

# The Sabbath Recorder.

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

Vol. XLVI. No. 17 }  
Whole Number 2358. }

FIFTH-DAY, APRIL 24, 1890.

Terms:  
\$2 00 in Advance.

For the SABBATH RECORDER:

## THE ZION'S SINGER.

WORDS AND MUSIC BY THE REV. J. H. WALLFISCH.

I am a Zion's-Singer,  
A catcher of dear souls,  
A Chrit's salvation bringer,  
Yet breaking wicked poles.  
Christ laid celestial harmonies  
Into my heart and mouth;  
I call lost sinners from their pleas  
To God's bright father-house.

I want by all my singing  
To soften hardened hearts,  
That they—to Christ then clinging—  
Might fly from sinful arts.  
Would God you would soon homesick feel,  
By Holy Spirit drawn,  
And that, repenting, you might kneel  
To Jesus Christ, God's Son.

To Christ you ought to fly, but quick,  
Aroused by heaven's sound,  
That nevermore by devil's trick  
You were defenceless found.  
I pray thee, Oh repent, believe,  
Come home my wandering boy!  
And if thou wer'st the sinner's thief,  
Yet, thine is heaven's joy!

The heart, the mouth, with tunes filled up,  
Brings power from on high;  
Adds sweetness to the bitter cup,  
Behold, it flies each sigh.  
Now, if you feel repentant pain  
By Zion's-Singer's song—  
Indeed, he did not sing in vain,  
Since you for Jesus long!

## THE LORD'S SUPPER;—DOES IT BELONG TO THE CHURCH OR TO THE INDIVIDUAL TO DECIDE WHO SHALL PARTAKE?

BY THE REV. N. WARDNER, D. D.

At the last Ministerial Conference held at Milton, Wis., Feb. 21, 1890, the subject of communion was brought up by an essay; and in the discussion which followed, one good brother argued that in restricting the communion we often shut out "perfect Christians, better than ourselves," and that it did not belong to the church to say who might not partake, but any one who loved the Lord had a right to do so *anywhere*, he alone being authorized to judge as to his fitness. At this point the session closed, leaving no suitable opportunity for replies. For this reason a sermon was afterwards delivered at Milton Junction, a synopsis of which was requested, by the congregation, for publication in the SABBATH RECORDER.

The fact that those who favor open communion differ so widely in their reasons for it, shows that there is no Scripture authority for it, or they would all quote it and agree in their positions. One says, "All members of orthodox churches should commune together." This is right, for *orthodoxy* means "according to the doctrines of Scripture," and that would bring all into one church. Another says, "All baptized believers should commune together." But what one calls baptism another repudiates. Another says, "All who believe in Christ should commune together." This would take in Roman Catholics, Mormons, Universalists, swearers, drunkards, and even devils who confessed him to be "the Son of God." Another says, "All who love the Lord should commune together." This might take in any of those just named except devils, for they profess love for him. Another says, "None should be in-

vited, and none should be refused, but each one should do as he pleases."

This brings us to the question, did Christ institute his supper for his church or for the world at large? If all men are to judge and act for themselves in the matter, then any class may celebrate and administer it. Do the Scriptures justify it? Let us see. Paul, in 1 Cor. 11, rebukes the Corinthian Church for the improper celebration of that feast, and holds them responsible for every thing pertaining to it. This was unjust if the church had no authority to control it. All Christian denominations recognize this right and obligation. Methodists have as much to say against restricted communion as any denomination, yet, in section 40 of their discipline, published A. D. 1876, they say, "No person shall be admitted to the Lord's Supper with us who is guilty of any practice for which we would exclude a member of our church." Thus they claim that the church has the right to say who may and who may not partake with them. They thus adopt close communionism, and on the same principle that we do. I do not know a Protestant Church that does not restrict communion at some point. The only difference between them and us lies in the fact that we adhere to the Protestant principle that the Scriptures are the only authority in religion, while they substitute certain human inventions, and treat the Scriptures which condemn them as nonessential. They therefore receive all who go no farther in such substitutions than their church creeds indorse, and there they put up the bars. Individuals in all denominations go even farther. But denominations are to be known by their published creeds and not by eccentric individuals. To open the door to all who profess faith in Christ is, virtually, inviting all such and promising to reciprocate. This would include Roman Catholics, Mormons, Universalists, etc. If the brother who represented Sabbath-breakers to be "perfect Christians" really thinks they are, why does he labor so earnestly to convert them? Why should they repent and reform if already perfect? And what statement could he make better calculated to prevent people coming to the Sabbath, or to encourage people to forsake it? If Christian perfection may be attained by going with the multitude and thus avoiding the inconveniences and sacrifices which obedience imposes, why not go to them *en masse* and done with it? It is claimed that whoever chooses to commune has the right, and that he alone has the right to decide as to his fitness. A challenge was made for a single passage of Scripture to justify restriction. I propose to adduce more than one, and in turn to call for one that teaches the opposite. All this clamor about close communion is simply because those rejected are thus charged with unscriptural practice, while those denominations who thus clamor restrict in like manner, justifying themselves in what they cry out against.

When Christ instituted his supper none were present but the representative apostles. There

were scores, even of his disciples, in Jerusalem at that time who were not invited, including his natural brothers and his mother. Did he unchristianize all these? He admitted Judas and Peter, one of whom betrayed him and the other denied him before morning. Neither Peter nor Judas had yet actually transgressed, so that the rule of discipline which he had given for the guidance of his church could not be applied to them. According to that rule, transgression must be proved to justify restriction, and restriction is obligatory when it is proved.

The claim is made that all who love the Lord should be welcomed, and each one is to be his own judge, and the church has no jurisdiction in the matter. If this be true in regard to the highest church privilege, it must hold good in regard to church membership and all other religious privileges. But Paul said (Heb. 13: 10), "We have an altar whereof they have no right to eat who serve the tabernacle." The only altar instituted for the church to eat from is the Lord's table and even God's chosen priests had no right to eat of it while they served the tabernacle. Paul did not leave it for them to decide the matter for themselves. In Matt. 18: 15-17, Christ taught that if one brother is trespassed against by another, he is to seek, privately, to bring the erring one to repentance. If he fails, he is to take with him one or two more, that "in the mouth of two or three witnesses every word may be established." If this second effort fails, the facts are to be reported to the church and proved by these witnesses. Why? That the church may decide the matter. And if he refuse to hear the church, then he is to be regarded and treated as they would a heathen man or a publican,—no more entitled to church ordinances or membership. In verse 18 he says, "Verily, I say unto you, what things soever ye shall bind on earth shall be bound in heaven, and whatsoever things ye shall loose on earth shall be loosed in heaven." In John 22: 23 we read, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them, and whosoever sins ye retain, they are retained." That is, when they acted according to the inspired rule. He promised also to send the Holy Spirit of truth which should guide them into all truth. Thus guided, their acts would be ratified in heaven. Does this look as though he intended that the church should have no jurisdiction in limiting church privileges in regard to those who sin and will not repent? Does it indicate that the excluded brother still had a right to the highest privilege belonging to a loyal Christian, and that he should be the judge whether his sins should be retained or not? If so, then the whole process of disciplining and excluding him was worse than a farce enacted in the Lord's name and ratified in heaven!

In 2 Thes. 3: 6 Paul says, "Now we command you, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions

which they received of us." Withdrawing from others, is to quit their company. Here Paul, in the name of the Lord Jesus Christ, commands the Thessalonian church to quit the company of every brother who walked not according to divine instruction. Would welcoming him to the most highly prized privilege in the church be withdrawing from and quitting his company? Did Paul, in the name of the Lord Jesus Christ, command them to do what he knew they had no right to do without the approval of the disorderly walker?

Again, Rom. 16:17, "Now, I beseech you brethren, mark them which are causing divisions and occasions of stumbling contrary to the doctrine which ye learned, and turn away from them." Here the church of Rome was commanded to separate from all who were causing divisions contrary to what they had been taught. If this does not lay the duty upon the church to judge and decide in regard to the character and conduct of such, and exclude them from their communion, what language could do it? If treating plain commands of God as non-essentials which may be innocently disobeyed, is not causing divisions and occasions of stumbling contrary to the doctrine taught by Christ and his apostles, then nothing can be. It being done in ignorance or conscientiously does not justify the sanctioning and indorsing of such conduct. The church should stand as Christ's visible representative to the world, and it has no right to compromise and thus dishonor and give away the truth he has committed to its trust, simply because they who have departed from them do not like to have it insinuated that they have so departed. The business of the church is to be a light to the world, and hold up God's truth, every jot and tittle of which is clothed with the authority of Jehovah.

Again, in 1 Cor. 5:11, Paul says, "Now, I write unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat." As before, notice, the only feast enjoined for the church is the Lord's Supper—the Christian passover. 1 Cor. 11:10. Therefore this eating cannot refer to a common meal. Hence this church was forbidden to partake of it with persons who practice either of the crimes named. In verse 18, he says, "Purge out the old leaven that ye may be a new lump, even as ye are unleavened. For our passover, also, hath been sacrificed, even Christ. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." Here, Paul represents Christ to be the antitype of the Paschal lamb, and the Lord's Supper to be the antitypical representation of what was typified by the passover feast—spiritual redemption. Before the passover could be eaten (which was a family meal) all leaven must be purged out of the dwelling; and if a member of the family had been defiled, he was not allowed to partake until he had been purified. Paul here applies the same rule to the church in a moral sense. At the opening of the chapter he says, "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up and did not rather mourn, that he that had done this deed might be taken away from among you, For I, verily, being absent in body, but present in spirit, have already, as though I were present, judged him that hath so wrought this thing; in the name of our Lord Jesus Christ, ye being

gathered together, and my spirit, with the power of the Lord Jesus, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Here, in the name of the Great Head of the church, Paul commanded them to purge themselves of this sin before partaking of the Lord's Supper. As the typical passover in Egypt commemorated the redemption of God's people from the oppression of Pharaoh, and the death stroke of the avenging angel, so this antitypical passover commemorates the redemption of God's people from the slavery of Satan and the curse of avenging justice. As Israel, being delivered by the death and blood of the lamb, ate its flesh, girded and ready to march for the earthly Canaan, so the Christian church, delivered by the death and blood of the Lamb of God, symbolically eat his flesh, girded for the march toward the heavenly Canaan. That Paul, here, had no reference to persons or eating, outside of the church, is evident from what he says in verses 9-11, "I wrote unto you, in my epistle, to have no company with fornicators; not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world; but now, I write unto you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, whereas they that are without God judgeth? Put away the wicked man from among yourselves." They were to show their disfellowship by refusing to eat the Lord's Supper with him; not by refusing to transact worldly business with such, for then they must needs get out of the world, which is full of them. Neither did he leave it to that man to decide whether he might eat with them or not as he might judge of his fitness; but he laid the whole responsibility upon the church and rebuked them for not having excluded him before.

That the course here enjoined had the desired effect, is evident from what Paul says in his next epistle (2 Cor. 2:6, 7), "Sufficient to such a one is this punishment which was inflicted by the many, so that, contrariwise, ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow." The brother having thus been led to repentance, they were to take special pains to manifest their forgiveness and sympathy, lest he be crushed in spirit and discouraged. But supposing that, instead of repenting, he had gathered those who sympathize with him and organized a separate church, indorsing, as an article of faith and practice, that for which he was excluded, and then he should come and claim the right to commune with the Corinthian church, on the ground that he was a member, in good standing, of an orthodox Christian church, that he loved the Lord, and was as good as they, or perhaps better, being accepted of the Lord, with whom he enjoyed sweet communion in meditation and worship,—that the table was the Lord's, and they had no right to be so bigoted as to shut his dear children away from it, etc., etc. Would Paul have reversed his order and commanded the Corinthian church, in the name of the Lord Jesus Christ, to eat with him because he had, perhaps, conscientiously indorsed what the Holy Spirit had inspired Paul to condemn? Would he have insisted that the man was entitled by divine authority to decide for himself what liberties he might enjoy in that

church, and they had no right to say a word against it? If so, then what right had they to exclude him? What would exhortations to repent and turn from such sins amount to, if he were thus countenanced and welcomed to the most sacred privilege of the church, and what should hinder the Corinthian church going over *en masse* and joining the new church? If that man was alone divinely authorized to judge for himself whether he were fit to eat the Lord's Supper with them, he was also authorized to judge of his fitness to remain in the church, and they had no right to deliver him to Satan without his consent. Nothing is clearer than that Christ clothed his church with authority to settle all questions of doctrine, practice and privilege, subject alone to his instruction; otherwise there is no authority for any distinction between the church and the world.

Now the question is, what kind of a church did Christ establish, to which he gave such authority? The New Testament makes it as clear as language can that Christ and his apostles were baptized by immersion, and did not authorize any other mode to be used. They also kept sacred the seventh day of the week as the Sabbath of Jehovah, and authorized the keeping of no other; and therefore never organized or gave authority to any church except such as so believed and practiced. If it is a sin to desecrate the Sabbath, as God declares that it is, then we have no right to wink at it as unworthy of church discipline and exclusion. If it is not a sin then we have no right to exist as a separate denomination with the view of reforming men on that point. And if those who habitually desecrate that day, and in the name of Christ substitute another in its place, for which they admit they have no command of God, are nevertheless "perfect Christians," then, surely, we have no right to refuse them a place in our churches, nor have we any excuse for not joining theirs; nor have we any ground to exhort them to change their practice, and we might as well disband at once.

#### IMPORT OF THE LORD'S SUPPER.

BY LESTER C. RANDOLPH.

Paper read at the Ministerial Conference, held at Milton, Wis., Feb. 21, 1890.

I presume that most of us have acquaintances with whom we are so familiar that we could predict with tolerable accuracy their general attitude on any given question. We could do this by reason of our knowledge of their temper of mind, their habits of thinking, their likes, dislikes and prejudices. No man since Adam has been born without some natural bias of mind, and it is doubtful if the most liberal education can entirely free a man from it. To a certain extent men are born democrats, aristocrats, autocrats, anarchists, Methodists, communists and open communionists. I make no claim to be free from the universal law. On this question, to be honest, I think I am biased in favor of open communion. I have honestly endeavored to study the question fairly and come to my conclusions rationally; but it will be safe for you to make the usual allowances.

The question at first handed to me covered the entire ground of the communion question. As it is now limited, it is only one link in a chain, although perhaps the most important link. "Is the Lord's Supper a test of fellowship between brethren or is it a declaration of faith and fellowship between the participant and the Lord Jesus?" Our decision of this question does not settle the question of close vs. open communion, although it may make a strong presumption in favor of the one or the other.

Our authority on this as on every question of faith and practice is the Bible,—in this case the New Testament. First of all, what were Christ's own words? They are recorded in Matt. 26 : 26-30, Mark 14 : 22-25, Luke 22 : 19-20. The accounts are substantially the same. Matthew is the fullest and reads thus: "And as they were eating, Jesus took bread and blessed and brake it and he gave to the disciples and said, Take, eat; this is my body! And he took a cup and gave thanks and gave to them, saying, Drink ye all of it: for this is my blood of the covenant which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives." A very important reference also is to 1 Cor. 11 : 23-29, "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it and said, This is my body which is for you: This do in remembrance of me. In like manner the cup, after supper, saying, This cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come. Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and the blood of the Lord. But let a man prove himself and so let him eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." There are here some very significant passages in settling the purpose of the communion. They show that the Lord's Supper is,

1. *Commemorative.* "Do this in remembrance of me." It is to keep Christ and Calvary ever fresh in our memory.

2. It is *Symbolical.* It is a symbol of the Saviour's dying on the cross for us and all that it means to us. It must be something more than commemoration; for else the breaking of the bread and the pouring out of the wine in sight of all would be sufficient. It is a special symbol to each one who partakes, of what Christ suffered for him, and at the same time an expression of his belief in, and acceptance of Christ. "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." "Drink ye all of it; for this is my blood of the (new) covenant which is shed for many unto the remission of sins." "Take; eat; this is my body broken for you."

3. The Supper is also *typical.* "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." "Many shall come from the east and the west and shall sit down (at table) with Abraham, and Isaac, and Jacob in the kingdom of heaven." This ordinance, therefore, foreshadows the great supper of the Lamb in heaven. We may say, then, that the purpose of the Lord's Supper is threefold: commemorative, symbolical, and typical. Now, in each one of these three phases is it "a test of fellowship between brethren, or is it a declaration of faith and fellowship between the participant and the Lord Jesus?" *Primarily*, in each one of its three phases, the Lord's Supper seems to me an expression of *some relation* between Christ and the participant. As commemorative, it is an expression of the loving remembrance of the Christian for his Master. Incidentally, the ordinance certainly does unite Christians closer

together, just as it knits the national tie more firmly when Americans celebrate George Washington's birthday. But the real meaning of the celebration of his birthday is some relation between the celebrator and the "Father of his country," such as gratitude, admiration; love or veneration. It means that, or it is meaningless. So the Lord's Supper as commemorative, is an expression of veneration or loving remembrances between the disciple and Christ. As symbolical, the communion signifies the death and sufferings of Christ. So each individual in partaking, indicates his faith that the incarnation and death of Christ somehow saves him. So it is an expression of faith and acceptance. As typical, the Supper foreshadows the marriage of the Lamb, and the participant expresses thus his hope in Christ for the future life.

To sum up; the Lord's Supper is an expression of relations between the participant and Christ. Those relations are loving remembrance, faith and acceptance, and hope. So, in answer to the question put to me, I would say, I believe that the Lord's Supper is a "declaration of faith and fellowship between the participant and the Lord Jesus." While saying this, I do consider that it has a very important significance of "fellowship between brethren" also. There are those who think that the Saviour intended the idea of human fellowship to be one of the essential ideas in its constitution. There are two reasons for thinking so. The sacrament is typical of that Supper where we shall sit down—not simply with Christ—but also "with Abraham, Isaac and Jacob. Then, if the Supper indicates a relation between Christ and the participant only, why should not each one commune with Christ at home. I suppose it might be answered that he could; but that the service together becomes more convenient and impressive. To put the conclusion in a word, the personal communion with Christ is the *essential* element of the Supper. The fraternal communion, although perhaps not an essential element, is a very important one.

But even if we should consider this question settled, that of close communion *vs.* open communion is not settled. I suppose that most Pedo-baptists would join in the conclusions of Baptists regarding the import of the Lord's Supper; but they would still disagree as to who should be invited to partake. I would like now to hear a discussion on the question, "What are the conditions of admittance to the Lord's Supper and who is to apply them?" As to myself, I have not made up my mind. I have read little besides the Baptist argument. It is a strong argument and it is difficult to detect any break in the joints of the logic. But on a matter as important as this, no man ought to decide until he has heard both sides. I know many Baptists who, I think, are open communionists in heart and close communionists in head. Whatever our settled belief may be, can we help having a little fellow feeling for the Baptist who was discussing religious questions with a Presbyterian and a Methodist. You know it is a time of growing religious tolerance and unity. The high board fences which were put up long ago, are being torn down or are dropping away through neglect. Stern dogmas which were once supposed to be hard and fast, are being modified. Prejudices are becoming softened. The Presbyterians are revising their creed. So as these three Christian brethren of different families were talking together, the Presbyterian said, "I have about made up my mind, brethren, that unbaptized infants are not doomed to everlasting punishment." "And

I," said the Methodist, "have concluded that it isn't a sin to pray standing up." The Baptist was equal to the occasion; "Come, brethren," said he, "let us sit down and commune together."

#### KEEP UP YOUR END.

"When I was a boy in the lumbering region," said the old doctor, "the fellow who would not hold up his end of the log, but let the weight sag on the others, was looked upon with contempt by all the camp. Wherever I go now I think I see logs carried—one end held up by hearty, willing hands, and the other dropping out of lazy, selfish ones.

"When I see an old father toiling to give his son the education that is to help him through life, and the boy yawning over his books, tricking his teachers, smoking cigarettes and swearing; I feel like calling out: 'For the sake of your own soul, boy, grip the end of the log and hold it up!'

"Sometimes I see a man working hard all day, and too tired to rest at night, while his wife and daughters read novels, embroider and gossip with women as useless in the world as themselves. Do they keep up their end of the log?"

"Or, quite as often, it is the wife who stints and saves until her life is barren and bare as a dusty road at noonday, while the husband spends his time at saloons and pool rooms.

"Or, I see one bright, courageous member of a family—usually a woman—working, joking, hopeful, while the others crawl along, groaning, complaining, dropping every day and hour their burden of poverty, disease, toothache, or bad weather on her shoulder. She has all the log to carry.

"Again, it is a human being for whom God has done much in birth, rank, education, friends who for the love of a glass of liquor or a pack of cards allows his life to drop into the slough. Paul bids him 'work' out his own salvation; and I feel like telling him to hold up his own end of the log."

What does our reader think of the doctor's homely lesson? What is his burden in life? Somebody shares it with him; no man bears his load alone. Does he carry his part with hearty goodwill, or does he drop it on weak and willing shoulders?—*Christian Commonwealth.*

#### THE EMPRESS.

A Chinese church newspaper, printed in China, has the following, which we translate: "At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word; and, when the Christian visitor concluded, she said: 'I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this gospel preached.' This young lady is now the empress of China."

THE REDEEMER'S tears signify how very intent he is to save souls, and how gladly he would save thine if yet thou wilt accept of mercy while it may be had. For if he weep over them that will not be saved, from the same love that is the spring of these tears would saving mercies proceed to those that are become willing to receive them. And that love that wept over them that were lost, how will it glory in them that are saved? There his love is disappointed and vexed, crossed in its gracious intendment; but here, having compassed it, how will he joy over thee with singing, and rest in his love! And thou also, instead of being involved in a like ruin with the unreconciled sinners of the old Jerusalem, shalt be enrolled among the glorious citizens of the new, and triumph together with them in glory.—*Howe.*

MISSIONS.

FROM JOSHUA CLARKE.

During the past three months I have continued to meet my appointments at Andover and Wellsville and two outposts on each field, making four outposts once in two weeks. Two weeks, while suffering from *la grippe*, I supplied my appointments on the Sabbath, taking up my appointments at outposts. The unprecedented bad roads have been an embarrassment during the whole quarter, but our meetings have been well sustained and characterized by a good, if not a growing religious interest. Two have been added to the church in Wellsville by baptism, and another awaits this ordinance and church relation; and another whom I baptized nearly one year ago has embraced the Sabbath and will unite here next Sabbath. And one whom we hope may be accompanied by others, awaits baptism and church membership in Andover. So the good Lord is favoring us all along the line upon this field, giving us steady growth and abounding peace. Blessed be his holy name.

ALFRED CENTRE, N. Y., March 30, 1890.

FROM MADISON HARRY.

Moving, and especially sickness, prevented much active work this quarter. In the latter part of February I was able to hold a meeting of one week at Oursler school-house, but as yet resulting in no additions, though one professed faith in Jesus. On Sunday, the 30th of March, I closed a meeting at Maxson school-house, on Dow Creek, of two weeks. Had some interest, two claimed conversion, and others were penitent. The lateness of the season and stormy weather was much against us. I hope to follow up the effort in two or three weeks, and am hopeful we may be able to organize a church there. Eld. A. P. Bunnell, of Nortonville, assisted me quite earnestly for several days. I have thought that the financial success of missionaries on the fields would be much assisted if the Missionary Board, or the Secretary, could send to the small churches such as Oursler, and Sabbath settlements such as the Jeffries at Elmdale, and Chas. and A. J. Burdick at Emporia, Kan., a letter or printed circular stating to them how the missionary is supported, and that one of the encouragements of the Board to send them to labor in their communities is the financial help they afford when he labors among them. If they had the suggestion made to them, that the more they do the more they may expect his labors, they would doubtless do more. The missionary feels delicate in making such a suggestion on his own responsibility. Often times they will do much more for the cause, when they know that the presence of the missionary depends largely on what they do.

MARION, Kan.

FROM W. W. AMES.

It is due to say that on account of icy roads part of the time, and then mud and some bad storms, and especially the almost universal prevalence of the *la grippe* and other sickness, congregations have not been so large as they otherwise would have been; and yet often larger than was expected. Many of the meetings have been deeply solemn and interesting, and a goodly number of persons have declared their desire and purpose to seek salvation and to lead the Christian life. Several have seemed to meet with a saving change. The most of these are at Adams Cen-

tre, where I spent five Sabbaths, two at one time and three at another, preaching thirty-five sermons in all.

It is due also to say that this field is, in Bro. Morton's estimation, the most promising one for our efforts in this part of the State, and I have been there both times by his special advice and approval.

Under the head of visits and calls I have placed a good many close personal interviews with fellow travelers, stage drivers, etc., leaving out a very large number of duplicate calls and brief conversations on the subject of religion. I have a few times, in transit between distant points of the field, stopped a day or two for rest and opportunity to read up, and made religious visits, endeavoring to stir up an interest in the great salvation. I attended the Quarterly Meeting at Milton in February, as I am a member of the ministerial conference of Southern Wisconsin, and beside attending the meetings, made twenty-five visits and calls; since which I have preached in Coloma, Deerfield, and Adams Centre and vicinity twenty-nine times. In coming from Glen Beulah to Coloma, via, Milton, I have charged for railroad fares only what it would cost to come direct from Glen Beulah to Coloma.

While I have seen so much sickness, God has in mercy preserved me from the *la grippe*, though often speaking in over-heated rooms; thanks to God, a good buffalo coat, warm rooms, warm beds, and the kindness of friends.

I find a distressing state of things with most of the farmers, financially. Those who have contributed money seem to have done it most cheerfully, and some with great self-denial, as your general missionary, Bro. Morton, would cheerfully testify. But the poor must have the gospel preached to them.

Notwithstanding bad roads and prevailing sickness, I, with others, deem it wise to keep on with the work now rather than to wait till people should be too busy and tired to attend meeting continuously. Bespeaking your prayers.

COLOMA STATION, Wis.

FROM L. F. SKAGGS.

I commenced work on this field the first of February, and as it was new to me the first thing I did was to visit the different points, so that I could know the actual needs. I visited the Capernaum school-house, ten miles north-west of here, and preached three times; the congregations were good. I left an appointment for each month. I made a short visit into Lawrence Co., and preached three times in the Brown school-house. This was in February; the people were nearly all sick and ailing with *la grippe*. I have visited and talked with the people around their fireside, on religious subjects, distributed tracts, made seventy-two visits, and have been kindly received wherever I have been. I visited Mansfield, in Wright Co.; this is in Eld. Wm. Dennis's neighborhood. He received me kindly, is convinced on the subject of the Sabbath, and said that our position is the only ground that can be sustained by the Bible, and that the only opposition they had in their neighborhood was from a Baptist minister by the name of Davis. If you remember, Eld. Holderby wrote you that they intended to present the Sabbath to their Association last fall. I learned that they did and were ruled out. I only preached once at this point on account of the M. E. Church holding their quarterly conference in that neighborhood at the time I was there. The brethren there requested that I leave an appointment, so I have for the fourth

Sunday and the evening before. From there I went to Providence Church, Texas Co., Mo. I left the railroad at Sargent, and had to walk eighteen miles to reach the church, through the hills and mountains, stopping occasionally and talking with the people, who were very kind to me. That evening I reached Eld. S. W. Rutledge's, who received me kindly. I made a number of visits and talked with the people. I remained here one week and preached four times. On the Sabbath-day the First-day Baptists had their church meeting in the same neighborhood, so I did not give out any appointment, but went to their meeting, and as their pastor did not come I was invited by the church to preach for them, which I did, and then went home with one of the members.

As to this field, the church membership is very much scattered. There are only six members that live near the church, viz., Bro. Rutledge's family and his son-in-law and wife. Bro. Hurley lives sixteen miles north of the church. In his neighborhood are five members. Bro. Helm lives twenty miles east of the church, with five members at that point. So you see they are very much scattered. Pray for me that I may go in the spirit of the Master, and sow the seed of the kingdom on this large and needy field.

BILLINGS, Mo.

TREASURER'S REPORT.

Receipts in March, 1890.

G. W. Potter, Treasurer, Albion, Wis.	\$ 3 00
Pawcatuck Ladies' Aid Society, L. M. to be named	25 00
Mrs. M. G. Weston, Brockton, Mass.	15 00
First Brookfield Church	14 40
Nortonville Church	6 00
Mrs. D. C. Burdick, Nortonville, J. M.	50 00
Second Verona Church	4 00
Mrs. W. E. Witter, Oneida, N. Y., H. M.	1 00
A birthday gift	1 73
Harlem Church, C. M.	30 00
DeRuyter Church	7 37
H. W. Stillman, Edgerton, Wis.	25 00
Woman's Executive Board, S. M. S.	10 00
Milton Church	6 38
Friendship Church	10 74
Kirke R. Sheldon, Coldwater, Mich.	1 50
Chicago Church	10 00
Welton Church	3 93
Second Alfred Sabbath-school, C. M.	9 00
Estate Mrs. J. L. Benjamin	10 00
Dodge Centre, Wom. Ben. Soc. upon L.M. Mrs. S.R. Wheeler.	15 00
Garwin Church	4 25
Grand Junction Church	2 00
Plainfield Church	28 61
Farina Church, G. F.	\$3 15
C. M.	20 35
Alfred Collins, Cross's Mills, R. I., L.M. of Dea. Geo. T. Collins.	25 00
Plainfield Sabbath-school, G. F.	\$7 27
S. M. S.	5 35
Young People's Committee, C. M.	\$20 20
G. F.	17 05
H. M.	4 90
Shiloh Church, G. F.	\$32 03
Prayer meetings, C. M.	2 97
Topeka, Kan., Seventh-day Baptist Mis. Soc.	2 50
Charles Potter, Plainfield, N. J.	200 00
Walworth Church, G. F.	\$13 50
Mrs. Butterfield, C. M.	1 00
H. M.	50 15 00
Sieco, Fla., Sabbath-school	1 75
E. E. Whilford, New London, N. H.	5 00
Adams Centre Church	17 09
Mrs. Eliza F. Swinney, Shiloh, N. J., M. M.	3 00

Received by Loans..... \$855 37

500 00

\$1,155 37

Balance Feb. 28th..... 603 61

\$1,758 98

Payments in March..... 1,510 42

Balance March 3d..... \$248 56

E. & O. E. A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 31, 1890.

FROM E. H. SOCWELL.

GARWIN, Iowa.

In addition to the enclosed report I will give you some details of my labors. Church matters here at Garwin are very much the same as has been reported in the past; with the exception of a deeper interest in spiritual things on the part of the young people of our society, accompanied with a desire to arouse to greater activity in the Master's work. We are glad to note this change and attribute it chiefly to the young people's prayer-meeting, which is quite well attended.

Two series of meetings have been held in our village since I last reported, conducted by

the Disciples and United Brethren, respectfully, and I think good has resulted to the community at large. About the last of January I went to Marion, Iowa, and held several meetings which seemed to encourage many. Several spoke of the good they had received during these meetings and seemed resolute in pressing forward. My congregations at Marion, were composed of our own people and our Adventist friends, of whom Bro. Morton and others have written you heretofore.

On February 19th, I went to Des Moines to visit a family of our people that resides there, and found them still abiding in the faith and letting their light shine. While in the city I was invited to preach in the Adventist church, which I did in the evening. The evening was windy and very cold so the audience was not very large. On the next day I was very kindly entertained by Bro. L. T. Nicola, of the Iowa Tract Society. From Des Moines I went to Grand Junction, and on Sixth-day evening began a short series of evening meetings which were well attended throughout, and a deep interest was manifest.

On the Sabbath we held a covenant meeting which was followed by the administration of the Lord's Supper for the first time in the existence of this little church. The society here have lately been reinforced by several Christian workers whom we regard as a great help to the cause in that vicinity.

On the 26th, I went to Gowrie, 18 miles north of Grand Junction, and spent one night, with Bro. L. H. Babcock, formerly of Garwin. Bro. Babcock had secured the Congregational church for me to preach in, and had it announced from two pulpits on Sunday, but as the night was stormy and cold my congregation was not as large as it otherwise would have been. This sermon was, I presume, the first one ever preached by any of our people in the town.

Though my stay was not long at any one point on this trip, yet I trust that it was not time wasted, but that the seed sown may bring forth fruit to the glory of God. I now report you families of our people living at the following points in Iowa, who are pastorless and without preaching: Shellsburg, Marion, Des Moines, Grand Junction, Gowrie and Rolfe Junction. In one or two of these places our people meet and worship with Adventist friends but have no preaching by our ministers except occasionally. Of course they all need care, and if our cause is to prosper here in Iowa care must be bestowed upon these fields. I firmly believe we might soon possess many new fields in this region if we had some one who could give his entire time to looking after our denominational interests near here. Since Bro. J. T. Davis removed to Alfred Centre I am left the only Seventh-day Baptist minister in Iowa, who is engaged in active duties of the ministry. Bro. J. H. Hurley is laboring as supply, or pastor, at Welton, and rendering very acceptable service, I hear, and I am trying to do what I can here at Garwin and at some of the points I have mentioned, but the cause is suffering at these outposts for want of more continuous labor. I shall go forward with the work, doing all I can to build up, and shall visit the scattered ones as often as I can and help them all as much as possible.

Praying that I may be used as an instrument in doing good I enter upon the duties of another quarter more consecrated to the work of winning men to Christ.

## WOMAN'S WORK.

HITHERTO the Lord hath helped me,  
 Troubled, and yet not dismayed,  
 Sorrowful, yet still rejoicing,  
 I will trust nor be afraid.  
 He it is that overcometh,  
 Do I need then to be strong?  
 His to fight the dreaded battle,  
 Mine the glad thanksgiving song.  
 Oh, my God and my Redeemer,  
 Thou whose aid is sure and true,  
 I rejoice, for thou dost help me,  
 As thou hast done hitherto.

—Sel.

### THY KINGDOM COME.

It was years ago that you and I, my sisters, learned that two and two make four, four and four make eight, and progressively on. This came to us as one of the settled questions, and we knew it, having no wonder concerning it, no doubts, no suspicions, no dissatisfaction with the fact.

Our women pray, "Thy kingdom come," yet the clogging in the track of the church's work would indicate that there must be some who are doubting, or are annoyed at the aggressiveness of the work of the church to-day. The more we do or give, say such, the more we are asked to give. The leaders seem to feel that they have authority over our time and our pockets. If we should always heed them it would be simply impossible to keep the obligations paid.

The woman of active Christian faith does pray "Thy kingdom come, thy will be done," and expecting the onward march towards that glad day when the will of the Lord shall be done, there comes to her an answer to her prayer; some way is opened for her to help to advance that kingdom. And is she surprised? Why should she be? She has offered one prayer of faith. God has heard it. She has received the rightful sum-total, new themes for new prayers. She has put a greater petition, and the answer is a greater sum. Why should she be any more surprised than that two fours will give an eight, and two eights a sixteen. Why should one woman amongst us be surprised at the demands placed upon us?

My dear sister, you who wonder, and who feel inward annoyance because so much is asked of you, must it not be true that it is some one else, and not you who is really praying "Thy kingdom come," and this despite the injunction, "after this manner therefore pray ye," second person, plural, not one individual, not that aggressive sister of yours, but you and she, and all of us, severally, collectively. But you feel that this is unjust criticism. You love the Master, have accepted Christ as your Saviour. True, but my sister it is loving little and not much. It is forever saying that two and two are four, but never venturing to deal with very large figures, because you are not just sure what the results will be; it is all beyond you. And so it is. None judge you therein more justly than you do yourself. Loving little you work but little, give but little, believe but little; yet you are apt to criticize much. You would not acknowledge to yourself that you would have all work stayed nor would we for you; yet you are so confident that some other way would be better, but do not help much in the making of that other way aggressive or prosperous.

The prayer, "Thy kingdom come, thy will be done in earth," covers the diverse wants of the world, and is forever argument sufficient, why, for our own women, all the ways in which we can work for the coming of the kingdom of the Lord, make the lines of obligation for us.

Speaking now, not of general benevolent or

philanthropic work, but simply of our organized work in the church, the lines of work clearly mean, in outline, Sabbath reform and Home and Foreign Missionary work. None of us may pray in faith, "Thy kingdom come," and leave out one of these. Our Conference year is advancing rapidly to its close. Being upon the down-hill side of the year, the weeks will seem to pass by with increased momentum. We have, therefore, this urgent plea to make that each one of you shall, in your desire for the coming of the kingdom of our Lord, do all that you can for the work in our hands. Let none antagonize or obstruct the way even by indifference, but working together, even with those whose beliefs may shade differently from ours, let us all in faith, grasping these three lines of work, do what we can for them in the time left us in the year. We do in all sincerity believe that not one of us has a Bible right to decry one of these claims.

Do you remember a picture given in one of the *Harper's* some years ago?—an audience in Sabbath service, the collection is being taken.

In the foreground an aged man, wrinkled and dried up generally, and having an extremely sorry face. He sits at the aisle end of the seat. The collector is nearing him. He is going to give something, oh yes, if he can get his money out of his pocket, or, better put, if with his right hand clutched—for it is—upon his pocket, he can get his left hand into that pocket, while underneath the picture is significantly put, "God loveth a cheerful giver."

My sisters, unless we would be thus photographed in life, let us take all hands of restraining, crippling influence, from any of the lines of work to which we are in organized condition obligated, and asking for much let us expect more, and for increasingly more let us expect more, without being surprised at the legitimate growth. Where there may be nothing better for us to do, for the time, than to raise money for the work let us do that. Where there is both work and money required let us give them both. Above all, if there may be special need of it, which each one may know for herself, let us even fight against being critical one towards another, but the rather be thankful that where much is asked much is granted; and let us put ourselves into practical harmony with that prayer which forever recognizes the universality of the kingdom. We have reason to believe that there are but few who are, if you please, constitutionally opposed to any of our lines of work, Sabbath reform, Home and Foreign Mission work. Still there are a few who claim that we have not obligation to the foreign field. Yet even these, upon the pressure bring the claim to this point, because there are so few of us to carry the Sabbath truth to the world. No, my sister, no. If we stand by what we do believe that there is and has been but the one Sabbath, then Christ was speaking to Sabbath-keepers, seventh-day keepers, according to the commandment where he said, "After this manner, therefore pray ye," and when giving his last commission to his church he said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." If we have one more truth in our keeping than some others hold, then is there one more reason, one more solemn obligation why we should be the messengers of God unto the salvation of others. "Thy kingdom come," leads us progressively up in the fields of personal obligation to God. With the many of you, we hold the earnest desire that the remaining weeks of the Conference year shall yet prove that we have rightfully expected much, because we have asked for much, have worked for much, have paid for much.

## HISTORICAL & BIOGRAPHICAL.

### BIOGRAPHY OF REV. WALTER B. GILLETTE.

BY THE REV. THEO. L. GARDINER.

New Year's day found them settled in a little house which he had built upon his own land, of which he says, "I then felt a degree of independence that I had always been a stranger to. I was lord of my own premises."

In June, 1828, the Friendship Church chose him to serve them as a deacon; but because he was so young, and his wife not yet a Christian, he objected to ordination. He finally yielded to their entreaties by consenting to serve them until they could make further arrangements. Although he lived four miles from church, they were constant attendants, his wife going on horseback and himself on foot. Being destitute of preaching much of the time, the church frequently called him to lead the meetings. During this year his wife gave her heart to God and united with the church. For two or three years he labored at farming in summer, and shingle-making in winter; with a trip "down the river" in spring, until his leadership as deacon became so acceptable that the church began to urge him into the ministry. Eld. John Green was obliged to give up much of his preaching on account of failing health, and Bro. Gillette was often engaged to fill his appointments at the school-houses.

The precious revival of 1831 added fifty to the membership at Nile, and much of the labor fell upon Bro. Gillette. At the close of these meetings the church called him to "improve his gift," and gave him a license to preach. His mind "became so much agitated upon the question that it occupied his thoughts by day and by night."

In October of that year, being urged to go to Genesee and hold meetings in an unfinished dwelling, he complied, and soon found himself in the midst of another gracious revival. "Backsliders who had secreted themselves in the wilderness were searched out, sinners began to cry for mercy, and truly it was a refreshing time." Elds. Green and Sweet soon came to take charge of the meetings, and Bro. Gillette went immediately to West Genesee, where he opened meetings with similar results.

From that time he constantly received calls to hold meetings; and being persuaded that it was his duty to enter the ministry for life, he began to plan for a course of study at Hamilton College. In this, however, his own judgment was overruled by many counselors, and he decided to go immediately into the work, and do what studying he could at home. Thereupon he rented his farm, sold his cattle, and while his wife returned to New Jersey to winter with friends, he took to the saddle; and with only seven or eight dollars in his pocket he started on a tour to preach the gospel to scattered Sabbath-keepers in the wilderness, trusting God for his support.

After spending some weeks at Cussewago and Hayfield, Pa., he left the people there, promising to consider their earnest call for him to become their pastor, and, if it seemed a duty, to do so in the following summer. In this mission he visited Georgetown and Woodbridgetown, some sixty miles above Pittsburg, Pa., on the Monongahela River. He found Sabbath-keepers scattered through this country, whom he comforted, and to whom he preached in their own dwellings. He was several times deprived of the privilege of baptizing converts because he had not yet received ordination. Crowded houses awaited

him at every point. In Woodbridgetown the church became so revived that they took a new lease of life, and made the first record upon their books for twenty-two years. There was then a good house of worship at this place, but the church has long since become extinct.

He had the misfortune to lose his horse by a fall while there; and as he was about to start for New Jersey on foot a good brother offered to trust him for another, and he accepted the favor. Spring found him preaching in Shiloh and Piscataway, N. J., for some weeks. When he and his good wife again reached Nile, their home, the Yearly Meeting was in session. Eld. John Green had left them, and Bro. Gillette found the church ready to ordain him and make him their pastor. He was accordingly set apart to the ministry by Elds. John Green, Joel Green, and Spencer Sweet, in May, 1832. Before giving the Nile Church an answer regarding the pastorate, he felt it to be his duty to visit Cussewago, and answer their call made in the preceding autumn. Upon this trip he helped to organize the Persia Church, where he broke bread to the people of God for the first time. His first baptism was at Hayfield. The question of pastorate was settled in favor of the Church at Nile, where he remained, with the idea of spending much time in study. But the fields opened before him so that he never realized this hope.

After four months of constant preaching and baptizing in Genesee, Richburg, Nile, and Oswayo, he found that no effort was made for his support, while his little stock of earnings had dwindled out until want stared him in the face. Greatly discouraged, he attended the General Conference at Brookfield, N. Y., where he engaged to go as a circuit preacher among the churches of Central New York. He traded his farm in Friendship for a village lot at Nile, and entered upon his new work with headquarters at Scott, N. Y.

The winter's work was full of hardships and discouragements. Some of the churches did not approve of the circuit plan; and after seven months of toil, in which he had his board among the people, and seven dollars per month, he returned to his home in Nile.

Here, again, he was much of the time in the saddle, traveling among the churches, daily preaching the Word in every school-house and "settlement" from Hornellsville to Cussewago on the west, and Coudersport, Pa., on the south. Where now stand large, flourishing towns, he speaks of the "log-school-house," and the "two or three families surrounded by forests."

Many of the churches in our day owe their lives to the faithful labors of such men as he. He speaks, for instance, of a gracious revival in Independence in 1833, where he baptized many who afterward became the strong pillars of that church. Among that list I find the familiar names of Bassett, Remington, Livermore, Clarke, Eaton, Potter, Barney, Green, and Coon. In September, 1833, he assisted in the ordination of Eld. N. V. Hull, at Alfred, in company with Elds. Daniel Coon, Daniel Babcock, Spencer Sweet, Richard Hull, and Ray Green; Eld. Gillette giving the charge to the candidate. This ordination he describes as being held in the unfinished meeting-house of the Second Alfred Church, with plank seats, and with a carpenter's work-bench for a pulpit.

In October, 1833, their home was gladdened by the birth of a son, Fidellio B. Gillette, now (1890) a successful physician in Brooklyn, N. Y. Previous to the birth of this child they had laid three little ones in the grave, each of whom had

lived only a short time. During this summer Eld. Gillette built a cozy little house at Nile, and they were once more settled in a home of their own. After five months of such toil he had received only \$50 upon the whole field, and he says, "It is plain to my mind that it is my duty to make some different arrangements for the future as I must support my family." He had to resort to manual labor on week days to enable him to do this. But another revival at Nile soon put things in better shape. The names of several whom he then baptized have stood among the best supporters of that church during these latter years.

His preaching must have been with power in those years; for revivals sprang up wherever he labored, and baptisms were frequent. On one occasion men were so overpowered by the Spirit that their outcries made it necessary for him to stop preaching until they became more quiet.

Some of his journeys into Pennsylvania, during this winter, were attended with hardships and dangers, sometimes fording streams that almost overwhelmed horse and rider, and on one occasion they were compelled to sleep under their wraps in the dense forest, miles from any habitation.

During the summer of 1834, he and his wife and child made quite an extended trip through Cattaraugus county, N. Y., where he preached to those churches which had become very much disheartened. And in August of that year he assisted in the organization of the church at Independence, which had hitherto been only a branch church. When the General Conference assembled in DeRuyter, there was such an interest in missions that the Missionary Board were able to engage Eld. Gillette to spend one-half of his time in their employ, while he was to continue to serve the Nile Church the balance of his time. During this autumn he spent several weeks in New Jersey, preaching and baptizing, returning to Nile only to find that disturbers had been at work, and twenty-five of his members had withdrawn from the church on account of questions of doctrine, and were soon organized into a church by themselves. This caused him much pain, and he was filled with misgivings lest he had not done all he might to prevent it. But under his wise management the movement soon failed, and most of the seceders returned to their place in due time.

In summing up his year's work, Eld. Gillette says: "I have traveled many miles over rugged hills, in storm and in sunshine, often weary and hungry, in order to preach Christ to the destitute. During the year I have seen many precious souls converted, whom I trust will shine in heaven."

Within the next two years, under his earnest work, the little church at Persia grew from fifteen to fifty, and the Friendship Church began to regain her former vigor.

In 1837 he was sent as delegate to the Eastern Association, which was held with the Piscataway Church. After this meeting he joined here with Eld. Wm. B. Maxson, the pastor, in revival work, which resulted in the conversion of a score of souls.

After a trip to Conference, in Berlin, N. Y., accompanied by his wife and two children in a private conveyance, he paused at Leonardsville, N. Y., and preached some days, whereupon they urged him to become their pastor. But the little churches at Nile and Persia needed him so badly that he could not feel right to accept this call; and after an absence of eight weeks he resumed his work with those churches.

Early in 1838 he found himself in the midst

of another revival in Genesee, which greatly strengthened that church. This work being closed he began revival meetings in Nile; and upon his invitation, Eld. N. V. Hull came to his help, "and preached the gospel faithfully," resulting in several additions to the church. Under the auspices of the Missionary Board, he labored some weeks in that year in Erie and Niagara counties. About this time he received an urgent call to become pastor of the First Brookfield Church, but the Nile Church promptly refused to release him, offering him for half his time \$100 and all his fuel. Whereupon he agreed to stay with them. Among those baptized at Nile in these years were many of the fathers and mothers of the present membership.

Some of the notes in his journal are strangely interesting to those of us who have known for years, some of the men he mentions. He speaks of "James L. Scott, who was licensed to preach" by his church at Nile; also of "a visit from James R. Irish, a student from Hamilton, who was intended for the ministry," and for whom he ventured to make an appointment, wherein "he preached to very good acceptance." Eld. Henry P. Greene was often named as a faithful co-worker with him in those years. The names of N. V. Hull, Stillman Coon and Joel Green are often met in his journal. While upon one of his preaching trips out "West" he speaks of counting the houses in the village of Dunkirk, and finding "not over one hundred buildings" in that now prosperous city.

In 1838 he terminated his labors with the Persia Church. "Tired of so much journeying," he urged them to secure a pastor. He speaks of the pain it gave him to close his labors where he had preached one-fourth of his time for five years. He had found them in the wilderness, only five families strong. He was the first minister to visit them, and some of the first fruits of his ministry were there. He, assisted on this occasion by Eld. Joel Green, organized the church with eight members; and after five years mission work of one-fourth of the time, he left them with a membership of over sixty. They having arranged with Eld. N. V. Hull, then at Clarence, N. Y., to take his place, he bade them farewell, feeling that they were in good hands. In October he was called to preach the sermon at the dedication of the meeting-house at Little Genesee. He writes at considerable length of he terrible struggle and embarrassment this new experience caused him. In the following year he seemed to take up West Genesee and Hebron in place of Persia, and continued to labor under the direction of the Board.

## SABBATH REFORM.

### THE FIRST DAY OF THE WEEK.

*Editor Christian Advocate.*—In *The Christian Advocate* of Feb. 20th, third page, at the head of the first column, reference is made to a sermon preached by "Father Enright" in the Catholic Church in Harlan, Ia. The closing sentence: "If there were no other reasons for keeping the first day of the week than the decrees of councils and the authority of the Roman church, Protestants would not long continue to observe it," prompts me to the inquiry: "What is the best line of argument in defense of the observance of the first day of the week as the Sabbath or rest-day?"

That the Jews and Christ and his disciples observed the seventh previous to his resurrection, and there is no positive command on record directing the change or justifying a change from the seventh to the first day, are facts that trouble thoughtful but less enlightened students of the Word. That Christ rose on the first day of the week makes it a very appropriate day to be observed, but not sufficient to justify us in substituting it for a day long observed by positive command of God in the

absence of a like authority for its observance. The practice of the apostolic Church and of Christ and his disciples immediately upon his resurrection does not quiet inquiry in this matter. A more satisfactory answer is demanded. It is felt that it is a case that demands a "Thus saith the Lord," or what is logically equivalent to it.

Such was my own state of mind until I read Fuller's *Two Sabbaths*. His line of argument seemed perfectly satisfactory and conclusive; yet in all the discussions I meet with in our periodicals I find no reference or indorsement of the position taken by him, but a disposition to fight it out on the old line.

Wherein is his theory at fault? and if defensible, why is it not adopted by the defenders of the first day? Here we are troubled occasionally by the advent of "Adventists," and I have found Fuller's view of the subject a complete antidote to the poison of disaffection peddled by these people. I need not give this theory in detail, for I presume it is well understood, but would very respectfully ask: Is he correct? If not, wherein not?

R. W. SCOTT.

STOCKTON, N. Y.

—*Christian Advocate, New York, March 27, 1890.*

The foregoing is extremely suggestive. It shows that a candid survey of the field, Scripture and history, gives no adequate ground for Sunday-observance. It shows with equal clearness that a sophistical, extra-biblical theory, like Fuller's, created to meet the difficulty which arises when the truths of the Bible and of history are placed along side of the popular theories and practices, is the only anodyne for disturbed consciences. No intelligent physician expects to cure disease by benumbing the brain of his suffering patient; much less can Christianity be aided in a matter so vital as Sabbath reform, by specious theories invented to lull the pain which honest souls feel when they find themselves doing that which the Word of God forbids. It is the better sense of the religious press which forbids it to adopt and defend Fuller's theory. To the law and testimony, brethren, our only hope is there.

### THE SABBATH QUESTION.

What is the Sabbath question?

It is not whether there shall be a weekly Sabbath. That is settled in history, in religion, in the law of nature, in the Decalogue, in the Old and New Testaments, in the teachings of prophets and apostles, and of Jesus Christ, the Son of Man, who is the Lord of the Sabbath.

It is not a question of the personal, domestic, social and public benefits of a weekly rest-day. These are admitted by the most thoughtful, scholarly, competent judges, and by millions of people who appreciate them too highly to suffer the loss of them by their own neglect, or by the trespasses of others upon their rights to these blessings.

The Sabbath question of our times involves a number of subordinate questions which enter into its larger claims of recognition and observance. We note a few of these, such as the day of the week, first or seventh, the civil Sabbath, the Sabbath laws, the province and limitations of Church and State, the labor question, railway traffic, Sunday newspapers, Sunday amusements, opening of public libraries, museums, etc.

These questions need no reargument here and now. We must deal with things as they are.

Practically, the question of the day of the week for Sabbath-observance is settled in public opinion, in common usage, in legal and ecclesiastical right, and historically, for keeping the first day, commonly called Sunday and the Lord's-day, as the American Christian Sabbath. It is the people's weekly rest day, and is recognized as such by probably nine-tenths of the entire population who keep any Sabbath. We have no quarrel with those who think otherwise, and the laws generally recognize their rights to their own opinions and practices under them.

Upon the other questions above named there is a continued triangular conflict between the opponents of all protective legislation upon Sabbath and moral and religious matters and the breakers of all Sabbath laws, and those who claim and sustain the wise, conservative and constitutional statutes and ordinances that exist in nearly every State and Territory in the Union. These are the burning questions of the times, which agitates our city governments and populations, because they are strictly in the interest of public peace, order and morals, and because they look to the greatest good of every community.

"For these reasons, and not less, but for other higher reasons that lie at the foundations of the common weal, the American Sabbath Union is endeavoring to justify its existence, and to fulfill its calling throughout the nation as an organ of public sentiment and an organized agency for unifying, strengthening and leading public opinion and public action "to preserve the Christian Sabbath as a day of rest of worship."—*Pearl of Days*, (Organ of the American Sabbath Union.)

It is an easy matter to say, "practically, the question of the day of the week for Sabbath-observance is settled in public opinion," etc. In the long run and final settlement of great religious questions, God's opinion is of far greater moment than "public opinion," however much the latter may determine choice and action, at the moment. If the assumption of the *Pearl of Days* be correct, that men ought to observe Sunday as the Sabbath, it is apparent that public opinion needs to be much enlightened. It now agrees that men ought not to observe the Sabbath and that they ought to observe Sunday in some way; *i. e.*, they ought to cease business as far as is convenient, and have a weekly holiday, or, if you choose, a "rest day." But the facts on every hand show that the *Sabbatic* observance of Sunday grows less with each succeeding year. At a late meeting of the Quill Club (Religious Press Club), Dr. Talbot Chambers made an argument against Sunday newspapers, in which he suggested the core of the difficulty, *viz.*, that *the public has no conscience* on the question, which condemns the Sunday paper, and keeps men from patronizing it. This fact confronts the work of "Sabbath reform" on every hand. There can be no reform, whether connected with Sunday or with the Sabbath, without conscience. Divine authority is the only source of conscience, "all other ground is sinking sand." The effort to attain "Sabbath reform" by way of civil law and holidayism, is as illogical as to expect a revival of religion by multiplying billiard parlors and "first-class saloons."

THE faculty of praise is the crown of man's dignity. The faculties with which God has endowed us are like so many steps rising one above another from nature up to himself. There is first, sensation confined within the material frame-work of the body; then the wonderful power of perception, which brings outside things within the circle of our being, and, so to speak, incorporates them with our life; the still more wondrous faculty of imagination, which overleaps all boundaries of time and space; the powers of judgment, of memory, of reason, of discerning our fellow-spirits, and mingling with them in the interchange of thought and feeling. Highest of all is the communion with God, our noblest prerogative. And of that communion praise is the crown. There are three steps here, of which praise is the highest. First, meditation. It is much to be able to apprehend God at all, to have him in our thoughts. The next step is prayer, springing from the recognition of his fatherly relation to us. Then comes the answer to prayer, and we know that God is near us; we feel that he has touched us, we no longer stand afar off and cry to him as from the "ends of the earth;" but borne upward on wings of faith and love and holy gratitude, we lift our souls to God in a song of praise, we rise above the things of time and sense, and "worship the Invisible alone." And the whole soul is thrilled with a heavenly joy known only to those who have experienced it; "though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

No wonder that in the Psalms this faculty is spoken of as man's glory. "Thou hast turned for me my mourning into dancing. Thou hast put off my sackcloth and girded me with gladness to the end that *my glory* might sing praise to thee and not be silent." "Awake up, *my glory* (the faculty of praise); awake psaltery and harp" (the instruments of praise). Again, "O God, my heart is fixed; I will sing and give praise, even with *my glory*." "My heart is glad and *my glory* rejoiceth."

# THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

REV. A. E. MAIN, Sisco, Fla., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.  
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

By some unaccountable oversight in the make-up of our issues last week the instalment of Bro. Gardiner's sketch of Eld. Gillette's life, in the Historical Department, became strangely mixed up. To remedy the evil, we have reprinted it in this issue.

SPEAKING of the zeal of the Apostle Paul for winning souls and for instructing men in the doctrines of the gospel, and of the value of the religious press for these ends, some one has said that had Paul lived in these times he would certainly have edited a newspaper. And then, instead of one "thorn in the flesh," he would have had many.

THE little poem, "The Zion's Singer," by the Rev. J. H. Wallfisch, on the first page of this issue, is from the author's "Four Popular Songs" for one voice. The author is a German preacher and writer, as these lines in the English clearly indicate. Those who may desire to do so can obtain a copy of words and music by sending ten cents to the author at Sherrill, Iowa.

Two articles of considerable length appear in our columns this week on the subject of the Lord's Supper. As they treat of different phases of the subject we have thought best to publish them entire in the same issue, so that all who care to do so may read them together. The subject is an important one, and should be carefully studied by all, especially by the young people.

MANY of our readers are familiar with the stories of gross injustice and inhuman cruelty connected with the Siberian Exile System practiced by Russia, as told by Geo. Kennan in the *Century Magazine*. All such, and all lovers of justice and equal rights among men, will be glad to know that a Siberian Exile Petition Association has been formed in Philadelphia, the object of which is to memorialize the Czar of Russia with a monster petition, calling his attention to the crying injustice of the exile system, and praying him in the name of humanity to abate, in some way, the evils of that system. The plan of this Petition Association is to form Local Committees, and Auxiliary Associations, and through these to circulate petitions throughout the United States which, when largely signed, are to be returned to the Central Bureau, Rev. Alfred J. P. McClure, 1407 Locust St., Philadelphia, Pa., Secretary, and thence duly forwarded to the Czar. We should be glad if some of our readers, in different localities, should feel interest enough in this movement to take steps for organizing and pushing the good work in their respective communities. Information, circulars, and petitions may be had by addressing the Secretary, as above.

## EASTER.

The careful observer of church matters cannot have failed to notice that the observance of the Easter festival, as well as that of the Christmas

time, has become quite popular of late in non-Episcopal churches, as well as in those of the Episcopal polity. If he inquires after the origin of these observances he will not find it in the New Testament, but in church history and by the authority of the church, being in this respect twin sisters of the Roman Sunday. It is indeed proper that all Christians should at all times rejoice and be glad on account of the good tidings brought to the world at the birth of the Babe of Bethlehem; but that this rejoicing should be saved up to a single day in the year, then to be expressed by feasting and dancing and all kinds of carnal excesses, is as foreign to the true spirit of Christian gladness as anything can possibly be; and the church which claims to be founded upon the teachings and ordinances of the New Testament ought to be washed entirely free from all complicity with such abuses. In like manner the appointment by the church of a period of forty days, known as the Lenten period, for the outward forms of humility, to be followed by the Easter festival with its gorgeous display of dress and ecclesiastical pageantry, seems to us as far removed as anything can be, from that constant, inward spirit of humility which is in perfect harmony with an exalted state of continual joy in God. Besides, this whole system of humanly devised festivals, for the avowed purpose of commemorating the birth, the death, and the resurrection of Jesus, puts into the background those divinely appointed ordinances which the New Testament furnishes for this very purpose. That the original design of these festivals was to celebrate the great factors in human redemption, as exhibited in the life, ministry, and death of Jesus, we do not question. That they should degenerate to the low standards of carnal enjoyments and vain shows is, we think, a legitimate fruit of their human device. It is time for the church to wash her hands of all such abuses; and we know of no other way to do that but to return to the simplicity of the New Testament ordinances and practices, discarding all human substitutes and inventions.

The following, from our Washington correspondent, will show how this pageantry strikes a man of practical sense, who looks at it from the standpoint of a plain business man:

Last Sunday was an ideal day here for the annual dress parade, and the event was probably never more brilliant on the popular promenades of the city. The hearts that had been beating penitently under Lenten-like garbs for the past forty days, fluttered triumphantly under the bright array that marks Easter as the most important bonnet and gown epoch of the year. There were striped girls, and plaid girls and plain girls. There were thousands of miraculous bonnets and incomprehensible hats, and the little knots of violets that had been so popular for the corsage during the prayerful period suggestive of meek and lowly things, had given way to gorgeous, long-stemmed roses and brilliant clusters of orchids. In the churches, large congregations, elaborate floral decorations, brilliant, musical programmes, and sermons appropriate for the occasion, were the rule. Some of the prominent places of worship could not more than half accommodate the throngs who came to hear the music and see the dresses. It was noticeable, however, that the heads of the administrative families had not been turned by the Easter frivolities. Most of them attended their different churches on Sunday morning. The President and Mrs. Harrison, the Vice President and Mrs. Morton, with their daughters and daughter-in-law were there, but the toilets of the ladies were quiet and sombre. They were not Easter dresses and they were not new.

## EDITORIAL NOTES.

One of the pleasures of travel in Florida is the unexpected meeting with people whom you know, or who know people whom you know, or who, in one way or another, have some common point of interest with you. A rehearsal of a few of these pleasant spots in our traveling experi-

ence may not be devoid of interest to our readers. Of course we enjoy meeting and visiting with friends whom we expected to meet; but of those it is not our present purpose to speak.

The first acquaintance we made on the steamer from New York, was with a Methodist clergymen, now Secretary of the order of Good Templars for the State of New York, whose home is in Syracuse. On learning this latter fact we inquired if he knew our friend, Dr. E. R. Maxson, of Madison St., of that city. His prompt reply was, "I know him well; he is one of my nearest neighbors." From that point forward we felt like old friends. In one of our talks after this introduction, we learned that he had a son who was completing his studies preparatory to the work of the ministry, and who had already preached a number of times at different places quite acceptably, and as we too had a son at about the same stage of preparation for the same work, a new link was added to the chain of common interest which bound us together. On arrival at Savannah we parted, but, to our mutual surprise, subsequently met at two different points in Florida.

Before reaching Savannah we were introduced to a gentleman from Binghamton, N. Y. On learning that we were from Alfred, he immediately inquired if we were connected with the school there. It appears that at some time not long since he had made the acquaintance of Bro. Livermore, now of New Market, N. J., and through him had learned of Alfred University. Evidently he mistook us for the president, or some other high dignitary of that institution, for he looked a little disappointed when we told him that our only official connection with it was that of a trustee. While visiting at Ocala, in Fla., in company with Bro. W. C. Titsworth, we spent a day at the newly opened phosphate mines near Dunellon. At noon we went to the only hotel in the place for dinner. As is the custom, we registered at the desk before sitting down to the table. Before leaving the house the landlord came to us with the inquiry, "Which of you gentlemen is from Alfred?" On being informed, he said, "When we were young folks, twenty-five or thirty years ago, my wife and her sister went to school at Alfred." Their family name was Gordon, from near Wellsville, N. Y., and that of "mine host" was Hardin, of Andover, both places being near Alfred. An introduction to the lady of the house afforded an opportunity for a pleasant chat about some of the people of Alfred, who were young people a quarter of a century ago. Besides those we visited, we learned of a number of old Alfred students in Florida; how many there may be who, like this family, have been lost sight of in the busy strifes of life, it would be interesting to know. We learned also that Milton and her work are not unknown in Florida. While at Limona, near Tampa, we called, with a friend, upon a Dr. Pratt, who has wintered in Florida for many years, and is now permanently located there. In the course of the conversation the Doctor remarked that at a given time he was a student at Beloit College in Wisconsin. We replied that we were a student at Milton Academy in the same State and county, at the same time. We were pleased to find that the name and place were familiar to him; as he had visited there, being a relative of the family by that name well-known in Milton in the days of our boyhood. Speaking of our schools and school work, reminds us of some other chance acquaintances made early in this Florida experience. On the steamer, and again on the train from Savannah to Jacksonville, we met two



ladies from North Attleboro, Mass. One of them, a Miss Blandin, was a teacher in the public schools of North Attleboro, and had served under the superintendence of Prof. H. M. Maxson, formerly of Westerly, an old Alfred student, of whom she spoke in the highest terms. It was a surprise and a great pleasure to find our educational institutions and those who have been connected with them, thus widely known and thus highly appreciated. A little circumstance occurred during our brief acquaintance with these two ladies, illustrating so well a peculiar trait of the feminine character that we can hardly refrain from relating it. Our last day on the steamer Kansas City was the 21st of February, our 50th birthday. One of the ladies remarked, "This is my friend's birthday." Commenting on the coincidence, we innocently gave our own age, and then, as the lady in question was a married lady, ventured to say, "Might I ask your age?" We soon found that we might ask, but that we might not find out. Had it been the unmarried lady, even we should have known better than to ask. Why is a woman so unwilling to let her age be known? We give it up.

Next to the pleasure of meeting, unexpectedly, old friends, or making new ones, in the manner above described, is that of seeing others find friends. One such meeting we cannot forbear describing. On our way to Daytona we noticed in the same car two quite elderly gentlemen, who seemed to be strangers to each other as well as to the rest of the passengers. One of them was particularly noticeable for his courtly bearing, fine features, and long, white hair. It so happened, on our arrival at Daytona, that both these gentlemen and ourselves went to the same house, on the way to which the conversation turned upon the parts of the country from which each had come. It was thus found that both the elderly gentlemen were from South Carolina, and from cities not far apart. "Since we are from the same State and from neighboring cities," said he of the dignified bearing, "we ought to know each other's names." "My name," said the other, "is Captain Merkley." "And mine," replied the first speaker, "is General Bonham, at one time Governor of South Carolina." Then followed quick and cordial recognitions. The Ex-Governor had been a commanding officer in the Confederate army, and Captain Merkley had served under him on several occasions, which they took great delight in talking over. This was their first meeting since they fought together to destroy the Union, more than a quarter of a century ago. At the hotel it was our pleasure to be introduced to them both, as a gentleman from the State of New York. They were extremely cordial and polite. Had we been a Major or a Colonel in the same command, we could hardly have been more cordially treated. We learned from the General that, in his youth, he was a commissioned officer in the United States army, and that in 1836 he had been sent with a posse of men to the Halifax River country to quell some disturbances by the Indians. He was now revisiting the scene of those early services for the first time in 54 years. Subsequent to this pleasant introduction we met the General at two different times and places.

We might fill columns with the recital of incidents of similar nature to those given above, but it would not be profitable to extend this article further. When we reflect that thousands of people from the North are meeting similar experiences every day, it is easy to believe that this tide of travel in the South, and this inter-

change of civility between Northerners and Southerners is destined to do much (more than many of us think) towards settling some of the difficult problems which the nation has had to deal with these many years. Northerners need to meet each other under a southern sun and amid southern surroundings, they need to meet Southerners on their own soil and amid their own peculiar environments, before they can judge them fairly; and certainly Southerners need to come in contact with some of the more intelligent and better elements of the North in order that they may revise their estimates of the "barbarous Yankees." We congratulate ourselves on having seen some things with our own eyes which will always make us think of Southerners a little more kindly than we have ever done before. As to whether our visit has contributed anything towards a better estimate of the Yankees by these same Southerners, or not, we do not even venture an opinion.

#### NEW YORK LETTER.

Bishop Goodsell, of the Methodist Conference, is a man of fine presence, commanding figure, and like most large men, exceedingly good natured. He is straightforward in his business push, and possesses a large amount of whatsome term "horse sense." "Service to God," he said, "does not consist in an aspect of lugubrious solemnity, but in doing our work in honesty, purity and love, as in his immediate presence."

Dr. Mendenhall, editor of the *Methodist Review*, was introduced by the Bishop who remarked, "He's just had the grip." "He has not lost it either," responded some brethren. "The *Review* is not a comic paper," said Dr. Mendenhall, "and it is not sensational, although we might (approaching the calm Bishop and gesticulating in his face), we might attack the episcopacy and shake the Bishop on his throne. We are sound on Moses—sound on Petrine theology, Pauline eschatology and Johannian christology." He made a strong argument for orthodoxy and rang in a good word for his own particular religious newspaper. The Rev. Dr. J. R. Day, as pastor of Calvary Church, and host of the Conference, invited all to a "Methodist lunch" in the basement. He assured the Conference that the ladies, mindful of the fact that a Newburg hotel had failed shortly after it had boarded fifty members there, had provided enough.

For the afternoon the Conference resolved itself into a meeting of the "Minister's Mutual Assistance Society." The Rev. J. Benson Hamilton, who had come over from the Simpson Church, Brooklyn, gave a thrilling address from the text "Behold thou art old." He likened the church's treatment of its superannuated ministers, to ex-Sheriff Flack's casting off his wife. What do you say of the man who discards a faithful wife because she is old, to take a young bride? What do you say of a man who lately did that in this city? "Not a man—not a man," thundered the speaker, "aside from the retained attorney, has dared to utter a single word in defense of Flack. In that was much such devilish malignity as that which turns a broken-down minister out to grass."

He read touching letters from old ministers, pronounced the existing system a stinging shame, a burning disgrace, a crime. Those who had ploughed and scattered in the field of Methodism should share in the harvest.

The address of Dr. Crawford was a review of his 50 years' experience in the ministry, the contrast between "then" and "now." He spoke of the wonderful progress made in that time. He remembered being in Hanover Square when the

annual message of President Harrison's grandfather was brought from Washington in 21 hours, by 21 horses and 21 men. It was considered a great feat. He spoke about Morse and Fulton. He also gave his experience in his first quarterly meeting. He spoke of the wonderful growth of Methodism, making a final appeal to his brethren in favor of revivals.

To-day, April 3d, Moody gave a good, practical talk to the people of 5th Avenue. Some 25 arose for prayers. He seems to warm up as the interest grows. Among other things, he said: "Nothing is needed so much in the churches to-day as separation from the world. If separated from the world a person would have power over the godly and the ungodly. The great trouble in this age is that the churches are hand and glove with the wicked. We could read that disciples left Christ when he raised the standard high. The reason that there is not as much power in the church as there once was is because the standard is not so high. The Christian and the unchristian person cannot be linked together. The Christian man has no right to marry an unchristian woman; neither has the Christian woman a right to marry an unchristian man. How many wives are suffering untold agonies because they have married unchristian husbands? The great desire seems to be to marry a rich person, whether he or she be Christian or unchristian, in order to increase the power of the families. And then comes the army of divorces. If I go to a place where I hear the name of Jesus of Nazareth insulted I must leave that place. If into the clubs of which I am a member worldly elements and features are brought I must leave them. The children of Israel always got into trouble after an alliance with the neighboring nations. There must be a radical change in the church life in this city. If we can only get a little band here in New York who will live separate from the world, we will have power. There is little converting power in the churches now. Every man or woman brings a little of the world into the church and the church becomes contaminated. If the world had nothing to say against us, then Jesus Christ would have little to say for us. We should live beyond this life."

J. G. B.

#### FROM L. N. BROWN.

*Editor Recorder*,—Will you allow me space in your columns to tender my heartfelt thanks to the Woman's Aid Society, of Rockville, R. I., for the aid they extended to us by sending us clothing to keep us warm and to hide our rags, for surely we are God's poor, holding up the banner of his truth out here in the great Southwest, though through the lack of means I am not doing the preaching that I would like to do. I have only one appointment at present, and that at Eagle Lake, on Sunday. There is a growing interest springing up here, prejudice is being overcome, and we hope that some good may be accomplished. Times are so hard that to live is all that we can do. Pray for us that we may be sustained by the grace of God. May God bless all that are keeping his holy law.

EAGLE LAKE, TEX., April, 1890.

A CURIOUS relic of the bombardment of Charlestown by Gen. Gilmore's "Swamp Angel" was turned up by workmen the other day while digging a foundation for a wharf. The rust-covered memento is a shell, all loaded, primed and ready for business, which has lain imbedded twenty feet deep in the salt mud ever since it was thrown into the city. The remarkable thing about it is that it has been completely turned into graphite by the action of salt water, and can be cut with a knife as readily as a lead pencil. It is to be sent to the Smithsonian Institution.

## YOUNG PEOPLE'S WORK.

### BELIEF.

A thousande tymes I have herde telle,  
That there ys joy in hevене, and peyne in helle,  
And I acorde wel that it ys so;  
But, natheles, yet wot I wel also,  
That ther nis noon dwellyng in this countree.  
That eyther hath in hevене or helle ybe,  
Ne may of hit noon other weyes witen,  
But as he hath herd seyde, or founde it writen;  
For by assay ther may no man it preve.  
But God forbode but men shulde leve  
Wel more thing than men han seen with eye.  
Men shal not wenen every thing a lye  
But yf himselve yt seeth, or elles dooth;  
For, God wot, thing is never the lasse sooth,  
Thogh every wight ne may it not ysee.

—Chaucer, *Legende of Gode Women*, lines 1-15.

We hope that in all of the Associations there will be held a Young People's Hour with appropriate exercises.

The members of the Permanent Committee from the several Associations have been requested to arrange for such exercises, and they should have the full co-operation of all the young people as well as the officers or programme committees of the Associations.

We hope that at the Associations the young people will take such action as will prepare the way for some united effort at the coming Conference. If we wait till then we can not have a full representation from every section; but if at Conference the committee can have before them the doings of the young people in each Association, with a statement of their wishes and views, it will help them very much. Let there be a live Young People's Hour at each Association! "Be sure and all go!"

### BUILDERS.

BY MISS HORTENSE ROGERS.

Building is one of the greatest marks and agents of civilization. As is the literature of a nation, so is its architecture, though, perhaps in a less degree, the index of national life and character,—the measure of national greatness and glory. The savage is no builder, but with the dawn of civilization comes the impulse to build. The civilization of any age is characterized by its buildings. As we look over the past we see the mighty works of Egyptian art, among which are the most stupendous buildings ever erected by the hand of man. It was Egypt who gave to the world the Great Pyramid of Gizeh, the Temple of Luxor and the Palace of Karnac.

We learn of the greatness of Assyria, Babylon and other ancient nations by the magnificence of their ruins. The Roman Forum has long since ceased to ring with the eloquence of her orators but the ruins of that same Forum, serves, to-day, to give us some idea of what Rome was in her glory.

But we need not look into the past alone, the noble works of the present show us to what heights modern civilization has attained. In the contemplation of these facts, the question arises, can all be builders? We may not, indeed, everyone be builders of material things, but in another sense all mankind are architects, for each one is the builder of his own fortune. We have seen the importance of this material building but how infinitely more important is this building of character.

Martin Luther has said: "The prosperity of a country depends not on the abundance of its revenues, not on the strength of its fortifications nor on the beauty of its public buildings; but it consists in the number of its cultivated citi-

zens, in its men of education, enlightenment and character; here are to be found its true interest, its chief strength, its real power."

We are each responsible for the building of our own character, a responsibility which we cannot set aside. This character building does not consist in achieving greatness, as the world goes. Very few persons have the opportunity of being great. But each one can act his part honestly and honorably and to the best of his ability. He can use his gifts and not abuse them. In a word he can do his duty in that sphere in which Providence has placed him. Commonplace though it may appear, this doing of one's duty embodies the highest ideal of character. In the formation of character there are many things which influence one. Perhaps the most powerful is that of association. For mankind are by nature imitators and all persons are more or less impressed by the speech, manner, and habits of their companions. Again men are known by the books they read as well as the company they keep; for there is a companionship of books as well as of men; and one should always live in the best company, whether it be of books or men.

Many other things could be mentioned but they are not necessary here, to make us realize that we are indeed mighty builders, builders of temples far superior to those of Grecian fame.

"Our to-days and yesterdays  
Are the blocks with which we build."

However in our building, above all, let us not forget the foundation, but upon faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love, build a fit temple for the indwelling of the Holy Spirit.

## GOOD LITERATURE.

### CHAUCER.

(Continued.)

"Whan that Aprille with his schowres swoote  
The drought of Marche hath perced to the roote,  
And bathud every veyne in swich licour,  
Of which vertue engendred is the flour;"

then:

"Byfel that, in that sesoun on a day,  
In Southwerk at the Tabbard as I lay,  
Redy to wenden on my pilgrimage  
To Canturbury with ful devout corage,  
At night was come into that hostellerie  
Wel nyne and twenty in a companye,  
Of sondry folk, by aventure i-falle  
In felawschipe, and pilgrymys were thei alle,  
That toward Canturbury wolden ryde."

Thus Chaucer begins the series of narratives styled "The Canterbury Tales." The plan of the poem, in brief, is this:

The twenty-nine pilgrims decided to travel together to Canterbury, and at the suggestion of the host at the Tabbard, who afterwards added himself to the company, each one agreed to tell a tale on the way there and one on the way back. The one who told the best story was to be rewarded by a supper, provided by the whole company, when the Tabbard was reached on the return journey. This idea was never carried out. There are only twenty-four tales in all, so that we can never know who was adjudged victor in the contest, nor have a glimpse of the great supper.\*

\*There is a difficulty as to the number of the company. In line 24 of the Prologue they are said to have nine and twenty, which with Chaucer might have made thirty. But in the Prologue are mentioned thirty-one persons including Chaucer himself. The passage (lines 163 and 164) in which are mentioned three Priests is inconsistent with itself and with the Prologue of the "Nonne's Priests' Tale." The agreement was (lines 791-794) to tell two tales each way, which however is inconsistent with many other passages. At all events they did not do as they expected to do, for there are but twenty-four tales in all.

Cor. Ed.

There have been attempts made to prove that this pilgrimage was a real one. The fact that the superstition of the age made journeys to Thomas a Becket's shrine very frequent has probably led to this claim, but there are overwhelming arguments against it, the most obvious being the artificial composition of the band of pilgrims, which includes just one representative from about every grade of middle class society of that time, from a knight and an esquire to a miller and a cook.

The Prologue in which Chaucer describes his companions is worthy a place in the highest class of English poetry. The opening lines are very sweet and musical, and such as linger in the memory and come naturally to the lips even after a first reading. The descriptions of character are all good, but the chief merit of the poem is its portrayal of the dress, the manners, the social and religious ideas, and the ordinary language of the English people of the fourteenth century. We cannot doubt the truthfulness of these lines, and they are worth whole pages of Froissart and Geoffrey of Monmouth, as far as conveying a correct view of that period is concerned.

Nothing could give us a clearer idea of the religious state of England at that time than to read the three descriptions of the Monk, the Frere, and "the poure person of a toun." The Monk who by his vows should have forsworn all the pleasures of the world is described as a lover of the hunt, a keeper of fine horses, one who did not feel inclined to work or study, but was fond of gay clothes and dainty dishes. The friar, who was supposed to have nothing but a bare, hard living which he had to beg from door to door, is here painted as the driver of a good bargain and the cajoler of silly women for his own gain. The poor parson on the other hand, probably one of those obscure pastors to whom little honor was paid, is the possessor of the qualities which are supposed to belong of right to the other two. His portrait is a delightful piece of writing, and the negative virtues which are mentioned show in what a frightfully corrupt state the church must have been at that time. This description closes with the beautiful tribute:

"But Cristes lore, and his apostles twelve,  
He taught, and ferst he folwed it himselve."

It sometimes seems as though it must have been the work of such godly men as these who kept in the English lower classes that honest worth which they always possessed throughout the horribly wicked years of the Middle Ages. One of the most entertaining pictures is that of the Prioress, and from this description we can learn what it was to be a woman of refinement in those days. As "Madame Eglentine" is considered very dainty because:

"She leet no morsel from hire lippes falle,"

and because

"Hire overlippe wypude sche so clene  
That in hire cuppe ther was no ferthing sene  
Of grees,"

we may safely conclude that the table manners of Chaucer's time were in a rudimentary state. Sir Geoffrey shows his command of sarcasm in the lines:

"Ful wel sche sang the servise devyne,  
Entuned in hire nose ful semyly;  
And Frensch sche spak ful faire and fetysly,  
Aftur the scole of Stratford atte Bowe,  
For Frensch of Parys was to hire unknowe."

The whole Prologue is worth repeated readings.

(To be continued.)

"The sun, the moon, the stars, the seas, the hills, and the plains—  
Are not these, O Soul, the Vision of Him who reigns?"

—Tennyson.

## OUR MIRROR.

## IN MEMORIAM.

The following was read at the last session of the Young Ladies' Missionary Society, of the Second Brookfield Church, of which S. Hobert Burdick was an honorary member:

Another month has rolled away bringing us to the day when we assemble to carry on our mission work; and again we meet, but with saddened hearts, for one of our number is gone. The angel of death has entered and summoned our young friend Bert, from this life to the great beyond.

When we met one month ago to talk of our work, and form plans of usefulness, we little thought that his work with us was so nearly finished. We all remember him, full of interest in the work of soliciting aid for our young sister on the foreign field, and ready to assist us in every undertaking.

Many times as some of us had turned our minds to the future and tried to catch a glimpse of what lay in store for different ones of our young people, we have thought of Bert growing to a noble manhood, always ready to extend a hand to aid his associates. And as we have watched the gradual change which had come to him, as he entered the path across which fell the light of divine truth, we felt assured of a bright future for him—a noble life of usefulness.

But our Father in his infinite wisdom thwarted our plans; and though we in our human blindness cannot discern the workings of the great master mind, yet will we lift our hearts to Him, and ask for faith that will help us to feel that "He doeth all things well."

We will try to keep fresh in our minds, not the memory of him as we last saw him, cold and silent, but the memory of his life as he moved among us, always pleasant, with words of kindness for all.

As we have lately learned of his giving himself to Christ, and also of his trying to lead some of his associates to accept the better life, we feel so thankful that he gave such evidence of being a Christian, and we will let the influence of his life live with us.

May each one of us be made more mindful of the power we exert over our young associates, and work faithfully to bring them into the fold.

## EDUCATION.

—THE English language is now spoken by 99,861,000 people, or about twenty-seven per cent of the total population of the globe.

—BISHOP HURST has made the first payment of \$20,000 for land to be used for the location of the proposed new Methodist University at Washington, D. C.

—PROFESSOR DRUMMOND, in response to a numerously signed requisition from students at the University at Melbourne, was to leave for Australia the middle of March.

—THE annual session of the national academy of sciences began in Washington, April 15. The president, Professor O. C. Marsh, of New Haven, presided. Several interesting papers were read.

—OWING to riotous acts of students, several universities in Russia are to be closed. That at St. Petersburg is still open. The government refrained from carrying out its determination to close the institution because the final examinations of the students were about to take place.

—NEITHER of the new generals, Miles or Grierson, is a West Pointer, and hence there is much disgust among the graduates of that famous school. They should remember, however, that both of these men have passed their examinations and graduated with the brightest honors on the battle field.

—A STUDENT once went to Dr. Alverson, then Professor of Mathematics in Genesee College, and asked to substitute some Hebrew for Calculus. "Why do you want to substitute?" queried the doctor. "Oh, to save time. I must get to work." "You have as much time as anybody, have you not? Why, you have all eternity." The student felt that he had time for Calculus.

—PUBLIC education in Brazil is divided into three distinct forms, or classes—namely, primary, secondary or preparatory, and scientific or superior. The higher education is controlled by the central government, which maintains two schools of medicine, two of law, and a military and a naval school. According to the constitution primary education is gratuitous, and it "will become compulsory as soon as the government considers it opportune." Compulsory education now exist in several provinces.

## TEMPERANCE.

—THE police rules of London forbid an officer to arrest a drunken person unless the latter is trying to do some one an injury, and it is not an uncommon thing for an officer to have six or eight "drunks" asleep at intervals along his beat. They may all sing, whistle, or shout, but he cannot arrest them.

—ACCORDING to an English resident, one-half the people in the district of Balasore, India, now use opium. The opium license is given to the man who will pledge to sell the largest amount. What he cannot sell he gives away to children, thus creating in them the horrible appetite that quickly makes them profitable customers.

—THERE are now five buildings and fourteen rooms along the line of the New York Central, devoted to the use of the employes of that road, as places of rest, recreation, education, and religious instruction. No intoxicants find a place in them, and they are substitutes for the saloon. They have been erected or leased by the men themselves, aided by the railroad, and especially by Cornelius Vanderbilt.

—IN the Senate, on Feb. 17th, Mr. Dawes, of Massachusetts, presented over 240 petitions from Massachusetts, stating that more than 800,000 gallons of intoxicating liquors are annually exported from the United States to Africa, demoralizing the people of Africa, and detrimental to all legitimate commerce with that people, and praying that under that section of the Constitution which authorizes Congress to regulate commerce with foreign nations, that sort of thing shall be stopped.

—THE *Reformer*, of Glasgow, Scotland, in speaking of the administration of alcohol in hospitals, says: "It is seen that the faith in alcohol as an essential in the mitigation or cure of disease, is becoming a rapidly vanishing quantity. Medical men are far from being so enthusiastic in its favor as they once were. Alcohol is as much a mocker in disease as in social life. The physician who deems it essential should justly be held as being mocked and deceived by it, and should be considered too much of a quack to be entrusted with the lives of patients."

—THE *Christian Secretary* writes this: "There have been many cures for drunkenness, good, bad, and indifferent. The only real cure is to stop drinking. The following is the latest remedy: 'A Russian physician named Portugaloff declares that strychnine is an infallible cure for drunkenness, administered in subcutaneous injections. He asserts that the experience of physicians has shown the cure to be as rapid as it is certain. The effect of the strychnine solution is to change the craving for drink into positive aversion, and this change is effected in a day. After a treatment of eight or ten days a patient may be discharged. The strychnine is administered by dissolving one grain in two hundred drops of water, and injecting five drops of the solution every twenty-four hours.'"

—A MAN was recently arrested in Chicago for thrashing one of his fellow-passengers in a street-car because he would not cease smoking when requested to do so. The police justice before whom he was brought for trial discharged him without punishment, in commenting upon which a leading Chicago journal makes the following remarks, with which we quite agree: "It is therefore settled, so far as a police-court decision can settle anything, that a man who persists in smoking on a car where there is a woman, may be thrashed by her escort, if he is strong enough, and can expect no redress. This kind of law may shock the Supreme Court, but there is considerable horse sense in it. No man has a right to make a nuisance of himself in a public conveyance, and a company should not tolerate it."

—GOD has built up his solid barricades against alcoholic drinks that antedate all statutes of prohibition; with his statutes no legislature dare meddle; just as soon attempt to repeal the law of gravitation. In the solid wall of Total Abstinence are immutable principles founded on the constitution of the human body and in the inherent qualities of all intoxicants. They are not needed by the healthy; they seldom cure the sick; they involve the risk of damnation to body and soul. On the forefront of the wall of abstinence God has kindly hung out this warning: "Look thou not upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder." Yet in spite of all warnings, millions of young men venture to break through this fence, with the reckless hope that they will dodge the adder. But when the poison of that serpent once gets into the blood and the brain it is a desperate battle for life; and where the grace of God gives one John B. Gough the victory, the vast majority of the fence-breakers die of the venomous bite.

## POPULAR SCIENCE.

ELECTRICITY is to be used in the manufacture of wood pulp, instead of steam, and the cost of manufacture will thereby be greatly reduced.

A BUNDLE of spider webs, not larger than a buck-shot, and weighing less than a dram, would, if straightened out and untangled, reach a distance of 350 miles.

It has been stated that carbolic acid incorporated with a potash soap has its caustic and poisonous properties paralyzed, while its disinfectant action appears to be increased. It is also stated that the Berlin District Sanitary Commission has found a solution of potash soap in 10,000 of water completely to prevent the development of the splenic fever bacillus, and has recommended a solution of 15 parts in 10,000 as one of the best disinfectants.

AQUEOUS SOLUTIONS OF ESSENTIAL OILS.—It has been found by Bergmann that while mixtures of the fixed alkali soaps with hydrocarbons and essential oils form only emulsions in water, under separation of the respective oils, a mixture of an ammonia soap with an essential oil will form a clear solution in water, especially in presence of an excess of ammonia (*Chem. Zeit.*, November 6). Turpentine oil, or some other essential oil, is first mixed with castor oil, or a mixture of it with some other fat oil, the mixture is then subjected to the action of concentrated acid, and the product, after being washed with solution of salt, is saturated with ammonia in excess. Or the fat acids may be first separated by treatment of the fatty oil with concentrated acid, then washed with salt solution, and the essential oil added either before or after saturation with ammonia. The preparation thus obtained is said to form a clear solution, and not only to possess the properties of a soap, but also to exercise, in aqueous solution, the solvent action of an essential oil.—*Pharm. Journ.*

BRITISH REFRIGERATING SHIPS.—Our food supply has been largely increased by the application of apparatus for mechanical refrigeration to ships. Our frozen meat trade with New Zealand is of recent development, and it has already reached enormous proportions. At present twenty-seven steamers and ten sailing vessels, all fitted with mechanical refrigeration machinery, are engaged in this trade. The aggregate tonnage of these twenty-seven steamers is 123,000 tons, or an average tonnage of about 4,500 tons, while that of the sailing ships is 10,000 tons, or an average of 1,000 tons each. It will thus be seen that thirty-seven vessels are engaged in this trade, of 133,000 tons total carrying capacity. The total frozen meat cargo which these vessels can carry in a single year amounts to the enormous number of 2,250,000 carcasses, which certainly gives some idea of the great importance of this trade. It is estimated that not more than 1,500,000 carcasses will be available for the trade this year, so that the carrying capacity is more than sufficient for the present volume of trade.—*Steamship.*

THE PURIFICATION OF WATER BY ELECTRICITY.—In a paper recently read before the British Association, a method was presented for utilizing electricity as a means of decomposing impurities found in contaminated water. It is claimed by the inventor of this system, that the worst water can thus be made entirely pure, germs being entirely killed, and the filtering material kept clean. The process is indorsed by so eminent a chemist as Professor Roscoe. There will assuredly be secured to this new method of water purification the attention of sanitray engineers, and it certainly is to be hoped that it may prove satisfactory.

PROTECTION OF FRUIT TREES.—The Massachusetts Agricultural College, located at Amherst, issues bulletins occasionally, giving results of their experiments, which are useful to the farmer and all persons interested in horticulture. In the last issue of the bulletin we find the following directions for ridding fruit orchards of pests which are sometimes very destructive: In addition to the simple mixture of lime, cement, and paris green wash, we have found, if the above be mixed with skim milk, it adheres better than if mixed with water, in some cases adhering firmly for six months or more. Portland cement adheres more firmly than the Rosendale, and is more satisfactory when not mixed with milk than the latter. Several reports have come to us of young trees having been injured by woodchucks during the summer, and in one case we can report that out of more than one thousand trees treated with cement, milk, and paris green, not one was injured during the past summer, while many not painted were seriously injured. The amount of paris green used was one tablespoonful to each two-gallon pail full of paint, mixed so as to easily apply with a paint brush.—*Scientific American.*

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## SECOND QUARTER.

Apr. 5.	Christ's Law of Love.....	Luke	6: 27-28
Apr. 12.	The Widow of Nain.....	Luke	7: 11-18.
Apr. 19.	Forgiveness and Sin.....	Luke	7: 36-50.
Apr. 26.	The Parable of the Sower.....	Luke	8: 4-15.
May 3.	The Ruler's Daughter.....	Luke 8: 41,	42, 49-56.
May 10.	Feeding the Multitude.....	Luke	9: 10-17.
May 17.	The Transfiguration.....	Luke	9: 28-36.
May 24.	The Mission of the Seventy.....	Luke	10: 1-16.
May 31.	The Good Samaritan.....	Luke	10: 25-37.
June 7.	Teaching to pray.....	Luke	11: 1-13.
June 14.	The Rich Man's Folly.....	Luke	12: 13-21.
June 21.	Trust in Our Heavenly Father.....	Luke	12: 22-34.
June 28.	Review, or Temperance, or Missionary Lesson.		

## LESSON V.—THE RULER'S DAUGHTER.

For Sabbath-day, May 3, 1890.

## SCRIPTURE LESSON—LUKE 8: 41, 42, 49-56.

41. And behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house.

42. For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50. But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52. And all wept and bewailed her: and he said, Weep not: she is not dead, but sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55. And her spirit came again, and she arose straightway: and he commanded to give her meat.

56. And her parents were astonished: but he charged them that they should tell no man what was done.

GOLDEN TEXT.—Fear not; believe only and she shall be made whole. Luke 8: 50.

## INTRODUCTION.

The event of this lesson occurred in Capernaum, at the house of Matthew, the apostle; and at the house of Jairus, two or three days subsequent to the last lesson. Matthew gives an account of the same event in the 9th chapter, 18, 19, 23-26 vs, Mark 5: 21-24, 35-43. Our last lesson was one of a series of eight parables. Soon after the delivery of these parables, at the close of a wearisome day, Jesus and his disciples took a boat and started across the sea. Mark 4: 35. During the night they encountered one of those sudden tempests so common on the Sea of Galilee, especially after a very hot day. The passengers became alarmed in view of their imminent danger of being overwhelmed in the waves of the sea, and aroused Jesus, who had fallen asleep in the boat from his exceeding weariness, and Jesus at once commanded a calm. On reaching the eastern shore in the early morning Jesus encountered a demoniac, who was exceedingly fierce, and delivered him from the evil spirit, and sent him away in his right mind to his family. This wonderful miracle being accomplished, he returned at the close of the same day to Capernaum, with his disciples, where he was soon afterwards invited by Matthew to a feast in his house. This brings us to the lesson of to-day.

## EXPLANATORY NOTES.

V. 41. *And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house.* The word behold implies something like a sudden surprise. Matthew had taken large pains in the preparation of this feast, and he, with his numerous guests, were now in the midst of the ceremonies of the feast. It seems likely that the guests were the immediate disciples of Christ; they, with Matthew, had given up their common avocations, and were at this time fully absorbed in the mission work of their Master, and very likely their thoughts and conversation were related to this work. Suddenly Jairus, well known to them all as the ruler of the synagogue, appeared in their midst, making a very earnest request that Jesus should go at once to his house. It was a service that could not be delayed, for the daughter was even now passing the crisis of death. It was a surprise to these disciples that this Jewish ruler should come to Jesus for help. But Jairus had heard Jesus preach in the synagogue, and had witnessed many of his miracles, and now, in the hour of his extremity, he could lay aside all his religious prejudices and come with implicit confidence to him who, of all men, was the only one who was able to save his daughter.

V. 42. *For he had one only daughter, about twelve years of age, and she lay a dying.* This explains more fully the great urgency of his appeal. This child was the light of his home. The thought that she must be taken

away by death seemed more than that father and mother could endure. *But as he went the people thronged him.* Not only the disciples at the feast were deeply touched with sympathy, and greatly interested to know what could be done in such an emergency, but great numbers of the citizens were also excited over the case. Everything else was left, and they followed him immediately on his way to the house of Jairus. While Jesus, with Jairus in the midst of this throng of attendants, was hastening to the sorrowful home, an incident occurred which somewhat delayed them. A woman who had been afflicted with a disease for twelve years pressed through the crowd and touched the hem of Jesus' garment, and was healed. But we pass this incident.

V. 49. *While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.* The ruler must have been impatient with any cause of delay. The case of that woman might have been postponed till another day, but his daughter was dying. It seemed to him that he must have help instantly or never. While in this intense anxiety it was perfectly natural that he should urge Jesus to leave the woman without any delay and hasten forward. While he was speaking with this intense anxiety, a servant came from his house to notify him that his daughter was dead, and to signify to him that it was too late to make any further effort, or to trouble the Master in her behalf. No one who has not experienced an hour of similar anxiety and sorrow, can fully understand the despair that was brought to that ruler's heart by the announcement, "Thy daughter is dead." The darkness of unmitigated sorrow was now in his heart.

V. 50. *But when Jesus heard it he answered him, saying, Fear not, believe only, and she shall be made whole.* Jesus turns instantly from that trusting, trembling woman, whom he had just sent away restored and healed, full of joy and thanksgiving, and he hears the cry of despair coming from the lips of that poor, broken-hearted father. Without any formality of words he simply says to him, "Fear not." How could he not fear, and not despair, in such a moment as this? But it is Jesus, he who has wrought wonderful cures, has cast out demons, has already raised one from the dead, who says to him in those firm and loving words, "Fear not." But what shall I do? says the distracted father. There is nothing that you can do, but believe only. Lay hold of this reality that I am able to save. Let it be to you an undoubted fact. Trust in it with all your heart and your child shall be restored to you again in life, and beauty, and affection. What a condition is enjoined upon this father, and what a blessed promise is made to him on this condition by the One who is mighty to fulfill all his promises.

V. 51. *And when he came into the house he suffered no man to go in save Peter and James and John, and the father and the mother of the maiden.* A larger throng of interested persons had followed the ruler and Jesus to the very door of the house. Surely this whole company could not go in, and there were good reasons why very few should go in: The father and mother were the stricken parents of the child. The three disciples were most closely in affinity and spiritual fellowship with Jesus. With these five persons Jesus enters the chamber of death, with the purpose and the power in himself to restore the maiden alive to her weeping parents. Such a scene never before occurred in the city of Capernaum. Such divine power and gracious mercy had never before been witnessed by that ruler. Hence they were but feebly prepared to anticipate the possibility of such an event.

V. 52. *And all wept and bewailed her; but he said, Weep not! she is not dead, but sleepeth.* These weeping friends, of course, had no thought that the child could possibly be restored. They wept with true sorrow and hopeless grief. Jesus interrupts their wailing, and speaks what to them seem very strange words for a sane man to utter. He seems to say to them that the child is not dead, cold and breathless though she is, yet he speaks of her as sleeping. They cannot understand his words; the body surely is dead. What does he mean?

V. 53. *And they laughed him to scorn, knowing that she was dead.* The company of persons who were thus weeping and lamenting, many of them in a thoughtless and heartless way, of course had no idea of the real character and power of this stranger. They knew that the maiden was dead, and they regarded his statement as idle words.

V. 54. *And he put them all out.* This implies that he compelled them to go out, otherwise they would have persisted in remaining till they had completed their mourning. *And took her by the hand and called, saying, Maid, arise.* Now being in the room with the parents and three disciples alone, he took the hand of the lifeless body, and uttered the all powerful words,

"Maid, arise." We see in this the oft repeated example of divine power imparted with the command. This is true in every case of miracles performed upon human beings.

V. 55. *And her spirit came again, and she arose straightway, and he commanded to give her meat.* The restoration was real and perfect as attested in the fact that she partook of food. There could no longer be any question in the minds of the astonished friends.

V. 56. *And her parents were astonished: but he charged them that they should tell no man what was done.* An hour before they looked upon their child as hopelessly dead. Now the spirit has again animated the body, their child in all fullness of life is partaking of food as really and truly as ever in her life. They must now feel themselves to be in the presence of the God-man. They must now feel themselves indebted to him for the greatest benefaction that they could conceive. He had in a moment saved them from years of lonely sadness and had restored to them the most precious of all earthly gifts, their only child. Their gratitude to him must be irrepressible and constantly renewed.

## QUESTIONS.

Give the Golden Text. The intervening events. Where was the scene of the present lesson? What led the ruler to appeal to Jesus for help? What was the interruption on the way to the ruler's house? Who were permitted to go into the death chamber with Jesus? What was his announcement to the mourning friends? How was it received by them? Why did he expel all the mourners from the room? What was the impression made upon the parents? Why should the Lord prohibit the publishing of this event? What was the general purpose of our Lord's miracles? What is the practical lesson for us in this miracle?

## LEARN THE LORD'S PRAYER.

Many are opposed to children saying their prayers. Repeating a prayer, they think, tends to formality. Repeating by rote a sentence is like the talk of a parrot. It is said that a prayer should come from the heart, be inspired by our spiritual wants; that it is a natural expression of a heart borne down by sin. True, indeed, hearts oppressed with sin find relief in prayer. But is it true that learning a prayer tends to formal worship? It is for us to teach the children to pray as we would teach them to read, then plead for the work of the spirit to write the language upon their hearts.

Is it not a natural instinct of a Christian mother to teach her child to pray? If so, the Lord's prayer is the model for all ages. It is easy and natural for a mother to say, "My dear, God is our Father in heaven, as papa is your father on the earth." This is a stepping stone for tiny feet. Soon the mother will add, "Thy will be done." Now you have a sentence which constitutes the prayer of all of the devout in the universe. Then, again, "Our Father in heaven, deliver us from evil." In a short time the comment would be natural,—from evil thoughts, evil acts and evil companions. Then, "Give us our daily bread." These three ideas enter into our duties in our daily life.

An early start in business gives a person advantage all through life. An early start in the effort to gain an education, or to acquire knowledge, is valuable above all price. Teaching a child to pray is giving him right direction towards a righteous life. Who can comprehend its good influence upon a young mind. At stated seasons he thinks of his Father above. He comes to be familiar with the Unseen and the Eternal, and in the hour of temptation he will look up for divine help.

The frequent repetition of the Lord's prayer in a family gives a sweet and chastening influence. It may be repeated in concert, or one of the children may lead at the morning meal, while the whole family, with bowed heads, are hushed in the silence of worship.

Teach the children the Lord's prayer.

L. M. C.

ALFRED CENTRE, April 12, 1890.

TRACT BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, April 13, 1890, at 2 P. M., Chas. Potter in the chair. Prayer by Wm. C. Daland. Present fourteen members and one visitor. Minutes of last meeting were read. The committee on Mr. Maurer's circular letter to Congressmen reported progress. The committee on furnishing paper for the *Sabbath Outpost* reported having sent 15 reams of white paper for their year's supply, as ordered at last meeting.

The Treasurer reported the sale and transfer of the Lime Springs property.

Correspondence was presented with Wm. C. Daland in reference to *The Peculiar People* and its work. From J. B. Clarke reporting upon his labors.

The Treasurer reported cash on hand to date, \$1,227-27, and bills due amounting to \$799-83, which were ordered paid.

The Board indulged in an informal discussion in reference to general interests of the Society, especially in reference to *The Outlook* and *The Peculiar People*.

The Board, on motion, voted to issue, in tract form, an edition of five thousand of Bro. Daland's translation of "Solemn Questions," which has been running in *The Peculiar People*.

After approval of the minutes the Board adjourned.

REC. SEC.

THE CYCLONE SUFFERERS.

I am preparing to go to the scene of suffering and desolation among the cyclone sufferers in Kentucky. I had received a letter from my brother, and yesterday I received one from our Sabbath-keeping family near our old home. I quote in substance, from the letter:

The cyclone struck our place, sweeping every thing before it, taking our house, chimney and all, to the very foundation. Some in the neighborhood were killed, and others crippled. Fortunately we were at a daughter's house not far away, and the Lord spared the house, so our lives are spared, but we are out of house and home. Everything is destroyed and we do not know what is to become of us.

I feel deeply concerned for this dear family. Sister Todd struggled for years alone for Sabbath truth after we left there, at last winning her husband and his granddaughter to the truth, both of whom I baptized last summer. Of course others in the neighborhood are in the same distress. My father on an adjoining farm had every building on his place destroyed. Of course help by neighbors will be given, but it is hardly presumable, with the prejudice existing against the Sabbath, that people will be as ready to help them as others. I shall do all I can to relieve them when I get there. Their address is Geo. A. Todd, Hampton, Livingston Co., Ky., which will be my address for a few weeks. I do not know whether the Sabbath-keepers in the adjoining county were reached by the storm or not; it passed near them, I shall look up our interests there. I feel that any little help sent the dear family referred to, by those whose homes are spared, will be a blessing both to the giver and to the receiver. I think our folks here will do what they can. I feel thankful that the Lord has so far spared us in this part of the country from those desolating storms.

May God bless the work and all the workers.

C. W. THRELKELD.

STONE FORT, Ill. April 11, 1890.

HEWITT SPRINGS.

Hewitt Springs is on the Illinois Central Railroad, one and one-half miles from Beauregard, Mississippi. Our people have settled there upon lands held exclusively for Seventh-day Baptist settlement. There are some 1,400 acres of this colony land, including one section (640 acres) of leased land, the lease to run 60 years. The village plot is not on the leased land nor are any of the settlements. The country is somewhat rolling and well watered, with springs and brooks of clear sweet water. The soil is fair and well adapted to general farming purposes, as well as to fruits and early vegetables for markets. The general appearance of the country impressed me favorably. About a dozen families of northern, and four or five families of southern Sabbath-keepers are already on, or near these lands. As at Hammond, they are a warm-hearted, enterprising Christian people. It was my privilege to preach to them twice on the Sabbath and once on Sunday, on my recent visit, and I enjoyed the occasion very much. Coming into Bro. Clarke's house preparatory to returning to Hammond, I found nearly the whole society gathered to bid me good-by. Bro. Hewitt, in behalf of the company, made a few remarks, in which he was pleased to say they had derived much pleasure and profit from the visit. This little incident shows the appreciative character of the people, and leaves the comforting hope that some good may have been done. It looks as though this society was destined to become large and prosperous.

A. B. PRENTICE.

THE UNITED STATES CONSTITUTION.

Our government is the marvel of nations. It is the best government that ever existed. Its Bill of Rights, the Declaration of Independence, is the embodiment of civil and religious liberty, and our National Constitution, growing out of this Bill, is but the expression of just such liberty in political law. The value of this Constitution is seen in the unprecedented growth, prosperity and world-wide renown and influence of this great republic. Other republican governments have existed, but none have ever been organized with such consummate wisdom as this. Take, for instance, the three great departments of State. One who makes a law would be likely to be prejudiced in its favor, and would be apt to apply it too severely. Hence the Legislative, or law-making department, is separated from the Executive, which simply carries out the laws which others have made. Each acts with cool judgment, unprejudiced by any former personal action in the case. The judicial department, comprising the courts, also acts by itself. No one man is allowed to officiate in two departments, with the exception of the president, the chief executive officer, when he exercises the right of veto. Judges of all the courts hold their offices during good behavior, which generally means life. "This is to secure a correct and impartial administration of justice, by making them independent, . . . that they might not be tempted to conform their opinions and decisions to the wishes of those on whom they were dependent for continuance in office." (Young.) These judges also have salaries fixed by law, so that their decisions may not be influenced by a monetary motive.

All this is to secure, as far as possible, perfect justice in our national government. The men who framed our Constitution were deeply convicted that civil government is too noble and true and pure a thing to be in any degree unjust to the least of its subjects. Should not

every descendant of these loyal men, every son of this grand republic, loyally hold its fundamental law just as precious and inviolate as did their honored forefathers?

Hon. George Bancroft, the historian, wrote in the *New York Independent*, of Jan. 10, 1889: "I have your letter, asking what change had better be made in the Constitution. I know of none; if any change is needed, it is in ourselves, that we may more and more respect that primal law."

In that same paper, Mr. Justice Blatchford, of the United States Supreme Court, says, "I am satisfied with the Constitution as it is. It cannot be bettered. Constitution tinkers are in poor business."

M. E. STEWARD.

HOME NEWS.

Nebraska.

NORTH LOUP. — The Seventh-day Baptist Church of North Loup had its covenant and communion service April 5th. Seventeen years before the first communion in the history of the church was held. Since that time the ordinance (which occurs quarterly,) has been omitted but once. The two young men chosen at the organization of the church to serve as deacons were in their places to-day. During all this time one of these has been absent from communion but once, and the other but two or three times, the absence in each case being unavoidable. In all the time these brethren have been associated together in this work and as neighbors there has not occurred one single word or thought between them or their families to mar the pleasant relations that have always existed since their first acquaintance. On the occasion above mentioned they renewed their covenant with each other, pledging a continuation of this brotherly spirit.

X. X.

MR. GLADSTONE is having an iron library erected at Hawarden. It is to contain 16,000 volumes. The house contains five rooms the largest one measuring 41 feet by 21. Cases are being made to hold 20 tons of books. Mr. Gladstone intends the library for quiet study, and therefore proposes to admit only a few persons at a time. These books are put together like a child's puzzle, and can be taken apart, compactly packed, and removed elsewhere. A large number of iron villas have been sent from the works at Albert Gate to the Riviera, and there erected upon plots of land purchased or rented for a term of years. When the lease expires, the houses can be packed up and removed.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

The Burlington Route, C., B. & Q. R. R., will sell on Tuesdays, April 22d and May 20th, Home Seekers' Excursion Tickets, at *Half Rates* to points in the Farming Regions of the West, North-west and South-west. Limit thirty days. For folder, giving details concerning tickets, rates and time of trains, and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

THE next quarterly meeting of the Hebron, Hebron Centre, and Shingle House Churches will be held with the Hebron Church, commencing Friday evening, May 9, 1890. At this meeting will also occur the dedication of the church.

The meeting Friday evening will be conducted by W. L. Burdick.

Preaching service, Sabbath, 11 A. M., by Rev. J. Kenyon; and at 2 P. M., by Rev. G. P. Kenyon.

On Sunday at 11 A. M., the dedicatory sermon will be preached by Rev. H. P. Burdick.

A cordial invitation is extended to all to attend.

## MISCELLANY.

## HOW THREE TOTS WARMED THE CAR.

It was a very cold, raw, foggy morning, and the passengers on No. 12, west bound, were shivering in coat-collars turned up to their ears, and some of them trying to warm their bodies by the hotness of their temper against the brakeman and the railroad company for having no fire in the car heater.

Everybody looked very glum and all out of humor; and when the fat traveling man tipped the fashionably dressed young fellow's silk hat down over his eyes in lifting his luggage into his seat, the latter turned and glared at him angrily, at which the traveling man said, "Beg your pardon" in a tone icy enough to congeal his breath, and a straggling beam of sunshine that had thought of trying to shine in darted back behind a cloud. I just know neither one would have acted so on a balmy June morning, and I know that the lady behind the mother with a sickly, fretting babe would not have snatched her things up so impatiently and banged them down in another seat as far up the aisle as she could get, or the old gentleman in a white tie and glasses would not have said, "Go 'way!" so roughly to the newsboy, or the brother and sister would not have quarrelled and pushed over their seat, or the through passenger piled his luggage up in one end of his seat to keep others out. May be not.

But pretty soon the car got warmer, and in a very funny way. The door pushed open slowly and by spasms, as though very weak, small hands were behind it. It creaked and stuck as though it were mad, too.

"You just have to storm this fort to take it," piped a shrill, cheery voice. "Hurry right in Maysie and Edie, and I'll shut the door quick and keep Jack Frost out. My! what a nice place this is! Don't the red cushions make it look warm enough?" And a wee mite of a red-cheeked boy gallantly held open the door for two rosy little travelers in the cunningest of cloaks and hoods, beaming with the exercise and fun of a brisk walk, the smaller of the two holding fast a bisque doll, almost as large as herself, with one arm, the other hand tight in her sister's clasp.

"And wasn't it more fun to come all alone than to have Aunt Rachel bring us and bother her morning's work so, when her girl's gone?" laughed the little girl called Maysie.

"Pshaw! we don't need no auntie to go 'long and take care of us," said the little fellow manfully; "the conductor'll take care of us."

"And these nice people won't let us get hurt," put in Maysie.

"An' Doddy suggested Edie, reverently.

The fastidious lady thawed out enough to smile a faint smile of amusement. The man in the white necktie lowered his homiletic magazine, elevated his eye brows, and stared over his glasses.

"Here, you take the window seat, Maysie; it's nicest. Edie can sit between."

"An' I'll hold dolly on my wap, so's see won't crowd Ned."

"And we'll be as snug as a bug in a rug in this nice big seat," said Ned.

"And Aunt Rachel fixed us such a nice lunch; and isn't this the loveliest morning!" cried Maysie.

"Such soft cushions," added Edie, springing up and down to try them; "so comfortable!"

"Ess, so tumf'leble," piped Edie. Evysing so tumf'leble when children's is dood an' woves evybody, ain't it?" and the little philosopher settled back to enjoy precisely what other people had been thinking hard thoughts about.

And the brother and sister in the rear stopped crowding and nagging, and looked on in shame-faced wonder; and the fat traveling man began to look jolly as he ought to; and the fashionable young fellow turned around and winked at him and nodded good naturedly toward the three little tots cuddled up together, chattering like sparrows; and the through passenger lifted his luggage on to the floor and made room for a lady who had just come in; and the poor mother's eye glistened with something wet at something or other it made her think of; and the fastidious

lady became very motherly in her look, and said, half aloud, "Bless the dear little things! They make me homesick to see my own." And then she came back to the seat behind the mother to hunt her rubbers she had left, and she clicked at the fretting babe and offered it a bon-bon.

Then the moist-eyed mother smiled such a sweet smile as she thanked her for the babe, that she wondered she had not noticed before what a neat, pleasant-faced woman she was; and she finally reached over, half hesitatingly, and offered to hold the baby, asking:

"Is this your only child? She seems so poorly."

"The only one left," replied the mother, audibly. "But the little darlings over there make me think of my own sweet Nora and Aleen, just their sizes, that we buried last week," and she gulped back a big sob.

Then the fat traveling man had to blow his nose, and the old man in a white necktie said, "Ahem" very loud and remarked to the through passenger that he "believed 'twas going to clear away."

Just then a faint streak of sunshine did straggle in; and it was not scared this time, for it saw a car full of pleasant-faced passengers.

"Nice morning, after all," they said, one to another. "Pretty comfortable traveling; bright children, those little tots."

And so the car got warm; but the ray of sunshine didn't do it.

## FIVE LITTLE STITCHES.

Five little stitches! And they were taken more than twenty-five years ago. And why should they be remembered more than thousands of other stitches taken by the same fingers? I will tell you.

Little Rose went to the "infant school" then. It was a very happy place for the little folks. They had no hard lessons in arithmetic or in geography. The nearest approach to lessons was saying over the "multiplication table" in a sort of rhyming concert—"twice one are two, twice two are four;" while the teacher slid along the little wooden balls on the wire frame, to suit the words. No, but when the marching was over there were plenty of busy fingers learning to sew.

Rose was making blocks of patch-work—"nine patch," her mother called it. Rose's mother cut the small squares and basted them neatly for Rose to sew "over and over," one block a day. And it was Rose's special delight to show her mother the neatly finished block each night and be able to say, "I did it all myself."

One warm June day, Rose found her needle rather dull, and the new pink chintz so hard to sew; her fingers trembled when she came to where the four corners met, and she tried in vain, with her little thimbleless fingers, to push the needle through so many thicknesses of cloth. She looked at the little girl who sat next to her on the same bench—an older girl than Rose by two years, and rich in the possession of a "real silver" thimble. Rose passed the block to Pogue (a curious name, but her very own, and it rhymed with her surname, too,) and motioned to a little hard corner, touching her thimble and nodded and winked significantly. Pogue understood, and taking the nine-patch, sewed very neatly over the hard place—Rose watching carefully lest she should do too much. One, two, three, four, five stitches; and O, so neatly done!

Rose bowed and smiled her thanks, and put in a stitch or two as neatly as possible next to the "five," when she stopped in dismay at a thought that popped into her conscientious little head. "I can't tell mother I did it myself." It would have taken away half her pleasure not to be able to say this.

And yet it was so very little—only just five stitches! "I needn't mind that," came the temptation, "I can say I did it myself, for that's almost nothing."

"But it is help," another voice said, "and you had better say 'I did it nearly all.'"

But Rose couldn't make up her mind to say this. Her mother would be sure to think if Pogue sewed any of it, likely she made half the block, at least one seam across. So you see it was a real struggle. And how do you suppose she settled it?

After looking at it about as long as it has taken me to tell you this, Rose unthreaded her needle, and very deliberately picked out those five stitches, and then went to work and sewed them over herself. And she is glad to-day that she did. Not because it might not have been foolish for her to be anxious about the credit of doing the work all herself, no; but because it was her first resistance to the temptation to tell a falsehood! And resistance once always makes it easier to resist again. So I do not think Rose ever told a deliberate falsehood since that day when she came so near making a black spot in her memory instead of a bright one.

Does any little girl think Rose made too much of such a little thing! O, no. It is just as much stealing to take five pennies from another's purse as five dollars, and it would have been as much a falsehood for Rose to have left Pogue's five little stitches in her work and said she "did it all," as if Pogue had sewed half the block, and she had said the same thing. And Rose knew it, and is glad to-day, as she was then, and if she must have credit for doing all the work, she picked out those "five stitches."—Mrs. J. P. Ballard.

## SPECIAL NOTICES.

THE next session of the Quarterly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut, and the Conference of Christian Workers, will occur with the church at Niantic on Sabbath and Sunday, May 10th and 11th. The following is the programme as arranged:

Sabbath morning, 11 o'clock, sermon by Horace Stillman.

Sabbath-school following the sermon conducted by superintendent of the school.

Evening, 7.30, preaching by I. L. Cottrell.

Sunday morning, 10.30, sermon by O. U. Whitford, followed by discussion.

Afternoon session, 2 P. M., 1. "What are the causes and remedies of the increasing irreverence for sacred things?" E. P. Saunders.

2. "What is the effect of the multiplicity of organizations within the church, for the accomplishment of its work?" Mrs. Wm. L. Clarke.

Evening session, 7.30, 1. Praise and prayer service, conducted by E. A. Witter.

2. "Are there good and sufficient reasons why the Bible should not be read in our public schools?" O. L. Burdick.

3. "What is the effect of loose or no church discipline upon the success of the church and the cause of Christ?" O. D. Sherman.

Time allotted for papers, 15 minutes each.

E. A. W.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and '46, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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. 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, Rev. J. G. Burdick, 1289 10th Avenue.



CONTENTS.

The Zion's Singer—Poetry; The Lord's Supper—Does it Belong to the Church or to the Individual to Decide Who shall Partake?..... 257

Import of the Lord's Supper..... 258

Keep up Your End..... 259

MISSIONS:—From Joshua Clarke; From Madison Harry; From W. W. Ames; From L. F. Skaggs; Treasurer's Report—Receipts; From E. H. Soewell..... 260

WOMAN'S WORK:—Thy Kingdom Come..... 261

HISTORICAL AND BIOGRAPHICAL:—Biography of Rev. Walter B. Gillette..... 262

SABBATH REFORM:—The First Day of the Week; The Sabbath Question..... 263

EDITORIALS:—Paragraphs; Easter; Editorial Notes..... 264

New York Letter; From L. N. Brown..... 265

YOUNG PEOPLE'S WORK:—Belief—Poetry; Paragraphs; Builders; Good Literature—Chaucer; Our Mirror—In Memoriam..... 266

EDUCATION..... 267

TEMPERANCE..... 267

POPULAR SOLENNITY..... 267

SABBATH-SCHOOL:—Lesson..... 268

Learn the Lord's Prayer..... 268

Tract Board Meeting; The Cyclone Sufferers; Hewitt Springs; The United States Constitution..... 269

HOME NEWS:—North Loup, Neb..... 269

MISCELLANY:—How three Tots Warmed the Car; Five Little Stitches..... 270

SPECIAL NOTICES..... 270

BUSINESS DIRECTORY..... 271

CATALOGUE OF PUBLICATIONS..... 271

CONDENSED NEWS..... 272

MARRIAGES AND DEATHS..... 272

CONDENSED NEWS.

Domestic.

Brooklyn is said to have the only Chinese physician registered in the United States.

Our new minister to Russia, the Hon. Charles Emory Smith, is on his way to St. Petersburg.

Gold and other precious minerals have just been discovered in large quantities in the Grand Canon of the Colorado River.

It is expected that a service pension bill will soon be introduced in Congress to take the place of the dependent pension bill.

By the recent rise in the Ohio River a number of Indian graves at Jeffersonville, Ind., were uncovered. Many interesting relics were found.

Deacon Jacob Estey, founder of the Estey organ company and senior member of the firm, died suddenly at Brattleboro, Vt., April 15th, of heart disease.

Three distributors in the Chicago post-office died March 10, of influenza, supposed to have been contracted in-handling the mails.

The bill introduced by the House World's Fair Commission authorizes the President to issue his invitation and invitation to foreign nations only after Chicago shall have raised a guarantee fund of \$10,000,000 in such form as to be satisfactory to the President.

A deaconesses' home is to be founded at Washington, in honor of the late Lucy Webb Hayes.

Judge Ryland, of Marshall Mo., has decided that playing progressive euchre for prizes is gambling and in violation of the law.

The Indians on the Tongue River reservation, in Montana, are congregating and threatening war. Indian Agent Upshaw has telegraphed for troops to protect life and property.

The Massachusetts senate has declared in favor of biennial sessions of the legislature and there is promise that the house will endorse its action.

The freezing weather in the Northwest seriously damaged the fruit and wheat, reports of losses being made in Iowa, Illinois, Michigan, Indiana and Missouri.

As a tribute to his father's memory, William Waldorf Astor, will place massive bronze doors at the Broadway entrance of Trinity church, New York City. The memorial will cost \$100,000.

The new White Star Line steamship *Majestic* made the trip from Queenstown to New York in six days, ten hours and thirty minutes, the quickest maiden trip from Queenstown to New York on record.

Hereafter the United States weather signal service will be in the care of the department of agriculture instead of the department of war.

The Rev. Dr. Cuyler, of Brooklyn, who has just retired from the pulpit after about half a century's service, has preached 2,750 sermons, published 3,200 articles in various periodicals and made 25,000 pastoral visits.

The doors of the Canadian paradise for defaulters, scamps and thieves have been closed. Hereafter such scoundrels can and will be brought back for trial. The treaty, however, does not apply to those who escaped to Canada before its ratification.

The steamer *Belgie*, which arrived at San Francisco from China, March 10, brought 410 cases of prepared opium. The consignee paid \$45,100 duty on the lot. This gives some idea of the enormous profits on the smuggled article.

A new worm has made its appearance in Atchison county, Kan., and is killing the wheat. The farmer who discovered it has never seen anything like it before, though he has been fighting weevil, and fly, and chinch bugs for fifty years.

George Brown, a negro preacher of more than ordinary intelligence, is organizing a colony of his race in St. Louis to emigrate to Africa. In response to questions, he said he was making splendid progress with his scheme, but had not been making a noise about it. Already he has, he says, enlisted some sixty or seventy families probably all told, as many as 400 or 500 people.

Foreign.

The Cardinals at the Vatican receive in salaries £750,000 a year.

Liberty of the press and of public meetings has been proclaimed in Brazil.

It is said to be the purpose of the British Government to spend large sums of money in fortifying the Canadian coasts.

A financial crisis exists in Buenos Ayres, and gold is at 300 premium.

Co-operative stores and dwellings for working people have been started in Northern Italy, and they are meeting with remarkable success.

The German Government has given an enormous order for smokeless powder, to be immediately executed at the Rothwell factory.

The Russian Government will begin next spring to build its 4,500-mile railroad across Siberia. The estimated cost is \$220,000,000.

The table upon which Oliver Cromwell signed the death warrant of Charles I. was sold recently to a London antiquary for \$710.

The Quebec Legislature has passed a resolution favoring a railroad from that city to St. Charles Bay, on the Labrador coast. It is claimed that this will reduce the distance to Europe over thirteen hundred miles.

Emperor William will permit May day festivals to proceed without interruption unless there is an absolute necessity for interference. The Emperor gathers wisdom from experience.

The dock-laborers have again struck work in Liverpool. The employers decline to enter into any negotiations with the men, and a deadlock has resulted. The position is serious.

Canadian grain dealers are said to be buying barley in large quantities and arranging for its speedy shipment to the United States in anticipation of the new American tariff, which increases the duty.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

Queen Elizabeth's prayer-book is shown in the Tudor Exhibition in London. It is bound in enameled gold and was printed in 1574.

All of the bank note currency of the Italian government is engraved and printed in the United States. The notes are neat, but small, resembling somewhat the fractional notes issued in the war times.

Emperor William has issued an order reducing the amount of private income necessary to secure a commission in the army. Many of the present officers are dissatisfied at the order and have asked to be allowed to retire from the service.

Bodies of Turkish troops have pillaged Christian churches and insulted Christians in the province of Candia, Crete. At the request of the foreign consuls Chakir Pasha, the governor, has ordered an inquiry to be made into the outrages.

Another North Pole expedition is talked of. This time it is to be under the supervision of one Dr. Nanson, who will apply to the Norwegian Parliament for aid. It had been generally supposed that the folly of such ventures was sufficiently demonstrated by previous victims.

News has been received from Jerusalem that the Governor of Palestine recently inaugurated the work of building the proposed railway from the sacred city to Joppa, in the presence of nearly the entire population.

A terrible plague swept over a large section of Southern Russia. Millions of field mice in such numbers as to be irresistible have overrun those provinces and are passing northward. They have ruined cultivated fields, completely gutted granaries and wheat stacks and killed and eaten several hundred dogs. They swim rivers and climb mountains and there seems to be no way of either exterminating them or arresting their progress.

French enterprise has had a check elsewhere than at Panama. Eight years ago King George of Greece cut the first sod in the excavation of a canal across the Isthmus of Corinth. The cost was estimated at \$6,000,000, and a French company undertook its construction; but the estimate was only about one-third of the sum required. The call for additional capital has not been responded to, and the Civil Tribunal at Paris has ordered the closing up of the Corinth Canal Company.

The German Emperor having issued an order suppressing the use of all French words in the postal service, the Czar has antagonized it by a circular which declares that all letters, telegrams and packages sent abroad must be addressed in French, and the Russian authorities will not be responsible for the transmission of any mail matter that is not addressed in that language. There is friction among the great powers of Europe.

MARRIED.

SHERMAN-CRANDALL.—At the residence of the bride's parents, Dr. and Mrs. W. W. Crandall, in Wellsville, N. Y., April 14, 1890, by the Rev. J. Clarke, Stetson A. Sherman, of Eau Claire, Wis., and Miss Susie M. Crandall.

DOUGLASS-ROBINSON.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, April 9, 1890, Mr. Oscar W. Douglass and Miss Matilda Robinson, all of Walworth.

DIED.

PALMER.—In Lincklaen, N. Y., very suddenly of heart's disease, on Sabbath-day, April 12, 1890, Mrs. Lohancy M. Palmer.

The subject of this notice was born in Lincklaen, Oct. 13, 1818, experienced religion and was baptized by Eld. Sebeus M. Burdick, and united with the Seventh-day Baptist Church of Lincklaen, Feb. 23, 1841, and lived a consistent Christian life till death. She leaves a brother and one sister and numerous friends to mourn her loss. She was anxious to go home to rest, in hope of a part in the first resurrection. B. S. B.

RADAM'S MICROBE KILLER Cures all Diseases.

After myself and wife had used your Microbe Killer with great benefit, although I have not a farthing's pecuniary interest in your remedy, unsolicited and on my own responsibility, I wrote to nearly forty of those whose certificates you publish, embracing nearly all diseases. "Please give your present impressions of Wm. Radam's Microbe Killer." I am happy to state the replies were not only favorable but enthusiastic. Many of the cures of complicated diseases almost surpass belief.

Sincerely yours, I. W. BARNUM, 253 Halsey St., Brooklyn, N. Y.

Books explaining how microbes cause disease, and giving a history of the Microbe Killer, given away or mailed free to any address. Agents wanted everywhere.



THE Wm. Radam MICROBE KILLER CO., 54 Sixth Avenue, NEW YORK CITY.

B., E. & C. R. R.

In Effect Dec. 1st.

West Bound.				East Bound.			
4	2	STATIONS.		1	3	5	
Ex.	Mail.			Ex.	Mail.	Ex.	Mail.
p. m.	a. m.	L'v...	Ar	p. m.	p. m.	a. m.	a. m.
2 15	8 00	Wellsville....	12 20	6 30	8 55	8 55	8 55
2 31	8 16	Petrolia.....	12 04	6 14	8 37	8 37	8 37
2 58	8 38	Alentown.....	11 42	5 58	8 05	8 05	8 05
3 20	9 05	Bolivar.....	11 15	5 25	7 30	7 30	7 30
3 32	9 17	Little Genesee.....	11 03	5 13			
3 48	9 33	Ceres.....	10 52	5 02			
4 20	10 05	Eldred.....	10 15	4 25			
6 20	11 50	Bradford.....	10 15	2 05			
		via B., E. & C. R. R.					

Connections made with the N. Y., L. E. & W. R. R. east and west at Wellsville; W. N. Y. & P. R. R. north and south at Eldred.

SABBATH RECORDER.

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY, -AT- ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance ..... \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

Entered as second-class mail-matter at the post-office at Alfred Centre, N. Y.

Richburgh, N. Y. J. P. Dye & Co.