

The Sabbath Recorder.

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

Vol. XLVI. No. 21
Whole Number 2362.

FIFTH-DAY, MAY 22, 1890.

Terms:
\$2 00 in Advance.

JOHN BUNYAN.

BY H. B. MAURER.

"Ingenious dreamer, in whose well told tale
Sweet fiction and sweet truth alike prevail,
Whose humorous vein, strong sense, and simple style
May teach the gayest, make the gravest smile;
Witty and well employed, and, like the Lord
Speaking in parables his slightest word;
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame;
Yet e'en in transitory life's late day,
That mingles all my brown with solar gray,
Revere the man whose Pilgrim marks the road,
And guides the progress of the soul to God."

"We are not afraid to say that though there were many clever men in England during the latter half of the 17th century, there were only two great creative minds. One of these produced the "Paradise Lost," and the other "Pilgrim's Progress."

Thus are the praises sung by Cowper and spoken by Macaulay, to the fame of "John Bunyan," the "Immortal Dreamer."

Into the family of an humble tinker, in the obscure village of Elston, England, was born in the year 1628, a boy, whose life was destined to exert an influence as wide and lasting as that of the truth he, as a man, espoused. At the age of ten he became conscious of his sinfulness, but speedily dismissed his fears, like many to-day, who under good impressions, neglect their duty and go on in their life of disobedience to God; but unlike many to-day, his impressions returned, resulting in conversion, which result, however, was preceded by a few events of marked interest.

During the youthful days of Bunyan's life, England was the seat of a civil war. Charles I., king of England, and his followers, known as Royalists, were on one side and the members of Parliament with their adherents were on the other. Some fought with the king, some with Parliament, and others again were neutral and left the country. It is a matter of some doubt as to which side had the sympathies of young Bunyan. It is thought that he was on the side with Parliament, but for certain reasons it is safe to conjecture that he fought with the Royalists. His well known profane habits would not have been in keeping with the high morals of the Parliamentarians, and would have been effectually and strongly put down by their forces; such ignorance of gospel doctrines as he exhibited shortly after leaving the army, he would never have manifested had he been under the instruction of the chaplains of the Parliamentary army, or in its ranks, for many of its private soldiers were preachers and exhorters, earnest and devout men. Therefore, as it is natural for us with our sinful dispositions, to give our sympathies to those who will cater to our carnal propensities, on the well known principle that we seize with eagerness a law that will gratify our lower passions; and to withhold our sympathies from those who will not compromise with sin and worldliness; and as in thus giving our sympathies to the worldly, and withholding them from the spiritual, we often, as a consequence, exhibit sad ignorance of those pure principles which underlie gospel truths, therefore we may safely conclude that Bunyan cast his lot in with the Royalists, among whom sin

and worldliness was rife, and spiritual religion was dead, and where, on the principle that "birds of a feather flock together," he was in his own element. Another reason for this conclusion is found in the fact that he joined the church of a man named Gifford, who was an officer in the Royal army, and a profane and wicked man, but after his conversion became pious and eminently useful.

During this war, at the siege of Leicester, in 1645, Bunyan was to perform sentinel duty before the city, but owing to some delay, as certain believe, or at the request of a member of his company to take his place, as others affirm, he was substituted that night, and the man who was sent in his stead was shot dead at his post. This singular deliverance always produced a marked impression, but like many a soldier of our late war, who has escaped the manifold dangers of a soldier's life to go on afterward in a career of sin, so Bunyan, having escaped this and other dangers, went on in his life of sin, and drifted again into his old haunts, a violent, profane swearer. His fluent and fierce cursing provoked the censure of a neighboring woman, herself not held in high repute, and the sharp check of those rude lips smote his heart. Subsequently a deep and permanent conviction of sin was produced in his soul while listening to a sermon denouncing certain popular sins and sports in which he participated. These sports, at the beginning of the 17th century, had been fostered by James I., king of England, a dissolute and debauched wretch, and an unprincipled coward in matters of religion, who favored Protestants or Catholics, as was to his policy, and the same who ordered the translation of the Scriptures which we now use, to whose tyrannical bigotry and cowardice we owe it that the Greek word meaning "to immerse," was never translated into English, but received the ambiguous and flexible rendering, "to baptize." This work of grace was not complete in his soul, but soon was supplemented by an influence coming from a more humble source than that of a pulpit. While passing through the streets of Bedford, a town close by his native village, he heard several women, sitting at a door, talking about the "new birth," work of God in their hearts, and the manner in which they had been convinced of sin, and need of a Saviour. Their company he sought, again and again, until he was strengthened to go to Jesus. This is not the first and only time when the humble followers of Jesus, who pass through this life unsung and forgotten, have been the means of bringing souls to Christ who were destined to become great in the world, and to do wonders for the Lord's cause. An humble, obscure and illiterate, but devoutly pious captain of a canal boat, was the means, in God's hands, of sending into the world that giant in the temperance cause, Francis Murphy; and an unknown, but kind and gentle servant of the Lord, with the interests of the fallen at heart, through his kindly and sympathetic interest, under God, raised up from a life of abandonment to dissipation and wretchedness, to sway millions of men and women, by his eloquence,

that prince of orators, John B. Gough, now gone to glory.

One day, as Bunyan was passing into the field, the light of God's truth broke in upon his soul in all its glory, and he went home rejoicing, his chains having fallen off. He thus speaks of this experience; "This sentence fell upon my soul, 'Thy righteousness is in the heavens,' I also saw that it was not my good frame of heart that made my righteousness better, nor yet my bad frame of heart that made my righteousness worse, for my righteousness was Jesus Christ himself, 'the same yesterday, to day and forever.'"

In 1655 he was immersed by the Rev. John Gifford, of Bedford, and the same year was called to preach, when the word of Paul to Timothy found its oft-repeated verification in his experience, "They who live godly in Christ Jesus shall suffer persecution."

We have already noticed Charles I., who waged war with Parliament. The result of that war was the overthrow of the king, his execution and the ushering in of that period of English history known as the Protectorate, when England was ruled by Cromwell, the leader of the forces opposed to the king, who went under the title of Lord Protector of England, having refused the title of king. Under the reign of the kings all preachers of the gospel, excepting the clergy of the Episcopal church, were forbidden to preach, and suffered dire persecutions; but during the Protectorate there was greater liberty given to Dissenters, as those are called in England who do not belong to the Established Church, but there were periods, even under Cromwell's rule, when Presbyterians hampered the preaching of Baptists.

Following the protectorate came the Restoration, when the crown of England was restored to the royal line, and the nation again had a king, Charles II., the same who sent over a fleet and took the island of "New Amsterdam" from the Dutch, when its name was changed to New York. Upon the accession of Charles the II. to the throne, of course the power was restored to the Episcopal clergy, of which they had been deprived during the Protectorate, and then a proscriptive and persecuting clergy entered the dioceses, and all who did not belong to their church were no ministers at all (a conceited and pernicious doctrine believed by many Episcopal clergymen in this enlightened age), and of course, if they attempted to preach did so contrary to law, and suffered the penalty. Among these proscribed preachers, of course, was John Bunyan, who because of his prominence soon fell under the eye of the king's authorities, was arrested on Nov. 12, 1660, and put into Bedford jail, where he remained for 12 years. While confined here he said: "The parting with my wife and children hath often been to me, in this place, like pulling the flesh from my bones;" and to his blind daughter, who often visited him in prison, he said: "Poor child, what sorrow thou art like to have for thy portion in this world. Thou must be beaten, must beg, suffer hunger, cold, nakedness and a

thousand calamities, though I cannot now endure the wind should blow upon thee." But from this dark prison cell a light was soon to shine, that should be radiant to all time and among all people. In his cell, Bunyan had two books, Fox's Book of Martyrs and the Bible. These, especially the latter, he studied with a diligence that may better be imagined than described; and as a result came that book, written under the similitude of a dream, "Pilgrims Progress," which has guided many a pilgrim through this world. During Bunyan's life time 100,000 copies were circulated throughout the British Isles; it has been translated in almost every known language, and indeed in languages of whose existence its author never dreamed. Even in the Hebrew tongue it is read to-day by Christians and others in the East. Next to the Bible, no book has had a wider circulation. Great men have sung its praise, and all agree that it will last as long as man is man. A well known infidel author says that it is the most exquisite book he had ever read in the English language. Profound thinkers, men who were giants in all departments of literature and even small children all read and devour its contents with avidity. Wherein lies the secret of the power of this book? In this, its author was a pious, godly man, Bible taught. The reality of his own spiritual experience and the deep draughts he took at the fountain of God's truths, with humble dependence upon God, furnished the material for this literary wonder. That he was Bible taught appears in this, that although, from being a soldier, he was well acquainted with the implements of war used in his own time, he never allows himself to use, in his many allusions to warfare, the arms of modern warriors, but he clings tenaciously to the ancient shield, and buckler and helmet, as spoken of in the Bible, and thus he remains true to scriptural imagery.

There is a vast difference between the notions of the times at any of the later periods in the Christian era, and the figures, images and teachings of Scripture. The beautiful imagery of the Bible and the symbolic significance which the Scriptures attach to the Lord's ordinances of baptism, are entirely destroyed by the modern and post-apostolic notions which have sprung up regarding this ordinance. Were it not for the austere position taken by those who contend for the ordinances in their scriptural integrity, the imagery of a death and resurrection, as taught by Paul in Romans 6:4 and Col. 2:12, would be known to-day as a matter of history only, and not as a matter of practice. What possible scriptural imagery is there connected with the sprinkling of a few drops of water on the head of an unconscious infant? or upon an adult? To follow the notions of the times means death to the scriptural symbolic significance of this ordinance, but to adhere to that which the Bible teaches, means, with regard to this ordinance, what Bunyan's adherence to Bible figures about warfare meant, namely, the preservation of the Bible imagery and symbol. This is why we are so strenuous for the mode, because nothing else will preserve the scriptural imagery and what the Saviour meant his ordinance to set forth. To cling to Scripture rather than to follow the notions and inventions of men, is a lesson taught us by Bunyan's wonderful preservation of scriptural figures, phrases and sentiments, and his not allowing himself to be tainted by that which is more modern. To open wide the doors, and to cater to people's tastes, will rapidly enough increase the ranks of those who thus sacrifice principle and stoop to policy, for

it makes easier the way to the cross; but we prefer to make the cross no easier to bear than did our Saviour, for we have not yet that development in Christian perfection where we think that the servant is above his Master and the disciple above his lord. We prefer Scripture to tradition.

The persecution was not against Baptists only in those days, but Quakers also came in for their share, hence it was that a sympathy sprang up between these two people. Toward the end of Bunyan's imprisonment he was one day visited by a Quaker who evidently desired to impart good news to him. As the good man entered the cell he said to Bunyan, "Friend John, I have been looking for thee for months past, and now I rejoice that I have found thee, for the Lord hath sent me to thee with a message." "Well," replied Bunyan, "I do not see why you were so long in finding me if the Lord hath sent thee with a message, for the Lord knows that I have been in this jail these last twelve years." It was through Quaker influence that release came at last. At a time when there was a little friction between the court and the church, and a consequent relaxation of the law, a Quaker, who was a sailor when the war was raging, and Charles II. then a prince was fleeing from Cromwell and was aided by this Quaker, got the ear of the court, and through its influence the king secured the liberation of many Quakers and Baptists who clogged the prisons, and others, among whom was John Bunyan. On the 12th of May, 1672, a little less than twelve years after his entrance into Bedford jail as a penalty for having preached the gospel contrary to law, he was released and became the most popular preacher of his day. Three thousand people often gathered before breakfast, men of all ranks and grades of intelligence, listened to his burning words and heralded the power of his eloquence to the king. The learned Dr. John Owen told Charles II., the king, that he would gladly relinquish all his learning if he had the tinker's preaching abilities.

For sixteen years after his release from prison he preached and labored for the good of men. During that time he also wrote many books, among them his "Holy War," which is especially appreciated by men of science for its psychological excellencies.

In the summer of 1688, John Bunyan undertook to plead the cause of a son with an angry father, and at length prevailed upon the old man not to disinherit the young man. This good work cost the benevolent intercessor his life. Riding home through rain he was drenched, caught a fever, and soon died.

A SUICIDAL ARGUMENT FOR SUNDAY.

BY C. A. S. TEMPLE.

Sometime, I think in February or early in March, under the general title of "Sabbath Reform" there appeared in the RECORDER, a number of extracts from a peculiar argument in defence of the Sunday Sabbath. After admitting that there is no authority for the change from the seventh to the first day Sunday,—I quote in substance from memory only,—the writer says that "we are indebted to the church" for the change. That "to commemorate the resurrection of Christ the church ordained that the first day of the week,—the day on which he rose from the dead—should thenceforward be observed as the holy Sabbath." With strictest propriety and truth the RECORDER replied that such a reason for such a change is utterly groundless, because (Matt. 28:1), Christ arose "on the Sabbath-day." But strange to say, the critic of the RECORDER has utterly failed to notice a fact which, if not entitled even to priority in the argument, is at least equally fundamental and important. Let us examine.

God has given his church no legislative author-

ity or dominion whatsoever; no power to originate, or change, or modify a single article of faith or a single "ordinance of divine service." On the contrary, in his Word, he imperatively and most decisively forbids even the assumption, much more the exercise, of such power. "His work is perfect." Deut. 32:4. The system of ordinances and of truths which he has appointed and revealed cannot be improved. His word is perfect. His law, his testimonies, his statutes, his commandments—all are "perfect," "sure," "right," and "pure." Ps. 19:7, 8. "Nothing can be put to them, nor anything taken from them." Eccl. 3:14. In them, he—her supreme Lord and lawgiver—has given his church the only constitution, code of laws, or rule of government which she needs, or is at liberty to obey. On that he holds his people, each and all, the high and the low, rich or poor, honored or despised,—to a strict accountability, not to "the church," not to council, consistory, presbytery, bishop or priest, but to him alone. In the same holy Book we find the following: Deut. 12:32. "What thing soever I command you, observe to do it." In this short sentence, addressed to the church of God, he has given her a comprehensive, yet most significant outline of her whole duty to him—an authoritative admonition that it is his province alone to command, hers, only to obey. In the remainder of the verse, "Thou shalt not add thereto, nor diminish from it," God most imperatively forbids and interdicts any meddling by the church with his "perfect work." Thus he strips her in advance of even the semblance of either autocracy, or oligarchy. He makes all her members, whatever their rank or position among men, simply and only fellow subjects of his spiritual kingdom, amenable only to his laws, as expressed in his holy word, and as such in Christ, brethren and equals. "Call no man master, for one is your Master, even Christ and all ye are brethren."

Look now at Deut. 5:7-21. *The Ten Commandments.* Verse 32. "Ye shall observe to do therefore as Jehovah your God hath commanded you. Ye shall not turn aside to the right hand or to the left." If that divine injunction does not clinch the nail, if it does not define and limit the powers as well as the duties of the church, then no words can do it. It deprives her at the outset of any authority or power to make, or unmake, or change, or in the least to modify, divine law. More, it makes her assumption of such authority a *usurpation and a crime!* It allows no exception, either for or against any one of those commandments. Of course, therefore, it guards and protects every word and every letter of the fourth commandment as completely as it does those of any other. Thus it makes the substitution of any other day for "the seventh day" of that command, a "turning aside" therefrom, as truly as "doing our own way, or finding our own pleasure on that holy day," or as the violation of any other precept of that perfect, divine code. In fact, it literally closes the door against the slightest innovation upon any one table of that law. It therefore makes "the seventh day" a *perpetual Sabbath to the end of time.* This injunction has never been revoked, nor in the least particular modified or changed. *It never can be.* "It is easier for heaven and earth to pass than for one tittle of the law to fail." Lev. 16:17.

Such an attempt to foist the Sunday Sabbath upon mankind by the assumed authority of "the church," and so too, the attempt to defend the change by such an argument, is therefore all a sham, a delusion, not only without authority but against authority. Despite its fair pretensions of "honor to the Son of God," it is an assumption of divine prerogative, a deadly

assault upon divine authority and law. Thus it leaves "the Sabbath of Jehovah our God" just where it found it,—"*The Seventh day.*" Ex. 20:10. "*The Sabbath of rest; Holiness unto Jehovah.*" Ex. 31:15. *Margin.*

THE OLD-FASHIONED CRADLE.

The historic and old-time cradle is dead and buried in the rubbish of the garret. A baby of five months, filled with modern notions, would spurn to be rocked in the awkward and rustic thing. The baby ejects the "Alexandra feeding bottle" out of its mouth, and protests against the old-fashioned cradle, giving emphasis to its utterances by throwing down a rattle that costs \$7, and kicking off a shoe imported at fabulous expense, and upsetting the "baby basket," with all its treasures of ivory hair brushes and "Lubin's powder." Not with voice, but by violence of gesture, and kicks and squirms, it says, "What! You going to put me in that old cradle? Where is the nurse? My patience! What does mother mean? Get me a 'patented self-rocker.'" The parents yield. In comes the new-fangled crib. The machine is wound up, the baby put in, the crib set in motion, and the mother has no more responsibility.

Now the "patented self-rockers," no doubt have their proper use; but go up with me into the garret of the old homestead and exhume the cradle that you, a good while ago, slept in. The rockers are somewhat rough, as though a farmer's plane had fashioned them, and the sides just high enough for a child to learn to walk by. What a homely thing, take it all in all, you say. Stop your depreciation. We were all rocked in that. For about fifteen years that cradle was going much of the time. When the older child was taken out a smaller child was put in. The crackle of the rockers is pleasant yet in my ears. There I took my first lesson in music, as my mother sang to me. Have heard what you would call far better singing since then, but none that so thoroughly touched me. She never got \$500 per night for singing three songs at the Academy, with two or three encores grudgingly thrown in; but without pay she sometimes sang all night, and came out whenever encored, though she had only two little ears for an audience. It was a low, subdued tone, that sings to me yet across forty-five years. You see the edge of that rocker, worn quite deep? That is where her foot was placed while she sat with her knitting and sewing, on summer afternoons, while the bees hummed at the door and the shout of the boy at the oxen was heard afield. From the way the rocker is worn, I think that sometimes the foot must have been very tired and the ankle very sore; but I do not think she stopped for that. When such a cradle as that got a-going it kept on for years. Scarlet fever came in the door, and we all had it; and, oh how the cradle did go! We contended as to who should lie in it, for sickness, you know, makes babies of us all. But after awhile we surrendered it to Charlie. He was too old to lie in it, but he seemed to be so very, very sick, and with him in the cradle it was "rock!" "rock!" "rock!"

But one day, just as long ago as you can remember, the cradle stopped. When a child is asleep there is no need of rocking. Charlie was asleep. He was sound asleep. Nothing would wake him. He needed taking up. Mother was too weak to do it. The neighbors came in to do that, and put a flower, fresh out of the garden dew, between the two still hands. The fever had gone out of the cheek, and left it white, very white—the rose exchanged for the lily. There was one less to contend for the cradle. It soon started again, and with a voice, not quite so firm as before, but more tender the old song came back: "Bye!" "Bye!" "Bye!" which meant more to you than anything rendered by an opera troupe in the presence of an American audience, all leaning forward and nodding to show how well they understand Italian. There was a wooden canopy at the head of the old cradle that somehow got loose and was taken off. But your infantile mind was most impressed with the face, which most of the time hovered over you. Other women sometimes looked in at the child, and said: "That child's hair is not attractive!" or "What a peculiar chin!" or "Do you think that child will live to grow up?" and although you were not old enough to understand their talk, by instinct you

knew it was something disagreeable, and began to cry till the dear, sweet, familiar face again hovered, and the rainbow arched the sky. Oh, we never get away from the benediction of such a face! It looks at us through storm and night. It smiles all to pieces the world's frown. After thirty-five years of rough tumbling on the world's couch, it puts us in the cradle again, and hushes us as with the very lullaby of heaven.

Let the old cradle rest in the garret. It has earned its quiet. The hands that shook up its pillow have quit work. The foot that kept the rocker in motion is through with its journey. The face that hovered has been veiled from mortal sight. Cradle of blessed memories! Cradle that soothed so many little griefs! Cradle that kindled so many hopes! Cradle that rested so many fatigues! Sleep now thyself, after so many years of putting others to sleep. One of the great wants of the age is the right kind of a cradle and the right kind of a foot to rock it.—*Talmage.*

THE HEAD OF THE CROAKER FAMILY.

"There was an old man who lived all alone,
And he was a man of sorrow,
For if the weather was fair to-day,
He was sure it would rain to-morrow."

Doubtless numberless individuals accredited with average intelligence, and possessing a decent regard for creditable literature, have passed by this tiny gem with a light smile, and scarcely the shadow of reflection. Only the experienced few can understand the profound and solemn meaning which it contains.

There is but one ray of light through the entire cloud of gloom which it presents. We read with throbbing heart and glad countenance that this old man "lived all alone." Oh, timely piece of information! Dreary pictures, mournful dreams of lives that were wearied, homes that were saddened, bright spots in the world that were darkened, need not haunt us; and the entire suggested train of thought might be quietly laid aside, were we not reminded of one such person as this little old man who, alas! as we can never forget, did not "live all alone."

Our little old gentleman is a manufacturer—a steady, reliable producer of unadulterated, indestructible gloom—and he has brothers, and sisters, and cousins, and great-great aunts all over the world, each making a specialty of this same line of business. The market is never so overstocked but that their wares come constantly pouring in; their victims are never so weary-hearted but that they can be made a little more uncomfortable. In short, their prosperity is so remarkable that no one has ever been known to assert in their presence that there was anything better adapted to make the world utterly unfit for the habitation of man, and existence an unutterable burden, and life "but a desert drear," than one of these solemnly dignified, righteously foreboding, and intensely conscientious croakers.

They have a way of shriveling up one's courage, and under their inspection cheerfulness is about as substantial as a snowflake under a July sun. They can crowd the sickness and sighing and sorrow of years into as many little minutes, and press young lives between the iron hands of ceaseless condemnation and awful humility.

Of all that beautiful sunlight in a life—the careless joyousness which delights, the brave cheerfulness which strengthens—they have no understanding, no appreciation. They seldom see the silver lining to a cloud, they never fail to see the cloud. There are no dreams in their lives—they are full of hard, dry facts.

Drinking in the soft, quiet beauty of a perfect autumn day, exclaiming about its loveliness, a voice of solemn accent breaks in upon the ear, "It means snow to-morrow. Then you know one of the Croaker family is at hand. He is not living in the sunshine of to-day, he is speculating on the snow-storm of to-morrow."

Hundreds of tired, discouraged men and women have found there were too many tears in the world. Is there any quotation in poetry or out of it to the effect that there are too many smiles? I like that hopefulness which lives in the sunlight upon the very verge of the shadow. Do you think the darkness is heavier because the day was so long and bright? gloomier than if the day had been gloomy, too? Perhaps; but which leaves the brighter memory?

Now and then we find cheerful people, full of

kindly sympathy for all who feel the loss of this happy faculty, carrying sunshine into dark little corners that nothing else could brighten; and we can but love them and wish that the world held many more.

There are grander, deeper qualities than cheerfulness, qualities better adapted for building up a name, for winning hearts, for the development of character. Cheerfulness can never form the foundation, nor is it simply one of the adornments of a life; but it is something that beautifies and strengthens, entering into all occupations, from the most delicately refined to the homely little cares of every day. It is to a splendid character what a sunny smile is to a pair of really beautiful eyes.

Though we may not, even with our most earnest efforts, possess it in our most attractive form, we can so appreciate it as a faculty, so encourage it in others, and cultivate it in ourselves, that no stranger, meeting us, may have a painful suspicion that one of our grandfathers must have been that same prophetic old man.

MACARONI.

To any one who has visited southern Italy, the sight of macaroni calls up visions of the blue Bay of Naples, the great smoking peak of Vesuvius in the back-ground, and close at hand acres of macaroni. The men may be seen making it in the little houses open to the air, close to the highway, and outside all along the road are laid sacks on which the macaroni is drying in the sun, or the sides of the houses are hung with it. It gets not only plenty of sun and air, but also a good modicum of the thick, white dust that rises in clouds whenever a carriage passes.

Naples and Genoa are rivals in the manufacture of macaroni, and immense quantities are exported from both these havens. It is also made in France and in southern Switzerland. Many affirm that the Genoa macaroni is the best, but I think there is little choice; it depends on the freshness. If the macaroni is old, it matters little whether it was made in Genoa or Naples.

Of course, in America it is impossible to have macaroni quite fresh, unless one lives near where it is manufactured, but there is no reason why it should not be made at home; for the best quality of Italian macaroni semolino is used, or half-semolino and half-wheat flour, but it may be made very well of ordinary bread flour. To make it richer eggs are often added. For the German market it is made with eggs.

Home-made macaroni: To one pound of flour add one egg, well beaten, and enough water to make batter that can be rolled; roll out thin on the pastry board and cut in strips. Dry in the sun.

Much of the macaroni used in trade is made in factories by machinery. The dough is called in Italy *pasta*, and the same name is applied to it when in the shops, whether under the form of macaroni, vermicelli, or the little stars and letters used in soups. One manufactory that I know of turns out over sixty shapes, all made from the same dough. Each has a name, as "stars, rings, grains of rice," etc., and the very fine vermicelli that comes all in a tangle is called "angel's hair."

The best quality of any shape one pleases can be bought for six cents a pound, and there are various inferior grades sold, some as low as three cents a pound, but that I never tasted. It has a grayish tint in the shops and does not look inviting.

It is very interesting to go through a macaroni factory. First, you see the dough being mixed in a great trough. Two-thirds flour or semolino to one-third water is the proportion. When well mixed it is put in a shallow vat and rolled by machinery, a great iron roller going round on a pivot in the centre. When thoroughly rolled it is put in a cylindrical machine with holes pierced in the bottom, and a man stands by to cut the macaroni the proper length as it is pressed through the holes. It falls on to a large, wooden tray and is then spread by girls and sent to the drying room. When well dried it is carefully packed and shipped to all parts of the world. A factory I visited lately, where there are eighteen hands employed, makes six or seven hundred pounds a day.

MISSIONS.

FROM J. T. DAVIS.

I am not sufficiently acquainted with the field (Hornellsville) to speak positively in regard to the spiritual condition of the people. I find them very much scattered, and as yet have not been able to visit all the families in which there are Seventh-day Baptists. The average attendance has been probably about 25, ranging from 18 to 28. As in many other places there has been much sickness, but upon the whole I feel hopeful. Pray the Lord to bless my labors.

ALFRED CENTRE, N. Y.

FROM F. F. JOHNSON.

The floods and mud have hindered me greatly. Having been amply supplied with Sabbath literature by many kind friends in the denomination, and from the Tract Board, have distributed thousands of pages to hundreds of appreciative readers; on the highways and byways over which I have traveled, at meetings, school-houses and in the towns. I like to gladden the hearts of the children and older ones too, by presenting them with our attractive publications. Sickness has also been a great drawback in the work. The *la grippe* grappled hard with us, but am very thankful to say there were no deaths from it.

STONE FORT, Ill.

FROM A. G. CROFOOT.

There has been more sickness in the society the past quarter than at any time since I have been on this field. Some have been deprived of church privileges two months on account of sickness. A great many have had *la grippe*, myself among the number. I was sick about two weeks, did not go out of the house for one week. I preached every Sabbath but one.

At the beginning of the year I accepted the position of Superintendent of the Bible-school, thinking that perhaps I might do better work for the society as a whole.

There had been so much sickness that it has not seemed best to hold many evening meetings. There are some sick yet. I have preached two funeral sermons, both for those outside of our denomination.

NEW AUBURN, Minn.

CORRESPONDENCE.

(Extracts from a private letter.)

HAMMOND, La., April 19, 1890.

You will please find enclosed a resolution adopted unanimously Sabbath, April 19, 1890, at a full attendance of our people at the morning service. You will be glad to know that we now worship in our own church. To be sure it is all rough inside except the rostrum and desk, but we enjoy it greatly. The ladies procured forty-two chairs for seats with money obtained at a festival, or supper mentioned, I think, by Mr. Prentice in a note of Home News lately. Not enough seats, but nearly so for present use. All full to-day. Bro. O. B. Irish read a sermon.

Eld. Prentice endeared himself to everybody here. The new accessions think very much of him, as well as ourselves. He identified himself with the Christian Endeavor as soon as he came,—the organization numbering 50 or 60 I should say,—and thus became acquainted with many that he otherwise would not. He was quite active, by invitation. Our church is nearly finished outside and painted one coat. The spire is not erected yet, but will be when we get

opportunity to work again. The tower is finished, the (tower) roof painted, etc.

The following are the resolutions referred to:

WHEREAS, The Missionary Board has at different times, in the persons of Revs. A. E. Main, W. C. Tittsworth, and A. B. Prentice, kindly favored the Hammond Church with pastoral labor, therefore,

Resolved, That we as a church, hereby express our gratitude to the Board for such timely and profitable provision.

By order of the church,

W. R. POTTER, Church Clerk.

HAMMOND, La., April 20, 1890.

FROM CHINA.

SHANGHAI, March 16, 1890.

My dear Brother,—Please excuse me for allowing so long a time to pass without writing to you. The weeks go by so quickly that I do not realize the length of time that passes. In my last letter I mentioned the illness of our little boy. We were then very much concerned about him; but the Lord has, in a very great measure, removed this anxiety. Soon after that time he began to recover and has been steadily gaining ever since. Although he does not walk much yet, still he is putting on flesh and getting stronger every day. We have been advised by physicians not to attempt keeping him in Shanghai during the summer, so shall arrange for Mrs. Davis to be absent for a few months during the hot season. I presume she will go to Japan, as the change will be the least expensive of any. I find that by a French line we can go much cheaper than by the Japanese.

Of late I have been busy trying to get some printing done. The Sabbath tract by Eld. Wardner is now printed (500 copies). It is stereotyped, so that it will be an easy matter to print more when they are wanted. The boy who assists me is folding the leaves in readiness for binding. The little book on "The Origin and Significance of the Lord's Supper," is also in progress. The Chinese Religious Tract Society have accepted this book and given an order for 5,000 copies. It will require some time to complete all the work connected with this. I hope this book will be the means of greatly increasing the spirituality of the Chinese converts. I send you samples of some of the Chinese pictures I have been making, designed to be used in connection with sheet tracts for distribution among the Chinese. If the subject, which the picture is designed to illustrate, were indicated by a scriptural passage printed in English at the bottom of the pictures, they might be of interest to many of the people at home, especially to the children. If you are of the same opinion, I will have some bound in Chinese style and send them to you for sale, hoping they may be a means of interest and help in this department of work.

I am now hoping to make a country trip soon for special mission work, this I must do very soon so as to return in time for the general Missionary Conference, which is to be held in May. As the time draws near for this Conference the interest seems to be increasing. I understand the committee are receiving many letters of inquiry regarding accommodations, etc. We anticipate a profitable time in listening to the various papers and discussions.

Shanghai has been visited by several distinguished personages during the winter. First came Miss Ackermann, a lady traveling around the world in the interest of the work of the Woman's Christian Temperance Union. She gave several very interesting lectures on Temperance and Social Purity. I had the pleasure of listening to a sermon delivered by her in the

Union church, on the subject, "The Master has come and calleth for thee." Her discourse was mainly occupied in showing the different ways in which the Master calls men to himself.

Her words were full of earnestness and loving persuasions. At about the same time the Rev. Alfred Dyer, editor of the *Bombay Guardian*, arrived from India. He says he feels that he is sent of the Lord to China to

create a sentiment against the importation of opium into China. He has, by the blessing of God, been enabled to do much work in India, so that the House of Commons has condemned the former system of licensing opium in India. He says with the apparent confidence of a prophet of God, that he believes that the importation of opium into China will be stopped within two years. He says, "this is my belief, this is my confidence." He gave one lecture before the Young Men's Christian Association in Shanghai, on the subject of "Social Purity." He first argued for purity from a scriptural standpoint. God himself has written, "Thou shalt not commit adultery." The evils and calamities

accompanying the transgression of this command are traceable all through the history of the world. God has put his curse on this sin in such a way that men should fear to do evil for the sake of their own safety. And yet men talk about the licensing of this sin as being "a protection to the family and children." They hope to put a check on the iniquity of men by licensing it. Many physicians recommend this sensual indulgence as beneficial to physical health, knowing not that their ungodly advice is leading men in the way of physical ruin. It is a sad comment on Christian governments that this sin is made merchandize of by licensing it. This lecture was full of interest to all those who were in sympathy with the Social Purity movement, but there were some present who did not wish this unpleasant subject talked about, and an article appeared in the next day's paper in which the Rev. Mr. Dyer was advised not to agitate this question. Very soon after this meeting the missionaries met and prepared a resolution on this and the opium question to present to the Municipal Council at the meeting of the ratepayers. The first resolution with preamble was as follows:

WHEREAS, The toleration and regulation of prostitution are opposed alike to the principles of British and American common law and the law of God; and

WHEREAS, It becomes the citizens of Great Britain and America in individual and corporate action to respect and not violate the laws of the countries to which they belong, and under whose protection, practically and ultimately they are residing, in these settlements; and

WHEREAS, The keeping of brothels is an infraction of the covenant by which authorization is granted to build within this settlement houses and shops, for the occupation of Chinese, and to lease and let the same, by the representations of His Imperial Majesty, the Emperor of China; therefore,

Resolved, That the Municipal Council be, and is, hereby instructed to discontinue at once the toleration and regulation of prostitution and to treat brothel keeping as an unlawful occupation, convicted and condemned by the Christian religion, by all Chinese codes of morality and by the jurisprudence of Great Britain and America, and as a dishonorable violation of the covenant with the Chinese Imperial authority.

The Rev. Samuel Dyer, agent of the British Foreign Bible Society, was appointed to present the above resolution to the Municipal Council, and in doing so he made some very able remarks. He said that prostitution is contrary to the principles of Chinese law. That this evil is spreading in immense proportions in Shanghai and the whole country round about. The Toa-Tai, of Shanghai, has asked the Municipal Council to prohibit this unlawful business. It

may be argued that the Municipal Council has no authority in the matter, but the fact that they attempt to regulate it by taxation is proof of their power to deal with it. In Columbo the authorities are putting down brothels. In Aberdeen, in Scotland, the Superintendent of the police, apparently single handed, has put an end to nearly all the brothels in that place. What has been accomplished once can be again. The toleration of prostitution is contrary to the law of God. No ruler can look with indifference upon the infringement of his law, much less can we expect the one Ruler, who sees all things and who is all powerful, to neglect or look with indifference on the infringement of his law. The whole history of the world brings forward instance after instance of the judgments of the Almighty falling upon men for their transgression, and shall Shanghai be free? I call upon the ratepayers, as one man, to side with this resolution in order that this terrible evil may be taken from our midst; so that no longer we shall have to feel that we are acting contrary to the liberty we profess to believe in as British and American citizens, and no longer be opposed to God Almighty.

Notwithstanding the earnest appeals and arguments for this resolution, the vote was taken and stood 16 for and 160 against it. I am sorry to say that one of the 160 was a missionary bishop from my own country, America. I feel that in this he has disgraced his native land as well as the holy religion of Jesus Christ.

The following was the other preamble and resolution:

WHEREAS, The largely increasing opium traffic in this settlement is destructive to the welfare of the community, and is calculated to produce the most serious moral and material results and is prejudicial to foreign interests in China, Therefore,

Resolved, That the Municipal Council be and is hereby instructed to put an end to this traffic in this settlement and to prohibit all opium shops and places for its sale.

After the discussion of this resolution the vote was taken, and stood 10 for and 138 against it. As might be expected, the same missionary bishop that voted against the question on prostitution, voted against this opium resolution. When the bishop of a church, the shepherd of immortal souls, opens these two flood gates of physical and moral ruin by his votes, yea, opens the very door of hell on earth to the young and inexperienced, not only of his own church but to all those who live amid these temptations, how can those who are anxious to promote purity and righteousness but feel deeply grieved at the position he has taken in the eyes of all the godly as well as the ungodly world.

We are just now having in our midst the renowned Fisk Jubilee Singers, who are on their journey singing around the world. They have been in Australia three years; in India and the southern part of China, and are intending to go from Shanghai to Japan. We gave the troop a call, and found that Mr. F. Y. Londis, the principal bass singer and manager of the company, was with them when they were in Shiloh, N. J., a short time before we came to China. None of the others had been in the troop so long a time. The foreign community of Shanghai seems to have been greatly delighted with their visit. I understand they had good audiences for a number of nights.

Thinking these items might be of interest to you I have taken the time to write and send them. You are at liberty to publish any portion you think proper.

Sincerely and fraternally yours,

DAVID H. DAVIS.

WOMAN'S WORK.

I OFTEN say, "Oh, if our church were only larger so that our gifts might be increased!" But surely he who sits over against the treasury will see our efforts and bless them. I learned long ago that gifts for the Lord's treasury must, in the main, come from people of moderate means. Riches are such a temptation that the beauties of our religion are often dimmed by the glitter of gold that perisheth. Alas! that the treasure which might be used to advance the spiritual kingdom should be so fearfully misused.—*Sel.*

"Up and be doing!" is the word that comes from God to each of us. Leave some good work behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for; do something to show that you have a mind and a heart and a soul within you. Is there no want, no suffering, no sorrow, that you can relieve? Is there no deed of cheerful kindness, no long-forgotten duty that you can perform? If there be any such, I beseech you, in Christ's name, go and do it.—*Dean Stanley.*

WE call Christ our king and Master; believe that every blessing we have in this world is his direct gift; and all our hopes for the world to come are in him. We profess to be not our own but his; to be journeying toward his royal city; and that his service is our chief business here; and yet strangely enough we provide lavishly for our own appareling, entertainment and ease, and apportion very little, if anything, for the interest of his kingdom or the forwarding of his work, but leave that for any chance pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem like very loving or faithful service.—*Mission Studies.*

THE King's business requires haste, and nowhere more than in the rapidly developing West. It is not enough that we turn our eyes to the foreign fields and say to ourselves, they are more needy than we. Here on our own soil the danger signal is flying, the heathen of all nations are at our doors, almost in our families, and shall we neglect to give the life sustaining bread to our own children? We must enlist every heart and every hand to meet the pressing need within our own borders. We must secure the co-operation of our societies of Christian Endeavor. We must train our children to band themselves together as an onmoving army to push the kingdom of Christ, and to stand firm on the rock of God's holy law, ever holding up the banner of his truth. Dear sisters, let us reconsecrate ourselves to the Lord, increasing our gifts according to our ability; then shall we do our part toward answering the oft repeated prayer, "Thy kingdom come."

H. S. C.

A HELPFUL THOUGHT.

As is the fresh air to a close, infested room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices and passions and fancies of our own little circle; of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—*Selected.*

SPIRITUAL BENEFITS OF CHRISTIAN MISSIONS.

Wherever Christianity has gone it has derived additional evidence of its excellence and universal adaptation; thus strengthening our conviction that the Maker of man and the author of the gospel is one—the only living and true God. Can any one doubt concerning the efficacy of the gospel in meeting extreme cases of depravity? Was it not eminently fitted to meet the case of Saul of Tarsus? With this example of divine manifestation need Christians doubt God's unbounded mercy in blessing the appliances of grace? or fail to recognize the display of his gracious power? The light of Christianity has penetrated the darkness of the human soul, struck heart chords unaccustomed to vibrate to salutary influences, reconciling man to man, introducing charity to those who may have dealt out to them the most unfeeling and humbling sorts of insults, and bringing a calm resignation to the turbulent spirit, soothing it to a resting place in God, and there to quietly await the unfolding of the mysteries of the heavenly kingdom.

"Go teach all nations," is the divine command, and "Lo, I am with you alway, even unto the end," is a promise which may assure us that God will bless our efforts, and unite with us in promulgating the saving power, the harmonizing influence of the gospel. Herein we recognize the hand and love of God subduing the heart of the wretched sinner to penitence, and in the place of fear, implant love and reverence for his holy name. Mission work also brings a reflex influence, salutary to the Christian growth, thus illustrating the sublime principle that "It is more blessed to give than to receive," and therefore, through God, prove a universal blessing.

C. M. B.

NEEDS OF OUR MEDICAL MISSION.

Through the blessing of God our medical Mission has grown until it seems to surpass our ability to meet its demands. Hear what Miss Swinney says: "How much I need rooms for the sick who are willing to come for treatment! Surely our Heavenly Father will provide some way for wards to be erected, to be used both for the bodily and spiritual good of this people; this is my hope and prayer." Why cannot this prayer be answered? Had we the enthusiasm born of true consecration, which would lead us to self-denying lives, and a willingness to dispense with the luxuries and even some of the conveniences of life, if need be, the necessary means would come. Her need of a trained nurse to assist her in the work, is an evidence that God is in the mission, honoring us with his blessing.

"Oh spirit's anointing,
For service appointing,
On us descend:
For millions are dying,
And Jesus is crying,
'Whom shall I send?'"

"Lo! China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading
'Whom shall I send?'"

Is there not among so many of our sisters, one, who with a few months training would be suitable for this work? one who can say, "Here am I, Lord send me"? and this being true, is there not one mother who can say, with the poet:

"I lend her to the Lord—
Go for the Lord hath need of thee!
We give him not what we can well afford,
The dearest and the nearest shall our offering be.
He gave his all for us,
His own beloved son; and thus
Our best we lay before his feet,
A sacrifice complete.
Accept it, Lord, for Christ our Saviour's sake,
This offering take."

HISTORICAL & BIOGRAPHICAL.

BIOGRAPHY OF REV. WALTER B. GILLETTE.

BY THE REV. THEO. L. GARDINER.
(Concluded.)

In July, 1875, he sat with Elds. N. V. Hull, T. B. Brown, and Pres. Allen, as one of the council, appointed to the task of effecting a reconciliation between factions of the Friendship Church, which had been passing through troublesome days. And so well did he do his Master's work as a peacemaker there, that he won the affections of many, and undoubtedly paved the way to his becoming their pastor shortly afterwards.

At the close of his second year at Portville he felt it to be his duty to accept the call from Nile, partly on account of failing health, which compelled him to curtail his work upon that hard field, and partly on account of the great need of the Nile Church. His heart yearned for the welfare of the church of his first pastorate, which was also now about to become his last. He accordingly sold his little home in Portville, which they had spent two years in beautifying, and moved to Nile on the 8th of November, 1876. It seems like a remarkable circumstance that the cozy little dwelling in Nile, which stood upon the site of the old meeting-house where he was ordained, and into which had gone a part of the material out of that old house, was at this time offered for sale, and became his own future home. Here upon this spot he found the Saviour in that same month forty-eight years before. Nearly half a century had gone since he served as deacon in the church, standing upon that same ground, and since he and the wife of his youth had made three little graves in the adjoining church-yard. And now it seems that his heart is full of thanksgiving that he can make this sacred spot his home. He writes about his "joy in getting so nicely settled in this home," in their old age, and speaks in loving tribute of the kindness of the good people who helped them to settle.

After writing in his journal concerning the state of the church, he says, "I commence my labors here with some fear and with many prayers. If I do not succeed it will do me but little harm, for I am an old man, and my work is almost done. My hope is in God, to him do I look for help." Thus did he enter in the spirit of his Master upon his fifth and last pastorate. Before the month closed, he says, "I am somewhat encouraged," and at the end of two months he speaks of his hope and belief that "the seed sown with so much prayer will not be lost." God graciously answered his prayers, and gave him to see the desire of his heart. Within a few months he had the joy of baptizing, in what he was pleased to call their "little Jordan," seventeen happy converts. Backsliders were revived, and that dear church took new lease of life.

For four years he pursued the ordinary duties of pastor, with the church's prospects brightening each year, until he was gradually brought low by the fatal disease that was laying relentless hands upon him. Bravely did he fight against it, hoping to defer the day when he must deliver his work into other hands. On New Year's day, 1881, he was carried to the church by loving and willing hands, where he preached to the people, and was carried home again. It was three months before he was able to speak to them again, when he was once more carried to the house of worship, and by the help of his staff was able to stand while he conducted a short service. During the spring he rallied sufficiently

to attend to usual church-work, but his people began to fear lest the time was all too near when their beloved pastor's work with them must end. Yet they would hope against hope, and he, seeing their anxiety to retain him, would brace up and struggle on, postponing the resignation which he saw would soon be inevitable. Finally it had to come, and he preached his farewell sermon with them on the last Sabbath in October, 1881, after which they repaired to the water and he baptized the last candidate of his life. Thus ended his last pastorate, which had continued five years.

The following week he bade a sad farewell to those loving friends and sought a home with his daughter, in Roadstown, N. J., where he spent the winter, and where he had hoped to remain. But the failing health of his daughter, upon whom consumption had laid a relentless hand, made it necessary for them to make a change. They accordingly purchased a little home in Shiloh, N. J., where they both spent the last years of life, among the people of his longest pastorate. His daughter went rapidly down to the grave, preceding him to the heavenly land by something more than a year. His writings show great submission to God's will, and he speaks of his gratitude that they can "get along" while they are both so feeble, "by the help of our faithful girl Hannah, who for many years has been a member of our family." One or two trips were made to New York for medical treatment, which afforded only a temporary relief. His last sermon was preached at Shiloh, July 1, 1882, in the absence of his pastor.

He was a constant attendant upon church service while able to ride to the house of God, and his presence was always a source of inspiration to his pastor, who gladly testifies in writing this life-sketch that Eld. Gillette grew old as gracefully as did any man whom he ever knew. Not every aged veteran in the ministry can submit, with true Christian grace, to take the pew and to see a young man occupy the pulpit where he had stood for twenty years; but Eld. Gillette did this in such a cheerful way as to enthrone him in the heart of his pastor while life shall last.

He often speaks of his great sufferings, "but," says he, "my anxiety is to be submissive to my lot, and to rejoice in Christ, who is my hope, my salvation, and my exceeding great reward."

The last record he ever made in his journal was four months before his death, wherein he describes a visit made to him by his pastor, and the deacons who served the church while he was the pastor, together with a few others, in honor of his 80th birth-day. He closes the record with these words, "The interview was a pleasant one, for which we are thankful." He never again felt like adding a word to the record, and after four months more of suffering with Bright's disease, he fell asleep, and according to his prophecy, written twenty-eight years before, he found in Shiloh "a grave for himself." And five years later we laid to rest beside him, his faithful wife, where their ashes shall rest in peace till the resurrection morn.

THE third National Industrial Exposition of Japan will be held in Tokio, from April 1st to July 31, 1890, inclusive. The purpose is to make an exhibit of home products and show the improvement in Japanese art, science, agriculture, and industries. No foreign exhibits will be allowed, other than a collection of samples made by the government to be shown for the purpose of educating the people by comparison. It is claimed that this exposition will afford foreign visitors an opportunity never before enjoyed of studying the people, products, and customs of Japan. At least 150,000 varieties of products will be shown.

SABBATH REFORM.

PHILADELPHIA SABBATH ASSOCIATION.

The semi-centennial of the Philadelphia Sabbath Association was held in that city April 27-28, 1890. It is a local association, the main field of which has been missionary work along the canals in New Jersey, and in the city of Philadelphia. Several churches in and about Philadelphia held special services in connection with the celebration. Letters of greeting were read from Sabbath organizations in London, Geneva, and other cities in Europe, also from the Woman's Christian Temperance Union of Pennsylvania, and other Societies. The speaker of the first session was Dr. John Hall, of New York. He laid great stress upon the dangers incident to Sunday-observance from foreign population, from Sunday newspapers, from corporations which conduct business on Sunday, and from "society." Dr. Atterbury, of New York, rejoiced in the attitude of the Roman Catholics, saying:

In working for the observance of the Sabbath we have the co-operation of the great body of the Roman Catholic Church. At the last Catholic Congress in Baltimore nothing was received with such enthusiasm by the meeting as the statement to stand side by side with the Protestants in the observance of the Lord's day.

The Dr. seems to have forgotten that the representative of the Roman Catholics in Cincinnati, openly refused to co-operate with Protestants, because they are schismatics. Dr. McVicker, of Philadelphia, said:

Without the due observance of the Sabbath-day religion fades, man becomes degraded, and no government would last for any length of time. The place to teach the observance of the Lord's-day is in the Christian home. The children must be taught to love to go to church, and instead of it being a bondage it must be to them a delightful duty. When this is done we will have a Christian nation.

Colonel Shepard, of New York, urged the passage of a resolution asking Congress to change inauguration day to the middle of the first week in March, in order to avoid "Sunday desecration" in connection with the incoming president. He also denounced Sunday newspapers with great vehemence. The situation was summed up by the *Philadelphia Telegraph*, of April 28th, as follows:

While the Philadelphia Sabbath Association yesterday afternoon was engaged in the observance of the semi-centennial of its organization, a great crowd of Sunday base-ballers were engaged in showing their disrespect for the day just across the river; in the city of Louisville ever 7,000 more were engaged in the same way; 5,000 more in St. Louis, and thousands more in other cities and towns throughout the country. This shows how the Continental Sunday idea is making its demoralizing headway through this land. The Philadelphia Association has done good work within its circle of influence, but in many other parts of the country the need of such an organization is most seriously felt. At the present rate of progress downward, so to speak, the American Sunday of restful quiet and general religious observance, will be comparatively unknown in many cities within a few years. This is a problem of the times to which the average citizen does not give the attention he should.

The words of the *Telegraph* suggest the most important work of the Philadelphia Sabbath Association, and similar organizations. It is to return to solid ground; to God's law, God's Sabbath, and thus to the whole truth. Whatever good has been or may be accomplished by the popular method of seeking Sabbath reform in connection with Sunday, the core of the question lies with the church, and its theories. Sunday newspapers and Sunday ball games are far-off symptoms of a deeper disease which had its inception when men discarded God's law and his Sabbath, and attempted to build on the sand of

no-lawism, and a substitute for the Sabbath. Agitation is gained by such work as that done by the Philadelphia Association, but God's Word points the only safe road to success. The downward tendency of Sabbathism, as represented, or rather, as perverted, in Sunday-observance, is certain to increase. The inconsistent and unscriptural position of the representatives of Sunday-observance make them practically powerless to check the out-going tide. Better be alone with God and truth than be deluded into the expectation of success without him. The fruitage of an annulled Decalogue and a discarded "Jewish Sabbath," is being reaped in the "Continental Sunday." Blair Sunday-rest Bills, and policemen's clubs can never cure so great an evil. Judgment must begin at the house of God.

MR. MOODY ON SUNDAY NEWSPAPERS.

The New York *Observer* reports Mr. Moody, and adds its comments, as follows :

Mr. D. L. Moody has pronounced opinions about the Sunday newspapers. In his discourse last week on "The New Birth," he spoke as follows: "I do not believe Gabriel himself could come down into this pulpit and preach with power to an audience that had been busy for two or three hours reading the Sunday papers. But some one says, 'Be mild, Mr. Moody, or the papers will pitch into you.' Let the papers pitch into me. I think the time has come for plain speaking. When ministers and members of the church buy newspapers on the street on Sunday morning from little boys who are kept out of the church and Sunday-school by selling these papers, I think some one should speak. I do not know what the Sunday papers contain. I never read one. I would as soon touch pitch; but I am told that the editors gather the scum from all over the world and publish it on Sunday." Mr. Moody's utterances have roused the wrath of the New York *Sun*, which says that "a vast majority of men and religious believers see no more wrong in reading a Sunday paper than in eating a Sunday breakfast, or talking to their neighbors as they walk home from church on Sunday."

We believe Mr. Moody is right when he speaks of the difficulty of preaching with power to an audience that has been busy for two or three hours reading the Sunday newspapers. A man who has spent as many hours upon a paper any other day of the week would find it difficult to attend to his regular business. He would be mentally jaded and tired, and no man could spend as much time reading the Sunday papers and give attention to the service with anything like freshness of mental power. It is greatly to be regretted that so many Christian people support the Sunday newspaper by purchasing it and by advertising in its columns. It is a well-known fact that it receives a great deal more attention at the hands of its readers than the edition of any other day of the week, and this is why advertising is so readily found for the Sunday columns. Were every kind of support rendered by Christians withdrawn, it is questionable whether the Sunday edition would hold its own.

If Mr. Moody believes that Sunday is the Sabbath we honor his earnest protest; but protest and denunciation alone are weak weapons against an evil which has its home in the theories of the church. If Mr. Moody will supplement his protest and denunciation with the plain "thus saith the Lord," he can appeal to Christians with some hope of success. But while he assumes the unproven, often-disputed, and unbelieving proposition, that Sunday is the Sabbath, and, contrary to his usual method of appealing to the plain word of the Lord, adds only denunciation and assumption, the Sunday newspapers, and their readers, will smile and say, "Physician, heal thyself." Come, Brother Moody, give us God's Word, plain Bible, in the matter of Sunday-observance. Lay the law of God along side of "Sabbath-breakers," as you do alongside of adulterers, without any dodging and implying that the law means something different from what it says. Until this is done the Sunday newspapers will hardly care to "pitch

into you." If the "time has come for plain speaking" it is time for good men to cease from the *folly and wickedness* of misquoting scripture, and assuming what is not true concerning the Sabbath. Facts are more valuable than assumption. Honesty and consistency are jewels, especially in Christians. "Provide things honest in the sight of all men," means more than money; it means honest and truthful application of God's Word to human life, and men's actions; anything less, creates evil.

DID JOSHUA DISORDER THE WEEK?

The study of the Sabbath question brings to our notice many curious things, some of which are more curious than valuable; among these is the following, which deserves notice for its candor, more than because it has any bearing upon the question at issue :

MILTON, Ont, Canada, March 24, 1890.

Editor of the *Outlook* :

Dear sir,—I thank you for an occasional copy of your paper, and cannot but admire your zeal and ability in advocating a cause which, to say the least of it, I think to be hopeless.

At a meeting of three or four clergy of the Church of England quite recently here, the subject of Sunday observance came up in conversation; and in connection, your advocacy of the seventh day as the Christian Sabbath. One of the clergy mentioned a singular argument which he had heard against your position. It was this, namely, that during the past history of the world the regular lapse of time from the creation or first Sabbath had been twice interrupted, first when Joshua commanded the sun to stand still; and secondly, when in the days of Hezekiah, king of Judah, the shadow on the dial of Ahaz was turned back ten degrees; and that when these interruptions are taken into account, (which never seems to have been the case) what is now regarded as the seventh day, counting the days from the beginning, cannot be the seventh day at all. In the first instance the sun stood still for about a whole day, while the time was passing as usual, and that "double day," as commentators call it, is nevertheless counted but one day. Joshua 10: 13, 14. In the second instance, if the degrees were half hours, as some think, then five hours of lapsed time have to be added to our usual calculations. It was found to be a curious subject, and apart altogether from the questions as to how the sun stood still, or how the shadow went backward, it was regarded merely as a matter of chronology involving the immediate question, Are we now observing the original seventh day or first day of the week?

One of the clergy has since sent me a letter with a diagram and a few remarks on it, a copy of which I beg leave to enclose. He says nothing about the five hours to which I have referred, but which should nevertheless be taken into the calculation. I would be much pleased to have your mind on this curious subject. The following is the diagram and remarks :

		Joshua's week.																						
Absolute time, reckoning from Creation.		1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2
Jewish reckoning.		1	2	3	4	5	6	7	1	2	3	4	4	5	6	7	1	2	3	4	5	6	7	1
Christian reckoning.																	1	2	3	4	5	6	7	1

1st Christian week.

"You will see that our Sunday is two days out as compared with the reckoning from the creation shown in the top line of figures, and in order to get back to the original Sabbath of Moses we should have to take our sixth day which corresponds with the seventh in the top line." "The Jewish seventh day was itself wrong, and is doubly insignificant now as having been dropped by the early church."

Hoping to find in some early number of the *Outlook* a reply to this.

I remain yours truly,
REV. W. J. MACKENZIE.

It is a significant fact, and one that virtually answers Mr. Mackenzie and his friend, that the world has never recognized the supposed difficulty which is here suggested. Indeed, there is no difficulty. In the case of Hezekiah (Isa. 38) being near to death, the prophet promised recovery, and God gave a convincing sign that the promise should be fulfilled. If this be

taken in its most literal sense, and considered as a miracle, it can mean nothing more than that the day on which the promise was given was unnaturally lengthened by a few hours. Such a supernatural lengthening could in no way affect the order of the week. There are other explanations which are quite as satisfactory as this, but since Mr. Mackenzie, and his friends treat it in this literalistic way, we offer the above explanation. It is the only one, if the passage be considered as history, and no writer, either commentator or chronologist, has found difficulty in the matter, so far as the week is concerned.

If the account in Joshua be taken in the same absolutely literalistic sense, it disposes of the trouble raised by Mr. Mackenzie's friend, in the same way. The diagram which he presents is manufactured without warrant from anything found in the account given in Joshua 10: 12. We are there told that the sun stood still, or at least "hasted not to go down about a whole day." In the diagram this fractional portion of daylight is made equivalent to twenty four hours. Thus an arbitrary difficulty is created. The miraculous lengthening of a day without changing the reckoning,—it is admitted that there has been no change from this result, recognized in the world of science, or in the realm of theology—could not disorder the arrangement of the week. The only possible conclusion that can be drawn is that one day was unnaturally lengthened. The real meaning of the story in Joshua is, that the Sun-god, whom the pagans worshiped, was overcome in the struggle by Jehovah, God thus testifying his superiority over Baal. The diagram and the supposed difficulty are the product of *injection* not of *exegesis*.

THE ICE WORM.

The ice worm has been known to scientific societies and Arctic explorers for a great many years—for half a century at least. It is believed that a Red Star steamer, one that came in contact with an iceberg in mid-ocean in 1870, brought the first of the species to the Atlantic coast, the first making their appearance immediately after that episode.

Dr. Heckelmeyer classified the insect, and named it *nematosis cocena*. Prof. Pintori, of the Smithsonian, spent much time studying *nematosis*, which he says is the caterpillar of *vespa cocena*, the ice wasp. The worm may be handled with impunity, but the wasp, or, more correctly speaking, the larva, just at the time of transition, is said to be quite dangerous, the bite of the creature being poisonous.

When actively engaged in the destruction of an ice crop, the worm, when at its best and capable of doing the most mischief, is about six inches in length, almost transparent, looking more like a glass tube than a living, breathing animal. *Nematosis* is doing a great deal of damage to the ice crop of Nova Scotia, Newfoundland, and New Brunswick this winter; he will gnaw his way back and forth through a block of ice, honey-combing it as completely as wood-worms do the hickory cord stick.

The scientists of the north-east coast are devising ways and means to rid themselves of the noxious creature.—*Albany Journal*.

Your neighbor is any one to whom you can do good.

PAUL was not a debtor to the world because of what the world had done for him or because of what it had promised to do, but he was a debtor to the world because of the great message which the Lord had given him for the world, and as a Christian he was under the weightiest obligations to deliver it.—*J. J. Hall*.

THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

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

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

THE recent death of Sister Emily Whatley, wife of Rev. M. F. Whatley, of Rupee, Tex., is a sad bereavement, both to the family and to the cause in that community. This is the third time, in a little more than a year, that a minister on the South-Western field has been called to suffer the loss of a wife by death.

BROTHER J. F. SHAW writes that the floods this year in the Red River have been the worst ever known. At least 500 families in Bowie county, Texas, and Miller county, Arkansas, have been thrown upon the charities of the world. Help has been extended by the War Department and the State of Texas. Texarkana lies on the borders of the two counties named.

Two weeks since, when speaking in these columns of the Associations soon to be held, we mentioned the time of the meeting of the South-Western, but were unable to give the place of meeting. We are glad to be informed that this body adjourned to meet this year with the church at Hewitt Springs. Those interested will observe the special notice relating to this matter in another column. Brother Shaw, writing of this appointment, says, "We would be glad to see many of our brethren from the North present at this meeting. Brother Hewitt has assured us that their most generous hospitality will be extended to all who may attend." Brother Shaw further thinks the Association will favor the change in time of holding the sessions proposed by the General Conference.

THE following earnest words from a lone Sabbath-keeper tell their own story of deep and burning interest in the work of missions. Would that the Amen (so let it be) might sound equally loud and clear from every Sabbatarian heart in all the land:

Please say for me *Amen!* to the "correspondence" by S. H. Babcock, in your issue of May 8th, and "Let all the people say Amen!" "Abandon the China mission?" For shame, that such thoughts could be entertained for one moment! It certainly could not by any who have read the interesting reports from our own missionaries on foreign fields. Let every woman read and reread the article in "Woman's Work" immediately following the correspondence above mentioned; also in the same department, "Selfish Christians," and then contrast her own condition with that of the millions of poor, despised women in heathen lands, who "of the Christ never yet have heard." It is not for any merit, of ours that our lot is cast in this Christian land. God forbid that we should refuse to heed their appealing cries, or to gladly do all in our power to relieve them from the dreadful bondage. Let them not reproach us because we did not carry to them the joyful tidings of a Saviour; and may it not be ours to hear, "Because ye did it not unto one of the least of these, ye did it not unto me."

WHEN brother S. I. Lee, now laboring with the Seventh-day Baptist Church at Taney, Idaho, embraced the Sabbath, he was accused of heresy by the Baptist Church of Springfield, Oregon, of which he was then a member and the pastor. Under this accusation he prepared a defense of his faith and practice, consisting of a candid and

carefully prepared statement of the Scripture teachings on the subject. Greatly to his surprise, and contrary to the rule of the Baptist Church—the rule of settling every question of faith and practice by an appeal to the Scriptures—he was denied a hearing. He then withdrew from the church, a condemned heretic, with an appeal to the Word of God denied him! The defense written by him for the benefit of the Springfield brethren has been published, first in the *Sabbath Outpost*, and now in tract form by the South-Western Seventh-day Baptist Publishing Company, at Fouke, Ark. It is a strong plea for the truth, and the circumstances under which it is given to the public will make it doubly effective. Our brethren of the South-Western Publishing Company, have done well to bring it out in this form, and our brethren everywhere will do well to aid, in every possible way, in its wide circulation.

MEMORIALS.

The disposition to memorialize, in some suitable and suggestive way, important facts and events, is almost universal. We have birth-days on which we love to recount the mercies of God in giving us life, and in prolonging our days. In like manner we remember our marriage anniversaries, and other events in our personal and family experiences. We have photographs of our friends, upon which we look when they are far away, and recall, with a thrill of pleasure, the familiar forms, the kind words and the gentle manners of those whom we have loved, and whom, perhaps, we shall see no more until we meet them in the blessed land of beauty and rest, with the Father on high. Or, we hold with almost sacred veneration some little keepsake, which is of no value to us except that it once belonged to our dear departed ones, and by them was given to us as a reminder of a love that is unbroken through all the changes and sad ravages of time. So also nations have their holidays and their ceremonial observances by which they keep in perpetual memory great facts and events in their history. The Jews had their passover feast which, with its impressive observances, not only reminded the people under Moses of their great deliverance from the cruel Egyptian bondage, but told to all generations of that people the goodness of God to their forefathers, and bade them look forward to the coming of One who should deliver them from the bondage of sin and disobedience. So after the conquest of the land of Palestine, there were set up heaps of stones which should say to all inquirers, in all future time, that the two and one-half tribes who had settled on the east side of the Jordan were not without inheritance among their brethren, for they had first faithfully done their part in subduing the land of promise. Our own country has its Fourth of July observance to commemorate the declaration of independence by the revolutionary fathers. It has its national thanksgiving day, originating in the colonial times, telling of God's goodness to our fathers in the early days of our country's struggles, and to us their children in more peaceful and prosperous times. Soon it will call upon the nations of the world to join, in 1892, in a grand celebration of the four-hundredth anniversary of the discovery of this country; and a week or two hence services will be held in hundreds of churches, to keep in memory the heroic daring and sacrificial services of those who gave their lives to save our country from dissolution. These examples are sufficient to illustrate the tendency of which we spoke in the beginning.

In the religious life of men God has made provision for three memorials:—one of himself

and two of the two-fold phases of the redemptive work wrought in behalf of men by his dear Son.

1. The very first sentence of our dear old Bible is a standing witness against all forms of infidelity, "In the beginning God created the heavens and the earth." If, in some way men would keep this opening sentence of Scripture in their minds and upon their hearts they could hardly be found guilty of denying the existence of God, or of saying that the worlds made themselves, or were evolved out of the processes of nature without the controlling, fashioning hand of an intelligent, personal God. No, *God made the world.* Let men remember that. How can they be helped to remember it? What grand memorial of creation can we find in the observance of which men shall remember not only that God is, but also that he is the first Great Cause of all things? God himself has answered this important question by the appointment of a perpetual memorial in the words, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11. Thus it will be seen that God's own memorial of himself and of his creative work, that is, his perpetual protest against infidelity, is the weekly Sabbath. So long as infidelity exists, and so long as it is true that God is over all and the Creator of all, so long will the weekly Sabbath, as he made it, be necessary.

2. It is a fact of universal experience since the fall of Adam, that all men by nature are sinners. The Scriptures declare that all have sinned and come short of the glory of God. But God, in his infinite love, sought out, and, through his own dear Son, wrought out a plan of salvation for all men, and sent out the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Whosoever will, let him take of the water of life freely." But this life so freely offered to all, was procured at great cost, even at the sacrifice of the life of Jesus on the cross. He died, was buried, and rose again from the dead. So important a fact as this should be confessed and memorialized in some suitable and suggestive form, by all who believe in Jesus and in his dying love. How shall it be done? Again God answers the inquiry, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4. Thus, in the scriptural act of baptism do we declare our faith in the historic facts of the *death, burial, and resurrection* of Jesus Christ our Saviour; and thus, by God's appointment, do we memorialize what has been done for us in the plan of salvation.

3. When we have believed in Jesus as our personal Saviour and have given our hearts to him in loyal, loving submission to his will, then, as expressed in the scripture above quoted, do we walk in newness of life. We are moved by new motives and are animated with new hopes. Chief among these are the hopes and prospects of the perfect life with our blessed Saviour in the world to come. Our present joy in the service of Christ is joined with this blessed hope, and this leads to present purity of heart, as says the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what

we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. But all these blessed hopes and glorious prospects have a good foundation only as they go back to the sacrificial work of Christ. In order that our faith in things to come may be well grounded, and that it may be kept bright, we need something to link us continually with the cross; for the sake of the forward looking of our faith, we appear to need some additional memorial of Calvary. What shall it be? Again God, through his Son, makes answer in the ordinance of the Lord's Supper. According to the apostle Paul, (1 Cor. 11:23-26,) Jesus bade the disciples eat and drink in remembrance of him, and concluded with these suggestive words: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Thus the death of Christ, as it stands related to our future hopes, is memorialized in the Lord's Supper.

These three Christian memorials,—the Sabbath, protesting our loyalty to God as our Creator and preserver; Baptism, declaring death and burial to sin and resurrection to newness of life through Jesus Christ; and the Lord's Supper, proclaiming our hope of coming blessedness with Christ through his atoning death,—these three cover all the points in our relations to God which he would have us memorialize. These are all beautiful, biblical observances; besides them there are none others. Happy is he who, in the love of God, faithfully observes them.

RHODE ISLAND AND CONNECTICUT QUARTERLY MEETING.

According to appointment the Quarterly Meeting convened with us Sabbath, May 10th. The day was quite threatening, yet a goodly number gathered in from the surrounding churches. Rev. Horace Stillman preached a pointed and personal sermon from Ezek. 33:10-11. The Sabbath-school followed the preaching service, conducted by Miss Belle Witter, the Superintendent. After the opening exercises Wm. L. Clarke gave the introduction to the lesson. The pastor gave the story of the lesson and Rev. O. U. Whitford the application. Some very excellent and interesting points were thus brought out. The school was well attended. In the evening after the Sabbath, Rev. A. McLearn, of Rockville, preached an excellent sermon from 1 Cor. 11:2. The speaker spoke of three ordinances in the church: Baptism, the Lord's Supper, and the Sabbath. We feel that the brother was a true exponent of the Seventh-day Baptists. While some of his thoughts had an air of newness about them in their strong individuality they nevertheless had a point that was not only seen but felt.

On Sunday morning, at 10.45, the Society of Christian Workers was called to order, and Rev. O. U. Whitford preached a close, searching sermon, on Sanctification, from 1 Thes. 5:23. After the sermon some discussion was had between Wm. L. Clark, A. McLearn, O. U. Whitford, and I. L. Cottrell, relative to the question of election. In the afternoon session, the question, "What are some of the causes and remedies for the increased irreverence of sacred things," was presented by E. P. Saunders. A paper was also presented by Mrs. Wm. L. Clarke, upon the question, "What is the effect of the multiplicity of organizations within the church, for the accomplishment of its work." The paper was requested for publication. The

evening session was opened with a praise service, which seemed to be enjoyed, as most of the congregation joined in the singing. Two papers were presented, one by Prof. O. L. Burdick, "Are there good and sufficient reasons why the Bible should not be read in our public schools?" The other by Rev. O. D. Sherman, "What is the effect of loose or no church discipline, upon the success of the church and the cause of Christ?" Both papers were good, and presented some wholesome instruction. The paper by Mr. Burdick, however, touched a question of greater interest to the public, and more vitally important in the present hour, hence drew out more warm and spirited remarks. A good attendance was had at all the sessions, and from opening to closing they were marked by religious sentiment.

While we were permitted to be joyous in the good things thus brought to us, our hearts were nevertheless saddened by news of the death of Elder Henry Clarke, a former pastor of this church and a member since 1865. His funeral services were held at the First Hopkinton Church, Monday afternoon, May 12th. The house was made beautiful with floral decorations. The services were conducted by Mr. Clarke's pastor assisted by brethren J. R. Irish, O. U. Whitford, L. F. Randolph, Horace Stillman and I. L. Cottrell. Brother Clarke was able to be about till the Wednesday evening before his death, he attended prayer-meeting and church the Friday night and Sabbath before, leaving his testimony for the Lord and an evidence of his faithfulness in Christian duties.

Brother Clarke was a strong advocate of temperance, a strong and sworn foe of intemperance in all of its forms. His last words of exhortation were spoken in support of this cause, which he held as inseparably connected with that of his Master. The Sunday afternoon previous to his death he attended the temperance meeting held in Temple of Honor Hall, and, opportunity being given for remarks, he embraced it to let his heart speak for truth and humanity. A biographical sketch of Brother Clarke's life is being prepared.

While as a church we are prospered in worldly things, we ask the prayers of the brethren, that as individuals we may come to realize as never before, the importance of a personal activity in the things of the church.

E. A. WITTER.

HOME NEWS.

New York.

INDEPENDENCE.—Items from this part of the Lord's vineyard are not numerous. Services have about the usual attendance and interest which is good considering the continued sickness of a number who would rejoice to worship in the sanctuary.—The pastor gave a recent Sabbath afternoon lecture before the Christian Endeavor Society, subject, "The Christian Astronomer." Blackboard illustrations seemed to add to the interest. Another lecture is announced for the 17th, 3.30 P. M., and still another in two or three weeks.—The pastor having been called to Verona by telegram, Eld. North, of the M. E. Church at Whitesville, occupied the pulpit May 3d, and gave a good sermon.—Sabbath, May 10th, five were baptized into the church, and one more was added, having previously been baptized by pastor Cottrell, who is still held in loving remembrance.—The Ladies' Aid Society is arranging to paint the parsonage, and all of the people are making the

usual effort to prepare for the coming Association which we hope will be a profitable occasion. Delegates coming will do us a favor by sending their names to Eld. Jared Kenyon, committee on entertainment of guests, and observing his special notice in the RECORDER which will shortly appear. When it is remembered that we go five miles to meet trains, and willingly, too, the delegates will consider the value of previous information as to their coming. Come prayerfully, both to help the cause of truth and to enjoy the social privilege. Come assured of a welcome.

H. D. C.

BROOKFIELD.—Some of the good brethren and sisters of the Second Brookfield Church, having the welfare of the cause of Christ at heart, asked the pastor if he did not think that it would be well for us at our covenant meeting to have a roll call. After considering the matter, and asking counsel from the true source, he came to the conclusion that it would not do any harm at least. Therefore, two weeks before the time, he gave notice that at the covenant meeting to be held May 9, 1890, the clerk would be present to call the roll, and as many as could were asked to lay aside the cares and business of life, and come out to renew vows, and plight faith to him who hath loved us. Whatever doubt may have been in his mind as to the wisdom of this move was dispelled on the day of the meeting, when there was such a cheerful response that it made the heart glad. There were gathered there those on whom the frosts of winter glistened white; there also were those whose sun was beaming with morning splendor; nor were there lacking those who were bending under the burden and heat of life's noon; they had left the farm, the counter, the school-room to answer the call. And there were some who could not be with us in person, but who sent words of encouragement by letter. From the room of the invalid came praise and good-cheer, whole hearted love and patient endurance manifested therein; from absent ones in many directions came letters of faith and hope, and from Bro. Todd and wife, of Berlin, Wis., to whose efforts, under the blessing of God, is due what prosperity we find in the church, there was tender remembrance and loving greeting. When the meeting was over the clerk informed us, that with one asking to join us by letter, one hundred had represented themselves in person, and thirty-four by letter, and since the meeting we have heard from more. On the whole it was a soul-stirring time, the success for which is not due to any one person, but to the ready heart with which nearly the whole church joined in the effort, and especially to the heavenly Father who stands ever ready to bless the united labors of his people.

C. A. BURDICK.

NEW YORK CITY.—Our church has for some time been considering the advisability of doing some missionary work for the Sabbath in this city. In accordance with this view steps have been taken to enable our pastor to devote as much of his time as he can spare for that purpose to such missionary work. It is proposed to use in this work a part or all of the money we would otherwise give to the Missionary Society, assurance having been given us that this plan would meet the approval of the Missionary Board. It seems to us that no better opportunity could be found for the spreading of Sabbath truth than in this city, through which so many thousands of people, from all parts of the world, are constantly passing. One encouraging feature of this work is that our young people, as well as the older ones, are awake and in earnest.—Our place of meeting has recently been changed to a more pleasant room, in the same building as before. C. F. R.

YOUNG PEOPLE'S WORK.

LOWLINESS is young ambitions ladder,
Whereto the climber upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend.
—Shakespeare, *Julius Caesar*, Act 2, Sc. 1.

SOME correspondence with young people in various quarters reveals the fact that it is not possible to unite our young people in any one enterprise connected with our denominational work. This has been our opinion also, at least we have thought that it is impossible for the the present.

FURTHER, it is the opinion of many that even were this possible it would not be advisable. It is held that the great value of our Young People's Committee and their work consists in "acting as a stimulus to general activity throughout all our work as young people," that if our Young People's Committee take up any special line of work, be it missions, tract or educational work, or any other one line of activity, it would be an injury rather than a benefit, an injury because it would make the young people feel as though their duty all lay in one direction. It would be apt to make them one-sided.

ON the other hand, if the work of the Young People's Committee lies in no definite direction, many argue that it will not be done. "What is everybody's business is nobody's business." So also, "If everything is our business nothing is our business." Of course it is only the same old question which confronts us in our daily lives. Shall I be a "specialist" or a "general practitioner" in getting my education, in my business, or in the Christian life? There are advantages and disadvantages either way. Now, as the Associations are upon us, and these questions are coming up, why not express your views in this page of the RECORDER? The department "Our Forum," is open and free to all. Let us hear what you have to say.

WHAT SHALL WE MAKE OF OUR LIVES?

BY ESTELLE W. HOFFMAN.

Much is said of the needs and demands of young people. Periodicals are rich in wisdom for those starting in life. For them are the best efforts of the pulpit. Everything in the way of education, refining and elevating influences, tends to make the standard, both moral and intellectual, high.

Had we only receptive or even receptive and reflective faculties, I think simply to listen, to read and to ponder, might transform us most nearly into our highest ideals. But those two little imperatives, *do* and *be* are motive powers which we cannot well resist; and we find ourselves either possessors of, or possessed by, an active power which we must control or by which we must ourselves be controlled. In vain do we think we may avoid the mandate. It is obdurate. Not a single hour are we allowed to "stand still." Each day finds us guided by a strong purpose, doing and being what we *will*, or influenced only by fancy or fortune, aimlessly drifting where we may.

He who, having devoted a period of time to the development of intellectual or spiritual things, considers that by so doing he has somewhere stowed away a never failing supply of intellectuality or spirituality makes a fatal blunder. He might as well maintain that his manual labor had given him such muscular

strength that he could for the remainder of his days live in complete idleness and retain his physical strength. In time of greatest need he will find to his chagrin, that the moment which marks his failure in "upward striving," marks also, not only a failure to gain, but the beginning of a cankerous rust in the acquired treasures which renders them useless.

The very elements of our nature which makes change possible, advancement or retrogression inevitable, elements possessed by every human being, are those which form for us the character of our lives. But just as the same elements which bring the vessel safely into harbor, unless skillfully directed and controlled would make of it a miserable wreck, so the powers which wisely employed raise us nearer to perfection, when neglected lead us to ruin.

How then may we attain the highest? Who is competent, in questions of such vital importance, to distinguish right from wrong? Who may look beyond the seeming results of words and acts and from a clear insight into their *tendencies*, be able to say, — this way is safe but in that there is danger?

The tender care of a loving Father has averted the blind struggle, the fatal mistakes, necessary to the solution of such difficult problems if left to human wisdom and ingenuity. He only says, "Seek, and ye shall find." Answers full and clear to each perplexing question are written for us in such language as only divine love could have instituted. They are portrayed in the life and death of him who was tempted in every way as we are, who bore our griefs, lived our life and did not sin.

Here are our answers. Beautiful and grand the solutions. Too beautiful and too grand for our dull comprehensions. Yet, with intellects quickened by love, made keen by an ardent desire for truth, may we search for them and cherish them until they become our only guides. In decision of each question of doing and being, may we, with his help, do as he did, as he would have us do, and thus become more and more like him.

WILLING TO SHOVEL.

Fifteen years ago a young man of good education went from the East to one of the far Western states to seek his fortune, or rather to make it. He found himself in the capital without friends or acquaintances, and with not much money. He applied to one of the leading business men for employment. The gentleman asked him a few questions, then told him that he knew of no vacancy where he could turn his education to advantage. "But if you are willing to shovel," said he, "you can work out my road tax for me, and I will pay you a dollar." The offer was accepted, and the next day the young man went out on the public highway and worked side by side with Chinamen and other common day laborers. At night he presented himself to his employer, and the latter handed him a silver dollar, then said to him, "I have a log camp up in the mountains; if you choose to go up there and work with the men getting out logs, I will pay you good wages." This offer was promptly accepted also, and for several weeks this young man, fresh from college, worked with the choppers and shared their rude camp-fire. At the end of that time the owner called to look after his hands and see how the work was progressing. Just before mounting his horse to return, he said to our young friend, "There is to be a competitive examination next week among the applicants for the place of head teacher in our city schools. You might come down and stand your chance." This hint was not lost on him. When the examination opened he was on hand, and though the competition was long and severe he won. The next Monday school opened, and he assumed his new duties with the energy and thoroughness which had

heretofore characterized him. At the same time he began the study of law, and continued it until he was admitted to the bar. During the years that have passed since then he has risen step by step in his profession until now he has a practice amounting to thousands of dollars a year, and fills a high place of public honor and trust. He still retains the silver dollar which he received for working on the road, and is proud of the memento of the time when he was willing to shovel.—*Selected.*

NOTE.

It is impossible to present this week the department "Good Literature," and this circumstance affords us the opportunity to say that we expect to be able to continue the articles until Sept. 1st, after which time we shall introduce instead of this department a new one of a different kind. The writer of these essays has kindly consented to present a few more studies of several English authors, or styles of writing, which are intended to be suggestive merely and by no means exhaustive. Above all things it has not been the thought of the writer to give anything like a connected history or an orderly treatment of English Literature as a whole. If these sketches shall have been helpful as a stimulus to young readers and if in any respect they shall succeed in aiding such readers to an independent and correct judgment, the writer of these papers will consider herself amply repaid.

COR. ED.

EDUCATION.

—THE Long Island College Hospital has lately graduated the first Chinaman who has taken a medical degree in this country.

—THE Cherokees, of the Indian Territory, have dedicated a seminary for girls, which cost them \$200,000.

—JAMES MORGAN HART, professor of modern languages at the University of Cincinnati, has been appointed to the Chair of Rhetoric and English Philology recently established at Cornell.

—THE annual report of President Dwight, of Yale University, shows total gifts to it during the past year of \$716,000, and total gifts since he took the office in July, 1886, of \$1,244,390.

—DR. JOSEPH R. CUMMINGS, LL.D., President of the North-Western University, at Evanston, Ill., died suddenly at his home in Evanston, May 7th. Fatty degeneration of the heart is assigned as the cause. Dr. Cummings was born in Falmouth, Me., 1817. He was president of the Genesee College, at Lima, N. Y., for three years.

—THE Cornell University Library possesses an Oriental manuscript, written on palm leaves, consisting of 105 strips or leaves, each seven by one and a quarter inches, fastened together by a cord, passing through a hole in the centre of each leaf. The writing is done on each side of the leaves, by etching the characters with a sharp instrument, on the palm leaves, which have been afterward rubbed over with a black pigment.

—THE young Emperor William, of Germany, has certainly done one most commendable thing; he has forbidden dueling among officers in the army. As a London paper suggests, this will be quite sure to have a salutary effect upon the University students, amongst whom dueling is practiced in a way peculiarly brutal and shameful "Young men," it says, "and especially students at the Universities and other high schools, try to imitate the habits of the officers." In our own country the practice in question, once so common even among civilians, has already been substantially abolished by a power mightier than even that of an emperor's decree—public ridicule. If a man is anxious to make himself most of all look like a fool, all he has to do is to send a challenge.

—DR. CAREY, of India, at his cobbler's bench, taught himself Latin, Greek, and Hebrew; and in India he pursued the study of the languages with the same enthusiasm, until he became eminently successful. He was appointed examiner of candidates for the service of the East India Company. For thirty years he taught Bengali, Mahratta, and Sanscrit in Fort William College. In 1801 he published the New Testament in the Bengali

tongue. He prepared grammars and dictionaries in several Indian tongues. The Bible he translated in whole and in part, assisted by others, into twenty-four different languages. The Bible was thus made accessible to more than three hundred million people. Dr. Morrison, who rose from the last-maker's bench to become a missionary to China, translated the Bible into the Chinese language, and thus prepared the way for the evangelization of the millions in the Celestial Empire. John Hunt, of Fiji, mastered the Fijian language, translated the New Testament, besides preparing books for the people, thus making it possible for cannibal Fiji, in fifty years, to become a civilized country, supporting her own ministry, and sending missionaries to the lands beyond.

—MUHLENBERG knew that what is wanted first and always is a teacher. And the true teacher will find his own method, which will infallibly be the right one for him. The real teaching force resides in the individuality of the teacher, which the Lord has made and not man, and which is worth more than all the man-made methods in the books. The only stimulating force in the realm of spirit is spirit; the one creative and inspiring agency in the domain of character is character; just as the indispensable condition prerequisite to the development of mind is the presence of other minds. The "method" of Dr. Mühlenberg, in so far as he can be said to have possessed one, was the personal method,—the method of love, of individual interest and personal contact as the moral and spiritual force essential to that rounding of the manhood which is the test of all true education.

—A YOUNG man had a taste and a talent for office work; but his mind was not trained and his hand was not drilled, and he found it impossible to secure a position. He obtained a loan of \$150, and with this money attended a good business college. Three months later he secured a position at \$60 per month. Did his investment pay? Suppose he had loaned his money at ten per cent per annum. The earnings would have been \$15. He invested this sum in an education and the result was an income of \$720 per annum. His investment paid him just 480 per cent. But that was not the end of it. The next year his salary was raised to \$1,200 per annum, which raised the rate per cent of gain on the investment to 800 per cent. Within three years he was a partner in the house, and we presume his income was not thereby diminished.—*The Western Plowman.*

LEARN TO WRITE.—There is no other accomplishment a young man can possess, that will give him success, equal to a good handwriting. Every letter, note or business paper, written elegantly, wins favorable thoughts of the writer. It is a constant advertisement, and brings one to the notice of hundreds of business men, and its possessor never lacks employment. No trade which a young man can possess can compare in its benefits to an elegant hand writing, for while there are hundreds with trades who are idle, those who write well are kept busy. Business men who advertise for assistants require applicants to address them in their own hand writing; also a boy wanted who writes a good hand, etc., is often seen, and why this is true is owing to the fact that only a few make it a business of becoming so. Writing as taught in common schools uniformly fastens upon pupils a cramped and scrambling style, while under the skillful training of a professional penman, a dashing and beautiful style is secured. The presence of a teacher who writes with freedom and beauty is a wonderful aid and incentive to the pupil, and without such aid thousands fail.—*Art Journal.*

TEMPERANCE.

—A LITTLE Brooklyn boy, only eleven years of age, died, recently, of drink, in the city hospital.

—THE entire State of Ohio pays \$11,000,000 revenue on liquors, while Peoria, Ill., alone pays over \$31,000,000.

—IN Belgium, with increased drinking facilities, has come an increase in suicide, and in lunacy, and in crime.

—IN 1882 the export of tea from Ceylon amounted only to 697,268 pounds; in 1888 it was over 23,000,000 pounds, and this year it will exceed 30,000,000.

—THE national temperance society held its twenty fifth anniversary in New York, May 13th. The Rev. Albert G. Lawson presided. T. L. Cuyler, D. D., was elected president.

—FROM an expert physician of Iowa, a trustee in the principal college, a lecturer at the State University, we learn by private letter that the prohibitory law in Iowa is on the statute books to stay. It is becoming more permanent every year, the boys are not learning to drink, and old toppers are getting discouraged or dying.

—ARCHDEACON FARRAR's declaration that England found India sober, and has made it drunken, has been called in question; but the preacher's assailant would have been more comfortable if he had kept still, for Dr. Farrar has proved beyond question that what he said was true. Mr. Barton, of Madras, declares that among the Hindoos "the vice of drunkenness had disappeared till re-introduced under British rule." Drunkenness is, first of all, the vice of the Anglo-Saxon race.

—BISHOP FOSS says, "As a Christian minister I oppose drink because it opposes me. The work I try to do, it undoes. My charge against it is single and simple. It is an obstacle to the spread of the gospel. Nay, it is an enemy which assails the gospel, and whose complete success would drive the gospel from the earth. There is not a sinner on the face of the earth so unlikely to be savingly affected by the influence of the gospel as the habitual drunkard. The salvation of a thorough drunkard is one of the mightiest miracles of almighty grace."

—THREE WARNINGS.—"Death in the cup," says the orator. "Death in the cup," says the poet. "Death in the cup," says the scientist, and the latter's declaration is the one that carries most weight. He enforces his warning as follows, clipping from the pages of an exchange: "The great London fever of 1789 took scarcely anybody but drunkards and tipplers. Dr. Carnwright, of New Orleans, says the yellow fever in 1866 took 5,000 drinking men before it touched a sober man. In the United Kingdom of England, Ireland, and Scotland, one visit of cholera swept away over 10,000 persons—not half a dozen teetotalers in that number. In the city of Montreal 360 teetotalers had the cholera, and but one of them died, while 1,500 drinking men died of the disease."

—SHALL I DRINK IT?—At a banquet in St. Louis given to a lawyer just come to the city, there were many guests, and there was much wine poured out, and they insisted that this reformed lawyer should take his glass, until it became a great embarrassment, as they said to him, "Ah, you don't seem to have any regard for us, and have no sympathy with our hilarities!" Then the man lifted his glass and said: "Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habits and perish. I am not strong enough to endure it. Shall I drink it? If you say so I will." A man next beside him lifted a knife, and with one stroke broke the glass, while they shouted, "Don't drink! don't drink!"—*Western Watchman.*

POPULAR SCIENCE.

TWO FRENCH dentists extract teeth without pain by spraying the external ear with ether.

ICEBERGS are fresh because frozen from fresh water. But even if frozen from salt water most of the salt would be removed in the process of freezing.

ACCORDING to the eminent psychologist Sappy, the stomach contains 5,000,000 glands by which the gastric juice is secreted, and a few others which secrete only mucus.

AN excellent and quick way to mend broken plaster casts and impressions is to paint the broken surfaces over two or three times with very thick shellac varnish, and at each application to burn out the alcohol over a flame. When the shellac is sufficiently soft, press the parts together, and hold in position till cool. It will be as strong as it was before it was broken.

VALUE OF SALT FOR MILK COWS.—An experiment made the past summer with cows proved that when a handful of salt, or about two ounces of it, was given every day, the yield of butter was increased one-fifth; and when salt was withheld the yield fell off in the same proportion. The reason, beyond question, is that as salt is required for full digestion of the food, more of the food was changed into milk. Keep rock-salt within reach of the cows.

COLOR REDISCOVERED.—Artists and scientific men have long wondered about the beautiful "azzurrino" found in the ruins of Pompeii. M. Fouque, the mineralogist, with a mixture of silicate of copper and of lime, has now obtained the brilliant crystalline "azure" of Pompeii. It is a tint perfectly unchangeable, and identical with the Alexandrian blue which was known to the Ptolemies, and imported into Italy in the first years of the Christian era.

A WRITER in the *British Medical Journal* makes a suggestion—which is easily convertible into a capital article for a cosmetic "special." It is, in short, a pencil or "stick" for use on the chafed and irritated skin, or on skins very susceptible to insect bites, etc. He says that an addition of two per cent of cocaine to the ordinary cocoa butter pencils, converts the latter into a cosmetic remedy, which gives almost instant relief when rubbed over the irritated spot.

A METAL THAT MELTS EASILY.—A metal that will melt at such a low temperature as 150 degrees, is certainly a curiosity, but John E. White, of Syracuse, N. Y., has succeeded in producing it. It is an alloy composed of lead, tin, bismuth, and cadmium, and in weight, hardness, and color, resembles type metal. So easily does it melt that if you place it on a comparatively cool part of the stove, with a piece of paper under it, it will melt without the paper being scorched. Another peculiarity about it is that it will not retain heat, and becomes cold the moment it melts. It is used in the manufacture of the little automatic fire alarms for hotels. They give an electric alarm when the metal melts, owing to the rising temperature by fire.

FOOD AND COLOR.—German scientists have recently been investigating, with interesting results, the changes to which animals are subject in their color through the action of special foods. The results thus far announced are most marked in the plumage of birds. Dr. Sauer-mann, who subjected the action of cayenne pepper on canary birds to minute researches, demonstrated that feeding with the coloring matter of cayenne pepper, cap-sicine, alone fails to cause a change of color in the birds, but that the presence of trioleine together with the coloring matter, has the desired effect. Further experiments in the same direction were performed with young white Italian hens. By feeding them with cayenne pepper, in one of the hens yellow-red feathers appeared before the tenth day was over. After full growth the hen was red on the breast and on the upper part of the wings, and yellow-red on the remainder of the body. A second has remained white with red breast, the others fail to show any modification in their coloration, except the feet becoming yellow-red, as in all of them.

STANDARD WATER PIPES.—At the meeting of the American Water Works Association, recently held at Louisville, Mr. S. B. Russell read a short paper on standard water pipes. At present the consumer orders pipes of the desired diameter and thickness. The manufacturer chooses the pattern nearest to this diameter, and calculates a core to give the required weight, but rarely gets the exact internal diameter. This results in considerable annoyance and some loss to the consumer. In America there are 14 sizes of six inch pipe, between 27 pound and 33 pound weight per foot; and still they scarcely keep within limits of 2½ to 5 per cent variation in the weight. Wrought iron and lead pipes do not vary so much. Mr. Russell thought the Association were eminently fitted to improve the present condition of affairs, and any plan approved by them would, he said, probably come into general use. The standard series should fix the number of classes, five or six weights for each size. The weights per foot must also be fixed; and the uniformity of pattern (one of which might suffice for each size,) would then greatly simplify the joint question. In St. Louis there are four classes of 30-inch, and two classes of other size of pipe, and only one pattern for each diameter.

AN OXYGEN EXPLOSION.—An accident which occurred in Lexington, Ill., gives sad emphasis to the necessity for care in conducting chemical experiments. Professor J. Jess, of the high school, started to make oxygen for his chemical class. He used as a retort a piece of gas pipe eight inches long and two inches in diameter. On applying heat for a short time an explosion occurred and the retort blew up like a bomb shell. The room was wrecked, Professor Jess and several others were terribly injured, while about twenty were included in the list of wounded. The probabilities are that the chemicals were impure. About twenty years ago a similar accident happened at the School of Mines, Columbia College. The experimenter had by mistake mixed sulphide of antimony, instead of binoxide of manganese, with chlorate of potash. On applying heat the mixture in the retort exploded and the experimenter's sight was permanently destroyed. Oxygen can with perfect safety be generated in a glass retort, flask, or test tube, but the mixture of chemicals should always be tested by heating a small quantity in the bottom of a test tube. If it evolves oxygen quietly, the oxygen mixture may be considered correctly made. Sulphide of antimony and binoxide of manganese are so similar in appearance that the mistake described above is one always liable to happen, and the result is practically gunpowder or worse. Organic matter or sulphur may bring about a similar result.

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 IX.—THE GOOD SAMARITAN.

For Sabbath-day, May 31, 1890.

SCRIPTURE LESSON—LUKE 10: 25-37.

25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
26. He said unto him, What is written in the law? How readest thou?
27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.
28. And he said unto him, Thou hast answered right: this do and thou shalt live.
29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?
30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.
32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him he had compassion on him.
34. And he went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.
36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?
37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself. Lev. 19:18.

INTRODUCTION.

Jesus had now completed his ministry in Galilee, and was taking his final journey to Jerusalem. It is not positively known at what point in this journey the conversation of our lesson occurred. Some eminent scholars think of it as near Jerusalem, and as occurring about six months before his crucifixion, since these last months of his ministry are spent in Judea and Perea. Similar incidents are recorded by the other evangelists, but conversation is recorded by Luke only. Eternal life and the kingdom of heaven were themes constantly brought before the people in our Lord's ministry, and hence this great question was often repeated, and Jesus doubtless answered it many times. It will be helpful to study some of those simple and yet wonderful answers. See Matt. 19: 16-22, Mark 10: 17-22, Luke 18: 18-23.

EXPLANATORY NOTES.

V. 25. *And, behold, a certain lawyer stood up and asked him, saying, Master, what shall I do to inherit eternal life? Behold* is a word used in calling particular attention. A lawyer, among the Jews, was a man versed in Jewish laws and government. It would require two words in our language to express the profession referred to, theologian and lawyer. *And tempted him* means tried or tested him. Probably the lawyer was moved by curiosity, and possibly with a disposition to exhibit his own superior knowledge of the divine rule of life. *What shall I do?* The lawyer thinks of something to be done. What is it? Works are essential in his mind, for the attainment of life, so he emphasizes *do* in his question. He probably has a very meager conception of eternal life. This quality of life is the true and normal life of the soul, as distinguished from the corrupt and selfish, and God-despising life of the morally depraved soul. It is the life that comes into the soul by what the Scriptures term the new birth, and is fittingly called the spiritual life. It is the source of perfect morality, and of real communion with God.

V. 26. *He said unto him, What is written in the law? How readest thou?* Jesus here recognizes the profession of his interrogator, and appeals to his own knowledge of the great law of eternal life. Having thus fastened his attention by challenging his knowledge, he waits for him to answer the question.

V. 27. *And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.* The lawyer realizes that he stands before One who understands the very heart of the law. It is no superficial answer that is required of

him. He immediately quotes the epitomized statement of the law, as given in Deut. 6:5 and Lev. 19:18. Love is an all inclusive affection; it reaches out to all rational beings; its first and highest activity is toward God; its second and lower activity is toward man. But the one activity can never exist in the absence of the other. If man does not love all men in that high and unselfish sense of wishing well, and hence doing well to all men, it is sure that he does not love God; true love is not in his heart; eternal life is not given to his soul. This love with all the heart is the central power of eternal life. The human soul may be endowed with many other talents for great usefulness, but if it be not inspired with a burning love for God and humanity it is like a furnace filled with cold iron without any fire to melt and purify.

V. 28. *And he said unto him, Thou hast answered right. This do, and thou shalt live.* The lawyer had answered his own question. He was commended in that and then directed to fulfill that law in his heart life. It was not simply doing something with the hands and lips, but it was a doing with all the affectional and voluntary powers of the soul that brings a man into eternal life.

V. 29. *But he, willing to justify himself, said unto Jesus, And who is my neighbor?* The subject was evidently coming very close to the lawyer's personal habits of life. He would like to turn the thought of the Master to some side questions and thus avert, if possible, that probing scrutiny into his own heart, and hence raises this inquiry; and to him very much depends upon the limitation given to the word neighbor. If that term means simply a good Jew perhaps he can fulfill the law; but if it means all men, including Gentiles, the hated and the despised, then there is an awful demand made at the door of his heart. So he waits for an answer, but the Master is equal to the emergency.

V. 30. *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.* The Lord frames a parable upon common facts and conditions well known to this lawyer and makes his reply by use of this parable. It would almost seem that he was calling to the mind of the lawyer facts that had often occurred on that road from Jerusalem to Jericho. It was a dangerous road, lying much of the way in a deep ravine, on the sides of which were many caves and coverts affording shelter to miscreants who would rush out on the travelers, assaulting and robbing them. When he says a certain man he does not refer to some particular man, but to any common traveler of the multitudes who went down that way across the Jordan. Such a man fell among thieves. No stranger incident than had occurred many times. The robbers stripped the man and took whatever of value he had about him, and after beating him left him half dead. Here we have a picture of a stranger assaulted and robbed, and left in a helpless condition, dependent upon the cold mercies of any other passing stranger. He cannot help himself; he cannot defend himself.

V. 31. *And by chance there came down a certain priest that way, and when he saw him he passed by on the other side.* Here we have brought into the parable another distinct character, a man high up in professions of holiness, and he was out on his mission of priestly service, passing down from the capital of the nation to the city of Jericho, having, doubtless, in his mind some definite ceremony of priestly dignity to perform. When he reached the place and saw the helpless man lying on the ground, he hastened right forward to his own personal and chosen work, leaving the man alone to die. If any man could have been expected, by virtue of his office, to have had compassion upon the poor man, surely this priest would be such a man. But no, he passes over on the other side, turning his back upon the helpless victim.

V. 32. *And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side.* Here is represented another class of the priestly orders subordinate to that represented at first. Still the Levite by profession ought to care for those for whom the higher order of priests may not possibly have cared. The reference to these two classes bearing holy orders calls attention to the fact that outward professions of love may be totally disconnected with any inward realities of love, and hence may be wholly false and deceptive as in all such cases as is represented here. Really there is no essential value in external forms and profession except as they truthfully represent the real spirit of the inner life. This parable conveys the thought that the poor suffering man found no neighbor in his own country and tribe.

V. 33. *But a certain Samaritan, as he journeyed came where he was: and when he saw him, he had compassion on him.* There was another very striking con-

trast. No man was more cordially hated by the Jews than the Samaritan. Yet this Samaritan has compassion for a helpless, neglected Jew; and is ready at once without any excuses to forget his own immediate interests and convenience and devote himself and his means to the relief of the needy.

V. 34, 35. *And went to him, and bound up his wounds, pouring in oil and wine, etc.* He leaves nothing undone that is needful for the restoration and comfort, even for one who has long been his enemy. He will not leave the man however urgent his own business may be, until he has brought him to a place where he will be protected from further abuse and tenderly cared for. The Priest and Levite had forgotten as far as possible the helpless man they looked upon as a victim of robbers and murderers, but the Samaritan will not forget but will continue to provide money as it may be needed until the man is fully restored. The case now is brought out very distinctly and in its sharpest contrasts, before the mind of the lawyer.

V. 36. *Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?* That is which of these three persons has really proved himself to be a neighbor in spirit, in heart and life. Here the Lord closes his lips and waits for the reply.

V. 37. *And he said he that shewed mercy on him.* There was no other possible reply for an honest, reasonable man to make. A neighbor is distinguished from all other men by showing mercy wherever and whenever it is needed; whether it may be needed by a friend or by an enemy. There is no condition of life that shuts off a neighbor from his fellow men. He loves his fellow men with all the tenderness and personal regard that he rightfully exercises toward himself.

Then said Jesus unto him, Go and do thou likewise. The lawyer at first accosted the Master with an intrusive question, prompted by curiosity and a disposition to test him. The Lord answers first his formal question and secondly his specific question, and having answered those questions conclusively and by illustration so plainly and simple that he could not be misunderstood, he demands of his critic to answer them both for himself this being done he dismisses him.

QUESTIONS.

Where was the probable scene of this lesson? In what part of our Lord's ministry did it occur? What is the full professional character of a Jewish lawyer? What is meant by "eternal life"? From what books did the lawyer quote his answer made in the 27th verse? What was the object of the parable? What is the real characteristic of a neighbor?

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 14, 1890.

It was Wednesday, the day set aside for hearing arguments in liquor cases. People dropping into the District building thought that a convention of some sort was going on, for the halls were crowded with turned down liquor sellers and their attorneys, who were about to make a final effort to secure licenses. When the City Commissioners arrived they found their offices overflowing with these men, and the arguments presented were as strong as they could possibly be made. Quite a number of well known citizens called on the authorities that day to urge the granting of licenses to persons in whom they were interested. Even women appeared among the advocates. Then, later in the day, there was a flank movement of the temperance people, and a large committee from the W. C. T. U. called upon the Commissioners and had a long interview with them in board session relative to granting liquor licenses, urging them to stand firm and grant no more. The liquor question for the District of Columbia is about settled for the present, so far as the District Commissioners are concerned. There are but a few cases more to be acted upon and these are for the most part those that have been rejected, but come up again for reconsideration.

The recent decision of the United States Supreme Court, declaring unconstitutional that part of the prohibition law in Iowa which in effect tends to restrict commerce between the States, in interfering with importations, has been freely discussed by members of Congress. Those who bear toward prohibition as well as those who are hostile to it, regard the decision

as a most important one, and it is conceded that it will affect temperance legislation throughout the country generally. Lack of space will prevent me from giving the opinions on this subject of even some of the more prominent Congressmen. I will just mention, however, that many of them consider the action of the Supreme Court, an interference with the States' right to regulate their internal affairs, that others say this decision will have the affect of forcing national legislation on prohibition, and that the zealous advocates of prohibition say it will cause them to work harder than ever before for the cause.

There has been a great waste of eloquence over the tariff debate which has been in progress for the past week. It has been spent upon empty seats and deserted galleries, being too uninteresting to hold the audience, notwithstanding the fact that the question is fraught with such important results one way or another, either for good or harm, to the people of the whole nation. During this debate the proceedings of the Senate, usually considered dull and tedious, have become lively in comparison, and visitors have frequented its galleries. While talking tariff on Monday, the House was thrown into commotion, however, by Representative Grosvenor declaring that two years ago the leader of the greatest and most extortionate trust in the country came to the Capitol, marched into the dark chamber of the Ways and Means Committee, and figuratively took the majority of that committee by the head and shook free sugar out of it. Congressman McMillan had provoked this assault by saying a moment before, that nothing could be done against trusts as long as the Republican party was in the majority in the House. Mr. Grosvenor's remarks brought Mr. Mills to his feet with a bound. He said, "I want to say to the gentleman from Ohio that his statement is false, every word of it is false." Mr. Grosvenor retorted, "We hear the old plantation slogan again." "Yes," replied the gentleman from Texas, "you will always hear it when you deserve it." This interchange of civilities continued for ten minutes or more, Mr. Grosvenor saying something finally about his dislike of being interrupted by the shot-gun policy. At last Mr. Mills said he was sorry anything of a personal character had been brought in, but he did not believe any member of the majority of the Ways and Means committee of the last Congress had been approached improperly. Mr. McKinley made the same disclaimer and then everybody was reconciled, and the tariff debate resumed the even tenor of its way.

TRACT SOCIETY.

Third Quarterly Report of the Treasurer.

GENERAL FUND.

Dr.		
Balance February 1, 1890.....	\$	708 94
Cash received since, as follows:		
Received in February.....	\$	303 63
" March.....		361 69
" April.....	1,012 85	1,678 17
		\$2,387 11
Cr.		
Cash paid out as follows:		
J. B. Clarke, Agent, salary, \$66 66, \$66 66, \$66 66,...	\$	199 98
J. B. Clarke, Agent, expenses, \$2 90, \$3 15, \$13 41,...		19 46
J. P. Mosher, Agent, Outlook acct., \$358 27, \$216 83		575 10
\$486 85		1,061 95
J. P. Mosher, E. Budbarare, \$20 85, \$20 91, \$42 75		84 51
Tract Society account.....		45 78
A. H. Lewis, Editor, Expense, \$5 90, \$2 75,...		8 65
" Stenographer, \$12, \$12, \$12		36 00
" Rent Phonograph, \$10, \$10,...		20 00
" Exchanges.....		10 00
Rev. G. Velthuisen, Holland, \$50, \$50, \$50,...		150 00
Exchange.....		1 65
Discount on \$1,200 note.....		18 35
L. J. Johnson, commission.....		3 00
Cash loaned to Hebrew Paper Fund account.....	49 60	\$1,708 91
Balance cash on hand.....		678 20
		\$2,387 11

INDEBTEDNESS.

Loans.....	\$3,950 00
HEBREW PAPER FUND.	
Dr.	
Received in February.....	\$16 40
" March.....	50 00
" April.....	75 00
Loan from General Fund.....	49 60
	\$191 00
Cr.	
Cash paid on account as follows:	
J. P. Mosher, Agent, Peculiar People, \$55 52	\$55 52
\$45 70 \$68 32.....	169 54
W. C. Daland Editor, expense, \$3 87, \$4 06, \$3 53,...	11 46
Exchanges.....	10 00
	\$191 00

E. & O. E. J. F. HUBBARD, Treas.
 PLAINFIELD, N. J., May 1, 1890.
 We have examined the above report and compared with the vouchers and found the same correct.
 J. A. HUBBARD, } Auditors.
 F. A. DUNHAM, }
 PLAINFIELD, May 11, 1890.

TRACT BOARD MEETING.

The regular monthly meeting of the Tract Board was held in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, May 11, 1890, at 2 P. M. Vice-President G. H. Babcock presiding. Eleven members and one visitor present. Prayer by Rev. L. E. Livermore.

Minutes of last meeting read.
 The committee on Mr. Maurer's circular letter reported that no further action seemed necessary as Mr. Maurer had gone on an extended trip South. Report adopted.

Correspondence presented with J. F. Shaw, Wm. C. Daland, O. U. Whitford, J. B. Clarke, A. E. Main and J. A. Platts.

The Board voted to request L. A. Platts and J. B. Clarke to represent this Society at the session of the Western Association, and that Wm. C. Daland be requested to be our representative at the South-Eastern and South-Western Associations.

The Treasurer presented the third quarterly report which was adopted.

Bills to the amount of \$740 86 were presented and ordered paid. He also stated the amount of cash on hand, \$899 73; present indebtedness, \$3,950.

Minutes read and approved.
 Board adjourned. REC. SEC.

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.

A. A. SHAW, Jeweler,
 Post Office Building, Alfred Centre, N. Y.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

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

MISCELLANY.

A PRISONER.

BY OLIVE E. DANA.

"Say what they will, it's hard! Nobody knows anything about it, or can. And nobody can help it, or me. It's like being in prison, and I never thought I should stand that very well. Nothing to see, or think of, or do. I don't see how I'm going to endure it. And it will be weeks and months!"

And Stella Eveleth, thinking all these things in her half-rebellious heart, leaned back in her easy-chair, and closed her eyes wearily.

"Very tired, dearie? Hadn't you better lie down now?" It was her mother's voice, tender and anxious, and Stella answered, as brightly as possible:—

"Not very, and not just yet. I wish I could help you with that mending," she went on. "Leave some of it till to-morrow, and let me try. I need something to do, and you're so tired."

"Nonsense! you can't use your arms, child. I'll get along. The doctor says you musn't sew, and darning's just as bad."

Stella turned her head away impatiently. "The same old story," she was thinking. She did most of her complaining in that way. "Nothing that I can do, on account of this stupid lung-trouble. Imprisonment, *without* hard labor,

that's the worst of it. Does pneumonia always leave one such a wreck for a while, and how do folks endure it? So much that needs doing, too. See this room, now. Sue doesn't care, she takes the parlor. Dora's too young to mind, and mother too busy. I don't wonder Fred doesn't stay in two evenings a week—such a doleful place and set! And even Joe doesn't find it over-attractive," and she noted, disapprovingly, the dust on mantel and bracket and pictures, and showing white between the rows of books on their shelves; the tidies, rumbled and hanging by a corner; the plants, parched and dusty; the canary's ill-kept cage, and the smoking lamp, with murky globe and slanting wick, beside which her father was nodding over his paper. Once more she leaned back among the cushions and tried to rest; recalling as had become her habit in illness, bits of musical and tender verse, bright thoughts and quaint or forceful sayings, to dispel the weariness, bring forgetfulness of the pain, and exercise the discontent.

As she mused, there came with other remembered words, two or three she had noticed in her Testament that very day,—*"The prisoner of the Lord,"*—"a prisoner of Jesus Christ." If one could only say that! If one could only believe that of herself! Nothing could seem very hard after that. Pain and idleness, too, could be borne, gravely and thankfully, or could be. And why not? Why should it not be true of her in her humble place? She was Christ's disciple, to begin with. That had been settled long ago. This that she had to bear was not of her choosing, but it must have been God's choice for her. He had helped and comforted her in the sharper trial of pain and utter weakness, even with his own presence and love. She had been his prisoner, then, why not now? The weary waiting time before her took on new meaning, and revealed new possibilities. Just what it might hold or mean to her she could not tell yet. She would learn, she said earnestly. So it was a peaceful as well as a prayerful heart that she carried to her pillow, and a bright face that she brought into the family circle next day.

"She looks better," said Sue.

"Almost well," said Dora.

"But she'd better be careful just the same," added the elder sister.

Stella sat resting by the fire after breakfast, thinking again of the phrases remembered the night before. By and by she got her Bible and looked them out.

"I wonder what St. Paul did beside write epistles to his churches?" she thought. "Doesn't it tell somewhere? In the last of the Acts? I'll find it. Oh,—and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Well, I can't do any such thing as that; I can't preach or teach, or anything. And nobody is likely to 'come in unto' me for anything. And I can't even study, with these troublesome eyes. But come to think of it, I suppose Paul was only going on with his work as well as he could under the circumstances. And it's been proved that he did it very well, too. Well, now, maybe I can be doing some of mine even here and now."

Two hours later her mother, returning from an errand, found her cozy sitting-room very brightly clean, all its furnishings seemingly made over new, and most daintily arranged. Such a fresh, homelike air it had not worn for weeks.

"Stella, I'm astonished! You know the doctor forbade dusting."

"Not with a damp duster,—I had on gloves,—that wouldn't let a particle fly."

"And you've been sewing—tidies and lambréquins and—"

"No, ma'am, only safety-pinning them on. Now, I can rest a little; before I couldn't, partly because there wasn't anything to rest *from*, mostly because there wasn't any place to rest *in*."

"And best of all," she said to herself, "I've found I can do *something*. I'll take the dining-room to-morrow," with a vivid recollection of the sundry neglects and omissions in the table service,—napkins that should have been relaid, doylies and tray-cloth soiled or forgotten, silver that ought to be cleaned, and glass that had not been polished; of salt and sugar-shakers half full or empty, of bread unevenly cut, and a butter

dish really untidy, it was so ill-kept. How much weak hands could do there!

So it very soon came to pass that unaccustomed comfort began to be felt all through the home. The rooms were brighter and more inviting, the meals more cheery, the home atmosphere full somehow of sunshiny peace. Mother found her mending sorted, her lists made out, her work-basket in order, and a dozen little household matters attended to before hand. Father's papers were always "where he could lay his hand on them," his slippers and spectacles handy, and a ready assistant with his sometimes tangled accounts; some one to talk with him of church or business interests, or to listen while he told the day's news. And what she was to father and mother, she was also, as occasion demanded it, to brothers and sisters.

"Somebody, thy name is Stella," exclaimed one of the boys one day, and after that the name clung to her. There was one sure to be at home and disengaged, and with "a heart at leisure from itself, to soothe and sympathize," which is after all the best qualification any one who aspires to be a friend or helper can have.

She found that the easily-tired eyes weren't so great a hindrance as she had feared they would be. To be sure, she could read very few books, and none at all in the evening; but that made her only drop "pastime" stories, take time when freshest, in the morning, usually, for her leisurely chapter, made her skip and choose in magazine or paper, and read all the more attentively what she did have eyes for; and brought about, on the part of the others, the habit of reading aloud. Begun for her sake, the reading club became ere long a family institution. And aching chest and nerveless arms, though they forbade fancy-work and any constant effort, permitted all sorts of helpful bits of work. "She's getting to be the head of the institution," said Joe one day.

"No, the center, the heart of it," said Sue, with a kiss.

"We never began to be so cozy before," declared Dora.

Nor was the good of it confined to that one household, either. You cannot keep any good thing wholly to yourself. It spreads and shines and scatters in spite of you. More than one friend and neighbor, and some acquaintances merely far from home, lonely, and in need of sympathy and companionship, found out that the Eveleth's sitting-room was very inviting, and that it had always one occupant who was very sweet and sunshiny, shy, maybe, and not saying much, but it did one good just to sit with her. She had never any unkind or depressing thing to say, and whatever she did do or say was sure to seem just the best and most helpful thing.

"She's a household saint!" "One of real folks!" "One of the Lord's own helpers." So said her friends, while she, all unconscious, whispered to herself every now and then,—

"A prisoner of the Lord; a prisoner and a servant! Oh, I will try to be!"—*Morning Star.*

SPECIAL NOTICES.

☞ The Fifty-fifth Annual Session of the Seventh-day Baptist Central Association will be held at Brookfield, N. Y., June 12-15, 1890. The following programme has been prepared.

FIFTH DAY.

10.30 A. M. Introductory Sermon, J. E. N. Backus. Report of programme committee, communications from churches.

2 P. M. Communications from corresponding bodies. Appointment of standing committees. Annual reports.

7.30 P. M. Praise service, W. C. Daland.

8 P. M. Sermon by the delegate from the South-Eastern Association.

SIXTH DAY.

9 A. M. Opening exercises. Reports of standing committees. Essay, "How business opportunities should affect our young people in relation to the Sabbath." Will S. Maxson.

2 P. M. Missionary hour, conducted by O. U. Whitford.

3.30 P. M. Unfinished business.

SABBATH-DAY.

10.30 A. M. Sermon by the delegate from the North-Western Association. Communion.

2.30 P. M. Sabbath-school conducted by the superintendent of the Brookfield school.

3.45 P. M. Sabbath-school prayer and conference led by Dr. T. R. Williams.

7.30 P. M. Music hour. W. C. Daland.

8 P. M. Young People's hour, conducted by W. C. Whitford.

FIRST DAY.

9 A. M. Unfinished business.

10 A. M. Tract Society's hour, led by J. B. Clarke.

11 A. M. Sermon by the delegate from the Eastern Association.

2 P. M. Woman's hour.

3 P. M. Sermon by the delegate from the Western Association.

7.30 P. M. Praise Service. W. C. Daland.

8 P. M. Sermon by A. B. Prentice.

It is recommended that the business sessions close at 12 M. and 4 P. M., and that a part of each be spent in prayer.

☞ 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.

☞ DELEGATES attending the Eastern Association will take the accommodation train leaving Stonington Steamboat Landing at 7.03 A. M., connecting at Wood River Junction with train for Hope Valley, arriving 8.17 A. M., where carriages will be in waiting to convey them to Rockville.

COM.

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

FIFTH-DAY.—MORNING SESSION.

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

12. Adjournment.

AFTERNOON SESSION.

2.30. Devotional exercises.

2.45. Miscellaneous communications; reports of officers; reports of delegates to sister Associations.

3. Communications from corresponding bodies.

4. Adjournment.

EVENING SESSION.

7.30. Praise service.

7.45. Sermon by delegate from the South-Eastern Association.

SIXTH-DAY.—MORNING SESSION.

9.45. Devotional exercises.

10. Reports of committees; miscellaneous business.

10.30. Missionary Society's hour, conducted by O. U. Whitford.

12. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.

2.15. Tract Society's hour, conducted by Geo. H. Babcock.

4. Adjournment.

EVENING SESSION.

7.30. Praise service, conducted by J. G. Burdick.

7.45. Prayer and conference meeting, conducted by T. L. Gardiner.

SABBATH.—MORNING SESSION.

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

AFTERNOON SESSION.

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

EVENING SESSION.

7.30. Praise service, E. A. Witter.

7.45. Sermon by the delegate from the Central Association.

FIRST-DAY.—MORNING SESSION.

10. Devotional exercises.

10.15. Young People's hour, conducted by E. H. Lewis.

11.15 Sermon by the delegate from the Western Association, to be followed by a joint collection for the Tract and Missionary Societies.

AFTERNOON SESSION.

2. Devotional exercises.

2.15. Conference hour of the Woman's Executive Board, conducted by Mrs. O. U. Whitford.

3.15. Miscellaneous business.

4. Adjournment.

EVENING SESSION.

7.30. Praise service.

7.45. Sermon, L. E. Livermore.

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

FIFTH-DAY.

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

2 P. M. Devotional exercises.

2.30. Annual reports.

3. Essay, O. T. Davis; report of Committee on Resolutions.

SIXTH-DAY.

9 A. M. Praise service, conducted by E. J. Davis.

9.30. Calling roll of delegates; report of Standing Committees.

10.30. Missionary Society's work; collection.

11.30. Miscellaneous business.

2 P. M. Unfinished business.

2.30. Devotional exercises.

2.45. Woman's work.

3.45. Tract Society's hour; collection.

SABBATH-DAY.

10 A. M. Bible-school, conducted by the Superintendent of Green Brier Sabbath-school.

11. Sermon, delegate from Eastern Association.

2.30 P. M. Sermon, delegate from Central Association; communion service.

7.30. Conference and praise service, conducted by Rev. S. L. Maxson and Miss M. J. Haven.

FIRST-DAY.

9 A. M. Miscellaneous business.

10. Work of Education Society.

11. Sermon, delegate from Western Association; collection for Missionary and Tract Societies.

2 P. M. Young People's work, conducted by L. A. Bond.

3. Sermon, delegate from North-Western Association. C. N. Maxson, Mod.

O. S. MILLS, Sec. of Com.

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

1. Were those who were baptized by John the Baptist, rebaptized by Christ, or his disciples? S. H. Babcock.

2. Is the habit of our sisters, in being connected with the W. C. T. U. movement, likely to be deleterious to our Sabbath cause? Mrs. E. B. Crandall.

3. What is the relation between God's sovereignty and man's free agency? W. F. Place.

4. The rise and growth of the Roman Catholic Church, or Papacy. L. C. Randolph.

5. How may we know when we attain the highest Christian excellence? N. Wardner.

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

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

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

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

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

☞ 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. Velthuisen 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. Velthuisen, 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.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

REV. A. W. COON, Cancer Doctor, after long experience would inform those afflicted with cancers that he is prepared to remove all kinds of malignant growth successfully, and with very little pain. Testimonials furnished when called for. Examination free.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. COMMENCEMENT, June 26, 1890. Rev. J. ALLEN, D. D., LL. D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours - 9 A. M. to 12 M.; 1 to 4 P. M.

A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. D. I. GREEN, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. S. H. C. COON, President, Alfred Centre, N. Y. T. B. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, W. C. WHITFORD, Treasurer, Brookfield, N. Y.

ASSOCIATIONAL MEMBERS.-E. H. Lewis, Plainfield, N. J.; D. I. Green, Alfred Centre, N. Y.; E. B. Saunders, Milton, Wis.; Luther A. Bond, Lost Creek, W. Va.; Eva Shaw, Texarkana, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 800 Canal St.

C. POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. Jos. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas. D. E. TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. B. POPP, Treasurer, Plainfield, N. J. H. V. DUNHAM, Secretary, New Market, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the second Wednesday in January, April, July, and October.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

T. A. SAUNDERS, DEALER IN Lumber, Sash, Doors, Blinds. Salt. Cement Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Spring Term opens March 26, 1890. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. Marie S. Williams, Alfred Centre, N. Y. Western Association, Miss F. Adene Witter, Nile, N. Y. North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. Lands and building lots for sale to Seventh-day Baptists who will make improvements, at special rates. Address A. E. Main, Sisco, Fla.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.-BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.-A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.-A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.-Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

TRACTS

NATURE'S GOD AND HIS MEMORIAL.-A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 23 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennot. First printed in London in 1658, 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 18 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 50 or more at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.-By Rev. James Bailey.-No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.-By Rev. N. Wardner, D. D. 1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

GERMAN TRACTS.-The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.-The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"OUTLOOK A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY.

TERMS.

Single copies, per year..... 50 cents. Ten or more, to one address..... 30 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matters should be addressed to the Editor, as above

Business letters should be addressed to the publishers

"HELPING HAND IN BIBLE SCHOOL WORK." A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"EVANGELII BUDBAARRE." A FOUR-PAGE RELIGIOUS MONTHLY

FOR THE SWEDES OF AMERICA TERMS.

Three copies, to one address, one year..... \$1 00 Single copy..... 35

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. O. W. Pearson, Summeville, Ill., that sample copies may be furnished.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year

PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY, DEVOTED TO

JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS.

Domestic subscriptions (per annum)..... 35 cents. Foreign..... 50 "

Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

"OUR SABBATH VISITOR." Published weekly under the auspices of the Sabbath-school Board, at

ALFRED CENTRE, N. Y.

TERMS.

Single copies per year..... \$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matters should be addressed to Mrs. L. T. Stanton, Editor

AGENTS to canvass for the sale of our Home-Grown Nursery Stock. WANTED MOST LIBERAL TERMS. Unequalled facilities. One of the largest, oldest-established, and best known Nurseries in the country. Address, W. & T. Smith, Geneva Nursery, Established in 1846. Geneva, N. Y.

DYSPEPSIA. I have a positive remedy for this disease, by its use the worst kind and most unyielding cases of all forms have been cured. I will take pleasure in sending ONE PACKAGE FREE to every sufferer who will send their name and address, with 4 cts in stamps to cover postage. Copy-righted. WALTER L. DAY, 23 West 12th St., N. Y. City.

\$75.00 to \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 2200 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM

BUCKEYE BELL FOUNDRY. Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. VANUZEN & TIFT, Cincinnati, O.

CANCER and Tumors CURED no knife, book free. Drs. GRATONY & BUSH, No. 163 Elm St., Cincinnati, O.

PATENTS. Obtained, and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C. A. S. Opposite Patent Office, Washington, D. C.

CONTENTS.

John Bunyan..... 321
A Suicidal Argument for Sunday..... 322
The Old-fashioned Cradle; The Head of the Croaker Family; Macaroni..... 323
MISSIONS:—From J. T. Davis; From F. F. Johnson; From A. G. Crofoot: Correspondence; From China..... 324
WOMAN'S WORK:—Paragraphs; A Helpful Thought; Spiritual Benefit of Christian Missions; Needs of Our Medical Mission..... 325
HISTORICAL AND BIOGRAPHICAL:—Biography of Rev. Walter B. Gillette..... 326
SABBATH REFORM:—Philadelphia Sabbath Association; Mr. Moody on Sunday Newspapers; Did Joshua Disorder the Week?..... 326
The Ice Worm..... 327
EDITORIALS:—Paragraphs; Memorials..... 328
Rhode Island and Connecticut Quarterly Meeting..... 329
HOME NEWS:—Independence, N. Y.; Brookfield, N. Y.; New York City, N. Y..... 329
YOUNG PEOPLE'S WORK:—Paragraphs; What Shall We Make of our Lives? Willing to Shovel; Note..... 330
EDUCATION..... 330
TEMPERANCE..... 331
POPULAR SCIENCE..... 331
SABBATH-SCHOOL:—Lesson..... 332
Washington Letter..... 332
Tract Board Meeting; Tract Society—Receipts..... 333
MISCELLANY:—A Prisoner..... 333
SPECIAL NOTICES..... 334
BUSINESS DIRECTORY..... 335
CATALOGUE OF PUBLICATIONS..... 335
CONDENSED NEWS..... 336
MARRIAGES AND DEATHS..... 336

CONDENSED NEWS.

Domestic.

It requires annually 55,000 tons of binders twine to bind the grain crop of this country.

The new ballot law increases the number of election districts in Buffalo, N. Y., from 99 to 195.

At a grand auction sale of flannels in New York lately, about \$2,000,000 worth was disposed of.

Texas has wiped out all its debts and has a large surplus. Texas is becoming a great and prosperous State.

The corner stone of the new million and a half music hall in New York, to which Andrew Carnegie gave \$500,000, was laid last week at the corner of Fifty-seventh street and Seventh avenue. Mr. Carnegie made an address.

Representative Boutelle, of Maine, has introduced in the Federal House a bill intended to repair the damage inflicted upon the State prohibition laws by the recent decision of the supreme court in the original package case.

While at work on a mill-race James Wilson Marshall discovered gold in California, January 18, 1848, at Coloma. Marshall died in 1865 and now a statue of him has been unveiled at a spot overlooking the place where the gold nugget was found.

Professor Arthur Winslow, State geologist, has found in his survey of Missouri lead, zinc, coal, iron, clay, salt, a large variety of mineral waters, and other things "too numerous to mention." The collections of the survey include over 800 specimens.

The city government of Portland, Me., has voted to invite President Harrison and his cabinet, General Sherman and daughter and Governor Burlingame and staff to be guests of the city government during the visit of the society of the May of the Potomac, July 3d and 4th.

An unusually large amount of small fruit is being set this spring by the fruit growers along Seneca Lake, N. Y., and the amount of general farming land is being more and more encroached upon to give place to this rapidly growing industry of fruit raising for which the lake country is so well adapted.

A New York newspaper states that 133 presbyteries of the Presbyterian Church have voted in favor of revising the confession of faith; sixty-nine have voted against revision and six have declined to vote. Five presbyteries, most of which are foreign, are still to be heard from.

The prolonged and unprecedented affliction suffered by the people of the flooded valley of the Mississippi calls forth the sincere sympathies of the whole country. If more substantial and practical demonstrations should be needed they will be generously shown. The situation is beyond description and the suffering beyond imagination.

Foreign.

Lord Chief Justice Coleridge, of London, is ill.

Robert Fleury, the French painter, is dead. Aged ninety-three.

A curious exhibition to be opened in London will show a collection of bits, spurs and stirrups.

Contrary to expectation labor day in Europe was celebrated peacefully. Spain was the only country that saw riotous times.

A Montevideo dispatch says a hurricane there last week did great damage to shipping. Several sailing vessels were wrecked.

The influenza continues to rage in India, spreading severely among the troops. At Calcutta it interferes seriously with business.

Advices have been received at Berlin from East Africa that Major Wissman captured Mikindani on the 14th inst., placing the whole coast from that place to Zanzibar in the hands of the Germans.

A French painter named Bloch shows this year an incident of the Franco-Austrian war which will amuse those who are fond of dogs. The regiment's dog, named Mustache, is dragging from the hands of an Austrian officer the colors of the regiment. It is an incident from the battle of Solferino.

The present vicar of Melton Mowbray, England, has discontinued a venerable custom. By an old charter the vicar of the parish is authorized to sit in the church at a specified time and at a specified table and collect two pence from every married parishioner and three pence from every unmarried parishioner.

A committee is now investigating at Ravenna, Italy, the precise locality where the urn containing the bones of Dante was in 1510. Previously the same committee discovered in a convent a painting by Giotto, containing a portrait of Dante, the only real authentic portrait of him known.

BURLINGTON ROUTE.

BUT ONE NIGHT—CHICAGO TO DENVER.

"The Burlington's Number One," daily vestibule express, leaves Chicago at 1 P. M., and arrives at Denver at 6.30 P. M., the next day. Quicker time than by any other route. Direct connection with this train from Peoria. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Peoria, to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston and all points West, North-west and South-west.

MARRIED.

McWHORTER—DAVIS.—At the residence of G. W. Rosebush, Alfred Centre, N. Y., May 8, 1890, by Rev. J. Allen, Mr. Henry M. McWhorter, of Jane Lew, W. Va., and Miss Rosa M. Davis, of New Milton, W. Va.

SMALLEY—BARBER.—In New Market, N. J., May 14, 1890, by Rev. L. E. Livermore, Mr. John Herbert Smalley, of Plainfield, and Miss Sarah Anna Barber, of Scotch Plains.

KINNEY—DAVIS.—At the home of the bride's father, Rev. Jas. B. Davis, in Salem, W. Va., May 8, 1890, by Rev. S. L. Maxson, Mr. Benjamin W. Kinney, of Weston, and Miss Lillie F. Davis, of Salem.

LARKIN—GRAVES.—In Beloit, Wis., May 14, 1890, at the residence of the bride's parents, by Rev. Judson Titsworth, O. E. Larkin, M. D., of Albany, Wis., and Miss Lillie M. Graves, of Beloit.

SAUNDERS—ALLEN.—In Albion, Wis., April 19, 1890, by Rev. W. H. Ernst, Mr. Charles E. Saunders, and Miss Ella M. Allen, all of Albion.

HYAMES—BROWN.—At the home of Mulford Cramer, in the town of Walworth, Wis., May 8, 1890, by Eld. S. H. Babcock, Mr. Lincoln Hyames, and Miss Eva Brown, both of Big Foot, Ill.

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

Royal Baking Powder ABSOLUTELY PURE

DIED.

WALTERS.—In Brookfield, N. Y., May 5, 1890, of heart disease, Mrs. Olive Walters, in the 17th year of her age. O. A. B.

BENNETT.—At Leonardsville, N. Y., May 7, 1890, in consequence of an attack of the measles, Flora, infant daughter and only child of Frank A. and Minnie Bennett, aged 1 year and 1 day.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Funeral services were held at Leonardsville, May 9, 1890. Interment at West Winfield, N. Y. W. C. D.

FARRINGTON.—In DelRuyter, N. Y., May 12, 1890, William P. Farrington, in the 61st year of his age. He was a worthy representative of the society of Friends. L. R. S.

BURDICK.—The funeral services of Mrs. Harriet Burdick, wife of George W. Cross, were held at their home near Manlius, N. Y., May 8, 1890. Her body, since her death on the 23d of last January, had been preserved in the vault at Manlius, so that it might be taken back to the old home at Lincklaen for burial; but the family decided to have the funeral at the house, and bury in the cemetery near by. A discourse was preached from John 11: 25, and the precious dust of wife and mother was laid away in the hope of the resurrection of the just. L. R. S.

HUMPHREY.—Near Albion, Wis., May 8, 1890, Mrs. Martha A. Robbins Humphrey, wife of Mr. S. J. Humphrey, of acute neuralgia.

She was born in Oneida Co., N. Y., Feb. 14, 1832. When she was about 18 years of age her parents moved to Milton, Wis. About a year later she embraced religion, and was baptized during a meeting held by the Adventists at Oakland. After moving to Milton Junction, she was married to Mr. S. J. Humphrey, June 19, 1853. She afterwards joined the Albion Church, of which she was a worthy member until the day of her death. Her Christian character has been above reproach. She will be greatly missed from her family. She was especially attentive in sickness, and wherever she could do any good. That all-pervasive la grippe left its traces in her frame, in the form of an acute neuralgia, which was the cause of her death. Her last sickness, though of short duration, was very painful. Fifty-eight years and two months was her age. Rev. N. Wardner assisted in the funeral exercises. By request, the sermon was preached from the following texts: "She hath done what she could." "Henceforth there is laid up for me a crown of righteousness." W. H. E.

HEAD.—In Albion, Wis., May 1, 1890, of heart disease, Mr. Samuel C. Head, aged 73 years, 5 months and 9 days.

The subject of this notice was born in Almond, Allegany Co., N. Y., Nov. 22, 1816. He was baptized by Eld. Richard Hull, during the winter following the dedication of the 2d Church of Alfred. He was always kind to his mother and sisters, and tried to live a Christian life. He came to Albion in 1841 nearly 50 years ago, and became a constituent member of this church, and for many years filled his place in the church. His health has been poor for a number of years; his nervous system being greatly affected. For some little time his heart has been affected, which was finally the cause of his death. Thus another of our number has gone to be numbered with the "pale sheeted nations of the dead." Funeral sermon by Eld James C. Rogers. W. H. E.

MILLARD.—In Walworth Wis., May 4, 1890, of creeping paralysis, Sarah C., wife of James Millard.

The subject of this notice was born in Cayuga county, N. Y., May 11, 1841, and came to Wisconsin in June, 1847. She was married to James Millard, Nov. 4, 1863. Several years ago she gave her heart to the Saviour and became a member of the Walworth Seventh-day Baptist Church, of which she continued a true and faithful representative until her death. For several months her sickness was attended with much suffering; at times very severe, but she was patient and submissive under it all and passed away fully trusting in Jesus. Like Paul, for her to live was Christ and to die is gain. H.

BABCOCK.—Near Humboldt, Neb., May 10, 1890, from the effects of measles, Lewis V., son of Benjamin T. and Maria Babcock, aged 8 months. U. M. B.

A Model Railway.

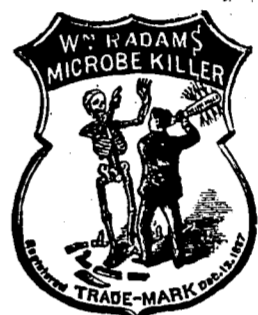
The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none.

RADAM'S MICROBE KILLER Cures all Diseases.

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

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

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



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

SCIENTIFIC AMERICAN ESTABLISHED 1845.

Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Engravings. Published weekly. Send for specimen copy. Price \$3 a year. Four months' trial, \$1. MUNN & CO., PUBLISHERS, 361 Broadway, N. Y.

ARCHITECTS & BUILDERS Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Numerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25 cts. a copy. MUNN & CO., PUBLISHERS.

PATENTS

may be secured by applying to MUNN & CO., who have had over 40 years' experience and have made over 100,000 applications for American and Foreign patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & Co. and procure immediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, etc., quickly procured. Address MUNN & CO., Patent Solicitors. GENERAL OFFICE: 361 BROADWAY, N. Y.

SABBATH RECORDER.

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

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

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

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

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

Richmond N. Y. J. P. Dye & Co.