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CONSECRATION TO THE WORK OF FOREIGN MISSIONS.

BY PROF. WILLIAM A. ROGERS, PH. D.

The remarkable success which has resulted from the personal appeals of two members of the Theological Seminary of Princeton College to the under-graduates of the colleges of this country to pledge themselves to the foreign missionary service, is an encouraging indication that the command, "Go ye into all the world and preach the gospel to every creature" still has weight with Christian men and women who are considering the best way in which they may show their loyalty to the commands of duty.

Whether this movement, however, is to mark an epoch in the history of foreign missions depends largely on the extent to which a deliberate and solemn sense of duty has entered into the offer of consecration which has been made by the five thousand persons who are said to have become either directly or indirectly connected with this movement. In some cases these pledges have doubtless been made under temporary influences and without sufficient previous consideration, but it is the belief of those most intimately connected with the movement that it will result in large additions to the present number of missionaries in foreign fields.

Of course each person who makes this pledge must satisfy his own conscience, and largely so in his own way, but there are some aspects of the question which must receive a deliberate consideration before a choice is made if the best results are to follow.

First, there is a broad distinction to be made between missionary service among those who have no knowledge of divine truth, and missionary service in neglected portions of our own country. In the foreign service the *first knowledge* of God and of his truth is to be proclaimed; in the home service the appeal is to those who have, to some extent at least, a knowledge of salvation from sin through the atonement made by Christ. No argument is needed to show that different qualifications are required for success in the two cases, even with the same degree of Christian zeal and even of Christian consecration. In the former case the ministry is to a people who can only reason according to their accustomed modes of thought, and in their own language. The missionary must acquire not merely a knowledge of a foreign language, but such a knowledge as will enable him to use forms of speech and modes of expression and argument with which his auditors are familiar. Even then the simple statement of the gospel plan of salvation will be so new to the hearer that considerable time will be required for its complete apprehension even if the heart is touched with the divine truth. Christians ought not, therefore, to expect rapid conversions to the truth in the first years of an established mission. Judson was wont to say that he should be content if he could, at his death, leave a church of one hundred faithful Brahmins.

Second, no person has a moral right to ac-

cept an appointment as a foreign missionary who does not fully realize the supreme importance of his mission as a herald of the gospel to a people without a knowledge of the truth which by divine command he is to proclaim to them.

We have been fortunate indeed in this respect in our own foreign mission. The spirit of deep consecration with which the work was taken up by all in the employ of the Board ought to lead to a greater consecration on the part of those who remain at home. The writer became convinced of the wisdom of the decision of Miss Burdick by her persistent loyalty to her convictions of duty under circumstances which would ordinarily have led her to yield to the arguments of those who were sure she could do more good at home.

The letter which was sent by Judson and his associates to the General Association of the Congregational Church, offering their services as foreign missionaries, is an admirable statement of the grounds upon which their decision was made, and it may well be taken as a model by all who contemplate this service. They say, "The undersigned, members of the Divinity College, respectfully request the attention of their revered fathers, convened in the General Association at Bradford, to the following statement: They beg leave to state that their minds have long been impressed with the duty and the importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and, as they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt, and that after examining all the information which they can obtain, they consider themselves as devoted to the work for life, whenever God in his providence shall open the way."

WATERVILLE, Me., April, 1890.

"NOT A CREED, BUT A LIFE."

BY THE REV. CHARLES A. BURDICK.

The author of *Ecce Deus*, in speaking of the call of the first disciples, uses the following words: "The call had a peculiar charm about it in so far as it demanded attachment to a visible person. Not a Creed, but a Life, bade them follow." The men who were called were not likely to know much about doctrine. Who could at the beginning? *Life can be reared only by Life.* It is so in the family, and it must be so in the church." The italics are mine.

The vital element in Christianity is the personal element. Not a *Creed*, but a *Life*. Life only can beget life. And Christ is the Fountain of life. This Fountain can never be fathomed by any theological plummet. One may enjoy all the luxury and all the benefit of a bath in the ocean without being able to describe the boundaries of the ocean or tell its cubical contents. So may a soul bathe in the ocean of God's love and fellowship, and not be able to compass within the formulas of a creed the nature and character of God, or to understand the philosophy of redemption. He may enjoy the fullness of

Christ's life in the soul and not know much about the doctrine of the trinity, and the relation of the Father, Son, and Holy Spirit, as three persons in one essence. On the other hand, one may have all the points of the most orthodox creed in his head, and yet be utterly destitute of saving knowledge. It is not to know something about Christ that one needs, but to know Christ as the Way, the Truth, and the Life. If all the power that has been expended in constructing and defending creeds, or confessions of faith, had been exerted to draw men to Christ, just as he is presented in Scripture, as "the life," as well as "the light of men," both the world and the church would have been the better for it.

Doctrinè is important; in fact it is the foundation of our knowledge of Christ. But a distinction is to be made between the teachings of Jesus and his apostles and the doctrines as formulated in creeds and theological works. The Scriptures present no system of doctrines according to the common use of the term, and no system constructed by man can embrace the fullness of Scripture truth. Doctrinal systems, as contained in confessions of faith and in the theology of the schools, are men's interpretations of, and deductions from, the teachings of Scripture. However orthodox they may be they lack the personal element, the personality of Christ, which is the "peculiar charm" of his own words and deeds as recorded in the gospels, and which attached his disciples to him. The common people observed a great contrast between the teachings of Jesus and that of the Rabbis, and they "heard him gladly." Although the difference may not be so great, still there is a marked difference in the impressions made on the mind and heart by the formulated doctrines of confessions of faith and of works on theology, and the impression made by the Scriptural forms of doctrine. Jesus did not teach in the terms of dogmatic theology. He did not expound the doctrine of the trinity. He used no such formulas as "three persons of one substance, power and eternity;" the "eternal generation of the Son;" the "eternal procession of the Holy Ghost from the Father and the Son." But he says, "my Father;" "your Father;" "I and my Father are one;" "the Father loveth the Son;" "the Father is in me and I in him;" "the Comforter, which is the Holy Ghost, whom the Father will send in my name." He did not present to his hearers a creed for their acceptance, but he said, "Come unto me;" "follow me;" "learn of me;" "he that believeth on me hath eternal life;" "I am the bread of life." His teachings touch the heart and the life, as well as the understanding.

It is not intended in these remarks to disparage theology and doctrinal teachings. Theology as a science of God and religion is the noblest of the sciences, if it keeps within the bounds of reverence,—if it does not speculate about God, nor undertake to comprehend his nature and attributes within the terms of scientific definitions.

And I have no objections to make against a creed, a written statement of belief, if it is not put forth as an authoritative interpretation of Scripture doctrine. My point is this: a creed is not religion, and theology is not religion. No mere orthodoxy of belief makes one a child of God. One may be a well-instructed theologian and a very poor Christian. Conversely, one may be a poor theologian and a very good Christian. Theological knowledge is not necessarily biblical knowledge. Theological knowledge may be good, but biblical knowledge is better. The one may have food for the understanding, the other has food for the heart. It is the contact of the heart with the life of Christ that brings one into saving relation with him. It is life that begets life. And it is through the words of Scripture and not through men's interpretation of Scripture that the soul feels the breathing of the Christ-life. "The words that I have spoken unto you, are spirit, and are life." Hence, if we want to take in the breathing of that life we must go directly to the fountain-head, through the words of the original tongues if we can, through the best translations if we can not. More Bible and less creed and theology, *proportionately*,—is what is needed in the seminaries, in the pulpits, and in private reading. And it is an encouraging fact that the Bible is being introduced among the courses of study in some of the colleges, and is coming to be studied more and more as a Book. It is folly to draw from our neighbor's cisterns when we may have direct access to the Fountain of living waters.

FARINA, Ill., April 22, 1890.

NO CONDEMNATION IN CHRIST.

BY JACOB BRINKERHOFF.

God's law of Ten Commandments perpetual. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8: 1. From this declaration we learn several important facts—that from the reasons previously given, a person may be free from condemnation; that there was condemnation for the individual before "the law of the spirit of life in Christ Jesus," justified and made him free from the law of sin and death; and that those who are not so freed are under condemnation to the law of sin and death. "Therefore" implies for reasons given. And referring to the previous chapter we read concerning the condemning and destructive nature and consequences of sin; and Paul, personating the sinner, exclaims, "Oh, wretched man that I am! who shall deliver me from the body of this death?" Then he answers the question, and thanks the Lord that deliverance from death comes "through Jesus Christ our Lord." Thus by means of this deliverance through Jesus Christ, condemnation is removed, and the individual not being held guilty, because he is pardoned, is not held by the penalty, and is justified to life by the ransom and redemption of the Son of God.

Our need of a Saviour is further shown because there is no redemption for us without a mediator. The work of a mediator does not meet the specifications here; the case is that of one hopelessly lost, and the only salvation is by means of one having the ability to deliver; to reach out the strong arm of his power and save to the uttermost. Jesus has also become Deliverer by means of his mediatorial influence, and can thus redeem to life those whom he justifies. Paul informs us that "the doers of the law shall be justified." Rom. 2: 13. What need of justification from any other source? Because none possess the righteousness which would come by

keeping the law, "for all have sinned and come short of the glory of God." 3: 23. By an upright keeping of the law one would not come short of the glory of God. But because all have sinned and become guilty before God, "therefore by the deeds of the law there shall no flesh be justified in his sight." 3: 20. There is no contradiction in the apostle's language, that "the doers of the law shall be justified," and "by the deeds of the law shall no flesh be justified," for justification would come by law if an individual had never violated it; but as all have sinned and come short of God's glory and righteousness, the law cannot justify. No, "for by the law is the knowledge of sin," and the law holds the transgressor under condemnation; hence, if there be any justification it must come some other way, and Paul thanks God "that this justification or release from the condemnation of the law, is through or by means of Jesus Christ our Lord.

"By the law is the knowledge of sin." "Sin is the transgression of the law." Then it is not hard to define what sin is; it is whatever is forbidden by the precepts of the law. James designates the law when he says, "If ye fulfill the royal law according to the scripture, ye do well," and quotes, "Thou shalt love thy neighbor as thyself," showing it to consist of the precepts of the Decalogue, by referring to the precepts concerning adultery, and the taking of life; and whoever shall offend in one point is guilty of all. These precepts being a part of the ten commandments, the law of ten commandments is shown to be that law by which is the knowledge of sin; and the transgression of any one, or all of its precepts, is sin. One of the precepts of this law is to keep holy the Sabbath of the Lord, the seventh day of the week; and the violation of this commandment is sin, the same as a transgression of any other one of the ten commandments. Sabbath-breaking is a sin against God; a transgression of law, as is the violation of any one of the other nine. When we bring evidence and argument to prove the perpetuity of the law of ten commandments, and show that that law is recognized in the New Testament, and is an essential part of it, we mean it to include the fourth commandment, which enjoins upon us to remember the Sabbath-day to keep it holy; and that Sabbath-day is the seventh day of the week, in the same order as the days followed each other in the week of creation.

Now how can any one say that God's law of ten commandments is not the law by which is the knowledge of sin? It is the only law in the New Testament which is defined by precepts, and some of those precepts are specified by the Apostle James, nearly thirty years after the Saviour ascended to heaven; and he says that "whoever shall offend in one point is guilty of all;" that is, guilty of transgressing the law which is made up of righteous precepts. Paul quotes five of these precepts in Rom. 13: 9, thus recognizing the existence of the ten commandment law in his writings. If it be said that he omitted to make mention of the Sabbath commandment we can also say that he omitted to mention the other four of the ten commandments; and if these commandments were a part of the standard of morality when Paul wrote they are yet. Sin being a transgression of the law, and the wages of sin being death, it follows that a transgression of the law brings about the death of the transgressor. The condemnation which is brought to view in Rom. 8: 1, is on account of sin—an account of the transgression of the law, of which transgression the law justifies no one.

Moody, the evangelist, compares the law to a mirror, by looking into which a person can see

his defiled condition and his need of cleansing. Without first seeing that one has need of salvation for the washing away of his sins he will never seek the cleansing blood of Christ. Until one knows that he is sick he will not take a remedy. The skill and virtues of a physician are only shown to and upon those who are out of health. So the law of God is a mirror to show us that we are sinners, and the gospel is the elixir of life for our healing from the disease of sin. Jesus "came not to call the righteous, but sinners to repentance." A medicine is not forced upon an individual, especially one in his right mind; neither are the gospel benefits to be forced upon those who are unwilling to receive them, or are not aware of their need of the gospel. When a rope is thrown to a drowning man it will not save him if he denies that he is in danger, and refuses the proffered aid. When Moses made the brazen serpent in the wilderness and set it up for the temporal salvation of the Israelites, if they were so indifferent to its merits and to the deadly effects of the bite of the fiery, flying serpents, as not to look upon it, they perished from the deadly effects of the serpent's sting. So also, if mankind are so indifferent to the disease of sin and the pardoning effects of Jesus' atoning blood, as to give little or no heed to the Spirit's call, they will go down to irretrievable death. From them the condemnation is never removed, "but the wrath of God abideth on them." John 3: 36.

Those who are not freed from the condemnation of the law are not freed from the body of death to which Paul refers, and for which he calls himself, or the unregenerate sinner, a wretched man. They must receive the wages of their sin, which is death, while those who are freed from the condemnation receive the gift of God, which is eternal life through Jesus Christ. To be out of Christ—to be kept under condemnation—to have the wages of sin hanging over us—to have the wrath of God abiding on us—to be without hope for the future, must make one wretched indeed. One cannot ignore the fact that time removes us all to the tomb; but Christ and the gospel are the remedial agents for an entrance into the kingdom of heaven. Without laying hold of the hope set before us we must perish. Unless we seek for immortality we shall not have eternal life. To live in sin and in awaiting its penalty is to be wretched indeed. But to realize that we are sinners, and to cry, "Lord be merciful to me, a sinner," and also, "What must I do to be saved?" the means of salvation is waiting, and the Spirit is calling, "Come and take of the water of life freely." "Believe on the Lord Jesus Christ, and thou shalt be saved." You shall be freed from the law of sin and death, and God's law of ten commandments shall not hold you in condemnation.

"No condemnation" never implies the abolition of law. When we consider the laws and the government of men we never get the idea that laws are abolished in order to the pardon or acquittal of an offender. There would be no pardon in such a movement, and it would be giving greater power to the violator of law than to the one who made the law. Neither Paul nor any of the apostles argues for the abolition of the law, but in several parts of his epistles Paul speaks against the position that any one should seek justification by the law. The law cannot justify the transgressor; and it was Paul's work to preach Christ, and justification through him; that by means of his righteousness and our faith in him, his righteousness may be imputed to us, and we stand uncondemned in the sight of God. Now, how could

this make void the law? Why, if the law were abrogated there would also be an abrogation of sin, and of sinners, and there would be nothing to be pardoned; hence no need of a mediator and Saviour. Paul vetoes such an idea with all the force of language he can command, and says, in answer to the question, "Do we make void the law through faith? God forbid: we establish the law." Rom. 3: 31. The very work of faith and of grace strengthens the law, and establishes it firmer than ever, if such could be; it shows God not only just, but merciful. On one who was mighty to save, the Lord "laid the iniquity of us all;" "his soul was made an offering for sin;" he "shall justify many, for he shall bear their iniquity." Isa. 53. If on another was laid our iniquity, for which we deserved the punishment, and if God accepted such a substitutional infliction of penalty, surely righteousness must inhere in such a great God and his laws; surely love and mercy must characterize such a Redeemer; and surely our highest sense of gratitude and love are due to such a deliverer. And our heartiest obedience should be given to the requirements of God, who has shown us such mercy and love, and has begotten within us a living hope of life eternal, in joy and righteousness.

Paul designates the law from which the converted man is freed, as "the law of sin and death." How can it be said that the ten commandments are a law of sin and death? By the law is the knowledge of sin, and sin is the transgression of the law; but the law of sin and death is the state a person is in while under the condemnation of the ten commandment law, condemnation to death—the penalty of the law. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." To be in Christ is to be free from the law of sin and death. In Jesus there is life, this other law bringeth forth death. In no case can Paul's language be construed to teach freedom from obedience to the law of the ten commandments. It is God's law of righteousness that has brought the violator under condemnation, and the state of condemnation is the law of sin and death, and that law would hold its victims forever but for the freedom obtained for them by the atonement of Christ, which releases them from the prison-house of death to eternal life.

Those "who are in Christ Jesus walk not after the flesh, but after the Spirit." The flesh and the Spirit are contrasted many times in the Scriptures to denote the two states of mankind, carnality and spirituality. Those who are in Christ seek spiritual things, manifest the fruit of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Did every one professing to be in Christ manifest this fruit in their lives, the name of Christ would be honored in the world far beyond what it is, and Christianity would not suffer reproach. But those who are in Christ in reality, do and will manifest this fruit. Christians should live in the world as Paul exhorts, "they that use this world as not abusing it." 1 Cor. 7: 3. They that are in Christ have a high regard for the law of God; it is of a spiritual nature, and obedience to it tends to spirituality. "The law is spiritual." Rom. 7: 14; therefore the keeping of God's commandments is in the direct line of spirituality, and in no way opposed to our "being in Christ." The spiritual law includes the Sabbath, for the fourth commandment is embraced among the ten, and Sabbath-keeping certainly assists one very much to draw near to God. All the New Testament arguments in favor of the law are just as firm for the perpetuity of the Sabbath of the fourth commandment, unchanged and unabrogated. That law exists as compactly under Christ as it did under Moses; and those seeking pardon of sin in the Christian dispensation, by faith in Christ, are under just as much obligation to obey God's law of ten commandments as were those seeking the favor of God in the Mosaic dispensation through the

offerings and sacrifices of bulls and goats, which pointed forward to Christ.

Reader, are you in Christ, made free from the law of sin and death by the spirit of life in Christ Jesus? Have you passed from the state of condemnation so that you can say, "There is now no condemnation for me, for I am in Christ my Lord?" Do you thank God that you are delivered from the body of sin and death through Jesus Christ? If not we advise you to make no longer delay, but take heed to the Saviour's call to come to him and have your indebtedness cancelled and removed from you as far as the east is from the west. Do not think that a turning from your sinful course to the obedience of God's law will alone justify you. No, you need the cleansing blood of Christ to justify you from the condemnation which held you, and then you need obedience to God's law lest you fall from grace and come under fresh condemnation. Delay not, put on Christ by baptism, and rejoice in hope of immortality when Jesus Christ shall come to give reward to his servants.

MINISTERING.

One of the sweetest joys in life is to feel that we are doing something for some one other than ourselves. The loneliest hearts, the people most to be pitied, are those who feel they are of no use anywhere. But happily, no one need feel that way. It is true of the very least of us that "none liveth to himself, and none dieth to himself; whether we live or die, we are the Lord's." *We are the Lord's*; and for every soul that belongs to him he has place and use. So we do ourselves a great wrong if we sit in the shadow of our own gloomy thoughts saying, as did Jonah, "It is better for me to die than to live." It is not true of any body. There must be use for us as long as God suffers us to stay here; it is our own fault certainly if it is not true. That those who try to help others are the happiest, we do not have to go far to demonstrate. Every family circle has its illustrations. It is a blessed fact, too, that the joy of ministering is not the exclusive privilege of those who have abundance. We meet many choice bits of unselfish service among those who seem to have little to spare from their scanty store of time, money, or love.

The Lord Jesus seeks the very best for his own people in every thing. To make fair gems of character to sparkle in the light of the pure white throne is his ideal for each one of us. In this, too, he seeks our highest happiness. And because lofty character and purest joy are gained only in this way, he reiterates the truth, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister; and to give his life a ransom for many." Greatness is more a certain quality in a man, than a certain size of a man. This quality of unselfish service is the supreme test of character, and the one fitness for highest honor. True, this is not the worldly wise way of looking at things. It is the wisdom that comes from heaven, whose perfect law perfectly kept is love.

We begin at the wrong end, as a rule, in our search for happiness. We think the sum of all endeavor is to be comfortable, and to have things as we want them, but we inevitably discover, sooner or later, that "a man's life consisteth not in the abundance of the things which he possesseth;" rather it consists in the abundance of the things which he gives.

"It is good," says one, "for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us." The true philosophy of life is to give "such things as we have" as we go along, not waiting, as we are tempted to do, for more leisure or means or opportunity, but

"Say off of the days as they pass from sight,
This, *this* is life, with its golden store;
I shall have it once, but it comes no more."

We begin in this way preparation for higher service hereafter where "his servants serve him day and night in his temple." Who can tell but that those who have borne heaviest sorrows here may know the highest joy in heaven because they

understand how to minister to suffering ones to whom they may be sent? Who can tell what the heavenly father has for his children to do in the eternities? No lagging years of inglorious rest are they? They are years of glad service without weariness, with larger capacities, with clear vision, with the perfection of joy, of which we have had a little foretaste while ministering here in the flesh.—*New York Christian Advocate.*

A BOY'S PARADISE.

The father mentioned in the following incident belongs to the class of people who believe that "boys can be poked away anywhere," and in planning his new house no provision was made for the room which his young sons were to occupy. Fortunately, the lads had a grandmother who knew that an attractive room, all his own, has a wonderful power to keep boys indoors in the evening, and the way in which she converted the father to her belief is thus described:

"David," she said to her son, "who is that large chamber for, with the bay-window and two mantlepieces?"

"For company, mother," was the reply.

"What company? I didn't know you expected any," said the shrewd old lady.

"Oh, for anyone who happens along! By-and-by Emma will leave school, and have company, you know. James's wife and cousin Hepsy come down twice a year to shop, and always stop here a night or two."

"But your own boys come here to sleep three hundred and sixty five nights in the year, and have a thousand times the claim on you that any 'company' have."

"Yes?"

"What arrangements have you made for them?"

And the father repeated the remark he had made to his easy wife so often, that "boys didn't care, and that they could cuddle down and sleep anywhere."

"But these boys must not sleep anywhere after the new house is done. Unless you divide that long spare chamber into moderate-sized ones, and give it to one of them, I shall settle them in the room you have planned for me, and make my home with Catherine. She has plenty of room, and is always urging me to come to her. I will not crowd your sons out of a room."

David Lane loved his mother, so the result was that the long "spare chamber" was finished so as to meet the wants of the boys.

Two happier boys never lived than these two when the time came for furnishing and ornamenting that room! Grandma took the matter into her own hands, and said they should have everything to their mind, so long as they kept within bounds.

"Now, what do you want in your room?" she asked when the house was nearly done.

"In the first place, we don't want a carpet, because somebody would be always telling us not to kick holes in it. We don't want black walnut furniture, nor a big looking-glass, nor china vases, nor anything grand that scratches or tears, or breaks," Morton said.

"Well, say what you *do* want, then," said their grandmother.

"Well, grandma, we want an oiled floor, and two of your great braided mats; and an open fireplace, with your brass andirons from the garret; and a big hearth, where we can pop corn and roast nuts; and we want bright wall-paper, with pictures of the country; and two little iron bedsteads, with blue spreads; four chairs, painted blue; a glass case for our stuffed birds; shelves for our books, and lots of hooks to hang our things on. These, with the old sitting-room lounge, and the old easy chairs, will make us the most comfortable boys in the world."

Before the month closed, the "Boy's Paradise" was complete, and a score of wise fathers and mothers, with several scores of less wise boys and girls had been invited to see it. No one now complains of the Lane boys for hooting from the top of the stone walls, or howling about the streets by night; and their mother says their music and their company do not disturb her half as much as the anxiety as to where they were at night used to do.—*Ex.*

MISSIONS.

FROM R. S. WILSON.

My work has been mostly about home. I have been troubled with heart disease so that I could not travel much. I think I am improving, not having felt any symptoms for a month. I started the 20th of March for Warner's Station, about fifty miles east of Attalla. Not being able to pay my way on the train one of the brothers here furnished me a horse and buggy. When I got within ten miles of the station I was compelled to turn back on account of high water, so I spent four days on that trip and did not reach the place where I wanted to go. The friends at Warner's are very anxious for me to visit them at the earliest chance, and I shall try to visit them as soon as I can. One of the friends up there is now arguing for the Sabbath. His name is Joseph Collins, and he is a Missionary Baptist. We are preparing to build a new church at Attalla. The brethren are now in earnest about it. We have got the lot, and lumber enough to frame it, except sleepers and joists. We mean, by the help of God, to try to build up the church here. And we keep up our monthly meetings in Attalla, and also at the Flat-woods Church. We have preaching at the Presbyterian church near my home, twelve miles south of Attalla. I attended the district meeting of the Missionary Baptists at Attalla yesterday. It was a grand one. I met many friends and made many acquaintances, and enjoyed the blessings of God very much. I never received any answer from my last report, and thought perhaps it never reached the Board. Brethren, pray for us down here, that we may hold out faithful to the end. May God bless you all, is my prayer, for Jesus' sake.

ETOWAH TON, Etowah Co., Ala.

FROM S. D. DAVIS.

January 9th conducted services at Harmony. The 10th preached at McWhorter's Chapel and continued at this place preaching and assisting as best I could in a series of meetings until the 16th. At West Union I conducted a Quarterly Meeting and received two members to the fellowship of the church. The 20th attended a meeting of the stockholders of Salem College. The 21st conducted a funeral service at Greenbrier. The 23d went to Weston to make an arrangement by which I could travel over the West Virginia and Pittsburg Railroad at half fare. The 24th went to Greenbrier to hold a series of meetings which lasted until the 30th, when, in view of the extremely wet weather and the vast amount of sickness in that vicinity, which had greatly militated against the meeting, it was thought best to close. February 1st I began a short series of meetings on Buckeye Run, but had to close by reason of the sickness in the neighborhood and inclement weather. On the 11th I preached at West Union. On the 13th went to Salem to assist Eld. Maxson in a Quarterly Meeting. The 27th started to Salemville, Pa., where I arrived the next day, and March 1st began a series of meetings. I continued with this church preaching and visiting until the 17th. I found this church in the best condition this time, I think, I have ever found it. There was, however, not that amount of good accomplished that we had fondly hoped for. Four persons, however, came out in religion in these meetings. The church is now out of debt. A quarterly meeting at Greenbrier, W. Va., in consequence of a heavy rain fall, was thinly attended. I went from Greenbrier back

to Salem, and remained there helping Eld. Maxson in his pastoral work, preaching and writing until the last day of the month. Four bright young men and women joined the church, and the visiting revealed the fact that there are eleven others that expect to join soon. The work both in the college and the church at Salem is prospering under the efficient labors of Eld. S. L. Maxson; he is, however, being overworked and needs help. The school has now eighty-four students enrolled and yet they come. I think this quarter has been the most unfavorable for revival work of any winter and spring I have ever witnessed in all my ministerial labors. I am thankful to God for his great goodness to me. I have never enjoyed better health in my life than now, and although I have not seen all accomplished that I so much desired, I feel that my labors have not been in vain in the Lord. With many thanks to you and the Board for your kindness and co-operation, I am as ever, yours in the work of the Master.

JANE LEW, W. Va.

FROM U. M. BABCOCK.

You may be surprised at such a scanty report, but you will not be when I tell you that I have had the hardest winter of my life; the *la grippe* has been unusually hard on me, because of the fact that the *la grippe* is only one kind of catarh, which it is my unfortunate lot to be afflicted with; and again it has been a hard winter on the people, so they could not come to meeting on account of the *la grippe*, and then the measles, and after that the mumps, and so our congregations have been small; the smallest of any quarter since I came here. I missed only one Sabbath, and then both my wife and I were sick. Deacon VanHorn led the meeting. Our appointments have all been kept up, though our ranks have been so much thinned. We cannot report anything new, but will say that there are a faithful few who are determined to hold the fort. We shall have stirring times in Nebraska for the next seven months or more until the vote on the amendment has taken place. There is much excitement in Humboldt now over the municipal election. We are having rousing temperance meetings (non-partisan), are organizing such leagues all over the State. The more sanguine believe that we shall carry the State for prohibition, but if we do we shall have a hard struggle for it. The temperance people are working very hard, and many express a hope of being successful. I hope to be able to do some missionary work during the coming quarter. I wish to go back to Pickering, Mo., and then I want to go to Elder Eyerly's old home, and see if I cannot do something there also. I should like also to go to Princeton, Mo., and so make quite a tour in Missouri. This I shall do, unless a lack of means deters me. The reception I met with at Pickering encourages me to try it again, and so extend my labors; the church can spare me, and would be glad to do so, and let me do this work. I hope to be able to do more at home also, during the next year. There is plenty of work all around us, and I would be glad to do what I could, but I am crippled through lack of conveyance, and this comes on account of the small salary I am getting, which hinders me from doing all that I would like to do, and all I could do, under different and more favorable circumstances. We hope to be remembered by the people of God, that we may be faithful in our field of labor.

HUMBOLDT, Neb.

If the modern missionary enterprise had done no more than produce one Adoniram Judson, it would be worth all that it has cost.—*Theodore Parker.*

FROM MRS. BURDICK.

The past quarter I served the Otselic and Lincklaen Churches only two and a half months, closing my pastoral labors with them March 15th, having several months before notified them of my intention to leave and go with my husband to Alfred where he attends school.

In reviewing the four years and eight and a half months labor on that field, we see some things that we wish were different, but with all our weakness and inexperience there are some things for which to thank God and take courage. Seventeen have been added to the Lincklaen Church and seven to the Otselic, besides the wandering ones who have returned to duty; four have embraced the Sabbath. Five years ago there was no organ in either church, now they each have a good one. The house of worship at Lincklaen has been repaired, making many needed improvements. While on the field we made 1,100 calls, preached 552 sermons, attended 49 funerals and 20 weddings, have traveled with horse and wagon 6,800 miles. We feel very grateful to the many friends there who by kind remembrances, Christian forbearance and helpfulness, have assisted us greatly, also to the Missionary Board for their help and co-operation. We hope and pray that some one may soon occupy that needy but hopeful field.

ALFRED CENTRE, N. Y.

CORRESPONDENCE.

I have read with a good deal of interest your editorial, "All along the line," in a recent number of the RECORDER and want to express an unqualified assent to the sentiment it contains. I am not sure but some of us in our zeal for the foreign work may have, in a measure, overlooked the needs of our home fields and hence have failed to do what we ought in that direction. But neglect here or the pressing demand for more workers and means in this department is by no means a reason for abandoning the foreign field, but the rather that the trumpet call of him who commands us to carry the proclamation into all the world, is sounding with a louder peal in order to awaken us up to the measure of our ability and opportunity. "These ought ye to have done and not to leave the other undone." Abandon the China Mission! NEVER!! so long as there is a soul in that vast domain that has not heard of the "Lamb that was slain." The rather let us "Lengthen our cords and strengthen our stakes," and never recall our forces until with Jesus we can say, we have finished the work thou didst give us to do.

As I read from time to time the reports from Dr. Swinney, and learn of the magnitude of the work in that line and the possibilities for doing good by means of medical missions through lady physicians, and see the great need of reinforcements in her department, and the almost agonizing appeals for helpers, it seems almost incredible that our treasury is not overflowing with the offerings of those who would be anxious to identify themselves with him who has given all for them, in so noble a work.

I see by the RECORDER of March 20th, that nine of our Seventh-day Baptist young people have pledged themselves to the foreign work in response to the "Student's Volunteer" movement, so that we may expect workers for these openings in the near future, and if there can be secured a corresponding consecration of means, there need be no failure.

I believe our people are being stirred upon this question of missions, both Home and Foreign, as they never have been before, and that we may reasonably hope for and expect a

greater uprising in this work than has hitherto obtained. Surely if we are the people of God, intrusted with his work among men, and are the conservators of his truth, especially of the down trodden Sabbath, we may expect that every inducement and influence that infinite wisdom can employ will be brought to bear, to develop and utilize, in behalf of truth and the salvation of men, all the forces we possess; and may we not hope that it will not be in vain? . . .

Very truly, your brother in Christ,
S. H. BABCOCK.

WALWORTH, Wis.

WOMAN'S WORK.

FEW of us have an adequate perception of the frightful nature of this woman bondage, prevalent over the larger part of the globe. At a rescue school for girls, in Ceylon, a girl of twelve, about to become a mother, was lately brought in. Another, nearly famished, had been allowed but one scanty meal of rice every second day, in the den of pollution in which she had been reared. A teacher in one of the India schools had difficulty in keeping clothes on certain girls who had been reared nude in such a resort. Christians traveling through the interior of Ceylon are besieged by mothers offering their children as a gift in the hope of averting the frightful fate impending over these little ones. "You no take my child?" asked such a mother, lately of a lady traveler. "She nice child. You have her for nothing. See! she pretty girl." Outside the city of Bangkok, Siam, is a suburban city whose population consists 22,000 women devoted to a life of pollution,—tattered, tear-stained women, stretching imploring hands for help and redemption. But as yet their hands are not grasped; their sobs are heeded only by the All-compassionate One whose ear is open to every cry of anguish. These are not exceptional cases, but indications of the general condition of women throughout heathendom. No daysman pleads for her, no law obtains for her protection. From \$30 to \$35 a year pays all the expenses of a rescued girl in almost any school. A small sum, is it not, for the saving of a soul from death, for the procuring of an eternally shining star in our crowns? Surely, in this era of the enlargement of the prerogatives of our sex throughout Christendom, every woman of conscience should give the utmost of her energy for the rescue of these our daughters, our sisters, throughout the world from the violence of the spoiler.—*Abstracted from Heathen Woman's Friend.*

AT the Woman's Board meeting held April 14th, request was made by the Corresponding Secretary that the RECORDER work be taken off her hands for a time. It becomes necessary for her to be temporarily relieved from responsibility, so far as it may be done, and to meet this question it was voted that the Associational Secretaries be requested to take the care of the Woman's Department in the RECORDER, each one to take it for a month, beginning, for the sake of convenience, with the North-Western Secretary. The Board Secretary may, thus accommodated, be able to assist these at times, and if she can, will gladly volunteer the aid; or, should she be able to fully resume Board work during the time, she will not burden others by remaining off from her post. There has not been time to notify and to hear from the Secretaries; but it is safe to promise that the matter will be in some way arranged so that both the Secretary may receive the needed release, and the work

be continued. Personally we look for more than one line of good to come from the change proposed. Like a stone skipping the waters new circles of interest will be started with each temporary lodgement of personal responsibility. It will do us all good. Many more persons are likely to become interested and personally allied to some phase of responsibility through this change in personal relationships to our work, in which work the printed page is but the outspoken voice of simply a portion of that which lies in our hands. It is not for lack of care, as to growth amongst our women, in organized Christian effort, which helps to necessitate to temporary release, but the rather an excessive care, which is closely akin to worry, is worse than work of itself, and bids us call a halt. With a sense, almost of shame for the frequent disobeying of the divine injunction, "Fret not thyself in any wise to do evil," we cling for aid, spiritual, mental, to Isaiah's restful, invigorating prescription, "For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

TREASURERS REPORT.

For the quarter ending April 15, 1890.

Dr.	
For Missionary Society.....	\$33 20
Tract Society.....	2 00
Miss Velthuysen (temperance work in Holland).....	36 85
Teacher Fund.....	107 69
Nurse Fund.....	2 00
Board Expense Fund.....	31 11
Miss Bailey.....	11 67
Thank-offerings unappropriated.....	4 93
Balance Teacher Fund, Jan. 15, 1890.....	278 48
Nurse.....	64 75
Board Ex. ".....	30 14
Funds unappropriated.....	28 13
	\$639 96
Cr.	
To A. L. Chester, Treasurer Missionary Society.....	\$49 73
J. F. Hubbard, Tract.....	18 53
Miss Velthuysen.....	36 86
Miss M. F. Bailey, Sec., Board expenses.....	10 00
".....	11 67
Treasurer of Woman's Executive Board, postage.....	50
Total amount Teacher Fund on hand to date.....	386 17
Nurse.....	64 75
Board Ex. ".....	59 75
	\$639 96
E. & O. E. MILTON, Wis., April 15, 1890.	NELLIE G. INGHAM, Treas.

SELFISH CHRISTIANS.

Selfish Christians! We know such betitled ones here. How will these be known in the hereafter, and that when there is no respect of persons, and it may be you, or it may be my own self? A selfish Christian! Where and what is the Bible standing of such? Please give us the text. It reminds us of the wee bit who declined to divide with another, saying:

"No, haven't got 'nough for my own self."

My Christian sister, do not be deceived nor irritated by this; for it must be true, and every time that selfishness lies at the bottom of it, when you and I begrudge, no matter for what reason alleged, to divide with others the gospel message, to give out of that blessed news once given to us at the hands of some foreign missionary, that joyful song of "Peace on earth, good will to men."

To say that it costs too much, proportionately, to carry on the foreign work, is to make ourselves the judges just a little beyond, no, a great ways beyond our prerogative in the matter of judgment. It is a question of personal obedience to a divine command, this carrying on of the work commissioned to the church by the risen Saviour. We are no finance committee, neither are we exempt from the great mission.

"But," says another, "do you suppose that all the missionaries put together can convert the millions in heathendom?" With the eye atwinkle, watching the answer which both know must be in the negative, he waits your vanquishing; but

are you faithful to the author of the command: "Go ye therefore, and make disciples of all the nations," you have but to answer, that it has never been either commanded or given to man to convert so much as one soul. Not even your own can be brought, unaided by the Holy Spirit, into harmony with divine will. "Have not enough for my own self." Doubly true. There is, indeed, not enough of sanctifying grace within your heart, or mine, so long as either of us will be unwilling to proclaim somehow, somewhere, at some time, the gospel of peace on earth, good will to men, giving this message at home, when we cannot ourselves carry it to regions beyond, helping to make it possible for some one else to go to the distant home fields, and the more distant foreign fields, when these can go but we cannot.

Not enough of the love of God in my own heart to divide with others! If so, how much is there in that heart of yours or mine which is worth dividing, even for the much mooted "home fields?" of the opposer of the foreign field? A Christian, and the love of God imprisoned within one's own heart! Then pray for some messenger of God to come by night and open the prison doors, and conduct you out through the gates into the city where you may cry aloud, "Peace on earth, good will to men."

MISSIONARIES' WIVES.

I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear,—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. . . . It is the missionary's wife, who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of Woman's Missionary Societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands.—*Dr. Herriek in Missionary Herald.*

FORTY years ago Dr. Morrison was addressing, in a locked inner room, two or three Chinese, who listened in peril of their lives; now there are in China some fifty thousand converts.

TRACT SOCIETY.

Receipts in April.

GENERAL FUND.	
Church, Little Genesee, N. Y.....	\$ 15 00
New York City, \$1 97, \$4 85.....	9 82
Farina, Ill.....	4 86
Nortonville, Kan.....	17 65
Dodge Centre, Minn.....	1 38
Independence, N. Y.....	8 00
Lincklaen, N. Y.....	1 00
Leonardsville, N. Y.....	25 40
Westerly, R. I., Life Members to name.....	76 04
".....	22 29
Hammond, La.....	2 25
Hartsville, N. Y., Completing L. M. J. Pettibone.....	10 00
Daytona, Fla.....	65
New Market, N. J.....	27 47
Milton, Wis.....	8 30
Plainfield, N. J.....	64 91
Adams Centre, N. Y.....	18 00
Sabbath School, Farina, Ill.....	4 24
Utica, N. Y.....	1 50
Sisco, Fla.....	2 05
Proceeds of sale of House and Lot.....	100 00
Bequest, Diana Hubbard.....	37 50
Mrs. Nathan Rogers, Preston, N. Y., to apply on L. M., Mrs. Margaret Benjamin.....	10 00
Mrs. Emma J. Purdy, Preston, N. Y.....	2 00
Geo. H. Babcock, Plainfield, N. J.....	500 00
Ladies' Sewing Society, Ashaway, R. I., on L. M.....	10 00
J. H. Hull, Bale, Neb.....	1 20
Cynthia Davis, Humboldt, Neb.....	1 00
James Armstrong, Sutherland, Ia.....	2 55
C. J. Barber, Scott, N. Y.....	1 00
Annis J. Burdick, DeRuyter, N. Y.....	25
Mrs. A. M. Clarke, Clayville, N. Y.....	5 00
Mr. and Mrs. S. C. Stillman, Elbridge, N. Y.....	2 00
W. H. Lewis, Rome, N. Y.....	2 00
Mrs. W. J. Davis, New Market, N. J.....	2 00
Birthday gift, member of Sabbath-school, Utica, Wis.....	1 34
Susie M. Crandall, Wellsville, N. Y.....	6 00
Ladies' Aux. Society, Alfred, N. Y.....	4 30
J. A. Baldwin, Beach Pond, Pa.....	4 25
A Friend, New Richmond, Wis.....	3 00
Book Sale, 1 Sab. Commentary, 1 Hand Book.....	65
	\$1,012 85

HEBREW PAPER FUND.

H. D. Babcock, Leonardsville, N. Y.....	\$75 00
E. & O. E.	J. F. HUBBARD, Treas.
PLAINFIELD, N. J., May 1, 1890.	

HISTORICAL & BIOGRAPHICAL.

BIOGRAPHY OF REV. WALTER B. GILLETTE.

BY THE REV. THEO. L. GARDINER.

The record he has left of those years shows how deep was his heart-ache, and how great his discouragement over the deadness of his church, the smallness of his prayer-meetings and the tendencies of the younger portion of his flock. His home troubles and bereavements seemed to rest no heavier upon him than did his sorrow over "the low state of Zion." Thus early in this pastorate he is filled with serious misgivings, and says: "Unless there is a change my stay with this people will be short; yes, very short." "Yet," said he, "I am not without some encouragements in our brethren and sisters who do live lives of watchfulness and prayer." What a blessing to the church of God are the watchful and the prayerful believers, and how many a pastor finds in them his only earthly source of encouragement. These proved to be the salt that had not lost its savor, in this good man's church. Upon these he leaned for help; they were his Aarons and Hurs, and they held up his hands until victory came. Thus instead of his stay being "short, very short," his pastorate was extended twenty years, and many of the standard bearers of to-day were brought to Jesus through his faithful ministries.

For April, 1856, he records a trip to Plainfield, N. J., to assist in the ordination of "William C. Whitford, a young brother of promise who had recently graduated from Union Theological Seminary, and designed going West to labor in the gospel field." How strange it seems to us who have known these worthy men only as stalwart men of age and experience, to read his descriptions of them as "students," "young men of promise," who are just entering upon their life-work. Upon how many of our present pastors and teachers did this veteran pioneer lay consecrating hands in ordination service.

In October of this year he was married to Mary Hix Gavitt, of Westerly, R. I., who proved to be the devoted Christian wife and helper whom we all learned to love in these latter years. She was a constant companion, even when his labors called him into mission fields, upon which she had to share with him the fatigues and journeyings of such work. As the wife of his old age, she fondly cared for him during his last, long sickness, outliving him some five years. In his journal he speaks in high praise of her helpfulness in leading souls to Jesus.

The change for the better which he had been praying for came to his church. Zion did arise, and showers of blessings came, until he had the great joy of burying in baptism some seventy-five souls within two years.

For several years the work of his pastoral life continued with very little variety. They were busy years, with now and then a short trip to the German Seventh-day Baptists in Pennsylvania, to whom he made several visits during his life. He was a constant attendant upon the annual meetings of the denomination. His services were also much sought by the surrounding churches, to preach or lecture upon events of his time, especially during the Civil War.

He could never visit the scenes of his early ministry without remarking upon the changes that had occurred. One of these visits seems especially worthy of note, because of the memories it will awaken in many minds. And, indeed, to those of us whose early life was passed among the hills of Allegany county, N. Y., it seems almost incredible that a country could develop from the primeval forest into the present

flourishing and beautiful country so quickly. Hear him upon this subject, as he wrote while making a trip to the Conference at Little Genesee, N. Y., in 1863. "Thirty-four years ago I carried the mail through upon that same road; then it was almost an unbroken wilderness, not passable for wagons, but only for ox-sleds, footmen, and horsebackriders. Now we see rich farms, stores, mills, villages, and churches." As he preached at that Conference in the house he had helped to dedicate, where he had helped to plant the Lord's vine, he says: "I could but remember when the spot where we were worshiping was a pine forest, and the days when they commenced to settle there, living in log-huts, and the meetings that I attended with them in their younger days, held in their rude dwellings. Oh, that was a good day when I had the privilege of preaching the dedicatory sermon for that house."

In speaking of the prevailing war spirit at Genesee as elsewhere, when the boys in blue were hastening to the front, he says: "The young men were enlisting and leaving for the army. On Second-day morning about thirty of them started for the front. Eld. Brown addressed them, and prayed with them before they left, and it was a solemn time." How truly this scene resembles similar ones in all of our towns at that time, is attested by the shadow of sadness, and the heaviness of heart that comes even now to hundreds who read these lines.

Upon starting for his home, while waiting for the cars at Friendship, N. Y., it was noised abroad that Eld. Gillette was there; and then arose such a clamoring for a speech from him that he mounted a chair and addressed the crowd upon the condition of the country. He had a very warm place in the hearts of the older people of that town, who remembered his early labors there.

The little glimpses he gives us in his writings of his home life, shows how much he prized and loved his home, and how dear to him were those of his home circle. He often wrote of these sacred associations, and would say: "If home is so pleasant here, what must it be in heaven?"

He was often called to comfort the dying, as must ever be the case with one who has so large a field of labor; and while it would be impossible to lay before our readers all particulars given by him regarding his experiences in this part of his life work, the following incidents seem to be of sufficient interest, to warrant their insertion here. The testimony they bear to the blessedness of hope in Christ is invaluable.

In 1864, he was called to the bedside of a dying man who had been noted for his outspoken infidelity. But his views did not comfort him when he stood face to face with death. The theories of unbelievers seem utterly inadequate when that trying hour approaches. At such times men want Christian counsel, rather than the advice of those who reject the Bible. This man said in substance to Eld. Gillette: "I cannot get well, and am not prepared for death. I suppose you have heard that I was an infidel. I have given people occasion to think so by my common way of talking; for when I have been with that class of people, and my associates, I have talked it. But I confess that I have never felt satisfied with it, and have never believed it. I have greatly sinned, and do hope there is yet mercy for me. I do believe in the Bible and Christianity and salvation through Christ. I hope he will not refuse me; pray that he may forgive me." He then asked Eld. Gillette to preach at his funeral, and died the next day.

In what strange, sad contrast does this death-bed scene compare with one which he records upon the very next page in his journal. A mes-

senger called him out of the church to hold service by the dying bed of a Christian sister. When he arose from prayer he noticed her lips moving as if in communion with some one. Soon she began sweetly to pronounce over and over the precious name of "Jesus, Jesus, Jesus." Addressing each member of the family in turn, she repeated the phrase, "Sweet Jesus." Eld. Gillette asked her if she saw Jesus, and she replied: "Surely I do, away off, away off, coming, coming. I shall go with him to see my sweet babes in heaven; take me, take me to heaven. I thought it was hard to die, but oh, how easy! how pleasant, how happy!" She asked them to sing some sweet songs, and to "talk about Jesus and glory." Thus her spirit took its flight to the spirit land. It seems almost like a special providence that this death-scene should be granted him, as the next one after that of the dying and penitent infidel. Truly it pays to build our hopes upon the solid Rock. So important did Eld. Gillette deem this dying testimony (which I have considerably abridged) that he saw fit to sign his name after it, with the remark, "I thus testify to what I have seen and heard."

During this year he was called to mourn the loss of his eldest daughter, wife of Dr. T. H. Tomlinson. His account of this bereavement is quite touching, as the attachment between father and daughter was especially strong, because she had charge of the home after her mother's death. He closes by saying: "I now have an additional attachment in heaven, my beloved daughter is there. She was born in Nile, N. Y., consecrated in New Market, N. J., and died at Shiloh."

THERE is such a thing as having just enough religion to make one miserable. Half-hearted devotion to Christ will do but little to elevate character or to brighten life. Many a church member longs so much for the "flesh pots of Egypt" that he fails to get any pleasure out of the heavenly "manna" with which his Father would supply him.

Such a man makes some show of consistency, he avoids flagrant sins, there is nothing wrong about him worthy of note, but he is driven to duty by the lashing of conscience. He loves Christ but his love is very feeble. The light which shines upon his path is uncertain and unreliable, while not unfrequently he stumbles along in darkness. Love of the world, fear of man or some baser feeling hinders his Christian progress and binds him to earth. He is a stranger to the assurance of faith. He knows nothing of the transports of genuine love to the Saviour. The prayer-meeting has no charm for him, and the public worship of God is not unfrequently a weariness to him. If he reads his Bible at all, it is because he thinks he ought to do so, but he treats it as if it were a very dry book, to be read very much as an indolent school boy reads the task assigned him by the teacher. No professed Christian can long remain in this condition without getting into serious trouble of some kind. If he be indeed a child of God his father will send upon him the chastening rod to bring him back. Or, wandering in heart, he will sooner or later wander in life and fall into sin. Peter, in the high priest's house, tried to keep in sight of Christ, yet at the same time made an effort to conceal his identity. The attempt was a miserable failure, for it resulted in cursing and denial of Christ, silent yet powerful rebuke and bitter weeping.—*Central Baptist.*

WHEN he was a young man Gen. N. P. Banks predicted in a public lecture that within the lifetime of men then living there would be Americans whose fortunes would reach \$100,000,000. Banks was laughed at then, but his prediction has been fulfilled. It is said that the estate of John Jacob Astor was double that sum.

SABBATH REFORM.

CHRISTIAN UNITY ON THE BIBLE.

During the winter just past the *Watertown Times*, Watertown, N. Y., published a series of articles on Christian Unity. The issue for Feb. 25th contained the following editorial note and communication, which cannot fail to interest the readers of the RECORDER:

C. D. Potter, of Adams Centre, a stronghold of the Seventh-day Baptists, writes a letter touching the subject of church unity, and takes occasion to lecture all the Christian denominations except his own on the observance of the first day of the week as the Sabbath. He also defines the attitude of his denomination on the subject of church unity. The letter is very interesting and contains what will be new information to many.

The following is the letter above referred to:

To the Editor of the *Times*:

I have been much interested in the discussion of the question of church unity, and pleased with your courtesy in allowing representatives of various faiths to present their views of the question, and admitting the articles of laymen as well as those of the clergy. There is one denomination which has not yet been represented in your columns, and though but a layman I ask that I may speak for them.

1. We are Baptists in every sense of the word as defined by Rev. Mr. Thompson in your Saturday's issue. We stand squarely on the Baptist platform, "God's Word the only rule of faith and practice." It is admitted by many Roman Catholics high in authority that we are the only consistent Protestants, as we practice what we claim in our platform, and many in the Protestant denominations even praise our consistency. But should a dozen of us meet in Mr. Thompson's church to partake of the Lord's Supper with him and his brethren, a scowl of disapprobation could probably be seen on the faces of more than one-half of his audience, and the furrows on the forehead would be deeper than if so many Methodists, Presbyterians or even Episcopalians occupied our places. Now why is this? Is it because our practice does not correspond with that of the apostles? No, this is not it. Is it because we hold to some faith or practice not acknowledged by the New Testament? No, nothing of the kind. It is simply because we stand with both feet squarely upon the Baptist platform, while Mr. Thompson and his associates have one foot upon this platform and the other planted as firmly and immovably upon the platform of tradition and ecclesiastical custom as any of his Presbyterian or Methodist brethren. It does not look well for Mr. Thompson to quote 1 Kings 18: 17-18 and make the application to others, when he is following Baalism only a little way behind them.

2. To be more specific, God's Word as recorded in the New Testament—the platform of Mr. Thompson—teaches that the Sabbath precedes the first day of the week. See Matt. 28: 1, Mark 16: 1-2, Luke 23: 56 and 24: 1, John 20: 1. The Baptists teach that the Sabbath and the first day are both one and the same. What is their authority for so doing? Surely not the word of God as recorded in the New Testament, for nothing of the kind can be found therein. Every scholar, of whatever denomination he may be, has ever admitted that the word Sabbath, wherever used in the Bible for the weekly day of rest, never means the first day of the week. In this the Baptists step entirely from their platform upon that of tradition and custom, while the people for whom I speak stand squarely upon it. In reply the Baptists say, "Oh! we keep the Christian and not the Jewish Sabbath." But this distinction is without any authority whatever. The apostles never used either of these terms. No other Sabbath than that which belongs to the seventh day of the week was ever known in the Christian church, or out of it, until more than fifteen hundred years after the birth of Christ. All the writings of the church Fathers, Ante-Nicene and Post-Nicene, and every church historian previous to the sixteenth century, never used the word Sabbath as meaning any other day than our Saturday. All the people of southern Europe and many in Asia and Africa, now have no other name to designate the last day of the week but the correlative of our word Sabbath. The parliament of England has always, until the year 1865, and the House of Lords does at the present time, designate the last day of the week only by the Latin *dies Sabbati*, the Sabbath day. In every lexicon published in France, Spain, Portugal, Italy or Greece, ancient or modern, the first definition given of the equivalent of our word *Sabbath* is invariably "The seventh or last

day of the week." With all these facts before us, we have no authority, apostolic or churchly, more ancient than the sixteenth century, and since then only in northern Europe and this country, for calling Sunday the Sabbath, or even the Christian Sabbath.

The change of the Sabbath at the resurrection of Christ, as is usually taught by our Baptist brethren, has no foundation whatever to rest upon. The Christian church continued to keep the seventh day of the week as the Sabbath for more than three hundred years after the resurrection, and in Asia and Africa, which for a long time contained more Christians than all the rest of the world, they continued the observance of the seventh day as the Sabbath for more than a thousand years. The Celtic church of Scotland—apostolic in all its forms—continued to observe Saturday as their day of worship until the year 1069, when they were compelled to conform to the Roman Church.

I do not deny that Sunday was observed by Gentile Christians as a day of worship as early as 150 A. D. So it was by the Gentiles who were not Christians, but it was never observed by them as *the* Sabbath, nor as *a* Sabbath.

These statements may seem wild to some, but, nevertheless, they are facts which can be easily verified, which I am ready to do whenever suitable opportunity is offered.

Now, because Seventh-day Baptists conform to the apostolic practice of calling the seventh day of the week the Sabbath, and observing it as such, should we be deemed intruders if we go to the Lord's Supper served by our Baptist brethren? Which of us is standing upon the platform of God's word as recorded in the New Testament, and that only?

3. Our Baptist friends think it very strange that other Christians will not accept the definition of the word baptize given by all the Greek lexicons and practice immersion rather than sprinkling, but when they are asked to follow the apostolic practice in the observance of the Sabbath, their reply is the same as that received from those who adopt sprinkling: "It makes no difference if we only obey the spirit of the precept." "It is immaterial in what way we are baptized," "what day we observe" "so long as we are baptized somehow" or "observe some day." As "it is much more convenient to be sprinkled than to be immersed" so "it is much more convenient to keep the first than the seventh day," and "God will take the will for the deed."

4. Mr. Thompson says, "If you find anything contained in the New Testament which we do not teach, we will begin at once; if you find anything in our teaching contrary to it we will cease to teach the same as soon as we are shown to be wrong." I suppose Mr. Thompson is speaking for himself alone and not for his people, for I find but few are willing to make such a promise, even among Baptists. But let us see how true to his word Mr. Thompson will be. Does the New Testament anywhere tell him to call Sunday the Sabbath, or even the Christian Sabbath? All are well aware that nothing of the kind can be found, and so I suppose he will do as the apostles did and hereafter call only the seventh day of the week the Sabbath. When he has practiced this for some time he may be able to follow them still further and observe the day as the Sabbath.

5. The four concluding paragraphs of Mr. Thompson's article are very appropriate for Seventh day Baptists. To save the trouble of referring to them, we will hear repeat them. "Our platform of unity is this: God's word as recorded in the New Testament, the only rule of faith and practice."

Luke 6: 46, "And why call ye me Lord, Lord, and do not the things which I say?"

"The time is coming when we (Seventh-day) Baptist people will be honored for our steadfast loyalty to the word of God."

"And while we wait we remember that our Lord Jesus has said, 'If ye love me, keep my commandments.'" John 14: 15.

6. In regard to church unity, Seventh-day Baptists will be glad to unite in church and Christian fellowship with all who observe the apostolic faith and practice, as taught by the New Testament.

C. D. POTTER, Adams Center, N. Y.

IGNORING THE BIBLE EQUALS RUIN.

A late number of the *Watchman* (Boston) speaking of the tendency to ignore the authority and the doctrines of the Bible, says:

We call to mind as an illustration of what is above set forth, a discourse delivered a decade or more ago, at the Unitarian biennial meeting at Saratoga Springs. The author of this discourse was a learned Harvard Professor, announcing as his theme "The New, or Newer

Ethics." If that discourse drew any of its leading material from the fountain source of God and of God's Revelation to men in the Bible, one hearer thereof quite failed to gain a single definite impression of the fact. Instead, he does remember it was urged by the essayist how that must be accepted as pervasive, molding and determinative in morals, in "The Survival of the Fittest;" holding a position of prominence to which a sharp-eyed Rationalist or Pagan would scarcely have taken exception. There was no approach to an iteration of the grand morality of Moses in the Decalogue; nor even so high a conception of his theme as that uttered by the poet Faber:

"For Right is Right since God is God,
And Right the day must win."

We are coming nowadays to note, amid manifold agitations, the claim of a better evangel in morals than the long accepted teachings which it is insidiously sought to discredit, chiefly because they are as old as the morality and the religion of the Bible. This claim being credited, we are at once cast upon the shoreless sea of bald and irreverent Naturalism. Here we can take our soundings in the old time Heathen Philosophies; since the Bible, and the Christianity which the Bible alone reveals, for substance, have quite vanished from human view. But spite of all, it yet remaineth in Ethics, and in Morals—the latter the better term—just as truly as in Religion: "The foundation of the Lord standeth sure," sure of all that is valuable and abiding in both—as forever—"one and inseparable."—History teaches no lesson more clearly and distinctly—even as was set forth by Andrew Fuller in his "Calvinism and Socinianism Compared as to their Moral Tendency"—than this—that a perfect and perpetuating Morality, sooner or later, runs to sure decay in any community where it lacks the sanction of "Pure Religion and Undeified."

In thus speaking, the *Watchman* touches the core of the question, and suggests what must be recognized and acted upon by all earnest Christians. Whatever new light may fall upon the world, and we rejoice that new light is constantly falling upon men, it will not be possible to remove Ethics from their basis on the authoritative word of God. Christianity must fail, and all religion must become a modified form of philosophy, if the Decalogue, and its associate teachings are removed from the domain of absolute authority. The popular teachings concerning the "obsolete Jewish Sabbath," have done much, and are yet doing much to overthrow the authority of God's Word. The Unitarian has only completed what the advocates of Sunday-observance have well begun.

The great Forth bridge in Scotland, has just been opened to traffic by the Prince of Wales. A slight idea of its immense size may be gained from a perusal of the following comparisons. The Forth bridge is more than twice as long as the Brooklyn bridge, and if the Eiffel tower, which is 1,000 feet in height, was laid in a horizontal position, upon the cantilever arms of the big Scotch structure, it would reach but one-fifth of the distance across them. The three huge columns of steel from which the arms of the cantilever extend, rise higher in the air than the topmost point of the world's biggest church—St. Peter's in Rome. One mile and five furlongs is the total length of the viaduct. As a whole this largest of bridges is a most magnificent achievement of mechanical engineering, and a fit monument to the genius which conceived its construction.

The *Christian Mirror* estimates that the lottery business draws from the State of Maine \$600,000 annually. It is stated that \$50,000 goes to New Orleans every month from Boston for the same purpose; and a similar amount from Chicago. At many points in the South the negroes are kept "skinned" by this nefarious business. It is time that this "millionaire robbery scheme," as Anthony Comstock calls it, were crushed. "The wrongfulness of dealing in lotteries is, perhaps, not so obvious as of some other sins. Yet it is no less real. The whole scheme is based on an effort to get a neighbor's property away from him without giving him an equivalent. And this is a violation of the eighth commandment."

THE SABBATH RECORDER.

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

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THE address of Brother F. J. Bakker is Korteweg 12, Hilleslins, Rotterdam, Holland, he having gone there, as we understand, for greater efficiency in his work. Those who may desire to correspond with him will please make a note of this.

THE Associations meet this year, according to the adjournment of last year, as follows: The South-Eastern, May 29-June 1, at Greenbrier, W. Va. (nearest railroad station, Salem); the Eastern, June 5-8, at Rockville, R. I.; the Central, June 12-15, at Brookfield, N. Y.; Western, June 19-22, at Independence, N. Y.; the North-Western, June 26-29, at Welton, Iowa; and the South-Western, July 3-6, (place unknown to us).

A LONE Sabbath-keeper writes, "I have taken the SABBATH RECORDER ever since I came here, many years ago, and I appreciate it more and more. It helps me, in my loneliness, to maintain my integrity in keeping the Sabbath." We wish that more of the lone ones, and others as well, would try the experiment of taking and reading, for successive years, the RECORDER. Its aim is to furnish to all its readers just such help as this sister speaks of, not only in a better keeping of the Sabbath, but in every line of pure Christian doctrine and consistent Christian walk. But as no prescription of the physician can be of any benefit to his patients until it is taken, so our offers of help can be of no avail unless our prescriptions are taken and inwardly digested. That which is true of the work of the SABBATH RECORDER is true of all our publications. Take them. Read them. Meditate upon them. Pay for them. The whole process will do you good.

TO THE ASSOCIATIONS.

Among the many things to be considered at the coming meetings of the different Associations is the question of changing the time of holding the sessions of their respective bodies, referred to them by the General Conference at its last session. The following is the recommendation of the Conference:

That the Associations be advised to consider the advisability of changing the time of their meetings, and we suggest the following propositions as the basis for such consideration:

1. Change the time of holding the Eastern Association from the first week in June to the second week in January, and hold the sessions of the Central, Western, South-Eastern, North-Western, and South-Western, during the following weeks, successively.

2. If it be found that this proposition is unfavorable to the interests of the South-Eastern and South-Western Associations, we suggest that the sessions of those Associations be held in October or November, of each year.

The reasons for this recommendation are, briefly stated, that the present order of our annual meetings brings the Associations too near the time of the General Conference and the anniversaries of the Societies; that the time of the Associations is a busy time with those of our

people who are engaged in agricultural pursuits, and the Western and North-Western conflict, in no small degree, with the commencement exercises of Alfred University and Milton College, respectively; and that the winter season, the time recommended for the sessions of the Associations, is better adapted to the holding of strictly religious or revival services, which is believed to be a most important feature in the work of the Associations.

It is important that these, and other reasons for the proposed change of time, be carefully considered, pro and con, and disposed of for the best interests of all our Associational work.

THE FIGHT FOR PROHIBITION.

The abatement of the evils of the liquor traffic to the largest extent possible and the entire suppression of the iniquitous business, at the earliest day possible, is, we believe, the aim of all temperance people of all parties, faiths and orders. That this may be accomplished it is of the utmost importance that whenever a movement looking towards these ends is inaugurated, the temperance people should pull together for that movement without regard to party affiliations or partisan results. For example, the time has come, as is well known, when the representatives of the people of the State of Nebraska have deemed it best to propose to the people of that State a prohibitory amendment to their constitution. The campaign for and against this proposed amendment is now going forward. It is a time, we say, when all temperance people of that State should throw aside all mere party strifes and individual preferences, and unitedly work for the amendment until it is secured, and then stand together for its support, and for the enforcement of the laws which may be enacted under it to carry out its provisions; all others should, by their sympathies and material aid, do what they can to help the people of that State to secure the best possible results from this endeavor. We are glad, therefore, to call attention to the fact that there is an organization at work in Nebraska, known as the Non-partisan Prohibitory Amendment League, and, (substituting Sabbath, May 17th, for Sunday, May 18th, in the resolution given below), to commend the following preambles and resolution adopted at a recent meeting of the League, to all friends of the cause:

WHEREAS, The present contest in Nebraska is a life and death struggle between license and prohibition, as methods of dealing with the liquor traffic, the result of which will be felt throughout the country; and

WHEREAS, The Non-partisan Prohibitory Amendment League is organizing for victory in this campaign, regardless of party or religious affiliations; and

WHEREAS, The legitimate expenses of such a campaign require a large amount of money; therefore be it

Resolved, That all churches, W. C. T. U., I. O. G. T., Y. M. C. A., organizations, red, blue and yellow ribbon clubs, temperance societies and prohibition clubs throughout the United States, be earnestly requested to set apart Sunday, May 18 1890, as "Nebraska Prohibitory Amendment Day," and that the same be observed with appropriate services, and that collections be then taken and forwarded to J. M. Stewart, Treasurer of the Nebraska Non-partisan Prohibitory Amendment League, Lincoln, Neb., to be used under the direction of the League, in the pending campaign.

The following, from our Washington, D. C., correspondent, shows how the fight is going on in that city, between the liquor men and the License Commission. Let these Commissioners be heartily supported by all temperance people, and much will be gained in the way of suppressing the evil at our national seat of government:

The liquor license problem is the vital one now with the liquor dealers of Washington, and those who are working persistently for any kind of

stricture, no matter how slight, that looks to an abatement of the curse. The irrepressible conflict between the commissioners of the city and the applicants for liquor licenses is at its height. Every moment that the commissioners have to spare they devote to disposing of these applications for licenses which have been accumulating for months past. Their time, however, is mostly taken up by attorneys and applicants who call at all hours of the day and argue their cases, trying to convince the commissioners that it would be the proper thing to grant their applications. Some of their appeals would be truly pathetic if made for a worthy cause. It is not unusual to see a woman, accompanied by several small children, waiting to have an interview with the commissioners relative to her rejected liquor license. The authorities make a thorough investigation of each case as it is presented to them for action. For instance, where an application has been rejected and is sent in for action, they make a personal examination of the place without the applicant's knowledge, dropping in at all hours of the day and night to see how the place is conducted and the class of people who frequent it. The officer who makes these rounds is usually accompanied by one of the detectives of the police force.

Nearly one-half of the license year has gone by now and there still remains a large number of applications that have not been finally acted upon, so that even though an application is finally rejected and the place closed, the applicant will only have a short time to wait before he can put in another application for the next license year, with the chance all in his favor. But even this does not prevent liquor attorneys and applicants from finding a way "to whip the devil around the stump," so to speak, and stave off final action on their cases as long as possible. For instance, a plan was devised whereby an applicant, after having his license rejected for the last time, applied for a new license and submitted new papers, making it virtually a new application. When the commissioners followed their original rule of taking up liquor licenses for action according to the police precincts in which the saloons are located, a new application, filed immediately after the precinct in which it is located has been acted upon, has the benefit of the intervening time until the commissioners get around to that precinct again, which, under the present slow rate of doing business, takes some time. Commissioner Douglass was the first one to discover this scheme, and to defeat it he prepared the following order, which received the approval of the board: "That when an application for a liquor license has been rejected upon rehearing, no further application or deposit for such license for said person at said place will be received during the current fiscal year." This, the commissioners think, will remedy this state of affairs and at the same time prevent an applicant whose license has been finally rejected from buying out another man and working upon his license. But what are the commissioners to do after finally rejecting an application for a liquor license. This is the all-absorbing question among liquor men at present. They have, it is claimed, no law to summarily close a place, yet they can order the police to prosecute a saloon-keeper, if need be, fifty times a day for unlawful selling, and this they propose to do. It has been stated that the liquor men would defy the law and every time they are arrested and convicted appeal their case. Bad as the present law governing the sale of intoxicants is, the commissioners think they can stop a man from selling liquor without a license.

THE FLORIDA PHOSPHATES.

Since completing our own notes on Florida the following account of the phosphate business, first published in *The South* and afterward in the *Scientific American*, has come to our notice. We visited several of the places mentioned in the article and intended at one time to write the subject up, but found our notes too meager to do so with sufficient accuracy. We take pleasure in republishing the article:

"In the maze of accounts from all quarters of South Florida, the following may be accepted as an approximate location of the Florida fertilizer belt. From about Archer, a point on the south border of Alachua county, a line slightly east of south may be drawn to the mouth of Peace River, which empties into Charlotte Harbor. This line, according to present knowledge, fairly bisects the available fertilizer field, which averages about a dozen miles in width, and it will be seen, constitutes

at least a third of the west part of the peninsula. The limits north, south, and west are, of course, subject to revision with the investigating spirit encouraged, and it is already claimed that phosphates in similar abundance may be found in the north-western counties. The line mentioned extends through parts of Alachua, Levy, Marion, Citrus, Hernando, Pasco, Hillsboro, Polk, and De Soto counties, and is about 160 miles in length.

"Although everywhere throughout the territory traversed by this line every one is on the alert in regard to phosphates, and the far southern counties are already the scene of surprising development, perhaps the main center of interest is the little town of Dunnellon, on the Withlacoochee River, which forms the boundary between Marion and Citrus counties. It is a striking illustration of the newness of the discovery that only a few months since, in a pamphlet setting forth the beauties and advantages of the country around Dunnellon, while picturesqueness, health, orange groves, vegetable gardens, boating, fishing, etc., were freely spoken of, not a word was said as to phosphates, which are now the all-absorbing subject. The particulars of the discovery and the resulting incidents are highly interesting. Hon. John F. Dunn, who is the ruling spirit in a great enterprise which has already made Dunnellon famous, has given for publication a statement which shows graphically the origin of what has transpired. Last June Mr. Albertus Voght left with him a package of marly earth discovered in digging a well near Dunnellon. He determined to have it analyzed. The result showed that it was rich in phosphoric acid, and that in fact this flinty-looking grayish white substance represented a hitherto overlooked mine of wealth for Dunnellon and all Florida. Investigation proved that the substance existed in immense quantities. Professor Shepard, of Charleston, one of the original discoverers of the South Carolina phosphates, visited the spot, and his verdict confirmed the dawning supposition. The speedy result was the purchase by Mr. Dunn and a number of other capitalists of many thousands of acres of phosphate lands, and the formation of the Dunnellon Phosphate Company, with a capital stock of \$1,200,000. Representatives of the Bradley Fertilizer Company, of Boston, are said to have bought 4,000 shares in the Dunnellon Phosphate Company, for which they paid nearly \$400,000. The Dunnellon Company controls 35,000 or 40,000 acres of the best land. The Baldwin Fertilizer Company, of Savannah, has bought not less than 40,000 acres of the phosphate lands. Representatives of the Augusta Fertilizer Company, of Georgia, are also buying largely. Many of the heaviest investors are Florida men, but nearly every large fertilizer firm in the United States has a representative either buying up lands or getting short options on them. The excitement throughout all the adjacent country is intense. Land hitherto deemed almost valueless commands almost anything the owner likes to ask, and many formerly poor men are realizing fortunes on their sales.

"In the country tributary to the Peace River much the same spirit prevails. In the neighborhood of Arcadia, which is a second Dunnellon, at present three companies are operating—the Moorehead, Scott, and Peace River Phosphate Company. The Moorehead Company is building a railroad from the Arcadia depot to the works at the river. The Peace River Phosphate Company is a heavy corporation, with headquarters in New York City, Gen. Nutters as president, and Maj. Singleton local manager.

The Scott Company have put up works at Zolfo Springs, a railway station eighteen miles above Arcadia, and will soon be shipping heavily. It is expected that soon the three companies will run a regular phosphate train daily to the North. In the neighborhood of Bartow, in Polk county, large finds have been made, and sales of land have been effected at a great advance. The phosphate deposits around Fort Meade are reported as large and exceedingly rich.

"The discovery of phosphates in Florida, in almost incredible abundance and a large portion undoubtedly of the highest value, is indeed a wonderful event in the history of a State that has experienced extraordinary vicissitudes. It comes most timely when the whole industrial community is awakening to a sense of its strength, and it will give a stimulus to every energy of the people. It will make Florida the headquarters of an interest contributing to the main industries of the country, and in more senses than we can pause to enumerate, it will bring Florida to the front rank of States in wealth and in industrial and commercial importance."
—*The South.*

GLEANINGS AMONG THE CHURCHES.

In the work of establishing systematic giving among the churches it has seemed necessary to visit some localities to inspire the unity and efficiency essential to success. On the way opportunities have been improved to advance the cause of truth through the use of Sabbath publications. At Binghamton, and other points, the reading-rooms of the Young Men's Christian Association were again visited to see if the bound *Outlooks* left with them last year were receiving the treatment allotted to other publications. It was found that they had not been hidden away, but were accorded a place as prominent as could be desired.

Editors of leading papers in Syracuse, Rome, and other towns, were supplied with the latest bound copies of the *Outlook*, and the interviews had with them were full of encouragement. With one voice they admit the injustice that would be inflicted upon Seventh-day Baptists if Sunday laws should not exempt us from the rest enforced upon the Sunday. They generally hold the view that Sunday-keeping is a religious custom and should not be maintained by civil enactments. They gave altogether courteous and fair treatment of the question urged upon their attention, and if they should fail to speak for religious liberty for all, in the advancing conflict between Church and State we shall be much disappointed.

At Scott, where a Sabbath was spent, a good interest seems to have followed the labors of Elder H. P. Burdick, who has supplied that church a part of the time since the removal of Eld. F. O. Burdick to Wisconsin. That field is important, and should have faithful care to bring it, so far as possible, into a more fruitful condition.

DeRuyter Church is united and hopeful, under the acceptable labors of their earnest pastor, who is now the only minister among the five churches in that Quarterly Meeting. We held a meeting at Lincklaen, and learned that the church there is well united, not "frozen together," but *working together*, and planning for pastoral watch-care in the future. We earnestly pray that they may succeed in finding some one who can hold the ground gained by Sister Burdick in her abundant labors while there. There is urgent need of, at least, two efficient ministers, to be yoke-fellows with Bro. Swinney in caring for that part of the Lord's vineyard.

A Sabbath in Verona, and calls among the people, gave re-assurance of the steadfastness of the membership in the work of the Lord.

Their appointments seem to be well maintained.

In Utica we found the Bible-school, conducted by Dr. S. C. Maxson, kept up with a steady interest, and the families united in it seem to be much benefited. In tract distribution at a Baptist meeting on First-day we found persons eager to accept our publications, and ready to acknowledge that the Bible requires the observance of the seventh day just as clearly as it commands immersion for baptism.

West Edmeston Church is decreasing in numbers by removals, and otherwise, still a good interest prevails. Bro. Lawrence is bearing the double burden of teacher in the public school and pastor over the flock, and we trust that he may have strength for his varied responsibilities. If some good Sabbath-keeping blacksmith could buy or rent the shop left unoccupied by the death of Bro. Wm. M. Palmiter last year, it would be a gain to the cause, while an excellent opening for that business would not be lost to our people. Should any one read this who is looking for such a chance, let him write to Bro. A. C. Potter, who will answer all inquiries.

The other churches in this vicinity are in harmony, and doing good service for the Lord. The spirit of loyalty to denominational plans is growing, and there is ground for the hope that the time is at hand when all will work in union for the support of our benevolent societies. We visit Watson next, where appointments have been made for meetings through the coming week. Brethren, pray that the Spirit of power may rest upon the workers there, and upon all wherever employed.
J. B. CLARKE.

LEONARDSVILLE, N. Y., April 23, 1890.

NEW YORK LETTER.

The 27th Annual Commencement of the New York Medical College and Hospital for Women, occurred Tuesday evening, April 22, 1890, in the Y. M. C. Association Hall, which was filled by a large audience to witness the graduation of 15 female medical students, who were to receive the degree of M. D. The music was furnished by Dillon's Orchestra. The principle features of the evening were the address of the Dean of the College, Mrs. Phoebe J. B. Wait, A. M., M. D., and an address by Rev. Chas. H. Eaton, D. D., and the conferring of the degrees and prizes. These were the "Lozier Memorial," a gold medal; the Demorest gold medal for physiology, and the "Boynton Prize." Prof. Frank Boynton, M. D., was very happy in his remarks in behalf of the faculty. This school is rapidly growing in favor with the people of this city. The valedictorian, on behalf of the class, spoke very touchingly of the labors of the teachers in their behalf. Mrs. Dr. Wait is taking a leading position in this city among women practitioners. The position she holds as Dean in the College gives her a commanding place in her chosen profession.

Dr. E. S. Maxson, the son of Dr. E. R. Maxson, of Syracuse, N. Y., is spending two months in the city, assisting a physician to prepare some young men for medical work in foreign mission fields.

While at Waterford last summer we instituted the reading of sermons by different members of the congregation, which has been continued with interest through the year. We heartily commend this to churches without pastors. There is a wide field from which to choose a sermon and sermonizer. Nearly all of the noted preachers of our times, and some who are dead but yet speaking, have talked to the people of that parish. Some have read very acceptably who previously were supposed to be so timid that they dare not look a congregation in the face. We are glad to hear from the good people of Waterford such encouraging news.

We noticed an item in a daily paper in this city to the effect that the Seventh-day Baptist Church of Plainfield, N. J., purpose moving their old church on to a lot on 5th street, and erecting a stone church on the site of the present edifice.

J. G. B.

YOUNG PEOPLE'S WORK.

AFTER a discourse and an argument, our Lord's apostle says in one place: "And yet shew I unto you a more excellent way."

It is well worth our while to study Paul's methods. They will prove helpful to us. As young people especially we need to consider the best method of working for Christ.

If our companions are seeking those things which are impure, unholy, or apt to lead into evil, or to be followed by evil results, we may discourse or argue in vain. But better is it by life and example, lovingly, tenderly, without open reproof, or strife, to "shew" in our daily living the "more excellent way." Many who would resist an argument or a rebuke, would be moved by the excellent way of love.

SIX RULES FOR YOUNG CHRISTIANS.

CONTRIBUTED BY A. L. B.

As Brownlow North lay on his death-bed he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. Heb. 11:6.

2. Never neglect daily private Bible-reading, and when you read remember that God is speaking to you, and that you are to speak and act upon what he says. I believe that all backsliding begins with the neglect of these two duties. John 5:39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. 5:13.

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Cor. 3:17. If you cannot do this it is wrong. Rom. 14:23.

5. Never take your Christianity from Christians, or argue that because such people do so and so, therefore you may. 2 Cor. 10:12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John 10:27.

6. Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true? and if both cannot be true, believe God, and make your own heart the liar. Rom. 3:4, 1 John 5:10, 11.

OUR FORUM.

THE BOTTOM.

Daniel Webster once said that, "There is plenty of room at the top." But the Rev. A. T. Pierson says, "There is more room at the bottom." "That society is a pyramidal structure, and there is room for but one stone at the top, while the broad base of the pyramid of society is that to which we must first of all, diligently, carefully, and prayerfully look." If the motive for reaching the top is for any reason other than that of doing the most good, it is not a godly, but a selfish motive. Is there any better test than this to apply to the preparation, or pursuit of any of the callings in life, especially that of saving men. This is the subject about which we wish to say a word.

It is no longer an experiment, but an established fact, that godly men may successfully or-

ganize and carry on religious meetings for the laboring classes, or those which the church has, so far, been unable to reach, at an hour of the day when they are not employed, and would otherwise be the frequenters of dens of vice. Our towns and cities are now thronged with men who are sick of sin, and long for deliverance from its thralldom, and who seek these places of worship when they are accessible. In a single mission of this kind in one of our western cities, during the year 1889, five thousand men and women professed a change of heart, and we know that many did experience a change of life. How many of them will finally be numbered with the redeemed, God only knows, but enough of immediate good results are seen to stimulate its friends to sustain this mission every night in the year, with a Sunday morning service, at an expense of \$5,000 per annum. This expense is mostly for rents, fuel, lights, janitor work, and for music, most of the teaching and preaching being donated by business men. What we most need is men and women who are willing to do such work; who are willing to do the little things. The few

failures men have made in attempting to do such work proves that it is not for the lack of ability, but the lack of willingness to do this work, that so little of it is done. The same tests applied to this as to other matters will very soon tell whether we are seeking souls or salaries.

It is a fact that men who can reach, most successfully, the lower classes (those who know they have fallen), can best reach those who do not know that they are lost. The great opportunity to save men is when they feel that they are lost; when they, like the prodigal son, come to themselves. Adversity best teaches men this fact.

Let us remember that all men are lost, without a hope in Christ. That not one-fifth of our population has yet accepted him; that we have more young men in prisons than in churches; that we are our brothers' keeper. Then let us ask ourselves the question, Am I faithful over a few things? Let us, the young people of our denomination, station ourselves as sentinels down low (men never fall up), down in the very slums, to catch men when they fall from the balconies of fickle fortune.

E. B. SAUNDERS.

GOOD LITERATURE.

THE INFLUENCE OF THE "SPECTATOR."

In order to understand the extraordinary influence which was exerted upon the morals of London in Addison's time by the paper in which he was so largely interested, it is necessary to take a brief review of the causes which led to those conditions which existed during the latter part of the seventeenth century and the first few years of the eighteenth.

The England of the time of Queen Elizabeth, of James the First and of Charles the First, was distinguished by rough manners, amounting indeed in many cases to brutality, but from actual immorality it was in many respects free. The public of those times enjoyed bear-baitings and cock-fights, but it was not fond of gathering at the theatre for the purpose of seeing bad men and women impersonate characters even worse than themselves. In those days, with the exception of the Euphuists* and others, men were often coarse and vulgar, but they generally respected the sanctity of the family and did not consider it the necessary accompaniment of a fine gentleman to sneer at every domestic virtue.

*The fashion set by the Euphuists was merely temporary. It was never universally adopted, and suffered much ridicule even when at the height of its popularity.

Such was society when England was shaken to its centre by the Civil War. The causes which led to a revolution so great as suddenly to turn one of the most conservative of nations from a monarchy into a republic had been gradually growing from the time that Henry the Seventh, uniting in his person the two hostile factions of York and Lancaster, ascended the throne of England, thus ending the Wars of the Roses and at the same time destroying the last dying remains of the Feudal System. The two great inventions of printing and gunpowder had transformed Europe and driven out every romantic notion and every fantastic idea. Men began to be more earnest and more intelligent, and success in arms was no longer the test of a true gentleman. But crowned heads are generally slow to take in new ideas, and the war which raised Cromwell to reign in the place of Charles was the inevitable result of the stupidly continued attempt of a bigoted king to fasten upon a progressive people a policy which they had long outgrown. The religious element of the contest had its beginning much farther back, even as far back as Wiclif. There is not time to linger over the change which took place. Suffice it to say that the middle of the seventeenth century saw England under the rule of the strangest set of men that ever controlled human affairs. The character of the Puritans, their motives and manner of thinking, are portrayed with wonderful fairness by Macaulay. We have to do only with the effect which they produced upon literature. In this respect, as in that of art, one word will describe them. They were iconoclasts, and great indeed must be the genius which could survive their gloomy supervision. One poet, transcendent in power, did indeed live at that most unfavorable of seasons; and while "Paradise Lost" and "Paradise Regained" were no doubt congenial subjects to Milton's friends, we may yet rejoice that there was another side to his genius even while we wonder how in those days he could ever have written anything so graceful and so fanciful as "Il Penseroso" and "L' Allegro." Taking literature as a whole it almost stood still during these years.

Then came a change. Oliver Cromwell died. The sceptre dropped from the hand of his weak son, and Charles the Second was invited home from exile. From his retreat in France he came bringing with him customs and ideas and modes of speech whose elegance and wickedness were removed as far as possible from the fashions of his native land. Such a reaction then took place in England as it is impossible to regard without a shudder. Where before had been dreary asceticism was now the wildest pleasure and riot. The morals of the upper classes became frightful. Not only were men unrighteous, they also were boldly indecent. One has only to read some of the plays of Shakespeare and his contemporaries, and then turn to the dramatists of the seventeenth century to see what a terrible change had come to pass in less than a hundred years. Things became so bad that almost all contemporaneous writing was denied young girls if their fathers cared enough for them to guard them from evil, and to be a writer was as a matter of course to be the opposite to a Christian character.

Into this pandemonium of literature came Joseph Addison, a man whose thoughts were as pure as his style was perfect, and whose aim was to show that amusement could be found in the portrayal of virtue quite as much as in that of vice, and who succeeded so well in his attempt that to him has largely been ascribed

that better change which shortly afterward took place. What the *Spectator* must then have been to the London public it is hard for us now to conceive. As we now read the dainty pictures of Sir Roger de Coverley and his friends we deem it pleasant reading, but we cannot always sympathize with the interest which made the appearance of this paper upon the breakfast table the chief event of the day to many a home in England. But that it must have been eagerly welcomed by all who were not utterly depraved we can easily believe after reading a few specimens of the dramatic writings of the seventeenth century, or even a description of that literature.

Without attempting to criticise the *Spectator* in detail, it may be said that Addison accomplished a great good, not only in successfully substituting an innocent species of literature for the vicious style then in vogue, but also because he laid a foundation upon which many later writers built as they followed in his steps. He paved the way for Richardson, Miss Burney, and Defoe and a score of other writers who, long after the gentle Addison was laid in the grave, delighted England with novels, romances and poems which are as widely removed as possible from those which won applause in the first part of the seventeenth century.

All honor to Addison for his great work! And let us show our gratitude to him and keep his memory green in the only way we can, by reading those works which he has left us.

EDUCATION.

—PROF. BROOKS, the director of Smith Observatory, has just been awarded the medal of the Astronomical Society of the Pacific for his discovery of the comet now in the eastern heavens. This medal is the first one awarded by the above society.

—MISS HARRIET HOSMER, the well-known sculptor, is about to appear in a new role. She has, in connection with Miss Pendleton, of Philadelphia, prepared a libretto, the music of which is to be written by a distinguished composer, and the whole is to be brought out early in the winter.

—DENMARK has an art and industrial school for women, which won two gold medals at the late Paris Exposition for some of its products. Its report for the past year shows that the membership has been eighty-one. The school has received for its support nearly \$2,000 from the government, and \$275 from the community.

—THE Vassar girls have concluded to endow a chair of astronomy in that college in honor of, and to be known after, the late Maria Mitchell. They have raised \$15,000 among themselves, but want \$35,000 more. The honor is most appropriate, as Miss Mitchell was, excepting Miss Herschel, of England, the greatest lady astronomer in the world.

—DR. L. B. CLIFTON, the well-known naturalist, has succeeded in hatching out a rare species of moth, known to entomologists as *Atticus luna*. For a specimen of this moth Dr. Clifton was paid \$100 two years ago by the Earl of Roseberry, who is quite an enthusiast in that line. The present specimen is valued at \$50.

—THERE is a woman in Belfast, Me., who cares little for needle-work, but much for mechanics, and she is now regularly learning the trade of a machinist in one of the shops of the city. The proprietor of the shop says she takes hold of the work as readily as any apprentice he ever had. She wears a big apron over her dress, and stands up to the lathe as if she enjoyed it.

—MISS AMELIA B. EDWARDS was interviewed, not long before she sailed for home, by a representative of the *New York Sun*, who asked what had impressed her as peculiar in America. Miss Edwards said: "That which most surprises and impresses me is the number, size and importance of women's colleges, the enormous forward movement for education for everybody, and the universality and activity of woman's clubs."

—THE most remarkable material for book-making is proposed by Professor Castagnetta and partially carried out by Professor Burkham, of Brunswick. His idea

was to make a book indestructible by printing in gold or silver letters upon thin leaves of asbestos, the binding to be of a thicker sheet of asbestos. Neither time nor fire could have any effect upon a volume of this kind, and it might well merit the title of "the book of eternity."

—THE legislature of Georgia has voted \$35,000 for the girl's Normal and Industrial School out of the rental of the State Road not otherwise appropriated. Also the State has presented, in addition, the old executive mansion and twenty acres of the old penitentiary site. The mansion can be used temporarily for a dormitory, and the site for the college building cannot be excelled. The State money is to be paid in three installments, the first in January, 1891.

TEMPERANCE.

—BARON LIEBIG, the great German chemist, says that "as much flour as can lie on the point of a table knife contains as much nutritive constituents as eight pints of the best and most nutritious beer that is made."

—A CATECHISM. What is a saloon? A saloon is a place authorized by law to sell mixtures of fusel oil, logwood, alcohol, nux-vomica and other poisonous drinks, at a profit of from two hundred to three hundred per cent.

—A CINCINNATI gentleman, who has preserved a record of 320 railroad accidents happening in America during the last year, finds that only thirteen out of the lot occurred from causes beyond human control. Every one of the others was due to drunkenness or carelessness.

—FIFTY thousand gallons of cheap wine was recently ordered by a European firm from a single California company. The sea voyage and the European atmosphere will convert it into a high priced article needing only a French name and some bottles and cobwebs to make it ready for exportation to the United States.

—INTEMPERANCE grips with a hand of gold studded with diamonds. Men see the infernal hand tightening its hold, note its victim writhing in agony, but will not consent to destroy such a grip even to save a human soul. It is such a pity, they think, to destroy such great wealth. In this case, therefore, the ghastliness of death is overcome; the horror of the grip is swallowed up in wealth.

—A MICHIGAN pastor tells this: "I have come across a small boy who is a philosopher, and who has solved the problem of how to get safely by the saloon. Said he, 'Papa, I'll tell you how I go by the saloon. I walk on the outside of the sidewalk, as far away from the saloon as I can; then I hold my nose and shut my mouth, and when I get by I spit before I swallow.'"

—WHOSE boy shall go into the gutter, yours or mine? You cannot run a saw-mill without logs, a flouring-mill without wheat, nor a saloon without using up boys. Whose boy? Shall your boy, my boy or our neighbor's be ground in the saloon-mill and dropped into the gutter? God forbid that either should! If not, pray, work and vote the saloon from your State.

—IT is said that "San Francisco spends \$40,000 a day in her dram shops, yet her laboring population complain of hard times." Is it possible that our "laboring population" is so blind as to be unable to discover that the American saloon is of all things the greatest breeder of poverty? It is not only vice, crime, insanity and every other evil, but the abject poverty of our cities is bred in the saloon.

—PROF. DAVID SWING is reported to have said recently, while discussing the causes of poverty: "People talk about the single-tax system remedying the evil of poverty. Drinking is the most prevalent vice of our age, and increased pay with less hours of work will not work out the reform. Whiskey would rejoice in double pay and eight hours of work. It would give it a better opportunity." This is absolutely true. At least three-fourths of the poverty among the laboring classes can be traced directly to the saloon.

—A NEW notion in the way of temperance reform is going on in Berwick, Pa. Most of the men in the place are employed in the car shops of a great manufacturing company. Recently the president of the company called the hotel-keepers and other licensed liquor sellers together and proposed to pay them the amount they would make by the sale of liquor for one year, on condition they would not apply for licenses nor sell liquors. They assented, and the amount to be paid was fixed by agreement at about six thousand dollars. The company believe they can afford that sum to have the taverns and restaurants kept on temperance principles for one year. The benefit to their workmen will be several times six thousand dollars.

POPULAR SCIENCE.

AMONG the marvels at a Convention of the American Electric Light Association, in Kansas City, a few days ago, was a machine to weigh sunshine.

USES OF SAWDUST.—Sawdust is becoming a valuable commodity in the East, and in New York, \$5,000,000 annually represents the sale of that article. It is used for packing of all kinds, by plumbers for covering of pipes for stuffing of dolls and deadening of floors, and for covering the same in hotels, shops and saloons. And last, and probably the greatest factor in its consumption is its use to assist in the sweeping of floors.

RECENTLY a wonderful discovery has been made. A beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of rainbow is made to break through it. Now place the ear to a vessel containing silk, wool or other material. As the colored lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts.—*American Art Journal*.

IT is stated that a process has already been discovered by which every family can, with but little machinery, manufacture sufficient ice for its own use daily in a few minutes time. The process necessitates the use of a cylinder that is capable of holding a pressure of 1,200 pounds of compressed air to the square inch, but with the use of 700 pounds, the temperature of a certain volume of water can be reduced to thirty degrees below zero in half a minute. The machine will cost but a few dollars.

TO RECOGNIZE AMBER.—Amber may be distinguished from its imitations by the following characteristics: Copal is yellow, and always of a uniform color, while amber is generally shaded and striped or cloudy, and when rubbed with the palm of the hand it evolves an aromatic odor which is not the case with copal or artificial amber. Amber when coated with tallow, and held over the fire a few minutes, may be bent, while its substitutes remain rigid. It is crushed with difficulty, cannot be abraided or scratched with fingernail; it can be cut, filed, sawed and polished, but it cannot be welded, like copal or artificial amber.

HOW TO MAKE GOOD PASTE.—A transparent mucilage of great tenacity may be made by mixing rice flour with cold water, and letting it simmer gently over the fire. Another way is to dissolve a teaspoonful of alum in a quart of water. When cold, stir in as much flour as will give it the consistency of thick cream, carefully beating up all the lumps. Stir in half a teaspoonful of powdered rosin. Pour on the mixture a teacup of boiling water, stirring it well. When it becomes thick pour it in an earthen vessel. Cover and keep in a cool place. When needed for use, take a portion and soften it with warm water. It will last at least a year. If you wish to have a pleasant odor, stir in a few drops of oil of wintergreen or cloves.

SOAPSTONE AND ITS USES.—A writer in a London journal calls attention to the unappreciated uses and preservative qualities of soapstone, a material, he says, which possesses what may be regarded as extraordinary qualities in withstanding atmospheric influences, those, especially, which have so much to do with the corrosion of iron and steel, and from experiments made, it is said that no other material is capable of taking hold of the fiber of iron and steel so readily and firmly as this. In China, soapstone is largely used in preserving structures built of sandstone and other stones liable to crumble from the effect of the atmosphere; and the covering with powdered soapstone in the form of paint, on some of the obelisks in that country, composed of stone liable to atmospheric deterioration, has been the means of preserving them intact for hundreds of years.

THE WEIGHT OF EARTH WORMS.—Darwin estimated that worms, by swallowing earth for the sake of the vegetable matter it contains and forming castings, bring to the surface, as much as ten tons of earth per annum on an acre. Worms are great promoters of vegetation by boring, perforating, and loosening the soil, and rendering it pervious to rains and the fibers of plants, by drawing straws and stalks of leaves and twigs into it, and, most of all, by throwing up such infinite numbers of lumps of earth, called worm casts, which form a fine manure for grain and grass. The earth, without worms, would soon become cold, hard-bound, void of fermentation, and consequently sterile; this has occurred in many cases where the worms have been either accidentally or intentionally destroyed, and the fertility of the soil thus lost has only been restored when the worms had again collected and resumed their fertilizing work.

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: 18-21.
June 21.	Trust in Our Heavenly Father.....	Luke	12: 22-34.
June 28.	Review, or Temperance, or Missionary Lesson.		

LESSON VII.—THE TRANSFIGURATION.

For Sabbath-day, May 17, 1890.

SCRIPTURE LESSON—LUKE 9: 28-36.

28. And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30. And behold, there talked with him two men which were Moses and Elias.

31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son; hear him.

36. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

GOLDEN TEXT.—And there came a voice out of the cloud, saying, This is my beloved Son; hear him. Luke 9: 35.

INTRODUCTION.

At the close of the day after the five thousand were fed and sent away Jesus directed his disciples to return to the other side by boat and leave him alone. Thus being left he went to a retired place in the mountains and spent most of the night in prayer and communion with the Father. Very early in the morning he came walking on the sea near the vessel in which the disciples were still struggling to reach the shore. He soon made himself known to them and stilled the waves. Very soon he, with the disciples in the boat, came to their landing, but the pressing, excited crowds of people would give him no rest here, consequently he, with his disciples, makes a journey through Tyre, Sidon and Decapolis, if possible to find retirement and better opportunity for privately instructing the disciples. During this tour several miracles were wrought and many people met Jesus who had not seen him before. After a little time spent in this way they returned to the sea of Galilee and then took a journey northward up the valley of the Jordan. During these days of quiet and slow travel Jesus gave many important lessons and instructions to his disciples concerning himself and the nature of his kingdom. They had before witnessed many demonstrations of his divine power and had heard many sermons and many wonderful words, all of which had served to prepare their minds for still deeper unfoldings of the real character of Christ and his kingdom. The Lord's ministry in his incarnation is rapidly approaching its climax, and he is using every hour and opportunity to prepare the disciples for the final scenes of his earthly life, that they may understand the mystery of his mission in the world and may be the best possibly prepared to enter into the work of evangelizing the world when he shall have left them alone. They finally reach the foot of one of the mountains, probably Mt. Hermon, where Jesus leaves all the disciples except Peter, James and John, whom he takes with him to an elevated place on the mountain. It seems to have been at night when they went up the mountain. See Luke 9: 37. It seems to have been our Lord's custom to repair by night to some mountain for long and earnest prayer.

EXPLANATORY NOTES.

V. 28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. All the Synoptists are particular to mark the date of this very important event as being one week after the events just previously recorded. Two of them exclude the days of the two events, naming six days, Luke including the two and naming eight days. As the locality of the preceding discourse appears to have been the same as that of Peter's confession, we must infer that the transfiguration was in some mountain in the same vicinity, which

as we have already suggested must have been some one of the spurs of Mt. Hermon. There is something interesting in the fact that Christ should so often select the same three disciples to attend him at times of particular importance. He was making revelations of great and essential truth as fast as the most spiritually minded disciples were sufficiently developed in their spiritual lives. It may be confidently inferred that these three disciples were quite in advance of their brethren and were the only ones fully prepared to apprehend his highest revelations. The exercise of prayer, deep and close communion with the Father, always prepares the mind of the disciple to apprehend more fully spiritual realities.

V. 29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. In the act of this holy communion with his Father, his countenance became another as the original would strictly be rendered, and his raiment seemed to the observers as white as snow. Really he was now presented to Peter, James and John in his glorified body or his spiritual body.

V. 30. And behold, there talked with him two men, which were Moses and Elias. These "two men" were found to be Moses and Elias in their glorified bodies. They were as real in their personal presence as was Jesus himself; and Jesus was as real in his glorified body and state for the time being as were Moses and Elias. But there was something more than simply their real presence together in the same glorified or spiritual bodies; they actually talked with each other or communed together.

V. 31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. The theme of these three persons in conversation with each other was clearly apprehended by the three disciples. The great event of the Lord's death and immediate glorification was the subject that engaged this heavenly conference.

V. 32. But Peter and they that were with him, were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him. These words indicate that this event occurred after the Lord had been engaged a long time in prayer and after the three disciples had been wrapped in slumber. Most likely it was in the very early dawn. But the disciples must have been endowed with a peculiar spiritual vision in order that they might clearly apprehend these three distinct persons robed in garments of light.

V. 33. And it came to pass as they departed from him Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. It would seem that Peter and the other disciples feared the departure of these heavenly visitants unless some form of tabernacle should be provided for them. Their own intense anxiety that this glorious interview should be continued led Peter in these hasty words to suggest the building of the tabernacles; it was a simple way of expressing their desire that this glorified condition should be prolonged.

V. 34. While he thus spake there came a cloud and overshadowed them: and they feared as they entered into the cloud. This cloud represents the veil which covers the glorified forms from the human vision of the three disciples. It probably came by degrees, leaving at first still dim views and finally becoming a complete veil. As these disciples realized themselves as standing alone covered by a cloud, at the same time in the near proximity to those three glorified persons, they were filled with holy fear.

V. 35. And there came a voice out of the cloud, saying, This is my beloved Son; hear him. A new experience comes now to the hearts of these disciples. Jehovah had spoken out of the cloud to earthly hearers before, but he had never thus spoken to them. They were now made to understand more positively than before that Jesus was really the Son of God, and that he had just now revealed to them his spiritual body, like the spiritual body of Moses and Elias. God, the Father, declared him to be his beloved Son.

V. 36. And when the voice was past Jesus was found alone; and they kept it close, and told no man in those days any of those things which they had seen. With the dying away of that sound the whole phenomenon reached its consummation. The heavenly messengers had passed from their view, and Jesus had resumed his usual body and form, and the disciples had also resumed their usual mode of apprehension. But the realities which had now been revealed to them were clear and unmistakable. They had seen what they had never before witnessed, and had learned that this transfiguration had some reference to the crucifixion and resurrection of their Lord. It was something too sacred for them at present to communicate to others. It also left a deep inquiry in their minds as to its full meaning. But they cited them for-

ward to another event after which they might report this. The heavenly light came to them only so fast as they were prepared for it.

QUESTIONS.

What is the Golden Text? Where was the scene of this event? Give an account of the intermediate history. How many and who were the disciples permitted to witness the transfiguration? Describe what was seen and heard in the mount of transfiguration. What was the purpose of the transfiguration? What led to the proposition to build three tabernacles? By what form of hearing did the disciples hear the voice in the cloud? What is the supreme practical lesson?

IN MEMORIAM.

Mrs. Irene Fisk Green, widow of the late Luke Green, passed from this life on the 7th of April, 1890, at her home in Alfred Centre, N. Y., aged 79 years. She was born in the first house built on a farm now occupied by a part of the village of Alfred Centre, and the home of her entire life has been in this part of the village. She was the second child born in Alfred, and retained a very accurate recollection of the early settlers of this township. She, with her late husband, had much to do in establishing the beautiful village of Alfred Centre. She became an active Christian in early life, and adorned her profession with all the graces of Christian faith, devotion, and benevolence. She was never known to lose her trust in God, but always came confidently to the throne of grace with every burden of her heart; hence she had an experience that was rich in memories of gracious answers to prayer. She has been an intense sufferer a great part of the time for thirty years, but so long as it was possible for her to do so she observed all the regular appointments of the church, and especially enjoyed the social services, very rarely, if ever, failing to take part in them. In this her influence was a strong support to the working force of the church. The church was very dear to her heart, but her Christian life had its most beautiful and complete development in her home. There the sweet, pure sunlight of her tranquil, affectionate spirit was always present, and gave rest and comfort to the entire household. As might be expected, she was never known to express an unkind thought to one of her family, but the tenderest regard was always manifest in her thoughtfulness and maternal ministries. From the day that she became a wife, and through all her motherhood, her own gentle spirit was affectionately reciprocated in all the ministries of love. How could it be otherwise, since her own spirit inspired all their hearts? Her last years of intense suffering served not only to perfect her own graces, but to beget the deepest filial devotion in her children who were permitted to minister to her every want; and such devotion is rarely witnessed. Her life was also spiritually beautiful in her abounding charity for any who might be in fault or error, never having it in her heart to utter an unkind word against such, but rather to think of something worthy, if possible. The poor among her acquaintances were never forgotten, however much she might be suffering herself; it was a delight for her to feed any hungry person. She had reached womanhood when Alfred University had its first small beginning, hence she has been familiar with young people all these years who were struggling for an education, many of them poor and comparatively alone in the world. Many such young men and women have found a warm and sympathizing friend in "Mother Green." Scattered far and wide, whenever Alfred is recalled to their thoughts they speak in grateful terms of her many services of kindness and encouragement.

Surely she has been a real mother in Israel

and her life has been a beautiful example of true Christian culture. She has finished her precious work and has gone to the glorious rest. The memories of her beautiful spirit, Christian examples, and loving councils, will be a fadeless legacy to her children who have ministered to her declining years with such unabating devotion. T. R. W.

THE BERLIN FIELD.

BERLIN, Wis., April 27, 1890.

To the Editor of the SABBATH RECORDER:

I have been here for the last two months and it has been settled between the Berlin Church and myself that we are to live together for at least a year as pastor and people, so that my post-office address will be Berlin, Wis. The Missionary Society will give generous support to aid the church in meeting the expenses, and it is understood that I will visit other places to some extent, as the Board shall direct.

As is well known to many of our people, this was my first field of labor, coming here in 1849 and remaining till 1858, when I went to Brookfield, where I remained in continuous labor for thirty years and six months. Pleasant memories of that pastorate remain to cheer and gladden on the way. Those who know about this place know that the congregation is small, but they seem earnest, and my hope and prayer is that great good may result to this "Berlin field" from the arrangements now made. Let the beloved ones all over the denomination remember us in prayer before God.

There are other needs on this field besides the preaching of the gospel. I will mention only two at this time, and if these can be secured I will promise not to ask again until I see another worthy object, either here or in some other place. 1st, we need to have the meeting-house repaired on the inside and painted on the outside. We are able to do this without help from others. 2d, the other thing is the need of a house belonging to the church in which a pastor can live. The society are not able to build a suitable house without help from our brethren and sisters—the liberal ones in other places. There is quite an interest already on the subject, some of the sisters are talking it up, and we all know how things generally move when the sisters undertake to do anything. But I may be guilty of trespass on the case, as they have not asked me to say anything about it; but then you know that they may, and if they do, I shall try and do it so *pleasantly*, yet *urgently*, that the liberal at least will respond with pleasure; and any others, if there are such, will feel not a little pinched if they do not *down with the dust*. J. M. TODD.

HARPER'S METHOD OF BIBLE STUDY.

Dr. W. R. Harper, of Yale University, is known in this and other lands for his indefatigable labors in oriental and biblical studies.

1. By preparing new and superior text books in Hebrew, on the inductive plan, by conducting summer schools and the correspondence department in Hebrew, he has created among college men and seminary students an unprecedented enthusiasm in the study of the Hebrew language.

2. By calling attention to the almost total neglect of the English Bible in the college and university courses he has awakened an interest, and is fast securing the adoption of the Bible as an essential part of the curriculum in the colleges of the United States.

3. Not satisfied with the fragmentary re-

sults of Sabbath-school study, he has this year, with the aid of able assistants, elaborated a more thorough and even critical course of study of the gospel of Luke, to be followed next December by a careful examination of the year's work.

This plan of study is simply to go through the whole gospel, chapter by chapter, section by section and verse by verse, gathering up and fixing the main points of the material so as to get a clear view of the complete life and work of the Son of God. Simple helps are suggested, but it is emphatically a *study of the Word of God*. It is hoped that one hundred thousand of the Bible students of America will prepare for the examination at the close of this year.

Now how many of our Seventh-day Baptist graduates and Bible students would like to enter upon this careful and critical study? Would it not be better to study the whole gospel of Luke, chapter by chapter and verse by verse, and so get a connected view of the plan of redemption, than to spend our time on scraps of it, or worse yet depend upon the running comments of others? And when other denominations are entering upon this careful study can we afford to neglect it? Will be happy to answer any questions and would refer for details to Dr. W. R. Harper, New Haven, Conn. L. R. SWINNEY.

DE RUYTER, N. Y. May 1, 1890.

HOME NEWS.

New York.

ADAMS CENTRE.—After an absence of three months I am enjoying the luxury of again meeting family and home friends. It was not indeed without a pang that I parted with the dear friends at Hammond. It was a strong attachment that had grown up between us during the many weeks of mutual labor and Christian fellowship. That last Sabbath in the new church was an occasion of solemn interest, as we welcomed a new member and joined in the celebration of the Lord's Supper. And at the parting social in the evening after the Sabbath, the thought that we must part seemed to burden all our hearts. But that parting scene was soon followed by the welcome home. The pastor's heart was made glad by the hearty greetings, and the knowledge that many prayers had followed him for the success of his labors and his safe return. His family had also been remembered in a substantial way, as the usual donation had been made in his absence. Then there was the welcome home surprise when the parsonage was filled with old and young.

But we have to note many changes in the short three months. Some of the dear young people have married and gone to other homes, and some in the maturity of years have gone to their long home. Amid these joys and sorrows there is, I think, an earnest purpose generally with us to push forward the Lord's work. A. B. PRENTICE.

REV. S. I. LEE having removed from Springfield, Oregon, to Taney, Idaho, desires his correspondents to address him at the latter place.

DELEGATES who wish to attend the South-Eastern Association, which is to be held with the Greenbrier Church (which is to begin on the last Thursday in May), especially those coming from other States, are requested to give notice by postal card to J. R. Clark, Salem, W. Va., chairman of committee on arrangements. This will enable the committee to provide conveyance from Salem to Greenbrier. Those giving timely notice will be met at the Salem depot on Fourth-day afternoon at the arrival of the western bound accommodation which is due near 4 P. M.

The express does not stop only by special arrangements. By Order of Committee, JUDSON F. RANDOLPH.

MISCELLANY.

HELEN LANGDON'S "ENDEAVOR."

BY MARGARET STEWART SIBLEY.

Helen Langdon drew her elegant sealskin cloak back with the very faintest gesture of disgust.

"Somewhat primitive, surely!" she observed mentally.

The windows of the little church looked out on the shadeless streets of Springvale, and the light did not come through stained glass, though perhaps a genuine nature-lover would have thought the golden sunshine beautiful. Springvale is in one of the Dakotas, and, although a "growing town," the church society is neither large nor rich.

"The seats look dusty, and the floor is positively—not clean! Poor things! I suppose they can worship God just as well," she reflected, as the organist began a voluntary.

Helen thought the organ very small. She glanced around at the congregation—mostly women and children, one or two young men, and a very few old ones. "Not a church-going town, evidently. It must be discouraging to the pastor," was her next comment.

The audience rose, and all joined in singing,

"Praise God from whom all blessings flow."

Helen thought they sang very well. Indeed, one voice showed unusual training.

"But what am I thinking of?" she asked herself. "These people were not born here, at least only the little children were, and they all came from the East as well as I. Why, then, should they not sing and have good clothes?" And she noticed some cloaks as fine as her own, and some bonnets quite *a la mode*; yet others were plain, some even shabby.

Helen was a church member. She had no taste for the multitude of societies in vogue in these days. They were all well enough if one liked them, but such things did not suite her taste. She prided herself on her taste! She gave liberally of money and clothing, but rarely of time or personal effort. She was dainty to the very tips of her jeweled fingers. Her sister Emily had married William Bradshaw, a rising young lawyer, several years previous, and this was Helen's first visit to their Western home.

But the sermon has begun. How earnest the pastor was, though his hearers were so few!

"It is not enough," he said, "to accept the benefits of Christ's death and mediation, we must live his life. He went about doing good; so ought we. He was meek, merciful and just; so ought we to grow into his likeness. 'Even Christ pleased not himself.' It is not enough to give as we have opportunity—we must not miss the opportunities!"

The words were nothing unusual, but they went like winged swords straight to Helen's heart. What kind of a life had she been living? An easy, selfish one, knowing nothing, caring less, for Christ's little ones. She went down the aisle with her sister in a very different mood from that in which she had entered. The little church, built of Dakota pine, carpetless and cushionless, seemed a holy sanctuary; the preacher, a veritable priest of God; and these people, her brothers and her sisters.

The afternoon waned. Dinner over, books and sacred music filled up the hours, and the morning's impression seemed forgotten. Presently, however, Helen asked her sister if they had a Christian Endeavor Society connected with their church.

"Not as yet, we are so few," answered Mrs. Bradshaw. "We hope to grow to that in time. My own cares, with two little children and inefficient help, absorb nearly all my time, so that, personally, I can do very little."

Just then a little girl with a handkerchief tied over her head, opened the door suddenly. There were tears on her cheeks. She stood with a shy look at the strange lady.

"What is it, Minna?" asked Mrs. Bradshaw, kindly.

"Without taking her eyes from Helen the child replied: "The mother is crying, and Hilda, she is sick and she will die. My mother said will

you come to see her—quick!" and she was gone.

Helen turned to her sister with an inquiring look.

"It is Mrs. Nilson, my washerwoman; she always comes to me when the children are sick. I will go over, it is only across the street. Can you take Jessie? She is not well, and I do not like to take her with me."

For an hour Helen amused both the children.

"I've had a hard time," said her sister on her return. "That child is very sick. The doctor will come again in an hour or two. Poor woman, there's no one to stay with her to-night. She's a Swede, and there happens to be only a few of that nationality here just now. Besides, we are a town of young married people; nearly every woman, like myself, has a baby, and cannot easily leave home. Mrs. Nilson is afraid to stay alone, and her husband is away. I'm sure I don't know what she will do."

To her intense surprise, for she had no thought of influencing her fastidious sister, Helen said: "Could I do any good? If so, I will go."

Mrs. Bradshaw looked doubtfully at her sister, and said slowly, "I fear the child is dying, Helen; could you bear it?"

"I will try," and in a few minutes she came from her room, her silk gown and jewelry exchanged for a soft, plain dress and a warm shawl. Mrs. Bradshaw gave her some food and other comforts, and the girl crossed the street, feeling as if she were in a dream, or as if she were some one else than Helen Langdon. She went softly in. The mother sat in a neat, clean room, holding the sick baby in her arms.

"I am Mrs. Bradshaw's sister," said Helen, gently. "I am come to stay with you to-night. Let me hold the baby while you lie down a little while."

After much urging, the mother consented, but she soon returned. Her anxiety forbade sleep. In a short time the doctor came. He asked a few questions, looked at the baby in silence, then beckoned Helen from the room.

"She is dying. I can do nothing. Comfort the mother, if you can," and the busy man was gone.

Helen returned to the sick room awed and terrified. Her heart ached for the poor mother holding the sick baby so tenderly. How could she tell her?

"My little heart—my treasure—my Hilda! She must not die—I cannot bear it!" cried the mother, raising her tearful blue eyes to Helen appealingly, as if in some way she could help.

The girl's own eyes were brimming with tears. What should she say? How could she comfort this poor mother? Every word she had ever read in the Bible seemed to have faded utterly from her mind. The words of the minister that day rang like a dirge in her memory. Yes, this was the opportunity—and she was not ready! Here was her work, and what an unskilled worker! Never, in her Christian life, had she spoken one word of comfort to any soul. How should she begin? But the blue eyes still sought hers in mute appeal.

"My little heart," moaned the mother.

"God only can help your baby," whispered Helen.

"Pray—please pray to him. Call the children," cried the mother in agony.

They came, frightened and wondering. Holding a hand of each—the blue-eyed Minna and the fair-haired Oscar—Helen knelt on the bare floor beside the mother's chair. She never recalled the words of that prayer. She was only conscious of trying to commend the passing soul to him who said, "Suffer the little children to come unto me," and of beseeching his love to comfort the sorrowing hearts. When she ceased, the little spirit had fled. Space forbids to tell how Helen's own hands robed the pretty baby for its burial, what substantial aid found its way to the bereaved mother, or how, weeks afterward, that mother and Minna and Oscar clung to her, sobbing, when she went to say "Good-bye." Nor can we follow her to her Eastern home. But we may venture to say that she never relapsed into her former condition, and that her first "endeavor," in far-off Dakota, was by no means her last.—*Congregationalist.*

SPECIAL OFFER.

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

SPECIAL NOTICES.

THE Fifty-fourth Annual Session of the Seventh-day Baptist Eastern Association will be held at Rockville, R. I., June 5-8, 1890. The following programme has been prepared:

FIFTH-DAY.—MORNING SESSION.

10.30. Introductory Sermon, A. H. Lewis. Appointment of committees; communications from churches.
12. Adjournment.

AFTERNOON SESSION.

2.30. Devotional exercises.
2.45. Miscellaneous communications; reports of officers; reports of delegates to sister Associations.
3. Communications from corresponding bodies.
4. Adjournment.

EVENING SESSION.

7.30. Praise service.
7.45. Sermon by delegate from the South-Eastern Association.

SIXTH-DAY.—MORNING SESSION.

9.45. Devotional exercises.
10. Reports of committees; miscellaneous business.
10.30. Missionary Society's hour, conducted by O. U. Whitford.
12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.
2.15. Tract Society's hour, conducted by Geo. H. Babcock.
4. Adjournment.

EVENING SESSION.

7.30. Praise service, conducted by J. G. Burdick.
7.45. Prayer and conference meeting, conducted by T. L. Gardiner.

SABBATH.—MORNING SESSION.

10.30. Sermon by E. M. Dunn, delegate from the North-Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

AFTERNOON SESSION.

3. Sabbath-school, conducted by the Superintendent of the Rockville School; lesson taught by O. D. Sherman.

EVENING SESSION.

7.30. Praise service, E. A. Witter.
7.45. Sermon by the delegate from the Central Association.

FIRST-DAY.—MORNING SESSION.

10. Devotional exercises.
10.15. Young People's hour, conducted by E. H. Lewis.
11.15. Sermon by the delegate from the Western Association, to be followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON SESSION.

2. Devotional exercises.
2.15. Conference hour of the Woman's Executive Board, conducted by Mrs. O. U. Whitford.
3.15. Miscellaneous business.
4. Adjournment.

EVENING SESSION.

7.30. Praise service.
7.45. Sermon, L. E. Livermore.

THE Executive Committee of the South-Eastern Association has arranged the following programme for the coming session of that Association, to be held with the church on Green Brier, W. Va., May 29 to June 1, 1890.

FIFTH-DAY.

10 A. M. Call to order by the Moderator, and Introductory Sermon by M. E. Martin. Report of Executive Committee; communications from the churches; communications from sister Associations; appointment of Standing Committees.

2 P. M. Devotional exercises.
2.30. Annual reports.
3. Essay, O. T. Davis; report of Committee on Resolutions.

SIXTH-DAY.

9 A. M. Praise service, conducted by E. J. Davis.
9.30. Calling roll of delegates; report of Standing Committees.

10.30. Missionary Society's work; collection.
11.30. Miscellaneous business.
2 P. M. Unfinished business.
2.30. Devotional exercises.
2.45. Woman's work.
3.45. Tract Society's hour; collection.

SABBATH-DAY.

10 A. M. Bible-school, conducted by the Superintendent of Green Brier Sabbath-school.
11. Sermon, delegate from Eastern Association.
2.30 P. M. Sermon, delegate from Central Association; communion service.
7.30. Conference and praise service, conducted by Rev. S. L. Maxson and Miss M. J. Haven.

FIRST-DAY.

9 A. M. Miscellaneous business.
10. Work of Education Society.
11. Sermon, delegate from Western Association; collection for Missionary and Tract Societies.
2 P. M. Young People's work, conducted by L. A. Bond.
3. Sermon, delegate from North-Western Association.
C. N. MAXSON, Mod.

O. S. MILLS, Sec. of Com.

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.

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.

Tank steamers are driving shipments of oil in barrels from the ocean.

Lake Champlain and Lake George have furnished 1,000,000 tons of ice this season.

An elevated railroad is to be built from Chicago to Evanston—a distance of 12 miles.

All organized bodies in the United States, civic and military, are invited to participate in the dedication of the Garfield monument at Cleveland this month.

After investigation it is estimated that more than one-third of the time of congressmen is consumed in looking for offices for their constituents. Surely civil service is needed to relieve legislators.

Boston men stand ready to form a syndicate and put twenty iron steamers into the coasting and foreign trade service if the mail subsidy bill passes in Congress. That looks like a genuine revival of American shipping interests.

The plaster cast of Louis Rebossos' equestrian statue of General Grant, ordered of that artist by the Chicago committee, has been completed. It has been finished in sections and sent as each piece was completed to Chicopee, Massachusetts, where the bronze casting will be made.

The Pan-American Congress has completed its labors, and adjourned sine die. They agreed in their proposals to their respective countries on a continental railroad, a continental bank, a system of reciprocity treaties, a system of arbitration, another of extradition, subsidies for steamship lines, a common adjustment of custom-house procedure, etc.

The great Bear River canal in Utah, for the construction of which \$2,000,000 has been provided, is expected to be one of the most extensive irrigation works of the country. It will irrigate two hundred thousand acres in Salt Lake Valley, and six million in Bear River, increasing the value of the land to fifty dollars per acre. Bear Lake is in eastern Idaho.

Chauncey Depew estimates the takings of the South from the invalid travel from the North every year at about eight and one-half millions of dollars, and thinks at least six millions of this is profit. The business will, he believes, reach as high as twelve millions. He finds it odd that people insist on spending summers in the Engadine and winters on the Riviera, when they have North Carolina and Florida.

The iron trade is booming in all sections of the country. Margins of profit are narrow, but this is for the good of the buyers. Furnace and mill men are crowded with work, and there is a general expansion of capacity going on, which looks a little dangerous for the future. Two million tons of steel rails will be made this year; orders for over 1,000,000 tons have already been taken; about \$70,000,000 will be expended that way during the year. The railroad managers have appropriated a good deal of money for repairs, new cars, locomotives, etc.

President Harrison presented a gold medal to Joseph Francis, a monogenarian inventor, in recognition of his services in the construction and perfection of life-saving appliances. It contains over three pounds of pure gold, and cost \$3,000. The medal was awarded by authority of Congress, and is a rather tardy, though generous, testimonial to merits that were long ago fulsomely recognized by foreign countries.

Mrs. Margra Allen arrived in Charlotte, N. C.; lately. Mrs. Allen is an English woman, who was bequeathed by her husband at his death \$1,000,000 to be used in mission work among the colored people. Mrs. Allen has been in this country a year or more, devoting her time and fortune to the work specified.

There are abundant evidences that America is destined to forge her way to the front in the shipbuilding industry. There has been unwonted activity in this department during the past year, and it is worthy of note that steel shipbuilding is now in active progress in California, owing to the federal government having placed contracts for new steam cruisers with firms on the Pacific coast. One vessel for coast defence, the Monterey, is now about half finished and it is expected that she will be launched in July.

Foreign.

Russians copy American fashions, and the latest notion is to have American sleighs, lined with American buffalo robes.

The drain on the wealth of China for the purchase of foreign opium amounts to 20,000,000 taels yearly.

The steamer San Juan, from Panama, brings advices stating that the severest earthquake experienced on the Isthmus since 1882, occurred recently.

When Prince Bismarck left Berlin for his home at Friedrichsruhe he took with him the little table on which he and M. Thiers signed the preliminaries of peace between Prussia and France, in 1871.

Emin Pasha must waste no time if he is going to gobble any good African territory for Germany. Great Britain is fitting out another expedition to go into Central Africa at once.

Yankees are turning the tables on the British syndicates, which are buying up business concerns of this country. They have secured control of all the twine factories in Canada.

A Paris dispatch says General Boulanger's friends have insisted upon the General's return to France. They threaten that if he does not return they will abandon his cause.

Primrose Day, the anniversary of the death of Beaconsfield, was observed by the Conservatives. The Queen sent two wreaths to be placed on the grave of Mr. Disraeli, at Hughenden. Primroses were generally worn by the admirers of the dead statesman.

The engineers sent out from France to examine the Panama canal route have reported that, in their opinion, the completion of the canal is feasible and that it could be accomplished for about \$150,000,000.

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

Royal Baking Powder ABSOLUTELY PURE

The King and Queen of Portugal recently made a tour of the principal cities of the kingdom. Their journey consumed two weeks. The King made several speeches during his journey in which he indicated the necessity of calmness on the part of the people of Portugal pending the negotiations now proceeding with England in regard to the disputed possessions.

The prominent European question of to-day is whether the German Emperor, having dropped his pilot, is able to sail the ship himself through the tumult of contending waters on which he is tossed. "If he is going to be a genuine constitutionalist and is equal to the great occasion, he has certainly done a great deed in dismissing the despotism of the past along with the grand personality who was the soul of it." But then that if!

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

MARRIED.

CAPWELL—CARLYSLE.—In Ashaway, R. I., May 1, 1890, at the residence of Geo. W. Capwell, Esq., by Rev. Horace Stillman, Mr. Leander W. Capwell and Miss Marion E. Carlyle, both of Ashaway.

ALVERS—RAGIN.—At the residence of Wm. C. Alvers, Esq., Sisco, Fla., by Rev. A. E. Main, Oliver Alvers and Miss Ann Eugenia, daughter of Mr. John H. Ragin, of Sisco.

ALVERS—BALDOCK.—Also at the same time and place and by the same, Clarence Alvers and Miss Lilla A., daughter of Mr. H. H. Baldock, of Nashua, Fla.

DIED.

BURDICK.—In McHenry Valley, Alfred, N. Y., at the home of her parents, after an illness of only two or three days, April 23, 1890, of cerebral apoplexy, Miss Emogene Burdick, daughter of Martin and Caroline Burdick, aged 16 years and 11 months.

Her early, as well as her sudden death, is a melancholy surprise to her family and many friends. One sister, Hannah, now in California, and two sisters and two brothers at the home, with father and mother mourn her early loss. The funeral, at the house, was largely attended, and her remains were laid to rest in the cemetery at Almond, April 30th. Services conducted by the writer, assisted by a special choir from Almond. J. S.

HULL.—In Ashaway, R. I., April 20, 1890, after a lingering sickness, Mr. Wm. B. Hull, aged 80 years. H. S.

VAN HORN.—At Shellsburg, Iowa, April 24, 1890, Abi J. Van Horn, wife of B. S. Van Horn, aged 58 years, 9 months and 4 days.

Sister Van Horn was born in Indiana, moved to Shellsburg in 1857, was converted and united with the Baptist Church in 1858, and was married to Mr. Van Horn in 1861. She has been in feeble health for many years, and for two years confined to her bed. She was an upright and devoted Christian, and leaves a large number of relatives and friends. Funeral at the Baptist church, April 26th, conducted by the pastor, Eld. J. N. Cole, Rev. 14: 12.

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