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## FORGIVENESS.

BY THE REV. D. E. MAXSON, D. D.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

The doctrine of forgiveness was Christ's most striking innovation upon existing moralities, and, more than any other feature of Christianity, distinguished it from the heathen religions in the midst of which it was set up. Heathen systems had found out many virtues which Christ accepted and lit up with new luster by incorporation into his system, but in the law of unlimited forgiveness of enemies a startling shock was given to existing notions, and by this law, more than by any other, an ineffaceable division line was drawn between ethnic and Christian morality, so that by the possession of the spirit of forgiveness a Christian man is to be distinguished from a heathen man. In an old book, when a school-boy, I used to read, "Revenge dwells in little minds." In a book of later date I have read this more elaborate statement, "Revenge is the monomania of the isolated and unsympathizing heart, which intensely grasps the notion of personal right but for *itself alone* and for which there is but one self in the universe." In the Book of books I read, "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay saith the Lord." There are but two states of mind possible in an injured man towards the man injuring him. Take the case supposed by Christ, "Who-soever shall smite thee on thy right cheek." One of two impulses will move in the mind of the injured man, 1st, He will resent the injury and at once proceed to avenge it, or 2d, He will crush back the indignation, or so temper it with pity for the offending man as to awaken the impulse of mercy, which is undeserved favor, so that he will at once remit the penalty which the other impulse would at once inflict by blow for blow, eye for eye, tooth for tooth, and he will treat the offender just as if he had not offended. This is *forgiveness*, a truly lofty and severe Christian virtue, but that very virtue which leads out to all perfectness and beauty of the Christian character, all best order and safety of the Christian society of the kingdom of Christ.

Trace the other, the heathen method, out to its results, and you have the *other* kingdom in full play. Resent the injury and proceed at once by one method or another to take, as it is called, *satisfaction*, either by instantly returning the blow, or by challenging the injurer to deadly conflict under the duelist's code, the code of honor they used to call it, the code that demands some equivalent injury for injury, as the only way of healing a hurt, healing one wound by inflicting another. Now watch the effect of blow for blow upon the first offender. It will either arouse and intensify the anger out of which the first blow came and ensure its repetition with increased violence, or so quell the spirit of the offender that he only refrains from returning the blow by fear of another in turn,

and so he lays away his vengeance, and nurses it till a fitting time to execute it. In either case the matter is made worse, and the spirits of both men are put in a process of culture back towards the first estate of man,—the savage state,—a state of hatred, lawlessness, and anarchy. By every blow given and returned the chances of amiable adjustment are reduced. All this holds true whether the blows be of fist, of tongue or pen. This rule of Christ, "Beloved avenge not *yourselves*," you see is founded in the deepest philosophy of human nature, while the *lex talionis*, or law of retaliation, leads right to the dark ages, where it first took on its form and consequence. Follow it back. If one assailant gains advantage it only encourages him to seek still greater advantage, till his spirit becomes despotic, and nothing but the complete crushing out of his opponent will satisfy him, and absolute despotism will become the rule of society. But all the while the crushed man is nursing his vengeance and seeking aids to execute it on his despot, and so he seeks and enlists retainers to stand by and help in the next encounter. This of course would arouse the energies of the rival to match force to force, and the next encounter would be between these hostile clans, under their respective chieftains, and these other clans would join in the fray, and soon would arise the necessity of defense by fortress, embankments, moats and drawbridges, and in the next glance you see feudal castles confronting each other on every rocky eminence, and clan confronting clan, till for protection the weak must go into the defences of the strong, and the lordly baron from his castle on the rocks controls all not as strongly castled as himself, and thus comes that bloody feudalism which has covered a thousand years of human history with that pall so pertinently designated as "the dark ages." And I submit whether I have not truly traced that first blow given and returned on to legitimate results if that law of retaliation were again to become the law of society.

Two hundred years ago the helmeted barons of France, from their rock castles, rode over the peasantry, and yoked their wives and daughters to the plough with donkeys, they drove them to toil,—and to *madness*, too,—till at length long pent up vengeance burst forth, and every passion that can rankle in the human soul came to high carnival, and France ran red and deep with the blood of her first revolution. The aristocracy prevailed and crushed the people back to degradation, only to provoke an eruption of pent up hatred more terrible than the first. Twenty million people rose ghastly and frenzied, and the flames of feudal castles and shrieks of oppressors come to judgment, appalled the world with the horrors of the second French revolution. Such is the bitter fruit of that unforgiving spirit which takes vengeance into its own hands and hurls the firebrands of reciprocal hatred back and forth, from man to man, from clan to clan, from state to state, till the human heart, sick of its frenzy, cries out for something

better, for some gentler spirit to arrest the carnival and turn back the tide of human hatred. That spirit is born of the Christian impulse, it is the offspring of that glowing charity which lit up the life and the cross of Christ with their halo of glory. A system of religion had come down from heaven whose distinctive feature was forgiveness of injuries. One had come, speaking as never man spake, one making issue with existing systems of ethics and saying, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your *enemies*, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven." Never was doctrine more revolutionary. The very foundations of the old systems were to be torn up and an entirely new foundation put in their place. The very best that the very best system of heathen morality could do, in the case of an enemy, was to do him as much harm as possible, and so when the Greek Achilles had slain the Trojan Hector, Greek morality could not be satisfied till he had tied his dead body to his chariot and driven furiously around the walls of Troy, dragging his fallen enemy in the dust behind. A greater than Achilles, than Plato, than Aristotle has come, and in announcing the principles of the new morality, the laws of the new state, he says, "Be kind one to another, tender hearted, forgiving one another, even as God has forgiven you," appealing to the tenderest, highest motive that can move a human heart to come into the terms of the new morality, the Christian law of forgiveness. With what awful sanction does Christ announce the law of forgiveness,—henceforth to be the law of society, "If ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses." Momentous question! *Question of questions! Forgiven or unforgiven of God!* Eternal life or eternal death, and all hanging on the possession of a forgiving or unforgiving spirit in us, and thus my theme rises to supreme importance. Let this holy Christian charity, this forgiving spirit, go out of men's hearts, and the sun sinks from the sky, and black midnight comes on from which there is no morning.

If we have not the spirit of Christ we are none of his, not in his kingdom, but if not in his kingdom then over in the other, the kingdom of darkness because the kingdom of hatred, the kingdom of horror. Love is the supreme impulse of the Christian heart, and this we all know that the ease of forgiving is proportionate to the intensity of loving. This also is true, that revenge diminishes with the diminution of selfishness. As we come up into the Christian spirit, so as to be loving our neighbor as ourself and as Christians to be "in honor preferring one another," our fancied self-consequence, and the fancied necessity of avenging every little injury to ourselves, will be going out of us.

When the unselfish spirit of Christ comes into us the spirit and exercise of forgiveness arises as a spontaneous impulse. A loving heart cannot be a revengeful heart. There is nothing so foreign, nothing so inimical to Christian life, as that spirit which cherishes bitterness, and holds at bay any one who may have offended, and there is nothing more like "the fire that is not quenched," than that spirit that continually seethes and rankles with wrongs, fancied or real, that it will not forgive. The most unforgivable of all spirits is the one that will not forgive. God cannot forgive a man who will not forgive, any more than he can pardon a sinner in his sins. The soul of man must turn itself Godward before God can come into it and dwell with it as a constant presence. "Behold I stand at the door and knock, if any man will open the door I will come in and sup with him and he with me." "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses." Fearful alternative! Supreme test!

But how often shall I forgive if the trespass continue? If the view of forgiveness already taken be correct, the question has been already answered, for if unforgiveness be foreign and inimical to the Christian life, then it can no more be tolerated after a dozen offenses than after one, and if a forgiving spirit be a wholesome soul activity, the more it is called into activity the better for its growth. Just as James said of temptation, that we ought to count it joy when we fall into it, as giving us opportunity for cultivating the excellent Christian virtue of patience, so it may be made a joy to be abused, as giving occasion for the cultivation of the more excellent grace of forgiveness, and it is Christ himself who bids us, "Rejoice and be exceeding glad when men shall revile you and persecute you." I hardly see how a man who has never had a wrong to forgive can round out a generous, Christly character, for want of the exercise of his forgiving faculties, and it is with this as with all the other Christian virtues, the more they are exercised the stronger they become. The question how often shall forgiveness be exercised towards one persisting in trespass was very early asked and answered. Peter, with all the earnestness of his nature, as if seeking of his Master a rule for personal, daily life, as he had suffered an injury and had succeeded in forgiving it once or twice, and wanted to know how long the offender might keep on repeating the offense before he would be justified, in avenging it, said to Christ, "Lord how often shall my brother offend against me and I forgive him, until seven times?" Seven, you know, was a number of completeness, so that a thing done seven times was considered complete, nothing more could be asked. To make the principle as emphatic as possible, Christ answered his inquiring pupil in these most remarkable and unexpected words, "I declare unto you, not until seven times, but until seventy times seven." This answer was to establish the principle of unlimited forgiveness, or the constant exercise of a forgiving spirit, a spirit that no repetition of wrong could wear out,—a spirit in the exercise of which all mortal feuds, all family quarrels, all church divisions are impossible, and all irreconcilable enmities totally precluded from human intercourse.

This doctrine of forgiveness has been truly called Christ's most striking innovation in morality. It has produced such an impression on mankind as to be regarded the fundamental

principle of the Christian morality, so that when a *Christian* spirit is spoken of it is a *forgiving* spirit that is usually meant. Most of the other Christian virtues had been known and admired as the exceptional characteristics of men of rare virtue. True there was a limited idea and practice of forgiveness among the ancients, as when the ties of kindred came to the rescue, a father might forgive a child, but it would be set to the credit of his weakness, rather than to any higher impulse. But when no other relation existed but that of injured and injurer, as between man and man, forgiveness was neither practiced nor approved by any system of heathen morality that I know of. A man considered himself to have lived most truly, who could boast on his dying bed that he had done most good to his friends and most harm to his enemies. The celebrated Roman dictator Sulla had this inscription put on his tombstone: "Here lies Sulla, who was never outdone in good offices to his friends, nor in acts of hostilities to his enemies." This, too, was the highest panegyric that Xenophon could pronounce on Cyrus. Cicero and Cæsar deemed their greatness incomplete without the reputation of severity to enemies. The Roman triumphal processions, after some grand victory, were considered all incomplete without the death of some captain, general or king.

That traces, dark lines, of this old savagery have come down to our times, is but too evident to you who remember the dreadful horrors of Fort Pillow and Andersonville. But over against this a hundred examples might be rehearsed, of wounded rebel and Union soldiers ministering to each other's wants on the field where they were left to die together, as if no strife had been going on between them. I have, myself, dressed ghastly wounds of rebel soldiers lying promiscuously with our own wounded and dead soldiers on the bloody field, without feeling that I was doing more than the Christian morality required. To a great extent, the Christian doctrine has been accepted, and is fast entering our theories, and is to a hopeful extent shaping our practice. This difference has come over the world, that whereas the ancients regarded the forgiveness of injuries as a well nigh impossible virtue, if, indeed, a virtue at all, and regarded with wonder the man who might happen to practice it, the moderns regard it as a plain duty, and dislike the man who never forgives an injury, so that it may be safely claimed that a new virtue has passed into human life. Of all the great changes wrought by the doctrines of Christ, this is the most striking, and, when completed, will be the most magnificent and salutary.

Revenge has come to be accepted as the badge of barbarism, the rule of crude society. At length, as society advances, it begins to limit revengeful actions by ordaining that *not more than an eye for an eye shall be taken*. Shylock may take *just the pound of flesh*, no more at his peril. This is progress. And then society takes revenge entirely out of the hand of the injured party and lodges it in the government; and this is a still higher grade of improvement. Under this restraint a gentler spirit springs up. The bandying of insults, the web of murderous feuds at which the barbarian sits weaving all his life, and, dying, leaves to his children, gives place to more tranquil and ennobling pursuits. At length it becomes obvious that there is a certain beauty and manliness in refraining from revenge; and who can stand and take an insult and curb back his anger, and let the offender off without insult

in turn, may, after all, be the truly brave man. Only up to this point, and very rarely that, could ordinary influences lead men. Only up to this point could a few of the best men of the heathen world advance. But when the divine impulse was felt in Christ, and the divine word was spoken, as the last legacy of the cross, "Father, forgive them,—these my murderers," humanity, catching the divine throb of dying love, made a long stride forward toward its true, its final perfected life. The sermon on the mount, in which this doctrine of forgiveness is authoritatively announced, has justly been characterized as the most inspired and complete expression of the true civilization, the fundamental announcement of ripe morality, ever made. It inaugurates a golden age of reconciliation and union. It is the earliest and sweetest note of that heavenly harmony which is to swell out into the chorus of the eternities.

#### PERFECTION.

BY GEO. E. NEWELL.

Perfection implies, without sin, and the whole drift of Bible teaching interprets a sinless state as divine. The question then arises, Can human beings be divine? That is, can they be perfect while still human? The Holy Oracle, the only guide we possess competent to direct our spiritual course, refers repeatedly to the imperfections of its most sanctified characters, and holds up the life of our Lord Jesus Christ only as immaculate. With every page of the Bible, then, breathing of the sinful propensities of the human race, on what ground can we draw the conclusion that man can attain a religious perfection here below? Many people, with the greatest evident sincerity, and with faces aglow with rapturous emotion, declare that they are without sin, and that Christ has made them perfect. I have no right to question the serene faith of such sanctified ones, or asperse their pure minded zeal, but my mind reverts to the words, "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly." Luke 22: 61, 62. As Christians, can we hope to be better than Peter? Are there not many times when we should go out and weep bitterly, when we do not? Not denying him, perhaps, as Peter did, but renouncing his meekness, loving kindness, and tender mercy, by indifference to human distress, by church formality, by spiritual lethargy, and by a multitude of other discrepancies, to which even a converted human heart is prone. It seems to me that God did not intend that his children should be perfect, until he should welcome them to his heavenly kingdom, with its capital of twelve golden gates. A few years ago, in a Western State, the writer was present at a revival conducted by "sanctified" people. They labored arduously, enthusiastically, and zealously, but the harvest lacked sheaves. Their invitation was, "Come and accept Jesus, and be perfect, even as he is perfect." I remembered another revival at which the invitation was, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." The offer was repeated with scriptural simplicity, it was accompanied with fervent prayer, and as the blessed exhortations were wafted heavenward on the wings of song, the audience yielded up its sinners one by one, and they came forward, penitent for the past and hopeful for the future.

Would to God that we could live stainless lives, as the Perfectionists imagine that they are doing; but by relying faithfully on Jesus and

praying to him daily, we can be kept so near him that to give a cup of cold water to the least of his disciples is a pleasure, and to succor the despised and wanton is deemed a joyful delight. When Christ sweeps away our past sins by the beneficent hand of forgiveness, the redemptive act does not make us impregnable to the machinations of Satan, or assure us of absolute immunity from his future wiles. We, as disobedient children of God, have been retaken into his confidence, and as long as we do not stray from his presence we receive strength in time of temptation. We can be children of our heavenly Father, yet not wholly like Jesus, our Elder Brother, for he was tempted, yet without sin.

If we will study all of the blessed promises of our Lord, then we will think less of perfection in ourselves, and more of the crying needs of the unsaved masses. If any Christian ever gets near perfection on earth, it is those who, indifferent to and forgetful of self, isolate their lives in heathen communities, that the precious name of Jesus may receive new advocates. While these noble souls are obeying the Lord's injunction on the other side of the globe, let each of us strive to be a missionary in our own home; and though the effort be feeble, if it be sincere our religion will be strengthened, our characters elevated, and our friends benefited. Every exhibition of good in us comes from God, and the more kind and generous a man is the more hope there is for his ultimate conversion. Reciprocity of good feeling and kindness among men, will do as much to keep a community steadfast to God, as any agency subordinate to the Bible. Bayard Taylor, traveling on foot through Switzerland, was so impressed with the sincere hospitality of the people that he was led to exclaim, "We learned a lesson from all this, we felt that not a word of kindness is ever wasted; that a simple friendly glance may cheer the spirit and warm the lonely heart, and that the slightest deed prompted by generous sympathy, becomes a living joy in the memory of the receiver, which blesses unceasingly him who bestowed it."

#### SELECTION.

(From Briggs' Exposition of Psalm 119.)

BY FOSTER REYNOLDS.

Verses 145, 146.—"I cried with my whole heart; hear me, O Lord; I will keep thy statutes. I cried unto thee; save me, and I shall keep thy testimonies."

This is indeed the language of prayer, the "pouring out of the soul before the Lord," a beautiful and encouraging picture of a soul wrestling with God in a few short sentences, with as much power and success as in the most continued length of supplication. Brief as the petitions are, the whole compass of language could not make them more comprehensive. "Save me," includes everything that a sinner can need,—pardon, acceptance, holiness, strength, comfort, heaven,—all in one word—Christ. "Hear me,"—the soul is in earnest, the whole heart is engaged in the cry. It is the cry of a "prince that has power with God, and prevails." The sinner is "directing his prayer and looking up," so is he found "watching daily at the gates" of his God, "expecting to receive something of him." Again and again he comes, knowing that the most frequent comers are the largest receivers. He is always wanting, always asking; living upon what he has, but still hungering for more. With many, however, the ceremony of prayer is everything, and there is no thought, no desire, no anxiety, no waiting for

an answer; and how many, too, whose experience has borne testimony to the sweetness of the privilege of prayer, yet are often content with the barren performance of the duty. But the great object of prayer, as Augustine excellently remarks, "is the enjoyment of God." And was there not a time with you, believer, when you were never satisfied with the act of prayer without communion with your God, and when your Saviour's presence was never lost, but you sought it carefully with tears? Now these verses may teach you how your lost blessing may be recovered, and your walk established with increased care and simplicity with your God. You lament your deficiencies, your weaknesses in temptation, your indulgence of ease, your unfaithfulness of heart. But oh! let your cry be continually ascending with your whole heart. The reason why your soul is so empty of comfort is because your mouth is so empty of prayer. The Lord is never angry with your presumption in coming so often and asking so much, but he is often ready to upbraid you with your unbelief, that you are so reluctant in your approach, and so straitened in your desires, that you are so unready to receive what he is so ready to give, that your vessels are too narrow to take in his full blessing, that you are content with drops when he has promised floods, rivers of living waters, and, above all, that you are so negligent in praising him for what you have already received.

It is this spirit of heartfelt, continued instance in prayer, that keeps the child of God in the hour of temptation, and is the mainspring of his spiritual life. If, indeed, temptation is everywhere every moment, how can it be conceived that the customary service of morning and evening supplication (even supposing it to be sincere), can be sufficient to meet the emergency? "The whole armor of God" must be "put on" continually, and buckled on by unceasing prayer in the influence of the Spirit. But often is the Christian constrained to acknowledge that his heart has had little to do with the cry of his lips. The hypocrite, indeed, would be satisfied with this, and look no farther; but the child of God is ashamed and mourns in the dust. "Behold, I am vile!" Yet still he cries, sometimes with a cry that probably finds no utterance with his lips, that vents itself only with tears, or "groanings that cannot be uttered." And shall such a cry fail to enter into the ears of the Lord? Impossible. "The Lord hath heard the voice of my weeping. Lord, all my desire is before thee, and my groaning is not hid from thee."

But why is the believer so earnest for an audience? why so restless for salvation? Is it not that he loves the precepts of his God, and is grieved on account of his inability to keep them, and longs for strength to ever be found in them? "Hear me; I will keep thy statutes. Save me; and I shall keep thy testimonies," and a most satisfactory evidence of a heart right with God.

Lord, thou knowest how hard we find it to bring our hearts really to the work of prayer. Teach us. Then shall we "run the way of thy commandments, when thou shalt enlarge our hearts."

THE Supreme Court of the State of Alabama has made a decision. In that decision the righteous dictum was laid down that no sort of legislation could legalize a lottery, as it was manifestly opposed to public morals. Within the limits of that commonwealth the selling of lottery tickets is therefore held to be a criminal act.

#### THE REV. C. H. SPURGEON'S HOME.

His residence is delightfully situated on one of the hills of Upper Norwood, to the south-east of London. It may be described as a spur or continuation of the hill on which the Crystal Palace stands, from which building it is situated about a mile. From the house and grounds can be obtained superb and extensive views over the weald and hills of beautiful Surry—from Wimbledon, with a peep at Windsor on the right, round to Kent on the left. The strong sou'-wester has free course here, and sweeps straight from the sea over the pleasant country. When it is strong it brings the salt spray with it; and Mr. Spurgeon assures us that the salt is driven on to his study windows, and he has tasted it from them himself.

It is the fresh air that Mr. Spurgeon needs, and he rejoices in it here to his heart's content. "Fresh air is more than medicine to me," said he. And he can sit in his study with the glass door open to the grounds, or make his way to a summer-house near, or, if the weather be bad, he can retire to a conservatory.

The house stands on its own grounds, which are both beautiful and extensive. It is approached from the main road leading to Streatham Common by a carriage-drive, which is so flanked and shaded between trees and shrubs as to form almost a continuous avenue right up to the house.

Between the fencing and trees on the right we catch glimpses of the beautiful garden and grounds, and presently of the commencement of a sheet of water which winds below the slope of the hill on which the house is built.

The portico, beautified by greenery, is at the foot of a tower which rises above the house-roof. The front door will probably be found open if the weather be favorable, and a light, but strong, wire-trellis "door" closed instead. This is, no doubt, to permit free ingress to plenty of fresh air, while affording an effectual barrier to any "stranger," who may have found his way in past the lodge at the entrance-gates. The same trellis-door is to be found in the study, opening on to the lawn.

The hill slopes downward on two sides of the house, and is clothed with beautiful trees. Down below are the kitchen-garden and lawns, on one of which the students of the college sometimes disport themselves at bowls. In the kitchen-garden is the well of medicinal water, known as the Beulah Spa, from which Mr. Spurgeon permits his neighbors at the hydropathic establishment to draw. It is curious to think of the great preacher of the Metropolitan Tabernacle as the proprietor of a Spa; but such is the fact. We are inclined to think, however, that he holds a far higher opinion of the exquisite fresh air on the top of the hill than of the unpleasant tasting Spa-water.—*The Quiver*.

#### FAMILY PRAYERS.

There is one mark of a household in which God is known and loved which is too often wanting in our day; I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and every one of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of the evil-thoughts, and make way for his presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he alone make us to be "of one mind in a house" here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with him, the universal parent of all eternity?—*Canon Liddon*.

## MISSIONS.

WITH the influence and power of European nations extending along the east coast of Africa, it would seem that the iniquitous African slave trade is sure to be finally overthrown. But what are these same nations and our own doing to stop the infamous liquor traffic?

### FROM ELD. PRENTICE.

Two more members were added to the Hammond Church last Sabbath, the 29th inst, and still another is waiting to join, having been detained by sickness in the family. Yesterday I presented our views upon baptism and the Sabbath to a large and attentive audience at Bro. Thompson's house near the Beulah church. In conversations after the service, I found no one to dissent from the position that there is no authority in the Scriptures for a Sunday Sabbath. Some, however, denied authority for any Sabbath under the Christian dispensation. Interest in the question is still very marked among quite a number, and I have strong hopes that several more from the First-day ranks will be added to our church.

HAMMOND, La., March 31, 1890.

### FROM O. S. MILLS.

I will briefly review our work here for the past seven months.

Our regular Sabbath services from September to January were well attended and a good degree of interest was maintained. But during February and March we had an unusual amount of rain, making the roads almost impassable, and often raising the streams too high to ford. This, with the prevailing *la grippe*, which has afflicted myself and nearly every member of my congregation, followed by mumps in several families, has made the attendance quite small. Two Sabbaths I was unable to attend, on one of these there was no service, it being very stormy, and on the other only a session of the Sabbath-school with a small attendance.

I have, so far as practicable, visited at their homes and endeavored to speak words of encouragement to those who have been detained from our services, especially the sick.

About the middle of November our weekly prayer-meeting of Sabbath afternoon was given up. This seemed necessary, as the days were growing short and most of those who attended lived quite a distance from the church. As we believe such service to be essential to the growth and prosperity of any church, we arranged to hold a prayer and conference meeting in place of the sermon on the second Sabbath of each month. This service I follow by a sermon on First-day morning, when a collection is taken for Tract and Missionary Societies. This is our only opportunity for a public collection (a thing quite distasteful to many) since several of our members are strongly opposed to collections on the Sabbath.

In November and December I preached twice at Pleasant View school-house, located about four miles from our church. These services were well attended, and I hope to speak there once each month during the summer.

In September I attended a Quarterly Meeting of the Greenbrier Church, preaching once and assisting in the ordination of two deacons. Also at the Quarterly Meeting of the Middle Island Church in December I was present, preaching and farther assisting in ordaining a deacon for that church.

Bro. Alvah F. Randolph with his family has recently moved to Alfred Centre with a view to entering school. He will be greatly missed here, especially in Sabbath-school work, as he has very acceptably served us as superintendent during the past year.

We are unable to report that healthy spiritual condition of the church which we would like to see, yet with the faithful few we purpose to labor on.

This is, in several respects, a difficult field, and we ask you to pray that God may use us in the upbuilding of his church in this place.

BEREA, W. Va.

### MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the usual place of meeting, at Westerly, R. I., April 9, 1890, commencing at 9.30 A. M.

W. L. Clarke in the chair. Prayer by George B. Carpenter. Present, eleven members. Minutes of the regular meeting held January 8th, and the special meeting held February 2d, were read and approved.

The Treasurer presented his quarterly report which was accepted and ordered to be put on record.

Correspondence was read from the following: A. E. Main, Corresponding Secretary, E. A. Witter, W. B. Simpson, D. H. Davis, H. L. Emerson, Madison Harry, T. H. Tucker, Charles A. Burdick, T. H. Monroe, A. B. Prentice, S. E. Hill, E. D. Davis, B. H. Stillman, J. T. Davis, S. R. Wheeler, T. R. Williams, W. M. Jones and H. D. Burdick.

### BUSINESS TRANSACTED.

The Committee on Permanent Fund, Legacies, etc., presented a report in progress.

*Voted* that O. U. Whitford represent the interests of the Missionary Board at the South-Eastern, Eastern, Central, and Western Associations, and J. W. Morton at the North-Western.

*Voted* that the Treasurer correspond with D. H. Davis as to whether it is the best thing to do to put a barbed wire fence around our mission grounds in Shanghai, and if it shall be deemed best, the Board is willing to send the wire.

*Voted* that the matter of employing a missionary on the Danville, Ill., field by the Farina Church, be referred to the Corresponding Secretary, with a request that he ascertain the wish of the Farina Church in regard to the expense, and whether the church wishes Mrs. C. M. Lewis to go to Danville.

*Voted* that the Treasurer be authorized to settle with Bro. A. B. Prentice, in accordance with his terms stated in his letter to the Corresponding Secretary.

*Voted* that the correspondence in reference to the employment of missionary pastors on the Taney, Idaho; Oregon; Boulder, Col.; and Lincklaen, N. Y., fields, be referred to the Corresponding Secretary for further information.

*Voted* that the Corresponding Secretary be instructed to correspond with George W. Lewis with the view of his settling as a missionary on the Louisiana and Mississippi field.

*Voted* that we appropriate \$100, for three months' missionary labor on the Southern Minnesota field, to be performed by S. R. Wheeler, his traveling expenses to be added.

*Voted* that the correspondence of T. R. Williams concerning some Seventh-day Baptist interests in Southern California, be referred to the Corresponding Secretary for more information.

*Voted* that we appropriate \$200 to Miss Mary F. Bailey, Corresponding Secretary of the Woman's Board, for the year 1890.

*Voted* that A. E. Main, W. L. Clarke and A. L. Chester be a committee to arrange the next anniversary programme.

### ORDERS VOTED.

A. E. Main.....	\$ 154 34
J. F. Shaw.....	106 60
J. W. Morton.....	211 45
S. D. Davis.....	131 85
C. W. Threlkeld.....	50 00
W. W. Ames.....	110 12
L. F. Skaggs.....	52 99
First Westerly Church.....	25 00
Second Westerly ".....	25 00
Lincklaen Church.....	18 75
Otselic ".....	18 75
Ritchie ".....	25 00
G. Velthuysen (from April 1st to July 1st)....	100 00
O. U. Whitford, telegram, postage, etc.....	2 80

*Voted* that the Treasurer be authorized to settle with the churches and missionaries not reporting to this meeting, when they shall have presented to him their reports.

*Voted*, 1. That Bro. Madison Harry receive the \$60 contributed by the brethren of the Marion-county Church, Kan., toward his moving expenses, without reporting the same to the Board as receipted on the field.

2. That he be allowed pay for six and one-half weeks work for this quarter with his traveling expenses.

3. That the Treasurer advance \$100 to him on the next quarter's salary.

*Voted* that the Treasurer be authorized to procure and send the money for the salaries and incidental expenses of the China mission, for the time from July 1, 1890, to Dec. 31, 1890.

Adjourned.

W. L. CLARKE, *Chairman*.

O. U. WHITFORD, *Rec. Sec.*

### CORRESPONDENCE (EXTRACTS).

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

*Dear Brother*,—I thank you that you continue able to help us carry forward the good cause of our Lord. It is my prayer for you and your church that our Lord will bless you according to his never-failing promises. That's all I can do for you.

In our country is the well-known "influenza." Many people are sick, however we do not hear that many die; three of our boys have been sick also, but now they are, praised be the Lord, better again. We are now all quite well. Until now we have had no winter weather at all. Very little snow and ice. For many years I cannot remember that we did have such nice weather at this time of the year.

Now I will try to give you some account of my work. I commenced to preach every First-day evening. Three or four times some people came, only young folks, but now there came none. My Sunday-school and Bible-class stands very well. I made in this quarter 90 visits and calls. Several times I could visit some sick people and talk with them about salvation in Christ Jesus. I have been, also, three times into Germany to spread and post some German tracts. Dr. Philip Bichel, editor of the paper of our Baptist brethren, in German, did make, some time ago, certain misstatements about the history of the Sabbath. Such did cause our Bro. Velthuysen to write a little piece against it, and send it to the office. But they refused to print it, and sent it back. The Lord, however, did open the opportunity to get 2,000 copies printed, in tracts of eight pages, to spread among our German friends. One of our German brethren did give me the money that I could go twice to Germany with those tracts. I did meet with some former acquaintances, Baptists. These were all very cool,



## HISTORICAL & BIOGRAPHICAL.

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

BY THE REV. THEO. L. GARDINER.

In 1839, the Lord blessed his efforts by giving him many souls in a revival in the Second Alfred Church, which work he was obliged to leave in the hands of another, Elder Stillman Coon, while he hastened on to fill other engagements. The following week found him assisting Eld. N. V. Hull in revival work in Persia and Dayton, N. Y., thence a little later, in Clarence, where Eld. Hull resided, and where the Lord gave them many precious souls. On the 2d of April he assisted in the ordination of James R. Irish, at Alfred, giving the charge to the candidate. About this time he organized the first Sabbath-school at Nile, with two classes.

Three important calls came to him at about the same time, which put him under a burden until the question was settled. The Missionary Board asked him to go to West Virginia, the Second Alfred Church wished him to become their pastor for one-half the time, and the church at New Market, N. J., wanted him to settle with them. A visit to the Piscataway Church at the latter place in July resulted in his accepting their call at a salary of \$150 per year, and the use of a parsonage and lot, and his fire-wood. It was indeed a sore trial for him to sever his connections with the church at Nile, where he had experienced religion, and begun his ministry, for most of that membership were his spiritual children. In speaking of his last Sabbath there, he says: "I never wish to witness such a scene again. My heart was full, and the people wept. It was such a trial as I had never experienced before." The breaking up of his home, where for seven years he had been pastor, and where he had cleared away the forest for his house and garden, did indeed cost him a struggle of which he speaks in tender terms. He writes, "When duty calls I wish cheerfully to comply."

Early in October, 1839, they arrived at New Market, and began the pastorate that lasted thirteen years and six months. In his first sermon he expressed his wish "to be their minister both in the pulpit and out of it, at home and abroad; not to lord it over them, but to be one with them, their brother, servant, pastor, and teacher; willing to be counseled and advised, but not dictated, always expecting their co-operation in every laudable and important undertaking." He soon found himself somewhat embarrassed over a little division among the membership on account of the change of pastors, some still clinging to Eld. Maxson. But this good brother and the new pastor were on the best of terms, and the feeling was soon overcome. He soon had all the outpost appointments that he could fill, and began to make himself felt in the surrounding communities.

Because he was so friendly with all other denominations, preaching in their churches on First-day, he was soon beset by a rumor that he was not a "full-blooded Seventh-day Baptist." This caused him some worry, but he soon satisfied them by making an appointment to preach upon the question of the Sabbath.

It was during his first winter at New Market that he met, in one of the school-house appointments a young man preparing for the ministry, who was the school-teacher there, and had been designated to Bro. Gillette as "a lame man who walked with a crutch." Accordingly, at the close of the sermon he asked this man to pray, and found him very ready to do so, but so exercised

upon the question of the Sabbath that he had to argue the case in his prayer, probably for Eld. Gillette's special benefit. Impressed with the apparent frankness and candor of the young man, he improved the first opportunity to invite him to take a ride. This invitation was gladly accepted, and they had not gone far when the teacher opened the Sabbath question; and before that ride was over he confessed with tears his deep trouble over the matter, asking Bro. Gillette for any books that would give light upon the subject. In a few weeks he embraced the Sabbath, joined Eld. Gillette's church, and became the conscientious and devoted minister whom we all remember as Rev. Sherman S. Griswold.

In January, 1840, he was called to preach the sermon at the dedication of the meeting-house in the town of Westerly, R. I., and spent several days in preaching among the churches there. In reviewing his first year's work in New Jersey, he says; "To my sorrow I do not see such fruits from my labors as I wished. The prospect for increase is poor, some are moving away, and none are coming to fill their places." He was also "obliged to labor at farming in order to make the two ends meet."

The following year he visited his old field of labor, making the journey with wife and child in a wagon, and spent several weeks preaching among the churches where he had labored so faithfully as a pioneer. And after Conference he returned to New Market, where, assisted by Bro. N. V. Hull, he was blessed with an outpouring of the Spirit in the conversion of sinners.

In January, 1842, he had the pleasure of aiding at Shiloh in the ordination of Elder S. S. Griswold, who was then teaching school there. And one month later a very pleasant arrangement was made between himself and Eld. Azore Estec, pastor at Shiloh, for an exchange of pulpits for one month. It seems as though this example might be followed with profit by the pastors of these latter days. Upon his return to his church he soon began to reap the harvest for which he had so long prayed, in a most precious revival, resulting in many conversions. During this spring he met with quite an amusing experience. Having taken his wife with him in a sleigh, to one of his meetings over the mountains, a sudden thaw, with heavy rain, flooded all the flats, and they found it impossible to keep dry in the sleigh. Thereupon both of them mounted the horse and let the sleigh swim behind. But they soon found water too deep even for this, and were compelled to seek refuge in the home of a good old Quaker, who kindly kept them over night, and on the following day took them home in his wagon.

The routine of pastoral work was varied in that year by the meeting of the Association at New Market, at which he assisted in ordaining Bro. Geo. B. Utter to the gospel ministry; and being appointed delegate he visited the Western Association and his old home. He also had the pleasure of baptizing two candidates at New York in East River, which he thought to be the first Seventh-day Baptist administration of that ordinance in that city.

The Eastern Association appointed him in 1845 to visit all the churches within its bounds, and to "preach among them, to ascertain their true state, to give counsel where needed, and to make a full report at their next meeting." This appointment he faithfully fulfilled to the profit of the churches.

During the time in which the Missionary Society was arranging to send out foreign mission-

aries, he was their Secretary, and shared in the labors and responsibilities of that work. He gives a full account of the farewell meeting at Plainfield, N. J., and of the departure of Brethren Carpenter and Wardner and their wives for China.

Added to all his other labors were the responsibilities and work of the Superintendent of Common Schools in his township, containing fourteen schools. This position he held four years.

When he had been seven years in this pastorate he became greatly exercised over the question of his duty about entering a new field, because he saw so little fruits from his labors. He almost yielded to entreaties to return to his old field at Nile, but finally settled upon remaining at New Market. About this time he writes in his journal: "Though the way has long been very dark and gloomy, and I have entertained many doubts and fears, yet I have never been entirely discouraged, I have always believed that there were blessings in store for us." In this faith he labored, and God did bless them with a work of grace that greatly strengthened the church both in spiritual life and in numbers. This event occurred in the winter of 1849. Among those baptized at that time I find the familiar names of Smalley, Titsworth, Pope, Clawson, Ayars, Randolph, and Dunn. They were all young people then, but some of them have been pillars in that church for many years; and those of them who have not fallen asleep now stand among the "fathers and mothers in Israel." His joy was made doubly sweet by news from DeRuyter of the baptism of his son by Eld. Irish. He had hesitated about sending him away that winter, because he felt sure that they would have a revival at home, and so anxious was he for his conversion. But God found him in DeRuyter, and now the father's heart breaks forth in praise.

During that summer he spent two months traveling among the churches in the interest of our Benevolent Societies and publishing work, in which he traveled 1,600 miles in the old way by steamboat, canal and stage; visited 600 families; preached twenty sermons; and collected about \$1,000 for the societies. The next two years found him much engaged in writing history and biography, as one of the editors of the *Sabbath Memorial*. This taxed his time greatly, as it required so much reading and searching for old records. But he did his work well, as many a page in the *Memorial* will show. He also prepared for publication a small catechism for the young.

In December, after attending the Yearly Meeting at Shiloh, he received a call from that church to become their pastor. This was the third call he had received from them in two years, and it was accompanied by a petition asking the Piscataway Church to release him. This they refused to do, but assured him that if he felt it his duty to go, while they were not willing, yet they would not stand between him and his duty. After making Shiloh another visit, he finally decided, in view of the larger field that opened to him, that it was his duty to go. This he offered to do upon the following conditions which were readily complied with by this church: They were to pay the expense of moving, furnish his family "a comfortable and convenient seat in church;" pay his expenses to the denominational annual meetings; allow him \$400 salary; and permit him to be absent from them four to six weeks each year, if he chose to do so.

He assumed the pastoral duties at Shiloh early in April, 1853. In his memorandum I

find this record: "Twenty-seven years ago I left this country for Western New York, unsettled in mind as to my future, little thinking that I should become a minister of the gospel, and pastor of this church, with whose members I was brought up. It is probable that I shall here find a home for my family and a grave for myself." How true this prophecy has proved to be is most fully realized by those who have stood around the open graves of all of his family save one, and especially by the writer of this biography, who performed the last sad rites for himself, his good wife, and one daughter. Truly he did find here a home and a grave.

Soon after their arrival, his wife, a companion of his youth, was taken seriously ill; and although she rallied sufficiently to be around, and even to take one or two journeys, yet she was never again well; and after many months of suffering she was taken with inflammation of the lungs, and on Jan. 16, 1855, her spirit took its flight, and she was at rest. This was a sad stroke to him, and his journal reveals something of the crushing grief that weighed him down, and the Christian grace with which he bore it.

## SABBATH REFORM.

THE *Catholic Mirror*, of Baltimore, contains the following, with reference to Bishop Vincent of the Methodist Church:

Bishop Vincent, the garrulous Methodist leader, who never misses an opportunity to "open his mouth" against the Catholics, appeared recently at Chicago in the new and difficult role of political prophet. "The great question as to whether Americans or Roman Catholics shall control this country has reached a point where an open fight is inevitable." If the good Bishop would kindly enlighten us as to the distinction between Americans and Roman Catholics, we should feel greatly obliged, and could proceed to discuss the question, if there is any. We can say this much now, however: If sincere Protestant Americans were capable of subscribing to the sort of bigoted, oratorical rot habitually indulged in by long-visaged, narrow-minded, ministerial demagogues like Vincent, it would be but a matter of very brief time, when the country would be practically controlled by Roman Catholic Americans. Intelligent non-Catholic Americans would be driven into the Church to escape the contagion of the prevalent religio-political idiocy.

If Catholics, who are so sensitive in reference to the language which Protestants use concerning them, can defend the use of such inelegant and discourteous phrases as above, they certainly have little conception of real Christian courtesy. Whatever differences of opinion may exist, nothing can justify any newspaper in speaking of Bishop Vincent after the manner of the above. It is strange, indeed, that men who resent being called "Romanists," even though the term is used, without the least thought of disrespect, simply to distinguish them from the members of the Greek Church, or from the members of the Protestant churches, can give way to such bursts of ill-feeling, and to such absolute disrespect as the above. They can scarcely wonder, if, being human, Protestants are forced into similar repartee. There is no ground for such language from either party, and we suggest to the *Catholic Mirror* that its own dignity should prevent it from descending to such billingsgate.

### FEET-WASHING AND THE LORD'S SUPPER.

The following letter is its own explanation:

Rev. A. H. Lewis, Dear Brother,—After a long-continued silence I write again asking you to explain the meaning of John 13: 14, where Christ Jesus washed his disciples' feet; also in the eighth verse, where he came to Peter, saying, "If I wash not your feet ye have no part with me." I hope that you will not be so crowded for time that you cannot examine the "original" and give me the meaning.

I remain your brother in Christ,

L. N. BROWN.

Pastor Seventh-day Baptist Church, Eagle Lake, Tex.

In 1875, responding to a similar request, the writer published the following in the RECORDER:

Ought Christians to wash each other's feet in connection with the celebration of the Lord's Supper, or at any time, as a religious rite? No. In support of this answer are the following considerations:

1. The act of our Saviour, recorded in the thirteenth of John, was performed before the eating of the Passover, and not after the celebration of the Lord's Supper. This proposition is based upon the following facts:

(a) Modern investigators agree that the rendering in John 13: 2, as it appears in King James' version, contradicts the authority of the best MSS., and the facts stated in the 12th and 26th verses of the same chapter. Such scholars as Tregelles, Tischendorf, Westcott, Hort, Noyes, Conant and others, agree that the second verse should be translated, "Supper being served," or, "prepared," etc. The mistake which led to the rendering in King James' translation was one easily made. The change of a single letter in the Greek verb (*genomenon*, for *ginomenon*) changes the tense, and, as Dr. Schaff remarks, makes a "momentous difference" in the rendering, and in the meaning of the passage. This change having crept into the later MSS. was adhered to by King James' translators, and hence the present rendering, which disagrees with the other statements in the chapter, and with the customs of the time, and the circumstances of the hour. Modern scholars who do not conclude that the act of washing the disciples' feet took place before any part of the supper had been eaten, yet agree that King James' translation is incorrect, and that the progress of the supper was interrupted at some point by the act. Among these Lachman and Alford may be reckoned.

The translation which we claim, also agrees with the customs and circumstances. Christ and his disciples, as visitors in Jerusalem, had sought a room in which to eat the passover. In this they were acting as a family. Had there been a family servant in attendance upon them it would have been his duty to wash their feet before they sat down to supper. In the absence of such a servant, he who should offer to do this act for the rest of the company would, in their opinion, bespeak his inferiority, and his willingness to be considered a subordinate. In Luke 22: 24-27, we learn that the disciples, on the contrary, were wrangling over the question of superiority, and striving for the first place. Filled with such a spirit, they undoubtedly came to the table with indecent haste, unwashed. To teach them a much-needed lesson, Christ rose from his place, left the untouched food, took the basin provided for that purpose, and proceeded to do for each what each had refused to do for the others, discoursing meanwhile in such words as would explain and enforce the lesson which he sought to teach. Being washed, they might with propriety proceed with the passover supper. This they did. As it was about closing, the betrayer went out. Then came the Lord's Supper, accompanied by, and supplemented with, those sweet comfort-bearing words recorded in the subsequent chapters, commencing with the fourteenth. Thus, having taught them that true greatness lay in humility and loving service, and having cheered their growing sorrow by glimpses of the better land, such as they had never seen before, the service closed as the passover usually did, and they "went out," he to the infinite sorrows of Gethsemane and the betrayal, they to the weariness which comes to despondent hearts, and to be scattered as shepherdless sheep.

If it be said that the words of Christ in the 14th verse have the force of a command, we do not object. It was a command fitted to their need, and applicable to them, but not to others under different surroundings. The principle involved in the command is universal, and every Christian who does any humble, willing service for another, in any way, obeys the spirit of the commandment.

It is not strange that the imperfect translation of John 13: 2, should lead to the conclusion that the act partook of the nature of a rite, associated with the Lord's Supper, and that obedient hearts, thus understanding it, should find pleasure in perpetuating the custom. Against the course of such we have no denunciations. But we believe that added light relative to the passage, if accepted, will lead them to a broader and richer experience, as they shall come to see that the great principle of Christ-like humility and service leads toward charity, love, and helpfulness, and away from arrogance and self-seeking, in every thing. This humiliating service on the part of Christ, shows, as few other acts can, how low he was willing to bow in order to save men. It shows the wealth of that love which accepted all poverty, that his enemies might be brought within reach of eternal riches. Let us thank God for such love, and prove our faith in Christ by willing service, even to the "least" of his children.

We may add, the Revised Translation of John 13: 2, says, "And during supper." Rotherham's "Critically Emphasized Translation" says, "And supper being in progress." "The Emphatic Diaglott," Wilson's translation, says, "And as supper was preparing." In view of all the facts, it seems scarcely necessary to repeat the following conclusion. The disciples, eager for preferment, came to the table with unwashed feet, since in the absence of a servant any one who should offer to do such a servile act for the others, would proclaim himself an inferior. By rising from the untasted supper and washing the disciples feet, Christ proclaimed his superiority by thus humbly serving. The washing was a necessary preparation for the Passover Supper, which the too eager disciples had neglected to make. The scene with Peter is at once characteristic, and instructive. Peter was impetuous, and self-willed; he was greatly attached to Christ, but his conception of Christ's Kingdom was wholly earthly; he expected some sudden development which would place Christ at the head of the Hebrew nation, and he sought a prominent place in the coming revolution. Hence he felt so keenly the sting of the rebuke which Christ quietly administered, and rushed into open opposition, disobedience, and insubordination. Therefore Christ declared that Peter could not have part or lot with him. Disobedience and insubordination always shut the door to fellowship, and heirship with Christ. Peter thought that all depended on the outward act, therefore his later eagerness to have his feet washed; while Christ, then, and always, had in view only the spiritual relation, the unseen brotherhood of which Peter knew so little, and into which he could not wholly come until his impetuous self-will was curbed and sanctified. Properly understood, then, the act of feet-washing on the part of Christ, was not the establishment of a new ceremony, to be continued in connection with the Lord's Supper, but rather, it was a needed lesson of humility, taught to the too eager disciples before they could eat the Passover Supper. In the light of this explanation, all difficulties with "feet-washing" as a Christian ordinance disappear, and we have a most important lesson of humility and service, which humility and service are characteristics of the Christ-like disciple, under all circumstances, and throughout all time.

# 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.

OUR venerable brother, Eld. Solomon Carpenter, with his wife, arrived in New York, by the steamer Adriatic from London, April 7th. They went immediately to Stephentown, N. Y., Bro. Carpenter's old home. Eld. Carpenter will be remembered as the oldest member of the little band of missionaries sent out by our people nearly 50 years ago, by whom our present China mission was founded. It is understood that improvement in health is the principal object of this visit to America. It is expected that, after a few weeks, or months at farthest, they will return to their home in London. Many friends, both in this country and in England, will wish them a safe return and much improvement in health as the result of this visit.

OUR subscribers are earnestly requested to remit amounts due the Publishing House as soon as they can conveniently do so. There is considerable due on RECORDER and *Helping Hand* accounts, the payment of which would enable the office to move along much easier than it is possible to do without it. We have our bills to meet, and must meet them, and of course we depend upon our subscribers to help us. The amount from each one is not large, but the aggregate of all these little sums would place in the hands of the Business Manager an amount sufficient to meet all obligations against the office, and leave a small balance in the treasury. Who of our subscribers would not enjoy reading the RECORDER, or studying the Sabbath-school lesson from the *Helping Hand*, much more if they knew that the subscription for the year had been paid? There are some who have paid their subscriptions in advance of the present volume, while others are from one to three years in arrears. This is not a healthy state of affairs, and we call upon each one to lend a hand in aiding us to remedy the evil. How is it, reader, in your case?

WE have before spoken of the destruction of life and property by the cyclone, principally in Kentucky, the last of March. But we have not seen anything like a full statement of the calamity until the following, from the *Chicago Tribune*, came to our notice:

It is probable that some persons were killed in the thinly-settled regions of north-western Kentucky whose names will never be known. It is possible, however, to make a pretty accurate estimate of the loss of life. In Louisville the number of those killed outright and receiving fatal injuries will not be far from 120. In other parts of Kentucky 207 persons were killed, the largest fatalities being as follows: Clay, fifty; Glasgow, thirty; Blackford, twenty-nine; Pooltown, seventeen; Kuttawa, twelve; Eddyville, eleven; Dixon, eight; Sebree, eight; Marion, seven, and Bremen, six. In twelve other towns thirty-one persons were killed, the total from Kentucky being 327. In Illinois fifty-six persons were killed, the largest fatalities being as follows: Shiloh, sixteen; Little Prairie, nine; Grand Tower, seven; Mount Vernon, five; Vienna, four; Poplar Ridge, four; Metropolis, three; Carbondale, three. In Indiana twenty-two were killed, eighteen at Green River and four at Evansville. In Tennessee nine were killed, eight at Gallatin and one at Ro-

gana. The total is 414, but it is probable that in round numbers 500 lives were lost. It is almost impossible to make an accurate estimate of the value of property destroyed, but it may be generally stated as follows: Kentucky, \$3,000,000; Illinois, \$300,000; Indiana, \$325,000; Tennessee, \$150,000.

THE Pawcatuck Seventh-day Baptist Church, at Westerly, R. I., celebrated its 50th anniversary, Sabbath-day, April 19th. The services began on the eve of the Sabbath with the ordination of Bro. Lewis T. Clawson, son of Deacon Isaac Clawson of Farina, Ill., to the office of deacon, the Rev. William C. Daland preaching the ordination sermon. On Sabbath morning the pastor, the Rev. O. U. Whitford, preached an able sermon from the texts Lev. 25:11, and Psalm 125:1. There were also appropriate services in the afternoon and evening; and at all the sessions interesting papers, historical and biographical, were presented, including a history of the church, a history of the Ladies' Society, sketches of deceased ministers, brief biographies of deacons, letters from former pastors and supplies, and an outline of the organization and work of the Sabbath-school. Altogether the occasion is spoken of as one of great pleasure and profit. As we hope the biographical and historical papers will soon be furnished President Whitford for publication in the department of biography and history of the RECORDER, we will not anticipate their appearance there by extended extracts here. We note that of those who constituted the church 50 years ago, three are still resident members, viz., Sanford P. Stillman, Horatio S. Berry and Martha Maxson. We congratulate the brethren of the Pawcatuck Church on the favoring auspices under which the first 50 years of organic life comes to a close, and the next half century is begun. May the peace and blessing of God long abide with that people.

## THE PASTOR'S WORK.

It is apparent to every observer that many changes have taken place in the details of church life and work during the last generation. The Bible-school, the Young Men's Christian Association, the Young People's Society of Christian Endeavor, and various informal meetings for young people, and even for children, have all in a remarkable manner familiarized children and young people with the truths of the Bible, and the forms and duties of the active Christian life, and have been the means in the hand of God for bringing many in tender years into the church of God, and into the sweet fellowship of the children of God. In the nature of the case this method of biblical instruction, divine leading, and religious training, has taken the place of the "old fashioned revival," so far, at least, as those who come under these influences are concerned. This has relieved the pastor, in a large measure, of the strain which used to be put upon him once a year, for several weeks, sometimes months, in the "extra meetings" which he was expected to hold every winter. On the other hand, the same familiarity with biblical truth, and the forms of Christian activity which fills the church with young and vigorous life, makes extra demands upon the pastor for well-prepared Sabbath sermons, and diligent and wise general leadership.

But there is one form of the work of the pastor which no changes in the general methods of church life and work can ever supersede, and that is what is called, in a more limited sense, pastoral work. There is a power in the personal touch of the pastor with his people, man by man, that can be found in nothing else. There are good, Christian people whose retiring natures

shrink from the publicity which our various forms of church service impose, or the circumstances and conditions of whose lives prevent them from deriving the benefit which they might derive from participation in such services, and yet who need counsel, sympathy, and help; and there are unsaved men and women, backsliders or unconverted persons in every congregation, who need the help which a personal, loving touch of the hand, or a kind word of admonition, instruction or invitation can give. To give this help is the peculiar, the divinely appointed province of the pastor. He may occasionally invite another to fill his pulpit, to teach his Bible-class, or to lead a prayer-meeting, and no harm will come to him, or to the people, or to the cause by it, but this personal contact of the pastor with individual souls cannot be omitted or delegated to another, without serious loss all around. Just here is a practical difficulty, which, no doubt, every pastor among us has forcibly felt. As our social and business life is now constituted, those whom it is often most desirable to reach are the most inaccessible. The pastor spends the early part of the day in his study, makes calls in the afternoon, and devotes his evenings to meetings of one kind or another, and thus his time is filled up. But in his calls at the homes of his people he finds only women and children, and these, as a rule, he meets most frequently at the social meetings of the church. The men of his congregation, the men who are in the prime and vigor of their manhood, are in their shops, stores, or offices, or are otherwise actively engaged in their daily round of duties, and these are they who, as a rule, the pastor most desires to reach and influence by this personal contact. How shall he get at them? This is the question which puzzles the pastor more than almost any other. When men are in the midst of their work, directing a set of men in some mechanical operation, or surrounded by men with whom they are doing business, or waiting upon customers in the store, or are employed in almost any of the various duties which now a business life imposes upon those who expect to make a success of business operations, there is neither time, nor opportunity, nor disposition to open the mind and heart to the pastor on that most peculiarly personal of all personal matters, one's own inner religious purposes and experiences. From personal experience with this difficulty we have been led to reflect much upon the question; and while so doing a paragraph from an exchange has come to our notice, which may be a little help to others who are interested in the subject. A pastor recently said that it was his habit in looking after the business men, to make appointments to meet them and talk with them, and that he did this with the unconverted as well as with the church members. He says that he never met with a rebuff from any man; indeed, in the majority of cases his proposition has been received with joy and gratitude, and some of the most delightful and fruitful interviews in his pastoral life have been with business men. The business man has his cares, his anxieties, his sorrows. He is glad to have sympathy and counsel. His heart often yearns for the sweet consolation of religion, but amidst the busy world of his daily life he cannot realize the comforts of his religion as he probably desires. Let the pastor suggest that such a man appoint some quiet hour when, together, uninterruptedly, they may talk. Pastoral work requires wisdom, grace, tact, but if the pastor would reach the highest degree of efficiency, he must gain access to the hearts of all the members of his congregation, of all ages and of both sexes.



## EDITORIAL NOTES.

In these notes we have tried to avoid the common method of making notes of travel, and to give instead some observations grouped in topics, without much reference to localities or chronological order of events. We have already extended them far beyond our purpose when we began, and still some fruitful topics remain untouched. But we deem it best to close the series with this number, which will be about the weather, etc., a theme which usually serves to introduce a conversation but which, for the sake of going by contraries, we have reserved for the last.

Our visit to Florida was made in the midst of the winter, and that an unusually fine winter, so that we may not be able to say, from our own experience, whether or not it would be a pleasant place to live all the year round. We found the mercury among the nineties at mid-day, in the shade, during the last days of February, and again in the second week of March, with a cold wave coming between these two dates, and giving an unwelcome frost on the mornings of March 2d and 3d. Another cold wave swept the State the 17th of March, doing considerable damage to growing trees and early vegetables. But such visits, we were assured by old residents, are very unusual, and in these instances were the tail end of those terrible blizzards which visited the northern latitudes about the time above mentioned. If we were asked what sections of the State suffered least, or most, from these frosts, we should reply that, while latitude naturally has something to do with immunity from damage by frost, and while a location on the banks of any considerable body of water, opposite to that from which the cold wave comes, affords similar protection, and while the higher lands suffer less than the low lands, it is still true that more depends upon the state of growth the tree or plant is in when the frost finds it, than upon any of the conditions above named. If a tree is putting forth its tender twigs and leaves, and its trunk and larger limbs are full of sap when the frost comes it is sure to suffer, whether it is north or south. On the other hand, if the tree is at a state of rest, that is, if it is putting forth no new leaves or branches, but having its branches hard and its leaves mature, an ordinary frost will not harm it. These seasons of growth and rest come somewhat periodically, though they are much modified by cultivation. The past winter having been an unusually fine one, many groves were kept in the growing state by a course of systematic cultivation, and were consequently unusually forward when the frosts of March caught them. Some of these suffered severely; others less active suffered less. This difference was noticeable in the same communities all over the State. We traveled nearly the entire length of the State, from Punta Gorda and Tampa to Jacksonville, and quite across from the Gulf to the Atlantic, after the first frost, and everywhere, not excepting the Lake Weir region which has been boasting of perfect immunity from frosts and through which we twice passed, were signs of damage to the growing and tender leaves, branches and trees, and also of comparative immunity from damage where leaves and limbs were all mature. The "frost limit," so-called, is a fiction. It has no "local habitation," even though it may have "a name." We are glad to learn from various sources that trees which were thought to have been severely injured, in many cases after losing their leaves, are again putting on new foliage and will rally, with perhaps the loss of a year's fruit or growth. These remarks apply not only to the cultivation of the orange, which is the chief agricultural industry, but to

the cultivation of other fruits also, such as peaches, pears, plums of great varieties, figs, guavas, grape fruit, shaddock, limes and, to a limited extent, bananas.

But we are wandering from the topic of this article, the weather. The warmest days we experienced were followed with pleasantly cool afternoons and evenings, with refreshing breezes. We were told that even in July and August there were not many days in which the mercury gets above 95 degrees, and not often to that height, and that the heat is usually tempered by afternoon breezes and frequent showers. The extreme length of the heated term, is said to be the worst feature of the Florida summer which usually lasts from March to November.

The past winter in Florida has been exceptional, not only on account of the high temperature, but also in the almost entire absence of rain. We were told that with the exception of one or two moderately heavy showers, there had not been rainfall enough to lay the dust in six or seven months, and yet gardens were growing finely, and trees in garden and grove showed very little signs of suffering from want of moisture, and almost anywhere one would experience no difficulty in finding fresh, moist earth, in which seeds would at once spring up and grow. This was a continual surprise to us, as we had seen the soil in New York State burned almost to a crisp in as many weeks. Still the coming of copious showers was looked for with some anxiety, both that the soil might be refreshed, cisterns filled, and the air purified. During the last days of our visit there were hopeful signs of the long-looked-for rain, and on the day of our departure from Jacksonville, these signs were abundantly fulfilled in that region. How far south the showers extended we have not heard. This reminded us of a compliment once paid to the Prince of Wales. When that worthy Prince visited India some years since, the natives vied with each other in doing him honor; but there was one thing which was a source of annoyance to their superstitious minds, and that was that during almost the entire time of his visit the sky was overcast with dense clouds, which poured out their abundance on the day of his departure. At last one interpreter of the signs of nature brought relief to the nation with this unique explanation, paying at the same time a most handsome compliment to the Prince: "While the Prince was with us," said he, "is it not plain that his glory was so much brighter than that of the sun that the sun was hidden in darkness; and when he left us, what more fitting than that the heavens should weep over all India?" So when we left Florida the heavens wept, whether for joy or sorrow we cannot say; but we are compelled to admit that during our stay in that sunny land the glory of the sun was not much eclipsed by our presence. Indeed, we have good reason for believing that it would have been neither more nor less glorious had we spent the entire winter in "Old Allegany." For this reason we shall feel at perfect liberty to go again whenever it shall again seem best to do so.

## THE KENTUCKY SUFFERERS.

From my childhood I have had a deep reverence for the Author of nature and all natural phenomena; and I have often thought that I could really behold in nature, nature's God, and have always been directed upward to God by all these tokens of his presence; but in all past experience I have no recollection of any such sensation as that produced when I came to the old homestead,—my father's house,—in the path of the recent cyclone. Devastation, death, de-

struction, overthrow and thwarting of human plans and expectations, are but feeble terms to express what rises up before one as he views the scene around him. I spent the night, after coming into the neighborhood, in the present temporary home of my aged father and step-mother, and in the following morning went with father to our old home. The house stood within a short distance of the central part of the whirl, which varied from 100 to 300 yards in width, while the work of destruction extended from a quarter to a half mile, reaching out much farther on the south than on the north side. Father had 160 acres of land well improved, good orchard, all necessary buildings, and plenty of fine timber on part of it, but not a house, timber tree, fruit tree, or anything of the kind is left standing. The family, seeing the storm approaching, concluded to escape by running from the house. The storm struck the old folks at the back of the barn lot. Mother was thrown under a large, strong Osage hedge that enclosed the garden, and caught to one of the shrubs and so was not seriously hurt. Father

caught hold of a large gate post which was wrung and twisted until it looks as if it was well nigh pulled out of the ground. A large barn and granary, within 20 feet of him, filled with hay and grain, was snatched roof and body from its foundation and scattered about promiscuously in fragments. The air appears to have been filled with mud, and everything in the track of the storm looks just like the drift in a river bottom after a flood. The farm of our Sabbath-keeping family just a little north-west of father's farm, is, I believe, the worst devastated place I have seen. The house was only a few steps from the main whirl and was swept down to the floor. There is not a house, fruit tree, or any other tree worth anything left on the whole tract of land. Sister Todd is a good worker and house-keeper, and had many nice bed clothes and other such things, most of which were in a large chest, or ward-robe, and none of which have since been seen or heard of. The granddaughter's trunk shared a similar fate. A few of the clothes were found tattered and torn and covered with mud scattered about in the wrecks. The barn, which was thrown to the ground, was partly taken away, and the wagon box, or bed, sitting in the barn yard, has not been heard from. Fortunately the family were at the house of the daughter a short distance away and out of the track of the storm, having with them the wagon, all but the box, and team, and thus they were spared. Their supplies were all swept away though some of their provisions have been gathered up out of the drifts and wrecks along the way. It seems to me there are not rails enough left on that whole place to fence two acres of land properly. They lost part of their stock, some being killed and others crippled. One fine large sheep was taken onto the next farm and crushed to death, where he was found next day; others of less value shared the same fate. They do not yet know what they will do. The relief committee has remembered them as it has others, and the neighbors have all been kind and sympathetic. Our folks from Stone Fort, Ill., have helped some. They will have to put up in a cabin on the adjoining farm for a while. But the trouble all along the line is very great. The whole scene beggars description.

I do not know how long I shall remain on the Kentucky field. I am quite anxious to attend the Bible lectures in Chicago this summer. My address for the present is Hampton, Ky.

C. W. THRELKELD.

HAMPTON, Ky., April 21, 1890.

## YOUNG PEOPLE'S WORK.

### THE CLERK.

A clerk there was of Oxenford also,  
That unto logik hadde longe tyme i-go,  
Al-so lene was his hors as is a rake,  
And he was not right fat, I undertake;  
But lokede holwe, and therto soburly.  
Ful thredbare was his overest courtpey,  
For he hadde naught geten him yet a benefice,  
Ne was not worthy to haven an office.  
For him was lever have at his beddes heed  
Twenty bookes, clothed in blak and reed,  
Of Aristotil, and of his philosophie,  
Then robus riche, or fithul, or sawtrie.  
But although he were a philosophre,  
Yet hadde he but litul gold in cofre;  
But al that he mighte gete, and his friends sente,  
On bookes and his lernyng he it spente,  
And busily gan for the soules pray  
Of hem that yaf him wherwith to scolay.  
Of studie tooke he most cure and heede.  
Not oo word spak he more than was neede;  
Al that he spak it was of heye prudence,  
And schort, and quyk, and ful of gret sentence.  
Sownynge in moral manere was his speche,  
And gladly wolde he lerne, and gladly teche.

—Chaucer, *Canterbury Tales*, Prologue, lines 285-308.

AND gladly would he learn! Often have we thought the world would be better if the true scholar's spirit were found in it.

THIS spirit is the spirit of humility, which bows more low before the great unknown realm than it rises in pride because of what has been conquered.

THIS is the spirit which makes the true scholar helpful to others and which makes all the mighty difference between the sage and the pedant. Its presence opens the way to greater learning; its absence bars the door to all real progress.

### THE GOOD SOLDIER.

BY CHARLES M. POST.

"Thou therefore endure hardness as a good soldier of Jesus Christ."

It is perhaps true that the term soldier, in its original and restricted sense, signifies a person who is hired to fight; but when one at the present time speaks of a true soldier, it is usually understood to refer to a person who, from a sense of honor, justice and love to his fellowmen, is willing and even eager to endure hardships, suffer trials and even lay down his life, if necessary, to overthrow the wrong and establish the right. But a soldier, to accomplish the best results, must be subjected to discipline, governed by rigid and just laws, and above all, be under an efficient, loving and wise commander.

Whenever we as young people commence to think or talk about soldiers and war, our minds immediately turn to the late civil war, which is perhaps one of the best and purest examples to illustrate this thought of what a soldier is in the highest sense of the term. The application of this we can all readily make for ourselves.

We oftentimes hear the saying, "Old men for council and young men for war," and it seems as though this adage is peculiarly adapted to us as members and workers in the Christian Endeavor organization. Hence this subject of being soldiers in the Christian warfare is one of great importance to us.

What a wonderfully blessed and precious privilege it is, to be called to the service of the Lord Jesus. It is true that the work is great, almost incomprehensible in its magnitude, the enemy is well organized and under the leadership of a most wily and treacherous captain, who never hesitates to use any unfair or dishonest methods in order to win the victory. Under any other than the existing surroundings we might

well quail before him and give up in despair. But what have we to fear and why should we be despondent? We have for our captain one who is much more powerful, and one who, when he came to a hand to hand conflict with Satan, completely defeated him, although he was greatly weakened with the forty days fasting.

A Christian soldier, in order to accomplish the best results and do all the work of which he is capable, must enter into the army of the Lord with a heart full of love for the cause, and with implicit faith and trust in the Captain, his greatest desire being to work for the salvation of souls. Any one who enters upon this work in a half-hearted manner, possibly for the praise of his fellowmen, possibly from a sort of general vague belief in Christianity, but having no personal knowledge of the power and goodness of God, will surely fail of attaining the best results. We can only achieve the greatest good by being fully consecrated to the Lord Jesus, ready to go anywhere at any time to do his bidding, and that too with a full belief that he will lead us all the way, and will always be present to uphold and help us in all times of need, and give us strength and wisdom to withstand all the advances of the evil one. We have the assurance that he can help us, for "He was in all points tempted like as we are, yet without sin."

Having entered this glorious army in the right spirit and with the right motive, one must be armed in the best possible manner, and must put on the whole armor of God. "Having your loins girt about with truth, and having on the breastplate of righteousness." This is a very important point, as unbelievers who do not read the Bible look to Christians for its teachings, and judge of its teachings by their actions. How very careful, therefore, we professed followers of Christ ought to be in all our actions and words, that we not only may give those watching us no wrong impressions of this blessed religion; but that we may show them it is in Christ alone, that perfect peace, contentment of heart, and incentives to right living can be found.

Paul tells us farther about this armor as follows: "Having your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the word of God." Since the weapon with which we are to fight is to be the "word of God," it behooves us to be very diligent in the study of our Bibles, that we may use the weapon successfully. One of the eminent evangelists who is also a great Bible scholar has said that we can find in that blessed book an answer to any and every objection that an unbeliever can make to Christianity. If this be so what more powerful weapon could one use in refuting such arguments? And what a great responsibility rests upon us as soldiers that we may prepare ourselves to use it successfully and effectually.

Truly this is a grand and glorious calling, and we should be so filled with the spirit of God, so imbued with power from on high, that we may go forth into the battle-field of life and work with untiring energy and loyal hearts to lift up mankind from the depths into which they have fallen and place them on the Rock of Ages.

"Stand up! stand up for Jesus!  
Ye soldiers of the cross;  
Lift high his royal banner,  
It must not suffer loss;  
From victory unto victory  
His army he shall lead,  
Till every foe is vanquished,  
And Christ is Lord indeed."

## GOOD LITERATURE.

### CHAUCER.

(Concluded.)

Of the Tales themselves there is time to mention only three at any length, those of the Knight, the Man of Lawe and the Clerk.

The Knight's Tale is a good specimen of Chaucer's serious style, but the story would be more interesting if it were not quite so prolix. Although Chaucer, in the Squire's Tale, has very learnedly explained that a narrative loses its interest when it is too long drawn out, still he generally fails to take his own advice, for most of his poems are far longer than is necessary, and of course suffer from that fact. The first thing about the Knight's Tale which must strike every one who reads it for the first time, is the queer jumble of Greek names and places and divinities, with customs and speech which are wholly mediæval and English. This anachronism is the constant practice of all fictional writing down to very modern times. Shakespeare's works are full of such inconsistencies, and even quite lately when men

would have smiled at the idea of Æneas quoting Aristotle, still Garrick was acting Richard the Third in the costume of the eighteenth century. It is only in the nineteenth century that writers have considered it necessary to study the proper historical setting for their characters. Such works as Ben Hur and the Egyptian Princess require about as much research on the part of the author as an elaborate history, and such novels could not have appeared a hundred years ago. It must be remembered that travelling into foreign countries used to be a matter of difficulty and danger, and any one who managed to live through such an experience and regain his native land was looked upon forever after as a marvel, and his countrymen were ready to swallow any story, however absurd, which he might choose to tell them concerning the strange places which he had visited. A glance at Sir John Mandeville's "Voyage and Travaile" is sufficient to prove the mendacity of the narrator and the credulity of the listeners. This was the case down to the time when the Crusades induced large numbers from the western nations to penetrate into the east. Travellers were now common enough, but, while the testimony concerning foreign countries was more to be relied on than before, still the observation accorded to these strange lands and their inhabitants was always superficial, and as the visitors seldom lived in these places among the people themselves, but went in armies, carrying all their own customs with them, they learned very little of the real habits of other nations. Consequently they imported into France and England a great number of foreign names and phrases which came to be used patly enough, and many old legends, especially those of ancient Greece and Rome. These stories became quite a mine for poets, poetry being the only medium for fiction then, and Chaucer has made large use of them. If these facts are borne in mind it will be readily seen that whether Chaucer lays his scenes among the Greeks of the ninth century B. C., or among the Romans of the fifth century, or among the English of the fourteenth century, his characters are always in dress, speech, manners, and every attendant circumstance, exactly those men and women among whom the poet lived himself, the only people, in fact, whom he knew anything about. When this is once realized we can enjoy the story for itself without being disturbed by the incongruities, although we cannot always help smiling at the Theban Arcite attended by an esquire, and afterwards coming with a hundred knights, all armed in coats of mail, to fight with Palamon's knights, a

regular mediæval tournament; nor can we always suppress a feeling of amusement at the mixture of pagan and Christian oaths used by people who lived centuries before Christ was born.

The character of Emilie, in the Knight's Tale, though not treated at length, is very clearly defined. The young girl, "fresher than the May with floures newe," taking her walk under the shadow of the castle walls, and singing her glad morning song as she plucks the blossoms for her wreath, all the time unconscious of the longing eyes looking down upon her from the gloomy prison above, this is a pleasant picture, especially so in view of the sharp contrast which is furnished by what comes after. A modern poet dwelling upon Emilie's maidenliness and ignorance of the dark side of the world, well catches the spirit of Chaucer's conception when he says:

"Thank God! She has but eighteen years,  
And loves the daises and the sky."

Emilie's prayer to Diana before the tournament is a model of girlish innocence and timidity, and is one of the most natural pieces that can be found in any writer.

The Clerk's Tale is upon the well-known story of "Patient Griselda." Although the "wisely stedefastness" of Griselda is carried to such a point as to be rather a subject for contempt than for praise, still we cannot feel this while reading Chaucer's version. He has shown a power over real pathos in his treatment of this legend, and our pity and respect cannot help following the poor wife through all her trials to their happy consummation. Nevertheless, perhaps it is as well for mankind in general that,

"It were ful hard to finden nowadayes  
In all a toun Grisildes three or two."

Better than either of the poems that have been mentioned is "The Man of Lawe's Tale." There seems to be more beauty in the rhythm and in the rhyme in this than in most of Chaucer's poems, and the moral tone is high throughout. What could be finer than the following, lines 386-399?

"Now sith sche was nat at the fest i-slawe  
Who kepte hir fro drenching in the see?  
Who kepte Jonas in the fisches mawe,  
Til he was spouted up at Ninive?  
Wel may men knowe, it was no wight but He  
That kepte the pepul Ebrayk fro her drenching,  
With drye feet throughtout the see passyng.  
Who bad foure spiritz of tempest,  
That power han to noyen land and see,  
Bothe north and south, and also west and est,  
Anoyen neyther londe, see, ne tree?  
Sothly the comaunder of that was He  
That fro the tempest ay this womman kepte,  
As wel when sche awok as when sche slepte."

There is not time to speak of the other poems in detail, nor of Chaucer's other works. Worth reading, however, if one desires to study early English, are the *Romaunt of the Rose*, the *Legende of Goode Women*, and *Troilus and Cresseide*. But what has been said may be sufficient to arouse an interest in the noblest portions of the writings of the "Father of English Poetry." It may be added that Chaucer's best and purest poems may be found in selections edited and polished by such writers as Mrs. Browning, and one of these editions will probably give more pleasure to an ordinary reader than can be found in a complete collection in the original text.

## TEMPERANCE.

### A BRIBE REFUSED.

The Louisiana Lottery Company offered the governor of Louisiana \$100,000 as a free gift for the repair of the levees just now when the danger of their overflow is so great. The bribe was not big enough. The governor declined the gift, saying that at present, when the question is up whether their charter shall be renewed, it would be manifestly improper for him to accept for the State the gift from those who are asking the State to give it a prolonged opportunity to rob the people of the State and the country. The mayor of New Orleans has accepted \$50,

000 from the same company, saying he does not see any "subtle bribe" in it. Neither can we; it seems far from subtle. We doubt not the governor meant to answer as politely as he could, and so restrained his words. But we imagine that he might have asked the Louisiana Lottery Company where they got the money from, which they had offered to give in this pretended charity, but real bribe. Every penny of it was the devil's money, taken with the permission of the State. For not one cent had the company given an equivalent. It was all a part of the enormous profits of a system of swindling the public, to which the State had been a party.

The lottery is the most bare-faced kind of gambling. Think of the thousands on thousands of poor men who have taken the money they should have given their wives and children for bread, and given it to these Louisiana sharks, and received nothing in return! Who ever saw or knew a man who had received a prize? Think of the poverty, the misery, the starvation, and suffering, which this lottery company has brought into myriads of homes of deluded gamblers. Think of the comfort and competence of the many poor, gathered into the coffers of a few greedy rich men. Think of the gambling habit fixed in innumerable foolish young men and women, and which will follow them to their graves. Think of weeping wives and and hungry children, weeping and hungry because these grasping, heartless controllers of a State lottery have beguiled husbands and fathers of their hard earnings. There is the curse of God on such a temptation thrown broadcast all over the land. We thank God there is but one such lottery allowed to pollute the land. We rejoice that the governor of Louisiana spurned the bribe. We cannot speak our delight that the new State of North Dakota has finally and conclusively rejected the bill to give a gambling charter to this lottery company. One lottery company in Louisiana is not so bad as one in every State, or every city, or free lotteries everywhere, with drawings every day. We want the last one extinguished by the outraged moral sense of the community.

But, *nomine mutato, de te fabula narratur*; changing the name the principle applies nearer home. The saloon is worse than the lottery. You cannot say for the saloon that it gives nothing in return for the poor man's money. It gives blear eyes and weak hands; it gives bloated cheeks and tottering steps; it gives a crazed brain, delirium, murder, and death. The lottery does not touch the physical health; it allows its victim to work with his natural force; it does not steal away intelligence and strength; it simply takes away the money earned, and leaves the man and his family penniless. The saloon makes the man a cruel brute and kills him at last. And yet how many Louisianians give not one, but a thousand licenses to this worse evil! How many rejoice instead of throttling the saloon, to take its money for schools and hospitals, and the expenses of partly repairing or punishing its crimes. We wish that every cent received from the saloon by the State, in its efforts to restrict the saloon, could be cast into the sea; that the idea might not be cherished that the saloon may be endured as a source of revenue to the State. It is a constant impoverishment. High license, for the sake of revenue, is an abomination before God and man. If we endure any form of license for the saloon, we endure it as we do our lottery in Louisiana, because we cannot yet get rid of it entirely, and one is not so bad as a hundred. When will our people learn to apply to the saloon the ethics we are applying to the lottery, and legislate it out of existence?—*Independent*.

## EDUCATION.

—EIGHT American physicians have been selected to lecture before the Berlin Medical Congress.

—A SPECIAL Ministry of Education has just been created in Portugal to watch over and restrict public meetings and entertainments.

—MRS. ELIZABETH BILLINGS MEAD, who was chosen president of Mt. Holyoke College, vice Miss Brigham, deceased, is the widow of the late Rev. Dr. Mead.

—THE magnificent library of Dr. Dollinger is left to the Munich University with instruction to sell the books by auction and with the proceeds, together with a sum of money which he has bequeathed for the purpose, to establish an academical foundation bearing his name.

—OFTEN a man sighs as he stands by a dry well or a closed store, a bad venture in business or a wrong choice in his occupation. He is filled with chagrin if not remorse. But whoever heard one lament his investments in his education? The world may have gone hard with him and he did not get a fortune or go to Congress, still he had no regrets for the time and toil spent in the cultivation of his mind.

—"MONEY getting has become such a mania with men, and so many will get it dishonestly if they cannot honestly, that it seems to me a wise thing to teach more of our young men the ways and by-ways of honest money making. I therefore look upon an institution that imparts a sound business education and encourages industries, as one of the necessities of the times."—*Horace Greeley*.

—THE demand for dairy schools is frequently made, and such schools are a great need. Indeed with all our advancement we are far behind, as a nation, in practical education. There is a crying necessity in the United States for industrial education. The intellect of the American people needs directing into a practical channel. Other nations have adopted industrial education and outstrip us in many directions. France imports our raw cotton and returns us the manufactured goods, because she opened schools for practical instruction in the manufacture of such goods. Before that she imported this very class of goods. But while we are making such an immense quantity of inferior butter as we are making in the United States, there will be no branch of industry that will need practical instruction more than the dairy. Let us have dairy schools.—*Western Rural*.

## POPULAR SCIENCE.

A CURRENT of 30 volts power is sufficient to send a message over an Atlantic cable.

ABOUT one hundred and fifty colors are now obtained from coal-tar products. They have almost entirely supplanted vegetable and animal dyes.

It is reported the Russian physician, Dr. Bapchinski, announces that he has discovered that diphtheria is easily curable by inoculation of erysipelas.

THE new Danish submarine boat has proved a great success. The crew of two men has sustained life for several hours without inconvenience, an additional supply of oxygen being carried.

PHOTOGRAPHING COLORS.—An English photographer claims to have obtained a photograph in which the natural colors were reproduced when the exposure was made, by accident, just at the moment when there came a blinding flash of lightning. He says that a friend of his once got a colored plate under similar circumstances, and believes that electricity has to do with photographing colors.

ELECTRIC LIGHTING.—The first German Catholic church to be lighted electrically is the grand old cathedral at Strasbourg. Arc lights have been used outside with fine effect, and it is stated that many of the noble lines of the architecture are accentuated by night as they never have been by day. It was feared that the electric light would spoil the dim, religious effect of the interior, but the light of the incandescent lamps which are disposed around the piers and columns is described as soft and harmonious.

ICEBURG DUST.—One of the most interesting contributions of Prof. Nordenskjold to popular science is his examination—when about 80° north latitude before reaching Parry's Island, to the north-west of Spitzbergen—of the snow which covered the icebergs, and which had come from still higher latitudes. He found it strewn with a multitude of minute black particles, spread over the surface or situated at the bottom of little pits, a great number of which were to be seen on the outer layer of snow; many of such particles were also lodged in the lower strata. The dust, which became gray on drying, the professor found to contain a large proportion of metallic particles attracted by the magnet, and capable of decomposing sulphate of copper. An observation made a little later upon other icebergs proved the presence of similar dust in a layer of granular crystalline snow situated beneath a stratum of light fresh snow, and another of hardened snow. Upon analysis, Prof. Nordenskjold found this matter to be composed in varying proportions of metallic iron, phosphorus, cobalt, and fragments of Diatomacea.

## 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 VI.—FEEDING THE MULTITUDE.

For Sabbath-day, May 3, 1890.

## SCRIPTURE LESSON—LUKE 9. 10-17.

10. And the apostles, when they had returned, told him all that they had done. And he took them and went aside privately into a desert place, belonging to the city called Bethsaida.

11. And the people, when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place.

13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14. [For they were about five thousand men.] And he said to his disciples, Make them sit down by fifties in a company.

15. And they did so, and made them all sit down.

16. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life. John 6: 35.

## INTRODUCTION.

The events of this lesson occurred in a desert or uninhabited place a short distance south-east of Bethsaida, on the north-east shore of the Sea of Galilee. It was a small plain of only a very few miles in extent, bordered by the sea on the west, by the mountains on the south-east, by the Jordan river on the north-west, with the city of Bethsaida on the corner of the plain where the Jordan empties into the Sea of Galilee. It was at the south-eastern angle of this plain where the hills come down close to the shore, that our Lord fed the great multitude after having ministered to them both in teaching and in healing their sick. It would seem from the connection of the narratives that he, with his disciples had sought this retired place simply for rest and relief from the pressing crowds. But when they left Capernaum in their boat, striking out across the head of the sea, they were quickly observed and the people at once followed them to their place of retirement. Great numbers going out from Capernaum, Chorazin, and Bethsaida, ran round the head of the lake and reached the place as soon as the Lord and disciples, and hence very little rest was there. At this time the whole people had become intensely interested in the ministry of Jesus, so that he was constantly besieged with hearers and sufferers. After the healing of Jairus's daughter, Jesus had cured two blind men and a dumb man possessed. Matt. 9: 27-34. He visited Nazareth again and though the people were astonished at his wisdom, yet many were offended and opposed his success. Matt. 13: 54-58. This was followed by his third missionary tour throughout Galilee (Matt. 7: 35-38), and the mission of the twelve. Matt. 10: 1-42. John the Baptist was beheaded at Castle Macherus during this mission work (Matt. 14: 6-12), this also added greatly to the excitement of the people. At the close of this period of intense labor (about April, A. D. 29,) the Lord and the twelve all return to Capernaum, having been absent nearly four months. They were exceedingly weary and hence longed for retirement and rest. This was the occasion of their crossing the sea with the Lord to the scene of our present lesson.

## EXPLANATORY NOTES.

V. 10. *And the apostles, when they were returned, told him all that they had done.* This report of their mission through all Galilee is not given to us, but we may easily understand what must have been the essential facts, ministries of glad tidings of the presence of the world's Redeemer, and ministries of sympathy and mercy. *And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.* Several reasons will occur to the reader's mind why he sought a desert place. First, they needed rest; second, they knew that there was much excitement among the people, both concerning Jesus and his teachings and also relative to John's cruel death.

V. 11. *And the people, when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.* The multitude was composed of people of various motives, some of them probably moved by simple curiosity. But weary as the Lord was, he began to teach them as if they were all sincere, unfolding to them the real nature of the kingdom of God. Many had brought their sick and sought his healing power.

V. 12. *Then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals.* The day had been filled up with teaching and ministering to the wants of the people and night was approaching. The disciples passing around among the throng, and hearing the requests for help of various forms, had become aware of the fact that the people had made no provision for themselves. If night should overtake this vast multitude in that secluded place, without food and lodging, their appeals for help would soon be multiplied and it would be impossible to supply them. The disciples were therefore very anxious that they should be dispersed at once and thus, if it were possible, that they and their Lord might have a little rest at the close of the day.

V. 13. *But he said unto them, Give ye them to eat.* This command must have been astonishing to them. What could their Master possibly mean by commanding those twelve disciples to feed at least twelve thousand people on so short a notice, when it would be next to an impossibility, even if they had time to do so, to procure a sufficient amount. *We have no more but five loaves and two fishes.* As if their Master was utterly ignorant both of the number of people and of their destitution, they inform him very explicitly that there is but a mere morsel of food at hand. It has not occurred to their minds that it is possible to feed this multitude with any provisions on the ground.

V. 14. *And he said to his disciples, Make them sit down by fifties in a company.* They are to arrange the people in the most convenient order to be served with food and to be served in the quickest possible time without overlooking any individual. Those disciples, as they went out to arrange the people, were doubtless very curious in their minds as to how they were all to be fed with only five small barley cakes and two little fishes. Were they arranging the people to be disappointed and offended, or had their Master some resources unknown to them whereby he could supply all their wants?

V. 16, 17. *Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.* Here was a demonstration of divine power which the disciples themselves were not prepared to anticipate. The word "blessed," and the act of blessing, when spoken of as coming from God, signifies to multiply, to enlarge, to exalt, to ennoble, etc. In this instance we find that Christ multiplied the very small supply, and made it sufficient to feed thousands of people, and still to have a basket-full for each of the disciples after they had served the whole multitude. No lesson could have been more impressive upon the minds of those disciples: They could see in this how Christ was able to convert very small resources into exhaustless supplies.

## QUESTIONS.

What were the connecting events? What was the state of the people in regard to the teaching of Jesus and his disciples? What were the manifest reasons for crossing the sea at that particular time? Where was the scene of this miracle? From what towns did the multitude come? How did Jesus spend his time with the people during the day? What was the solicitude of the disciples in behalf of the multitude? What directions did they receive from the Lord? What was the condition of the surplus bread? What was the spiritual lesson taught by this miracle?

## SUNDAY IN NEW YORK CITY.

The following are some of the announcements, in flaming head lines, which appeared in the Monday morning papers:

Thronged Fields at Sunday Games. Brooklyn's American Association Team Rewards a Big Crowd with Victorious Play. Von Der Ahe Loses Under Protest. Louisville's Grounds Overcrowded by Eleven Thousand People, and a Disputed Decision Causes Forfeiture by St. Louis.

On Track and River. Crack Racers to Struggle for Linden Park Purse, and Trotters in Training at Fleetwood. Trotters at Work. Lively Brushes in Sulkies and Wagons at Fleetwood Park.

Oarsmen Limbering Up. Fair Weather and Smooth Waters Enable Hundreds of Amateurs to Feather Oars

on River and Bay. Oarsmen Out in Force. Harlem, Passaic, Bay Ridge and Kill Von Kull Men Limbering Up.

April Smiles in Street and Park. One of Those Sundays with Plenty of Ethereal Mildness Which Makes Gayety in New York.

Grant's Living Monument. Stray Glimpses of the Passing Show that Helps to Make This the Grandest City in the World.

Commenting on some of the scenes and doings of the day, a reporter for one of the papers says:

I wish you could have seen the great pilgrimage that was directed all the day to the tomb upon the hill. It began with the dawn; it lasted until the dusk. It was greatest in the afternoon when the westering sun peeped in and touched the foot of the grim metallic casket, peeping out from a clustering profusion of living, blossoming plants. Veterans, grim and gray, wearing the treasured button of the G. A. R.; sons and grandsons of men who gave life and limb under the iron, yet triumphant leadership of the soldier who led to victory; thousands of foreign blood, who had heard of Pittsburg Landing and Appomattox, came to see the resting place of their hero. Stylish equipages and humble foot travelers joined in the vast procession to this shrine of never failing interest, and I, who had not been there for a couple of years, could not but feel astonished that the dead still held such fresh attraction for the people of the city which he had chosen for a resting place. Riverside Park was rarely beautiful. A keen yet not uncourteous breeze from the north frolicked with the flag above the tomb and ruffled the waters of the Hudson down below, blue for once, into merry little billows. The grass was like green velvet and the Riverside Drive like the bed of a billiard table done in gray. Not a cloud flecked the beauty of the crystal sky, while the thread-like rim of the coming moon dropped gently to the Palisades and rounded out a picture that Naples in all its glory could not surpass.

The gayest stretch of territory that the city boasted began at Madison Square and ended anywhere within a mile of Macomb's Dam Bridge. Everybody and his wife was out—everybody, that is to say, except the *haut ton*, which does not drive on Sunday, and the handlers of the flyers, who, though they really took this Appian Way to get to the goal of their ambition, known as the Gentlemen's Driving Park, did not consider themselves anywhere until they were speeding over its finished surface or sipping fermented nectar in the club house. This absence was not noted by the democratic throng who make a driving park of Seventh avenue, and who filled it with every kind of vehicle. Thousands stood on the sidewalks and watched the gay cavalcade go by, and Colonel Bailey, half owner of the Barnum show, scratched his gray beard thoughtfully and calculated the cost of putting it under canvas.

The roadhouses wallowed in wealth, and birds and bottles crackled and cracked as merrily as if neither were out of season or under the care of the law. The little poem about "that vacant chair" could not be quoted often at these hospitable tarrying places, for every chair was furnished with an occupant so long as the daylight lasted. But the Sunday laws did not seem to get up to Harlem, which is becoming a sort of First-day Paradise for lovers of the brimming cup. From end to end of the bailiwick of that stern censor of the public morals, Police Captain Westervelt, I found not merely side doors open, but front ones also, while the click of the billiard balls in billiard halls was plainly audible from the street. Most of the police captains prefer a show of closing, but such hypocrisy was not called for in the Harlem River district. The parks wore an aspect of May and all that was needed to make the day perfect in them was the presence of Cappa and his tunely band. Thousands wandered over to the Mall to see if there was any sign or symptom of his blossoming, and the Park Commissioners may rest assured that they will be forgiven if they open the summer concert season early and give the toes of the little ones some measures to dance by. They had to go, the little ones, all the way to rude Fort Lee, where music is a plant of early growth and the merry-go-round horses never tire. There was a goodly company at this place, and the boats and bars and fakirs reaped the reward which is proverbially the lot of the early bird. There are four hundred peek holes in the tents of the circus which is encamped "in the midst," and there was a pair of eyes at every peek hole until the force of night watchmen, with their slouch hats and spankers, came and drove the peekers away.

Announcements like the following, in capitals and small capitals, are common and numerous in the Monday morning issues:

Robbed and Beaten on Sunday; John Ellis got Whiskey and Lost all his Money in a Bleecker Street Joint.

Side Doors Open as Usual; Chief Murray's Lecture to his Captains Doesn't Affect Sunday Rum Selling.

The Street Car line that runs by our house has just put on thirty new open cars and they began to run them on Sunday. It was a lively day, all the cars on the elevated and on the surface roads were crowded. At a temperance meeting in the afternoon the President said "he was sorry that it was so pleasant a day that people could not come to the temperance meeting." Such facts speak for themselves. J. G. B.

DEACON WELCOME B. BURDICK.

Welcome Barber Burdick was the youngest son of Amos and Katie Barber Burdick, of Hopkinton, R. I. He was born in Brookfield, Madison Co., N. Y., May 3, 1813. In 1816 his parents settled in Alfred, and on the farm where he always lived after three and one-half years of age, and where he died. His family consisted of three brothers, one of whom was the late Dea. Amos Burdick, of precious memory, and six sisters, all of whom passed the chilling tide before him.

He made a profession of religion at the age of 21 years in Christian baptism administered by Eld. Daniel Babcock, and united with the 2d Seventh-day Baptist Church of Alfred. When the Seventh-day Baptist Church of Andover was constituted in 1871, he became a constituent member. October 26th of that year he was unanimously chosen to serve the church as deacon, and was ordained to this office July 5, 1879. In this capacity he served this church faithfully till the last, having served at our last communion service.

He was, from the organization of this church at Andover, greatly interested in its growth and prosperity, giving of his time, service, money and prayers, generously and faithfully. Indeed, he was a large-hearted Christian, sympathizing with suffering humanity, helping those that needed assistance, and often to his own inconvenience. A good man has fallen. A pillar of strength is removed from the church, which, humanly speaking, it could ill afford to lose; and the needy have lost a friend.

He had *la grippe*, from which he partially recovered, relapse, involving head difficulty, terminated his useful life on the morning of the 20th inst., at 7.30, aged about 77 years. His wife, with whom he lived more than 53 years, preceded him about 10 months. He leaves six children,—three sons and three daughters,—all settled within a few miles of the old home. The large attendance at his funeral from the surrounding country and villages was a testimony to departed worth. "Blessed are the dead that die in the Lord."

J. CLARKE.

HOME NEWS.

New York.

NEW YORK CITY.—We are sorry to lose, even for a short time, any members from our church and society. Wm. P. Langworthy and his wife, and Miss Clara Stillman are soon to go to Washington Territory for an absence of two years. The family has a warm place in the hearts of our little church, and we bid them God speed on their way to their new home.—We have changed the place of our meeting to the "Boys Prayer-meeting Room" in the same building, on the fourth floor, near the elevator. It is a much more quiet place than the room hitherto occupied. J. G. B.

Minnesota.

DODGE CENTRE.—The winter has been a very mild one. Snow and sleighing only part of the time. No severe storms nor severely cold weather.—The ordinary duties of the church and society have been attended to in their order. In the midwinter holiday season the Sabbath-school arranged a gift tree which contained a great load of presents expressing good will to all, both great and small. The Sabbath-school's annual entertainment and election of officers occurred on the evening after the last Sabbath in the year. Mrs. L. E. Tappan was chosen Superintendent. This is the first time the school has ever had a lady for Superintendent. The new departure is a success. All the officers are doing well and the school is in good working order.—Mr. *la grippe* laid his hands upon many of us. He held some of us in a firm grip for weeks, then left us to suffer for more weeks with a peculiar weakness of head, body, and limb. He kept the pastor at home the first two Sabbaths in February. The other ministers in town were in the same condition at the same time.—It was a poor time for anyone to die or get married. Yes, there has been considerable sickness this mild winter, but we are thankful that death has been kept from us. The church has been able to maintain its regular appointments. The young people have kept up their regular weekly meeting and given us one public entertainment. The Woman's Benevolent Society has met its regular appointments and given one public entertainment, the Sabbath-school has also given its annual temperance entertainment. Nor have the wedding anniversaries been forgotten. The 6th of February marked 15 years for the married life of Mr. and Mrs. E. A. Sanford, and the 15th of March, marked the same number of years since Mr. and Mrs. E. S. Ellis became husband and wife. Also the 3d of April, ten years ago, was the time when Mr. and Mrs. Rolla Mills were married. These anniversaries were celebrated, bringing together pleasant companies, good supplies of nice food, and tables of presents for the honored couples. Thus are we keeping along in peace and good will with each other.—The pastor has just entered upon his fourth year of labor with the church. May the Lord continue to grant unto us his loving favor and enable us all to work more efficiently this year to advance his blessed cause. S. R. W.

THE MINISTER'S WIFE.

The minister's wife has more to do with his prosperity than any other factor that enters into his make-up. More ministers are made or unmade by their wives than by all other influences. A good wife is a mighty help to a preacher. She need not be able to make speeches on the platform of foreign missionary societies, she may not deem it her duty to be at the head of every circle, fair, sewing club or missionary society in the church, she may not be able to go much from house to house, but she can be a potent force in his life. She may be a fit companion for her husband without the taste or ability to write novels, compose poetic elegances or ride horseback. She may not compel her companion to figure humbly as "Mrs. Blank's husband," nor be honored by having her called from Dan to Beersheba to make public addresses while he stays at home to "tend baby and run the house." No, the minister's wife should make the minister's home happy for him and his friends, supplement in her own household his efforts in the pulpit, point out to him ways in which he may improve in his pulpit manners or in his parish methods, be his sunshine when the skies darken around his path, his song when the discordant voices of public clamor are heard without, his inspiration when discouragement settles on his spirit, as it sometimes will. In some respects the pastor's wife needs to be different from all other women, as the pastor's work differs from the work of all other persons. The pastor's wife is often much underrated.

Her husband has attention and reward, when she, who perhaps has made him what he is, goes unnoticed and unknown. Very few persons realize how much the wife does to make the man who stands in the pulpit and discourses so eloquently. At recognition services piles of compliments are heaped upon the candidate about to be settled, and not one single allusion to the quiet, sweet-faced woman who is to be the light of his home, when the early congratulations are exchanged for sharp and bitter criticisms. We never meet a pastor's faithful wife without the impulse to say, "God bless you for your work." A pastor without a wife may be a very good man in his way, but it is only in his way. No man suffers so in the loss of a wife by death as does the pastor. If he remains alone, or marries again he is exposed to a running fire of criticism. Cruel things are said about him, and his very sorrows are made the occasion of unjust remarks.

For the sake of one we would respect and honor all wives of pastors. They deserve well of the congregations, for many a man who preaches well and labors successfully is able to do so by the help of the quiet little woman who makes the sunshine in his home.—*Christian Inquirer*.

CHRYSOSTOM ON THE SABBATH.

Chrysostom, in his introduction to his homily on John 1:14 makes this peculiar request: "That each of you take in hand that section of the gospels which is to be read among you on the first day of the week, or even on the Sabbath, and before the day arrive, that he sit down at home and read it through," etc.

Since Chrysostom wrote this homily at nearly the close of the fourth century, that is, near the year 400 A. D., we are able to draw some conclusions concerning the practice of the church with reference to Sunday and Sabbath at that period.

Chrysostom wrote this subsequent to the holding of the council of Laodicea (held about 354 A. D.), which outlawed the Sabbath and decreed the keeping of Sunday.

It shows that ritualism had been inaugurated, and had made some progress in Chrysostom's day, indicated in the fact that the Scriptures had been divided into sections, and set apart for reading on special days. Certain sections of the gospels were set apart to be read on the first day of the week, and certain were to be read on the Sabbath. While he gives a certain prominence to the First-day readings, he makes the same request with reference to the readings assigned to the Sabbath.

A fact to be taken into notice is that Chrysostom calls the first day of the week by no other name than the "first day of the week." He does not apply to it such names as Sunday, nor even Lord's-day, nor Christian Sabbath. He uses the simple, Scriptural name for the day—that is, "first day of the week." He would not use this name except as it had reference to the Sabbath, or the seventh day. He recognizes the existence of the Sabbath still in use in his time, and raises no objection to its being a duty to keep it. He clearly shows, too, that he did not understand the name "Sabbath" as at all applicable to the first day of the week.

That the Sabbath was observed by some at least in a religious manner, he leaves no doubt. But whether his advice is intended to apply to the reading of the same sections, as might be appointed to be read on the first day of the week, to be read on the Sabbath by those who kept the Sabbath, but objected to keeping the first day, is not plain. There can be no doubt that there were those who held to the First-day observance, and rejected the Sabbath, while there were those who kept the Sabbath and rejected the First-day; while there was a third class who, through indecision, or under the idea of the sacredness of both days, kept both. It seems that Chrysostom most likely meant that those who held to the first day of the week should read the sections of the gospels assigned to that day; or, if any kept the Sabbath instead of the first day of the week, they would oblige him by reading these same sections, as though observing the first day. Otherwise it must be concluded that there were selections appointed to be read on the Sabbath, and other sections appointed to be read on the first day of the week.—*Exchange*.

## MISCELLANY.

### A POCKET MEASURE.

"Now, what is it all for? Here you have been working over that wonderful box every evening for a week. I believe you are a miser, and that box is to hoard up your treasures in."

And pretty Eva Trumbull fixed her roguish eyes on Rufus, the farmer boy, and waited to hear what he could say.

"Why, I'd just as soon tell you about that box," he said. "You'll laugh, of course; but I don't suppose that will hurt me."

"I won't laugh a bit, unless it is something funny."

"Well, it's a money-box."

"A money-box! I told you that you were going to be a miser."

"Well, I'm not," said Rufus laughing. "I'm planning to spend it, not to keep it, but I like to be sort of systematic about things. You see I know just about what I'm worth now-a-days. There's about six months in the year that I am earning money; and, in one way and another, I earn about sixty dollars besides my board. Now, it happens that there are ten things for which I need to spend that money, and, as nearly as I can calculate, it might be equally divided between them, so, thinking it over, I concluded that the systematic way would be to have a box with ten compartments, all labelled, and drop the money in, one dollar at a time, just as it happens to be paid."

"That's a nice idea," said Eva, admiringly; "but I can't imagine how you can have ten different things for which you need to spend money regularly. Now, I have a hundred different ways of spending money, but hardly any of them are regular." Here she gave one of her merriest laughs.

"Oh, well, it is different with me," explained Rufus. "You see I don't know much about spending money for things I might happen to buy. I have to spend mine for the things that must be bought, anyhow, and so it's easy to calculate."

"Still," persisted Eva, "I don't know how you make ten."

"Well, I'll tell you." There was a little flush on Rufus's face, but Eva looked so sober and so interested that he determined to trust her. "In the first place, there's mother; I shall paint her name on this first compartment, and one-tenth of everything I ever earn is to pop in there. Then there's clothes for me, they will take another tenth."

"A tenth for clothes! That will only be six dollars a year, Rufus Briggs. Do you mean to dress in birch bark, that you think you can make six dollars a year do it?"

"Well," said Rufus, in a determined tone, "when a fellow has to, you know, why he has to; besides, that's only for general clothes; I've got a compartment here for shirts, and if I have to borrow from one of those compartments for the other, why, it will do no harm."

But still Eva laughed. She knew that six, or twelve, or eighteen dollars a year were of no account, so far as clothes were concerned. Didn't she wear clothes? She knew what they cost.

"They can't cost more than you've got to buy them with," Rufus said, firmly, and went on with his plan. "There are Mamie and Fannie, my two little sisters; I've given them each a compartment. Of course, mother will spend the money for them, but I like to put it in their own name. Then here's the corner for books, I need school books and paper, and pens, and all such things, you know; but they must all come out of this general fund. Then here's the house-keeping; I have a corner for that, because mother must be helped, you know; that place where her name is, means for her own private use; and here's the rent corner; mother has hard times bringing that in. Now, you see, I've got nine, and I haven't looked out for sickness at all, that troubled me at first, but then I concluded that if any of us were sick we shouldn't need so many clothes or books, and that would even itself out. So here's my corner." And very carefully Rufus printed the word, "Benevolence," over this compartment.

"Be-nev-o-lence," spelled out Eva, and now she was too much astonished to laugh. "Why Rufus Briggs! Just as though you could afford, to give six dollars a year to benevolence."

"Why, it is only a tenth;" said Rufus, stoutly; "and it's got to be divided up more than any of the others: there are so many things to give for."

"The idea!" said Eva.

Just then her aunt called her, and she went away thinking about the wonderful box with its many compartments, and only sixty dollars to put into them all. "And six of them to give away," she said again, and she thought of the \$1 50 a week that her father gave her for "pin money," out of which she had never given a cent for benevolence in her life.

Who are you going to try to be like, Rufus or Eva?—*The Pansy.*

### BOOKS AND MAGAZINES.

*Harper's* for May is first upon our table. To notice the papers of interest is to give the Table of Contents.—Theodore Child opens the number with "Some Modern French Painters," supplemented by portraits; L. E. Chittenden tells us how, during Lincoln's Administration, he signed twelve thousand five hundred United States bonds between twelve o'clock on a certain Friday and four A. M. on the following Monday; Professor Butcher, of the University of Edinburg, points out the difficulties in explaining the origin of the sense of the ludicrous according to strict Darwinian principles; William Sharp in "Through Bush and Fern" gives a fascinating picture of Australian fauna and flora; The "Charming Old Poets," in the time of the "First Charles" with portraits from old prints, by Louise I. Guiney, revives pleasant memories. Poems and short stories add fancy and frolic. The Editorial Departments are of special interest.

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Sabbath-keepers living at a distance from the cheaper markets, may not generally know that for years I have been sending goods by mail to purchasers in many of the States. Will sell Solid Coin Silver Tea Spoons at \$6 00 to \$7 50 for six; Dessert Spoons, \$10 00 to \$12 00 for six, and Table Spoons \$12 00 to \$15 00 for six; prices only vary according to weight of goods. Coin Silver Thimbles with named engraved at 40 cents each. Triple Plated Table Knives (medium size) best quality, \$2 00 for six; Forks to match, same quality, same style of handle, \$2 00 for six. Plated Tea Spoons \$1 75 for six. Dessert Spoons \$3 00 for six. Table Spoons \$3 50 for six.

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### SPECIAL NOTICES.

THE Ministerial Conference, composed of the churches of Southern Wisconsin, will hold its next session with the Walworth Church, on Sixth-day before the last Sabbath in May, 1890 (May 30th), at which time the following programme will be carried out:

1. Were those who were baptized by John the Baptist, rebaptized by Christ, or his disciples? S. H. Babcock.
2. Is the habit of our sisters, in being connected with the W. C. T. U. movement, likely to be deleterious to our Sabbath cause? Mrs. E. B. Crandall.
3. What is the relation between God's sovereignty and man's free agency? W. F. Place.
4. The rise and growth of the Roman Catholic Church, or Papacy. L. C. Randolph.
5. How may we know when we attain the highest Christian excellence? N. Wardner.

6. Should those who are preparing for the ministry be favored financially in securing an education? Mrs. R. D. Affolter.

7. Does the correct exegesis of Matthew 28, prove that Christ rose on the Sabbath? M. G. Stillman.

8. Is it proper and scriptural to insist on Christians' knowing that they are saved? E. B. Saunders.

9. Does the title, Son of God as applied to Christ, refer to his preincarnate state, as well as to his earthly life? F. O. Burdick.

10. How can we create, by God's help, a healthy revival of Divine Grace in our church membership? S. G. Burdick.  
W. H. ERNST, Sec.

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.

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 the Boys' Prayer-meeting Room on the 4th floor, near the elevator, 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.

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CONDENSED NEWS.

Domestic.

The Pan-American Congress adopted the report of the Committee on Banking and the supplementary report of the Committee on Customs Regulations recommending the establishment of a central union bureau of information and statistics concerning customs.

Henry Villard is taking the first steps toward carrying out a magnificent scheme. The intention is to turn the immense force in the Falls of St. Anthony into electricity and furnish motive power, heat and light to Minneapolis and St. Paul.

Senator Morrill, of Vermont, has just celebrated his eightieth birthday. He is, perhaps, the oldest man in public life in the United States, but he is still a very efficient member of the senate. He first took his seat in the senate twenty-three years ago.

Iron is rolled so thin at the Pittsburg Iron Works that 12,000 sheets are required to make a single inch in thickness. Light shines through one of these sheets as readily as it does through greased tissue paper.

The Pennsylvania Railroad with the Pennsylvania Company will heat their passenger cars next season with steam. An official says the work of equipping the cars will be pushed from now until all are completed. The number of cars now in service is over 1,200, and it will cost \$250,000 to do the work.

Next July the cog-wheel railway from Manitou to Pike's Peak will be open for travel. The road is over nine miles in length, and it rises to an elevation of 8,000 feet above the starting point. The engineering difficulties have been great, but they have been overcome. Now it is said that the Jungfrau across the sea is to be scaled by a railway, 13,670 feet to its summit.

Foreign.

The estate of the late Robert Browning is valued at about \$85,000.

The Brazilian bishops will shortly issue a pastoral refusing to consent to the separation of Church and State.

The Bulgarian government is about to expend fifteen millions of dollars upon the construction of railroads.

The Canadian Government has decided to guarantee the interest on \$5,000,000 of the bonds to be issued by the Winnipeg and Hudson Bay Railway and Navigation Company for the construction of that road.

Costa Rica will, in June, ratify the provisional treaty of union between the five republics of Central America. Thus far the Guatemala, Honduras, and Salvador have ratified the union, and Nicaragua is expected to do so at the first opportunity.

The gold casket which the King of Belgium has ordered for Stanley bears on the lid a medallion portrait of the illustrious explorer, surrounded by precious stones and elaborate ornamentation.

Two ironclad frigates are to be built in England for the Russian fleet in the Baltic. They are to be fitted with the most powerful engines that can be constructed, and are to be armed with the heaviest Krupp guns. They are to be constructed from Russian plates.

Emperor William, of Germany, is disposed to show special good-will to the United States. He has ordered that when the rifle team, soon to arrive in that country, shall appear in Berlin, carrying the stars and stripes, a salute of 100 guns shall be fired; and when they reach the palace, two regiments of the guard shall form an escort.

Reports from Russia say that the jails are crowded with students who have been arrested on suspicion of something. Very contradictory reports are in circulation. It is stated that the Czar is ill and that he is in good health, that the disorders are quelled and that there is a greater panic than has been known for years. Evidently there is internal agitation, and the civilized nations without are emphatic in expressing their indignation at the inhuman treatment of the Siberian exiles.

IRVING SAUNDERS expects to be at his Friendship studio, May 14, 15, 16, 1890.

MARRIED.

CUFF—PITTS.—At Marlboro, N. J., April 19, 1890, by Rev. J. C. Bowen, Jonathan Cuff and Miss Sarah Emma Pitts, both of Quinton, N. J.

ADAMS—GRANGER.—At Marlboro, N. J., April 20, 1890, by Rev. J. C. Bowen, Edward T. Adams and Miss Mary D. Granger, both of Quinton, N. J.

DIED.

CLARKE.—At Leonardsville, N. Y., April 13, 1890, in the 20th year of her age, Rosetta Clarke. C. A. B.

CHURCH.—In Otselic, N. Y., April 14, 1890, Samuel C. Church, aged 72 years, 2 months and 28 days.

In early manhood he made a profession of religion, was baptized and united with the Otselic Church, and so continued through life. He served his country faithfully, and lived to return and spend many years with his family, entertaining the ministers in his hospitable home, and greatly delighting to attend our public gatherings. Last June he was taken severely sick with heart disease, and at times was considered dangerous, but he lingered many months, and at last passed away trusting in the Saviour. L. R. S.

MARTIN.—In Cuyler, N. Y., April 21, 1890, Lytle D. Martin, in the 50th year of his age. L. R. S.

SOULE.—In DeRuyter, N. Y., April 6, 1890, Ida, youngest daughter of Eld. Halsey Stillman, and wife of Albert D. Soule, aged 33 years, 1 month and 18 days.

More than a year ago she took a severe cold, which settled into consumption, but God blest her severe illness with new views of a future life, and with a blessed assurance of sins forgiven and hopes of heaven, she willingly gave up her precious family and joyously departed to be with her Saviour. L. R. S.

BENNETT.—At the home of her son, E. S. Bennett, in Verona Mills, N. Y., April 15, 1890, after a protracted illness, resulting from paralysis, Mrs. Julia Williams Bennett, widow of the late Seymour Bennett, in the 71st year of her age.

She was a daughter of the late David Williams, one of the early settlers here. Happily converted under the faithful labors of Eld. Lucius Crandall, and baptized by him, she united with the First Verona Seventh-day Baptist Church on the 22d day of February, 1857, and remained a consistent, faithful and devoted member until called to the church triumphant. An only son, several brothers, one sister, and a large circle of friends and acquaintances, mourn her loss. "She hath done what she could," and we will not wish her return to this night of suffering, pain and death. Funeral services at her residence, on Sixth-day, April 18th. Discourse by the pastor of the First Verona Church, from Rev. 22: 5, "And there shall be night no more." J. B.

JONES.—Near Marlboro, N. J., April 17, 1890, Robert Jones, aged 80 years, father of Dea. R. P. Jones. J. C. R.

SHEPPARD.—In Salem, N. J., March 31, 1890, Grace P. Sheppard, infant child of David D. and Joanna Sheppard, aged 11 months. T. L. G.

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

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SHEPPARD.—In Salem, N. J., April 17, 1890, of consumption, Joanna D. Sheppard, wife of David D. Sheppard, in the 39th year of her age. T. L. G.

SANFORD.—At the home of his son Elmer, in Dodge Center, Minn., April 13, 1890, Elias Sanford, aged 81 years and 2 days.

The deceased began life in Genesee Co., N. Y., and moved westward with the tide of emigration until he reached California. He returned to Dodge Centre, where most of his children are living. But his powers were exhausted, and in eight days after his arrival he sank down in death. He professed religion in early life and maintained it through all his earthly pilgrimage. S. R. W.

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