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THE TWENTY-THIRD PSALM, VERSIFIED.

BY HARRIET WARE STILLMAN.

My shepherd is the Lord;
No more shall want be mine;
In verdant pastures fair and broad
He maketh me recline.

He leadeth me beside
The waters still and sweet,
And into righteous paths doth guide
My straying, wayward feet.

For his name's sake he will
My fainting soul restore;
Death's gloomy shadow dark and chill,
Affrights my soul no more.

In the dread vale I know
That I have naught to fear,
For the dear Lord with me will go;
He will my spirit cheer.

He doth a feast outspread
For me before my foe;
With oil he doth anoint my head.
My cup shall overflow.

Mercy shall follow me
Till earthly life is o'er;
Then in the Lord's own house I'll be
At home forevermore.

JEWS AND JEWS.

BY THE REV. WILLIAM C. DALAND.

Perhaps there is nothing more astonishing to the ordinary non-Jewish mind than the diverse forms of Judaism, the different opinions and practices among the Jews, and the diametrically opposite ends sought by the different leaders of Jewish thought. Such a diversity is known to exist among Christians, but it is a matter of surprise that there are so many different kinds of Jews. Here, for example, is a Jew who expects a Messiah, while beside him is one who scoffs at such an idea. Here is one who expects the re-establishment of the Jewish nation in Palestine, while there is one who considers such a thought the dream of a visionary. Here is one crying out, "Mingle with the nations," while yonder is one preaching with a loud voice, "Be ye separate from them." Here is one who says Jesus is an impostor and Christianity is false, while others say that Jesus was a well-meaning reformer, and Christianity is an attempt on the part of men to construct a religion, as much of a success and as much of a failure as other religions. And these are all of them Jews. As a late writer,* himself a Jew, has said, speaking of the term Judaism, "Under conditions as they are, it is an absolute impossibility to establish a definition of the term which would suit the many heads and many brains which compose what we call the Jewish community." It is in fact just as hard to find a definition of Judaism which would suit all Jews as it is to get a Christian creed which would suit every one who confesses Christ; with this difference, however, that there is a solidarity in Judaism not found among Christians, due to unity of race, history, and feeling, which prevents alienation and insures communion, even between those whose beliefs are widely different.

Jews are commonly divided into "Orthodox" and "Reformed"; but the distinction is not absolute, and there are many varying degrees of Orthodoxy and Reformation (?). Still the designation is convenient. As we find them in this country they may be roughly characterized as such by certain differences.

Orthodox Jews believe the Old Testament to be inspired. They regard it just as ordinary good Christians do the whole Bible. They believe that the history is a true one, that miracles wrought really happened just as described, etc. Reformed Jews do not so regard it. Still of course if one were to say of two congregations, "This is reformed, and that is orthodox," there might be found some in the orthodox congregation who disbelieve in miracles, etc., and some in the reformed congregation who accept them.

Orthodox Jews believe in the synagogue. They worship in "synagogues," observing for the most part ancient customs, the separation of men and women, etc. They use the old ritual, exclusively the Hebrew language in ancient fashion. Reformed Jews call their places of worship "temples." They have adopted modern customs, have altered their service till it is quite like our ordinary church services, use modern music, and have family pews and sermons in English, or the vernacular of the people whatever it be.

Orthodox Jews keep the Sabbath, or pretend to, or if they do not, admit that they ought to and wish they could. Reformed Jews say it makes no difference and do not observe the Sabbath, necessarily. Orthodox synagogues have service Friday evening and Sabbath-day, the former often being the principal service. They also have Sabbath-schools. Reformed temples have Sunday services and Sunday-schools. Many synagogues and temples have both Sabbath and Sunday services, on the Sabbath for women, old men, and those who can come, and on Sunday for busy people who cannot leave their business on the Sabbath, but have leisure to hear a lecture or sermon on Sunday. Many orthodox synagogues have Sunday-schools as a matter of convenience.

Orthodox Jews expect the Messiah yet to come; some hope for a personal Messiah, and some expect a Messianic kingdom of Israel in which the Mosaic Law will be observed not only by Jews but by all the nations, as seems to follow from many passages in the prophets. Reformed Jews have given up this hope. The most consider that the prophets, in their words which orthodox Jews and Christians consider Messianic, simply refer to the good time when all mankind will acknowledge one God and live together in brotherly love. By that time Jews will have given up their peculiarities and Christians theirs, and the whole could be civilized and humanized.

Orthodox Jews believe in the persistence of the Jewish nation. They keep themselves separate from other nations, are strongly opposed to intermarriage, and hope for a return to Palestine and a final re-establishment there of their nation

as a politico-religious commonwealth. They cultivate the Hebrew language and live ever in the hope of the final glory of Israel. Reformed Jews do not expect the restoration of a perfect nationality to their people, and of course their attitude toward other nations is more lax, and their hold upon the ancient language and customs less firm.

These are a few of the differences which exist in many varying degrees according to differences in individual constitutions. In enlightened nations as England, Germany, and America, the younger generation is almost without exception solid for "Reform." The progress of rationalism in Germany and America in the last half-century has been phenomenal. Older and more conservative people are moderately orthodox. Of the strictly orthodox there are but few among those who have come thoroughly under Western influences. In the Orient and in Eastern and South-eastern Europe there are masses of strictly orthodox Jews who differ in every manner and custom from the "Gentiles," who do not "mar the corners of their beard" nor fail in any Mosaic observance or Talmudic requirement, and who shun a Christian as an accursed thing. But little is known of orthodox Judaism in this country. A few synagogues in the larger cities composed of the poorer class of foreign Jews are all that can be called strictly orthodox; and with light and Western education their strict views and practices vanish.

The hope of Judaism in our enlightened land is in the educated and refined, moderately orthodox or slightly reformed, middle class of good people. Although so far as the adoption of Christianity is concerned, it seems extremely unlikely among this class, just as unlikely as the conversion to the Sabbath is among that class of Christians. The extreme wing of reformed Jews is on the road to infidelity if not already there. The extreme wing of orthodox Jews is as yet in poverty and degradation. It has been said that in New York City the degree of a Jew's orthodoxy is in inverse proportion to the thickness of his pocket-book and the distance of his residence up town.

Formerly—and perhaps it is so to-day, in some quarters—orthodox Jews cursed Christ while reformed Jews occasionally lauded him. Those who curse him, do so for the same reason that the Jews of his own time took up stones to stone him, because he "being (in their opinion) a man made himself God." Those who laud him, praise him as a noble teacher of righteousness, and consider that if he ever did put forth claims to divinity it was a weakness merely, and done with a good motive, at least at first. Most consider that he never really did claim to be divine, but that such a claim was first put forth by his disciples years after his death. So that it now has come to pass that virtually all enlightened Jews, whether so-called orthodox or reform, allow Jesus to have been an eminently good man, a reformer among his people, and a lofty teacher of a noble system of morals. They contend, however, that he himself taught nothing new. Chris-

*Rabbi Solomon Schindler (Extreme Reformed), Boston.

tianity is by them attributed to Jesus' followers. New Testament history is treated rationalistically by all these Jews, even if they accept Old Testament miracles. There may be in the Orient—or even, it is barely possible, in New York city—Jews who believe in Talmudic miracles, though perhaps attribute them to satanic agency. This was also the case in Jesus' time. Matt. 12: 24, Luke 11: 15. It is a cause for gratification that the attitude of enlightened Jews toward Jesus is thus favorable, even though they, as do some bearing the Christian name, take from him the crown of his divinity.

The one lamentable fact, however, is that the favor accorded to Jesus is connected with the rationalistic position of those who praise him, and seems almost to be in proportion to it. While we as Christians rejoice at the reverence shown to our Master by Jewish teachers, we can but deplore the skeptical tendency which is so plainly to be seen in them all. It is in Judaism as in the world. Light, reason, and humanity in dispelling ignorance, superstition, and bigotry often endanger faith in God and his Word. For all that let us welcome light! We who have faith in God may trust him to lead all to the end which is for the best.

For the SABBATH RECORDER.

DESIRE.

BY MRS. M. E. H. EVERETT.

"The days are prolonged, and every vision faileth."—Ezek. 12: 22.

The loveliness of summer hath departed,
But earthly beauty was not our desire,
We for the holiness of God have waited,
And for the glory of his cleansing fire.

Tears, in the night-time, long have been our portion,
Till vision faileth, for he tarrieth long;
Delay not, Thou whose bow of steel is bended!
Return to us, our Solace and our Song.

DEAD CHURCHES.

OUTLINE OF A SERMON PREACHED BY THE REV. A. MAC-LAREN, D. D., LONDON.

These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead. Rev. 3: 1.

All these letters to the seven churches are built upon one plan. There are certain attributes of Christ, a characterization of the church addressed, an exhortation and a promise. And these four things, discernibly in most cases, are so closely knit together that the attributes ascribed to Jesus Christ have a distinct reference to the spiritual condition of the church, and lead on to exhortation and to the promise. This is most distinctly the case in reference to the Church of Sardis, the first words of the letter to which we have for our instruction this evening. The attributes of the Christ as possessing a fulness of the spirits surely must closely fit the characteristic thought of the church, that it had a name to live and was dead. It is these two things that the context brings together: the living Christ, the Lord of the fulness of life, and the church which, professing his name and really a church, is yet in a very terrible sense dead. So, this evening in the few words I venture to address to you, I only wish to touch upon these three points: The sort of church that needs such thoughts of Jesus Christ, the thoughts of Christ which such a church needs, and two or three plain, practical inferences to be drawn from them.

First, then, the sort of church which needs such thoughts of Jesus Christ. Now the church at Sardis, I was going to say, had no character at all. It had no heresies. There was not interest enough in religion in it to breed heresies. You cannot get either weeds or flowers to grow in the winter time; the frost equally kills both. There is a far worse condition of things than the condition in which some of these Asiatic churches were, that were vital enough to go wrong, and were thinking about religion, and some of them thinking falsely and wrongly about it; there is a far worse state for Christian communions than erroneous theology; this church of Sardis was perfectly orthodox because it did not care enough

about the matter to think about it at all. It had no grave, glaring faults. Other churches were rebuked for gross irregularities and idolatries; not Sardis, very respectable people they were, doing all the proper things that Christian communities were expected to do, with one fatal flaw. It had no persecutions, of course not; it was a great deal too like the world for the world to trouble itself with persecuting it. A church which is dead exactly suits the world, and is, in fact, a little bit of the world under another name, and so the Sardian Church had peaceful days when the more faithful brethren had been taken away and cast into prison. No heresies, no glaring immoralities, no persecutions, no nothing, only, only dead!

The church which is not knit to Christ by an individual act of faith and love, trust and imitation on the part of its members is, if not dead, moribund and ready to die. And so the next thing I would point out about the condition of this church of Sardis is, that its death was not complete, irrevocable, hopeless; the fact that a letter is sent, and a word of remonstrance addressed to it, sufficiently proves that. In the next verse our Lord speaks of the works of the church as being in existence, though not filled up to the measure and ideal of their duty, and though there was much in them that was ready to die they had not yet perished. Yes, effects last after the cause has ceased. The garden that has been deserted for generations, and had no kindly culture upon it, will yet have a fair flower or two struggling up from the undergrowth of weeds. There may be a Christian community, aye, and there are hundreds of them in England to-day, doing great works after some tolerable fashion, that passes muster with the average, yet of which the Master is saying, "they have a name to live and are dead." For the next point to notice is, that this moribund condition of this church was only visible to the flame-eyed Christ; nobody else suspected it, not the people round about, nor the rest of the brethren in the various communities: "thou hast a name that thou livest." They were trading on the reputation of a past, they were recognized by their brethren, up and down the Asiatic sea-board, as being in possession of a vigorous Christian life, and the still lingering results of the dead faith, masked the facts from the men themselves, for they would have been quite as much astonished as anybody else would have been, at such a message as this being brought to them. One can almost hear them saying: "Lord, Lord, have we not done this, that, and the other, in thy name?" as you may hear people nowadays say, "Have we not built our chapels, and spent our money upon missionary societies, and established preaching-places and mission-halls, etc., and are we to be told that we are dead?" So Christ says, and so I am sure he is saying to many of our traditional and formal congregations, all up and down our country, in all our denominations. We don't know it ourselves—of course not. Paralysis is unconscious of itself; the frost-bitten limb is perfectly comfortable and insensitive; a sign of spiritual decline is a man's utter ignorance of the fact. Samson wist not that the spirit of the Lord had departed from him, and he went out to try his strength as at other times, and found that it was turned into perfect weakness. One of the profoundest convictions of my heart is, that the average character of our English non-conforming churches is rapidly coming to that condition which my text speaks of. Do you think that if the Master came amongst us as he did into the temple of Jerusalem, two or three days before Calvary, and with his all-piercing eye, silently looked round, as he did upon all things that were there, he would not go away with the same words with which he left the temple: "Your house," not mine, "your house is left unto you desolate?" Well, now, in the next place, look at the thoughts of Christ which such a church must needs have burnt in upon it. "These things saith he, that hath the seven spirits of God and the seven stars." Now, the various characterizing attributes ascribed to our Lord in these different letters are, in all cases, except the present, drawn from the clauses of the preceding vision. But the first of these two clauses, with which we have now to deal, "He that hath the seven spirits," does not come from anything in that vision, but from the previous verses of the introduction to the book.

And the same idea of the seven-fold spirit, reappears twice in subsequent chapters: once in the emblem of the seven blazing torches, and once in the emblem of the seven flashing eyes. Of course, the number expresses completeness and sanctity, and the general idea is just that of a spirit in the fulness of pure energy, flashing and flowing all through the world, a spirit which has life, wisdom, supplication, adoption, power, love, a sound mind, consolation, strength, righteousness, and all that the dead souls may need. That is the first thought that is in my text of a living spirit, complete and divine, waiting to be received. And then, side by side with that, there must come the other thought, that this absolute and sacred fulness of life, things which are also holiness and wisdom, Christ has, as he has all other divine gifts, and has in order to bestow. All that Jesus Christ has done for you was not finished when he died on Calvary. He is working in his churches now, and his gift is the gift of life that will kindle the soul in the ribs of death. So, for the dead church, the message is Christ the Lord, the strength, the giver of life. And the influence of these predicates, ascribed here to our Lord, points to one very important and conspicuous way, in which that gift of life is communicated and re-communicated to his churches throughout the ages. He hath the seven spirits, and he hath the seven stars. Is it not a beautiful combination that the Master is represented as standing before us, in the one hand a golden vase filled with the oil of the Spirit, in the other hand the lamp (the Spirit) which is to be replenished therefrom. These stars are planets, not suns; they circle round the center, and it is only by reflected light that we can shine, so let us keep close to the Master, because he has the Spirit which will help our toil.

And now, lastly, dear brethren, let me point to one or two very simple practical conclusions from all these considerations:

One is, let us, all of us professing Christians, frankly and penitently recognize the scantiness of our possession of that divine life. There is so much to give, and there is so little that we have received. Starving in the midst of abundance, and our views scant of life, when Christ is ready to pour all his fulness upon us.

Another plain lesson is, let us try to find out what is wrong in us. In the winter time when water does not come into your house, it is because there is a plug of ice in the pipe, and there is a plug of ice separating a great many of us from the fulness of the flow of Christ's gifts into our hearts. Our religious life has so many enemies in the necessary cares of the world, in the attrition of daily duties, and the like, that unless we are careful to replenish it, it will disappear of itself. It will be like some rare perfume of a highly volatile character that you put away in a drawer in some imperfectly-closed flask, and when you come to take it out, it has evaporated, and there is nothing left but a rotten cork, a faint odor and an empty bottle. And there is another thing that kills the life that is in us; that is not giving it exercise and food. No life of the creature can be sustained without both the one and the other; and so, too, if you do not feed your Christian life by the food which is Christ himself, and if you do not exercise it under the rigid and sovereign control and subjugation of self and sense it will die. A sleeping Christian will very soon become a defunct one, and the verdict that will be brought in about a great many professing Christians and their Christian life will be the verdict, "Found dead in their beds"; dead of idleness and of want of exercise. And so the last simple but earnest exhortation I venture to leave with you, friends, is this: "Let us come to Christ to be quickened; it is only by union with him that the life will pass over into us; it is only in the measure that we grasp his hand, and keep close to his side that that power will flow into our souls." "Abide in me; as the branch cannot bear fruit of itself, no more can ye except ye abide in me." To be separated from Jesus Christ is to be dead; to be joined to him by faith and love is to live—the life of angels? Nay! the life of Christ himself, formed in us upon earth, and to pass into the share of his immortal life in the heavens.—*Christian Inquirer.*

IGNORANCE OF MEDICINE AND SURGERY IN CHINA.

One cause of this is the Chinese language, the most meagre and tedious of all tongues. The Chinese scholar is indifferent to other tongues because he is unable to study them in his own. But still greater obstacles than this are the ignorance and prejudice of the people. The method of study and the means of information afforded a Chinese doctor are difficult to overcome. A single Chinese work on *materia medica* and *therapeutics* is in 40 volumes, with quotations from 756 authors. A work on plants in 60 volumes, with 1,715 engravings. As the dissection of the body is forbidden in China, the Chinese have the most absurd notions of anatomy and physiology. They believe that the food passes from the spleen into the stomach, that the larynx leads into the heart, that the soul is in the liver, and that the pit of the stomach is the seat of breath and the source of joy. They regard the skull as one bone, likewise the arm. They regard the right kidney as the gate of life, and hold that each organ is related to earth, air, fire, metals, and water. Fire rules the heart, metals the lungs, water the kidneys, and so on.

There is not a square inch of the human body that is nameless to the Chinese. All application is made on the dual principle of action and reaction, and herbs, incantations, idols, and numerous other pagan means are used in treatment. The medical students study anatomy from the copper model of a man, which is pierced with holes and marked with the names of pulses. These pulses are divided into three wrist pulses, and each wrist pulse is subdivided into twenty-four others. Therefore the Chinese medical student has to study 144 pulses in order to become familiar with the Chinese system of medicine. The idol is also brought into use, and it is believed that the part in which the patient suffers may be cured by rubbing a corresponding part of the idol. Anybody may become a doctor, and consequently quacks and impostors are abundant. Still the law holds that to prolong a disease is equivalent to stealing the money obtained from the patient, while to have a case terminate in death may result in the doctor losing his head. In spite of all these difficulties the Chinese race constantly increases.

Surgery is utterly unknown to the Chinese, as they believe that any disfigurement in life will be transmitted to the next world—that a one-legged man will become a one-legged angel. And yet the Chinese are capable of becoming excellent surgeons, for they have all the coolness and deftness necessary to the calling. The changes within the last fifty years in the practice of medicine in China have been marvelous. The invasion of European and American doctors have wrought a great change, and the Chinese are at last gradually awaking to the necessity of a scientific study and practice of medicine. The people have learned where to find relief and are denouncing their priests and quacks. China is an unlimited field for women physicians, as a Chinese woman would suffer almost anything before she would submit to treatment by a male. Vaccination has been recently introduced, and is regarded as a blessing. There are also sixty mission hospitals in China, with eighty doctors in attendance, and an effort is being made to establish an asylum for the insane, something hitherto unknown in China. The conservatism of the Chinese is a great barrier to advancement in the knowledge and practice of medicine, but it is being overcome slowly but surely.

PLEASANT PEOPLE.

Says Mr. Thackeray about that nice boy, Clive Newcome: "I don't know that Clive was especially brilliant, but he was pleasant." Occasionally we meet people to whom it seems to come natural to be pleasant; such are as welcome wherever they go as flowers in May, and the most charming thing about them is that they help to make other people pleasant too.

The other morning we were in the midst of a three day's rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came

in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father in such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he touched her cheek gently as he passed.

"Top of the morning to you, Pollywog" he said to his little sister, and delivered the rolls to Bridget with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in we had gathered around the table and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all, but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward. "Just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper. I am sure of that."

And I thought, why isn't it a disposition worth cultivating? Isn't it one's duty to be pleasant, just as well as to be honest, or truthful, or industrious, or generous? And yet, while there are a good many honest, truthful, industrious, and generous souls in the world, and people who are unselfish, too, after a fashion, a person who is habitually pleasant is rather a rarity.—*Sel.*

THE RAINY SABBATH.

"My dear child, you certainly are not going out in this rain!" exclaimed Mrs. Hill, as her daughter entered the room dressed for the street, on a disagreeable Sabbath morning.

"Yes, mamma, I am going to church," she answered pleasantly; "the rain did not keep me from that concert last week, nor from going to the stores yesterday. Tom, what did you do with my umbrella?"

"I am sure I don't know," said the young man who had just sauntered in. "But what nonsense—you going to church this morning! You had better stay at home; you can read a sermon that will do just as much good."

"Forsake not the assembling of yourselves together," quoted his sister. "Ah! here's my umbrella. Good-by."

As Mary approached the church, walking carefully through the rain and mud, Harry Hampton, a bright-faced boy of fourteen, came rapidly down the church steps and ran against her, as she started up. "I beg your pardon," said the boy, raising his hat. "Why, Miss Mary! is it possible you are out such a day as this? Let me help you up these slippery steps."

"You are going the wrong way, Harry," said Mary, pausing a moment, as he turned again toward the street.

"Well, yes," replied Harry, with a slight blush; "I looked into the church, and it looked so empty and desolate that I thought I would go to see some fellows who had invited me to their rooms to-day. I know that is not the way to spend the Sabbath, but you do not know how lonely a boy gets in a town like this, by himself all day on Sabbath."

Harry Hampton was the son of a farmer, with whom Mrs. Hill and her family usually spent the heated summer months. Mary had heard that Harry had come to town and entered a store. She had intended to ask Tom to look him up; as she now spoke, she reproached herself for not doing so.

"I know you must be lonely," replied Mary; "will you not come and sit with me in our pew? I, too, am alone to-day."

"Certainly, if you wish it," and the boy's face brightened as he followed the pretty and well-dressed young lady into church.

The minister gave as his text, "Choose ye this day whom ye will serve," and followed it with an earnest appeal to those who had not chosen the Lord's side. When the services were over

and Mary turned to Harry, she was startled at the earnest, thoughtful expression on his face; he refused her invitation to dinner, and walked quietly off to his own room.

Several weeks had passed, and Mary had seen nothing more of Harry; when one bright communion Sabbath, she was made happy by seeing him come forward to be received into the church.

"I want to thank you for keeping me at church that rainy Sabbath," said Harry, afterwards. "I was on the road to ruin that day, and the sermon I heard stopped me."

Harry Hampton is an active member of the church, and Mary Hill often thanks God that he used her faithfully spent "rainy Sabbath" in the salvation of a soul.—*Christian Observer.*

"WAIT A MINUTE."

There were two things that Julia loved better than all other things in the world. One was her bird, and the other her story-books. She often said she did not know which she loved best; but whenever she said this her mamma would give a very knowing smile, and say, "I think I know, for my little girl often neglects Dicky, but she never neglects her picture-books." After these speeches, Julia always tried to be specially attentive to Dicky, but mamma's words were very apt to be proven true.

One evening papa called to her, as he entered the front door, "Come here, Julia, I have a nice surprise for you." Julia was just hanging up Dickie for the night, but she was so anxious to find out what papa had that she just put the cage down on the sewing-machine and ran eagerly down-stairs. She gave papa an extra hug when he put the last number of *Our Little Ones* in her hands. In a moment she was seated by the big lamp, and entirely deaf to all of her surroundings. The minutes rapidly ran themselves into an hour, but still Julia did not stir. Presently mamma said to her, "My dear, run upstairs and see if the baby has the cover on him. I think I hear him coughing."

"Yes, mamma, wait a minute," Julia slowly replied.

Mamma waited the minute, and then said: "Come, Julia, run along."

"Can't I just finish this story?"

"No, my daughter, go at once."

Julia knew she had to obey, so reluctantly closing her book, she slowly ascended the stairs. There was a low light burning in the room, and as Julia approached the crib, she thought she heard a peculiar, fluttering noise on the other side of mamma's bed. She listened a moment; still it continued. Her first impulse was to run back to the library and tell papa, but she remembered that he had always told her, whenever anything frightened her, to stop and examine it. So she decided to walk boldly across the room. What was her surprise, as she approached the machine, to see cook's old black cat jump down and run quickly out of the room. Julia flew to her bird, and when she found it still alive—though almost dead from fright—she burst into tears of joy and ran down to mamma, carrying the cage in her hand.

After the excitement was all over she whispered in her mother's ear, "Oh, how glad I am that you didn't let me finish that story."

But how the cat knew that Julia had left the bird on the machine that night, and not hung it up as usual, no one knows!

A LITTLE box came into a missionary collection inscribed with the singular words, "Tis But." It was from a lady who had never felt that she could do much for missions. But she had been accustomed to buy a good many things for herself which she did not absolutely need, saying, "Tis but a trifle." This year she determined to put her "tis buts" into the missionary box; and it surprised her to find that they amounted to one hundred and fifty dollars.

THERE are some faults slight in the sight of love; some errors slight in the estimate of wisdom; but Truth forgives no insult and endures no stain.

TO TAKE God at his word is the business of Faith.

MISSIONS.

CONCERNING HAMMOND, LA.

ADAMS CENTRE, N. Y., April 29, 1890.

Dear Brother,—I closed my labors at Hammond the 15th of April. The time spent, including one Sabbath with the Hewitt Springs Church, was twelve weeks. I found our people united and devoted, exerting a marked influence for good in the community. They were recognized leaders of thought and were foremost in all worthy enterprises in the place. They had quietly called attention to the Sabbath by their consistent practice, and, as occasion offered, by the judicious distribution of tracts. As a consequence there was a wide-spread interest in the Sabbath question, and quite a number had already changed from Sunday to Sabbath keeping before my arrival. This interest I sought to increase by preaching the principles of vital religion and by personal labor, rather than through public discussion. The bitter opposition which inevitably follows religious controversy was thus avoided. However, at the proper time I publicly presented the Bible doctrine of the Sabbath. Eleven converts to the Sabbath left their church connection with the First-day Baptists and joined the Seventh-day Baptist Church of Hammond. Another prominent man, a Baptist deacon, whose wife is one of the eleven, declares that he fully intends to join our church. Others, who to their surprise can find no scripture authority for Sunday-observance, are seriously considering their duty in the matter. I am hopeful that the work is still to go on. These additions to our faith are people of intelligence and character whose influence and help will be valuable. Three other additions were also made to the church, two by baptism and one by letter, thus the total additions in the three months have been fourteen. The church has now its house of worship so nearly completed that it affords a comfortable place for services. By extra effort the work has been carried forward without incurring debt. It is the largest, and when completed, will be the best church in the city. The prospects are bright, I confidently believe, for a large and prosperous Seventh-day Baptist Society here. In conclusion I wish to express my gratitude to God that through the invitation of the Missionary Board and the courtesy of the Adams Centre Church, I have been permitted to engage in this work. It has been a great blessing to my own soul, and I trust not without profit to the cause.

Yours in Christ,

A. B. PRENTICE.

FROM CHINA.

SHANGHAI, April 3, 1890.

Dear Brother,—Yours of Feb. 24th just received. Your kind reference to my last letter comforted us. You say, "The question which most troubles me just now is, where are you and Miss Burdick to live."

Concerning ourselves, we desire to live where we are till something more permanent is in prospect. Concerning Miss Burdick, she is now living with Dr. Swinney. Mr. Davis will arrange that she may occupy what room she desires in their part of the house while they are absent. It does not seem to me that there is any reason for anxiety or trouble in the least. Please do not borrow trouble. It will all come out right in the end.

Four days after your letter was written a new joy came to us in the person of another son. He

is a large and apparently healthy babe. I hope we are too modest to say we are proud of him. We are all having very good health indeed. Praying for your health and prosperity in the good work, I am

Your friend and brother,

G. H. FITZ RANDOLPH.

CORRESPONDENCE.

CHICAGO, 973 W. Van Buren St., April 28, 1890.

Dear Brother,—I owe you an apology for not answering your last two communications. The reason is that I have been sick, and not able to write with safety. I have had a severe attack of "secondary grippe," as I suppose it might be called, which has given me a pretty severe handling. My strength has been very low indeed, and I have been for nearly two weeks confined to the house, and for the most part, to my bed. I am now much better, and able to do a little correspondence, though I have not yet left the house.

I shall be glad to do the best I can for the Board at the meeting of our Association. I shall arrange a programme as soon as I can, and enlist the brethren in preparing special papers.

I knew you would feel a special interest in those Sabbath-keeping ladies on the "south side." I have been out there and held one sixth-day evening meeting, and then invited them to come to sister Burr's in the morning, which a number of them did. There are the following who are keeping the Sabbath: Mrs. W., who has no opposition whatever from her family; she is an unusually bright woman, and is very firm in her belief. Mrs. B. and her two daughters, Miss B. and Mrs. M. These are also very firm; but Mrs. M. leans pretty strongly towards Adventism. She knows nothing about the "visions" I believe. Mrs. W., who was a neighbor of Mrs. Burr in Vermont has been keeping the Sabbath since last December. There is another lady with a German-sounding name which I cannot recall at present. There is another whose name I cannot recall and whom I did not meet, whose family are so bitterly opposed to her that she does not know but she will have to give it up. Then there is a Mr. M. and his wife, who thoroughly believe in the Sabbath, and who, I trust, will soon keep it. Mr. M. said to me that evening: "I am a Seventh-day Baptist." I understand there are still others in that neighborhood that believe we are right. What they may do about it I know not, but we can hope for the best. Most of these are members of the N. P. Baptist Church, and some of them are leaders in that church and its Sunday-school. Their pastor tells them that we have not a half a line in the New Testament for Sunday-keeping. He, however, holds to the "No-Sabbath theory." I shall try to watch this movement, and give as much direction to it as I can. I shall keep you posted in the progress of events.

I now expect to go to the Scandinavian meeting at Dell Rapids the first of July. Brother Todd has decided to stay at Berlin at least for a year, of which I am glad. I know you will excuse me from writing more at present. As ever, your brother in the gospel,

JOSEPH W. MORTON.

11 NORTHAMPTON PARK, Canonbury, London, N., }
April 29, 1890. }

Dear Brother Main,—I send you a few items of recent occurrence of our work here which may be of interest to you. We are trying to maintain the good cause and are hopeful of making still further progress. A good and in-

telligent sister, who is not in affluent circumstances, gives substantial aid now and then, and devotes as much time as health and circumstances will permit to the distribution of our Sabbath literature, personally and through the post. Mr. F. serves as colporteur one day in the week, and many are the interesting details he has to relate of surprise, gratitude, "God bless you," "I like this paper;" and on the other hand of frowning looks and other exhibitions of dislike, showing that certain minds wince at the least or gentlest touch of truth; as for instance, two ladies on coming out of chapel accept copies of the *Memorial*, one was polite and thankful, the other said, "Oh, the *Sabbath Memorial*, no, no, I do not want it. My daughter brought one home on last Sunday evening, and we had a quarrel over it, she was for it and I was against it; no, take it away." In several places there was a demand for the publications after the colporteur's supply had been given out. We are pleased to say that his heart is in this work, and his kind and prudent way must commend him to many. A group of Salvationists (of the Salvation Army) exclaimed, "What is this? Oh, well, brother, God bless you,—but let us first convert people to Sunday keeping and then they can be converted to the Sabbath; any how, God bless you brother!" At a Wesleyan chapel the minister, on looking at the publications, remarked, "I think there is a mistake here,—it reads 'Saturday' when it should read Sunday.—Isn't it the printer's mistake?" The reply of our friend was, "well if it be the printer's mistake *there are many such in the Bible!*" to which the disciple of Wesley had nothing to say.

Mr. F. and wife are constant attendants at one of our places of worship. Mr. E. and his wife have accepted the Sabbath, and from my acquaintance with him I think he will not be easily boycotted from serving his Lord in this matter. He gave the "Sign of the Messiah" to one of his fellow missionaries who after reading it said, "It is the clearest and most reasonable view of the subject I ever read or met with." He was very glad to accept a copy.

A paper on the Sabbath question was read at a meeting of city missionaries, which set forth the biblical origin and object of the institution; and yet, as usual, the writer did not know any better than to dish it all over by asserting that through Apostolic example, Sunday had taken the place of Saturday! This, however, was gently but firmly questioned by some, whose remarks showed that they had been reading and thinking about the matter, and discussing it privately among themselves. What can we say of a prayer-meeting where God is entreated to cast "this devil of a Saturday-Sabbath out of" a certain brother? Need we wonder that one of their number—a lady—is seriously investigating the subject for herself? When an earnest, devout minister of the gospel says, "If I were convinced that Sunday, as the Lord's day, is of papal Rome as you say it is, I would renounce it forthwith," one feels that he, too, may not be far from accepting that blessed truth that brings more light, love, and obedience into the renewed heart than can possibly be enjoyed while striving to transform a purely pagan custom into an ordinance of God. Be it ours to sow "the seed which is the Word of God," and pray and hope even against hope. It may be that we look too much for a visible success, forgetting that what the Master requires is faithfulness in following him wholly to the end of our days.

Ever yours in the Lord,

WM. M. JONES.

WOMAN'S WORK.

"It is not the deed we do
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

EVERY good deed is preceded by a loving impulse or urged by a sense of duty; either has its reward. The good we do for others is pleasanter to reflect upon than what we do for ourselves.

"MISSIONS pay. Not only in souls, but in earthly riches. Wherever Christianity finds lodgment a new market is opened for the products of God's faithful stewards."—*Howard Henderson, D. D.*

WHO is doing our missionary work? If the whole forces of the churches were utilized and enlisted in the work, and the work equally distributed according to the ability of the membership, how much easier it would move; what a saving of labor and anxiety to our Societies and Boards; what a step it would be in advance; how our interests in the work would grow; our powers to do increase! I can but think the tithing system is the one to be adopted. It relieves us from all anxiety as to how much we should give. "The tithe is the Lord's." Render unto God the things that are God's.

It is one of the saddest facts that the four nations most closely identified with Protestant missions are the ones most closely identified with the liquor traffic in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland have done much to spread the Bible in Asia, Africa and the Pacific; but they have also done more than any others to spread the curse of intemperance. At the Congo Conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interest of "free trade," and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin."—*Homiletic Review.*

SUBMISSION TO THE DIVINE WILL.

The father of a family had been removed to a better world. But the widow's God and the Father of the fatherless had not forsaken them. His hand was guiding and mingling mercy in the bitter cup presented to their lips. Disease at length arrested one of the little family, an older brother was brought so low that a physician said in the morning he could not live until night. When it was said he must go down to the grave, the heart of a younger brother, "stood out against God," and he would gladly have taken him from his hands. But the mother, who knew that her son appeared to be on the verge of the eternal world, without much to lead her to think the exchange would be for the better, her confidence in God was unshaken—her submission perfect. His billows were passing over her, but she had gone through them before and found him gracious. Her language was, "I would not take that child out of the hands of God, though I could do it by turning over a straw." The brother, however, would have quickly turned it, to have brought him back from the grave he was thought to be about entering. But a quarter of a century has since passed away. That son lived to be—not a curse, but a

comfort to the mother, and an ambassador for Christ. While the mother refused to turn a straw to take him out of the hands of God, she graciously cast the weight into the scales that were delicately balanced between time and eternity, that turned him back to life. Such is genuine submission to God's will. "Not as I will, but as thou wilt." Whether God gives or takes, his dealings with us will be blessed to us, under the sweet spirit of submission.—*Selected.*

PROGRESS IN ITALY.

"The Waldensians, that little church of grandest heroes, who have clung to the mountain valleys through all these years of fearful darkness, have come out from their mountain fortresses, and are carrying the pure gospel of Christ all over Italy. Other Christian organizations are joining in this work. One of the most hopeful signs, however, is the fact that the people are losing confidence in the pope and priests, and are breaking away from the confessional and the church. This is true of a majority of the people. The vote ordered by Victor Emanuel, to determine whether the people preferred to be governed by the pope or himself, was more than ten to one against the pope, and in some instances more than a hundred to one.

"Another indication is that while a great majority of the people have been kept in such ignorance that they can neither read or write, there is an intense anxiety on the part of old and young to learn to read, that they may be able to read the Bible. Even old men who have worked hard till the going down of the sun, will hasten to the evening school-room, and remain one hour and a half before going to their scanty supper. And when able for the first time to spell out a verse in the New Testament their whole frame quivers with excitement, and such interest is manifested as is seldom seen among any class of pupils in our own land. They will accept the teachings of the Bible, while they persist in rejecting all instructions from the priests."—*Woman's Missionary Advocate.*

CHRISTIAN WORKERS.

Working for Christ does not necessarily imply that all must go upon the fields to sow the gospel seed, unfurl the banner of the cross, or to preach the crucified and risen Redeemer, even if all were fitted for this work. There are various ways by which the home workers may contribute to the sustaining of the gospel now being preached by efficient servants of God upon the missionary fields. We are taught in the word of God to bestow our gifts according to our ability. A little given in the right spirit is as acceptable in the sight of God as are the larger gifts from a competence, and will as surely bring a blessing to the donor as to the recipient. Possibly the withholding of these same gifts may be the means of so crippling the work in hand that our missionaries may come to have a feeling akin to discouragement. Experience has shown this fact, that the sending of boxes, containing suitable clothing and other furnishings, to meet the present necessities of the missionary, is not only beneficial to the cause, but seems also an urgent duty incumbent upon our sisters as workers together for Christ. The chairman of your box committee wishes to express her gratitude to each sister who has taken the work so nobly in hand by contributing in this way for the blessed cause. Does any one feel the poorer? Nay, surely happier.

God is already blessing you for this effort and against each name is written, "She hath done what she could." Putting the littles together, and we make from the valuation of each box as reported the sum total of \$994 98. Rightly appropriated how much good may have resulted; and underlying this effort is the reflex blessing which no one would be willing to forego. Your chairman feels the assurance that the coming year will bring even larger results because of the increased interest for the work. Some are already entering upon the work, that they may be in readiness at an early date, which is a good suggestion for all locals. My sisters, "as we have opportunity let us do good unto all, especially unto them who are of the household of faith."

C. M. BLISS, *Ch. Com.*

"NOT WHAT SHE OUGHT TO BE."

"It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man."—*Dying words of the veteran missionary, Simeon H. Calhoun.*

HOME NEWS.

Illinois.

CHICAGO.—At the close of the meeting, last Sabbath, May 10th, according to a previous notice, the following preamble and resolution was unanimously adopted:

WHEREAS, We have confidence in the integrity and Christian character of brethren Frank E. Peterson and Lester C. Randolph, and in their ability to edify the people as preachers of the gospel; therefore,

Resolved, That we request each of these brethren to accept from this church a license to preach the gospel within the bounds of this church, or wherever else the Lord may open the way for them to do so.

While the subject was under consideration, brethren Peterson and Randolph each gave a satisfactory account of their call to preach, and their determination to do the Master's work, as he may give them strength and opportunity. The church was then led by Bro. I. J. Ordway in a fervent prayer for divine blessing on the candidates. After the vote was taken brother E. B. Saunders, who happened to be present, by request addressed the two brethren in a very feeling and brotherly way. The entire congregation then gave them the right hand of fellowship. Will our brethren pray for these young men and their future work. It may not be generally known that they are members of the Baptist Theological Seminary at Morgan Park, where they have spent the last school year, and from which they expect to graduate in due time.

J. W. M.

IN MEMORIAM.

Mrs. Laura Crandall, Independence, N. Y.

As fell the ripened grain at harvest time,
And reapers to the garner bore,
So came the angel reapers down to earth,
To gather home life's golden store.

Sweet life, whose influence spreads abroad
As ripples on the silvery tide,
Like sunlight in the world, thy loving smile
Cheered saddened hearts both far and wide.

Oh, sainted mother, though they miss thee here,
Thy tender voice no more to greet,
Yet may we hope for purer joys to come,
In heaven, where loved ones meet.

'Tis sweet to think that in the Father's home
Where peace and joy abide, the blest
Who toiled so faithfully on earth,
Forever with the Lord find rest.

D. E. LIVERMORE.

HISTORICAL & BIOGRAPHICAL.

SKETCH OF THE SEVENTH-DAY BAPTIST CHURCH OF INDEPENDENCE, N. Y.

BY THE PASTOR, REV. H. D. CLARKE.

In the preparation of this brief sketch, the writer finds no church records further back than 1845. It is supposed that they were destroyed in the house of the clerk, which was burned during the early settlement of the place. That there were records is proved by the proceedings of the annual meeting of 1845, the minutes of which are now before the writer. For much of the early history of this organization he is indebted to information gathered by Bro. D. R. Stillman, of Alfred Centre, N. Y.

The Independence Church was first organized as a branch of the First Alfred Church, in August, 1833, with eighteen members; and the report of the same says that three were added the next day. The day of the month is not given. At the establishment of this branch Eld. Daniel Babcock acted as Moderator of the meeting. It appears from other sketches that he was laboring in Western New York under the direction of the Missionary Board of the denomination, but much of the time, however, at his own expense.

The early settlers of the Society were mostly descendants of the pioneer Sabbath-keepers in Newport and Westerly, R. I., who came to Brookfield, N. Y., and thence to Allegany county. They were a "hardy race," living to a good old age. One of the brethren, Luther Green, sowed the first grass-seed in town, and is still living, being in his ninety-fourth year.

On the 3d of August, 1834, a request from the brethren at Independence was presented by Elder Daniel Babcock to the First Alfred Church, asking for a council to meet with them on the next Sixth-day, Aug. 8th, for the purpose of organizing them into a separate church. The meeting was accordingly held, and the church organized.

The writer is not able to give the names of all the constituent members, but the following may be read with pleasure by their descendants now scattered over our beloved Zion: John P. Livermore, John C. Bassett, Nathan Merritt, Nathan Stillman, Isaiah W. Green, Samuel B. Clarke, William B. Clarke, Stephen Clarke, Joseph Clarke, Phebe Clarke, Nancy Merritt, Betsy Green, Thankful Stillman, Annis Livermore, Polly Bassett, Anna Potter, Patty Coon, Olivia Clarke, Lucy Clarke, Laura Clarke, Maria C. Bassett, Hannah Stillman, Sally Clarke, Eliza Clarke. Nearly all of these were dismissed from the First Alfred Church. Four of these constituent members are living at this writing.

The most that can be learned of the first religious efforts in this Society is that in February, 1821, Eld. Amos Satterlee, the first ordained minister of our order who lived within the bounds of the Western Association, was directed by the First Alfred Church to visit "No. 1," as Independence was then designated as township No. 1, of the Town of Alfred. This is the first record of any regular appointment for such ministerial labor among the "branches." Eld. Daniel Babcock, however, was the principal laborer here in the early formation of the Society which subsequently became the church. For such labors the records of the First Alfred Church state that these ministers were to have half a bushel of wheat per day.

It is the impression of "the oldest inhabitants" here that John P. Livermore was the first clerk of the Church and held that position for many

years. He was also honored with the position of first clerk of the Western Association, in conjunction with Walter B. Gillette.

As nearly as can be remembered by the constituent members living, Eld. Stillman Coon was the first pastor, serving the church until 1840. During this time he occasionally did missionary work. While pastor here the statistics show additions by baptism to the church of twelve in one year, twenty-seven in another, and twenty-four in another. Concluding his labors in Independence he moved to Milton, Wisconsin, in the following year.

There is no account of the adoption of any expose of faith until Oct. 4, 1845, when articles were adopted. These, separated from others relative to the duties of church officers and the government of the church, are as follows: "Art. 2. Qualification for membership to this church shall be an evidence of repentance toward God, faith toward our Lord Jesus Christ, immersion in water, and a resolution to live in obedience to the precepts and prohibitions of the Bible." "Art. 7. The Scriptures of the Old and New Testaments shall be the rule of our faith and practice."

Recently, during the pastorate of the writer, the church has adopted a series of articles of faith, and a covenant similar to those found in most of our other churches. There is a general unanimity of views in these, with perhaps one or two exceptions, chief of which is the question of communion, the majority of the active members being what is usually termed close or restricted communionists.

Early in the history of the church the question of benevolence received attention, and the following resolution is recorded in 1845:

Resolved, That we do not deem it inconsistent with the spirit of the Sabbatic institution to take up collections for religious purposes on the Sabbath; and that all resolutions heretofore adopted by this church which do not agree with the above, be and are hereby rescinded.

The present method of raising funds for missionary and tract purposes is by the weekly envelope collection.

The following resolution, adopted Oct. 18, 1845, shows how the membership appreciated the Sabbath-school as a means of grace, and an adjunct of the Church:

WHEREAS, The religious instruction of children is a duty incumbent on us as parents, and whereas the Sabbath affords a special opportunity for such instruction, therefore,

Resolved, That we believe Sabbath-school instruction to be highly beneficial.

Resolved, That we recommend to the youth of this vicinity, and especially of our Society, to attend the one already established here.

It may be well to remark that the brother who introduced this resolution was Nelson R. Crandall. He became remarkable for his scriptural knowledge and ability as a Sabbath-school worker, often visiting the young in and out of the Society, and pointing them to the Lamb of God. Living to a good old age, he always took part in the Sabbath-school when sickness did not prevent. The Independence Church has always been known for its interest in and attendance upon Sabbath-school services; but very few attending the regular Sabbath-morning worship ever leave until the close of the Sabbath-school.

Prayer meetings were, by vote of the church, held on Sabbath evenings at the church, and others at various residences of the brethren.

As indicative of the spirituality of some of the early members, the following resolution is noticeable:

WHEREAS, We feel desirous that the standard of vital piety should be elevated in this Church, therefore,

Resolved, That we will act in concert with our standing committee, to reclaim our wandering brethren and sisters, and that we will labor for a revival of the spirit of religion among us.

That they did thus act is evidenced by the almost constant exercise of church discipline, which the records show for years. Many were excommunicated after faithful labor in harmony with Matthew 18, and many made confessions and were restored to fellowship and activity.

The gift of song was especially depended on as a means of grace, and cultivated in the church, which assumed control of its schools for practice, and appointed the masters to instruct them. In the same year, 1845, was adopted this resolution:

WHEREAS, Singing by the church is a part of the public worship of God's house, and,

WHEREAS, It is a gift that may be much improved by frequent practice, therefore,

Resolved, That we recommend to as many as conveniently can, to meet from time to time for the purpose of cultivating this gift.

Resolved, That we invite brethren Barney Crandall and Maxson G. Livermore to aid them in this department.

The former of these brethren for a long time was appointed to instruct and lead in the singing. One of the daughters of this brother afterward played the church organ for many years.

It may not be a matter for record in the history of the church, but will be of interest to the reader, to learn that members of this Society and Church have been especially active in the political affairs of the town, holding a notable share of its offices, and being prominent in its early temperance movements. At one time there was a distillery near the church, and drinking intoxicating beverages was a common habit. A temperance meeting was called, and addressed by John P. Livermore, who was prominent in the church. This was the first temperance lecture delivered in the town. A society was formed, and as a result a strong sentiment against the wicked custom was established, and the distillery was soon abandoned. The town has had no license for about forty years.

In 1872 quite a number of the brethren and sisters received letters to become constituent members of the Seventh-day Baptist Church at Andover, N. Y.

In the records of the church we find that two or three brethren were invited to "improve their gifts," but none of them seem to have developed to the extent of preaching the Word in after years. Two of the membership have been set apart to the gospel ministry, and both are proving themselves able defenders of the faith delivered unto the saints.

The first ordination was that of Bro. Leander E. Livermore, at present pastor of the Church at New Market, New Jersey. The council was organized July 8, 1866, with Rev. Nathan V. Hull as president, Prof. H. C. Coon, secretary, and Rev. Nathan Wardner, leader in the examination. Many of Bro. Livermore's classmates were present. Rev. N. V. Hull preached the ordination sermon, and Rev. H. P. Burdick made the consecrating prayer.

The next ordination was that of our missionary to Shanghai, China, Rev. G. H. F. Randolph. The church called a council, which convened March 14-15, 1888. This was of more than ordinary interest, as general missionary exercises were held in connection with the examination and ordination services. These consisted of papers from Rev. T. R. Williams, Rev. D. E. Maxson, Mrs. H. D. Clarke, a poem by D. E. Livermore, a missionary solo by Rev. H. D. Clarke, and sermon by Rev. L. A. Platts. At the ordination service Rev. L. O. Rogers read the 4th chapter

of Ephesians, Rev. W. C. Titsworth offered prayer. The sermon was by Rev. L. C. Rogers, from 2 Cor. 5:18-20. Prayer of consecration and laying-on-of-hands were led by Rev. Jared Kenyon. The hand of fellowship was given by Rev. W. C. Titsworth. The charge to the candidate was made by Rev. J. Summerbell, and the charge to the churches by Rev. D. E. Maxson. Several extra meetings followed this occasion, with preaching by brethren Randolph and Titsworth. Second in importance to this ordination is the fact that Sister Randolph, now laboring with her husband in China, was a member and an earnest worker in this church, and this was always her home.

In the winter of 1884, the church, which was nearly new, was burned down. A new and beautiful structure was immediately erected, with a seating capacity of about two hundred and fifty. The value of the church property, exclusive of the parsonage, is estimated at about \$4,200.

The following have served as church clerks: John P. Livermore, eleven years; Asa C. Burdick, eleven years; J. C. Green, thirteen years; Frank M. Bassett, fourteen years; Louis C. Livermore, six months, and Will R. Crandall, six years.

The following have served as deacons: Nathan Merritt, W. Slocum Livermore, Archibald G. Coon; Asa C. Burdick, Daniel S. Remington, and Sherman G. Crandall. Deacons Merritt and Remington have died, and deacons Coon and Burdick removed their membership to other churches, leaving deacons W. S. Livermore and S. G. Crandall still serving the church.

The following have been the pastors, laboring as nearly as can be ascertained, during the time mentioned: Stillman Coon, from the formation of the church in 1834 to about 1840, six years; Sherman S. Griswold, from April, 1845, to June, 1847, two and a half years; Thomas E. Babcock, from Feb., 1848, to Feb., 1855, seven years; Jared Kenyon, from June, 1855, to May, 1880, twenty-five years; Ira Lee Cottrell, from May, 1880, to Sept., 1883, three and one-third years; G. Henry F. Randolph, from 1884 to 1885, one year; James E. N. Backus, from Jan. 1, 1885, to Jan. 1, 1887, two years; Herman D. Clarke, from Jan. 1, 1887, to the present. During the pastorate of Eld. Cottrell he was absent seven months attending lectures in theology, Bro. Randolph supplying the pulpit. For about six years the church relied upon various members to read sermons or lead in the meetings, and often different ministers would come and supply the pulpit. This was during the time when no pastor was engaged.

The Independence Society of Sabbath-keepers is composed mostly of farmers, living from one to four miles from the church-house. But though thus scattered they have attended the services in a remarkably uniform manner, and always a large proportion of them.

The Conference statistics show a decrease of membership of late. This is owing to a number of non-residents taking letters to unite with other churches of like faith, and also the excommunication of other non-residents who have ceased to observe the Sabbath. There has been also an unusual number of deaths among the aged members. The present membership is one hundred and twenty-three. Forty of these are non-residents.

You should rather glory in distress than dispise it; for when in trouble an angel stands by you. When the trouble is over the blessed angel is gone.

SABBATH REFORM.

THE article by Bro. Tickner, which follows, was sent to the *Outlook* some time since, but the reprint of Dr. Bownde's book has so far filled the available space that we have not found room for it. Wishing to lay it before as many readers as possible, without further delay, it is here presented. Will Bro. Tickner please send his address to us.

A. H. L.

THE TIME OF THE CRUCIFIXION AS DETERMINED BY ASSOCIATING EVENTS.

BY W. D. TICKNER, A. M.

The passover was instituted to commemorate the deliverance of Israel from the death angel on the night of the fourteenth of Abib. Ex. 12 : 3, 6, 8, 11, 25, 27. The lamb was to be selected on the tenth day of the month (Ex. 12 : 3), kept until the fourteenth (Ex. 12 : 6), and slain in the evening, at the going down of the sun (Heb., between the two evenings) (Ex. 12 : 6, Deut. 16 : 6), and eaten the same night. Ex. 12 : 8, Lev. 23 : 5. No time except sunset marked the dividing line between the two evenings. The day began and closed at sunset, hence no time except sunset, which marked the beginning of the fourteenth of Abib, could have been the time commanded for slaying the lamb, for had the lamb been kept twenty-four hours later, it would have been kept until the fifteenth instead of the fourteenth (Ex. 12 : 6, 8), and eaten on the fifteenth instead of the fourteenth. Num. 9 : 2, 3.

On the fifteenth day of the same month another feast was instituted, called the feast of unleavened bread. This feast was distinct from the passover, although closely connected with it in a series of rapidly passing events. The passover commemorated deliverance from death; the feast of unleavened bread, deliverance from bondage. "And they departed from Ramases in the first month, on the fifteenth day of the month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." Num. 33 : 3. "It is a night to be much observed unto the Lord for bringing them out of the land of Egypt." Ex. 12 : 42. "And Moses said unto the people, Remember this day in which ye came out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day ye came out in the month Abib." "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." "Thou shalt therefore keep this ordinance in his season from year to year." Ex. 13 : 3, 4, 8, 10. This fifteenth day of the month was a Sabbath, a day of rest from all servile work. Lev. 23 : 7, 11.

The day of the crucifixion of Jesus is called the day of the preparation. Matt. 27 : 62. "And when the even was come, because it was the preparation, that is the day before the sabbath." Mark 15 : 42. "And that day was the preparation and the sabbath drew on." Luke 23 : 54. "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross on the sabbath day." John 19 : 31. Three of the texts above referred to call the day after the crucifixion the Sabbath. John 19 : 14, calls the day of the crucifixion the preparation of the passover. This text admits of but two interpretations: 1st. That it was the day before the passover and the preparation for it; or 2d. That it was the day of the passover and the preparation

for the Sabbath immediately following. Both of these interpretations cannot be right, neither can they both be wrong; but one must be correct and the other incorrect. If the first be true, then it was the thirteenth day of the month, and as the day following was the Sabbath, it must have been the weekly Sabbath; for nowhere in Scripture is the passover called the Sabbath. The day of the crucifixion must have been Friday, the thirteenth of Abib. Sunday would thus have been the fifteenth, the day of the feast of unleavened bread, which was a day of rest from all servile work, but Sunday was not the fifteenth; for upon that day the women came to the sepulcher to perform work (Mark 16 : 1, 2, Luke 24), which they considered unlawful to perform on the Sabbath (Luke 23 : 56), and they were under just as great obligation to refrain from work on the fifteenth of Abib as upon the weekly Sabbath. Num. 28 : 18. This interpretation forces us to unscriptural conclusions and must be pronounced incorrect. As only two interpretations are possible, the other must be correct.

Five points are thus proven:

1. Sunday was not the fifteenth of Abib.
 2. The day of the crucifixion was the day of the passover.
 3. Christ ate the passover at the appointed time.
 4. The day following the crucifixion was the Sabbath by virtue of its being the fifteenth of Abib.
 5. The paschal supper was not eaten on Friday evening.
- The paschal supper could not have occurred earlier than Tuesday evening; for Christ was crucified the next morning after eating it (Mark 15 : 25), and Christ said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12 : 40. Christ came to Bethany six days before the passover. John 12 : 1. Had this been on Thursday, then the people were buying and selling in the temple on the Sabbath. John 12 : 1, 12, Mark 11 : 11-15. This could not have been, for they were not allowed so to do. His arrival at Bethany could not have been Friday afternoon before sunset, for then would he have made his public entrance into Jerusalem on the Sabbath. John 12 : 1-12. The conduct of the multitude upon that occasion shows that that day was not the Sabbath; for some did not hesitate to cut down branches of the trees to strew in the way. Matt. 21 : 8. Had that day been the Sabbath, the Pharisees would have censured them for Sabbath desecration, but this they did not do. Luke 19 : 39, 40. If Christ came to Bethany in the beginning of the Sabbath, then he entered Jerusalem on Sunday. John 12 : 1, 12. Monday he cursed the fig tree. Mark 11 : 13, 14. Tuesday morning he passed the fig tree that he cursed the morning before. Mark 11 : 20. Tuesday night he staid on the Mount of Olives. Luke 21 : 37. Wednesday night he was again at Bethany. Mark 14 : 13. This was two days before the passover (Mark 14 : 1), or seven days after his entrance into Bethany, instead of six. John 12 : 1. Christ did not come to Bethany on the Sabbath; for on that day he journeyed from Jericho in company with a great multitude (Mark 10 : 46), who would not have traveled so great a distance (fourteen miles) on the Sabbath. As therefore, the arrival of Christ at Bethany was not later in the week than Wednesday afternoon, so the passover could not have been later than Tuesday evening. We have already shown that it could not have been earlier than Tuesday evening, hence it must have occurred on that evening. Wednesday was thus the day of the crucifixion, the fourteenth of Abib. Just before sunset upon that day Christ was entombed. Mark 15 : 34, 42, 44, 45. Thursday was the Sabbath of the fifteenth. John 19 : 31. Friday the women prepared spices and ointments (Luke 23 : 56), and the next day rested on the Sabbath according to the commandment. Luke 23 : 56. In the end of the Sabbath (Gr. late on the sabbath) Christ rose from the tomb, (Matt. 28 : 1-7), having been entombed exactly three days and three nights as he predicted (Matt. 12 : 40), thus proving his claim as the Messiah.

THE SABBATH RECORDER.

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"SWEET and calm, sweet and calm,
 Keep thou my spirit from life's harm!
 Guard me, guide me,
 Ever lead me
 Through cloud and storm!

"Plain and clear, plain and clear,
 Ever may thy way appear!
 Heal me, hold me,
 Ever show me
 Thou art near!

"Pure and free, pure and free,
 Help thou my thoughts to wing to thee!
 Lift me, reach me,
 Ever teach me
 All thy mystery."

BRO. C. W. THRELKELD is in Chicago, attending the course of Bible lectures. His address until the last of June will be 80 Pearson street, Chicago, Ill.

IT is said that the trains which carried the delegates to the National Young People's Society of Christian Endeavor, in Philadelphia, last year, left off the usual smoking cars as there was no use for them. One train which carried nearly a thousand delegates had not a single smoker on board. A memorable feature of the Saratoga Convention of New York State workers, in October last, was the voluntary public abandonment of all use of tobacco by some prominent members who had hitherto been addicted to its use. This is good evidence of vitality. The habit of tobacco using is a terrible bondage, second only to the awful bondage under which the liquor slave is held; and it will take a mighty endeavor and a good deal of Christian grace to overcome it. Let the good work go on until among the young, at least, we shall have a clean Christianity. If the Christian Endeavor Society does no more than this, it will abundantly justify itself for having come into being and maintained its existence these years. But, under the blessing of God, it will do much more than this.

THE SONG SERVICE.

There is no other part of the worship of the Lord's house which, under proper conditions, may be more effective than the service of sacred song. On the other hand, there is no other part which can be so easily perverted, turned aside from its legitimate use to the ends of spiritual leanness. The apostle Paul recognizes both the power and proper use of this service in his words to the Colossian brethren, "In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." When these conditions exist, the service is truly inspiring and uplifting; but when the heart has no real fellowship with the "spiritual song," when it is wholly devoid of the grace of God, how can it properly join in this devotional service without the most solemn mockery? And yet we have known persons who treated all claims of personal piety with the utmost indifference and who turned from every appeal to a serious thoughtful Christian life in the most trifling manner possible, sing the tender sweet snugs of devotion with as much voice and gusto

as if singing at a public concert for the applause of men. The performance was not edifying, to say the least, while, it seems to us, the effect upon the singer must have been a spiritual hardening. Just what to do about it has often been a serious question with us. Recently there has been brought to our notice an article written by J. B. Willis, and published in the *Boston Musical Herald*, containing some practical hints on this subject, which we have thought would be worth repeating, and which therefore, we have adapted to the uses of this article.

There are few serious enterprises or undertakings in life which have not in the course of their generation or development been made amenable to the dictates of *common sense*, and regarding most things in which they are interested, men are not slow to refer to the decisions of this supreme tribunal for an endorsement or vindication of their course or position. In the matter, however, of the character and conduct of the music of the Lord's house, it would seem that the authority of this General Court of Appeal has been unthought of or ignored, and the results present some anomalies which are no less harmful than surprising. In noting one or two of the many, let us consider a proposition whose truth is so manifest as to render it axiomatic, to wit, *If a fact be less effectively stated, a sentiment less fittingly expressed, or a prayer less suitably voiced in song, under given conditions, than they would be if simply read, then the reading is to be preferred.* This would surely be endorsed by the law of the survival of the fittest, and no less surely by the law of common sense. If so, it becomes an authoritative canon and a true test of the right of existence of our habits and customs, though they be ever so venerable and familiar. Remembering the deep and serious significance of very many of the church hymns in general use, their tender and prayerful sentiment, one can but feel that the manner in which they are usually sung is entirely out of keeping with their character. In the hearts of some in every congregation, and of many in some congregations, there is an abiding spirit of reverence which saves them from falling into habits of indifference, but the readiness with which the attention of the majority is called away, the undevout bearing, the exhibitions of curiosity, during the singing, to say nothing of the devotion to "art for art's sake," which often marks the leadership—all these things provoke the inquiry whether it were not better, far better, to have the hymns, and especially those of meditation and prayer, read responsively or by the minister. Hymns of rejoicing and praise do not suffer so manifestly from these conditions, for we may be glad and happy and evidence the fact in a joyful song, though our attention and thought be largely given to our neighbor's bonnet or the disposal of late arrivals. But we surely cannot be prayerful nor enter into the spirit of hymns that breathe the tenderest, most sacred sentiments of our faith, unless the service commands devout attention.

The Bishop of Litchfield spoke seriously and advisedly in a late pastoral address, when he suggested that at least *one daily service be plainly said instead of sung*; and yet we would not intimate that the unhappy facts regarding our song service are irremediable, on the contrary we believe that thoughtful, intelligent and persistent effort toward the cultivation of a devout and reverential spirit in song, as in prayer, is all that is needed to solve the problem. But unless such effort be made and a marked im-

provement be realized, common sense would certainly have but one thing to say upon the subject.

Take another phase of the matter. It will be readily conceded by all thoughtful people, that to use sacred terms or to repeat prayers and pledges in a thoughtless way, without understanding and heartily endorsing their import, is to trifle with God and the truth, and render the heart callous and indifferent to moral and religious appeal. Hence the injunctions "swear not at all;" use not vain repetitions," etc., emphasized and reiterated in every pulpit in the land and that continually. We are exhorted also to sing *with the heart* and with the understanding, and yet a very large amount of singing which is not unto the Lord, is not only consented to but encouraged in all our churches—not in word but in the conditions and habits which have been tolerated so long that we have grown contentedly accustomed to them. Any one who examines our church hymnals will be surprised to find what a large per cent of the hymns in general service are utterly unsuited to the use of any save those of *consecrated* heart and life; a fact which is equally true of our best Sabbath-school music. And yet all present are constantly urged to join in the singing of such hymns, and the loudness of their response is often made the occasion for congratulation upon the *success of the praise service*. It is a success which may have in it the *essence in effect* of that which is far worse than failure, the degradation of the spiritual sensitiveness and the development of rank irreverence.

If the general and characteristic spirit and attitude of the American mind to-day were to be expressed in a single word, the word *irreverence* would surely be chosen, and the degree to which the church and Sabbath-school are responsible for it, in view of the common but startling facts to which we have simply referred, God only can know. In a crowded church recently, during an evening service the hymn

"Just as I am without one plea,
 But that thy blood was shed for me;
 And that thou bidst me come to Thee,
 O Lamb of God, I come, I come."

was announced. All were provided with hymnals and *all* were urged to join in the singing. Among those who responded most promptly and vigorously, were a half dozen young men and women immediately in front of the writer, who during the singing of the entire hymn, so full of the tenderest thoughts that gather about the cross, so fragrant with the spirit of prayer and consecration, evidenced by their frivolous conduct the farthest removal from that mind and disposition, without which the use of these words could but contribute to a moral insensibility, already painfully apparent. A little observation revealed the fact that these were but representatives of a large number of their kind, and the cry sprang to our lips, "O Lord how long!"

What can be done? Well, much by the aid of *applied common sense*. Discrimination can be made in the selection of hymns in which both Christians and non-Christians may join,—a matter of infinite importance though almost wholly neglected. The recognition of the impropriety and harm attaching to a thoughtless use of this part of the church service, can be cultivated. Our Sabbath-school children can be led to understand that meaningless repetition and irreverence in song are displeasing to God, and out of order. The spirit of prayer can be awakened, and all can be made to realize that unless the sentiment of a song is endorsed by

the heart, the only thing for a sincere man or child to do is to listen quietly to others. Said a clear-headed non-Christian business man to a friend when asked why he did not join in the singing at church as he did in the social songs at home, "I would be glad to do so if it didn't necessitate my lying so frequently!" He was right, he had no business to sing or say that which was not of the heart, and the church is entirely responsible for conditions which, in our judgment, lead many with less thoughtfulness and character to sing to their hurt.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 21, 1890.

The Capital's municipal authorities have for many months past spent much time and labor in accumulating facts as to the character and management of the drinking saloons of the city. They know all about them now, and have been acting upon their information in such a way that the liquor dealers of the District, and also the policemen of the District, are deeply aroused. The strictest vigilance has been instituted over the saloons. The name of Col. Roberts is a terror to the liquor dealers, for it is he who drops into their dens of iniquity, incognito, at any hour of day or night to inform himself by personal inspection of the conduct of business in these places, so that he may report the truth to his brother Commissioners. Col. Roberts found that the Sunday liquor law was violated in hundreds of instances through the rear entrance to the saloons, and that the police not only failed in their duty by declining to report these violations of the law, but winked at them, and assisted the liquor dealers in thus evading the law. In consequence, a large number of these false preservers of decency and order have recently lost their positions, and their discharge has caused something of a panic among the remainder of the brotherhood which now seems stimulated into a great show, at least, of trying to do its duty. So last Sunday was a notable day with the toppers for they really went without their drinks. Col. Roberts's policemen were afraid to wink, even if they wanted to do so, and the day was one of the "dry" Sundays, such as were experienced two years ago when the W. C. T. U. took an active part in the prosecution of saloon cases. Even the trusted friends of the saloon keepers had to quench their thirst with something milder than beer or wine. In many saloons where meals were served, glasses of milk took the place of beer and whiskey, and it was impossible to purchase liquor at many of the drug stores. Of course the "sick story" was told time and time again to the druggist, but most of them declined to sell.

The Supreme Court of the District has just sustained the City Commissioners in refusing to grant a liquor license to the proprietors of the Globe Theatre of this city. This bar was one into which Col. Roberts dropped quietly several times and found that instead of being an orderly place, it was one calculated to debauch and injure young men. He says the average daily attendance there is from 600 to 700 persons, and that at least one-half of them are under twenty-one years of age. Col. Roberts recently made an appeal to the moral sentiment of the community for assistance in the fight which the City Commissioners are now making for order and quiet. He said the press should arouse public sentiment against these dens that they are trying to clear away. From the number of persons who have come to him in the interest

of the proprietors of these resorts which they are laboring to eradicate it seemed to him that the majority of the people must be opposed to the efforts of the Commissioners.

A very stringent bill to regulate the sale of distilled liquor in the District of Columbia was recently introduced in the Senate. It places the license at \$500 for wholesale and \$1,000 for retail. For engaging in the business without license a fine of \$600 is provided, and for a second offense, in addition to a like fine, the party shall be imprisoned for not less than six months, nor more than one year, and the stock of liquors shall be seized and destroyed by the chiefs of police. For violation of any provision the fine is to be not less than \$250 nor more than \$500. Assistance in the violation of the act is also made a misdemeanor, with a fine or imprisonment. After the first day of November, 1890, the number of licensed bar rooms in the District of Columbia is limited to four hundred, and the Commissioners are given power to revoke and annul all licenses in excess of that number. This measure follows the line of the one that was framed by the City Commissioners.

An F Street druggist says he is daily surprised at the amount of sauce made in Washington, and the number of sick people here who need whiskey. The ladies, he says, who buy, always give the sauce excuse and they never come without explaining what they are going to do with it. They are shocked if asked to sample the liquor, and say they wouldn't know whether it was good or bad until it is in the sauce. The men who buy their liquor at the drug store, resort to the same tactics, only they talk about "medicinal," instead of "culinary purposes."

SEELEY MONROE.

Seeley Monroe was born Nov. 18, 1799, in the State of Vermont. When he was about seven years old his father moved his family to Allegany county, N. Y., and settled in what is now the town of Alfred when that section of our country was almost a dense forest of heavy timber. His father afterward returned to his native State on a visit, sickened and died before his family learned of his sickness, leaving his family to depend upon their own resources in a new country. Here uncle Seeley, as he was familiarly called, cleared up for himself a farm, and being in robust health assisted his neighbors in doing the same.

He was married, at the age of 26 years, to Lydia Burdick, who was a few months younger than himself, with whom he lived happily until June 15, 1879, when she preceded him to the spirit world, leaving five children,—two sons and three daughters,—four of whom still survive him, one son at Davis Junction, Ill., one at Milton Junction, Wis., and two daughters in Alfred, N. Y.

He embraced religion and united with the Second Alfred Church. In October, 1853, he sold his farm and moved to Wisconsin, purchasing a farm on the south side of Rock River, in the town of Fulton, Rock county, where he lived about ten years; he then sold this farm and purchased one at Milton Junction in the same county. At the latter place he lived most of the time until the death of his wife as above stated. Soon after her death he visited his two daughters in Alfred, and after remaining with them several months he decided to return to Wisconsin, settle up his business there and spend the remainder of his days with his daughters.

He retained his membership with the Second Alfred Church until the 15th of September, 1887, when he united with the Seventh-day

Baptist Church of Milton, with which he held connection until death. He usually attended church, as was his custom from early manhood, whenever circumstances would possibly admit, as he loved the house of the Lord and delighted to dwell in his tabernacle.

He retained his faculties and bodily strength unusually for one of his advancement in life, and seemed to enjoy calling on his neighbors, and sometimes walking several miles to visit them.

For a while previous to his death he had been stopping with his grand-nephew, Charles R. Monroe, that he might be near church. On the morning of April 27th he had a shock of paralysis from which he never rallied, dying on the morning of the 30th at 8.45, at the age of 90 years, 4 months and 12 days. His funeral services were held at the residence of Mr. Charles R. Monroe on the same day at 4 P. M., conducted by Eld. L. C. Rogers assisted by Eld. Joshua Clarke, and his body was expressed to Dea. L. T. Rogers, at Milton Junction, Wis., as it was his known wish to be laid by the side of his beloved companion, where it arrived at 1.38 P. M., May 2d. Funeral services were held at the Seventh-day Baptist church of Milton Junction, Wis., on Sabbath, May 3d, at the usual hour, conducted by Eld. N. Wardner assisted by Eld. J. C. Rogers. Two of his children, several grand-children, and other relatives and friends were present to bid a final adieu, when he was laid to rest in the Milton Junction cemetery.

L. T. R.

JOHN 4 : 2.

To the Editor of the SABBATH RECORDER :

Dear Brother,—A correspondent in your valuable paper (issue of May 15th) expresses a wish to know the meaning of the Greek of John 4 : 2. He thinks it may perhaps signify, "Jesus baptized only his disciples." It cannot have this meaning. That verse is parenthetical and is introduced to correct the impression which is given by verse 1. John 4 : 2 can have but one translation, *i. e.*, "Although Jesus himself baptized not, but his disciples (did)."

Faithfully yours,

WILLIAM C. DALAND.

LEONARDSVILLE, N. Y., May 20, 1890.

MINNESOTA SEMI-ANNUAL MEETING.

A word with reference to the Semi-annual Meeting of the Minnesota churches. As will be seen by the official notice, it is to occur at Trenton, on the sixth day of the week, June 13, 1890. It is hoped that there will be a good attendance. We are in the midst of temptation and trial. "This world is not a friend to grace to help us on to God." We need the Sabbath services, and all other helps which come in reach, to assist us in our Christian pilgrimage. These religious gatherings furnish spiritual food which will do us good. It pays, yes it pays to make the effort and take the time to go where we can encourage one another in the service of the blessed Master. The Trenton Church should have the presence and encouragement of all who can possibly attend. Brethren and sisters, let us unite in earnest prayer in behalf of this meeting that it may prove a great spiritual blessing to all who come under its influence.

S. R. WHEELER.

MAY 22, 1890.

THE SOUTH-WESTERN ASSOCIATION.

The South-Western Association held at Texarkana last year, adjourned to meet with the Hewitt Springs Church, at Beauregard, Miss., July 3, 1890. Efforts are being made to get rates from all points on the Illinois Central railroad to this place for the benefit of those wishing to attend.

A. L. CLARKE.

BEAUREGARD, Miss., May 12, 1890.

YOUNG PEOPLE'S WORK.

FAIRY'S SONG.

Over hill, over dale,
Thorough bush, thorough briar,
Over park, over pale,
Thorough flood, thorough fire,
I do wander everywhere,
Swifter than the moon's sphere;
And I serve the fairy queen,
To dew her orbs upon the green:
The cowslips tall her pensioners be;
In their gold coats spots you see;
Those be rubies, fairy favours,
In those freckles live their savours;
I must go seek some dew-drops here,
And hang a pearl in every cowslip's ear.

—Shakespeare, *A Midsummer Night's Dream*, Act II, Scene I.

WOULDN'T it be nice to be a fairy, to be small and dainty and cobwebby and invisible and possess all sorts of magic power? To fly here and there at will independent of all physical hindrances, to bestow gifts upon poor people without their knowing anything about whence they came, to help those who need help in all sorts of surprising ways, so that they would just rub their eyes and wonder how they had so strangely escaped from their distresses, to punish in the most provokingly tantalizing manner wrongdoers, and by our invisible potency to adjust all the difficulties and redress all the grievances of our unfortunate mundane existence,—wouldn't it be nice?

WELL, we most of us possess very nearly all these possibilities, and we have the power so to employ them as to accomplish pretty much all these wonderful results if we would all put them into practice at once. If some fine morning you and I and all our neighbors should get up and start out to be just as nearly like one of these good fairies as our rough natures would permit, I tell you the world would be astonished. You know it is one of the most common of our human performances to say what we would do if we were something we are not. A newspaper has published answers from its readers to the question, "What would you do if you were a minister?" and you would be quite interested to know the wisdom thus brought out. You have no idea how much latent knowledge is possessed by ordinary people as to what a minister ought to do. Just so men are very prone to say what they would do if they were women, and women delight in pouring into masculine ears what they would do if they were men. Well, wouldn't it be nice if we were all to do just as much that way as we can now in view of our limitations. Let us then all fancy what good we might, could, would or should do if we were dainty fairies with humming-bird's wings, endowed with supernatural powers and gifts, and then do just as much of it as we can anyhow. Come now, what would you do if you were a fairy?

A HEROINE.

BY MISS LEONA BURDICK.

If I were a fairy and could grant every girl in the world her heart's desire, what a wilderness of eager hands would be suddenly outstretched to me, and what a multitude of curious wishes would fly to me from the four corners of the earth. Health, wealth, beauty and popularity would probably satisfy the most fastidious and ambitious of nine girls out of ten, but this tenth girl will be sure to say, "Give me a heroine. I am tired of insipid heroines, but at the same time do not give me a heroine with a character so lofty that I cannot follow."

Girls turn as naturally toward the true and

the beautiful as flowers turn to the sunlight. Every girl in the world either has received or will yet receive an indelible impression from some peculiarly charming, refined woman of her acquaintance. Moreover she will consciously or otherwise make this impression her standard of womanhood. There is a story that cannot fail to interest this tenth girl.

Long ago there lived a girl, the daughter of a Jewish family, whose name was Esther. The story tells us that she was very beautiful, but it is impossible that her beauty was of the strongly marked Jewish type as we know it, since it is said she did not reveal her kindred nor her people, so the great beauty of Esther is left to the imagination. She was not only beautiful, but true and good, for it is written that she obtained favor in the sight of all them that looked upon her, and that the king loved Esther above all women.

When she was living her simple life at home, learning her lessons and obeying her foster father's slightest wish, the idea of at any time occupying Queen Vashti's place was as remote from Esther's mind as the thought of one day being called to the President's chair at Wellesley is remote from the mind of the tenth girl. But in a few short months Esther was not only made queen but was instrumental in saving the king's life. Then came the crowning test of courage; she was called to intercede for the lives of her people, conscious that in so doing she carried her own life in her hand. Esther hesitated—what girl would not hesitate? Do you recall her message to Mordecai? "All the king's servants and the people of the king's provinces do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death except such to whom the king shall hold out the golden sceptre that he may live"—and Mordecai's stirring reply—"Who knoweth whether thou art come to the kingdom for such a time as this?"

There is triumphant proof that Esther was a true woman in the fact that in going to make this great request of the king she put on her royal apparel, and nothing could be more exquisite than the manner of her request. Do you wonder that the king held out to Esther the golden sceptre?

"But," says the tenth girl, "you have still given me a character impossible to follow. I am not beautiful. I have little tact, and royalty is out of the question."

Not so. You do not yet know why you are come to the kingdom. Personal beauty may not be yours but beauty of character may be. Again, you may follow Esther in realizing the importance of apparel that shall be royal in its neatness and appropriateness. Tact, so eminently characteristic of Esther, is not altogether a gift. It may be cultivated. You may hold yourself in readiness for any unexpected blessing. You may meet trials, great or small, courageously, quietly. Lastly, you may study carefully the story of Esther and look at her, as a heroine, with your own eyes and in your own way.

GOOD LITERATURE.

THE SONGS OF SHAKESPEARE.

With Shakespeare as a dramatist the world is familiar, and more numerous even than the editions of his plays are the commentaries which have been written to elucidate them. But of the poems of Shakespeare, the sonnets, the idylls, the little songs, all those pieces which show the lyric poet as distinguished from the dramatist, how much notice do they excite?

In looking over all articles upon Shakespeare it is noticeable that among pages of minute criticism of the plays all these other pieces receive perhaps half a dozen lines; excepting possibly, the sonnets, which excite a little more attention on account of the mystery which envelopes them. Yet if there is any time when we can feel that William Shakespeare was a man and not a great abstraction it is when we are reading these charming bits which make him appear as warm and real a poet as Wordsworth or Tennyson. Every commentator on Shakespeare has mentioned what every reader cannot help seeing for himself, the absolute lack of personality in his writings. Not a line in the plays can give us an idea of the man who wrote them. If he places certain sentiments in the mouth of a character we cannot say: "These were Shakespeare's views;" for on the next page the most opposite ideas will be presented as impartially. In short, when Shakespeare once creates a character, that character acts and talks in perfect consistency with itself throughout, and is perfectly independent of its author. All dramatic writing, from its nature, allows the author this protection to his identity, but even dramatists have not often availed themselves of it, but have, by an insistence upon certain principles and ideas which are uttered by many of their creations, clearly shown their own views and beliefs. Shakespeare never does this. Did we not know that he lived in Protestant England, we would not be able to guess from anything he has given us in his plays whether he were a Protestant Christian, a Roman Catholic, a pagan, or an agnostic, still less what were his political opinions or his feelings of love or friendship. But when a man writes lyrically he cannot preserve this attitude of reserve, at least, not if he is a true poet. It is as natural that a poet should breathe himself through his songs as it is that he should sing at all. The song is himself. Any one may compose verses, but poetry is only the sweet and melodious expression of a living thought in the heart of the singer.

We all have such thoughts and such feelings. We do not all possess the divine gift which gives them utterance. That is why we love the poets so. They sing *our* desires, *our* aspirations, *our* longings, *our* sufferings, but only because they are not thinking of us at all but of themselves. What we cannot find in one poet we see in another. Each one has had something in his life which he puts into song, and that something touches thousands of hearts which have felt the same joy or the same pang. The poet is the most unreserved of men. He does not even care to hide his deepest emotions. And so when William Shakespeare wrote sonnets even he had to give us one little glimpse of himself, and that one small touch of kinship with ourselves is the most precious remembrance that we can have of him as a man. When the beauties of nature are described in the plays we take them as part of the character who speaks of them, but when in the sonnets we find such words as these:

"Full many a glorious morning have I seen
Flatter the mountain-tops with sovereign eye,
Kissing with golden face the meadows green,
Gilding pale streams with heavenly alchemy,"—

or these (a song in *Cymbeline*).

"Hark! Hark! the lark at heaven's gate sings,
And Phoebus' gins arise,
His steeds to water at those springs
On chaliced flowers that lies;
And winking Mary-buds begin to ope their golden eyes;
With everything that pretty is,—My lady sweet, arise."

then we know that they are uttered by a man who loved to walk among the summer fields, and who took a keen delight in the smallest manifestation of nature. The latter song is in a play to be sure, but it is not a part of any character.

The poet has put it there; it is a true example of the difference between dramatic and lyric poetry.

Some of the songs are of course in character with something in the plays. The clowns' songs, of which there are so many scattered through the different plays, have no literary worth as dissociated from their settings. They are simple and perfect adaptations of a species of verse used in that connection. But listen to the burial dirge, also from Cymbeline:

"Fear no more the heat of the sun,
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone, and ta'en thy wages."

There is not space to quote the whole, but as complete it is a beautiful poem quite aside from its surroundings. There are some sweet snatches of song in Hamlet, but these, unlike those just quoted, are essentially part of the play and cannot be detached into poems. Leaving out the refrain, the song in "As You Like it," beginning "Blow, blow thou winter wind," is very sweet and musical. There is a pretty love song in "Measure for Measure," "Take, oh, take those lips away," which is sung before the sad Mariana, the same "Mariana in the Moated Grange," about whom Tennyson has written one of his most charming poems. There is also a very pretty complete song in "Henry the Eighth," "Orpheus with his lute."

In "The Passionate Pilgrim," Shakespeare has given us some example of the pastoral poetry which was so largely written in his day. Though it has the artificial air of that kind of rhyme, still there are gleams of Shakespeare's unique genius in different parts of the madrigal. But of all that Shakespeare has left us, nothing is worthier of study than his sonnets. They are wonderful compositions, and unfold new beauties upon every fresh perusal.

EDUCATION.

—A BAPTIST Female College is to be established at Raleigh, N. C. Citizens are to raise \$50,000 for site and buildings.

—THE WORLD'S UNIVERSITIES.—Norway has 1 university, 46 professors and 880 students; France has 1 university, 180 professors and 9,300 students; Belgium has 4 universities, 88 professors and 2,400 students; Holland has 4 universities, 80 professors and 1,600 students. Sweden has 2 universities, 173 professors and 1,010 students; Russia has 8 universities, 582 professors and 6,900 students; Portugal has 1 university, 40 professors and 1,300 students; Denmark has 1 university, 40 professors and 1,400 students; Spain has 10 universities, 380 professors and 16,200 students; Italy has 17 universities, 600 professors and 11,140 students; Switzerland has 3 universities, 90 professors and 2,000 students; Germany has 21 universities, 1,020 professors and 25,000 students; Great Britain has 11 universities, 334 professors and 13,400 students; Austria has 10 universities, 1,810 professors and 13,600 students; the United States of America has 360 universities, 4,240 professors and 69,400 students.

—AMERICAN UNIVERSITIES.—Owing to the great territorial extent of this country, its work in the direction of higher education has taken a peculiar phase. Instead of concentrating itself upon the formation of a few colossal colleges, a great number of smaller institutions have been founded all over the land. This has had an excellent effect in freeing higher education from the traditions of two or three great universities. On the other hand, it is claimed that these smaller institutions are of too low a grade. Recently a movement has been discernible in the same line which has taken the form of re-enforcing the colleges by universities. These are now becoming quite numerous and are of the highest grade. Johns Hopkins University, in Baltimore; the Clark University, in Worcester, Mass.; the Stanford University, at Palo Alto, Cal., and a number of denominational universities, all consecrated to post-graduate studies, threaten to give a new aspect to American education. Work has already been done that has won credit for American science everywhere, and more is in

the future. The late President Barnard, of Columbia College, was well in accord with this movement, and it is said desired to make his college a post-graduate university. It is certain that for the next generation a liberal education in American institutions will have a far higher meaning than it has had hitherto. The efforts of England and the Continent in the development of the intellectual life of their people, creditable as they are, may yet find a formidable rival here.

TEMPERANCE.

—DRINK sends one hundred thousand children to alms-houses yearly.

—A MASSACHUSETTS manufacturer in payment of his seven hundred operatives gave each one a crisp ten-dollar bill. Each bill was marked so that it could be recognized. Against Tuesday following, four hundred and ten of these bills had been deposited in the bank by the saloon-keepers. In many a town half the money of the workmen goes to the saloon-keepers, while the little ones at home cry for bread and dress in rags.

—ONE million dollars worth of gold was dug from the earth in the four continents during the year 1889. And yet this vast sum would not pay the rum bill of this nation for six weeks! Is ours a race of madmen? Can it be that the people, the great, privileged people, who rule the United States, will never come to their senses and put a stop to this waste and ruin? So long as it lies in their power to do so, God, at whose judgment bar every soul must one day appear, holds them responsible for the result of their great sin.

—THE fruits of intemperance are poverty, vice, indolence and crime. The fruits of temperance,—happiness, contentment, industry and peace. Let us choose between them and be wise in our choice. Strong drink is the curse of the country, the great murderer of the ages; fifty thousand men every year lie down in the grave of the drunkard. Then again, drinking costs money. It makes people poor, robs little children of homes, food, clothing, and every comfort of life; it produces thousands of orphans and widows annually, it has no soul, no pity for the poor and oppressed.—*Religious Herald.*

—AN oculist in New York recently answering inquiries, said that wearing eye-glasses, as many do, because they think it adds to their personal appearance, is very hurtful, as is also the use of spectacles, when needed, that are not properly selected. But he added: "The greatest enemy to the eyes of the young men is the cigarette. Recently a disease has appeared among smokers which is dangerous, and after careful investigation, the best authorities, who for a long time were at a loss to understand the peculiar malady, have traced it to the small, paper-covered tobacco sticks. It is now known as the 'cigarette eye,' and can be cured only by long treatment. Its symptoms are dimness and film-like gathering over the eye, which appears and disappears at intervals. If young men continue to smoke cigarettes excessively, they may expect to be afflicted with this troublesome disease; and it is not relieved by spectacles."

—WHAT is a drunkard? I have gone through the whole creation that lives, and I find nothing in it like the drunkard. The drunkard is nothing but a drunkard. There is no other thing in nature to which he can be likened. The drunkard is a self-made wretch, who has depraved and has gratified the depraved cravings of the throat and body, until he has sunk his soul so far that it is lost in his flesh, and has sunk his very flesh lower down beyond comparison than that of the animals which serve him. He is a self-degraded creature, whose degradation is made manifest to every one but himself; a self-made miserable being, who, while he is insensible to his own misery, afflicts every one around him or belonging to him with misery. The drunkard is let loose upon mankind like some foul, ill-boding, and noxious animal, to pester, torment and disgust everything that reasons or feels, while the curse of God hangs over his place, and the gates of heaven are closed against him. Drunkenness is never to be found alone; never unaccompanied by some horrid crime, if not by a wicked crowd of them. Go to the house of the drunkard, consider his family, look on his affairs, listen to the sounds that proceed from the house of drunkenness and the house of infamy as you pass. Survey the insecurity of the public ways and of the night streets. Go to the hospital, to the house of charity, and the bed of wretchedness. Enter the courts of justice, the prison, and the condemned cell. Look at the haggard features of the ironed criminal. Ask all these why they exist to distress you, and you will everywhere be answered by tales and recitals of the effects of drunkenness. And the miseries and the vices and the sorrow and the scenes of

suffering that have harrowed up your soul, were almost without exception either prepared by drinking, or were undergone for procuring the means of satisfying this vice, and the vices which spring from it.—*Zion's Advocate.*

POPULAR SCIENCE.

SILENCE for ten days, speaking only in whispers for ten days more, then gradual returning to the ordinary voice, is a recommendation for stammering.

WHAT CHEMISTRY ACCOMPLISHED.—A chemist has lately performed a feat of no common order. The explosion and fire at Antwerp reduced to a charred mass a bundle of 1,000 florin Austrian obligations. Without presentation in some identifiable form there could be no payment. The imperilled obligations were given to a chemist, and he succeeded in separating the whole of them and finding out the numbers, and upon his report the money has been paid. Capitalists owe innumerable obligations to science.

EAT all cold food slowly. Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence the more heat that can be imparted to it by slow mastication the better. The precipitation of a large quantity of cold food into the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measurable injury to the digestive function. Ice-water drunk with cold food of course increases the mischief. Hot drinks—hot water, weak tea, coffee, chocolate, etc.,—will, on the contrary, help to prevent it. But eat slowly, any way.

It is said that the original telegraph instrument used by Professor Morse, at Washington, to send the first message ever transmitted by his system, was not destroyed as has been currently reported, but that it was in Morse's possession a very short time before his death. A memento like this would be of incalculable value, and its careful preservation should be a binding duty upon whomsoever might have it in possession, or know of its whereabouts. The *Electoral Review* makes the pertinent suggestion, with which we heartily coincide, that if it is still in existence it should be deposited in the National Museum, by the side of the companion instrument used by Mr. Vail, for which the owner is trying to get \$10,000, or it should be sent to the museum of the New York Electric Club.

A RATHER sensational article has been going the rounds of the medical press concerning the danger of contracting consumption in sleeping-cars where the berths have previously been occupied by those afflicted with the disease, and making several absurdly impracticable suggestions in regard to the prevention of the infection. It might be going too far to say that there is no danger at all from such a source, but it is a very small one. There is little proof that the *bacillus tuberculosis* retains its vitality outside of the body long enough to infect another person under such circumstances. While consumption is probably a communicable disease, we can by no means consider it a contagious one, in the same sense that the term is applied to small-pox, scarlet fever, or similar diseases.

THE first article manufactured from pure aluminum was a rattle for the young Prince Imperial of France, in 1856, the sonorousness of which was much admired. It was next made into jewelry, medals, and inlaid work. Its extreme lightness led to its being used for sextants, eye-glasses, opera glasses, and the tubes of telescopes. It has been found useful for the beams of balances, for delicate weights, and in the form of fine wire for embroidery. Culinary articles made from it were to be seen at the London exhibition in 1862, for which it seemed admirably adapted on account of its lightness and immunity from corrosion. Experiments have been rapidly multiplied of late, under the encouragement given by reason of the increased cheapness of the metal, and a promising field is surely opening for its employment for many ornamental and useful purposes. The processes of soldering, welding, veneering, gilding, and silvering aluminum are minutely described in Richard's work on the subject. The imagination has been allowed free play as to the manifold advantages of a metal at once so light and so strong. As a single specimen of the poetical flights of which scientific men are sometimes capable, I quote the prediction of one of the most eminent savants of America that "Some day aluminum will revolutionize the world. It will be used in the construction of houses, thus superseding wood, stone, and brick. It will take the place of iron in ship building. The ocean steamer of to-day will be but a canal boat compared with the aluminum ship that will fly as a bird over the waves." To all of which we can only say—possibly.—*Scientific American.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.

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

LESSON X.—TEACHING TO PRAY.

For Sabbath-day, June 7, 1890.

SCRIPTURE LESSON—LUKE 11: 1-13.

1. And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
2. And he said unto them, When ye pray, say, Our Father which art in heaven: Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
3. Gives us day by day, our daily bread.
4. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil.
5. And he said unto them, Which of you shall have a friend and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:
6. For a friend of mine in his journey is come to me, and I have nothing to set before him?
7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.
9. And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.
10. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
12. Or if he shall ask an egg, will he offer him a scorpion?
13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.

GOLDEN TEXT.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11: 9.

INTRODUCTION.

After relating Christ's conversation with the lawyer, Luke tells of Jesus' visit at the home of Martha and Mary. These sisters, with their brother Lazarus, lived in Bethany, and it is probable that at the time of the present lesson Christ and his disciples were either at Bethany or not far from that place. We now find the Master teaching his disciples to pray. Already the Lord's prayer had been given in the sermon on the mount; it is not strange, however, that Jesus should find it necessary to repeat his instruction for the benefit of disciples that had at a later time joined the Master.

OUTLINE.

1. The praying Master. v. 1.
2. The Lord's prayer.
 - (a) The Father and his kingdom. v. 2.
 - (b) Our needs. v. 3, 4.
3. Parable of the friend at midnight. v. 5-8.
4. Promise to the seeker. v. 9, 10.
5. Kindness of a human father. v. 11, 12.
6. Kindness of the heavenly Father. v. 13.

EXPLANATORY NOTES.

v. 1. "Was praying." According to his custom. "A certain place." Probably in or near Bethany. "Bethany is now known by a name derived from Lazarus."—*Smith*. The village is situated on the eastern slope of the mount of Olives and nearly two miles from Jerusalem. "One of his disciples." Who was near and, perhaps, had overheard some of Christ's words. "Teach us to pray." That is, in a manner acceptable to God. "As John." John the Baptist, it appears, had taught his disciples to pray, though nothing more is known concerning this interesting fact. v. 2. "Our Father." "Not my Father, but 'our Father.'"—*Gunsaulus*: God is Father of the peasant as well as of the king. "Heaven." Meaning, literally, *elevated*. "Hallowed." Made holy, revered. "Thy name." All that belongs to the name and nature of God. "Thy kingdom." God's universal rule in the hearts of men. "Thy will be done," etc. "Let men keep the commandments of God. May the Lord receive from human beings the obedience that he receives from angels. v. 3. "Give us." At this point in the prayer, begins the petition for man's needs and desires. All blessings proceed from God. "Day by day." Each day. "Our daily bread." It is right to ask God for bodily as well as spiritual wants. v. 4. "Forgive us our sins." "No man can be long in God's presence without a sense of sin, and with that sense of sin comes the longing for forgiveness."—*Pente-*

cost. "For we also," etc. If we were unforgiving toward our fellowmen, we could not expect God to be forgiving toward us. See Matt. 6: 15. "Indebted." Sins are sometimes spoken of in the New Testament as debts. "Lead us not," etc. May not the meaning be, suffer us not to be led into temptation. See James 1: 13, 14. "From evil." Of every description. v. 5. Christ now encourages his disciples to pray, giving to them a parable. "Midnight." A very inconvenient hour. "Three loaves." "Thin cakes, of which it would easily take three to satisfy a hungry man."—*Peloubet* v. 6. "For a friend," etc. Giving the reason for his request. "In his journey." In those warm countries much of the traveling was done at evening. This friend had continued his journey later than usual. The very small number of hotels in the East often made it necessary for friends to be dependent upon one another for food and lodging. "Nothing to set before him." Not strange since the warm climate made it necessary to bake quite often. v. 7. "Trouble me not." Not wishing to be disturbed and thinking his friend's request unreasonable. "My children," etc. "It is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds on the ground."—*Barber*. "Cannot rise." That is, am not willing to do so. v. 8. "Because he is his friend." From a good motive. "Importunity." Persistent asking. "As many as he needeth." Having once aroused himself, the difficulty of granting his friend's request disappears. v. 9. "Ask . . . seek . . . knock." "We ask for what we wish; we seek for what we miss; we knock for that from which we feel ourselves shut out."—*J. F. & B.* v. 10. "For every one that asketh," etc. Here the promise is repeated. God is not an unwilling friend. He hears the prayers of his servants. The petitions, however, must not be improper. They must be made in the right spirit and with faith. v. 11. "If a son," etc. Here, by an illustration and comparison, Christ gives farther encouragement for prayer. "Any of you." Probably some of the disciples had sons. "A stone." The loaves of bread were shaped like flat stones. No father would deceive his son with a useless stone. "A serpent." Not only unsuitable for food, but harmful. v. 12. "Scorpion." A poisonous animal, belonging to the same class as the spider. v. 13. "Evil." Imperfect and sinful. "Heavenly Father." The Perfect One. "The Holy Spirit." A gift of the greatest value and given more freely than a father would give bread to his child. "To them that ask him." Hence, the need for prayer.

CENTRAL TRUTH.—God hears the prayers of the faithful.

DOCTRINES.—1. Prayer is in accordance with the example and teachings of Christ. 2. Reverence for God is of the first importance. 3. It is right to pray for personal wants. 4. God is more ready than a friend or parent to answer petitions. 5. The Lord will give the Holy Spirit to those that ask him.

DUTIES.—1. To pray habitually. 2. To reverence God's name. 3. To pray for the evangelization of the world. 4. To pray for personal wants. 5. To be forgiving toward others. 6. We should pray with faith and perseverance. 7. We should ask God for the Holy Spirit.

QUESTIONS.

What is related in the last five verses of the 10th chapter of Luke? Topic of the present lesson? Give Golden Text, Time, and Place. Make an outline of the lesson. Was it Christ's custom to pray? What request did one of the disciples make of Jesus? How should God's name be held? Can one believe in the Lord's prayer and yet not believe in missions? Is it right to pray for bodily wants? If we are unforgiving toward others can we expect God to forgive us? Give, in substance, the parable of the friend at midnight. Should one be persistent in prayer? Different ideas expressed by the words *ask*, *seek*, and *knock*. Is God more willing than man to hear petitions? What resemblance existed between a stone and a loaf of bread? What is a scorpion? Why should God be able to give better gifts than parents give to their children? To whom will the Lord give the Holy Spirit? What is the Central Truth? Give the doctrines and duties taught in this lesson.

GLEANINGS AMONG THE CHURCHES.

At Watson, N. Y., there are about thirty families and parts of families still observing the Sabbath. A good number of them are steadfast in the faith and can be relied upon in the work of the church. Far too many, however, seem to make the Lord's cause secondary. In conducting meetings several days, and preaching eleven times there and at Shaw Hill, considerable inter-

est was awakened, and some results for good seemed to be gained. Still the rains, and circumstances on every hand almost, were against any large success. It was town-meeting week, and as an unusual contest was pending there was much diversion from the Lord's house. Eld. Reed was not able to attend any of the evening meetings, owing to ill health. As one of the issues indicating the excitement over town affairs may be mentioned the election of Bro. Reed as Excise Commissioner, by a majority of 114, in behalf of "No License." His success was largely owing to defection in the ranks of saloon men, who, to defeat "license for some," voted for "license for none." While the church at Watson has been weakened in many ways, it has elements of strength that should be nourished for its own sake, as well as for the surrounding fields which afford opportunity for considerable missionary labor. Stopping off at Castorland, to look after a bill of several years standing on RECORDER account, a canvass of the village was made with our publications, and many interesting interviews were enjoyed with the families. Some of them were "Ana-baptists," or "Tunkers," as derisively called. They use great plainness in dress like the Quakers, do not go to war, nor to the polls, nor to the law, and seldom take interest, it is said, for money loaned to their poorer brethren. Tracts were thankfully accepted at almost every Protestant house, and the promise was given that they should have a careful reading.

A Sabbath was spent at Adams Centre, and some generous special gifts and pledges were received for the work of the benevolent societies. The Adams Church has been doing well in weekly offerings, and still there is room for improvement, as a large share of the members have not fully accepted this system of giving. It is believed that they will all see its propriety and efficiency, sooner or later; and adopt it as wise and Scriptural.

Bro. Prentice has resumed his labors as pastor, after three month's absence at Hammond, La., with zeal renewed and acceptance unabated, amid prospects full of encouragement. His impressions of the churches he visited in the South prompt him to speak hopefully of their future in respect both to growth in membership and development of the country. J. B. CLARKE.

A WORD TO OUR SISTERS.

One year ago some of you prepared and sent to my care some articles for use in the medical mission; and now that I have Dr. Swinney's response, written April 6th, it is your privilege to have her statements concerning them. She says: "I am glad for all warm hearts and earnest expressions of interest in the home land. The goods received are an exponent of the efforts that have been made, and speak well for the interest in the medical work. I have had a large box with lock, lined with tin, in which to keep them safe from mildew, and where they will be handy when wanted in an emergency. I hope to take a trip into the country soon to see the sick, and can then have an extra quilt or two for my assistant to use on the boat, for which she will be very glad, and thankful that the long-felt want is being supplied. In many other needs I shall be better able to turn myself than ever before. I am so thankful for the articles sent. Some can be used now in various ways among the sick, while the others wait. I am waiting patiently until the Board is ready to enlarge in the medical work. I can do nothing in that direction till wards are opened and means provided. I am so straitened on all sides till that time shall come;

but when it does come with its better facilities I shall be able to do more work and in a better way. In the mean time any help that may be given will not be in vain. It is very refreshing, in my struggles here, to receive letters showing deep interest and plans for help. It is the Lord's work for the souls and bodies of those who know him not, and our Father has blessed and will still bless it."

You can all see that there was no mistake in preparing and sending such supplies, and that while more efficient work can be done, and greater personal comfort has been given to Dr. Swinney because of them, there is abundant room for more, with the assurance that "what may be done to forward the work will not be done in vain."

She is waiting patiently till the Board is ready to enlarge. When will the Board be ready? When we put the means into their hands by which the enlargement can be accomplished. Is it our business to furnish the means to carry on the medical mission? Yes, as much as it is our business, as members of the family, to see that all the family are provided with that which shall at any present time give the greatest possible opportunity to each one, to do the most possible for the general good. As this place (the dispensary), where much good might be done by one or more members for many members of our family, is not fitted for the accomplishment of the work demanded, it is our duty and blessed privilege to put the means where it may be used to make it fit.

How can we meet all these demands? There are several lines of effort being carried on by our people, in which the evangelization of mankind is a prime factor, and for its accomplishment money is needed, is necessary. As individual members of this people, and of the family of Christ, we have personal obligations to supply the needs. We have not money to supply our necessities. How can we give to others? Are our requirements pure necessities of life, health and happiness; or necessities as supplying gratification in personal equipments, for social and physical enjoyments? Have we given, and are we giving to carry forward this evangelizing work, until we are *straitened* (see Luke 12:50) for the necessities of life, till that work be accomplished? To me, the facts in the case are these: Christ requires that the word of healing be given in all places. This medical mission is one of the means by which this word of healing, can be given to many perishing ones. It cannot reach its best results without enlargement in room and supplies, before a helper is ready to supplement Dr. Swinney's efforts. While there are in the dispensary building rooms for several more wards, (though now used as Bro. Randolph's home), an addition is absolutely necessary to furnish a kitchen; laundry, helper's quarters, store, bath rooms, etc. What the size and probable expense will be cannot be stated now, as those answers were not in the letter, but the Doctor will see the advisability of a computation, if we are to plan intelligently for the enlargement. She is careful not to hurry the Board, but modestly states a few needs, and trusts the Lord to do the stirring up of hearts.

Other denominations make medical buildings very successful, when once started on a small basis; and with the interest shown by the natives in urging our people to start one, and their gifts to Bro. Davis toward the land for one, we ought to believe that any efforts we might make would be blessed with ultimate success.

The SABBATH RECORDER with its rich supply has just come to hand. Leaving out my personal exhortation to self-sacrifice, please take it up again, and in this connection re-read the precious thoughts in "Woman's Work" and then

consider what efforts we would make to supply our daughter or sister, who has married and gone to foreign lands, and had informed us she was in straitened circumstances and could not provide the necessities of her work. Let the thought that as a member of Christ's family, this medical mission comes as close to us as would that sister's call, and with earnest prayer for aid to think, work and gather in, put forth our best energies to secure some means for this special object, in addition to all the others, thereby adding to the little sum now in the treasury, for the medical mission building, and may God bless you all is the prayer of your sister,

A. K. WITTER.

DIED.

MONROE.—In the town of Alfred, Allegany Co., N. Y., April 30, 1890, after a brief illness, Mr. Seeley Monroe, in the ninety-first year of his age.

Funeral services conducted by Eld. L. C. Rogers, assisted by Eld. Joshua Clark, were held at the residence of Mr. Charles R. Monroe, and the body was then expressed to Milton Junction, Wis., for interment. The deceased was a member of the Seventh-day Baptist Church at Milton, Wis., and was much respected and beloved. Further particulars will be found in a communication in the present number of the RECORDER.

L. C. R.

CONKLIN.—In Independence, N. Y., May 17, 1890, of lockjaw, the result of a hurt, Maud, a twin son of Charles H. and Eliza J. Conklin, aged eight years.

J. K.

STEVENS.—In DeRuyter, N. Y., May 18, 1890, of dropsy, Lydia S. Cartwright, wife of Solomon Stevens, aged 73 years, 8 months and 23 days.

She was born in Lincklaen, and at the age of seventeen made a profession of religion, was baptized and united with the Lincklaen Church, and so continued until death.

L. R. S.

MAXSON.—In Hounsfield, N. Y., May 16, 1890, Hiram Maxson, aged 87 years.

He was a brother of the late Dea. Benj. Maxson, in whose family his home had been for many years. Many years ago he made a profession of faith in Christ and united with the Seventh-day Baptist Church of Schenectady, now extinct. He died trusting in the Saviour.

A. B. P.

MAXSON.—Near Adams Centre, N. Y., May 16, 1890, Joseph C. Maxson, aged 81 years, 1 month and 9 days.

He was nephew of Hiram Maxson who died the same day. He was one of the few remaining members of the Hounsfield Church. For many months he had been a sufferer, but patiently waited for the Master's summons, declaring that he was ready for the home above.

A. B. P.

MAXSON.—In Hartshorn, Indian Territory, May 14, 1890, of malarial fever, Adelbert W. Maxson, aged 38 years, 1 month and 26 days.

The body was brought to Milton, Wis., by relatives, accompanied by the wife and two of the children of the deceased. The funeral exercises were held at the house of his brother-in-law, Joseph G. Carr, on the 20th, where a large circle of relatives and friends were convened. Bro. Maxson was baptized into the membership of the Seventh-day Baptist Church at Milton, March 17, 1877, and moved from here about eight years ago to Texas, where the climate proved unfavorable to his health, and at the time of his decease he was on his way north. It is a very sad dispensation of Providence, and the bereaved relatives have the heart-felt sympathy of all.

E. M. D.

HUTCHINS.—In Calamus, Nebraska, May 15, 1890, Carl, son of C. R. and Ada Hutchins, in the 22d year of his age.

Three years ago Carl was kicked in the side by a horse, and he has been sick ever since. On Sunday, May 11th, he was taken with *la grippe*, and died Thursday morning. The family have the sympathy of all the community.

G. J. C.

COON.—At Northampton, Peoria Co., Ill., May 13, 1890, Mrs. Mary Ann Stillman Coon, wife of Francis M. Coon, and daughter of Jared and Mary Stillman.

She was born at Lincklaen, Chenango Co., N. Y., Feb. 24, 1830, and was also married at Lincklaen to her surviving husband, by Eld. J. R. Irish, July 14, 1849. When but a child, yet old enough to know her need of a Saviour, she gave her heart to God, was baptized by Eld. Sebeus M. Burdick, and united with the Seventh-day Baptist Church of Lincklaen. In after years she removed with her husband and many of her family kindred to Illinois and settled in the vicinity of the Southampton, or West Hallock, Seventh-day Baptist Church, to which she transferred her membership and has continued a worthy member of the same until her recent removal by death. She has cherished her early trust in the Lord Jesus Christ as her Saviour and friend, and has prayerfully sought to walk with him along the journey of life. Her last words on earth were words of earnest prayer for her family. Besides her aged parents and a large circle of near kindred, her husband and ten children survive her, who will ever cherish her memory as a steadfast and true friend, a devoted and faithful wife, and a tender and loving mother.

S. B.

MARRIED.

WEST—ATRINS.—In DeRuyter, N. Y., May 18, 1890, by Rev. L. R. Swinney, Henry J. West, of Lincklaen, and Miss Adah D. Atkins, of Otsego.

COSSUM—STILLMAN.—At the residence of the bride's parents, in DeRuyter, N. Y., May 21, 1890, by Rev. L. R. Swinney, Rev. W. H. Cossum, of the graduating class in the Theological Department of Madison University, and Miss Celia E., daughter of B. G. Stillman.

THORPE—BARBER.—In Hopkinton, R. I., at the residence of Mr. P. M. Barber, by Rev. Horace Stillman, Mr. Theodore E. Thorpe and Miss M. Ellen Barber, both of Ashaway.

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MISCELLANY.

THE BOY WHO NEVER HAD A CHANCE.

JESSIE H. BROWN.

"That's just Floyd's luck--promoted to the head of a department when he's only been clerking eight months! I might have done something if I'd had his chance!" and Mr. Myron Osborne kicked off his patent leather shoes, put on the handsome plush slippers which his mother had brought for him, and picked up the evening paper.

"Perhaps you might have been promoted if you had stayed at Glenn & Harwood's," suggested his mother, timidly.

"No danger. No such chance for me. I never had a chance." And Mr. Myron indulged in a sigh, as he turned to the account of the last baseball match.

Mrs. Osborne sighed, in her turn; and the pretty eyes that usually sparkled so warmly in contrast to the wintry whiteness of the soft bands of hair above, grew misty and troubled. Was it quite true that her boy--her dear and only one--had had no "chance"? Surely she had not meant it to be so!

She had been a widow for a dozen years. The little property which her husband had left for her support and Myron's had in these years slowly melted away--all save the pretty home, in which she had lived since her wedding day. She had tried to give Myron a chance. There was his schooling, for instance. He had not been a diligent student--he was not well, poor boy!--but she had tried to give him good opportunities. When he wearied of the grammar school, she had sent him to the business college. He had not liked the business college, and had begged to be allowed to leave it. Then had come successive experiences in law offices, in manufacturing establishments, and in dry goods stores. She had not meant that his studies should be given up; but, somehow, he "never had a chance" to resume them.

His business experiences had not been successful. He had not liked his work as office boy. It was all dust and drudgery, and he had declared that he wanted a place where he could work his way up. So he had left the office and gone into a factory. The lad who took his place as office boy had since read law with the firm and was tolerably sure of a minor partnership in the near future. But Myron had "never had a chance" for such advancement.

In the factory, Myron had taken the place vacated by a young man who had just been promoted. That young man had since become the superintendent of the establishment, and was a man of power and influence in the community. But Myron had "never had a chance" to attain such success.

Myron had, since leaving the factory, been in a dozen different places. The last had been a clerkship at Glenn & Harwood's, secured through the assistance of an old family friend.

"I did think Myron would like that," thought Mrs. Osborne, with another sigh. "Glenn & Harwood are usually very kind to their clerks, and promote them as fast as they think it will at all do. But, for some reason, they didn't promote Myron. Poor boy! I can't wonder greatly that he grew discouraged, when he thought he might have to stand behind a calico counter all his life. But I'm sorry to have him out of employment so long. I don't know what we would have done, if I hadn't been able to get boarders. I believe I'm not so brave and hopeful as I used to be. I am tired all the time, and my head has a dizzy ache in it. I have tried to do my best, but, somehow, things have all gone wrong." And the snowy head drooped wearily.

"O mother!" burst out Myron, suddenly. "I didn't tell you, did I, that Carr & Prentiss want a bookkeeper? I was talking with Ned Bosworth this morning, and he asked me why I didn't brush up my business college bookkeeping, and take the place. Their business isn't heavy, and I could easily get the run of things."

"Did you apply for the place?" asked his mother, tremulously.

"Not yet. But I'm pretty sure I can get it. Carr was a friend of father's, you know. He

won't refuse to give John Osborne's son a position." There was a quick, decisive ring at the door.

"That's Miss Kate!" said Myron. Miss Kate was one of his mother's boarders; and Myron regarded her with that peculiar mingling of awe and jealousy which a man perpetually idle holds for a woman perpetually busy.

Miss Kate paused in the hall for a moment, her graceful little figure framed in the parlor door.

"Congratulate me!" she cried, with an excited little laugh. "I've made a step up in the world. I'm Carr & Prentiss's bookkeeper!"

"What!" cried mother and son together.

"Yes," went on the girl, eagerly, quite unconscious of the havoc she was working in two minds. "Mr. Carr asked the principal of the business college where you know I've been attending night sessions, if he could recommend a bookkeeper, and he spoke of me. I knew there was no time to be lost, so to-night, after I left the store, I went to see Mr. Carr. He had gone from the office, but I followed him home, and got the place. Glenn & Harwood recommended me. They said they were sorry to have me leave the store, but glad that I was going to do something that would be better for myself." And the triumphant little woman paused, quite out of breath.

"That's just the way!" declared Myron, impatiently, when Miss Kate had gone upstairs, "everybody will turn in and help a woman. In these days, a man never has any chance!"

—*Christian Standard.*

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SPECIAL NOTICES.

PERSONS intending to attend the Western Association to be held at Independence, N. Y., June 18th, and wish conveyance from Andover to Independence will please send me a card to that effect at least one week before the meetings, in order that teams may be provided for all. There will be carriages at Andover June 18th and 19th to bring all who will notify us.

J. KENYON, Com.

THE Semi-annual Meeting of the Seventh-day Baptist Churches of Minnesota will convene with the Trenton Church on the sixth-day before the second Sabbath in June, 1890, at 2 P. M. Eld. Crofoot is invited to preach the introductory sermon; alternate, G. W. Hills; Mrs. George Greene, of Freeborn, is requested to present an essay, subject, "How can our young people work to the best advantage to advance the cause of Christ?" and L. C. Sweet an essay, subject, "Pastors for our feeble churches; what should their qualifications be, and how can such pastors be secured?"

R. H. BABCOCK, Cor Sec.

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 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.

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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.

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: Conference, 1825, '45, 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.

THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor, Rev. J. G. Burdick, 1289 10th Avenue.

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CONDENSED NEWS.

Domestic.

The Secretary of the Navy has accepted the dynamite cruiser Vesuvius.

Heavy rains have fallen throughout Kansas, and materially benefitted the crops.

Farmers in New York say their work has been kept back more this spring by rain than it was last year.

The greatest deposit of manganese ever found in the United States, has been opened up at Tredegar, Calhoun county, S. C.

The Maine Savings bank in Portland has 325 unknown depositors, of which number twenty-six have not troubled their deposits since 1859.

Patrick Hynes, of Greenport, N. Y., treasurer of the Ancient Order of Hibernians, has disappeared after confessing to embezzlement of \$2,800 of money belonging to the order.

Elzo Allen, confidential clerk of the Austin Investment Company, of Kansas City, has, it is alleged, forged Austin's name to checks to the amount of \$20,000 and gone to Canada with the money.

The United States man of war, Pensacola, arrived in New York, last week, from Africa. She had on board the scientists who went to the dark continent to observe the recent eclipse of the moon.

Grasshoppers are very numerous on the Grass Valley slope of the Sierra Nevada. In the edge of the snow-line they come forth in great numbers. As the edge of the snow creeps up the mountain, the grasshoppers rise up out of the yet moist ground.

The Mormons will not be so chipper now as they were when they took the Edmund's law to the Supreme Court, claiming it was unconstitutional. The Court holds that the law is valid and constitutional. It is hoped the law will now be strictly enforced.

Foreign.

The German Reichstag has adjourned until June 6th.

An ambitious young Englishman announces that he is about to produce a key to Browning's works.

A dispatch from Buenos Ayres says 26 persons were killed and 41 wounded in the recent rising at Puerto Alegre.

Scotchmen banqueting in London are now entertained with music of real northern bagpipes, played into a phonograph and sent to London by express.

More than 300 students in nine German universities have joined a special school for training missionaries for the Jews of which Prof. Delitzsch was the head.

An English naval officer has invented a pneumatic line-throwing gun, very light and portable, which fires a hollow shell bearing the cord to a wrecked vessel, or into a burning building on dry land.

A rich Italian has purchased the Villa Zirio, at San Remo, in which the Emperor Frederick was ill so long before he went to Berlin to be crowned, and has closed it rigorously against all visitors.

A new red glass has been recently produced in Germany. Besides its use for the manufacture of bottles, goblets, and vases of various kinds, it is applicable in photography and in chemists' and opticians' laboratories.

King Humbert is a prudent monarch, and does well to be so in the present state of the kingdom's finances. Last year the civil list for the royal household was 15,350,000 francs, and the king spent 15,349,999 francs, leaving a cent and three quarters to his credit for the ensuing year.

Monuments have now been completed over the burial places of the English, French, and Italian troops killed in the Crimea during the war of 1854-5. Russia's memorials over her fallen soldiers on the same plains are on a grander scale, as she still holds the fort, Sebastopol.

Exhibitors who won medals at the Paris Exposition are receiving diplomas specifying the class of medals to which they are entitled. If they want the medal they can get it for spot cash, ranging from about \$133 for gold ones to less than a dollar for nice little ones in bronze.

Dispatches from Acheen say the Dutch lost three killed and fourteen wounded in a futile attempt to recover a position from which which they had been driven by the natives. The latter lost fourteen killed.

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