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For the SABBATH RECORDER.

## I HAVE NEED OF THEE, LORD JESUS.

BY JOHAN ROSENBERG.

I have need of thee, Lord Jesus,  
On my journey every day,  
Through this wilderness of darkness  
Be my guide, my light and way.  
Do not leave me, O, my Saviour!  
Let me cling more close to thee,  
Lead me with thine hand, and teach me  
More thy precious love to see.

Often am I sad and weary,  
Wandering here without a rest;  
And in longing does my spirit  
Fly to thee for peace so blest.  
Often do the clouds of darkness  
Hide from me my glorious sun,  
Come and help me, Lord, I need thee,  
May thy will by me be done.

Keep me in thy love, my Saviour,  
In thy stricken, wounded side,  
Be my shield in all temptation,  
In the darkness be my guide.  
In my struggle, strife and sorrow  
Speak to me a cheerful word,  
Looking up to thee for comfort  
Let my humble prayer be heard.

May I true and faithful ever  
Be thine own beloved child;  
May I more and more in wisdom  
Be like thee, my Saviour mild;  
And when on my pilgrim journey  
I have reached the golden strand,  
May the angels bid me welcome  
To the fair, sweet Beulah Land.

There in rest so sweet forever  
With my Jesus I shall dwell.  
Oh! what joy, what peace and glory,  
That no human tongue can tell.  
By the streams of living water,  
On the fair and golden shore,  
I shall walk among the angels  
Singing praise forevermore.

PITTSFIELD, Pa., May, 1890.

For the SABBATH RECORDER.

## DID JESUS BAPTIZE ?

BY JOSEPH BAWDEN.

John 2: 23 tells us that many who saw the miracles of Jesus during his attendance at the first passover in his ministry, "believed in his name;" and in further testimony to the agitation of the public mind concerning him there is the visit of the ruler Nicodemus "by night." That the discourse with Nicodemus was a new unfolding of the truth concerning himself would seem to be indicated by the 3d chapter and 24th verse. Here is a man whose curiosity is not that of the vulgar; here is a seeker after God; and the first declaration made by our Lord is a message to the man's soul. Not even to the five disciples, mentioned in the first chapter, had this message been given. They had merely seen the Christ. They had not felt the need of Jesus, the Saviour. In the conclusion of the discourse with Nicodemus our Lord emphatically declares that there can be no esoteric acceptance of his teaching: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Fitting conclusion of a discourse with one who came seeking truth "by night." And so we have the words indicative of a new departure, a new milestone on the highway of truth, a new start on the *via crucis*, *via lucis*, after the halt indicated by 2: 24; and these words begin (3: 23), "after these things." Then follows the gathering of the disciples in some convenient place "in the land of Judea," that he might tarry

with them. This is the method of the old "school of the prophets." "There he tarried with them and baptized." Who? He baptized whom he tarried with. His disciples. Not merely the five who in the first chapter followed "Messias," not merely some of those who at the feast saw his miracles and believed in his name, but those of and among those believer who had made further progress; who were content to follow him to some place of tarrying, where they might learn the wonderful truths declared to Nicodemus; and when they had learned these they were baptized.

Now, as if it was a strange thing, John tells us that the Baptist was "also baptizing," and he gives the place—some distance from where Jesus "tarried,"—and the reason for the choice of this baptistery, the "much water there." Then there is note of a controversy between the Baptist's disciples and the Jews, a very important controversy about a very important matter, namely, "about purifying." Leaving reference to this for further inquiry, we find the Baptist's disciples coming from the controversy to their teacher, to tell him that Jesus was baptizing also, and they added after the customary addition to rumors, "and all men come to him." It was in the heat of the dispute with the Jews that the disciples of the Baptist, in all probability, got the information, with its exaggerated details, which they communicated to their teacher. The different sources of the narrative are clearly set forth. First, the testimony of the evangelist, probably one of the disciples with whom Jesus tarried in the land of Judea. Second, the report which the narrator gives of the Baptist's work at Ænon, a place which, if my sources of information are correct, was nearer to Galilee than to any place in the land of Judea. Third, the evangelist's report of the tidings brought by the Baptist's disciples after a controversy between them and the Jew that Jesus was baptizing, and that "all men come to him." Fourth, the evangelists record in 4th chapter that the "Lord knew (probably from the report which had reached him of the same dispute between the Baptist's disciples and the Jews about purifying), how the Pharisees had heard that Jesus made and baptized more disciples than John." Then follows the parenthesis in second verse, what is evidently intended to be a contradiction of the "more disciples than John," but is commonly interpreted as a contradiction of the statement of John 2: 22, that Jesus baptized. It is true if we omit the comma, the English idiom, which makes affirmative two negatives, leaves the meaning clear: "Jesus baptized only his disciples." Whether this be the meaning of the Greek in any reading I am not Grecian enough to say, but there is an inherent probability that such was the fact. And this probability rests on these data: Jesus retired into the "land of Judea" with his disciples, after his usual manner of withdrawing them to quiet places for instruction. His disciples required instruction in the truths declared to Nicodemus, in obedience to which open confession and acknowledgement of the truth must henceforth be main-

tained. 3: 20, 21. His disciples being so instructed were baptized by him. This fact could not but become known to unbelievers, and would no doubt excite curiosity and some degree of public attention, but as there is no mention of miracles, or of addition to the number of believers, it is more than probable that the report, not the evangelist's be it remembered, but of the Baptist's disciples, derived in all probability from the Jews; that all men were coming to Jesus, was an exaggeration. Here we have the murmur brought to the ears of our Lord that the Pharisees had heard this exaggerated report, which exaggeration is corrected by the statement that only the disciples were baptized. None others would be baptized "after these things," after this proclamation of the doctrine of the new birth, and the declaration that the new-born man must, in the light of day, show that his works are wrought in God, and have their origin in the new source of life opened up to his being by the new birth. The Baptist might baptize multitudes on confession of sin and repentance, but baptism into the name of the divine Son of man could only be outwardly signified on the "few chosen" out of the "many called," on the few who could then see that a man can be born again when he is old, and must be born from above to enter into the heavenly kingdom. It was eminently fitting that so soon after the commencement of his ministry our Lord should baptize his disciples. They were doubtless few in number. At the end of his ministry on earth they were also few in number to whom he gave the commission to teach and baptize.

Some learned correspondent may convict me of heresy, and I will in such case freely recant. But when I read in Neander's life of Christ (Bk. 4, sec. 83), that Christ did not command but *permitted* baptism as "a point of transition from John's to Christian baptism," I hear far off the cackle of the dispute between the Baptist's disciples and the Jews about purifying—something they had heard of a new nature, of a soul made white and clean through belief on the Son of man lifted up, and not understanding which they had translated into the terms of their own ceremonial ritualism. It is little wonder that the eminent interpreter of Christ's life when he has got so far, finds it expedient to make the transition easier by placing in book 5, sec. 119, "Jesus at Ænon, near Salim," which was not "in the land of Judea," where he tarried with his disciples and baptized, before entering upon his general ministry in Galilee.

KINGSTON, Ont., May, 1890.

## SELECTIONS,

From Brigg's Exposition of the 119 Psalm.

BY FOSTER REYNOLDS.

"Thy hands have made and fashioned me: Give me understanding that I may learn thy commandments." verse 73.

In the vast universe of wonders, man is the greatest wonder—"the noblest work of God." A special council of the Sacred Trinity appears to have been held respecting his creation. "God said, Let us make man in our image, after our likeness." What an amazing thought is it that the three eternal subsistents in the glorious God-

head should have united in gracious design and operation towards the dust of the earth! But thus man was formed—thus raised out of his parent dust—from this low original, to be immediately set apart “for the Master’s use,” the living temple and habitation of divine glory, a being full of God. The first moment that he opened his eyes to behold the light and beauty of the new-made world, the Lord separated him to receive the continual supply of his own life. His body was fitted as a tabernacle for his soul; “curiously wrought” by the hand of God, and all its parts and “members written in his book, which in continuance were fashioned, when as yet there was none of them.” Most naturally therefore does the contemplation of this “perfection of beauty” in the works of God raise the grateful and adoring mind upward. “I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knows right well.” “Thy hands have made me and fashioned me.”

But where the soul is alive to the recollection of being the workmanship of God there will be a sense of important relation to God, and a desire for a spiritual principle of life and understanding to act according to this relation. Could we suppose that man was formed to eat, to sleep and to die,—that after taking a few turns upon the grand walk of life he was to descend unto the world of eternal silence, we might well ask the question of God, “Wherefore hast thou made all men in vain?” But the first awakening of man from his death-like sleep, at once enlightens him in the right knowledge of the end of his creation, and stirs up in his heart this prayer, “Give me understanding” that this end of my creation may be fully answered. What is it which thy creature and workmanship beg of thee? That, as thou has given me a natural being, thou wouldst give me the principle of spiritual existence, without which my natural existence can never glorify thee. Thou hast indeed “curiously wrought” my frame, but sin has marred all. Make me thy spiritual workmanship created “in Christ Jesus.” “Give me understanding,” spiritual knowledge, “that I may learn thy commandments.” “Renew a right spirit within me.” But how difficult, how impossible is it to convince the natural man that he needs to make such a prayer as this! No, he is puffed up in his own wisdom, though he is told in the Word of God, that he must “become a fool that he may be wise.” But if ever this radical change, this new state of existence should be known by him, this prayer will be offered up eagerly and frequently, and every step of his way heavenward will his experience be maturing in an increasing sense of his need of divine “wisdom and spiritual understanding.”

The song of heaven reminds us of this end of our creation, “Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created.” And in harmony with this song must we ever acknowledge that “the Lord hath made all things for himself,” that he created all things for his glory. Nor let the recollection that he “created us by Jesus Christ,” fail to bring to our view the grand work of redemption, and the work of the new creation consequent upon it. He who created us in his own image, when that image was lost, not to lose his property in us, put a fresh seal upon his natural right in us by creation, when he purchased us with his own blood. Oh! let us not then be insensible to this constraining motive to “learn his commandments.” Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God’s.

#### DR. EDWARD McGLYNN ON CHURCH WEALTH.

It was by the miraculous renunciation of temporal things, by going to the block or the stake, or to be the victims of wild beasts, that these men conquered the else unconquerable might of Rome. It was by the wondrous wisdom, and at the same time the foolishness of the cross, by bearing patiently all that the world could inflict upon them, that they conquered. They conquered the rulers of the world. They taught the lowliest slave that he was all of a man. It was the wondrous teaching of the divine origin and destiny of man that gave dignity and charm to humanity, and led these men to convert the empire into a Christian commonwealth. It is sad to reflect that scarcely had the Roman Empire been converted to Christianity than the world began to conquer the church. The church endowed bishoprics and abbeys, so that when the original spirit began to evanesce, it was not quite the original spirit. It was a church largely built up and maintained by temporal power and wealth. And the rot began from the very day almost when the Christian emperors thought they should get a *quid pro quo*—if they got wealth and adornment from Christian bishops it was only fair that the Christian bishops should give them in return a perfect equivalent, which was the keeping of the masses of men subject to the empire, to a brutal despotism under the forms of the ancient Roman commonwealth.

They did not a little to perpetuate the idea of despotism, the idea that it is the duty as well as the privilege of a select few of the human race to guide, to teach, and rule and lead, and fleece the great mass of the human flock, who are literally to be treated as sheep. Now, one of the objects of having a sheepfold is to eat a little mutton occasionally and to enjoy the fleece. So they took very literally the parable of the shepherd and the flock. The greater part of the human family was practically in slavery. This condition of things was largely augmented by the system of feudalism, built up on the ruins of the empire with the aid of the Christian church. So while it is true that the church did civilize, did perform the office of schoolmistress and law-maker for newly converted barbarians, it is unfortunately true that, somehow or other, these very Christian bishops were largely spoiled and corrupted by the power, wealth, and influence, that was given to them through the gratitude of their converts. Every church, backed up by the feudalistic claims of the papacy, was constantly exaggerating the government both of Church and State. They became more and more centralized. Added to the natural headship of the Roman See was the ownership and control of enormous estates in Italy and Sicily.

Surely I am not making a very bold assertion when we have the present Pope, whose temporal power is as dead as Julius Cæsar, actually be-deviling as far as he can, the politics of Europe with his eternal clamor for the restoration of his temporal power. He is selling out the people everywhere to gain strength for his diplomatic reserves. What does he want of diplomacy anyhow? There is no diplomacy in the original command, “Go into the whole world and preach the gospel to every creature.”

“Wherever there is a human being there is my child; go and grovel, if need be, with the lowest specimens of humanity that you may gradually raise them to their feet and teach each one of them that he is all of a man.” That is substantially what the message meant. Never a word about diplomacy. And they understood it so well that they went, with singular directness, to Greece, and Rome, and Egypt, and all over the known world. And they spread so rapidly that Tertullian, at the end of the second century, actually taunted pagans with the enormous number of Christians to be found everywhere.

These men carried the cross into places where the Roman eagles had never been seen. Then followed a period of decay, of ossification, a paralysis of the work of the Christian church. What has this Christian church been doing since the magnificent conquest of Greece and Rome? Decaying, rotting, because she has wedded herself to wealth and power, because unfortunately the very gratitude of her converts supplied her with such obstacles, with the means necessary to corruption, so that corruption became a bur-

den to the people and an infinite source of scandal.

When I was a boy in Rome I began to think a little for myself, and I saw that their theology is wiser and better and broader than its professors, and I began to think that theory was better than the practice, that the theory was all right, but the practice fell very far short. The Protestant Reformation came like a thunder storm, and when a thunder storm comes it is very indiscriminate. It destroys the house of God and passes by some neighboring house that could be better spared, but it is a good thing for the economy of the world.

If it were not for an occasional thunder storm I believe this world would not be inhabitable for us, and we would all be dying of worse epidemics than “the grip.” There were good men trying to do God’s work, and they were often found in high places praying for the reformation of the church.

It was not Luther that invented that word; it was fashionable among good men for generations—men who were praying for “the reformation of the church both in its head and members.” When Luther began to kick up his heels there was at the Vatican a Pope who had been made cardinal at the mature age of 13 years because he was a son of Lorenzo il Magnifico, a man who actually destroyed the liberties of his native country, the republic of Florence.

And this brat of a boy was made cardinal by a Pope whose nephew had married an elder sister of this boy. So that Popes were giving in marriage their nephews and their neices and trying to strike up royal marriages for them. A large part of their business was to enrich their families.

This Roman machine is not the one that converted Rome; it has been living upon capital that has been made for it by the tears and the blood and the sweat of millions of saints and martyrs. “Oh,” it is said, “if you decentralize the power the spirit would evanesce.” Don’t despise the spirit of Christ. There was no such regard for temporal power when Christ sent out his Galilean fishermen.

This power must be decentralized. Trust your gospel, trust the promises of Christ. O men of God, what better power do you want than that.

So the social reform, the coming democracy, the elevation of man, the universal commonwealth, the abolition of aristocracy and of hereditary legislators, will have to come, not by the help of that machine, but in spite of it. It is the ready tool and ally of the worst enemies of liberty here and everywhere else.

#### DEACON SMITH’S CONVERSION.

“My wife keeps tellin’ me it’s my bounden duty to let the brethren know how I wuz converted. Now I’ve been a pillar of the church nigh on to fifty year, and deacon of our little church in Pineville for more than thirty year, and still it wuz only six months ago that I was soundly converted. I never tried to write out my experience before, though many’s the time I’ve told it over in meetin’ with a deal of sinful pride, I’m thinkin’ now. To begin with I’m terrible sot in my own opinion. Conservative is what I used to call it before I wuz converted. In these days of rush and tumble, Endeavor sociables and whir and hum of ‘new fangled notions,’ it did seem to me some one ought to ‘set his face like a flint’ against all these goin’s on. To be sure I was usually in the minority; but wasn’t that a proof of my single-hearted aim and purpose? Somehow it allers cheered my heart to feel I didn’t want to be like other nations; I’d ruther be one of the Lord’s ‘peccoliar’ people. I’m free to confess sense my eyes were opened that I wuz peccoliar sure enough, but it was mostly for the glory of Dea. Smith instead of the Lord. My pride wuz humbled, and that’s the only reason the Lord had mercy on me and converted my soul. It came through a change of pastors we had in Pineville parish. The idol of my heart wuz Parson Morgan. He wuz strait as an arrer, had a voice like a trumpet, and didn’t believe in these queer ideas of modern times any more’n than I ever did. He allers consulted me about his plans for the spiritooal advancement of his

people, and many's the edifyin' talks we've had bewailin' the sins of the young and risin' generation.

"Now Pineville parish, sense they've built the new factories and sech like buildin's, is fillin' up with a young and triffin' congregation. Parson Morgan was too strict, didn't even believe in women's speakin' in meetin', some of 'em said, because he had sech a smart wife if she once had a chance she'd preach enuff sight smarter'n himself. First one objection then another came up, and nothin' must do but he must go. I see the congregation wuz growin' smaller all the time; but it wuz a sore blow to me when Parson Morgan came over one day and sed he should go and leave this perverse generation to shift for themselves. And then we went to candidatin'. I could hardly believe my ears when I found they hed about decided to give a call to a young upstart who wasn't thirty years old. 'Just finished his college course,' they sed, with no experience at all, of course.

"I felt a 'righteous indignation' at their lack of judgment, but nothin' would do but he must come, and come he did. I can't deny that his sermons were smart, though sometimes they wuz a little unsound to my way of thinkin'. The congregation began to grow; the prayer-meetin' and Sunday-school to fill up, and I couldn't help feelin' riled to hear everybody praisin' him when they were so dead sot agin Parson Morgan. The first thing I knew he wuz talkin' to a Unitarian minister, very sociable like, belongin' to a Shakespeare club, and never askin' a word of advice from Dea. Smith, whom Parson Morgan allers consulted. I've found out sense he wuz afraid of me, I looked so stern and forbiddin', and I don't know as I wonder. He played ball with the boys and seemed so triffin' I made up my mind the pulpit wuz a mistake for such a light-headed feller as he. But don't you think one of my old neighbors came to me one day with tears in her eyes and sed her son 'indulged in a hope,' and it wuz all because the minister played ball and wuz so jolly with him, he'd begun to think religion wuzn't a bad thing to have after all. Of course I wuz glad to have the boy converted, but I thought kinder bitter how Parson Morgan had labored and prayed over him and it hed done no good.

"One night I wuz settin' by the fire wishin' I could see Parson Morgan when the bell rang and my wife showed our minister, Mr. Mason, into the room. Of course I shook hands with him, and I wuz just thinkin' how awkward it wuz for us to be alone together, when he burst out, 'Deacon Smith, I can stand this no longer! I must have the comfort of being supported by your sympathy. Parson Morgan has told me how much he relied upon you, and I thought of course I was sure of one true friend in these new duties. Some one told me you didn't approve of a minister's playin' ball and such like, but can't you see I want to get a hold in some way upon those of my own age. I suppose you and Parson Morgan could sympathize with each other in many things I know nothing of because he was so much older than I, and had a wide experience of other years of ministry. But you know I must commence somewhere, and I felt so drawn to these young folks that I tried to think of all sorts of ways to reach them. I'm so much interested in that Shakespeare club tomorrow night, for a young man has promised to be there that I've tried so often to win into our prayer-meetings. Will you not pray with me that his heart may be touched in some way tomorrow night so he will not refuse me again, but will venture into some of our meetings?' And before I knew it we were on our knees actually prayin' for that Shakespeare club!

"The Holy Spirit showed me very plainly my wilfulness and stubbornness as never before, because I wanted the parson and people to walk in ways of my own choosin' instead of bein' willin' like the dear brother, to work with them in what wuzn't wrong if so be some might be saved. And then I prayed for Parson Mason with a full heart and runnin' over, that the Lord would give him abundant success fishin' for men. I prayed for Dea. Smith that he might, like Aaron and Hur, stay up the parson's hands when he was sorely burdened with the work. After we rose from our knees, Parson Mason took me by the hand and sed in a chokin' voice, 'God

bless you, my brother! I can do double the work to know that I am supported by the deacons of my church.' Sometimes I go and pray with Parson Mason and sometimes he comes to me, but I object no more to his new fangled notions sence I've hed that look into the parson's heart and my own. I've found out sense I wuz actually hinderin' the work of grace in Pineville, because I wuz so stubborn.

"Hopin' I may help some of the brethren by experience of mine, I am very truly yours,  
DEA. SMITH."

—National Baptist.

#### THE TAKING-CARE-AS-YOU-GO SOCIETY.

"I think we need a taking-care-as-you-go society," said Aunt Azubah, as she folded the morning's paper and laid it by Uncle Jonathan's seat, in readiness for him when he came back from his regular morning walk, which extended to the end of the street and back.

"What kind of a society?" I asked, as I took the duster from its bag, which had been carefully embroidered with the word "Dusters," so that its use could not possibly be mistaken. Aunt Azubah replied to my questions by repeating her first remark and adding:

"I have just been reading that they are going to start a 'White Cross Society' here; now that is all very well if you look at it in one light, but it is my opinion that they have organized the life out of Christian energy in this town, nobody acts, or thinks, or reads to himself. It's always in company, always under exact drill, and to the music of the drum, if not to that of the fife, and the end is always sounded with a trumpet. I said the end, I should have said the beginning, perhaps, for there's nothing at the end in most cases."

Aunt Azubah sighed as she finished, and there was a silence of a few minutes which was broken by my asking, "And what would you have your new society do?"

"I'd have it do individual work, each member should begin on his own account and work as God directs him; but, first of all, I'd have this society formed right at home. Now this 'White Cross Society,' as I understand it, is to set up and encourage a high standard of personal purity; but what is the good of societies if they don't teach that the mother is the first and most powerful teacher, or should be, of purity. It is alone with the mother, with her hand upon its head, when the child must hear those words which will make a lasting impression upon its young heart and mind, and must bear in some degree of strength upon all its after life. Then there is the taking care each day of the children in the way of purity. Pure manners and words must be looked out for in the boys as well as the girls. Yes, I repeat, we should not see the necessity of so many different organizations to keep the morals of the community at par, if the home guardians did not so often neglect their duty."

Uncle Jonathan just then came in and took up his paper. It was not long before his eyes lighted upon the "White Cross" paragraph.

"Well, Azubah, there's another society," he began. "I can't see what time is to be left for anything but taking care of organizations. I've made up my mind that most of the women are wanting speres."

"Spheres, you mean, Jonathan," said his wife.

"Well, speres or spheres, just as you like as to that, but it's all one to me. I never took the dictionary as a separate study, and perhaps it is a providence that I was blessed with a wife who seems to know it by heart, but to come back to this new society, these women do seem to be stirring up something all the time. I got my education at my mother's knee—my education upon purity. I've had my temptations in life; I met them before I got out of my boyhood, but always my mother's voice came between me and sin. My mother taught her boys as well as her girls. I don't believe mothers always do that. I can't see why they don't, either, but I've heard many many a man speak of this fault in their training. Then, as I was saying, women seem to be looking out for spe—spheres; my mother wasn't one of that kind, thank God for it! Her sphere was born with her; it belonged to her; she found it just where she was, and it's my opinion that each woman will find herspe—sphere (you will excuse

my tripping, Azubah) without forming societies or stirring up the town for it. We want women for the great places who have been willing to stay in the quiet ones and be happy there!"

Uncle Jonathan became interested in other news and was silent.—Intelligencer.

#### THE LIFE OF ABIDING.

It was said of the early Christians that "they continued steadfastly in the apostles' teaching and fellowship." Such steadfast continuance in the truth, and in the fellowship it necessitates, is a mark of the highest order of Christian attainment.

The bane of many lives is inconsistency. So many Christians are hot a while, cold by turns, and nothing long. They do not so much continue as fluctuate. They run well for a time but are soon hindered. An exact diagram of their course would be a serpentine curve; while the pattern of the true path is a right line. Such souls set out upon a new year determined to be faithful to its end; but the vow is soon forgotten and the old life of wavering, uncertainty and neglect recurs. In the first days of the first month of the year they spend devoutly a week of prayer; but a barren and prayerless season succeeds. They begin a course of Bible study with an eager enthusiasm whose fervors are too ardent to last; and before long the old habit of hap-hazard and irregular use of the Word reasserts itself. For a time they pay strict heed to the exhortation, "forsake not the assembling of yourselves together;" but by and by their place in God's house is vacant as often as ever. They try for a time to bring others to Christ; but the first breath of repulse that blows upon them in such service chills their ardor and extinguishes their zeal. These are the rootless ones, of whom Christ speaks in the parable; the waverers whom James chastises in his epistle; the spiritual kinsmen of Demas whom Paul reproaches.

But even when this tendency does not manifest itself in such extremes as these, it is often effective to a less degree, modifying in minor ways the fruitfulness and power of that Christian character which is, in the main, stable. Few are they who do not find occasion to deplore a lack of constancy and steadfastness, as affecting their growth in the things of the Spirit, disturbing their peace and limiting their usefulness.

The remedy for such an intermittent tendency in Christian life is suggested by our Lord himself. Its symptoms are upon the surfaces of conduct; its cure must be effected in the hidden places of the soul. Only as the life-currents themselves are constantly reinvigorated and renewed will the malady abate. The "anti-periodic" which will check this ague of the soul (chill alternating with fever till life is a burden almost beyond bearing) is set forth in Christ's words: "Abide in me." As the time drew near when he must part from his disciples he took special pains to impress upon them the need for such abiding in him. How thoroughly they learned this truth, how completely they availed themselves of the possibility thus set before them, is proved by their constancy and endurance after his ascension. The same possibility is open to every disciple. To each branch it is permitted, in the exercise of his own volition, to abide in the vine. The volume and vitality of the inner life will be in proportion to the perfection of the soul's continuance in this fellowship. The fruit from life, too, will be much or little as this union is constant. Regularity of outward obedience cannot be secured apart from unbroken abiding in him who is the source of steadfast strength and persisting power.

It is a fascinating word,—this word "abide." John the apostle, who "tarried" long after the Lord and his fellow apostles had disappeared from among men, seems to have made it in a peculiar sense his own. The word and the idea for which it stands is the constant burden of his message to men. On the pages of his gospel and epistle it gleams with the winning, warning light of a last word. It reveals the secret of his own steadfast loyalty to Christ and truth. In it he concentrates and consummates the message of the New Testament revelation; "Little children, abide in him."—Christian Inquirer.

## MISSIONS.

FROM J. W. MORTON.

As I have not traveled much since the date of my last letter, my quarterly report will, I fear, be rather tame reading. I attended the quarterly meeting at Milton in February, and can truly say it was a good one in every respect. Bro. Ernst has given a good report of it; though he makes me out a little more heterodox on the subject of future punishment than I really am. I have no settled doctrine on that subject, and do not consider that that matter is very clearly revealed. That visit to Milton was the only one that I have made, at any great distance from Chicago, since my return from Farina and Danville.

The work here is certainly progressing favorably. Owing to the scattered condition of our people our Sabbath meetings are not so largely attended as they would be if we were more compactly settled. There are three Seventh-day Baptist families living within twenty-five miles of here whom I have visited, and whom I find to be sound in the faith, and desirous of meeting with us whenever they can. I trust they may see their way clear to unite with us soon. There are, in one of the best suburbs in Chicago, where two of our sisters live, six Christian ladies who have been keeping the Sabbath for some time—largely through the instrumentality of these sisters. These are no common persons, but ladies of superior intelligence and influence; and active in church work. They are of different denominations. What their future course will be I do not yet know; but I trust that God will give them the best direction. I see no reason why the work may not go on in that same vicinity, it is quiet, but evidently deep. May God push it forward to his glory!

I have just received an invitation, through Bro. Peter Ring, to attend the annual meeting of our Scandinavian brethren in South Dakota, which will, I expect, be in connection with the first Sabbath of July. They also wish the brethren at Pleasant Grove (Flandreau) to meet with them on that occasion. Their meeting is to be at Dell Rapids. I hope our Dakota brethren will accept this invitation. Please advise me whether to go or not. It will be just after our Association, which meets this year at Welton, Iowa.

Our mission school has just completed its eighth year. The attendance the past year has averaged a little less than the preceding year. The death of Sister Burno and the sickness of Sister Ordway have weakened us a good deal in matter of help; though we have received most valuable aid from brethren Peterson and Randolph, as well as from others who have been sojourning with us. Bro. Peterson is to be our superintendent the coming year.

I report for the quarter: Weeks of labor, 13; sermons, 43; many pastoral and other religious visits not counted; traveling expenses, \$11 45; collected on the field, \$17 62. As to my health, though there was about one week that I did not consider it wise to expose myself out of doors, I have not been entirely laid up. I am now almost as well as ever.

CHICAGO, 973 West VanBuren St.

FROM CHINA.

SHANGHAI, March 17, 1890.

My dear brother,—Your letter with the Board's action regarding yearly reports; the position Miss Susie Burdick is to sustain to the

educational work; the new station and evangelistic work; the return of myself and family to the United States, and the purchase of Chinese grave, arrived on Friday last, March 14th. A special meeting of our Association was called in view of the arrival of this letter and the following resolutions were passed:

1. WHEREAS, the action of the Seventh-day Baptist Mission Board regarding the time of making our yearly missionary reports requires the year to end with June 30th instead of May 31st as formerly, necessitating thirteen months report in the present year, therefore,

Resolved, That the next annual meeting be postponed to convene July 6th.

2. WHEREAS, we are apprised through correspondence received from the Missionary Board by the last American mail that Miss Susie M. Burdick is appointed by them to be at the head of the Educational Department of our work here,

Resolved, That we congratulate sister Burdick on her appointment to so laudable and promising a work, and that we heartily welcome her to the charge, praying that the labors and trials may be made lighter and sweeter because they are labors of love and trials of grace for the Master's dear name.

Resolved, That we regret the fact that we did not understand Sister Burdick's appointment to include the Boys' Boarding School, as in that case the planning and arranging for the opening of the present year might have been under her direction.

Resolved, That we request Sister Burdick to take directorial charge of the Boy's Boarding School at once, as the efficiency and regularity of its work for the first term of eleven years depends materially on the planning, decisions and contracts of the present year.

Resolved, That we individually assure Sister Burdick of all the assistance we can render her in the school work, according as she may desire.

The discussions on these resolutions were perfectly harmonious. I sincerely pray that this change may prove to be for the furtherance of the Gospel of Christ in this land. In regard to the new station we all feel that it is very important for us to open it so far as to be in possession of the field; if it is deferred for any length of time there is no hope of our being able to get first possession. Brother and Sister Randolph have both expressed themselves as willing and glad to go if it was thought best. Would the Board be willing, and support them in it, if they were to go there and rent a Chinese house in which to live and work until I might return to America, and then make an effort to raise money for the permanent establishing of the station? I feel that to get on to the field would be a great help in securing the means to establish it permanently. I desire to thank the Board most sincerely for their action regarding the return of my family and myself to America. The greatly improved health of our little boy gives us the hope that Mrs. Davis may not be required to go home before the time you mention for us all to return, in the spring of 1891. Our friend, Dr. S. P. Barchet, has just gone by the way of England. He says that there is a line by which we can go *via* England quite as cheaply as by the Pacific Canadian lines. If possible we would greatly prefer to return that way. I will in due time investigate and write you regarding the cost of passage. We would desire to reach America in time for the Eastern Association. Should we go by the way of England we would probably wish to leave China in March, and if agreeable to the wishes of the Board would make plans for returning one year from the following October.

Ever praying for the prosperity of the work of Christ both at home and in this foreign land, I am yours,

DAVID H. DAVIS.

THE great curse of China and India has been the opium trade. We are glad to see that a movement is on foot to abolish this trade between the nations. It is one of the signs of the times.

FROM J. F. SHAW.

This quarter's work has given us some encouragement. We have preached at Fouke (the name given to our colony village site), on the first Sabbath in each month. At our last meeting there, in March, notwithstanding that it was the coldest spell we have had during the whole winter, so cold that our gardens suffered much from it, the people of the community turned out well, both in the morning and evening. We hold services at Bro. J. E. Snell's house, for want of a meeting-house. There is a school-house in the neighborhood, but no preaching by any denomination is allowed in it. We can soon go out to the grove and hold services in the bowery through the summer, and hope to have a house for worship by next winter. The First-day people seem contented in the idea of the Sunday Sabbath, and some of them express horror at Sabbatarians doing work on that day; yet there is no Sunday that the shooting of guns is not heard in all directions, and a great deal of riding to and fro, pleasure seeking. Rev. Mr. Lisle, pastor of the Campbellite Church in this neighborhood, has been lecturing his people on the names of the days of the week, advising them to drop the use of the heathen names, and to adopt the Bible names, 1st, 2d, 3d, 4th, 5th, 6th, and Sabbath; but the first day is the Lord's-day. I do not know yet what significance he can give to the use of the name Sabbath to the seventh day, while denying that it is to be kept as such. But we feel that the stand he takes is an advance towards truth, though unconscious he may be of it.

We have preached at the Texarkana church every Sabbath, when at home, in the day time. We had been holding evening meetings until sometime in February, when our meeting-house was broken open and all the lamps except one, an unserviceable one, were stolen. The country seems to have been raided about that time by church thieves, as several churches of the different denominations were pillaged also. We have not been able to get the slightest clue to the thieves. The cause at Texarkana is at a standstill, and we need to cry as did Habakkuk, "Lord, revive thy work."

I have been twice, since the quarter began, to Oak Hill, La. Bro. B. F. Granberry was employed to help set up a saw-mill at that place, and remained there about three months, returning home but recently. He formed the acquaintance of a Sabbath-keeping lady, Mrs. C. G. Wolsey. He wrote me concerning her, and sent request for me to visit them as soon as possible. I went in January, but suffered so much from *la grippe* while there that I could do nothing but visit and talk to the people. I found Sister Wolsey very zealous and firm, though, I am glad to say, cautious in her work for the Sabbath, for zeal sometimes becomes an indiscretion. Sister W. is not, and never has been, a member of any church, but having her attention called to the subject of the Sabbath, she began its investigation and being convinced that it was God's Sabbath-day she at once took it up, not knowing any others who kept it. Through her quite an investigation has been going on in the neighborhood. Bro. J. P. Rodgers, of the same neighborhood, has freely expressed himself as convinced on the Sabbath, and some of his neighbors, fearing that he would take it up, have volunteered some advice to him, that "For God's sake, if he believed it himself, not to teach his children such stuff." Brother R., however, replied, asking if they thought he would hold any doctrine that he would not teach to his children. Several families are concerned. Some are bitter in their opposition. Mr. H. M. Bailey, of

Plaindealing, La., is also very much interested in the Sabbath, and is doing much to call the people's attention to it. I was to have made his place a visit while there last week, but learning that measles were epidemic in the place, and some deaths from it, I did not deem it expedient to go at present, but design, as the disease subsides, to go and hold a meeting. The congregation at Oak Hill was good and well behaved. We preached in a new residence, not yet occupied, being kindly fitted up by the proprietor and Mr. Woolsey, with temporary seats for the occasion. We are hoping for an outgrowth from the labors being done there, for which we ask our people to pray.

As to the cause on the field, Bro. E. F. Cummings and D. W. Smith and Bro. J. W. Box, have settled near Pine Bluff, Ark., and are supporting a Sabbath-school, and doing what they can for the cause.

Bro. S. M. N. Rogers, of Bells, Tex., has requested that I visit his place this spring and hold a meeting. He does not know yet what can be done, but feels hopeful.

Bro. Powers will remove, I suppose, to Denison, Texas, on account of educating his children and having the assistance of his sister to take care of his small children. Bro. Milliken is still at Jimtown, but the church at Bulcher will be dissolved no doubt. Thus I am more than ever convinced, of the importance of colonizing our people as fast as we can.

I have also an engagement to visit Rupee in this month, and then afterwards I have arranged to go to Alabama, to my old home, and expect to go to Attalla in the meantime. I would love to visit all our Associations this year; but the time for work on our fields is here, and I feel that I must forego the pleasure, hoping, however, to be at the General Conference.

Bro. S. I. Lee has written me, that he expected to leave Oregon and join us at our colony. I am having his defense before the Baptist church (intended) at Springfield, Oregon, put in pamphlet form, and it will soon be issued.

RECEIPTS IN APRIL.

Estate of Diana Hubbard	\$ 87 50
Independence Church	8 00
Mrs. W. W. Kingsbury, M. M.	1 00
New York Church	4 97
Dr. E. S. Maxson, Syracuse, N. Y.	7 30
Nortonville Church	17 65
Dodge Center Church	1 38
Farina Church, G. F.	4 86
C. M.	40
"    "	5 26
First Genesee Church	15 00
Lincklaen	1 00
Mrs. Nathan Rogers, Oxford, N. Y.	10 00
Emma J. Purdy	2 00
Farina Sabbath-school, G. F.	1 54
S. M. S.	3 12
First Brookfield Church	4 66
Ritchie	21 15
F. F. Randolph	7 60
Pawcatuck Church	5 00
Rev. James F. Shaw, receipts on field	76 04
"    "    "    "	25 00
"    "    "    "	17 62
"    "    "    "	10 35
"    "    "    "	17 74
"    "    "    "	10 50
"    "    "    "	5 00
Grandma B., Walworth, Wis., 85th year offering	5 00
Received through J. F. Hubbard, Treasurer,	
Utica Sabbath-school	1 50
Daytona Church	65
James Armstrong, Sutherland, Iowa	2 55
J. H. Hall, Bale, Neb.	1 20
Richburg Church	5 90
Plainfield	4 00
New Market	64 91
Hammond	27 47
Mrs. W. J. Davis	2 25
Ashaway Ladies' Sewing Society, to make L. M. Mrs. Joseph T. Spicer	2 00
Geo. H. Babcock, G. F.	25 00
"    "    "    "	150 00
"    "    "    "	250 00
Rockville Church	400 00
Cumberland Church	4 50
Adams Centre	3 00
Milton	18 00
Lawzal Crumb, Whitewater, Wis.	8 30
A tithe	1 25
Ladies' Evangelical Society, Alfred Centre	2 00
Prof. A. R. Crandall, Lexington, Ky.	5 00
Sisco Sabbath-school	10 00
G. D. Clarke, Daytona, Fla.	2 05
Charles Potter, Plainfield, H. M.	2 00
Ladies' Aid Society, Alfred Centre, to pay freight on goods sent to friends in China	100 00
John Lundgren, Athens, Minn.	5 00
John Larson	1 00
Andrew Westling	75
Andrew Swenson	50
Mrs. Ella Fisk	35
Miss Anna Westling	35
Pleasant Grove Sabbath-school	25
"    "    "    "	3 20
Pawcatuck Church	10 00
E. E. Greene, North Loup, Neb., C. M.	1 12
	22 29
	2 00

Received through RECORDER Office,	
A Friend, New Richmond, Wis.	3 00
Ena Briggs	50
May Certain, Marion, Iowa, C. M.	1 00
J. A. Baldwin, Beach Pond, Pa.	4 25
A friend, C. M.	8 00
Ladies' Aux. Society, Second Alfred Church	4 80
	21 05
By loans	1,064 01
	500 00
Balance cash, March 31st	1,564 01
	248 56
"	1,812 57
"	1,847 07
Balance cash, April 30th	465 50
This being the end of the first month of the Second Quarter of the missionary year, I make the following statement to show the financial standing and the needs of the Society at this time:	
Bills and orders of First Quarter unpaid, about	250 00
Indebtedness for loans at this date	3,000 00
Required June 1st to send to China for salaries and expenses	2,100 00
Required to pay expenses for Home Missions the present quarter, ending June 30th, about	1,500 00
	\$6,850 00
This amount will be required to pay all indebtedness before the Conference in August.	
E. & O. E.	A. L. CHESTER, Treasurer.
WESTERLY, R. I., April 30, 1890.	

WOMAN'S WORK.

AN ARAB SAYING.

"Remember, three things come not back:  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound or slay.

"The spoken word, so soon forgot  
By thee; but it has perished not;  
In other hearts 'tis living still,  
And doing work for good or ill.

"And the lost opportunity,  
That cometh back no more to thee;  
In vain thou weepst, in vain dost yearn,  
Those three will nevermore return."

WE ask our sisters who take an interest in our work, and are anxious for its success, to hold our Secretary in their hearts of sympathy, and pray earnestly that she may fully recover her health. She has had too little of our sympathy and co-operation in the work that belongs to all to help sustain. Its responsibility, with her frail health and the protracted sickness of her father, has nearly unnerved her.

WILL the local societies, holding the Thank-offering-boxes please bear in mind that the time for the second opening service for the year is during the third week in May. We hope the service will be arranged for promptly. We offer no programme; believing that each society can arrange for its own more satisfactorily. We would suggest that in addition to the theme of praise and thanksgiving, an effort be made to impress the audience with the two-fold benefit received from the use of the box; first its help to the work by replenishing the treasury; second, the reflex influence upon the holder. Make an effort to make its use more general in your locality.

OUR WORK.

In this life we have come to expect a calm after a storm, peace after commotion, rest after weariness. These are very desirable, and our human nature wishes these happy seasons might never be interrupted; and if our work were done they never would be. But life is a continuous warfare, a battle field, the contest ever waging. As soon as one victory is achieved we take a long breath and prepare for the next oncoming siege. Just how or when it will come we do not know, but we know it is gathering; so we muster our forces and prepare as best we can; but what terrible defeats would be ours had we to meet these single-handed! But he that said "Go forth into all the world," also said, "Lo, I am with you always, even to the end," so we have everything to encourage us in battling for the Lord and his cause. Only the work is ours, but the victory his; like the faithful negro who said if the Lord commanded him to jump

through a stone wall he would obey, as the jumping belonged to him, but the getting through to the Lord. Oh! that we all had such faith that we would not halt because we could not see the end from the beginning! This is God's sight, not man's, we see only step by step. Happy are we if we follow so closely that we can see the imprints of his feet that we may be sure we are not in a diverging line. This is a high way, a narrow way, cast up above the common paths of life, and it is said that there be few that find it; yet it's not a hidden path, but plain and easily followed if we only enter the door. Christ has told us that he is the door, the way, the life, and all who will may go in thereat. We, as a band of women, have organized to work for this Christ, to do what little we can to help the needy, and spread light and truth as far as our means and ability will permit; have we not been able to see that God has blessed just in proportion to our efforts, and can we not see an onward march? Does any one doubt it? Just stop and think for one moment. One and a half years ago our China mission school was sorely in need of a teacher, as the one who had so faithfully and self-sacrificingly carried the work forward to that time, by ill health and home demands could not bear its responsibility longer. The call for help came and you all know how nobly one of our most favored and accomplished sisters stepped to the front, and said, "Here am I, send me." And you, my sisters, were forthcoming with the means to send her. Her expenses and salary are paid to July 1st, and money is on hand to pay the next six months, and as you are aware that it has to be paid six months in advance, we need to be preparing for January 1, 1891. We feel the necessity of making these suggestions as there has not much money come in since the opening of 1890 to our Board treasury, and thinking perhaps some do not just understand our situation, supposing that if they adopt the 5-cent pledge cards to the Missionary and Tract Societies, there will be sufficient money in the hands of the Missionary Society to meet Miss Burdick's salary. I have been led to think this by some very intelligent workers in the West saying it did not matter to whom it was paid since the Missionary Society paid her salary. Now we are glad of this 5-cent plan, and have entered into it with a will, hoping it may generally be adopted. But we must not forget that Miss Burdick is employed by the Woman's Board, and it matters not how much money flows into the treasury of the Missionary Society it does not touch our obligation to the Woman's Board, for we are to raise Miss Burdick's salary and pass it over to the Missionary Society, and they pay it to her, as we are not an incorporated body. This will show at once the importance of our annual pledges to our Board, and there needs to be some system in paying it, as the need is \$300 every six months.

We have faith in you, dear sisters, and feel that you only need to know the situation to be ready to meet it. Another evidence that we move is, that when the plan of sending boxes to our home missionaries was suggested, many readily responded, and at our last Board meeting the chairman of the Box Committee reported nearly \$1,000 value sent the present season. This has scarcely been felt by the donors, but the good it has done the recipients is shown by their grateful acknowledgments. Besides this, there has come a reflex influence that has proven that it is more blessed to give than to receive. So we see that we are mustered in for life, needing ever to be ready to stand guard, do picket duty, or Forward march, as our Great Commander shall order.

H. S. C.

## HISTORICAL & BIOGRAPHICAL.

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

BY THE REV. THEO. L. GARDINER.

At the close of the seventeenth year of his pastorate in Shiloh he obtained a leave of absence for six months, to labor on mission work in West Virginia, under the auspices of our Missionary Board, whose services he entered April 1, 1870. Time and space forbid a detailed account of his labors and experiences there, although full of interest. He was accompanied by his faithful wife, who shared in his long horseback journeys, visiting the families and settlements in that rough, new country. After a settled pastorate life of thirty years he once more finds himself in the saddle, carrying the glad tidings "into regions beyond." Once again he is among mountains and forests, preaching in humble homes and rude churches the unsearchable riches of Christ, to a common yet devout people. With headquarters at Salem, W. Va., he made the circuit of all the churches as often as practicable. Under his assisting hand and guiding counsel two churches were organized, the Ritchie and the Greenbrier, and Bro. L. F. Randolph was ordained to the gospel ministry. They were six busy months, in which he traveled 2,000 miles on horseback, preached 95 sermons, made 342 family visits, baptized eighteen persons, organized two churches, helped to ordain two deacons and one minister, and assisted in organizing six Sabbath-schools. Having completed this work he sent his good wife home to New Jersey by railroad, while he undertook the journey on horseback. But this proved to be too much for him. A terrible soaking from rain on the first day out gave him a severe cold; and before his journey was half completed he was so ill that he was glad to take the cars and send his horse by freight. After reaching home it was some time before he was able to sit up all day.

In the spring of 1873, after a pastorate of twenty years, he felt so certain that his church needed a change of pastor that he offered his resignation, and entreated them to release him. The vast majority of his people would gladly have held him longer, but there was no alternative, as the terms of his resignation made its acceptance the only thing for them to do. The Lord had given him several gracious revivals, and his labors at Shiloh had been greatly blessed. In his resignation he says, "I am solemnly impressed that the time has come when it is my duty to ask of you a release from this relationship." His church and congregation thereupon released him, adopting resolutions expressing their regret at the circumstances that made him feel it necessary to depart, and speaking in highest terms of his faithful labors, and pledging to him their prayers and sympathies.

His pastorate thus ended, he immediately arranged to move to Alfred Centre, N. Y., where he was to reside for a time, while he engaged in missionary work in the Western Association in the employ of its Missionary Board. This brought him once more into the field of his early life, where, nearly forty years before, he had labored to plant the very churches that were now supporting him in the mission. The field included the little flocks in Potter and McKean counties, Pa., and some within the boundaries of New York. This mission lasted seven months, when he closed his labors, intending to spend a quiet winter at home where he could have the advantages offered for reading in the libraries and reading-room of Alfred University. But as

soon as the people learned that he was at leisure he had plenty of calls to preach. The winter was therefore one of toil, in preaching at Andover, Hartsville, Nile, Second Alfred and elsewhere. Eld. N. V. Hull was holding a series of meetings at First Alfred, and Eld. Gillette assisted many evenings. Thus these two old soldiers were once more thrown together in a campaign against the enemy of all good, after a separation of some forty years. In February of this winter he visited the Church at Scott, N. Y., and held revival meetings two weeks, preaching twenty sermons with fair results.

Upon his home trip he was detained in Hornellsville, N. Y., by a strike among the railroad men, that held all trains for two days. Whereupon he took his cane and walked ten miles to Alfred, a little incident showing his wonderful vigor at the age of seventy years. Nearly half a century had passed since, as a young man seeking a home in the wilderness, he made that important decision at Hornellsville, and had walked over that same ground upon his long tramp from New Jersey. At the close of this month he reports 227 sermons preached during the year, and yet he was trying to rest!

After a short visit to his old home in New Jersey, he once again entered upon mission work among the feeble churches of the Central Association, under the auspices of the General Missionary Board. His headquarters were in DeRuyter, N. Y., whence he served the outlying churches regularly, preaching twice each Sabbath. This brought him into one of his early fields of labor, where he had faced the storms of a Northern winter to carry the "glad news" to the fathers of his present hearers. Not a few were the interesting memories awakened as he moved among these ancient landmarks and communed with the children of those whom he had loved in bygone days, and many of whom had now gone to the city of the silent dead. In June of this year he received a letter from the Nile Church, asking if he could become their pastor, which he was quite willing to do upon the condition that the call should be unanimous. But when he learned that correspondence was being carried on with several others upon the same question, he quickly withdrew his name, declining to be a candidate under such circumstances. Having accepted a call to the pastorate of the Portville and Third Genesee Churches, he closed his labors in the Central Association in October, 1874, and sought his new field of labor, he and his wife making the journey with their horse and buggy. Upon this field it was his duty to preach to both churches each Sabbath, with appointments so arranged as to alternate between morning and afternoon, bringing the morning service at each church once in two weeks. These churches being six miles apart, made the work very severe for a man of his age. He also had appointments for First-days at school houses on Deer Creek and Millgrove.

Soon after his arrival he writes of great discouragement upon learning that his usefulness was likely to be impaired by a lack of harmony among the brethren and a want of cordial friendliness between the two societies. "But," says he, "I have promised to preach for them one year; and if my life and health are spared I shall do so." He was a man who had an excellent gift at peace-making, so that his fears were not fully realized, and the two churches prospered under his ministry while he remained their pastor for two years. He bought a house in Portville, and with his wife rejoiced greatly in once more enjoying a home of their own.

## EDUCATION.

### DOES EDUCATION EDUCATE.

It would seem that this subject had been so thoroughly canvassed as to leave little room for further discussion, but perhaps there is always room for a few words on a topic of interest and importance to the many.

It grows each day to be a fact more easy of proof that while we have, for the purpose of educating our youth, many institutions, all excellent in their way, there is still something wrong, as in so many cases they fail in attaining the true end of all education, *i. e.*, that of fitting each one to be of the greatest service to his God, his country, and his kind.

We do not mean to enter into any discussion of the question of the amount of time spent upon athletic sports. That view of the question has been subject to the "jibes and flings" of every one for so long that it has been pretty thoroughly ventilated.

The great point would seem to be that education, so called, depends vastly upon the question as to whether the parent of the pupil has sufficient money to give him a "liberal education."

Query—what is a liberal education? Should education be a question of money?

If a boy has no talent for the higher mathematics and the dead languages, shall he, because his father has the money, be kept at college because it seems wrong to slight an opportunity to obtain a liberal education?

And has his father any right to feel grieved that the son fails to appreciate the chances so lavishly given him to do something for which he has no inclination? Surely not!

Many a good business man has been spoiled by enforced over-education. It were far better for that father to permit his son to follow the dictates of his own inclination, and then spend the money on some one's else son who had found a desire for education thwarted at every turn, for want of the wherewithal necessary to the pursuit of deep study.

Once again, supposing that money and inclination are both present—supposing that a love of study is ingrained, and the student is willing to sacrifice everything, even health itself, to the pursuit of knowledge, *is* study which is pursued for the love of study itself, of that higher order of education which renders the student of most benefit to his race? Is the man who constantly absorbs, and who gives nothing out in return, to be called a highly educated man?

Is a man who pursues study merely *as* study, making nothing of it, entering no profession, giving no expression to the result of his research—is he, we say, of any special benefit to the race? It would be far better that he should be a *producer* in some other path.

Granted, then, that there are some kinds of education which do *not* educate, the question would seem to resolve itself into the finding of that which does.

The trouble lies in not beginning soon enough to try to discover the proclivities of our children. After the rudiments of an ordinary education have been acquired, which acquisition should, of course, be obligatory, the tastes and desires of the student himself should be consulted. If he proposes to himself to be a business man, do not let him spend his golden youth in acquiring Greek or Sanscrit. Let him study mathematics, the modern languages, or anything else for which he may have time, ability and money. If he inclines to any particular profession let him study *towards* that profession, and let him spend the unused time, the time that he does *not* spend in unnecessary study, in training his whole body for full vigorous manhood—a manhood that shall be as free as possible from dyspepsia and nervous prostration, those two enemies of mankind—and training his heart and soul for the life work that lies before him.—*Household Cor. and Woman's Ex.*

# SABBATH REFORM.

## THE LATE NATIONAL REFORM CONVENTION AT WASHINGTON.

The late convention of the National Reform Association at Washington, D. C., was remarkable in two or three particulars. Great effort had been made to create an interest in the convention by earnest and wide-spread advertisement and preparation; and much was expected concerning the crowds that might assemble. The result showed a light attendance, phenomenally light when compared with the efforts to induce attendance. Some of the reasons that are given for this by the friends of the convention are worthy of consideration. It is true that the masses care little for such movements, and take no especial interest in them, until, by some turn of the tide, they find themselves swept one way or the other; and they are willing to go whither the tide shall carry them, if little be required of them, and somebody else will take the responsibilities. Hence it must not be argued that there is no interest in the National Reform movement, because the people generally did not attend the convention. Still, it is suggestive of the fact that, as yet, that movement has found little permanent lodgement in the public mind, although the number of very earnest men who are pushing it forward, is steadily increasing. That they are deeply determined and earnest, is evident to every one familiar with the history of the movement. This makes it the more interesting, because such determination will, in the end, force the movement on towards success, or it will be a reason for a more speedy burial, when reaction sets in against it. The most significant feature of the movement, however, is the unreserve with which the convention asserted the doctrine of theocratic government. While the convention insists that it is not seeking a union of Church and State, such a claim can only be technically true. For, as will be seen below, the convention lays down a platform which would bring our government into an absolutely theocratic relation, one much more intensely non-secular than a mere union of Church and State, in the ordinary sense. The following are the representative items in the "Declaration of Principles" laid down by the convention. These declarations were supported by appropriate resolutions, eleven in number:

### DECLARATION OF PRINCIPLES.

We hold these principles to be true and important, and that the recognition of them is necessary to the highest welfare of our country.

1. That the State is a divine institution, deriving its authority in the highest sense from God, and only in a subordinate sense from the people. It is not a mere compact or aggregation of individual rights voluntarily surrendered. The consent of individuals does not confer on civil rulers the right to punish the crimes of murder, theft, perjury, blasphemy, Sabbath-profanation, etc. Such rights or powers come from God, who not only confers the right, but makes it the duty of rulers to inflict adequate penalties on crime. Nor is the protection of person and property the only end of civil government. The powers that be are ordained of God to define crime and to determine and inflict adequate penalties therefor. All this is in the sphere of morals.

2. That the State, having to deal with moral questions, such as the Sabbath, the oath, marriage, divorce, bigamy, incest, blasphemy, etc., requires a standard of morals. Moral questions cannot be determined by majorities, otherwise morals might be reversed at every election. There is, under the government of God, a fixed standard of morals for States as well as individuals.

3. That the Bible alone contains a perfect standard of morals for States as well as individuals, for the makers as well as the subjects of law. In the statement of this principle the divine inspiration and authority of the Bible are assumed; and it is made for the acceptance of those who receive the Bible as the Word of God.

4. That the Bible being a revelation from God by Jesus Christ his Son, the author of Christianity, Christian morality is the standard which should govern men in every relation of life, whether public or private. The Christian Sabbath, the Christian law of marriage, and in general, Christian ethics, are of supreme authority to those who have the Scriptures.

5. That the recognition by the State of the sovereignty of God, and the supremacy of his law revealed in the Scriptures, as the ultimate standard of morals, invades the rights of no citizen; nor would it deprive any one of his just and natural liberty; but would, on the contrary, be the safeguard of the rights which the Creator has bestowed upon all. Nor would such a recognition involve a union of Church and State, but, on the contrary, by bringing the State into direct relation with God, would be a barrier to such union. Rulers, being the ministers of God, would learn from his Word the duties which he has prescribed to them, without the dictation of any ecclesiastical power or organization, leaving to the ministers of the gospel to learn their duties, in their own sphere, in the same way. These divine institutions, Church and State, are not, in their relation to each other, supreme and subordinate, but co-ordinate; each being in such a sense independent of the other as that neither has any function to fulfill in the sphere of the other. The State cannot enforce forms of worship on the Church; nor can the Church impose articles of faith upon the State.

The first item in this declaration sets forth that the State is a divine institution, deriving its authority in the highest sense from God, and only in a subordinate sense from the people. This is absolutely theocratic. Note also the statement that the consent of the individual confers no right upon the State to punish such crimes as "Sabbath profanation, theft," but that God grants this right directly to the State, and holds it responsible for the punishment of such crimes. It goes farther to assert that the Bible must become the fixed standard by which the legislation of the State shall be determined. In a certain sense these statements are correct, that is, such propositions state a part of the truth. The great trouble with the National Reform movement is not in seeing what ought to be, but in misapprehending the method by which the result can be attained. Whatever theories men may make human experience has clearly settled the question that civil government must not interfere with religious matters. It is as though the coarse handed workmen from the forges were to assert their right and fitness to take charge of a watch-making establishment. The functions of the State ought to be subordinate to God's higher law, but such subordination must come through the development of religious faith and obedience, in the hearts of men, as individuals. No principle of morality even, much less of religion, can be enthroned in the hearts of men by legislation. God's law, with all its sanctions, proves fruitless in deterring men from crime, until love, faith, and reverence for God, as the author of law, are awakened in their hearts. This is the fundamental teaching of the gospel. It found expression in every word which Christ spoke, bearing upon the development of his kingdom among men, or the relations of that kingdom to existing civil institutions.

That men composing the State should be obedient to the laws of the Decalogue, as men, and thus the State become obedient, is beyond question. It is equally beyond question that such obedience cannot be brought about by embodying the Decalogue in civil legislation. Much of the trouble which now exists has arisen because men have been removed from immediate contact with the law of God, by raising lower standards of authority. All legislation on the part of the State which brings its authority, rather than the authority of God, immediately before the minds of men, weakens the law of God and defeats the end which it seeks. There is no

fact more apparent in the history of Christianity than this, that in proportion as the law of God—either by false systems of philosophy or by allegorical methods of interpretation, or by the embodiment of religious duties in the civil law—has been pushed into the background, it has been shorn of authority, and rendered null. Throughout the history of Christianity men have been held nearer to the ways of holiness, and lifted into higher spiritual living, and to purer moral life, in proportion as they have been brought face to face with the authority of God, as expressed in the Bible, in the life of Christ, and in their own consciences.

It is not wonderful that men, seeing the ravages of evil, should grow eager for some power that will hold it in check. It is not wonderful that the earnest men who have organized themselves into the National Reform Association should clamor for legislation against evil. But their fundamental error consists in not bringing the law of God to bear directly upon the human conscience, rather than indirectly, through civil legislation. The fallacy of the proposition laid down above is seen more fully when we note the suggestion that civil rulers are to learn from God's Word their duty; and that while the Church may not dictate to the State as to legislation, nor the State to the Church as to religious duties, still each is to act with the other, while each receives its authority directly from the Bible, and from God, thus giving two organizations, each claiming to draw its authority and methods from the same source. Such a proposition, could it be carried out, would give a double-headed system, one part called "civil government," but both being religious; divinely ordained and dictated. History shows that all efforts to accomplish such a union have but one result; a result which finds embodiment in the papal system, which system is far better as a politico-religious one, than that which is proposed by the National Reform Association. The two systems aim at the same thing, but the proposition laid down by the National Reformers would give two popes instead of one, and make endless conflict inevitable. They could not exist in this separate manner; one would be compelled to the ascendancy. The "co-ordinate" relation for which the "declaration of principles" pleads, exists only on paper. The Jewish and the New England Theocracies, the Papal-State-church, the Holy Roman Empire, and the pagan conception of the Emperor as *Pontifex Maximus*, all unite to condemn this dual system by the unerring verdict of history.

### THOROUGH-GOING OBEDIENCE.

Thorough-going obedience, irrespective of consequences, is the secret of all blessedness.

"Great peace have they which love thy law," the peace of conscience; the peace of ceasing from that which is our worst enemy, self-will; the peace of self-surrender; the peace of feeling " 'Tis his to command; 'tis mine to obey;" the peace of casting the whole settling of the campaign on the King's shoulders, and of finding our duty restricted to tramping along with cheery heart on the path that he has appointed. That is worth having. Oh! if we could cease from self and lay our wills down before him, then we should be quiet. The tranquil heart is the heart which has the law of Christ within it, and the true delight of life belongs to those who truly say "I delight to do thy will." So yielding, so obeying, so submitting, so surrendering one's self, life becomes quiet, and strong and sweet. And, if I might so turn the story that we have been considering, the faithful soldiers who have been true to the King when his throne was contested, will march with laureled heads in his triumphant train when he goes back after his final and complete victory, and reign with him in the true City of Peace, where his will shall be perfectly done by loving hearts, and all his servants shall be kings.—*Alexander Maclaren. D. D.*

# THE SABBATH RECORDER.

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"O God, I would not dare to offer thee  
Gifts which have nothing cost to me.  
But, looking deep into my heart,  
Whatever treasure I would strive to keep,  
Whatever talent I have hidden deep,  
These, these to thee I bring.  
I would not dare to come to thee,  
All worldly prospects blighted  
And lay upon the altar of the Crucified,  
A life the world had slighted,  
But in life's dewy hours,  
With bright hopes on the wing,  
My life, my love, my all,  
To thee I bring."

WHETHER the world about us be bright or dark, depends upon how we look at it. Eyes that look out from a bright, sunny heart will find sunshine everywhere, while those that look from clouded, troubled hearts will always find trouble.

ELD. HENRY CLARKE, one of our oldest ministers, died at his home in Westerly, R. I., May 9th, of heart failure. He was about 80 years old, and had lived in Rhode Island nearly all his life. He had not been regularly employed in ministerial work since leaving the care of the Second Westerly (Niantic) Church, some 12 or 15 years ago. Brother Clarke was a man of strong character, who, without the advantage of an early education, had read a good deal, and had generally well formed opinions on whatever he read. He was an especially good student of the Bible, and under a *nom de plume* has occasionally written some valuable articles for the columns of the SABBATH RECORDER.

SOMEBODY has sent us a clipping containing an extract from John Wesley's Journal covering the period "from his embarking for Georgia to his return to London." The extract is from the second edition of the *Journal*, published at Bristol in 1743, and is as follows:

*Savannah, 1736, February 21st.*—Mary Welch, aged eleven days, was baptized according to the custom of the First Church, and the rule of the church of England, by immersion. May 5th—I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah. But Mrs. Parker tells me neither Mr. P. nor I will consent to its being dipped. I answered, If you certify that your child is weak it will suffice (the rubrick says) to pour water upon it. She replied, Nay, the child is not weak; but I am resolved it shall not be dipped. *This argument I could not confute; so I went home, and the child was baptized by another person.*

THE *Scientific American*, a few weeks ago, gave a brief account of a consignment of a singular cargo of goods to a Liverpool merchant, from Egypt; it was a cargo of 180,000 mummy cats. The cat was a sacred animal in Egypt 2,000 years before Christ, and when one died it was embalmed, wrapped in mummy cloths and laid reverently away in the sacred *catcombs*. Recently a workman near Beni Hassan accidentally opened up one of these subterranean caverns in which were found this lot of 180,000 cats. They were bought by the Liverpool merchant for fertilizer, at about \$18 per ton. "The auctioneer, adding insult to injury, knocked down the lot with the head of one of them as a hammer. To such base uses have the gods of Egypt come!"

LAST Sabbath was a day long to be remembered in the history of the First Alfred Church. It was the regular time for the celebration of the Lord's Supper, and some thirty-five young persons, recently baptized, and eighteen who had recently been received by letter from other churches, received the hand of welcome to the church. There has been no revival in the church, in the usual sense of that term, but the ingathering, so far as the baptisms are concerned, is very largely the fruit of the ordinary means of grace. The Christian influence of the home, the ministry of the Word in the church, the faithful instruction of Sabbath-school teachers, have combined to prepare these young people for this important public confession of Christ. This is good gospel order, and ought to be the rule in every church. Under its operation there would be a revival all the year around, and there would be growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, after conversion to Christ.

THERE is a vast difference between the faith that saves a trembling soul, and the faith which expresses the sense of intelligent Christian doctrine. The former is a single act of the soul casting itself, in helplessness and need, upon One mighty and able to save; the latter is the whole body of Christian truth which has been gathered up out of the teachings of the Word of God and confirmed by the experiences of the souls of men in all Christian ages. The former is the starting point in the Christian experience; the latter is Christian experience enlarged and intensified by light from the Word of God, and by the continued indwelling of the Holy Spirit of God. The former is so simple and so easy that the merest child, the most abject slave, or the most ignorant person may exercise it; the latter is so profound, so broad, so comprehensive by all divine truth that the most devout scholar, and the soul richest in Christian experience can only hope, in this brief life, to coast along the mighty ocean of which it is a part. Eternity itself will not suffice to exhaust its infinite depths or scale its infinite heights. The simple faith that saves is the only possible doorway by which one may enter the magnificent tabernacle of a pure, intelligent, and comprehensive Christian faith.

## WITTICISMS IN THE PULPIT.

There will doubtless always be diversity of opinion among good people about the use of witticisms and sensational illustrations in pulpit discourse. We shall not now undertake either to condemn or to defend the practice, but propose to mention a couple of incidents which will suggest the importance of exercising extreme care and good judgment in the use of such discourse.

An exchange relates, in substance, the following incident, which occurred in the experience of a well-known minister, who was making an earnest appeal to the unconverted of his congregation, urging upon them the importance of immediate decision in the matter. To make the appeal all the more impressive he sought to illustrate the activity of the enemy of souls by the introduction of an imaginary conference between the devil and some of his emissaries. Changing the scene of the imaginary conference he suddenly turned towards another part of the room with the words, "And here comes another little devil," at the same time pointing his finger, all unconsciously, in the direction of a good church member who happened to be coming forward to his seat at that moment. The effect upon the hearers was anything but serious, and

the poor minister was obliged to submit to the mortification of witnessing the entire failure of his well meant effort, while nobody can ever tell what was the effect upon the perishing souls who might have been saved at that very meeting had some dignified and serious methods of discourse been employed to enforce the solemn truth.

A friend of ours attended a mass meeting of colored people one Sunday evening in Florida. The effort of the speaker, a local colored preacher of some notoriety, was to raise a sum of money for some church or benevolent society or object. He was apparently making good headway in gaining power over the audience when he discovered an old woman in one of the front seats who, through great weariness, had fallen asleep, and who was making some of those sudden jerks of head and body, and contortions of face which people often make when sleeping in a sitting posture, trying to keep awake. Pausing in the discourse just at that point where the orator seemed to have almost the entire audience under his absolute control, he said, pointing to the sleeping woman, "Won't somebody please wake up dat ole woman fo' she breaks her mis'ble neck."

The audience laughed, and the preacher resumed his discourse, only to find that the charmed spell was broken. He tried in vain to recover his lost ground; that subtle sympathy which must exist between speaker and hearers was utterly lost. After floundering about for sometime in the mire of his own folly and mortification, he dismissed the congregation without even passing the hat for the proposed collection.

These were real experiences and illustrate forcibly, we think, the truth that while a genuine turn of wit, or an amusing illustration, may sometime be used in pulpit discourse with good effect, great care and rare good judgment is required lest serious harm result where only good was intended. For ourselves we never listen to a funny story, or a sensational illustration from the pulpit without feeling that the dignity of the ministry has been lowered, and possibly the cause of truth has suffered an injury.

## ARE THE INDIANS AND HEBREWS IDENTICAL?

To the Editor of the SABBATH RECORDER:

When I read in a recent issue of your paper (April 3, 1890), the article, "The Outcasts of Israel," by L. P. C., I felt convinced that the writer was in error and had a mind to write you upon it. I hesitated for two reasons: 1st. Controversy is generally of little use. Better ignore what is not apt to do harm, even if it be error. 2d. To discuss satisfactorily the questions involved would require far more learning than I possess, and I think even more than that possessed by L. P. C. Racial and linguistic problems so deep as those involved cannot be settled dogmatically upon evidence so superficial as that brought forward by those who advocate the identity between Israelite and Indian. Still I venture a few words.

I have not the honor to know who L. P. C. is, nor do I know whether or not he has read, "Israelite and Indian, A Parallel in Planes of Culture, by Col. Garrick Mallery, U. S. A., Vice Pres. Section H, of the American Association for the Advancement of Science, delivered at the Toronto meeting, Aug., 1889." This has been published in the *Popular Science Monthly*, and has attracted considerable attention, being severely criticized by many writers, both Jews and Gentiles. Col. Mallery is, I am credibly informed, correct in the main as to Indian beliefs and practices, but assumes too much when he assaults Mosaism. His statement is: "The true parallel, therefore, between the Indians



and the Israelites as to belief in a single overruling God is not that both, but that neither, held it." With the article of L. P. C., I saw that even what he positively affirmed was not enough to prove the identity of Indians with Israelites, and felt sure that there was no such resemblance as would appear from his article. I wish there were. Not being competent to make statements on the Indian side, I have referred the statements of L. P. C. to a friend well versed in the Indian languages and dialects and who has lived among many tribes. He tells me that the authorities cited by L. P. C. are all too early and full of errors which have been since many times corrected. My friend, the Rev. J. Owen Dorsey, is in a position to correct statements made by such recent writers as L. H. Morgan, of New York, in respect to those tribes among which he has lived and whose language he speaks.

1. *Indians have not one origin.* There are many different languages, over 56 linguistic stocks in North America north of Mexico. These stocks consist of about 250 different languages, divided in turn into dialects. The United States Bureau of Ethnology has been making investigation on just this point and the results will soon be published. They show great physical as well as linguistic and sociological differences among Indians.

2. *Indian languages are unlike Hebrew.* Of this I felt sure at first, and inquiry has confirmed me in this opinion. Mere resemblance in sound of detached words is of no value. Such resemblances have always misled superficial etymologists. What is said about the song of praise to the Great Spirit must be taken *cum grano salis*. Dr. Boudinot must have been deceived by the interpreters. Foreign words adapted by missionary translators ought not to be used for purposes of comparison. This would cut down L. P. C's list. The words Jehovah, Jah, Shiloh, Canaan and Hallelujah must be taken from the table given; also God, and father, "Abba." For God there must be used native Indian terms which after years acquire Christian meaning, but there is always danger of confusion even then. For God the Dakotas have *Wakantanka*, the Omahas *Wakanda*, the Kansas *Wakanda*, the Osages *Wakanta*. The word for father is different from "Abba." There is no word for Heavens. Indians use "cloud" or "upper world." There are several "upper worlds."

3. *The Indians have no "small box" corresponding to the "Ark of the Covenant."* They use sacred bags or sacks, many in the same tribe; clam shells and sacred pipes are kept in coverings.

4. *There have never been found any traces whatever of circumcision.* There must be some hitch in the ancient story of the old Indian's nephew. But many nations have practiced this rite.

5. *"One God" was not known before the coming of the white race.* There are many *Wakandas* or *Wakan*. Indians invoke rocks, trees, stars, sun and moon, the four winds, etc. There is a *Wakanda* of hunting, of thunder, of dreams, waters, traps, games, medicines, etc. There are seven great *Wakandas* recognized by Omahas. Satan, or a "chief bad spirit," was not known before white people came. The story of the creation of man and woman is of modern origin, probably fabricated by the interpreter.

6. *The paragraph on tradition* is full of mistakes though there are a few resemblances.

7. *Indians differ in countenance even in the same tribe.* They differ in lips, in noses, in form of skull and in complexion. Countenance therefore prove nothing.

8. *The Indians have tribes, to be sure, with*

heads and many sub-divisions, *but there is no tribe answering to the tribe of Levi.* Mohawk is a term of foreign origin and not the name of the tribe who call themselves *Kanyenga*, or its equivalent. The Iroquois obtained firearms from the Dutch, and hence acquired power over the other tribes who used bows and arrows.

9. *In this paragraph there are many mistakes.* Many of the articles mentioned were unknown till introduced by traders.

10. *This paragraph is correct* as to the law of separation (four days), and fine needle work—awl-work with porcupine quills before they obtained needles and thread from the traders.

These paragraphs are not written for the purpose of controversy. Several people have spoken to me and asked my opinion, knowing me to be interested in the Jews, and I write simply to say that the identity is by no means established; in fact the evidence is the other way.

WILLIAM C. DALAND.

LEONARDSVILLE, N. Y., APRIL, 1890.

THE BLAIR SUNDAY-REST BILL.—SOME OF ITS INCONSISTENCIES.

This document is objectionable because it proposes religious legislation. It is Caesar, *i. e.* civil government, demanding the things that are God's. Sabbath duties are due to God alone, not to Caesar.

Its title: "A Bill to secure to the people the privileges of rest and religious worship, free from disturbance by others, on the first day of the week."

Do not the people of the United States already have all the privileges for which they ask in the Bill? Laws exist everywhere forbidding all disturbance of public religious worship; and these laws are not a dead letter, as many instances of arrest, fines, imprisonment, etc., sufficiently prove.

Much may be made to turn on the words, "disturbance by others!" Who is to judge whether or not I am disturbed? The same act performed by one I love, seems very different when done by one whom I dislike. A person is often greatly disturbed by the mere presence of another. What a door this opens for the revenge of personal animosities! And what kind of influence must such revenge have in molding character and society?

Section 2 refers to the transportation and delivery of mail matter on Sunday.

Government, according to this section, must be the one to judge whether a case be one of necessity, etc. But government knows nothing of me or of my actual necessities. Very much may depend upon the quick delivery of a letter, which the government cannot understand; hence the way is opened whereby I may be dealt with unjustly. No nation, for its own sake, can afford to be unjust to one of its subjects.

Section 5. Payment for labor performed on Sunday "may be recovered back by whosoever shall first sue for the same."

We do not deny that the State has a right to pay the person who performs its work; that it may, if it chooses, pay a fee to the informer, equal to the amount of the labor performed on Sunday. But since this fee is expressly stated to be the production of Sunday labor, could a conscientious Sabbath-keeper feel like accepting it for his services? Would he not have some reason to fear being "a partaker of other men's sins"?

Since "the laborer is worthy of his hire" this subject comes within the realms of justice. Shall this government whose Constitution is founded in justice, "equal rights to all," mar her grandeur by a single act that is not entirely just?

M. E. STEWARD.

NEW YORK LETTER.

In the RECORDER of Jan. 3d there was an article by the Editor entitled "Why Not?" Those who read the RECORDER will recall the main points without our going into detail, and those who do not,—why, they will not read this. Captain Phinney, of Edgertown, Mass., is the gentleman referred to in that article, and it was our great privilege to meet him. Dr. Platts, who has been holding some correspondence with him, advised me that he was to be in port soon, so we were on the lookout for him, and on Thursday afternoon, May 1st, he called at our home. Mrs. Burdick was the first Seventh-day Baptist he ever saw. She went with him to visit Bro. Stephen Babcock. Friday I went to his vessel and spent most of the day in his company. Made a call with him on Bro. Geo. H. Babcock. Sabbath-day he attended our services. It was a new and delightful experience in his life, and I assure the friends we were as well pleased and edified. After the sermon we introduced him to the congregation. He spoke to us of the pleasure it afforded him, after being a Sabbath-keeper four months, to be permitted to worship with his brethren. His attention was first called to the Sabbath through the Seventh-day Adventists. In a book of Bro. Andrews he found that there were Seventh-day Baptists, with a publishing house at Alfred. So he wrote to Dr. Platts, and thus this acquaintance began. He is an out and out Baptist; and a man of large reading. Having been for twenty years a sea captain he has seen much of the world. He is a man of original thought; a man of positive character. When keeping Sunday he never sailed out of port on Sunday, and now he is just as positive in keeping the Sabbath. And, as a rule, finds that he loses no time by doing so. He has 48 of the 64 shares of the new vessel pledged, and hopes to make up the remainder soon. He was anxious to get the majority of the shares into the hands of Sabbath-keepers, so that there should be no trouble in manning and running it on Sabbath-keeping principles.

Captain Phinney is a firm believer in home mission work, and thinks that we ought to thoroughly push this Sabbath truth to the attention of the common people, and he gave evidence of this belief in a very substantial manner.

We are glad thus to extend the right hand of fellowship to the only sea captain now running on the mighty deep who honors God's Sabbath, and who is not afraid to let his light shine. I use these terms in no offensive sense. I would not give the impression that the man is a crank. On the contrary, he appears to be a Christian gentleman in the highest and best sense of that term. It is his desire, when he gets his new ship, to get a crew of men who will keep the Sabbath with him. He says that because he would not allow the men to work on the Sabbath, they refused to work on Sunday, evidently out of mere spite, for the men were ungodly men, but became all-at-once very jealous of Sunday. Even Christian seamen, as a rule, pay little regard to the day of the sun, but when a captain, for conscience towards God, seeks to honor his holy day, even the ungodly are mad against him and the truth for which he stands. But God will make the wrath of man to praise him. We shall follow this work of Captain Phinney with much interest and strong faith that a grand harvest of truth will come of it.

J. G. B.

WHENEVER souls are being tried and ripened, in whatever commonplace and homely way, there God is hewing out the pillars for his temple.

## YOUNG PEOPLE'S WORK.

Oh, that a man might know  
The end of this day's business ere it come!  
—Shakespeare, *Julius Caesar*, Act v, Sc. 1.

### "A CONFLICT OF COLLEGE LIFE."

BY D. E. WILLARD.

Under the above heading I noticed an article in a recent number of the RECORDER by an old Alfred classmate and friend, and something about it impressed me that I would like to add a word to what he has said, and criticise him just a little. However, I do not wish what I say to be taken as given in a spirit of criticism at all, but rather as emphasizing what he has said. He laments the tendency of the young people of to-day to drift into infidelity, allowing themselves to be carried away from the old faith taught them in Christian homes by their study and new understanding of the "seemingly irreconcilable laws of science."

I, too, lament this tendency. I lament it greatly and the more so since the reasons for thus forsaking our faith on account of the "irreconcilability" of our Christian faith and belief with the teachings of science are so utterly ungrounded in truth. I say with all earnestness, with my friend, "Cling to your faith. Don't give it up." But in the next lines is where I would like to criticise, if at all. The article in question would lead the reader to think that there was some question in the author's mind as to the complete "reconcilability" of science with the Bible, ". . . the college student will find religion and science brought face to face. Here will meet the faith and teachings of his mother and his home with the seemingly irreconcilable laws of science."

Now, is it so that knowledge, scientific investigation, brings nature in opposition to the Bible? It rather seems to me that we should say that the student will, if he be honest with himself, find the faith of his mother and his Christian home teachings in full accord with science; the two running in parallel courses rather than being in opposition to each other. The trouble comes largely, it seems to me, from a dishonest attitude on the part of the individual, or else he too impulsively jumps to conclusions. How can a naturalist be other than a reverential man, if he be honest in himself?

I believe the Bible to be of divine origin; I believe it to be the Word of God; I believe God to be the omnipotent Creator of the universe. I was thus taught to believe by my mother, to whose kindly teachings and Christian exercise and charity I owe largely all I am, or hope, or expect to be. I believe also in science. While I cannot say I believe fully in all Darwin's ideas regarding "evolution"—for I confess I do not know more than a small part of them—I do believe in the progressive development of higher forms of life in the earth, call it evolution, or Darwinism, or what you will. This I think is taught by science. And the teachings or proofs it seems to me are convincing, undeniable, *i. e.*, true. I said I believed God created the universe. How then can I doubt the truths revealed in God's creative acts such as I see in nature about me? I believe in God as the source of spiritual law and also as the source of natural law. It seems to me God's plan; his very power itself, his hand, is seen all along the geological vista of the past from earliest Archæan, truly *Azoic*, rocks to the latest Quarternary. I believe in him as a spiritual being, and as having perfect spiritual power;

hence I believe his spiritual teachings—the Bible. I believe in God's physical power; hence I believe in his physical creations, in his perfect arrangement and dispensation of things physical and natural. If I believe in God and in his word, the Bible, then how can I otherwise than believe that he created and fashioned the world, and made this earth a fit place for a spiritual being, man, since the Bible states that he so did? If I believe this, then how can I otherwise than believe in the teachings of science, since these are but the laws and minor details of what the Bible states in a word,—a simple inquiring into the mysterious and profound ways (mysterious simply because so beyond mortal appreciation) in which God has done that which the Bible and science both say he has done?

Here again, I say, men are not honest with themselves. College students are not honest with themselves many times in this particular. They jump to conclusions too rashly, or perchance are only looking for some pretext on which to say "It does not look reasonable," and hence abandon the Bible as false. Would such claim for themselves ability to understand the infinite? They would so assume. It looks to them unreasonable; hence it *must* be untrue. Here let me unite with my friend in saying, "Do not hastily form judgments upon this question. It is not a mere theory whose support depends upon the ingenuity of its advocates to weave a subtle thread. It is a practical question." All that is needed is honesty of mind and desire; willingness to seek after truth and to accept it when found. In this state of mind one will find no insurmountable difficulties in the way of harmonizing the teachings of science with those of the Bible.

My friend says, "If you are an impartial judge you must hear both sides alike; you must examine one side as carefully as the other." I do not like this idea of "sides" in the matter, as though they were opposed one to the other. It seems to me proper to speak of sides in the matter only as the manifestations of the spiritual and physical sides of God's nature.\*

In conclusion let me quote from Huxley, taken from the RECORDER of April 10, 1890: "True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both." And again from our friend: "The highest and most important discoveries science can make, will only give us a clearer understanding of them (God's laws) and result ultimately in stronger and more abiding faith."

## GOOD LITERATURE.

SHAKESPEARE.

Despite the diversity of human tastes there are some few opinions in regard to both men and events which have always been so universally held that they have come to be almost as positively settled as mathematical truths themselves. Of such is the undisputed title accorded to William Shakespeare, about whose personal history as little is known as if he had lived in Asia in the sixth century, instead of in England in the sixteenth, but who yet throughout the civilized world to-day is acknowledged to be the greatest creative genius that has ever lived.

It is natural to youth to grow restive under an oft repeated truth, and no doubt many young people who are not yet sufficiently mature really to enjoy the great dramatist, have attempted to dispute his long held supremacy in the realm

\*Does not the writer mean of God's "working" or of God's "operation?"—Cor. Ed.

of letters for no better reason than that which actuated the Athenian to vote for the ostracism of Aristides. He had no cause of complaint against his fellow-citizen, but he was so tired of hearing him always called "the Just," that Aristides' name was written on the oyster shell. Even critics will sometimes go in droves, and it often requires a bold straggler from the herd to lift up his voice against a too indiscriminate praising of some favorite, or to point out hidden beauties in the writer whom all the rest have passed by. Before, then, passing to a certain phase of Shakespeare's work, let us briefly consider some of the reasons for the extraordinary measure of fame which he enjoys.

In the first place it is impossible to question the absolute and independent originality of his various creations. It is the tendency of all writers to repeat their first characters in all subsequent works. Byron could paint but one hero. Harold, Don Juan, Manfred,—they are all the same man and that man Byron himself, or rather the man whom Byron supposed himself to be. Dickens is very fond of a certain kind of woman and she appears in nearly every book he has written, not as a heroine, but as a principal character. Mrs. Clennam, Louise Gradgrind, Estella Havisham, Lady Dedlock, Edith Granger and Mrs. Steerforth—these are all essentially the same person. The differences are differences of age, of place, or circumstance. They are all handsome, all haughty, all reserved. They are seldom known to smile. They speak but few words throughout the story, and those few words are carefully framed to conceal the real nature which exists under this cold exterior, a nature of passion and fire, as different as possible from the appearance of the outer woman. These are but two instances out of the many which literature furnishes. This is not saying that Byron and Dickens lack originality, that quality without which a man could not be said to possess genius at all. These writers are eminently original in many directions. Moreover, these very conceptions were original in the first instance. But originality so great that a voluminous writer need never plagiarize himself even, has been the possession of only a few rare intellects. Shakespeare possessed it to its greatest extent. No other writer has ever created so many characters, and yet they are not at all alike. Ophelia, Juliet, Olivia, Rosalind, and Desdemona are all young and lovely women, but they are no more alike than would be any group of the same number of girls who could be brought together to-day. We can recall only one other group of characters by one author which can show similar diversity. In Gwendolen Harleth, Dinah Morris, Maggie Tulliver, Dorothea Brooke, and Esther Lyon, George Eliot has succeeded in drawing five charming girls so natural that we would not be surprised at meeting any one of them at any time, and yet each made dissimilar from the other by an intense individuality. But Shakespeare is the only writer who has ever possessed this great originality in equal proportion throughout all his work. It is not only his heroes and heroines who are distinct creations. Every minor character is really a man or a woman. There is no "padding" in any of his dramas. Just as people in real life have all pretty much the same features and yet are possessed of something in themselves which makes it impossible for one to be mistaken for another, so in Shakespeare, each character, be he of much or little account, is possessed of his own individuality.

Another quality which Shakespeare has above

all other authors is his insight into character. Many modern novelists emulate him in this direction, but he is excelled by none, and seldom approached by any, while it must be remembered that at the time when he wrote such discrimination in regard to character was absolutely unknown. The hero was always a paragon illustrating all the virtues, the villain was always an utterly abandoned sinner. Another tendency of that time was to make a character symbolical of some virtue or vice, wifely devotion, love of money, ambition, etc. Shakespeare is entirely free from this precise arrangement of characters which renders so much of the literature of that time extremely monotonous. To Shakespeare a man was always a human being, no matter whether he was good or bad. Iago is a very wicked man, but he is by no means a monster. Macbeth is something else than just the murderer of Duncan. Malvolio appears in a very ridiculous light, still we do not forget that he is a faithful steward, and one capable, ordinarily, of exacting respect. Shakespeare's insight into the human heart and his power of portraying what he saw are simply marvelous.

The last point that need be mentioned is the extraordinary versatility and even prodigality of his genius. Other writers have garnered up their grandest to bestow them carefully upon their most important works. Shakespeare uses some of his most exquisite images in describing obscure characters, and many of those deathless lines which are familiar to every lover of English are to be found in quite minor passages. There was no need for him to have done otherwise. His genius seems to have been a mine of pure gold, and there never was the least sign of its being exhausted. Most authors have, at the most, written not more than half a dozen books in their best style, after which their productions show evidences of loss of vitality. Some have been able to write but one great work, and have then given to the world nothing but mediocrity. But, while Shakespeare's works may show unevenness of merit when compared with each other, yet the least of them need fear nothing when the comparison is made between it and the work of another poet. When these two points are well considered, and this is not a tithe of what a true lover of Shakespeare would like to say, it may be seen how Shakespeare attained a unique position, and why he has always maintained it. A genius almost miraculous will have yet to arise in the literary world, before William Shakespeare can cease to be held as the greatest of all in the realm of letters. There is no time here to enter into any discussion of the Shakespeare-Bacon controversy. What has already been written will be enough to assure most people that the writer has no sympathy with the advocates of Bacon's authorship of the plays. Indeed after really reading both Shakespeare and Bacon it does seem that a man must take leave of every atom of common sense before he can adopt any such theory. When it has been proved that Henry Thomas Buckle wrote "The Heart of Mid-Lothian," then we shall be ready to believe that Francis Bacon really is the author of "Hamlet" and "Lear."

ONE evangelist in the Rangoon district, supported by the Missionary Union at a cost of perhaps \$60 a year, reports 52 baptisms in a few weeks. Isn't that a well-paying investment?

THE Bible is now translated into the languages of nine-tenths of the people of the earth. In the early part of this century it could be read by only one-fifth.

## TEMPERANCE.

—VON MOLTKE says: "Beer is a far more dangerous enemy to Germany than all the armies of France."

—THE defeat of the Blair Education Bill in the Senate can hardly create surprise. Some put the verdict, "talked to death;" but it has been apparent that the measure has been losing ground. It would have been better that the six week's time it was in the Senate had been reduced to two days. Men like Senator Hawley, conscientiously oppose the measure, believing that educational matters have been wisely left to the States. Others, like Senators Hoar and Evarts, strongly favor the bill as a matter of justice.

—THE REV. DR. DIKE, a special student of the divorce question, found that of 29,665 divorces granted in forty-five counties of twelve States, a little more than twenty per cent were caused directly or indirectly by drunkenness. This statement, appalling as it is, indicated but a part of the havoc made with the home by strong drink. Such an enemy of the social well-being of the nation should be abolished by enlightened public opinion, crystallized into law.

—IN the Japanese University at Tokio the language of the country and German are used as mediums of instruction in the medical faculty, and eight German professors lecture in this department. The law department is divided into three sections—a Japanese, a German, and a French, and all three languages are used. In all the other departments the English language alone is employed. The students in the English departments, too, must be efficient in the German language before they can enter upon their course of study. In general the Germans are exerting a preponderance of influence on the higher education of Japan.

It has been decided that the Connecticut State summer school for teachers the coming season shall be held in Suffield, at the Connecticut Literary Institution. The attendants will have free use of all the rooms, the library, the laboratory, the workshop, and the gymnasium. Instructions will be given in these subjects: Arithmetic, civil government of the United States and Connecticut, and the legal rights and duties of teachers, coloring and modeling, elementary science with direct reference to its introduction into all schools, geography, gymnastics and physical training, history of the United States and Connecticut and other topics.

—THE call for a grand national mass Temperance Convention is significant, as it reveals the deep interest taken by many representative persons of America in behalf of this much needed reform. The call is not only signed by the committee, with Dr. Deems as chairman, but by seventy-five others. Many of these have a national reputation. Of the number we notice the names of Joseph Cook, Theo. L. Cuyler, Noah Davis, Frances E. Willard, H. L. Wayland, H. K. Carroll, Daniel C. Eddy, Henry H. Faxon, Elijah A. Morse and Neal Dow. This array of names will doubtless insure to the "Congress" a character unsurpassed by sound wisdom, fresh thought, and a spirit of aggressiveness against the terrible evil that constantly threatens to undermine the morality and virtue of the American people.

—EVIL HABIT.—Good men often cling to evil habits, which has led some one to write the following: "Dominie H. was one of the old-time circuit riders, whose rough exterior and non-society ways often obscured his real goodness of heart. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking old dame answered the summons. He asked for shelter. 'I don't know you,' she replied suspiciously. 'Remember the Scriptures,' said he, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' 'You needn't say that,' quickly returned the other; 'no angel would come down here with a big quid of tobacco in his mouth.' She shut the door in his face, leaving the good man to the mercy of the rain and his own reflections." Who will say that the woman's conclusions were not logical? Good men may use tobacco, but when we start out to find our ideal of a true "man of God," one after God's own heart, we do not select the one who befools his mouth and breath with tobacco. Is it wrong for Christians to use tobacco? Who is the Christian's example?—Christ. Can you imagine Christ going about Jerusalem with a quid of tobacco or a cigar in his mouth?—Of course you can't. The very thought is inconsistent with Christ's life. Yet we find his followers doing this. And some will go into the house of God, and even into the sacred desk, with this evidence of their intemperance displayed to the world. Is it right? We leave each to answer for himself.

## POPULAR SCIENCE.

ONE of the shining lights of astronomical science has demonstrated to his own satisfaction that the sun is blue.

TO MAKE waterproof writing ink, an ink which will not blur if the writing is exposed to rain: Dissolve two ounces shellac in one pint alcohol (ninety-five per cent), filter through chalk, and mix with best lampblack.

AT a recent test of search lights for the purpose of discovering an approaching enemy dressed in uniforms of various colors, it was found that the red uniforms were very distinct, blue being the least conspicuous.

TELEGRAPHERS have ways of communicating to each other unknown to common folks. Said one of them: "If I am sitting next to an associate in an audience room, I never speak. I simply tap out my message on the hand of my friend."

ESSENCE OF LIGHT.—Coal gas compressed into eight per cent of its bulk and reduced to a buttery character—except flavor—is the recent invention of an ingenious gentleman. It can be evaporated by turning a stopcock. This portable essence of light will be very useful, independent of its application to army ballooning, in a hundred different ways—on board the steam launch, at picnics, in the country house, in the northern wilds of Scotland, and so on.

AFRICAN RUBBER.—Mr. Henry M. Stanley, in an interview with a New York *Herald* correspondent, said that the Aruwimi forest, which belongs to the Congo Free State, was enormously richer in everything, especially in rubber trees, than the Amazon forests. This section of Africa, he declared, would be the rubber reservoir of the world. This is certainly encouraging for American wire manufacturers who use rubber in their insulation. Such a statement from so reliable an authority ought to have a salutary effect on the market price of rubber.

MUSIC IN GAS.—A musical gas machine, called the pyrophone, has been brought out in England. Its compass is three octaves, and it has a keyboard and is played in the same manner as an organ. It has 37 glass tubes, in which a like set of gas jets burn. These jets, placed in a circle, contract and expand. When the small burners separate, the sound is produced; when they close together the sound ceases. The tone depends on the number of burners and the size of the tubes in which they burn, so that by a careful arrangement and selection all the notes of the musical scale may be produced in several octaves. Some of the glass tubes in which the jets burn are nearly 11 feet long.

PREHISTORIC AMERICANS.—A despatch from Parkersburg, W. Va., dated April 15, says that the site of a prehistoric village has just been discovered on the Ohio side of the river, about one and one-half miles north of that city. The town site comprises an area of about four acres, and over the entire area the earth is generally slightly burned, having a reddish color, and thickly intermixed with fragments of pottery, streaks of ashes, and fragments of bones of animals and human beings. In several places are to be seen the ruins of what seem to be ancient fire-places, containing charcoal, intermixed with charred nuts of various sorts. In and around these fire-places are found ornaments and implements, such as battle axes, belts, knives, drills, spear and arrow points, and ornaments made of bone and slate. The spear and arrow heads are of fine workmanship, and are all of very hard substances as agate, chalcedony, carnelian, quartz, jasper and slate.

PAINTING FLOORS.—A French writer observes that painting floors with any color containing white lead is injurious, as it renders the wood soft and less capable of wear. Other paints without white lead, such as ocher, raw umber, or sienna, are not injurious, and can be used with advantage. Varnish made of drying lead salts is also said to be destructive, and it is recommended that the borate of manganese should be used to dispose of the varnish to dry. A recipe for a good floor varnish is given as follows: Take two pounds of pure white borate of manganese, finely powdered, and add it little by little to a saucepan containing ten pounds of linseed oil, which is to be well stirred and raised to a temperature of 360° Fahr. Heat 100 pounds of linseed oil in a boiler till ebullition takes place, then add to it the first liquid, increase the heat and allow it to boil for twenty minutes. Then remove from the fire and filter the solution through cotton cloth. The varnish is then ready for use, two coats of which may be used, with a final coat of shellac, if a fine polish is required.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## SECOND QUARTER.

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

## LESSON VIII.—THE MISSION OF THE SEVENTY.

For Sabbath-day, May 24, 1890.

## SCRIPTURE LESSON—LUKE 10. 1-16.

1. After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.
2. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.
3. Go your ways: behold I send you forth as lambs among wolves.
4. Carry neither purse, nor scrip, nor shoes; and salute no man by the way.
5. And into whatsoever house ye enter, first say, Peace be to this house.
6. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.
7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.
8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.
9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,
11. Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.
12. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.
13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
14. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.
15. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.
16. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

GOLDEN TEXT.—The kingdom of God is come nigh unto you. Luke 10: 11.

CENTRAL TRUTH.—We are free to accept or reject the gospel.

INTRODUCTION.—Again several months have intervened between the last lesson and this. During this time Jesus has gone up to Jerusalem to attend the Feast of the Tabernacles (John 7: 10), has wrought many miracles, has spoken many parables to the people, and has taught his disciples many things. Now he has started upon his last journey to Jerusalem. His time has come to be offered up. He no longer conceals himself to escape the hostility of the Pharisees and chief priests, but sends his messengers before him, to proclaim his approach and to preach the kingdom of God. Luke mentions before this lesson that he had sent messengers to one of the villages of the Samaritans; but they refused to receive Jesus because "his face was as though he would go to Jerusalem."

## OUTLINE.

1. The seventy appointed. v. 1.
2. The seventy instructed. v. 2-11.
3. The woe unto those that receive not. v. 12-15.
4. The close connection between Christ and his disciples. v. 18.

WORDS EXPLAINED.—v. 1. "After these things." That is after he had completed his ministry in Galilee. "Other seventy." Other disciples, seventy in number, besides the twelve. These men were not appointed for permanent service as the twelve, but for this especial time to go before him to announce his coming and to stir up the Messianic expectation of the people. As we have no further account of them, we may infer that, after they had performed their mission, they were absorbed into the larger body of disciples from which they were taken. Some have sought to attach particular significance to the number seventy as corresponding with the number of the Sanhedrim, or the seventy Elders of Israel. "Two and two." In pairs, doubtless for companionship and help. "Would come." Was about to come. It is probable that the twos were going and returning to report to the Lord, as occasion required, possibly not all gone at once. v. 2. "Therefore." Better simply *and*. "The harvest truly is great." cf. Matt. 9: 37 and John 4: 35. A comparison of the souls in this world to wheat to be gathered into the store-house of God. "Lord of the harvest." The Master or possessor of the field. v. 3. "Lambs among wolves." cf. Matt. 10: 16. The reference is to their defenseless attitude. v. 4. "Scrip." A leathern bag in which to carry provision. "Shoes." Sandals. They were not to carry an

extra pair of sandals. "Salute no man." An injunction not uncommon nor by any means unnecessary to a messenger of whom haste was required. The formal salutations of the Orientals occupy a considerable time. v. 5. "Peace be to this house." A usual salutation in the East. v. 6. "Son of peace." Meaning a man whose soul was inclined to receive their message concerning the Messiah, the Son of Man, who was on his way to visit that place. For this use of the word *son* with an abstract noun, to express the character of a man, see Luke 16: 8; 20: 36, John 17: 12. "Rest upon it." Rather *him*, the man, not the house. "It shall turn to you again." "Your salutation shall return to you if not spoken."—Thayer. cf. Ps. 35: 13. v. 7. "Remain." That is, so long as you stay in that city. "The laborer is worthy of his hire." That is, the messenger need not hesitate to take the food offered although they have not the money to pay for it. As the representatives of Christ, announcing what is of advantage to their hearers, they are entitled of a right to this hospitality. 1 Cor. 9: 4, 7-11, 1 Tim. 5: 18. v. 9. "Heal the sick." They were to combine teaching and healing as the Saviour did. "The kingdom of God is come nigh." Their preaching was to resemble that of Christ himself when he began his ministry. cf. Mark 1: 15. "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe in the gospel." v. 11. "The very dust." Even the soil of heathen countries was considered unclean by the Jews. The idea is, that by refusing to receive the mes-

sengers of Christ, these cities made themselves unclean. "Wipe off against you." That is, to remove the uncleanness from themselves and indicate that the cities were responsible for their own uncleanness. "Be ye sure of this." Know that the opportunity has been granted to you of accepting the Messiah. See Acts 13: 49-51. v. 12. "More tolerable." Directly implying degrees of punishment hereafter." Luke 12: 47-48. "In that day." Doubtless the day of Judgment. "Sodom." A city in the south-eastern part of the land of Canaan, destroyed by an earthquake together with Gomorrah and other cities. Its site is now covered by the southern part of the Dead Sea. Gen. 19: 24. v. 13. "Chorazin." A city on the western side of the sea of Galilee south of Capernaum. That the evangelists did not by any means record all the events in the history of our Lord is inferred from the fact that this city is mentioned only once elsewhere in the New Testament (Matt. 11: 21), and yet many miracles must have been performed in this city as we see from this verse. "Bethsaida." A city on the sea of Galilee near Capernaum. The Apostle Philip was from this city. John 12: 21. "Mighty works." Miracles looked upon as being performed by great power. "Tyre and Sidon." Two very ancient Phœnician cities on the Mediterranean Sea, formerly distinguished for wealth and traffic. "Repeated." As Nineveh. Jonah 3: 5-10. "Sack-cloth and ashes." Mentioned many times in the Bible, a common mode of expressing grief in the East. Sack-cloth was a dark, coarse stuff made from the hair of animals. v. 14. "The judgment." At the end of the world. v. 15. "Capernaum." See *Place* of lesson V. "Which art exalted." Rather, "Shalt thou be exalted?" as in *Rev. Ver.* "Hell." Rather *hades*, the abode of the departed without regard to their moral condition. We have here *hades*, the lowest conceivable place contrasted with heaven the highest, to express the greatness of the fall of Capernaum. v. 16. "He that heareth," etc. The intimate relation of Christ and his followers is here expressed. See Matt. 18: 5; 25: 31-46. "Despiseth." Better rejecteth as in *Rev. Ver.* See Luke 7: 30, where this word is translated *reject* in *A. V.* "Despiseth me despiseth him that sent me." Jesus said, "I and the Father are one." John 10: 30.

DOCTRINES.—1. The laborers are still few in comparison to the harvest. 2. The Lord will provide. 3. "The laborer is worthy of his hire." 4. Sin pollutes a man. 5. The rejection of Jesus Christ is a sin. 6. There are degrees of punishment. 7. Our privileges bring responsibilities. 8. Christians are the representatives, the ambassadors of Christ.

DUTIES.—1. To pray for laborers in the harvest of God. 2. To go in the way that we are directed by God, trusting him to provide for our necessities. 3. To repent and believe in the gospel. 4. To remember that as Christians we are representing Christ to our fellows.

SUGGESTED THOUGHTS.—1. In India the missionaries have sometimes sent out the native Christian workers, two and two, as Jesus Christ did long ago. 2. Laborers are wanted; not simply trained harvesters, but anybody that can or will work. Clergymen are not to be the only laborers but every Christian. 3. If we shall live in this Christian land, and reject the gospel, we will receive greater condemnation than the heathen who have not heard of the Saviour.

## QUESTIONS.

What was the purpose of sending forth the seventy?

Who before this time had been sent out two by two? Were the twelve apostles included in this seventy? What is the time of this lesson? Upon what journey had Jesus started? What is meant by "The harvest is plenteous, but the laborers are few"? To what did Jesus liken his messengers? What were they forbidden to carry? Why were they commanded not to salute anyone they met? What were they to say upon entering a house? What is meant by "a son of peace"? Whether they were received or not, what was the message they were to give? What were they to do in case they were rejected? Why not call down fire from heaven upon them that rejected? What can you tell about Sodom? Are all the wicked to be punished alike? What is the meaning of *woe*? State what is known of Chorazin. Mention the chief facts in regard to Tyre and Sidon. Bethsaida and Capernaum. What is the meaning of the 16th verse? What are the lessons for us?

## WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 7, 1890.

All day on Tuesday the half masted flags at the Capitol hung limp and wet over the Senate and House, as symbols of the sorrow of Congress for the loss of the distinguished Kentucky statesman, Senator Beck. Within the Senate Chamber where he had so long been an active force and a recognized leader, his obsequies were conducted with fitting ceremony. From Saturday, when the Senator dropped dead in the Baltimore and Potomac railway station of this city, until yesterday, the day of his funeral, his remains lay in the front parlor of the house of, his colleague, Representative Breckinridge, on Capitol Hill. The massive form rested in a magnificent casket covered with flowers, and the grey curly head was supported by a silken covered pillow. Arrangements had been made to have the body lie in state at the Capitol from Monday until Tuesday, but the Senator's daughter did not like the idea of her father's body remaining all night in the great lonely building and the committee of arrangements of course yielded to her wishes.

The death of the senior Senator from Kentucky removes one of the most interesting figures of American politics. He was a native of Scotland, and of all the many sons that country has furnished to the United States, few, perhaps, have been truer to the land of his adoption, or have reflected more credit upon it. His death was without the least premonition of approach, and at the moment of his return from New York with his daughter. He had just been greeted by some acquaintances, but instead of replying, muttered something about "dizziness," threw up his hand, and sank to the floor.

There are yet five years of the Senatorial term to which Senator Beck was elected, and considerable interest is felt in this successorship. There is a general impression that ex-Speaker Carlisle will be the man chosen by the legislature now in session, and that the man chosen now, if well chosen, can succeed himself. It is said here that if the matter is settled by State pride merely it will certainly be Mr. Carlisle, as he is considered the ablest man of the State. The death of Senator Beck disarranged the fixed programme of proceedings in Congress for the week, but the great tariff debate is expected to begin this week, at least. An effort will be made to put a limit upon the general debate, and to make the limit short. The Republicans want to set it at one week and the Democrats ask for two. It is probable that a compromise on ten days will be made.

Extensive preparations are in progress now preparatory to taking the next census, the actual work of which will begin on the first of June. Forty thousand or more enumerators armed

with paper and pencil, will begin their rounds on that day. The busiest place now in connection with the census work is the warehouse in this city where some 20,000,000 population schedules are stored, and a force of men are engaged packing them in boxes to be sent to the census supervisors. There are 175 census supervisors, corresponding to the number of districts into which the country is divided for census purposes, and the supervisors distribute them among the enumerators. The schedules are packed in boxes weighing 257 pounds each and there are 4,500 of these boxes. These are sent by mail, which means that they are carried in the mail cars instead of the express cars, and are perhaps the bulkiest pieces of mail matter that have ever been received in a postal car.

The pressure upon Secretary Blaine for consulship seems to be no less than it was a year ago. He is a very busy official these days, and spends more time at the State department than at any period since the beginning of the present administration.

St. Augustine's is the large Catholic church of this city for colored people, and on last Sunday Archbishop Ireland preached a sermon there on that live question, the race problem. There were in the congregation Secretary Windom, of the Treasury, Recorder Bruce, the whole Minnesota delegation to Congress, and many others prominent in official life. The Archbishop said it made him ashamed as a man, as a citizen, and as a Christian to see the prejudice that is acted against a colored citizen of America because of his color. He said no hall, no parlor was worthy of existence, and no church was a fit temple of God where a man, because of his color was excluded or made to occupy a corner. He held that the color line must go soon, the line must be drawn at personal merit, and that the doors of all Catholic institutions must be opened to colored Catholics.

## HOME NEWS.

### Wisconsin.

BERLIN.—Elder Todd is with us again, and it seems, indeed, like old times to sit under his preaching. Thirty years of labor elsewhere have not cooled his enthusiasm or abated in the least his earnestness. If now we could induce some of our Sabbath-keeping farmers, who must move somewhere, to come and settle with us, our prospects would again look brighter. Land can be bought on easy terms and, according to its value for farming purposes, is as cheap as anywhere our people are located. Our climate is healthful, and we have a hearty welcome for all who will come.

H. F. C.

### Minnesota.

DODGE CENTRE.—A little more than a year ago the little girls of Dodge Centre became anxious to do something more for the missionary cause than just bringing their pennies to Sabbath-school, so, by a little help they were organized into a band of little workers. They elected a President, Vice-president, Secretary, Collector and Treasurer. They agreed to meet once a week and bring their pennies, and work to raise money for the China Mission School. They commenced piecing quilts, which they have finished and sold, and now have \$8 ready to send,—there are many older ones who would do well to profit by their example. They have begun another quilt, and their bright patch-work is no brighter than their bright, happy,

eager faces, as they are actively engaged in their work, while at the same time they are planning for future work. May God bless these little girls! Who can estimate the good that they have done? The oldest of this original band is not more than twelve years of age, though at a recent meeting others joined who are older. Their work is nicely done, and they are improving in various ways. Missionary items are read that they may better understand the needs of the hour, so that their meetings are pleasant and instructive.

L. E. S.

WHEN Dr. Theodore L. Cuyler became pastor of the Lafayette Avenue Presbyterian Church, in April, 1860, it numbered 140. It now numbers 2,330, and the Sunday-school, 1,600. It pays the salaries of three ministers in the city and two in the South, and leads every church in Brooklyn in the amount donated to foreign missions. In size it ranks third in the United States.

### MARRIED.

SWAN—POTTER.—In North Loup, Neb., April 5, 1890, at the home of the bride, by Elder Oscar Babcock, Mr. Squire P. Swan and Mrs. Nettie A. Potter, both of North Loup.

### DIED.

BARDEEN.—In Richburg, N. Y., May 9, 1890, of pneumonia, Lewis H., infant son of William and Ella Bardeen, aged 10 months and 22 days. B. E. F.

HAYS.—In Janesville, Wis., March 27, 1890, of heart disease, Harold Ray, son of W. F. and Louie Hays. He was born Sept. 3, 1882, and was a remarkably mature child for one of his age, in view of the fact that he had been a cripple from spinal complaint since his second year. N. W.

STILLMAN.—Dr. Clark Stillman was born in Petersburg, Rensselaer Co., N. Y., Aug. 9, 1807; moved west in 1844; practiced medicine 42 years; was in the army during the late war for a time; and died at Milton Junction, Wis., of la grippe, April 18, 1890.

He professed religion in early life, and at the time of his death was a member of the Milton Seventh-day Baptist Church. His funeral was largely attended. Sermon by N. Wardner, from Isaiah 3:10. He leaves a widow, two sons, and a daughter, to mourn his loss. "Blessed are the dead who die in the Lord." N. W.

SYKES.—Mrs. Sarah Maleta Sykes, daughter of Mrs. Lucy Larkin, died of consumption, at Hewitt Springs, Miss., April 29, 1890, aged 33 years, 10 months and 29 days. Loving friends administered to her wants with untiring tenderness.

She was converted at the age of 15 years, under the labors of Eld. H. B. Lewis, at Dodge Center, Minn., and has since lived a devoted and exemplary Christian life. Her illness and great suffering were borne with patience and Christian fortitude. Her meek and quiet spirit endeared her to all hearts within the circle of her acquaintance. Truly we miss her, and our hearts are made sad, yet we sorrow not as others who have no hope. The blessed hope cheered her to the last. Besides a mother, one daughter and two sons are left to mourn, as well as many other relatives and friends. Our little church will especially feel this loss. Funeral sermon by the writer from Luke 20: 37, 38, to a large audience of sympathizing friends and neighbors. R. B. H.

### SOLID SILVER SPOONS—FREE.

The firm who make the above offer in another part of our paper, are perfectly reliable, and the premium box which they send out contains not only all the Sweet Home Soap and fine Toilet Soaps, and the list of miscellaneous articles contained in the advertisement, but also a set of Solid Silver Spoons. Subscribers who write to them are perfectly safe in sending \$6 with the order, and this is the quickest and best way (on account of the extra present that is given for cash), to get goods from Messrs. J. D. Larkin & Co., Buffalo, N. Y., who certainly exhibit an enterprise and liberality in their desire to introduce their soaps which is almost unheard of.

### 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. Prices of cheaper class of goods furnished on application. On all orders, by mail, containing cash or money order, goods will be delivered without extra cost. Ladies' or Gents' Gold or Silver Watches sent by registered mail, for selection or approval, to responsible parties. Your orders respectfully solicited.

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Post Office Building, Alfred Centre, N. Y.

## MISCELLANY.

### ETHAN ALLEN'S BOY GUIDE.

BY T. C. HARBAUGH.

Of the boy heroes of the Revolution the first and almost forgotten one was Nathan Beman. In the spring of 1775 he lived with his father, a farmer, near the village of Shoreham, which was opposite Fort Ticonderoga.

Farmer Beman was an American devoted to the cause. Being of a roving disposition and fond of play, Nathan had often crossed the lake, and formed the acquaintance of the boys whose fathers composed the garrison.

The little fellows had fine times under the walls of the fort, and every now and then Nathan went inside and saw how things were moving along there.

In the month of May, Ethan Allen, at the head of the famous Green Mountain Boys, came up through the forests to surprise and capture, if possible, the fort and its garrison.

The expedition with which Benedict Arnold was connected was composed of three divisions, one of which was to capture some boats at Skenesboro, and send them down the lake to Allen and his men, who were to get them at Shoreham. But when the renowned Green Mountain leader reached the latter village, in the night-time, not a single boat awaited him.

This was a bitter disappointment, for Allen had but eighty-three men with him, and his position was one of great hazard. It looked like madness to assail with this small force an armed place like Ticonderoga, yet it was still more dangerous to remain idle.

"We can't wait for the boats, my boy!" exclaimed the intrepid Allen. "We must assault the fortress!"

In looking for a guide, the Vermonter found Farmer Beman who as soon as he understood what was wanted, said:

"Why not take my boy? Nathan knows all about the fort. He's been all over it, and knows the location of every rat-hole, inside and out."

The suggestion delighted Allen, and little Nathan was called and questioned.

"I'll go, sir," he said, at once. "I know the way to Delaplace's quarters, too, if you should want to find him."

Delaplace was the commandant, and, of course, the very person whom Allen wanted.

The little party crossed the lake in such boats as were at hand. The oars were dipped silently in the starlit water, and no one spoke above a whisper. Morning was near at hand, and so much precious time had been lost that every moment had to be put to use.

When the patriots reached the opposite shore, their commander turned to Nathan Beman, and laying his hand upon his shoulder said quickly:

"We're ready now. Show us the way to the sally-port."

Guided by the farmer's son, the mountaineers moved toward the fort, and coming suddenly upon a sentry, heard the snapping of his fusee lock, and saw him run through a covered way within the walls.

"Quick!" cried the boy, looking up at Allen, and the soldiers sprang after the guard and made their way to the parade ground unopposed.

The enthusiasm of the patriots now broke forth in shouts of victory, which, reaching the ears of the British soldiers, caused them to spring from their pallets and rush from the barracks, only to be made prisoners as they appeared. Never was a surprise more complete—thanks to Nathan Beman.

When Allen had secured most of the garrison, he asked the boy to show the way to the commandant's room, and the two were soon running up the steps leading to it.

Bang! bang! went Allen's sword against the colonel's door, and the British officer hurried out of bed to answer the demand.

It happened that Allen and Delaplace were old acquaintances, and the reader may imagine the latter's astonishment when he saw who had

hammered at his door; but, of course, there was nothing for him to do but to surrender.

The spoil that fell into the hands of the victors amply repaid them for all the dangers they had faced, and the fort remained in the hands of the Americans until many months later, when it was abandoned and dismantled by General St. Clair.

Amid the general rejoicings that followed this exploit, the part played by Nathan Beman was not forgotten. His name was on many tongues, and his services were embalmed in the poetry of the day. Without him Allen's heroic expedition would in all probability have resulted in failure.

Nathan grew to manhood and ended his days in peace in the year 1846, dying then in Franklin county, N. Y., at the age of eighty-nine.

"He lived," says Lossing, the historian, "to see our confederacy increase from thirteen to thirty stars, and from three millions of people to twenty millions."—*The Advance*.

#### LITTLE SCOTCH GRANITE.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyages across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him very good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before close of the school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher sternly; "and that is a great disgrace."

"Why I did not see you whisper once," said Johnnie, that night after school.

"Well I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"O, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will, or else I will say I have not," said Willie. "Do you suppose I would tell ten lies in one heap?"

"O, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that if you told the truth?" laughed Willie, bravely.

In a short time, the boys all saw how it was with him. He studied hard, played with all his might in play time; but according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "nine," "eight," oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the close of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech, by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was Gen. —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give the medal to the most faithful boy—the

one really the most conscientiously perfect in his department among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.—*The British Evangelist*.

#### SPECIAL NOTICES.

☞ THE next Semi-annual Meeting of the Berlin, Coloma and Marquette Churches, will be held with the Berlin Church, commencing on the evening before the first Sabbath in June, 1890. Eld. W. H. Ernst, is invited to preach the Introductory Sermon. Bro. E. D. Richmond and sister T. Lowe, of Coloma, and sisters Amanda Gilbert and Julia Green, of Berlin, are appointed to prepare papers to be read, choosing their own subjects. All who can, are cordially invited to be present.

☞ THE next Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held at Walworth, Wis., the last Sabbath in May, 1890.

E. S.

☞ 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 23, 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.

☞ 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.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuyzen 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. Velthuyzen, 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.

Vermont produced 5,000,000 pounds of maple sugar this season.

Fifty acres of sugar-cane have been planted in Los Angeles county, Cal., as an experiment.

Ice factories are to be started in Chicago. The manufacture of ice will soon be an important northern industry.

Not a single member of the Iowa delegation in either branch of Congress was born in that State.

Business failures in the United States continue, each week, to number less than in the corresponding weeks last year.

It is said that a capital of \$20,000,000 will be provided for constructing the proposed South Pennsylvania railroad from Harrisburg to Pittsburg.

Governor Beaver, of Pennsylvania, has ordered a special election to be held May 20th for a successor to the late Samuel J. Randall in the Third Congressional District.

Tacoma, Washington, is to have a line of steamers from that port to China and Japan, for which it is to raise an annual subsidy of \$75,000. This will, indeed, be a big boom for Tacoma.

The steam ferry-boat, Robert Garrett, plying between Brooklyn and New York City, carries 5,000 passengers a trip, and it is said to be the largest steam ferry-boat in existence.

The Rev. William Barnes, who preached the funeral sermon of Daniel Webster, died recently at Jacksonville, Ill., aged 74.

Immigrants now come to the United States and are received by its officials on its land. They do not come to New York, and hence the evils that have been many in connection with immigration are at an end.

One of the finest pieces of work ever turned out at Mare Island navy yard, San Francisco, is a whaleboat built for King Maleitua, of Samoa, to be presented to him by this government as a token of esteem for his kindness to American officers and sailors at the wreck of the Trenton and Vandalia.

Foreign.

A restaurant in Hamburg is said to be built and furnished entirely of paper.

In a library in Paris, the largest in the world, is a Chinese chart of the heavens, made about 600 years before Christ. In this chart 1,460 stars are found to be correctly inserted.

There were 17,986 books published in Germany last year, an increase of nearly 1,000 over the number in 1888. The list of educational books is the largest—2,083—and of masonic books the smallest—twenty-two.

Portugal means to come out strong in the matter of her new fleet. Four iron-clads, ten armored ships, eighteen gun-boats, two transports, and twenty-four torpedo boats constitute a large order.

The La Plata Gazette announces that in April an electric mail service was to be set in operation between Buenos Ayres and Montevideo. The two cities, which are about one hundred and eighty miles apart, have just been connected by a double line of wires. The tiny mail boxes, containing messages on thin paper, will be slipped along these wires with lightning rapidity.

Florence Nightingale, the world-famed philanthropist, will reach her seventieth birthday in May. The event is to be celebrated in many towns and villages throughout England, as well as at the invalid's quiet home in Derbyshire. The Queen herself is personally interested in doing this honor to the heroine of the Crimea and will be represented on that day, at the "Nightingale Home," by some member of the royal family.

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Hingham, N. Y. J. P. Dye, 1890