out of Nazareth?"

Far more deplorable is the assumption of superiority on the part of many of the clergy. The Reverend Doctor Highup, of the Church of the Celestial Illumination, lives only a few blocks from brother C. D. Cote, pastor of the Hardpew Baptist Church.

Dr. Highup lives in the "Windermere," a fashionable apartment house on the avenue.

(Continued on page 397.)

HISTORICAL & BIOGRAPHICAL

EXTINCT SEVENTH-DAY BAPTIST SOCIETIES IN SOUTH-EASTERN PENNSYLVANIA.

Several articles on the subject of the "Sabbath-keepers, or the Seventh-day Baptists of Chester county, and their old grave-yard at Newtown," appeared early last year in the daily *Village Record*, of West Chester, Penn. They were prepared by Mr. Julius F. Sachse, of Berwyn, Chester county, of that state, and a member of the Pennsylvania Historical Society, and constitutes Part I. of what he has written, and intends to write, on the subject. He states that Part II. is now ready for the printer, and will be published in the magazine of this Society for October next, and that he hopes to complete Parts III. and IV. by the coming fall and winter. Part III. will relate to the German branch of the Sabbath-keepers of that region. He has gathered considerable material relating to the enactment of the Sunday law of 1794 by the Legislature of Pennsylvania, which was the immediate cause of the suppression of the Sabbath-keeping communities in his portion of the state. It is hoped that he will also prepare this material for publication, and that the readers of the SABBATH RECORDER will have the privilege of perusing it. They will, doubtless, find it an interesting commentary on the present movement of the National Reform Association and their Auxiliaries, in attempting to secure the passage of a bill by Congress to enforce a stricter observance of Sunday as the Sabbath, in this country. Mr. Sachse resides near the localities in Chester and Delaware counties, where occurred the principal events which he describes. He exhibits an undisguised admiration for the leading Sabbath-keepers, whose names he mentions, and he has performed his task in tracing their history with conscientious zeal. What he has published has been copyrighted, but he has given us permission to use such portions of his articles as may be of service to our readers. We now proceed to condense or extract from these the main paragraphs, without indicating the selection by quotation marks.

The place which he first describes, is situated about fifteen miles due west from Philadelphia. It is a grave-yard by the roadside, between the Newtown Baptist Church and its parsonage, on the thoroughfare from Newtown to Paoli, and a little to the north-west of what is locally known as the "Old Square." It is represented as a neglected enclosure, half an acre in extent, surrounded by a plain picket-fence, where in the summer, among the tall weeds and rank growth of tiger-lilies, here and there a gray, slanting, mossy tombstone looms up to the vision of the passer-by, who, if he has leisure and be so inclined, will see that all but two of the silent memorials of the dead bear date during the last century.

This old "God's Acre" is known to the residents as the "Seventh-day Baptist Burial Ground," and is the last resting place of the members of a peculiar sect, once strong and influential in these parts, and that formed the nucleus from which emanated all the Christian Sabbatarian societies within the south-eastern portion of the state, but now stands without a single remaining representative in this community.

To trace the history of these people, it is necessary to go back almost to the earliest period of the settlement of the province by the English. A decade had not elapsed before it became evident that Penn's "Holy Experiment"

and projected Quaker Elysium was far from realizing the expectations of the settlers, who had been induced to exchange their homes beyond the sea for the pictured paradise in the Province of Penn, in the Western World.

Although the Friends had reached the elevation of power, and had the administration of affairs in their hands, their internal management was far from successful. Personal feuds and local jealousies continued to increase, and culminated with the secessions of the three lower counties of Pennsylvania in 1691. To add to their troubles, differences also arose at this time on the question of the doctrine, viz., "Touching the sufficiency of what every man naturally has within himself for the purpose of his own salvation."

The leader of the faction which denied this sufficiency and magnified the outward revelation of Christ, was the well known George Keith, the impetuous Scotchman who left the Kirk of Scotland to become a follower, as well as a friend and companion of Penn and Fox, whom he accompanied on their visit to Germany, in 1677. Keith was a man of learning and a good preacher, although his language was rude, coarse, and malignant, while in character and description he was fierce, contentious, turbulent, and vindictive. He was nothing, if not an extremist. In the infant colony he had been one of the most earnest and effective Quaker preachers, as well as head-master of the academy in Philadelphia. It was but natural that the defection of a man of such prominence should be followed by many others of less importance. As a result it was not long before separate meetings were set up in various parts of the province, and a confession of faith was published. Among the twelve articles of the latter was one which gave special prominence to the commandments of God and the Holy Scriptures. This company, numbering forty-eight persons, also published a pamphlet setting forth the reasons for this separation, which consisted largely in recounting the slanders, fines, imprisonments, and other acts of persecution which they had endured from their brethren.

The largest and most important of these new meetings of Keithians, or Christian Quakers as they were called, was the one held at the house of Thomas Powell, in Upper Providence, now in Delaware county about ten miles from Philadelphia. This house was on the Providence road near the Rose Tree Inn. The meetings here were largely attended, and held at regular intervals, and no doubt were often graced by the presence of Keith. In the following year, September 6, 1692, however, Keith was disowned by the meeting at Burlington, and shortly afterwards, in 1693, he left the country and went to London. After this the various bands of his followers languished, the meetings were discontinued, and the members either returned to the Society of Friends, or joined other Christian bodies.

But this was not the case with the meeting at Powell's, notwithstanding that they had been deserted by their leader. The meetings were maintained until long after they had elsewhere been abandoned. This is said to have been due to the personal exertions of Powell, seconded by the efforts of one Abel Noble, who had taken up his residence at or near Powell's, about 1696. Noble professed to have been a Seventh-day Baptist preacher, the first of that sect in Pennsylvania, where he arrived in 1684 from England. He however professed Quakerism, and his name appears among the forty-

eight signers to the reasons for the Keithian separation. A further evidence that he had been a Friend is his marriage in 1692 at the Darby Meeting, to Mary Garrett. It was not long after the advent of Noble among this community, that the members composing this "Meeting of Christian Quakers," feeling themselves spiritually as drifting about without aim or object, like a bark at sea without a guiding hand to direct its course, yet unwilling to return to the Society of Friends, they determined, under the advice of Noble, to resign themselves entirely to the guidance of the Scriptures, and to live a life of primitive Christian simplicity. They designated the days and months by numeral names, and held to the plainness of language and dress, refusing to take an oath or to bear arms, thus retaining some of the characteristics and customs of the Society of Friends from which they had so lately seceded. In addition to these views, they, under the instruction of Noble, embraced baptism of adult believers by immersion, and finally the Seventh-day of the week as the Sabbath.

On Sunday, June 27, 1697, a protracted meeting was held at Thomas Powell's, under the direction of Abel Noble. As a result of this meeting, Thomas Martin was baptized the next day, Monday, June 28, in Ridley Creek, by Noble, before a large concourse of people. Martin, who had been a public Friend and a man of considerable influence among the Quakers, at once became an active laborer in the new field of his choice. The adherents of this meeting in Upper Providence from this time forth were known as "Baptist Quakers." So successful were the efforts and influence of Martin's ministrations that five others were baptized by him in Ridley Creek, on Tuesday, Aug. 10th, of that year.

During the succeeding month more protracted meetings were held, resulting in another administration of the holy rite of baptism, Monday, Sept. 27th, on the banks of the same creek, when ten new converts were added to the now prosperous organization.

Tuesday, Oct. 12, 1697, a large meeting was held at Joseph Powell's, also of Upper Providence, when John Beckingham was added to the list by immersion. At this meeting one William Beckingham, who had been an elder or preacher in the church at Cohansey, (now Shiloh,) in New Jersey, was received as a member. After the baptism of John Beckingham, all persons composing the meeting being present, they determined to incorporate, and as Abel Noble had declined to serve, those present, after asking the divine assistance, proceeded to choose a minister. This was done by lot. William Beckingham, Thomas Martin, and Thomas Budd, were first selected from among their number as worthy and competent to be the teachers of the society or church. The lot fell to Thomas Martin, who, after further religious ceremonies, proceeded to administer the Lord's Supper, as an old account states, "to them for the first time." After this meeting, all trace of Abel Noble is lost. There is a tradition, that after leaving Providence he went to labor among the German Baptists or Tunkers, in the Conestoga country. In his history, Morgan Edwards, who designates Noble as "the Father of the Seventh-day Baptists," distinctly states that "even the German Tunkers owe their peculiarity in this point to him."

The congregation continued to flourish under the leadership of Thomas Martin, during the next year. Four baptisms are recorded, and of these was that of William Thomas, Sabbath-day, Dec. 24, 1798. This Thomas, who was one of the earliest settlers of Newtown, which joins

Upper Providence on the north, for some reason, a year or two later, returned to the Society of Friends, and became a member of the Newtown Meeting. In the next year, 1707, while present at a funeral of a Seventh-day Baptist, he removed his hat when the prayer was made by the preacher. This coming to the notice of the Chester Monthly Meeting, to which he had been transferred, an attempt was made to discipline him, and Thomas made an acknowledgment to that meeting for his action. Soon after this episode he again united with the Seventh-day Society, and remained a member until his death.

The year 1699 dawned brightly upon the Society. The meetings were held mainly at Thomas Powell's. Eight persons were baptized in Crum Creek, a stream which runs to the southeast, parallel with the Ridley, and about two miles to the north.

This season of uninterrupted prosperity enjoyed by this Society was, however, destined to receive a severe check before the century closed. When about 1698, the Rev. Evan Evans, an Episcopal minister, on the occasion of his first visit to Pennsylvania, commenced his ministrations among his countrymen, the Welsh, at Radnor, in the adjoining Welsh tract, where a congregation of the "Church of England Men" had existed for several years prior to the Keithian Separation. As the services there were in Welsh, a language understood by but few of the residents of Providence, and the services at Powell's were in English, a tongue understood by but few of the Welsh churchmen, there was but little intercourse between the two societies; and it may with right be claimed that the society of Seventh-day Baptists, or Keithian Quakers, at Powell's, was without doubt the first English speaking Christian congregation organized within the bounds of Old Chester County.

It was not long before Evan Evans, bold and aggressive as he was, preaching either Welsh or English with equal fluency, invaded the stronghold of the Baptist Quakers, and on various occasions addressed their meetings at Thomas Powell's, as well as those at Joseph Powell's, near Ridley Creek. Evans, pursuing the same course as did Rev. Thomas Clayton, in Philadelphia, attempted to bring these people back to the folds of the Church, as by law established, but at first made but little progress.

In the latter part of 1698, or early in 1699, the society was re-enforced by a certain William Davis, who had been a recognized preacher among the Quakers since 1684, and who left the society at the same time with Keith, he being one of the forty-eight signers above mentioned. In 1697 he embraced the sentiments of the Baptists, and was baptized by Rev. Thomas Killingsworth, and joined the First-day Baptist Church at Pennepack, in Philadelphia County. There he soon commenced to air his own doctrinal views, and finally was expelled Feb. 17, 1698, for maintaining "that the human and divine natures are blended in the person of Christ; that he was neither God nor man, but of a mixed nature, like wine and water in a glass." He at once came to Providence on the invitation of Abel Noble, and embraced the sentiments of the Sabbatarians. In the following year he published and circulated a book in the vicinity, entitled "Jesus Christ, the Crucified Man and Eternal Son of God," etc. This was intended as a vindication of the doctrine for which he had been expelled from the Pennepack Church.

When, after the death of Rev. Mr. Clayton, of Christ Church in Philadelphia, Evan Evans took charge of that parish, under the direction of Dr. Compton, Lord Bishop of London, his visits to

the congregation of Radnor became more frequent, as did those to the congregation of Sabbatarians of Upper Providence. It was not long before the effect became apparent in the differences which arose among their numbers touching the Sabbath. This soon ended in a breach too great for Thomas Martin or his successor, Wm. Beckingham, to heal; and the breaking up of the society was the result. Some followed the example of Thomas Powell and his eldest son, and joined the Churchmen, who were striving to organize a church at Chester. A few became First-day Baptists, and continued their meetings at the house of Powell's son Joseph, who lived west of the Providence road, on the banks of the Ridley, while such as continued steadfast to their Sabbatarian tenets kept their meetings in Newtown at the house of David Thomas, who is described in an old family record as "a Welsh yeoman and a good Seventh-day Baptist." These people claimed, in justification of their action, "That the seventh day was the command of the Lord God, and that that day being established and sanctified by the great Jehovah forever, and no change nor authority for change ever having been announced to man by any power sufficient to set aside the solemn decree of the Almighty—a decree which he declared that he had sanctified forever, they felt it to be their duty to contend for the observance of that day."

(To be continued.)

SABBATH REFORM.

THE THEOLOGIAN VERSUS THE HISTORIAN.

BY HENRY B. MAURER.

There are some Christians who, for truth and conscience sake, suffer annoyance, inconvenience and loss. They do not adopt the religionism, of whatever name, of this day, no more than did Jesus sanction the notions of religionists in his. By taking the unpopular side of a truth, they comprehend the meaning of Faber's words:

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Because they can see no reason for differing with Christ and the apostles in belief and practice, attempts are often made to cast odium, and to put a stigma upon them by the use of the term "Jewish," as an epithet. When it is remembered that the Messiah to the Jews is our common Saviour, that the Bible, written by Jews, is, or ought to be, our common guide, and that to "sit down with Abraham, Isaac and Jacob in the kingdom of heaven," is our common hope, the sneer implied in the term "Jewish," comes with as bad grace and taste as it does with ignorance.

The American Baptist Publication Society, in issuing the tract by the Rev. A. E. Waffle, entitled "The Lord's Day," has rendered a service to these misrepresented people, by exposing, in the following extracts, the ignorance that lies at the root of the sneer, "Jewish":

The weekly Sabbath was instituted in the Garden of Eden, at the beginning of human history. The record of creation concludes with these words: "And God blessed the seventh day and sanctified it." If it was then established, it was certainly not a Jewish institution, but was intended for the whole race. The Jewish Sabbath was simply the ancient Sabbath re-established. The Sabbath had an important place in the Decalogue, which was a brief summary of the moral law. This law can never cease to be obligatory on all men.

Not only does Mr. Waffle, as a historian, seek to enlighten those who speak of the Sabbath as Jewish, but he also offers a little reliable history for reflection to those, who, because of the straits they are placed in, by the fact set forth in the following statement, from a Roman Catholic

source: "The observance of Sunday, by Protestants, is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church." *Plain talk for Protestants*, p. 218—are driven to the extremity of dislodging the fourth commandment from the Decalogue, and declaring it abolished. Doubtless, to the anti-Semitic sneerers and the abrogationists, Mr. Waffle's tract, or at least, the historical portion of it, is like Gray's

Flower, born to blush unseen,
And wastes its sweetness on the desert air.

Mr. Waffle continues:

As we come to the study of this institution in the New Testament, we find no evidence that the fourth commandment was ever repealed. Christ did not formally re-enact it, but that was not necessary. It has been claimed that, because he violated the rules of the rabbis concerning the Sabbath, he meant to repeal the Sabbath law altogether, and that the fourth commandment is, therefore, not binding upon Christians. But the rules of the rabbis were no part of that commandment, and Christ purposely violated them in order that he might free the Sabbath from the abuses which had gathered about it. Christ's purpose evidently was to restore the true Sabbath. There is nothing in his words or actions to indicate that he meant to destroy this divine institution. That he took such pains to free it from abuses, is evidence that he meant to retain it, otherwise he would have announced that it was abolished when he said, "The Son of Man is Lord even of the sabbath day."

There is no evidence that the apostles intended to abolish the Sabbath. It has been claimed that because Paul says that Christians are free from the law, they are under no obligation to obey the fourth commandment. It is true that the ceremonial law was fulfilled in Christ. But Paul does not say that we are free from the law as a rule of conduct. Certain passages in his letters have been supposed to assert, directly and explicitly, that the weekly Sabbath had been abolished. Rom. 14: 5, 6; Gal. 4: 9-11; Col. 2: 16, 17. But the context and the circumstances in which these letters are written, make it evident that Paul was arguing against certain Judaizers, who insisted that Gentile Christians must observe the festivals and holy days of the Jews. What was distinctively Jewish was abolished, but the moral law, of which the fourth commandment forms a part, could never be annulled.

From the foregoing extract, it is evident that a change is coming upon Mr. Waffle himself. He is leaving the firm ground of the historian, and approaching the sandy ground of the theologian. The candor and enlightenment of the former are to be supplanted by the bias of the latter. The theologian proves too much for the historian. The last sentence in the above extract is the beginning of the transition from the historical to the theological state. The seventh day of the historian is soon to give place to the first day of the theologian, hence, the sentence, "What was distinctly Jewish was abolished." But how the theologian will manage to include in the Jewish features of the Sabbath, the observance of the seventh day, I have not the capacity to see, when I recall that the historian informed him as follows:

"And God blessed the seventh day and sanctified it," if it was then established, it certainly was not a Jewish institution, but was intended for the whole race.

Up to this point of transition, the historian informed us that there was no such thing as a Jewish Sabbath, but from now on, the theologian will have considerable to say concerning an institution which the historian declared did not exist, as witnessed in the following:

Although the fourth commandment is still in force, the Christian Sabbath is not the same institution as the Jewish (?) Sabbath.

Henceforth, it is no longer the historian who chronicles facts, but the theologian who teaches traditions.

While the commandment has not been repealed, its application has been modified to meet the change from Judaism to Christianity. For this change from the seventh to the first day of the week, we have the authority of apostolic example. They were given authority to legislate for the church, and their example in such a matter is a safe guide for us. We find, that after the resurrection of Christ, they were accustomed to hold their religious meetings on the first day of the week. Acts 20: 7; 1 Cor. 16: 2. These seemed to them sufficient reasons for regarding the first day of the week as a holy day. They knew that, according to the principle which Paul enunciates, in the passages just referred to, the day on which the Sabbath should be kept, was a matter of indifference. The institution was not in the least affected by its transfer from the seventh day of the week to the first. As we trace the history of Sabbath-observance, we find that

the early Christians, those who lived nearest to the apostles in point of time, understood that it was their intention to make this change, and the greater part of the Christian world has accepted it without question. The change was in every way advantageous. The Lord's-day is a more sacred and useful institution than the Jewish Sabbath.

Other changes were made. While the Jewish Sabbath was intended for one nation only, the Lord's-day is to be universally observed.

As one reads all this, he is reminded of the lawyer who said, "Let us suppose a fact." Such is not only a practice in legal circles, but also in theological, judging from the above. The first fact (?) supposed is, that the commandment was "modified to meet the change from Judaism to Christianity," which consisted in a "change of the day." But the historian informed us that the seventh day was the Sabbath before the Jews adopted the Sabbath, hence, if Jewish features must be removed to adapt the Sabbath to Christianity, the observance of the seventh day cannot be one of those features. It might have helped the matter some, if we had been told just when Judaism ceased and Christianity began. This, in the interest of advocacy, is commonly asserted to have been at the time of the resurrection of our Lord. But there are over eighty instances recorded of meetings for religious worship on the Sabbath, after the resurrection, and it was said to be Paul's custom (Acts 17: 2), while only one instance is recorded, that they met for a religious purpose on the first day, and the context shows that they did not observe it as a Sabbath (Acts 20: 7-16); and this one incidental meeting is cited by our theologian, over against the many others, on the Sabbath, as proof that the Sabbath-day was changed; while the other proof (?) is 1 Cor. 16: 2, and how weighty that proof is, let the following disclose:

The Latin version reads, "Let each one of you, at his own house lay up, putting away," etc. Tyndale renders it, "Let every one of you put asyde at home, and laye uppe." The Syriac Peshito: "Let every one of you lay aside and preserve at home." Three French versions: "At his own house, at home." Luther: "By himself at home." The Dutch version is the same. The Italian has it: "In his own presence at home." Spanish: "In his own house." Portuguese: "With himself." Swedish: "Near himself." Douay Bible: "With himself." Mr. Sawyer: "By himself." Beza: "At home." Wycliffe: "Let each one of you keep (or lay up) at himself."—*Pickering's Edition, 1848.* Gaultiere: "Put aside at home." Here are eighteen translations, which will not admit the idea of a public assembly or collection, but each one was to reckon up his accounts, and lay aside by himself, according to his ability, and have it ready, as Paul, in his haste to relieve the sufferers at Jerusalem, might come unexpectedly.

All that Acts 20: 7 says is, that the disciples met to break bread, and Paul availed himself of the gathering to preach unto them. Now, if the fact that the disciples met to break bread on the first day of the week, made that day the Sabbath, then according to Acts 2: 46, "And they continued daily . . . in . . . breaking bread," every day of the week was the Sabbath; or if the fact that Paul preached then made it the Sabbath, it follows that, according to Acts 20: 31, every day was the Sabbath.

The theologian's statement, that the apostles sabbatized on the first day of the week, will hardly stand the test of the following facts: Twenty-seven years after the resurrection, Paul challenged his persecutors (Jews) to point out a single fault, except that through Jesus he taught the resurrection. Acts 24: 21. Two years later, twenty-nine years after the resurrection, this occurred:

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

While he answered for himself, neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

He knew that no law was more sacred to the Jews than the law of the Sabbath, any deviation from which would have made it impossible to use the language just quoted, nor could the following have been recorded:

And it came to pass, that after three days, Paul called the chief of the Jews together; and when they were come together, he said unto them, men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Acts 28: 17.

Several years after the resurrection, what is recorded in Acts 13: 14, 42-45 happened. If the first day of the week was the Sabbath, would not the Gentiles have known it and formulated their request differently? Would not Paul have said, "No need of waiting until the next Sabbath, this is so important a matter, and I have so much to do, come again to-morrow, it being the first day of the week, we shall be assembled to commemorate my Master's resurrection, then I will preach to you."

The next fact (?) the theologian supposes is, that the day on which the Sabbath should be kept was a matter of indifference. How Paul could face his accusers, after teaching and practicing in accordance with such a notion, it would be difficult to imagine, and how such an idea harmonizes with the reverence for the "Christian Sabbath" in our day is another problem.

Again, the author tells us that the transfer has not affected the institution. This is news. By the transfer, the Sabbath has been robbed of its divine authority. The Sabbath is not an "institution," but a day, as witnessed by all that the Bible has to say about it; and if this be not so, then Sunday should be no more sacred, in any one's estimation than any other day. The Sabbath (?) having been robbed of its divine authority, has been so weakened that it needs civil legislation to prop it up, and yet it ekes out but a miserable existence, notwithstanding that the powers of this world are endeavoring to keep it along. The transfer has so affected the institution, if you please, as to make it a source of confusion, discord, and bitter persecution, the latter is enough to stamp it as false, for truth never needed to be helped by persecution or even civil legislation. The institution, again if you please, has been effected by the transfer, so that, being at first God's Sabbath, and as good, if not better, than any human substitute, it is now a popish creature, for it cannot be disputed, as the *American Catholic Quarterly Review*, January, 1863, says, "Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, . . . is purely a creation of the Catholic church." It is this which many good people are unconsciously supporting by Sunday observance. How the Catholic priesthood must laugh in their sleeves, as they see Protestants giving moral support to their church by sprinkling infants, and Baptists by observing Sunday.

The theologian returns to historical ground when he says, that the early Christians accepted the change. Here the theologian and the historian may agree, if the latter will inform the former how "early" or late these Christians were. Now let other historians do this.

Coleman says: Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued.—*Anc. Christianity Exemplified*, ch. 26, § 2.

Bishop Jeremy Taylor says: The Lord's-day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that command. (Ductor Dubitantium, part 1, book 2, chap. 2, § 51.)

Neander (Rose's translation, page 186,) says: The festival of Sunday, like all other festivals, was always only a human ordinance. It was not the intention of the apostles to establish a divine command in this respect. . . . Perhaps at the end of the second century a false application of this kind began to take place, for men then appeared to consider Sunday labor a sin.

Our theologian further says that the change

was advantageous. To whom did these advantages accrue? Perhaps to those Christians who will not bow to Rome, and who must suffer material loss, be the objects of persecution, in times past by torture, but now by word of mouth, who for conscience sake are misrepresented. Or perhaps the advantages accrued to the Christian church at large, which is in a state of confusion by theories and arguments, religious and scientific, astronomical and geographical, fearfully and wonderfully made, and which is fast lapsing into no Sabbathism; or perhaps Europe, where the change was first made received all the advantage, or South America where that religion prevails which makes changes and sets aside God's word. Soon the United States will, more generally than they already have, reap the advantages of the change which have accrued to other countries. If there are any other advantages that have resulted from the change, perhaps Mr. Waffle will inform us what they are, and if these people have not reaped the advantages, it may be that he will inform us who did.

We are next told that the Lord's-day is a more sacred and useful institution than the Jewish Sabbath. How this appears we are not informed. We have found that the theologian was at variance with the historian, now we shall see the theologian at cross purposes with himself. A moment ago he asserted that Paul presented a principle according to which it was a matter of indifference which day was observed as the Sabbath, although that principle was not made known to us. But if Paul did lay down such a principle, how can one day be more sacred than another, and why is the Lord's-day a more sacred institution than the Jewish Sabbath?

Again the theologian declares that the Jewish Sabbath was for one nation, while the Lord's-day is to be universally observed. But the historian recorded these words: "The Sabbath had an important place in the Decalogue" (where it is restricted to the seventh day.) "This law . . . can never cease to be of universal obligation on all men." If, therefore, the statement of the historian, that the seventh day Sabbath "can never cease to be of universal obligation" be true, and the statement of the theologian that the "Lord's-day,"—the first day of the week,—is also of universal obligation, be equally true, then it follows that both the Edenic Sabbath and the Lord's-day are of universal obligation and we have two Sabbaths.

The testimony of candid historians confirms the following statements, taken from entirely opposite sources:

Father Enright, a Catholic priest, in a lecture at Hartford, Kas., said: "Sunday is not the Sabbath day; no man dare assert that it is. . . . I will give \$1,000 to the man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic church."—*Hartford Weekly Call*, Feb. 22, 1884.

Dr. E. T. Hiscox says: "There is no scriptural evidence of a change of the Sabbath." He also thinks that Jesus died on Wednesday.

Now, if Mr. Waffle, and all who are both historians and theologians, concerning the Sabbath question, in the sense shown in this article, will set aside prevailing theories and accept these teachings of candid historians, they will not only save themselves from inconsistency, but they will, instead of acting on the defensive, be enabled to act on the aggressive in favor of God's Sabbath, which is far superior to any humanly devised institution. May the Word of God constitute both the history and the theology for all Christians.

THE SABBATH RECORDER.

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It is announced that Senator Vedder will speak at the G. A. R. flag presentation ceremonies, during commencement week at Alfred.

In another column will be found an announcement of the order of exercises of the Milton College, during Commencement week, June 22-26; also of the Albion Academy

The session of the Western Association, at Nile, opened according to announcement under pleasant auspices. A good attendance of delegates from the churches is noted, and the delegates from sister Associations bring cheering reports from their several fields of our beloved Zion.

SEVERAL towns and cities which have been making arrangements for large Fourth of July celebrations, have decided to abandon these plans and devote the money which it would cost to carry them out, to the relief of the sufferers from the floods in Pennsylvania. An exchange well remarks that "patriotism will not the less abound if the same is done by hundreds of towns and cities throughout the land."

THE *Central Baptist* has this kind word for the *Peculiar People* for May: "This is a Christian monthly devoted to Jewish interests. It is full of wise suggestions and good thoughts. The question of Jewish evangelization is one of the most difficult with which we have to contend, and it is the design of this monthly to give light and help in this direction." We are glad to see this recognition of the purpose of this little monthly. We are glad also that our own people are becoming quite generally and quite generously interested in it.

THE latent possibilities of young life is illustrated in the lives of many eminent men and women. A recent writer commenting on the choice of David as king in place of Saul, says well, "When David was a lad watching his father's flocks, the shining qualities which made him an eminent king and psalmist in coming days, were not apparent to human observation. In the synagogue school he was not conspicuous above other children. His teachers were unconscious of the greatness they were helping to evolve." This consideration should make us patient, earnest and faithful in all our training of the young. Especially does the Sabbath-school teacher hold a most important and responsible place in the plan by which great and good men and women are to be brought out from the boys and girls whom they teach.

A RESOLUTION has been passed by the Eastern, Central, and Western Associations, recommending that the churches undertake to raise, for the benefit of the Tract and Missionary societies, not less than five cents per week for each church member. If this should be done it would place both these societies in position to carry forward their work with increasing

vigor. Why should it not be done? Of course it will cost some effort to get the people to take hold of it, and this effort will have to be put forth by the ministry, and perhaps a few others who appreciate the necessity of making some such effort. Pastors and brethren, don't wait for further suggestion or appointment, but take hold of this matter at once. There are few of us who cannot, if we will, give five cents a week for this work. A very few, perhaps, cannot do it. Many more, however, can do more; and thus more than make up for the deficiency. Let us all do something; if it is not five cents a week, let it be what we can give, but let be done regularly and conscientiously. If it be more than five cents, then let that too be done with regularity and a conscience void of offense toward God and toward men.

THE REASON AND REMEDY FOR LACK OF SPIRITUAL GROWTH AMONG US.*

BY WILLIAM C. WHITFORD.

That there is a lack of spiritual growth among us seems to be indicated by the decrease of the membership of our churches. For, if a church has spiritual growth, it will grow in membership, unless it is situated in a desert place in which there are no sinners to be converted. But there are other causes for the falling off in our membership just now.

We need not be discouraged. "Fear not, little flock, for it is your father's good pleasure to give you the kingdom." And yet, we should not congratulate ourselves. Although we must confess that we have not enough spiritual growth, we are not obliged to say that we have none. For, if we were entirely bereft of the Holy Spirit, then would we be dead spiritually, and that would be the end of the matter.

As the church is made up of individuals, and depends upon individuals for its support and maintenance, so the spiritual power of the church depends upon the spiritual condition of the individual members. If each one does his duty and is not wanting in any respect, neither will the church be wanting. If you do not lack spiritual growth, if I do not lack spiritual growth, if none of us lack spiritual growth, then there will be no lack of spiritual growth among us.

It has been said that we lack spiritual growth because we lay too much stress on our denominationalism, that is to say, we lack growth in grace because we put the law of the Sabbath before all other precepts. Although there may be truth in this statement in some instances, yet this lack and the reason for it are not peculiar to Seventh-day Baptists. The fact that we are strict in our observance of what some call a minor point of the law, helps us. Lack of spiritual growth comes from another lack—lack of love for God, or in other words, our own selfishness. But this is manifested in so many ways, there seem to be many reasons. At the root of the whole matter, we have failed to give our hearts completely to God. We lack spiritual growth because we lack faith in God, and in his love for us. Can we look for an abiding confidence and trust in God when we give such a testimony as the following in a conference meeting? "Sometimes I joy and rejoice in my salvation, and sometimes I doubt whether God will continue to bless one so weak and wayward as I." God careth for the sparrows, and shall he not much more care for you, O, ye of little faith? If some one should ask, "Are you a Christian?" We are prone to say, "I am trying to be one."

* Read at the session of the Central Association, at Adams Centre, N. Y., June 7, 1889, and furnished by request of the Association for publication.

"Are you a child of God?" "I am trying to be." Instead of saying, "Yes," and "I know I am a child of the heavenly king." God does not wish us to live in doubt and perplexity, but to have a firm and abiding trust in him "who doeth all things well."

A more effective cause for lack of growth is worldliness. "Bishop Huntington says it is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that, in our day and in this land, is likely to quench the light of the gospel or recrucify Christ. It is a proud, sensuous, luxurious, church-going, hollow-hearted prosperity." — SABBATH RECORDER, April, 11, 1889. The church can more easily overcome open enemies than the carelessness and inactivity of its own members. Many desire to seem to serve God, rather than to serve him truly. They are willing to become members of the church for the sake of appearances, and to satisfy their friends and perhaps their consciences. But, as for giving a testimony in prayer-meeting, that is too much to ask, and besides, they do not know what to say; and again, they have not time to attend the prayer-meeting. All that should be required of a Christian, they think, is that he should attend the regular Sabbath-day service when he feels well enough, and it is otherwise convenient.

There is great danger of falling into worldliness when the intention is right. For, while the spirit may be willing, the flesh is weak. Love of ease, love of honor, love of money interfere with spiritual growth. It requires an effort to attend a prayer-meeting sometimes. When we have been wearied by a day of toil, it requires an effort to speak to a wayward one about his soul's salvation, it requires an effort to prepare the Sabbath-school lesson that we may instruct a class, and so we let it go for this once.

Some aspire to be honored by their fellows. They must not seem to be too pious in order to get the vote of the masses, or it is necessary to break a small commandment (so it seems to them) to meet a present emergency.

One who, seemingly, is not purposely wicked, may educate his conscience so that he may do or leave undone almost anything, if he will convince himself that he cannot do otherwise under the *circumstances*. "I am so situated in life that I cannot very well obey this or that command" is excuse enough for them. Some church-members wish to appear as nearly like the world as possible, and give as an excuse when warned of their lack of spiritual growth, "We want to show to the unconverted, that they will not have to give up much, in order to become Christians. We are afraid to offend by our rigidity and asceticism those that are inclined to come to the church. For, if we give up harmless amusements for Christ's sake, they will think to be a Christian means to give up all the pleasures in life." They forget that the most common argument against uniting with the church is, "I can be just as good a Christian as such a one without belonging to the church." Perhaps they could go further and say, "without making any profession of religion, even." Such Christians are magnifying their own strength, glorying in their own righteousness, and minimizing the power of God. Of them it is said, "But my people would not hearken to my voice, and Israel would none of me." Ps. 81: 11. For they heed not the words, "Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing. And I will receive you and will be to you a father, and ye shall be to me sons and

daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

Spiritual growth sometimes costs, from a purely financial stand-point, and love-of-money says, "You can't afford it." Can one expect to grow in grace who refuses to lay aside for the Lord what his service demands? Will he have a blessing who sees that the Lord has need of more, and yet refuses to give, since he has already given the tithe? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11: 24, 25.

The money consideration is manifested in other ways, besides directly in giving. If I do thus and so, it will interfere with my business. The question of the Sabbath is often thus involved. A young man is tempted by double pay to disregard the Sabbath of the Lord. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." Eccl. 5: 13. "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch." Prov. 11: 28. One may so conform himself to the world that an acquaintance would be surprised to learn that he was a member of the church. A member of the church, indeed, such a one may be, but not a Christian. The Son of God will say to him, "I never knew you."

Our Saviour said to Peter, "Simon, son of Jonas, lovest thou me?" If this man, one of the chief of his apostles, needed this question, how much more should we ask it to our own selves? "Lovest thou me?" If we do love him let us publish it to the world, by our words, by our acts, by our lives. Let us realize the danger of standing up before the church and saying once, "I love God, and wish to be a member with you," and then, after we are baptized, going back to our old ways. Many who say they love him do not really love him. They are moved by a spirit of enthusiasm and are carried away by their emotions, and are deceived themselves. We can, however, prove ourselves in many ways and ascertain whether we truly love the Lord. "For this is the love of God that we keep his commandments." 1 John 5: 3. "If any man say I love God and hateth his brother, he is a liar." 1 John 4: 20.

How shall we supply this lack of love for God which is the cause of our lack of spiritual growth?

The remedy lies in him who said, "Apart from me ye can do nothing." John 15: 5. Whether the seeker after better things is a poor sinner who feels his lost condition, or a sincere disciple who desires more progress in his Christian life, the remedy is the same—Jesus. As Christ cleansed the temple of its manifest and physical impurities, so he can enter our hearts and, by his presence, drive out everything that hinders or impedes our spiritual growth. Then will we be ready to obey the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30. When we have this love within us it will not be difficult to determine just what is expected of us, and our spiritual growth will be sure. Although it may seem impossible to love the Lord completely, according to this commandment, we are comforted by the knowledge that all things are possible with God, and the same power that gives the precept gives the strength to fulfill it. "Ye therefore shall be perfect as your Heavenly Father is perfect." Matt. 5: 48. I take this passage to be a prophecy rather than a command. Our

Saviour had been instructing the people, in this sermon on the mount, in regard to the application of the law of love between man and his fellow-men. It is through love that we are to be perfect. We are to secure the presence of Jesus Christ in our hearts, and thus apply the remedy by obeying the law of spiritual success. Be faithful to God's precepts, conform your life to his teachings, and he will take care that your life be a success. The responsibility lies with him. Be obedient and leave results with God. These precepts and teachings suggested by the Lord for our soul development are not hard of comprehension. Let us notice a few.

First. Faithful and persistent prayer, not only alone but with others. He said, "Watch and pray that ye enter not into temptation." Are we watching and praying if we simply belong to a church, a few, very few, members of which have a prayer-meeting once a week, which meeting, perhaps, we know about only by hear-say? Or, if we do attend the meetings regularly, do we obey the command, if we take no part in the service?

Second. Faithful and persistent study of the Word of God. The Scriptures have not lost their meaning. They are just as full of life and importance as when Jesus said to the Jews, "Ye search the Scriptures because in them ye think ye have eternal life." It is true, a knowledge, only, of the way cannot give us eternal life, a knowledge, only, of Christ's history and teachings cannot make him to abide in our hearts. But such knowledge enables us to go in the right path, if we desire. In God's book we find his message to us.

Third. Active service. There is no greater invigorator of spiritual life than active service for the Master. If you go out and strive to bring a wanderer into the fold, whether he comes or not, you have a blessing. In like manner, the performance of every duty brings its own reward in spiritual growth. On the other hand, no matter how diligently we pray or study the Word, if we do not strive to live as we pray and as the Word teaches, the outward piety is of no avail.

Finally. If we have not spiritual growth, any and every other kind of growth amounts to nothing. Lack of spiritual growth is caused by lack of love for God. Jesus Christ is the means by which we are to be able to love God supremely, and consecrate ourselves completely to his service. This Jesus, the son of God, came into this world, darkened by sin, and died to reconcile us to the father. No half-hearted service is acceptable to him.

Decide this day whether the question of your life shall be: How little can I do for the Master's service and still be called a Christian? or: What more can I do to show my love for my Saviour?

WAS JESUS CRUCIFIED ON THE FIFTEENTH OF APRIL?

BY W. D. TICKNER, A. M.

Two days before the Passover, the chief priests and scribes held a consultation, concerning the apprehension and death of Christ. They decided that it would be inexpedient to put him to death on the feast day, lest, as they said, there be an uproar of the people. Matt. 26: 4, 5, Mark 14: 1, 2. The fifteenth of Abib is here called the feast day, which was the first of a seven day's feast, and was, by the command of God, a Sabbath, a day of rest from all servile work. Lev. 23: 6, 7, 8, 15.

We think that the Scriptures show, conclusively, that the decision thus formed by the chief priests and scribes remained unchanged. Some of these proofs we shall attempt to show.

First. The paschal lamb was selected on the tenth day of the month, and kept until the fourteenth, at even, when it was slain at the going down of the sun (Hebrew, between the two evenings), and eaten the same night. Ex. 12: 3, 6, Deut. 16: 6. The time when the lamb was to be

slain, was thus definitely fixed to be at sunset, which marked the dividing line between the two evenings, for one evening began at three o'clock in the afternoon and lasted till sunset, and the other began at sunset. The lamb was, therefore, slain at sunset, which marked the commencement of the fourteenth day of the month, at even. Had they kept the lamb till the next sunset, they would have kept it until the fifteenth day, at even, and would have celebrated the Passover also on the fifteenth, thus violating two commands. Lev. 23: 5, Num. 9: 3, Ex. 12: 6. In only one way, then, could they obey these commands, and that was to slay the lamb at the commencement of the fourteenth day, and eat it the same evening.

Christ ate the Passover at the appointed time. Matt 26: 17-20, Mark 14: 12-17, Luke 22: 7-15. The next morning, being still the fourteenth day of Abib, he was crucified. Mark 15: 25.

Second. The evening before the crucifixion, (but part of the same day) some of the disciples thought that Christ requested Judas to purchase things needed for the feast. John 13: 27, 28, 29. Had this been the evening of the fifteenth, the disciples would not have considered this the most natural interpretation of his words, as it was unlawful to make such purchases on the fifteenth day of the first month.

Third. The feast spoken of in John 13: 29, was a feast yet in the future, for which preparation was to be made. It could not have referred to the present feast, for this Peter and John had already prepared, and Christ and his disciples had nearly completed their repast. The next feast, after the one at which they then reclined, was the feast of the fifteenth, and for this they must make suitable preparation, as no servile work was allowed upon that day. Lev. 23: 6, 7, Num. 28: 17, 18. That the fifteenth was the feast referred to, as the one for which preparation was to be made, is evident, for the present feast could not have been later than the fifteenth, and was, therefore, the feast of the fifteenth, or the part of the fourteenth. If it was the fifteenth, then the disciples considered it lawful to make purchases on a holy day, for a feast on a secular day, but this is too inconsistent for even the most credulous. The fifteenth, then, was in the future when Christ was crucified.

Fourth. The day of the crucifixion was called the preparation. John 9: 31. Luke 23: 54 says: "And that day was the preparation, and the Sabbath drew on." Mark 15: 42 reads: "And now, when the Sabbath was come, because it was the preparation, that is, the day before the Sabbath." Matt. 22: 62 calls it "the day of the preparation." The day following the crucifixion, we are thus informed, was the Sabbath. The week in which the crucifixion occurred had two Sabbaths, the weekly Sabbath and the Sabbath of the fifteenth, unless the fifteenth occurred upon the weekly Sabbath. If it did so occur, then Christ was not crucified upon that day, for the day upon which Christ was crucified was the day before the Sabbath. Mark 15: 42. If the crucifixion was upon the fifteenth day of the month, then the day following must have been the weekly Sabbath, for which the Sabbath of the fifteenth was the preparation. The command to abstain from all servile work upon that day, was as obligatory as it was to keep holy the weekly Sabbath, hence it could not lawfully have been used as a day of preparation. Therefore, the crucifixion day was some other than the fifteenth of Abib.

Fifth. The day of the crucifixion is called the preparation of the Passover. John 19: 14. This passage admits of but two interpretations. 1st. That it was the day preceding the Passover and the preparation for it. 2d. The day of the Passover and the preparation for some other event. Neither of these interpretations admit a possibility of its being the fifteenth, for the fifteenth of Abib was neither the day of the Passover, nor the day preceding it, but the morrow after it. Num. 30: 3.

YOUNG PEOPLE'S WORK.

INDECISION is sometimes fatal. But so is wrong decision. Hence many men tremble when an important choice *must* be made.

WE are endowed of God with reason and ability to learn and know. Many human matters are to be determined by reason alone, but the ultimate issue of all this is in the hands of God alone. Hence we should seek divine guidance in making important choices.

THERE are in all our lives certain points at which important decisions have to be made, decisions in regard to our homes, in regard to our pursuits, our education, our companionships. Many of these may effect the nature of one's whole life, and some may involve one's destiny for eternity. All are very important, and such decisions ought to be made as in God's sight, not rashly nor lightly, but prayerfully and earnestly, seeking always divine aid and the counsel of God's Word and his Holy Spirit.

BE READY.

BY J. ALLISON PLATTS.

Be ready always, to give an answer to every man that asketh of you a reason of the hope that is in you.—*St. Peter.*

That he may be able, by sound doctrine, both to exhort and to convince the gainsayers.—*St. Paul.*

These words, from the two great apostles, contain a thought especially applicable to us young Seventh-day Baptists. A young man attending one of our leading medical colleges, recently applied for tracts on the Sabbath question. He had supposed himself well enough posted while at home, but when he went out from among his own people, he was constantly meeting young men of other denominations, well-read, eager to know all about his "peculiar beliefs." He was greatly embarrassed and chagrined, to find himself totally unprepared to unfold to them our doctrine, or to defend himself against the arguments they ingeniously brought to bear upon him. Now, how many of us, if called upon suddenly to explain why we "keep Saturday for Sunday," would be able "to give an answer," much less "to convince the gainsayers"? I believe the majority of our young people keep the Sabbath conscientiously, and deep in their hearts is grounded the Sabbath principle, but when called upon to justify themselves at the bar of human judgment, find themselves inadequate to the task. This is not as it should be. This is, preeminently, an age of critical inquiry, rather than of blind, unquestioning faith. No man has a right to announce himself as being settled in his convictions, until he is able clearly to demonstrate to the unbelieving mind, the reason for his position. Never, in Christian history, has our distinguishing doctrine been so prominently before the world. Never was there so much hostile criticism, never so much earnest inquiry after the truth; consequently, never so great a responsibility upon us, the acknowledged champions of this divine truth. It is not enough that we are at peace in our own minds on this question, but we are in duty bound to be able to present to the inquirer or the scoffer, arguments irrefutable and convincing. This obligation rests heavily upon us young people, who may daily be brought into close relation with many whose minds may be set aright by our ability to lead them into the truth. We cannot hope for this ability, without patient and careful investigation. Our Tract Society furnishes us with these means of investigation, and is yearly

expending thousands of dollars that the truth may be more clearly brought before our eyes. How many of us are doing our part? How many of us read regularly and carefully the RECORDER, Outlook, Light of Home, and others of our periodicals? How many of us have read the able books and tracts which our leaders have left us for our aid? If not, are we doing our duty? The question is worthy of serious consideration.

Again, there was no sadder phase of our Lord's work here on earth, than that expressed by the beloved disciple: "He came unto his own and his own received him not." So now, while the work may at times seem to be almost fruitless, there is nothing more discouraging to the noble men who are devoting their lives to the promulgation of the truth of God, than to see the results of their most arduous labors, lying unused upon the shelves, while we, who need their help so much, pass them heedlessly by.

Young brothers and sisters, let us consider these things, and then, with hearts reconsecrated to the service of God, subscribe for our own periodicals, send for our own books and tracts, thus encouraging our leaders in this grand work, and inspiring them to still greater achievement, and at the same time, prepare ourselves for the work God has given into our hands along these lines.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senex. "She is called Fortune," said he, "and she is not only blind, but mad and deaf."

Hospes. "What work then doth this woman do?"

S. "She goeth about everywhere," said he, "and she snatcheth from some their possessions, and giveth them to others, and again she straightway taketh away from these what she hath given, and giveth recklessly and capriciously to others. Therefore doth her sign well reveal her nature."

H. "What is this sign?" said I.

S. "That she standeth upon a rolling stone."

H. "What then doth this signify?"

S. "That the gift which one receiveth from her is neither safe nor sure. For great and severe failures come when one trusteth in her."

H. "But this great crowd, which stand about her; what do they wish, and what are they called?"

S. "These are called heedless ones, and they are asking what she throweth away."

H. "How then do they not all have the same appearance; but some seem to rejoice, while others are discouraged, extending their hands?"

S. "Some of them," he said, "who seem to rejoice and laugh, are those who have received something from her, and these call her Good Fortune. But others, who seem to weep, are those from whom she hath taken away what before she gave, and these call her Bad Fortune."

H. "What, then, are the things which she giveth to them, that those who receive them rejoice, and those weep who give them up?"

S. "Those things," said he, "which seem to most men to be good."

H. "What now are these?"

S. "Riches certainly, and glory, and high birth, and children, and power, and kingdoms, and other things like unto these."

H. "How now is it that these are not good?"

S. "Concerning these things," said he, "it will suffice to converse at another time. But now let us be about the allegory."

H. "Thus let it be." (To be continued.)

THOSE SQUEAKY BOOTS.

A Short Sermon out of Church.

Did you ever realize, beloved brethren, how much depravity there is in a pair of squeaky boots? We went to a conference the other day, and you were there with those boots, and you were very active and untiring, bless your generous soul, in efforts to promote its interests, and the comfort of the guests, and you would have been entirely successful had it not been for those boots. First you went up to the pulpit with a notice, and every step was emphasized by that unrhythmical squeak. The eyes of the audience left the speaker's face and sought your feet, and you almost broke the thread of his discourse by treading on it, as it were. Then you remembered that the coffee for the supper had not arrived, and you must needs go and see about it. If with dignity and propriety you could have left your boots in the pew beside your hat, your exit would have attracted no attention, but unfortunately an extra squeak seemed to be imparted to those boots, and the eyes and attention of the whole audience followed you, as with conscientious but ineffectual efforts to step quietly you left your seat, went the whole length of the aisle, and clumped down the stairs to the vestry in your laudable desire to see about the coffee. Then, when you came back, the same process was repeated. You had not been in your seat ten minutes when you noticed that Dea. Drowser was fast asleep, and that others were likely to follow his example, so foul was the air. So, what should you do, but open the windows on the north side, another very laudable task, had it not been for the squeak in those brogans, which was a little more unpleasant, to the preacher at least, than the foul air would have been. When the collection was to be taken, you must pass the box, and the squeak, squeak, squeak kept time to the clink, clink, clink of the coppers and the nickels. It is such a little thing that we would ask of you, dear brother, surely it is not unreasonable. Leave the squeaky pair at home the next time, and wear the old boots. We do not care if there is a patch on the toe and a break on the instep, or even if they are run down at the heel. On the principle of the boy's definition of salt, that it is "the thing which makes meat taste bad if you don't put any on," so your new boots left at home will add more than any one thing to the solemnity and impressiveness of the next conference.—*The Golden Rule.*

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 Christian Endeavor Societies of Steuben and Allegany counties, N. Y., have formed a District Union. On Friday, June 7th, the Union held its first convention in the Presbyterian Church in Hornellsville. The local societies were generally well represented, our Alfred Society having a large delegation. In the organization, J. A. Platts, of our Society was made assistant moderator. Three sessions were held which were full of instruction and inspiration. Special mention should be made of the exercise on Workers' Training Classes, by C. B. White, District Secretary, and the paper on the Work of the Committees, by Miss Perry, of Bath. Entertainment was furnished by the local societies of Hornellsville which added much to the social enjoyment of the occasion. In the evening an address was given by Rev. Dr. Fitch, of Buffalo, on "Self-Culture," and the session closed with a consecration meeting. The next session is to be held at Wellsville, Oct. 16th.

POPULAR SCIENCE.

We credit the following paragraphs to the *American Analyst*.

The uses of the cotton plant are developing rapidly. Formerly the fiber of the blossom was the only part utilized. Then the seed began to supply a large proportion of the "olive oil" and "lard" in the country, and now the hulls are found to be cheaper and better than wood for paper pulp.

A PENNSYLVANIA botanical society has received a rose of Jericho from Persia, of which species of flower it is said that when dry weather is prevalent it wraps itself into a ball, and is to all appearances dead. The wind blows it from the stalk, and it goes bounding along until it reaches a moist spot, where it unfolds its leaves, drops its seeds and a garden of roses soon appears.

AIR IN EXPLOSION.—Since the recent explosion of a petroleum vessel in Calais Harbor, experiments have been made to determine what proportion of air must be present to form an explosive mixture. With 1 of petroleum vapor to 5 of air no explosion occurs, but when the air is to vapor as 6 to 1, the mixture is feebly explosive and becomes violently so when there is 1 part of petroleum vapor to from 7 to 9 of air. With 12 parts of air it still explodes violently, but with 16 parts it is but feebly explosive, and with 20 parts of air will not usually explode at all.

POCKET TYPE-WRITER.—A type-writer, so diminutive in size as almost to justify the term "pocket type-writer," has recently been invented. Its extreme dimensions are four inches by three inches, and its weight less than four and a half ounces. Yet it carries all the characters necessary in ordinary correspondence on the inner edge of the revolving disc which forms the principal feature of the machine. The whole frame travels across the paper, which consequently may be of any size, and a roller, to which a spacing-check is fitted, secures an absolute straightness and evenness in the line printing.

ARTIFICIAL LEATHER.—Dr. George Thenius, of Vienna, has a process for the manufacture of artificial leather from red beechwood. The best wood for the purpose is taken from 58 to 60-year-old trees, cut in the spring, which must be worked up immediately, bark peeled off, steamed, treated with chemicals in a kettle under pressure, and exposed to several more operations which the inventor does not mention, as he wants to have them patented. From the prepared wood strong and thin pieces are made by means of heavy pressure. The inventor states that a solid sole leather can be obtained, which he claims is superior to the animal leather in firmness and durability, and can be worked up in the same way as animal leather, nailed and sewed.

CARE OF UMBRELLAS.—Umbrellas will last much longer if, when they are wet, they are placed handle downward to dry. The moisture falls from the edges of the frame, and the fabric dries uniformly. If stood handle upward, as is commonly the case, the top of the umbrella holds the moisture, owing to the lining underneath the ring, it consequently takes a long time to dry, and injures the silk or other fabric with which it is covered. This is the main cause of the umbrella wearing out so soon at the top. Umbrella cases are responsible for the wear of the silk. The constant friction causes tiny holes that appear so provokingly early. When not in use the umbrella should be let loose, and when wet left loose to dry.

CONGRESSES IN PARIS IN 1889.—Forty-nine Congresses of various sorts—literary, medical, mathematical, metallurgical, architectural, nautical, and commercial—have been duly authorized by a committee of the Paris Exhibition, which is presided over by M. Pasteur, who has for his associates M. Mezieres, of the French Academy, and M. Meissonier, the painter. "To these Congresses," says the *English Mechanic and World of Science*, from which we take the item, "that of the International Females will, it is expected, be added in time," which put us in mind of the man who, when boasting that he had eaten forty-nine hard-boiled eggs, was asked why he had not eaten one more to make an even fifty, replied that he "didn't want to make a hog of himself just for one egg."

WHALE HUNTING.—Hunting whales with steamers and cannon is a new idea. The harpoon is made with four umbrella-like ribs, which is fired from a cannon on

the ship into the whale's body. Pressure makes it open up and take a wider and firmer hold, and the whale pulling sets off some nitro-glycerine confined in the cone or front part of the harpoon. With all this the whale sometimes runs for many miles, drawing after it the ship, often at the rate of sixteen knots an hour, and marking its course with blood. Two thousand feet of heavy rope are fastened to the harpoon, but this, as indicated, does not allow sufficient play for this great monster, which is often 70 to 85 feet long, and weighs 100,000 pounds. Afterward, when the whale is dead or nearly so, an iron chain is put around its body, and it is towed into the harbor of the fishing company.

TEMPERANCE.

—A SCOTCH clergyman lately, in a temperance address, said: "If Paul had recommended to Timothy, Epsom Salts, instead of wine, less would be heard of the advice."

—IN SWITZERLAND seventy per cent of the young men are said to be unfitted, by the use of alcohol and tobacco, for the military service required by the government, and upon examination have been rejected on account of this impairment of their physical condition.

—STATISTICS show that there are three pecks of corn and rye used for distilling whisky out of every one hundred bushels grown in the United States, yet we find people who are afraid that prohibition would affect the corn and rye market. The grain market never was dependent on the liquor traffic and never will be, and the price of corn and rye is not regulated by distilleries.

—THE Vermont Legislature, during its last session, adopted the following act amending the liquor law of the state: "The payment of the United States special tax as a liquor-seller shall be held to be *prima facie* evidence that the person or persons paying said tax are common sellers of intoxicating liquors, and the premises so kept by them are common nuisances."

—WHY must a lot of men go around "treating" one another to intoxicating liquors? Why not call all "the crowd" in and treat them each to a dose of medicine? The effects would be far more salutary. Why not pay for their dinners, or for their car rides, or for a lot of other things? Why must a man's family go ragged and starving while he daily "treats" a lot of idle, drunken, dissolute men, who will let him roll in the gutter when his money is all gone? Surely dunces are not all dead yet.

—AMONG the causes of crime the saloon is foremost. In the year 1881 the Bureau of Statistics of the State of Massachusetts investigated all the criminal cases which were brought before the courts of Suffolk county in that state, with this result. It was discovered that "of the 16,897 cases more than seventy-two per cent were for the various grades of drunkenness, and in addition to these, more than twelve per cent were offenses committed by persons under the influence of liquor, leaving about fifteen per cent of the crimes to represent what would be total but for the use of intoxicating liquors."

—IN RUSSIA every one found inebriated on the public streets is imprisoned, and when he is recovered is set to sweep the streets for a day. It is not rare to see in the streets of St. Petersburg well-dressed men acting as scavengers. Might this not embody a hint for our police laws? Switzerland furnishes us with another. Ten per cent of the income from liquor licenses is expended in unfolding to the people the bad effects of alcohol. It is by such various means, combined with scientific instruction in the schools, which we are so happy to note is gaining ground, that the true principles of temperance can be inculcated, not by any violent restrictive laws which produce more evil than they effect good.—*Ez.*

—"I DRINK to make me work," said a young man one day. To which an old man replied: "That's right; thee drink and it will make thee work. Harken to me a moment and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife and two as fine lads as ever the sun shone on. We had a comfortable home and lived happy together, but we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am 72 years of age. Had it not been for drink I might now be an independent gentleman, but I used to drink to make me work, and, mark, it makes me work now. At 70 years of age I am obliged to work for my daily bread. Drink, and it will make thee work."

THE LOSS AND RECOVERY OF FAITH.

Miss Gladstone, in the *Contemporary Review*, tells how the Princess Alice lost and recovered again her faith. It seems that for four years she was constantly under the influence of the famous skeptic, David Frederick Strauss. It was with great reluctance and distress that, in spite of the sacred traditions of her youth, she allowed his skeptical views to take such entire possession of her mind that she did not shrink from accepting the dedication of his work on Voltaire. It was not until the spring of 1873 that the light of faith came back to Princess Alice through much darkness. She had just returned from her Italian trip, into which she had thrown herself with true enjoyment, and was still resting after the fatigue of the long journey. The two little princes had been playing by her sofa, Prince Ernest ran into the next room, followed by the Princess, and in her brief absence Prince Fritz fell out of the window upon the stone pavement below. One moment in the most vivid, radiant life and health, the next he lay senseless and crushed. He died a few hours later in his mother's arms. In her agony she sounded, as it were, for the first time the depth of skepticism. She searched in vain through the various systems of philosophy, but found no foothold. She did not speak of the transformation that was going on within, but slowly, silently, and surely faith returned to her, never again to falter. "The whole evidence of philosophical conclusions which I had built up for myself, I find to have no foundation whatever—nothing of it is left—it has crumbled away like dust." What should we be, what would become of us if we had no faith—if we did not believe that there is a God who rules the world and each one of us?

QUOTING SCRIPTURE.

I knew a man who always had a good story to tell. He used to sit in his store, and, when there was no business, he would tell any one who would listen some interesting tale. I learned much from him, for his stories were never profane or vulgar.

One of them was about a colored boy, the son of a Baptist preacher. This boy had a bad habit of sneaking off, unknown to his father, and coming in the back way late at night.

At last the old gentleman found him out, and learned that he had gone to a ball—a thing strictly forbidden. He waited for him till half-past twelve, standing in the dark, with a big hickory stick in his hand. As the boy climbed in the back window, down came the stick upon him. He howled with pain, for the stick in the dark, struck him everywhere.

As he howled he jumped about the shed. But his father kept on. At last he stopped to get breath, and said, "You young scamp, I'll teach you not to go off dancing with them low down folks!"

The boy blurted out, "But, father, don't the Bible say, 'There is a time to dance?'"

It was an unlucky quotation.

"Yes, it does," said his angry parent, "and I'll tell you when it is. It's when a boy has sneaked out to a ball, and his father catches him when he comes home at twelve o'clock at night, that's the time for him to dance!" and the stick descended, and the boy danced and howled his own accompaniment, till the old gentleman thought he had enough.

Quoting Scripture never helps sinners, unless they are penitent.—*The Christian Advocate.*

THE late Judge Jeremiah Sullivan Black left no record that will longer survive him than this tender and impressive tribute to the truth of the Christian religion, as felt and enjoyed too in the last hour of life. This is the recorded testimony: "Shortly before Judge Black died he said to his wife: 'How can I fear to cross the dark river when my Father waits for me on the other shore?' and added, 'Would I were as comfortable about all I leave behind unfinished in this world!' He then breathed the following earnest prayer: 'O thou beloved and most merciful Heavenly Father, from whom I had my being and in whom I have ever trusted, if it be thy will, grant that my suffering end, and that I speedily be called home to thee. And, oh, bless and comfort my Mary.'"

COMMUNICATIONS.

CENTRAL ASSOCIATION.

An instructive sermon on the "Relation of Law and Grace," by Bro. Daland, was a fitting introductory to the session of the Central Association, just closed at Adams Centre, N. Y. Bro. Daland served as Moderator, and Wm. C. Whitford and Alfred Stillman as Secretaries. The attendance of delegates was not large, but the people of the vicinity turned out well and the congregations were large throughout. Sermons were preached by Elders Johnson, Kagarrise, B. F. Rogers, Geo. W. Burdick, Mrs. Perie F. Burdick, and A. Lawrence, the latter speaking on First-day evening in an effective manner from Rev. 19:6, "Alleluia, for the Lord God omnipotent reigneth." Bro. Lawrence, who came from the Baptists and who is settled at West Edmeston as pastor, participated for the first time as a member of the Association. He already seems quite at home among us, and his words were full of hope for our cause and the reign of our Lord. The services from first to last were inspiring and full of interest, giving evidence of the presence of the Holy Spirit. They had an unusual variety, as "hours" were occupied by the Woman's Board and the Young People, as well as by representatives of the Benevolent Societies. Miss S. Maria Stillman conducted the Woman's hour, presenting an excellent paper and other matters that made up an interesting programme. Much seems to be gained by enlisting all classes among the workers, and giving prominence to the various branches of work that claim our attention and efforts. On the whole the session was highly profitable, affording larger views of the field we occupy, and arousing us to greater activity and self-sacrifice for the truth. The report on the state of religion showed no revivals among the churches, of any general extent, only a few having been baptized during the year. Still it is believed that some ground has been gained, and that in the year to come more abundant fruits will be gathered. If many earnest prayers avail, and we trust they may, the churches will awake to the work of the Lord, and the future will be made joyful over sinners led to repentance.

The vote upon the proposition to join the Eastern and Western Associations in sending a delegate to the South-Western was favorable. Eld. Swinney is delegate this year to the Western and North-Western. The hospitality of our entertainers at Adams was unbounded, and all their arrangements evinced a most hearty welcome. May the Lord reward them with prosperity in his service. All in all, it was one of the best anniversaries of this body, made delightful by Christian fellowship and love and encouraging through the spirit and zeal that pervaded all the exercises. It was good to meet together thus once more, and enjoy a foretaste of the reunion in heaven. J. B. C. ALFRED CENTRE, N. Y., June 11, 1889.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., June 14, 1889.

The President has had occasion to rebuke all three of the courts martial that have rendered decisions during his term of office. The latest sentence, that in the case of Capt. Armes, he has commuted to restriction of residence to certain limits, for five years, and of the suspension for that period, of the right to wear uniform. The court martial had recommended dismissal from

the service. The offense was a violation of politeness. Capt. Armes, a cranky, retired army officer, who was a brilliant fighter in his day, pulled Governor Beaver's nose, in retaliation for a more or less imaginary affront put upon him by the gallant Governor, in ordering him ejected from the Inaugural parade. In contrast with the severity of this sentence, as originally promulgated, is the verdict in the case of Major Lydecker. This officer was at the head of the engineering work on the Washington aqueduct. The aqueduct cost millions of dollars, and the city, by which it was needed, waited for its completion. Suspicions of bad work arose, only to be pooh-poohed by the gallant Major. Finally an investigation was made. All the work of years are lost. The Major has either been a fool or a knave, for he has approved of rotten work, and falsely stated on his honor, that he knew it to be of good character. And yet the court martial only sentences the disgraced officer, to pay the government a fine of \$100 a month for nine months. He does not lose his position or order of rank; he is still a curled, society darling, no blush of shame tinges his brazen cheek, even his fellow-officers are too hardened to feel the disgrace inflicted upon the public service. Why President Harrison has so often expressed his contempt for courts martial is not hard to discover.

The men in the public life of our times, who like Dr. Johnson, retain the habits of humble days in the prosperity of the present, are not surprisingly numerous. To be sure Attorney-General Garland has never invaded the mysterious wonders of a dress coat, but the slovenly men are common in all walks of life. Very often in one of the dairy lunch rooms down town you can see a gigantic man, with a round, carefully shaven face, peacefully seated, chewing apple pie and drinking milk. The summer's heat has affected the inherent integrity of the pie and no country raised boy could be deceived into believing that one of the thoroughbred Alderneys, whose portraits grace the wall, had been guilty of putting the milk on the market. Yet as this Hercullan boy, Justice Harlean, of the Supreme Court, munches and sips, a smile of supreme joy—a sort of supreme court joy, as it were—wreathes his face and ties itself in a bow in the creases of his neck. George Eliot in describing the death of a poor peasant, relates that he refused offers of food in his illness, being unable to eat common food and having not sufficient imagination to conceive of anything better. Is it a lack or a superfluity of imagination that makes a ten cent lunch a delicate gastronomic triumph to a member of the Supreme Court of the United States, a man with a life position of value, who can go to a dozen big dinners a week if he will only accept the offers he receives? Now, these peculiarities of the genial Justice are not the outgrowth of a miserly disposition. He is not that sort of a man. It is simply that the senses of taste and smell refuse to perform their wonted functions.

The anti-Mahone Republicans, represented by sixteen gentlemen who went bravely at their battle and were immediately routed with great slaughter, secured the President's ear by appointment, for ten minutes, yesterday. The committee asked the President to deliver the children of the true faith in Virginia out of their bondage to Mahone. They claimed that in the post-office distributors, as an instance, no appointments had been made except on the indorsement of Mahone. The President told them that they were mistaken, and wound up by refusing peremptorily to interfere in any quarrel between the factions.

TRACT SOCIETY.

Receipts in May, 1889.

GENERAL FUND.

Table listing donors and amounts for the Tract Society General Fund. Includes names like Edwin S. Maxson, N. O. Moore, J. F. Hubbard, etc., with amounts ranging from \$1.00 to \$300.00. Total: \$889.28.

HEBREW PAPER FUND.

Table listing donors and amounts for the Hebrew Paper Fund. Includes names like Paul Greene, Mrs. R. E. H. Wheeler, etc., with amounts ranging from \$1.00 to \$50.00. Total: \$123.00.

PLAINFIELD, N. J., June 2, 1889. E. & O. E.

J. F. HUBBARD, Treasurer.

PERSONS who have taken the Helping Hand quarterly, or for any time less than a year, and whose time is therefore out, should send in their orders promptly for the third quarter, which will be ready for the mail in a few days. The lessons for the next two quarters take us back into the Old Testament. Studies beginning with the life and times of Samuel. We hope all our schools will want the Helping Hand; but we issue it on the "pay-as-you-go" plan; persons or schools which have not already ordered it, should do so at once.

ARISTOCRACY IN RELIGION.

(Continued from page 388.)

keeps three servants, drives a fast horse, wears broadcloth and diamonds, and has reviewed Robert Elsmere.

Brother C. D. Cote dwells in a flat, his wife does her own work, he walks on his uppers most of the time, and consoles himself with "The Worker."

Now, between these two men in point of ability and consecrated zeal there is little to choose. If there is any advantage it is on the side of the latter. And yet, Doctor Highup feels immeasurably above brother Cote, patronizes him, speaks most kindly of him in public, condescends to smile benignly upon him, but will not condescend to visit him. And between their wives "there is a great gulf fixed."

One has had influence, has pulled wires, and has become the pastor of an important church; the other has stood to his post where his captain placed him, enduring "hardness as a good soldier." One is courted, the other is commiserated, one finally dies and is laid away amidst flowers while beauty weeps above his bier; the other resigns and passes into "inocuous desuetude" in a ministerial home! **REQUIESCAT IN PACE!**

Meanwhile the two churches are frequently the objects of contrast. Doctor Highup's people speak very compassionately of the little church on the east side, and express very great sympathy for the poor man who is laboring so hard on so small a salary.

But when some well-to-do family moves into the neighborhood just on the borders of the east side, some Celestial Illuminator advises them "not to go to poor Mr. Cote's Hardpew church, for there is no *society* there, you know." And so in search of good society rather than sound doctrine or growth in grace, the new comers sit in the light of the Celestial Illumination. They are zealous, not to do good, but to get good.

We cannot hope that this state of things will ever be materially changed. Reforms are slow, and seldom universal. The most that we can hope for is, that here and there a man will be found who will be content to "preach the gospel to the poor," after the example of his Master; that around him will be gathered earnest, zealous souls who care nothing for the pomp and glory of this present world, and that together they will carry on that work whose fruits will stand the test of fire.

DR. DOWLING AND HIS CRITIC.

BY REV. T. R. WILLIAMS, D. D.

A noteworthy article appeared in *The Examiner*, of May 23d, in which Dr. Dowling was pointedly criticised relative to his views on baptism. It appears from this article that Dr. Dowling, in a recent issue of the *Christian Intelligencer*, had stated his reasons for substituting sprinkling, as a mode of baptism, for immersion. It was said, "Dr. Dowling believes that the original mode of baptism was immersion." He was quoted as saying, "A method in use in tropical climes is not of necessity binding in other places and times. If immersion be binding, why not the custom of feet-washing also?" The interrogator follows Dr. Dowling closely and fairly: "The church as a whole also accepts baptism. . . . Why does the church believe and accept baptism? Because it was so commanded by Christ. Did he have authority? We all agree. Did he know how to establish it? We all are agreed. Did he in fact establish it? We here also, agree. Did he connect a mode with the command? Dr. Dowling says immersion was that mode. Did Christ change it? I find no record. Is it changed now? By some. Who made the change? Certainly not Christ, according to Dr. Dowling. Was it changed by men? Dr. Dowling says so,

and because 'they had a right to so change it.' Does Dr. Dowling believe in the use of bread and wine at the communion table? If so, why? Why not in this age, when there is danger to many in the use of wine, substitute something else in the place of wine? Why not substitute something in the place of baptism? of the church itself? Many do so. . . . Christ established two ordinances. Did he know what he did? Did he give reasons? Were they good? Is our 'Christian consciousness' and human judgment supreme, or his Word supreme? I know baptism was a symbolic ordinance, but I know, too, the truths attached to it, what it symbolized and how, all of which were inculcated by the apostles with their teachings of the command. . . . Do symbols have power? Has the Christian church any? Were they of man or of God? If divinely given, divinely established, divinely commanded, even if the command be among the least of the commandments and words of our Saviour, shall we follow Saul in his sacrifices substituted by his Christian consciousness, Dr. Dowling in his human judgment passed upon divine commands, or the Word and example of him who when he commanded us to pray, gave us a model prayer, and when he established an ordinance and commanded us to observe it, set the example himself?

"But the highest logic and the new thing under the sun is in 'infant baptism.' I have heard many arguments for it that to me seemed good, though not conclusive. But it remains for Dr. Dowling to believe and practice it, because 'The word of God does not mention it.' The modern saloon is not mentioned in the New Testament, therefore—If the New Testament had mentioned infant baptism, and Christ had set the example with little children when he commanded it, would Dr. Dowling have rejected it because it was 'tropical?' Are we to draw the inference that what the Word of God commands Dr. Dowling rejects, and what the Word of God does not command he accepts, and for those reasons? Is there a *standard*? Is there a basis for our obedience as for our faith? If so, what is it? Is it to be supreme or only partial? Are we to follow some portions and not others? If so, what?"

We hope and trust that Dr. Dowling is old enough and conscientious enough to appreciate the force of the above catechetical argument. We should like to suggest to Dr. Dowling to maintain his usual Christian charity toward the young divine, for he, too, has chosen to sail on the turbid waters in the same kind of a leaky boat which must sooner or later break up in the moving current. Nothing is more essential to a sea-worthy vessel than a sound and solid keel. If that be rotten and patched up with some unwarranted substitutes there is no safety for the cargo in a storm."

A man's accepted system of theology may be endorsed by the whole Roman Catholic world and, as borrowed from Romanism, by the most of the Protestant world, yet if it ignores the divine law it is like a high decked ship with a rotten keel on the stormy ocean. The interrogator in the above argument has been very searching in his questions relative to the divine law of the two ordinances established by Christ. He has recognized the fact that no authority, less than that which established those ordinances, is competent to abrogate them or to substitute anything in their place. Now the custom in the great body of Protestant Christianity of observing Sunday as the substitute for the Bible Sabbath rests on the same human

presumption as that of substituting sprinkling for baptism, as both these customs in the church came from the same papal church. They have no higher authority than human presumption, in open defiance to God and the Lord Jesus Christ.

Let the interrogator ask Dr. Dowling the same questions concerning the institution of the Sabbath that he asked concerning baptism, and the same answers will be pertinent. Why does the church believe and accept the institution of the Sabbath? Because it was so commanded by God. Did he have authority? We all agree. Did he know how to establish it? We all are agreed. Did he in fact establish it? We here also agree. Did he direct how it should be observed? Most explicitly. Did Christ change it? I find no record. Is it changed now? By some. Who made the change? Certainly not Christ, as a careful study of the New Testament will show. Was it changed by men? Honest men say so, and that they had a right to so change it. God established the Sabbath "for a perpetual covenant." Did he know what he did? Did he give reasons? Were they good? Is our "Christian consciousness" and human judgment supreme, or his Word supreme? You say the Sabbath is only a symbol, a "covenant" a "sign" of the eternal rest. Do symbols have power? Has the Christian Church any? Were they of man or of God? If divinely given, divinely established, divinely commanded, as was the Sabbath as well as baptism, where is the human authority sufficient in wisdom and righteousness to institute a change? Are we to draw the inference that what the Word of God commands, Dr. Dowling and his critic reject, and what the Word of God does not command they accept, and for those reasons?

Is the Word of God the standard on Christian baptism? Then why is it not on the Sabbath "made for man," as a "covenant and promise of eternal rest? How Dr. Dowling's interrogator can hold him to the claims of divine authority on the mode of baptism, and yet he himself, at the same time, utterly ignore the divine command and Christ's example on the institution of the Sabbath, is passing strange. Can it be possible that his is a case where "Christian consciousness" is supreme over the Word of God?

HOME NEWS.

New York.

RICHBURG.—A very pleasant surprise party was held recently, at the house of Bro. J. P. Dye. A goodly company of the people of Richburg, including not only our own people, but representative business men, the pastor of the Baptist church, and others, moved upon the home of our worthy brother. In the first place, Mrs. Dye was very much surprised to receive such a call, in the absence of her husband; in the second place, the company was not a little surprised to find that the man whom they sought had escaped their vigilance, and was three or four miles from home, and not expecting to return for a day or two. In the meantime a brother, wandering about the country "wool-gathering," had persuaded Mr. Dye to accompany him to the "Berg," who was as greatly surprised as a man could be, to find his quiet house in such an uproar, and again the people, who were just getting reconciled to their disappointment, were more surprised to see the proprietor of the house walking among them. There was no mistaking it; the figure carried too many pounds avoirdupois to admit of being called the ghost of any man. The evening passed pleasantly, and the surprise of the host reached its climax, when he was told that his company had come to express their regard for him, as they had learned to know him through the long years during which he had been a resident of the place, by putting into his possession an easy chair. The surprise was so great that he could only say, in the language of Mr. Augustus Bonwig, "Well now, I am surprised; I am more than surprised, I am astonished." But beyond all to surprise would all

MISCELLANY.

ZECHARIAH HODGSON AND HIS WIFE.

Zechariah Hodgson was not naturally an ill-natured man. It was want of reflection more than a corrupt and ungenerous heart that led him to consider his wife in the light of an inferior being, and to treat her more like a slave than an equal. If he met with anything abroad to ruffle his temper, his wife was sure to suffer when he came home. His meals were always ill-cooked, and whatever the poor woman did to please him was sure to have the contrary effect. She bore his ill-humor in silence for a long time, but finding it to increase, she adopted a method of reproving him for his unreasonable conduct, which had the happiest effect.

One day, as Zechariah was going to his daily vocation after breakfast, he purchased a large codfish and sent it home, with directions to his wife to have it cooked for dinner. As no particular mode of cooking was described the good woman well knew that whether she boiled it, or fried it, or made it into stew, her husband would scold her when he came home. But she resolved to please him once, if possible, and therefore cooked portions of it in several different ways. She also, with some little difficulty, procured an amphibious animal from the brook at the back of the house and put it into the pot. In due time her husband came home, some covered dishes were placed on the table, and with a frowning, fault-finding look, the moody man commenced the conversation.

"Well, wife, did you get the fish I bought?"

"Yes, my dear."

"I should like to know how you have cooked it—I will bet anything that you have spoiled it for my eating." (Taking off the cover.) I thought so. Why in the world did you fry it? I would as lief eat a boiled frog."

"Why, my dear, I thought you loved it best fried."

"You did not think any such thing. You know better. I never loved fried fish—why didn't you boil it?"

"My dear, the last time we had fish, you know I boiled it, and you said you liked it better fried. I did it merely to please you; but I have boiled some also." So saying, she lifted a cover, and lo! the shoulders of the cod, nicely boiled, were neatly deposited on a dish, a sight which would have made an epicure rejoice, but which only now added to the ill-nature of her husband.

"A pretty dish this!" exclaimed he. "Boiled fish! Chips and porridge! If you had not been one of the most stupid of womankind you would have made it into a stew."

His patient wife, with a smile, immediately placed a tureen before him containing an excellent stew.

"My dear," said she, "I was resolved to please you. There is your favorite dish."

"Favorite dish, indeed!" grumbled the disconsolate husband; "I dare say it is an unpalatable, wishy-washy mess. I would rather have had a boiled frog than the whole of it."

This was a common expression of his, and had been anticipated by his wife, who, as soon as the preference was expressed, uncovered a large dish at her husband's right arm, and there was a bull-frog of portentous dimensions and pugnacious aspect, stretched out at full length! Zechariah sprung from his chair not a little frightened at the unexpected apparition.

"My dear," said his wife, in a kind, entreating manner, "I hope you will at length be able to make a dinner."

Zechariah could not stand this. His surly mood was overcome and he burst into a hearty laugh. He acknowledged his wife was right, declared she should not again have reason to complain of him, and kept his word.—*The Sword and Trowel.*

AFTER FOURTEEN YEARS.

Mrs. Bell came to me just before Sabbath-school and introduced her nephew, a bright-faced boy of fifteen. He won my heart instantly.

"Harry has come to stay with us a few weeks," said Mrs. Bell, and he would like to join your class. He knows some of the boys, and will, I

think, enjoy it." As Harry passed on, she continued, "I hope this may be the turning-point in his life. Your boys can't help doing him good."

"My boys." How I love to say it! There are eight of them—such manly, good boys! Six of them are Christians, and the other two are going to be. We had a beautiful lesson. It was about the Christian's joy in service. The boys spoke from their hearts, gladly and freely, as they would of anything else. Why shouldn't they? The gladness shone in their faces. Harry looked from one to another in astonishment. Boys talk like that! William, his old playmate, asked him to attend our class prayer-meeting that evening, but he could not. Perhaps it was as well, for we prayed for him and pledged ourselves to do all we could in getting him to "enlist," as the boys like to term it. "Don't say very much to him, boys," I said, "but live and talk before him just as your Captain would have you, and when a good opportunity comes for saying the right word, say it."

Our young friend has gone, and we hope he carried Christ in his heart. We prayed for him and tried to say the best things to him. He came to our class prayer-meeting several times. The last time, he put his name on our "enlisting paper," and said he had decided to be a real Christian. He knelt with us, and we asked the dear Saviour to take him for one of his boys. I hope the work is real. It seems so. Time will tell. I pray the dear Lord to keep him in the way, and to perfect the work which seems to have begun in his heart.

Six months later.

Mrs. Bell tells me that her nephew has united with the church.

Six years after.

I have not heard from Harry for years. I have no knowledge whether or not he is leading a Christian life. Sometimes I fear that I am too hasty and urge too much. Perhaps I did in his case. Eternity will tell if time does not.

Fourteen years after.

A letter in a strange hand—whose can it be?

"Dear Friend,—Perhaps you will not recognize the name appended to this letter, but when I tell you that fourteen years ago, while visiting my uncle, I was for a short time a member of your Sabbath-school class, you will probably remember me.

"My object in writing is to express the gratitude I have felt towards you, all these years, for the interest you manifested in me at that time. It was then and there, through your influence, that I decided upon a definitely Christian life. I had, at different times, given the matter a good deal of thought, but was not inclined to take a decisive step.

"The earnestness and manliness of your boys convinced me that religion was a good thing. The little prayer-meeting at your house, at which I asked the Lord Jesus 'to take me, too,' will ever remain in my thoughts the bright starting-point of my real life. I wish I could give a better account of my stewardship for the ten years that followed. I have to confess that it has been sadly wanting in Christian earnestness. But the past four years, I have tried to be more active in the Master's service, and my work has been continually increasing, until now, church, Sabbath-school and Y. M. C. A., consume the greater part of my time outside of business hours.

"I do not know that I am doing much good to others, but I am conscious of doing a great deal for myself. In looking back over the past, I sometimes shudder to think how easily and naturally I might have continued in a course, which, from thoughtlessness, leads almost unconsciously to sin. To reach out a friendly hand, and feel concerned for the spiritual welfare of a stranger thrown in your way, was not much, perhaps, for you. I cannot tell you how much it was to me.

"I have known about you from time to time, since then, and shall always feel interested in your work.

Sincerely yours, HARRY."

From others I hear that Harry is an active, Christian worker, and, in many ways, trying to reach out a hand to other boys. May God bless him and his work. May he help Sabbath-school teachers and all Christians not to be weary in well doing.—*Golden Rule.*

SPECIAL NOTICES.

COMMENCEMENT WEEK, MILTON COLLEGE, JUNE 20-26, 1889.

1. Field-day Exercises, Thursday, June 20th.
2. Annual Sermon before the Christian Association, by Rev. R. W. Bosworth, of Janesville, Wis., Friday evening, June 21st.
3. Public Sessions of the Literary Societies, Seventh-day and Monday evenings, June 22d and 24th.
4. Baccalaureate Sermon, by Pres. W. C. Whitford, Sunday evening, June 23d.
5. Concert of the Chorus Classes of the College, under direction of Prof. J. M. Stillman, Tuesday evening, June 25th.
6. Commencement Exercises, Wednesday forenoon at 10 o'clock, June 26th.
7. Annual Alumni Meeting, Wednesday afternoon at 2 o'clock. Addresses by Hon. William Kennedey, of Appleton, Wis., and E. Stillman Bailey, M. D., of Chicago; and a paper by Miss Bessie M. Tomkins, of Milton, Wis.
8. Senior Concert by the Milton Cornet Band, Wednesday evening.

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

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuisen, we need the following dates: 1807-1821, 1844-1859, and 1865. Cannot some one help us out in the endeavor, especially in the dates since 1843?

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.

It has been thought best to change the place of meeting of the South-Western Seventh-day Baptist Association from Rose Hill Church, Housley, 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. C. 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. Ordler, at his office in Hornellsville, on or before August 15, 1889, for settlement. D. F. Ordler, Administrator.

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THE STORY OF TWO GIRLS.

The following story is told by a gentleman who was intimate with ex-Presidents Hayes and Garfield, and whose personal truthfulness is vouched for by the Cleveland (Ohio) Herald:

In the village of Bedford, only twelve miles distant from Cleveland, there lived, some thirty years ago, two charming and attractive girls. To one of these President Hayes had been an ardent suitor, but the parents of the young lady had vigorously opposed their courtship, on the ground that Hayes was poor, and gave evidence of hardly sufficient ability to warrant risking their daughter's future. The match was broken off, and the lady is to-day married and well known to Cleveland people. The other young lady had received some attentions from young Garfield, and was well disposed to reciprocate them. Her parents, however, objected to their intimacy, giving as the reason of their opposition the poverty of Garfield, and the anything but bright prospects of his future. The most remarkable co-incidences of the courtship were that both young ladies lived in a village of not more than five hundred inhabitants, and both refused two future Presidents of the United States, because of their poverty.

PAYING THE PRICE.

The remarkable fact is noted in the Evening Post, that mountaineering in the Swiss Alps, has cost one hundred and thirty-four lives during the last quarter of a century. Of these victims, eighty were tourists, forty guides or porters, eleven workmen journeying over the heights, two St. Bernard monks, and one was a crystal-seeker. Most of the fatal accidents arose from slipping on rocks or grass, avalanches were the next chief cause, while the deaths from falls over precipices, or through thin ice, and from exhaustion, were about equal. Many disasters again were due to imprudence, for in sixteen cases the climbers were not roped, no guides were taken in twenty-eight instances, and on twenty-two fatal occasions, the mountaineers knew nothing of the state of the snow. Mont Blanc was ascended six hundred and seventy-three times between 1859 and 1875, and twenty-five of these ascents proved fatal—about one death to every twenty-six ascents.

CONDENSED NEWS.

Domestic.

Raleigh, N. C., Monday, June 10th, gave a majority for license of 198.

The new directory of Albany, N. Y., indicates a population in that city of 100,905.

Three hundred and fifty-four thousand persons visited the Paris exposition, Monday, June 10th.

The Missouri Pacific has declared a regular quarterly dividend of one per cent, payable July 15th.

The Connecticut House has defeated the resolution for submitting to the people a constitutional amendment, providing for the election of state officers by a plurality vote.

Bradstreet's estimates of the total losses by the floods in Pennsylvania, New York, Maryland and Virginia, foot up \$42,500,000, more than three fourths of the loss being in Pennsylvania.

A license of incorporation has been issued to the American Executing Company, of Chicago, to execute persons who are sentenced to death. Such a company ought to do effective business, after they get the hang of it.

Foreign.

France and England have been generous indeed towards Johnstown.

At the World's Exhibition in Paris one-third of the machinery is from America.

The Samoan agreement was signed by all the members of the council June 14th.

The Spanish warship Paz has foundered off Cape Trafalgar. The crew were saved.

The City of Paris made a run of 515 miles in twenty-four hours during her last trip, the best ever made.

Russia is preparing for war, but this is nothing new. She is about always preparing for war or engaged in it.

The Chamber of Deputies has approved the introduction of the gold standard of currency in Roumania.

Affairs in Crete are quieting down. The Greek government is acting as peace-maker between the warring factions.

A severe gale prevailed, June 10th, at the mouth of the Thames. Much damage was done by the high tide. Traffic was almost suspended.

Metropolitan Michael will soon grant a decree nullifying the divorce obtained by Milan from Natalie. The ex-queen will then return to Servia.

The Russian authorities have sentenced forty-one students of the Cracow University to three days imprisonment and to pay a fine of 500 florins for singing Polish airs while on an excursion to Oitkoff.

The Yturbide, in the city of Mexico, is probably the grandest hotel in the world. It was built by the governor for his palace, and cost \$3,000,000. It contains a room, used by Governor Yturbide for a chapel, that is frescoed in solid gold.

The United States consul at Rio de Janeiro reports that the Brazilian government has declared lapsed the concession granted to Henry Cuming and others to lay a telegraph cable from Brazil to the United States. The Brazilian government will now invite tenders for the construction of the cable.

THE following is the order of exercises for the Commencement week of the Albion Academy, Albion, Wisconsin, June 22-25, 1889:

Saturday, June 22. Public Session of the Valedian Society, 8 P. M.

Sunday, June 23. Baccalaureate Sermon, in the church, 8 P. M.

Monday, June 24. Field day; Albion Academy Band Concert, 8 P. M.

Tuesday, June 25. Commencement Exercises. Graduation of the Senior Class, at 9.30 A. M.; Reunion of the Alumni and Old Students of the Academy, at 1 P. M.; meeting of the Board of Trustees, at 3 P. M.; meeting of the Board of Management, at 3 P. M.; concert of the Music Department of Albion Academy, at 8 P. M.

S. L. MAXSON, Principal.

MARRIED.

BABCOCK—TRUE.—At the residence of Prof. M. B. C. True, of North Loup, Neb., June 1, 1889, by Elder Oscar Babcock, Mr. Edwin J. Babcock and Miss Jessie F. True, all of North Loup.

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.

BROWN.—In Independence, N. Y., June 5, 1889, of cancer, Betsy Ann, wife of Charles E. Brown, aged 50 years, 8 months and 22 days.

Mrs. Brown endured her sickness with great patience, not a murmur escaped her lips, but she accepted her affliction as all right, and felt ready and willing to go when the Lord should call for her.

Having embraced Christ in her youth she found him precious in health and her only hope in death. She was a faithful wife, a kind and loving mother, and charitable toward all, and loved by all who knew her. She has left a husband, five daughters and one son, and a large circle of other relatives to mourn their loss. Her funeral was largely attended.

J. K.

SMITH.—In the town of Portville, N. Y., at Main Settlement, June 5, 1889, the wife of Albert M. Smith, who died four years ago, next August, and youngest daughter of the late Dea. Sheffield and Emily Main.

She leaves four daughters, three of whom are grown and two are married. She gave her heart to Christ in early life and united with the Seventh-day Baptist Church, of Shingle House. She bore her last sickness patiently, which lasted eight weeks. While in health she sought, as best she could, to benefit her children, and they have this to comfort them that she did what she could. During the early spring she witnessed the conversion of the two younger daughters. The funeral was held June 7, 1889. Text, Ps. 16:11, "In thy presence is fullness of joy." G. P. K.

PALMITER.—At West Edmeston, N. Y., June 4, 1889, after a brief illness of four days, William Palmiter entered into rest.

Bro. Palmiter united with the Seventh-day Baptist Church of this place forty-two years ago, and was a consistent member of the church until his death. He was not as demonstrative a Christian as some, but he was proverbial for his kindness and helpfulness. He has always been a most patient man, and in his quiet way impressed one with the Christian fortitude which upheld him amid the trials of life. A good, kind, and loving husband has passed over, leaving a widow in feeble health who is waiting for the call of the Master to come home and join the loved companion gone before.

A. L.

CHAPMAN.—In Clara, Pa., June 1, 1889, killed by the falling of a tree, Ansel Chapman, in the 53d year of his age.

He leaves a wife and four children to mourn his sad and sudden death. The funeral was held at the house, June 4, 1889. Text, 2 Cor. 5:6, "Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord." G. P. K.

HISTORY OF THE JOHNSTOWN FLOOD.

Messrs. J. W. Keeler & Co., Phila. (successors to Hubbard Bros.), have in press for early issue, a complete and accurate History of the Johnstown Flood, including all the other cities and towns that have suffered likewise. It will be well illustrated. Will be sold through agents, or mailed direct on receipt of \$1.50. The demand will undoubtedly be immense. The thrilling experiences, pathetic incidents, deeds of heroism, unparalleled suffering, devastation and death, and the sympathy shown in the contributions of millions for their relief, form a history of the most intense interest to all, and a history every one will want to preserve in book form. It certainly offers a great opportunity for agents, a host of whom will be needed to supply the demand for this work.

THE NINTH ANNUAL

COMMENCEMENT CONCERT

WILL BE GIVEN

at

ALFRED UNIVERSITY,

Tuesday Evening, June 25, 1889.

It is expected that about one hundred musicians will take part in this concert.

UNIVERSITY CHORUS, UNIVERSITY ORCHESTRA and UNIVERSITY BAND.

Soloists:

MISS SUSIE BURR, Soprano; MR. ALFRED WILLIAMS, Bass; MR. WARDNER WILLIAMS, Organist.

ADMISSION, 50 CENTS.

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